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John Carter Brown.
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 Ulloa; and thence
to Xalappa, to Taxcallas, 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 Guad-
axaca, Chiapa, Guatemala, Vera Paz, Truxillo, Comayagua,
with his abode XII. years about Guatemala, especially 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 Occur-
rents and Dangers that did befall in the said Journey.
AS ALSO
A new and exact Discovery of the Spanish Navigation
to those Parts: And of their Dominions, Government; Reli-
gion, Forts, Caffles, Ports, Havens, Commodities, Fa-
shions, Behavior of Spaniards, Priests and Friers,
Black-moors, Mulatto's, Mestizos, 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
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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 foreign 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
To the Reader.

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 loft 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
To the Reader.

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.
To the Reader.

_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 entitled to those Countries, it were both unlawful and against all conscience to dispossess him thereof. I answer, that (the Popes Donation excepted) I know no title be 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 failing of a Spanish Ship upon the Coast of India, should entitle the King of Spain to that Countrey, as the failing 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
To the Reader.

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 Country-men 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 Isthmus of Panama together with all the Islands in the North Sea.

Nueva Biscaya.

Nueva Galicia.

Nueva España.

MAR
DEL
ZOR
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
fills the Synods, when he calls them, charging them never
to leave off barking and wearying out the rest of the Pre-
lates, 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
fools shall be curfed, and they as Hereticks Anathematized
with a Censure of Excommunication. Hence
sprung that Master-piece of Policy, decreing that the Pope
alone should be above the General Council; left otherwise
one Mans pride might be curbed by many heads joyned to-
gether; And secondly, that Synodical definition, that the
Pope cannot Err, that though the Councils power, wisdom
and learning were all fitted into one mans brain, all points
of faith trained into one head and channel; yet the people
should not stagger in any lawful doubts, nor the Learned fort
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 mift of
ignorance, might secure their souls from Erring, or devia-
ting 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 Canon-
zation or Installing of Saints into the Kingdom of Heaven,
Indulgences, Auricular Confession, with satisfaclory Pe-
nance, and many such like: All which doubtles have been
commanded as points of Faith, not so much to save these
wretched souls, as to advance that crackt-braind head in the
conceits of his European wonderers, who long ago were
cspied out by the Spirit of Job, wondering 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
fought from all parts of Europe, nay from East and West-
Indias', to deliver souls from that imaginary Fire which
God never created, but he himfelf 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 lift, deliver out of fire. Much more would
he be admired, and his goodneps 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 Mafs, to delude the ignorant people, that though they leave their whole estates to enrich Clowsters, 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, may 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 divitiae affuant*, 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 let 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; Witnès 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: Witnès at least ten Millions, which I have been credibly informed, that the Jefuits 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 purposly to Ingling to the Prince Leopoldo for his Alms
A New Survey

Chap. I.

and Letters of Commendation to the Pope and Cardinals) he had spent of the City of Valenia 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, situates for the Horfleech 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 dispenced with to marry thy nearest Kinwoman or Kinman. It would be a Jong 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 faid and heard at them. Thus hath Rome's Policy blinded and deceived many of the European Kingdoms; and with the fame greedines gapes at Asia and America. Who would not admire to fee 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 encreafe, whereas the King of Spain glorifieth 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 divelted of any Ecclesiatical power over the Clergy, and unable to tender any Oath of Supremacy and Allegiance to their own and natural Subjects, only so far as his Holines shall give them power. Which,
Chap. I. of the West-Indies.

Which, Policy since the first Conquest of the West-Indies, 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 invefted 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 Indies 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 Rome's Policy) seeing this to be thus settled 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, alleging 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
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 Collado, 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 freewill 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 Pope's 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 Volunteers, Fryers Mendicants, Priests or Monks; or else of forced Jesuites: All which entering once into the Lift and Bond of Missions, 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-
Chap. II.  of the West-Indies.

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

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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 incapable of reconciliation. Nay, it is an observation worth noting of some (see Doctor Dry 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 (faith he) as that between a Formalist, and a Puritan, whereof our now Domestick and Civil Wars may be a sad and woeeful 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 fained 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 Contemn 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 Roman Religious Orders; And above all yet, between a Jesuite, and a Dominican. The Ambition and Pride of Jesuites is inconstant 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 light 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 to, 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
his Fortunes, so might they one by one, and at length the Riches of Venice might become a Treasure only for Jesuites to maintain the Pride and Pomp of their Glorious Fabrieks. 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 flight the Excommunication, and in lieu of making them Heirs of the deceased Senator’s Estate, they shameful 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 Loyola 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 fort of Priests; Which they have sufficiently made known by discovering their Covetousness in encroaching upon many Houses and Farms, enriching themselves, as namely
namely at Winifred 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 phantie 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 pro-
jecting 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 Pafftime, which (as I have heard from their own mouths) cost them thirty thousand pound, which Gift they squeezed out of one only Countes of this Land. Like to this may prove their Col-
lege at Gaunt, for which they have obtained already a fair beginning of eight thousand pounds from the Old Countes of Shrewbury, and from the greatest part of the Estate of Mr. Sackefield, whom whiles they had him in their Colleges, they cherished with their beft 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 fame Popish Religion discover of them, and thereby en-
deavour to make them odious. And though of all, the Jesuites be the most Covetous, yet may I not excuse the Sec-
cular Priests, Benedictine Monks, and the Fryers from this Dammable Sin; who also strive for Wealth and Means for their Domay, Paris and Lisbon Colleges, and lose no oppor-
tunities at the death of their Popish Favorites for the ob-
taining a Legacy of one or two hundred pounds, affuring them their souls shall be the better for their Maffes. Thus do
Chap. II. of the West-Indies.

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 un satiable 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 Loyola lived, his Doctrina 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 crack 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 Herefie, in the Opinions especially de Concepcione Mariae, 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 persuaded 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 Valenitia the Jesuite and Master Lemos the Dominican, before the Pope, concerning their altercation de Auxiliis; When the cunning Jesuite hoping to Brand with Herefie the whole Order of Dominicans, had caused Augustines Works to be falsely 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 Jesuit 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 falsehood.

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 endure to behold the Dominicans to exceed them in any preferment. Now it is that by the Laws of Aragon and the Kingdom of Valencia, the Kings of Spain are tied to have a Dominican Friar for their Confeffor or Ghoftly 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 Spain's Confeffor should lie at rest in the Court of Madrid, with a Pension and dry Title only, and that Florentis that grand Statift should be Confeffor to the Count of Olivares, the Royal Issue, the Queen, and should hear the Kings Confessions oftener than his Chosen and Elecled Confeffor 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 Herefie 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 Herefie? 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 Magifter Sacri Palatii, the Popes Palace Matter, 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 the
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 unplaceable 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 Collado a Missionary Fryer in Philippinias 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 Million 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 Collado, 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.
in the Islands of Philippinas; And that their entering into Japan was more to enrich themselves, then to Convert the Japonians to Christianism; that whencesoever they entered into the Kingdom they conveyed from Manila 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, persuading 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 infinuations, 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 Sovereign; 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. 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 take up that Covetousnes 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 successses happen there, as also what want of Preachers there is in every several Province, Which is to be performed 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 Andalusia, another of Castilia nueva, new Castile, another of Castilia vieja, 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 Guazaca, of Chiapa and Guatemala, 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 Diflinitor, 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 Indies' 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 Million of such as shall Voluntarily offer themselves for the Propagation of Christianity amongst those Barbarians. Then the Tamy Indian Fryer being well set out with high Commendations, and fairly Painted with flattering Elogies, presents thes
his Parents (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 Chocolat, or some Feather Works of Mechoaque, 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 piety in his Holiness to graze a Bull with a degree of the Popes Commisfary, wherein this poor Mendicant Frier is enabled 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 lifting by the Popes Authority absolved a culpa & a pena, 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 Commisfary, or those that are or would be lifted by him, are ipso facto Excommunicated with an Anathem referred only to this Commisfary or his Holiness himself. O what is it to see, when such a Commisfary'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 milder meanours, and leaping over their Cloister walls in the night to find out their wanton Harlots, have been Imprisoned, now rejoice at the coming of a Popes Commisfary, and plenary Indulgence, freeing them from sins past, and setting 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, of Sober Life and Conversation, moved only with a blind Zeal of encreasng 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
of leud lives, weary of their retired Cloister lives, who have been punished often by their Superiors 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 Navarro a Francifcan 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, Lifted himself in a Million 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 Superior, out of the bounds and compass of Cloister walls, and authorized to keep house by themselves, and to finger as many Spanith 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 Preachings, among many others got the estimation and love of a chief Gentlewoman, (Quo semel est imbuto recens, servabit odorem vesta din) who continued in Navarro his heart the former sent of the unchaft love of Amaryllis, so far that the Frier being blinded
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 Acted Mars, and finding Navarro Cupids Page saluting his Venus upon her bed, drew his sword, cutting the Friar first in the head and face; who striving with death, and pursuaging his life with a swift and nimble flight to a Garden, where his own Brother a Friar 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, willfully 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 tendering her soul, as much as his Brother had tendered her body, absoled her from her sin, finding signs, though no uttering speech of Repentance, while the murderer fled, and the murdered lay in the door of her house for a sad object to all, that immediately flocked thither to see that bloody 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 Covetousnesses fell 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
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 Friars 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 than in Europe, the Spaniard is opposite to the French, or to the Hollander, or to the Portuguese; 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 Criollo's, signifying the Natives of that Country. This hatred is so great, that I dare say, nothing might be more advantageous 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 Criollo's or Natives, that my self have often heard them say, they would rather be subject to any other Prince, nay to the Hollander, then to the Spaniards, if they thought they might enjoy their Religion; and others withing the Hollander, when they took Truxillo in Honduras, had flailed 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 forts of Spaniards, made the Criollo's to ready to join against the Marqués 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 jealousy which the Spaniards have ever had of the Criollo'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 Criollo's must be always under, and a subject, always governed, but scarce any a Governor: Never yet was there seen any Criollo made Viceroy of Mexico, or Peru; or President of Guatemala, or Santa Fe, or S. Domingo; or Governor of Yucatan, Cartagena, Havana; or Alcalde, Mayor (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 Cédulas 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 Marqués Dell Valle, Ferdinando Cortes his Successors, others of the house of Giron, others of the house of Alvarado, others of the Guzmanes, 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 incapable of any Government, and termed half Indians by them.

Which general contempt hath also spread it self in the Church, where no Criollo 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 endeavored 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

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those
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 Criollo'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 Jefuites, whereof the Jefuites and Carmelites only to this day prevail against Criollo'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 Criollo'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, alleging (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 flately gifts as ever Spaniards did before them. In the Province of Guatamala none admit of Missionaries from Spain; true it is, the Dominicans are but newly subdued by the Criollo party; and as yet are strongly pleading at Rome for Spanish Friers, alleging that the glory and lustre of their Religion hath been much blurred since the non-admitance 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 Zoldales, the Sacapulas, the Vera Paz, all the Coast lying to the South Sea, Suchutepeques and Socondo, 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) Jefuites also in

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Guatemala subject to the Government of Mexico and Mercenaries, whereof the three Orders of Dominicans, Francisicans, and Mercenaries, are the only Preachers and Parish Priests throughout all the forenamed Provinces. And these three Orders have still kept under the Criolan party, never as yet suffering any of them to be Provincial, bringing every two or three years, some one year and some another, Millions of Friers from Spain to maintain and keep up their faction against the Criollos. The Provinces of Peru being more distant from Spain, and hard to come to by Sea, have no Millions 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 fe, Barinas, Popayan, and the Government of St. Martha, are Dominicans, Jesuites, Franciscans, Carmelites, Augustines and Mercenaries; whereof the Dominicans, Jesuites and Franciscans till this day admit of Millions 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 Millions from Spain. Yucatan hath in it only Franciscans, who live most richly and plentifully, and strongly uphold the Spanish faction with European Millions: Mexico 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 Portuguals, and now doubtless are subject to King John, the new King of Portugal. Yet the Islands of Philippines 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 Criollos 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 Con-
conveyed thither then to the parts aforesaid of America. First they are sent in the Ships that are bound for \textit{Nueva Espana} and \textit{Mexico}; and after they have resided two or three months in \textit{Mexico}, they are sent to \textit{Acapulco}, lying on the \textit{Mar del Sur}, there they are Shipped in two great Caracks which yearly go and come richly laden with \textit{China}, \textit{Japan}, and all \textit{East-India} ware from \textit{Manila} to \textit{Acapulco} to enrich \textit{Mexico} with far greater riches then any are sent by the North Sea from \textit{Spain}. The \textit{Voyage} from \textit{Acapulco} thither, is longer then from \textit{Spain} to \textit{Mexico}, and cafe 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 \textit{Tucatan}, the other of Mercenarians to \textit{Mexico}, the other two of Dominicans and Jesuites to \textit{Philippinas}. At which time it was my fortune to reside among the Dominicans in \textit{Xerez}, in \textit{Andaluzia}. The Popes Commissary for that Mission was Frier \textit{Matheo de la Villa}, who having a Commissary for thirty, and having gathered some 24 of them about \textit{Castilia} and \textit{Madrid}, sent them by degrees well stored with Money to \textit{Cale", to take up a convenient Lodging for himself and the rest of his crew till the time of the setting forth of the \textit{Indian Fleet}. This Commissary named one Frier \textit{Antonio Calvo} to be his substitute, and to visit the \textit{Cloisters} of \textit{Andaluzia} lying in his way; namely \textit{Cordova}, \textit{Sevil}, \textit{St. Lucar}, and \textit{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 \textit{May} came this worthy \textit{Calvo} to \textit{Xerez}, and in his Company one \textit{Antonio Melendez} of the College of \textit{St. Gregory} in \textit{Valladolid}, with whom I had formerly near acquaintance. This \textit{Melendez} greatly rejoiced when he had found me; and being well stocked with \textit{Indian Paracones}, the first night of his coming invited me to his chamber to a stately Supper. The good \textit{Xerez} Sack which was not spared, for my friend in such a heat of Zeal of Converting \textit{Japonians}, that all his talk was of those parts never yet seen, and at least six thousand Leagues distant, \textit{Bacchus} metamorphosed him from a \textit{Divine} into an \textit{Orator}, and made him a Cicero in parts of Rhetorical \textit{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 Mar-
tydom 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 prefer-
ment in Heaven. But when he thought his Rhetorick had not
prevailed, then would he Act a Midas and Ceres, fancy-
ing 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 ex-
ceed the Milk and Honey of the Land of Promise; the Silks
of China he conceived to 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, Neftar make my friend and mortified Frier, a Co-
vertous Worldling. And yet from a Rich Covetous Merchant
did it shape him to a Courtier in pleasures; fancying the
Philippines 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 taste and sweetening of the palate;
and as Adam would have been as God, so conceited Me-
lenzé himself a God in that Eden; whom Travelling,
Indian Waits and Trumpets should accompany; and to
whom, entering into any Town, Nofegales 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 Paradis, he fell into a strong Rhe-
torical point of curiosity; finding out a Tree of knowledge,
and a Philosophical maxim, Omni homo naturaliter seire de-
siderat.
fiderate, man naturally inclines to know more and more; which knowledge he fancied could be no where more furnisht 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 Cochine! from a worm to so rich a Scarlet dye; 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 patet Superior? Thus Supper being ended my Melendez desired to know how my heart was 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, Quis non mortalita pietor aegris, Auri sacra fames? he offered unto me half a dozen of Spanish pittols, 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 rest to me as formerly it had been. I must needs lay Melen-
dez 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, signi-
fying unto me the displeasure of most of my friends and
kindred, and his own grievous indignation against me, for
that having spent so much money 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 my 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 wel-
come 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 let upon me even Jesuites, whom I had deferred and
opposed, to chase me out of my Country; that Hailing house
though he had left it with much more means for his Religion
during his life; yet with the consent of my eldest Brother
(now Governour of Oxford and Mafs-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 Child's
part due unto me. These reasons stole that nights rest from
my body, and sleep from my eyes, tears keeping them un-
closed and open, left 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 satisfy 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 rabble 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 settled resolution to visit America, and there to abide till such time as Death should surprise my angry Father, Ignatius Loyola his devout Melendez, 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 embraced 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, Capsars, Rayins, Lemons, sweet and sour Oranges, Pomgranets, Comfits, Preserves, Conservs, 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 befall 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 (ad thoughts, which so sudden 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 persuaded us to depart from Xerez the next morning. Which willingly we performed in company of Melendez and another Spanish Friar of that City (leaving our Chefts and Books to Calvo to send after us) and that day we Travailed like Spanish Dons upon our little Boricoes, or Asles towards Puerto de Santa Maria, taking in our way that stately Convent of Carthusians, and the River of Guadalhorce, the former Poets River of oblivion, tasting of the Fruits of those Elysian Fields and Gardens and drinking of Guadalhore's Crystal streams; that so perpetual oblivion might blind and cover all those Abstractive Species which the intuitive knowledge of Spain and Xerez's pleasant objects had deeply stamped in our thoughts and hearts. At evening we came to that Puerto so famous for harbouring Spanish 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 take together; the Gally-slaves strives who should sound their Waits and Trumpets most joyfully, 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 Commisary Frier Matthew de la Villa, who welcomed us with Rome Indulgences, a culpa & a poena, 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 Commisary to nominate in his place whom he lifted, 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 daily greasing his white habit with handling his fat Gammons of Bacon, then like a Popes Commisary; for his Masters To the proudest of our Missioners then would willingly have kissed; yet Calvos greatest gifts 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 Philippines.
Chap. V.  Of the West-Indies.

Chap. V.

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

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 Peace should be shot off to warn all Passengers, Soultiers, 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 begun to entangle their hearts with some young Nuns love, now hang down their heads, and Aet with sad and demure looks loath to depart, and cry out, Bonum est nos bis esse. It is good for us to be here; and amongst them one Frier John de Pacheco made the warning Peace 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 forfake 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 succeeding 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 Eolus 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 Spain's 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 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 Fuente, then Provincial of Castilia, and sent unto me, wherein that Superior offered me many kind offers of preferment, if I would depart 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 clothy 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 Englishman, 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 via, Buen via: 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 flately 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 Hayana two, to Caraga three, to Campeche two, to Honduras and Truxillo two, and to St. John de Uilha, or Vera Cruz sixteen; all Laden with Wines, Figs, Raisins, Olives, Oyle, Cloth, Carfies, Linnen, Iron, and Queck-silver for the Mines, to fetch out the pure Silver of Sacatecas from the earthen dros from whence it is digged. The persons of most note that went that year was first the Marques de Seralvo with his Lady, who went for Viceroy of Mexico, in stead of the Conde de Gelves then retired to a Cloister for fear of the common people, who the year before had mutinied against him; this Marques 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 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 Jose Nino de Toledo, who was sent to be President of Manila in Philippinns, and in the same Ship with him went the whole Mission of thirty Jesuites sent to Philippinns; 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. Anto\ny went my Dominican Mission of twenty seven Friers. In the Ship called Noftra Sennora de Regla went twenty four Mercenarian Friers bound for Mexico; part of those that afterwards drew their Knives to slay and cut the Criollos's of their Profession. Thus with the Convoy of eight Galeons for fear of Turks and Hollanders (whom the Spanis\h Dons shake and tremble at) set forward our Fleet with a pleasant and prosperous gale, with a quiet and milken Sea, until we came to the Golfe, called Golfo de Te\gas, or of kicking Mares, whose waves and swelling surges did so kick our Ships, that we thought they would have kicked our St. Anto\ny Melendez of his gilt and painted Idol, (to whom he daily bowed and prayed against the merciless Element) and that all our Ships Galleries would have been torn from us with the spurnings and blows of that outrageous Golfe. But at last having overcome the danger of this Golfe, the eight Galeons took their leave of us, and left our Merchane 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
were of the Royal Fleet. Here it was worth noting to hear
the sights of many of our Indian Apostles, wishing they might
return again in any of those Galleons to Spain; their Zeal was
now cold, and some endeavoured many ways for Calvo his
Licence to return (which could not be granted) others im-
ployed themselves most of that day in writing Letters to
their friends, and Sifters in Cales. Thus Dinner being ended,
and the two Admirals solemnly taking their leaves, the
warning piece being shot off for the Galleons to joyn together,
and turn their course to Spain, we had mutual adieu, crying
one to another Buen Viaje, Buen passage, we kept our course
towards America, walling 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 wind, continuing to America
still the same without any opposition or contrariety of other
winds; 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
lfs. 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 failed 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 Difceda.
The last day of July (being according to the Jesuites Order,
and Rumes 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, the be-
ing trimmed round about with white Linnen, her flags and
top
top gallants representing some the Jefuites 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 calm) and all her Mafts 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 Jefuites 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 Jefuites, in that they invited all the Jefuites, with Don John Nino de Toledo the President of Majla, with the Captain of the Ship of S. Gertrudis to a stately Dinner both of Fish and Flesh; which Dinner being ended, or the afternoons sport they had prepared a Comedy out of famous Lope de Vega, to be Acted by some Soldiers, Passengers and some of the youngest 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 Voyage without any storm, with leasane gales, many calms, daily sports and pastimes, till we discovered the first Land called Desseada upon the twentieth day of August.
Of our discovery of some Islands, and what troubled us in one of them.

The Admiral of our Fleet wondering much at our slow failing, who from the second of July to the 19 of August had seen nor discovered any Land, save only the Island 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 smalllest Vessel of all, who affirmed resolutely, that with that small gale weare by we should come to Guadaloupe 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 Dejendea by the Spaniards, or the desired Land, for that at the first discovery of the Indias it was the first Land the Spaniards found, being then as desirous to find some Land after many days failing as we were. After this Island presently we discovered another called Marigalante, then another called Dominica, and lastly, another named Guadaloupe, 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 guests at their coming, and prepare for their Sugar Canes, others the Plantain, others the Tortois, some one Provision, some another to barter with the Spaniards for their small Hand-dash, 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, our came the Indians to meet us in their Canoa's round like Troughs, some whereof had been Painted by our English, some by the Hollander, some by the French, as might appear by their several Arms, it being a common Road and Harbour to all Nations that fail to America.

Before we resolved to go to shore, we tasted of those Indian fruits, the Plantain 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 fanning 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-boats 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 visit 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
wander'd sometimes all together, sometimes two and two, and sometimes one alone about the Island, meeting with many Indians, who did us no harm, but rather like Children tamed upon us, offering us of their fruits, and begging of us whatever tools 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 Deer's 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; he 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 lavish 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 remembering 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 Guadaloupe, resolved rather to die amongst the Indians (which he knew might be his hardest fortune) than 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 tools which he had got by stealth from his Master, he was en entrained by them, they liking him, and he them. Thus continued this poor Christan 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
Chap. VI. of the West-Indies.

by chance having met with him, and perceiving more by the
Wooli upon his head, that he was a Mulatto, then by his
black and tawny 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 entering
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 persuade the poor Christian to for-
fake 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, affuring us that he
would go with us, were it not for his Wife and Children,
whom he tenderly loved, and could not forfake them. To
this we replied, that he might be a means of saving like-
wise their Souls, if he would bring them with him; and
further that we would affure 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 sudden fear
surprized him, because certain Indians pass'd by, and noted
his long conference with us. The poor and timorous Mul-
atto 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 noise'd about the Island, we should
soon see their love changed into cruel rage and Mutiny.
We persuaded him not to fear any thing they could do
unto 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 myself 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 easy 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 hastening to the Cock-boats, filling them to fail 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 sudden 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 Pieces of Ordnance and sent a Company of Soldiers to shore to Guard it and our people with their Muskets; which was well and suddenly performed, and all the Indians soon dispersed. Three of our Friars 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 and 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 sudden 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 to five of them in little above a quarter of an hour slain and wounded. All that night our Soldiery 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; left the Indians in their Canoes should set upon us and take us asleep. Some lamented the dead and drowned, others pitied our wounded Friars John de la Cueva, who all that night lay in great torment and misery, others laughed and jeered at those Zealous Friars, 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 shed for their Suppers. But now we perceived their Zeal was cooler, and they desired no more to stay with such a Barbarous kind of people; but rather wished the Admiral would shoot off the warning Peace for us all to take up our Anchors, and depart from so dangerous a place. In the morning all the Ships made haste to take in such fresh water as was necessary for their Voyage 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, alias, 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 thread of long discoure...
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 Philipinas, 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 than 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, while chewing the pith, we refreshed and sweetened 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 Fish than Sea Fash, 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 flighted, while with greedy Stomachs 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 Requisit 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 Viaje* (that is a good Voyage) 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 sudden 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 Gertrudie*; to another Jesuite, one of the three who had been dangerously wounded by the Indians of Guadalupe; who likewise died like our Friar, his body being swelled as with Poyson. Now our Sailing was more comfortable than 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 Yucatan. 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 found the Sea; which was so calm, that a whole week we were stayed for want of wind, scarce stirring from the place where first we were caught by the calm. 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 Sun's heat upon the still Water and Pitch of our Ships, kindled a scorching fire, which all the day dis tempted 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 swimming, till the infortunate death of one in the Ship called *St. Francisco*, made them sudainly leave off that sport. The nearer we came to the main Land, the Sea abounds with
Chap. VII. of the West-Indies.

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 devours man’s 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 dozen or fifteen men could do to hoist 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 man’s flesh as the Crocodile, and many of them were to be seen in this Sound of Mexico.

The Spaniards Bathing themselves daily 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 Friar 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 masticating strong and valiant men, with several sets of sharp, strong and mighty teeth, devouring at one bit whole limbs with flesh and bones together. This mischance added all our Fleet for three days till it pleased God to refresh our burning heat with a cool 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 unfound and unhealthy to our bodies. Three days after we had Sailed, being Monday 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 solemn voice cried out Tierra, Tierra, Tierra, Land, Land, Land, which rejoiced the hearts of all that were in the Ship, as it seemed, more than 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 Fowls, (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 entering 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 left 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 calm, 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 sudden and general cry and uprone in ours, and all the other Ships. Our Mariners came to the Friers, using almost the same words of Jonah i. 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 threatened, 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, cried our, 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 played 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 foot in America.
A New Survey

Chap. VIII.

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

Upon the twelfth day of September, we happily arrived in America in that famous Town called St. John de Ullua, 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 than 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 strengthened 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 Ullua, 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 forfaken by the Spaniards, who removed to St. John de Ullua, 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 Ullua they have added the name also of Vera Crux, taken from that first Haven which was discovered upon good Friday, Anno 1519.
As soon as we came to shore, we found very solemn preparations for entertainment; all the Town being retired 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 Priests and Jesuites were quicker in going to land, than the great Don the Marques 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 to harken themselves to the places and Nations of those of their Profession. In the mean time, all the Canons 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, where with 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 Maf, with three Priests, solemnly celebrated. This being ended, the Viceroy was attended on by the Chief High-Juice, named Alcalde Major, by the Officers of the Town, some Judges sent from Mexico to that purpose, and all the Soldiers of the Ships and Town, unto his Lodging; The Priests likewise in procession, with their Crosses before them, were conducted to their several Cloisters. Friar 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 Chocolote; whereof
I shall speak hereafter. This Refreshment being ended, we proceeded to a better, which was a most stately Dinner both of Fish and Flesh; no Fowls were spared, many Capons, Turkey-Cocks and Hens were prodigiously lavish'd, to shew us the abundance and plenty of Provision of that Country.

The Prior of this Cloister was no Staid, Ancient, Grey-headed Man, such as usually are made Superiours to govern young and wanton Fryers; but he was a Gallant and Amorous young Spark, who (as we were there informed) had obtained from his Superior the Provincial Government of that Convent, with a Bribe of a thousand Duckats. After Dinner he had some of us to his Chamber, where we observed him to be light, not only of Religion and Mortification, but of Religion and Mortification himself: We thought to have found in his Chamber some stately Library, which might tell us of Learning and Love of Study; but we found not above a dozen old Books, standing in a corner, covered with dust and cobwebs, as if they were ashamed that the Treasure that lay hid in them, should be so much forgotten and undervalued; and the Guitarra (the Spanish Lute) preferred and set above them. His Chamber was richly dressed and hung with many Pictures, and with Hangings, some made with Cotton-Wool, others with various coloured Feathers of Mexico, his Tables covered with Carpets of Silk; his Cupboards adorned with several sorts of China Cups and Dishes, stored within with several Dainties of Sweet-meats and Conserves.

This sight seemed to the zealous Fryers of our Mission most vain, and unbecoming a poor and Mendicant Fryer; to the others, whose end in coming from Spain was to make their way in Liberty, and Loos'ness, and Covetousness of Riches, this sight was pleasing, and gave them great encouragement to enter further into that Country, where soon a Mendicant Lazarus might become a proud and wealthy Dives. The discourse of the young and light-headed Prior, was nothing but vain boasting of Himself, of his Birth, his parts, his favour with the chief Superior or Provincial, the love which the best Ladies, the richest Merchants' Wives of the Town bare unto him of his clear and excellent Voice, and great dexterity in Music.
whereof he pretently 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 Superior, 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 Mufick, our Sight with the objects of Cotten-Wool, Silk and Feather-works, but pretently our Prior causd 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, o the World seemed truly to be altered, our Senses changed from what they were the night and day before, when we heard the hideous noife of the Mariners, hoisting up Sails; when we saw the Deep, and Monfters of it; when we tasted the linking 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 Civir, wherewith that Epicurean Prior had seasoned his Conferves. 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 a round that afternoon; and found the situation of it to be bony, except on the South-west side, where it is Moorish round, and full of standing Bogs; which with the great seas 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 Cloifters, 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, St. Domingo, Jucatan, Portobello, and by Portobello 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 Grijalva, running up to Talaseo, Los Z siege 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 unhealthines 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 Garifon 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 Indolure 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 Rocks, 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 driven us out of our beds after it; for the flight boarded Houles 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 Ulhu, 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 allow-ed us, our sleep might be more quiet, and more nourishing to our bodies; but the whistling Winds, and tottering Chambers, which made our Beds uneafie Cradles to us, caused us to flee 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 Cloifter, 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 Af- frightment made us weary already of our good and kind Ent-ertainment: We desired to remove from the Sea-side; which our Superior Calvo yielded to, not for our fears sake so much, as for his fear, left with eating too much of the Fruits of that Country, and drinking after them too greedily of the Wa-ter, (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 Ulhu, six days before ever the Fleet arrived. Calvo that day bu-sied himself a ship-board, in sending to shore our Chefs, and such provision as had been left of Wines, and Bisket, Gam-mons 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 visitted 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
of the new Viceroy of Mexico. Thus two days only were
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, entering 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 Lon-
don to St. Albans. The first Indians we met with, was at
the old Vera Cruz, a Town feared by the Seaside, which the
Spaniards that first conquered that Country, 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 Friars 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 Nose-gay of Flowers; who
rid before us a Bow-shott, till we met with more company
on foot, to wit, the Trumpeters, the Waits; (who found-
ed 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 Sedalities or Confrater-
nities 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 Consvres, 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 Apos-
sles 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, nor 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 Croffes of Brals, 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 papish 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,
hearts, that already they thought themselves better than the best Bishops in Spain, who though proud enough, yet never travelled 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 whom we still found kind Entertainment, and good store of provisions, 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 Verdad Croix. 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 Cattle; and likewise some Farms of Cochineal. In this Town there is but one great Church, and an inferior Chapell, 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 not above half a dozen Friers, where twenty might be plentifully maintained; so that such few Lubbers might be more abundantly, and like Epicures, fed and nourished. The Superior 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 wherever farther we travelled, we still found in the Friers and Friers looseness 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 Roman Church; for their Clothing ought to
to be coarse Sackcloth; their Girdles made of Hemp, should be no finer than strong Halters; their Shirts should be but Woolen, their Legs should know no stockings, their Feet no shoes, but at the worst 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 ease 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 Friar 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 show 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 Friars 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 diceing: 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 Friars to joyn with two of theirs; so the Cards were haphazardly shuffled, the wies and revies were doubled, Lofs 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 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,
\textit{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 stake (and sometimes the stakes
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, \textit{I have vowed not to touch money, nor to
keep any, I mean then a natural Contact of it; but my
sleeve may touch it, and my sleeve may keep it: Shewing with
scoffs and jefts 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 anything I should say, it would do no good: So silently
I departed to my rest, leaving the Gamblers, who continued
till Sun-rising; and in the morning I was informed, that the
jeffing Friar, that rather roaring Boy, than Religious Franci-
can, fitter for \textit{Sardanapalus, or Epicurus} his School, than to
live in a Cloister, had loft fourscore and odd Patacons; his
sleeve it seems refusing to keep for him what he had vowed
never to posses. Here I began to find out by experience of
these Franciscans, that Liberty and Luxuries of life it was,
that brought yearly so many Frizers 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 Luxuries of their Lives sheweth evi-
dently, that the love of Money, Vain-glory, of Power and Au-
thority over the poor Indians, is their end and aim, more than
any love of God.

From \textit{Xalappa} we went to a place, called by the Spaniards
\textit{La Rincnada}, which is no Town nor Village, and therefore
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 Houfe, 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 Ulhna 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 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, Rabbits, Fowls, and especially Quails, was so plentiful and cheap, that we were astounded at it. The Valley and Country about it is very rich and fertile, full of Spanish Farms of Sugar 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 Cumfites en inferno, that is to say, Cumfits 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 saucce 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 Egypt's Plague of Frogs, would be sure to be in every place, and through our 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 fertile, and abounding with Provision as this Rinconada, and free from such burdensome Guests, and individual Masters 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 Friars, 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 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 Tepacac, 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, Culhuacan and Tepacac, 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, desiring 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 Tepacac, 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, Maxixca
and the chief of Tlaxcalan forthwith entered into counsel with the States and Community of the Town, and there determined with general consent, to give unto him forty thousand fighting men, besides many Tamemex, 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 Tlaxcalan, 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 valiant, 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 Murder, 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 drove from thence the Cuilhuacans, 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 Cruz 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 Chicofapottes, which have within, a great black kernel as big as our Horse-plum; the fruit itself is as red within as Searlet, as sweet as Honey, but the Chicofapotte is lefs, 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 Traffic 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 Cruz to Mexico; and the people who formerly had been eaters of Mans flesh, now as civil and politic, 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 joined with Cortez, and we may say, were the chief Instruments of that great and unparallel'd Conquest.
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.

Tlaxcallan being worth all the rest of the Towns and Villages between Sr. 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 beconning 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 Zatlotan, 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 dispatched 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 refuse 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 Enemies. Cortez seeing the long tardying of the Messengers, departed from Zatlotan, without any Intelligence from Tlaxcallan.
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 mortar, being of a fathom and a half high and twenty foot broad, with lootp 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 perilous 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 Tlaxcalten, and that their Antecessors had made the same to disturb the entrance of the Tlaxcaltecas in time of War, who came to rob and murder them, because of the Friendship between 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 Tlaxcaltecas were valiant Enemies, who had such a defence made against them. But Cortez setting all fear aside, with three hundred Soldiers on a rank, entered 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 Horse-men went to defray the way forwards, who ascending up a hill, two of the foremost Horse-men 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 Horse-men, began to fly with fear, or else to give advice. But Cortez, approaching with other three Horse-men, called to them to stay; which they by no means would hearken unto; till six more Horse-men ran after them, and overtook them. The Indians then joyning all together with determination rather to die than
to yield, shewed to the Spaniards signs to stand still. But
the Horsemens coming to lay hands on them; they prepared
themselves to battle, and fought, defending themselves for a
while. In this fight the Indians flew two of their Horses,
and (as the Spaniards do witness) at two blows they cut off
a Horsehead, bridle and all. Then came the rest of the
Horsemens, the Army also of the Indians approached, for
there were in sight near five thousand of them in good or-
der, to succour their fifteen fighting men; but they came
too late for that purpose, for they were all slain by the Spa-
nish fury, because they would not render themselves in time,
and had killed two of their Horses. Yet notwithstanding
their fellows fought, until they eluded the Spanish Army,
coming, and the Ordnance, then they returned, leaving the
field to the Spaniards, whose Horsemens followed them, and
flew 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 mean-
ing to come upon them subtilly with a more powerful Ar-
my, 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 Texcoco knew nothing of the things that had happen-
ed, 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 happened 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 courtise 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 Zacotan. 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 pretending 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 Battle. But so much the more as he intended for peace, the more haftily and earnestly 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 four-score 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 prefticed in the Wars, very valiant, and also pitched in a better place for fight. This Battle endured certain hours, and at the end the Indians being either wearied, or else meaning to take the Spaniards in the snare
fnare appointed, began to fly towards the main Battel, not as overcome, but to joyn with their own side. The Spaniards being hot in the fight and slaughter, which was not little, followed them with all their fardeage, 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 Zaclofan. 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 Horse 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 fight thereof began to fly. In both Encounters remained many Indians slain and wounded, and of the Spaniards 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 Zaclofan 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 Teoacazino, 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 Tlaxcaltecas. 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 seemed
A new Survey

Chap. X.

ed brave, and a matter determined to be done, as some had told him (whom he took Prisoners) who likewise certified that the Tlaxcalteca's were joyned together, to the number of a hundred and fifty thousand men, to give battle 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 Tlaxcallan divided their Soldiers into four Battels, the one to Tepetipac, another to Ocotelulco, the third to Tizatlan, and the fourth to Quiabuiztlan; 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 Warriors, 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 the use, either carried before the whole Host, or else behind them all. The Lieutenant General of the Army was M. Xozazin; 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 Tempodlan and Zaclotan, and yet at length overcame; 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 Forest. They were gallant Fellows, and well armed, according to their use, although they were painted, so that their faces shewed like Devils, with great tufts of Feathers, and they boasted gallantly. Their Weapons and Armor were Slings,
Slings, Spears, Swords, Bows and Arrows, Sculls, Splints, Gauntlets, all of Wood, gilt, or else covered with Feathers or Leather; their Corflets 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 Vellum. 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 Timcallan, 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 fear. 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,
faying, that they should get but small honour for so great a multitude to fight against so few. The two thousand Soldiers past the Trench that was betwixt the two Camps, and came boldly to the Tower where the Spaniards were. Then came forth the Horse-men, 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 Soldiers flee, 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 to fierce upon the Spaniards, till they entered 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 Soldiers 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 fight-
ing, and the Victory remained for the Spaniards, whom the Indians thought were enchanted, 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 man's 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 Corsets, 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 freth 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 espie and see what hurt was done among them, and also to see what fear or stomatch they had
to proceed. But finding by their many Spies, that the Spanish 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 Country 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 Country. 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 withstand 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 look 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 Zempoallanaces, that you do no evil, nor came not to vice 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 acknowledge...
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 rejoiced with this Ambassage, and to see such a mighty Captain, who commanded a hundred and fifty thousand Soldiers, 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 Zacotan. 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 murder 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 Tlaxcaltecas and the Spaniards: They advised Cortez to give no credit unto them, laying, 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 advertize Montezuma of all that was past, with an Answer to their
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 him-
self rejoicing to see how the Mexicans began to fear, that
his peace with the Tlaxcalteca's would be their ruin and
destruction, as indeed afterwards it proved. In this mean-
time 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 un-
to 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 Cotton exceeding gallant; and most earnestly
beguoth 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 murder him, knowing of the Friendship
between his Master and him. At the very same time all the
chieft 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 truft 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 Com-
monwealth 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 Friend-
ship with the Tlaxcalteca's, and these hoping that his Friend-
ship 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 Friend-
ship would never help him to enjoy; and seeing the good will
of so many Gentlemen his new Friends of Tlaxcallan, the moft
mortal
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 Farge to be laden, and also his Ordnance, and departed toward Tlaxcallan, with as good order as it had been to a Battle; and at the Tower where he had pitched his Camp, he left certain Croffes 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 Zacotan 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 stone cast without his license. The Indian Gentlemen showed 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 Axaca, 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 Battle: And if it pleased him, he would make as many men double; and thereof they were good witnes, because they had many times fought with them. Cortez told them
them, he was nothing discouraged at all at his Power, but intended a journey to Mexico, not doubting to oppose Mo-
tezuma, if he should encounter him in the way. He prom-
mised them likewise that he would free them from his Ty-
ranny, and subdue in his way all those Towns which were
allied to the Mexicans, and did any way annoy them an-
their Commonwealth. They gave him hearty thanks, affu-
rning him to assist him and accompany him to Mexico; and for
the present offered him twenty thousand men, making a
Solemn League and Covenant never to forfake him. Thus
was Taxcallan 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 chief
Instruments for the subduing of Mexico; and therefore the
this day are freed from Tribute by the Kings of Spain, pay-
ing not the money, which as a tribute-tax, is laid upon every
Indian, to be paid yearly; but only in acknowledgment of
Subjection, they pay yearly one Corn of Maiz, which is
their Indian Wheat. This great Town of Taxcallan is pro-
perly in the Indian Tongue as much to say, as Bread well
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 Atlancapete, and watereth the most part of
the Province, and from thence floweth out into the South Sea,
by Zacatulan. This Town hath four goodly streets, which
are called Tepetipac, Ocotelulco, Tizatlan, Quiechutlan.
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 Tepetipac, 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 Plac. This street was beautiful,
and most inhabited of all the Town, and there was the chiefest
Market-
Market-place, where all the buying and selling was used, and that place they called Tianquizalli; in that street was the dwelling-house of M. Mixca. Along the River-side in the plain, standeth another street called Tizatlan, because there is much Lime and Chalk. In this street dwelled Xicotencatl, Captain-General of the Commonwealth. There is another street, named by reason of the brackish water, Quiahuiztlan; but since the Spaniards came thither, all those Buildings are almost altered, after a better fashion, and built with stone. In the Plain by the River-side, standeth the Town-house, and other Offices, as in the City of Venice. This TlaXcaUan was governed by Noble and Rich men: They used not that one alone should Rule, but did rather fly from that Government, as from Tyranny; and therefore hated Montezuma as a Tyrant. In their Wars (as I have said before) they had four Captains, which governed each one street; of the which but they did elect a Captain-General. Also there were other Gentlemen, that were Under-Captains, but a small number. In the Wars they used their Standard to be carried behind the Army; but when the Battle was to be fought, they placed the Standard where all the Host might see it, and he that came not incontinent to his Ancient, paid a penalty. Their Standard had two Cross-bow Arrows set thereon, which they esteemed as the Reliques of their Ancestors. This Standard two old Souldiers, and Valiant men, being of the chiefest Captains, had then charge to carry, in which an abuse of Sooth-laying, either of loss or victory was noted. In this order, they shot one of these Arrows against the first Enemies as they met; and if with that Arrow they did either kill or hurt, it was a token that they should have the victory; and if it did neither kill nor hurt, then they assuredly believed that they should lose the field. His Province or Lordship of TlaXcaUan had 28 Villages and Downs, wherein were contained 150000 Householders. They are well made, and were good Warrers, the like were not among the Indians. They are very poor, and have no other riches, but only the Grain and Corn called Centli, and with the gain and profit thereof, they do both clothe themselves,
elves, 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 meant. They have now, and had formerly, all kinds of good Policy in the Town: There are Goldsmiths, Feather-dressers, Barbers, Hot-houses, and Potters, who make as good Earthen 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 Matealcie, 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 Mixcwatl, whose Temple standeth in the street of Ocotelulco, in which Temple there was sacrificed, some years, above eight hundred persons. In the Town they speak three Languages; that is to say, Nabaslb, 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 Pinozter, which is the grossest speech. There was also formerly in the Town a common Jail, 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 Maxica, 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 thank for his diligence: Then was he carried, with a Cryer before him, manifesting his offence, and in the Market-places
upon a Scaffold, they brake his Joynets with a Cudgel: The Spaniards marvelled to see such strange justice; and began to be more confident, that as in this point they had endeavour-
ed to pleasure and right them; so likewise they should afterwards find them very forward to do their wills and plea-
fures 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 Fran-
ciscan Friers, who are the Preachers of that Town: They have there joining 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 Mafs 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 Tepetipac and Quiahuiztlan are two Chappells only, to which on the Lords-Day, and upon other occasions, the Friers of the Cloisters report to say Mafs. 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 up-
on 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 reaches to all the Towns within twenty leagues about. Besides him, the Indians have likewise among themselves, Alcaldes, Regidores and Alguaziles, Superior and Junior 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 ser-
vice done unto him. The hard usage of this Alcalde Major, and other Spaniards, hath much decayed that popu-
los Town, which should rather have been cherished, than diheart-
Concluding the rest of our Journey from Tlaxcallan to Mexico, through the City of Angels and Guadocingo.

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 Ulúa. Here we refreshed ourselves at leisure three days, finding ourselves 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 Friars, which it maintained; 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 are 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 three score 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 Méndez; Viceroy of Mexico, together with the consent of Sebastian Ramírez, who was a Bishop, and
and had been President in time past in St. Domingo, and was that year instead of Nannio 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 Salzieron; Gasco Quiroga, Francisco Ceynos, and Alonso Maldonado. These Judges governed the Land far better than Nannio de Guzman before them had done; and among other remarkable things they did, was to cause this City to be inhabited, and let at liberty the Indians who inhabited there before, and were grievously suppressed and inflaved by the Spaniards; and therefore many of them departed from thence, who had inhabited there before, and went to seek their living at Xalisco, Houndras, Guatemala, and other places, where War then was. This City was formerly called by the Indians Cuetlaecoapan; 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 Cruz, 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 Feltslike-wise 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 coined half the Silver that cometh from Santa Cruz, taketh it the second to Mexico; and it is thought, that in time it will be as great and populous as Mexico.

With-
Without it there are many Gardens, which store the Market, with provision of Sallets; the Soil abounds with Wheat, and with Sugar-farms; among which, not far from this City, there is one so great and populous (belonging to the Dominican Friars 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 like wife a Cloister of Franciscans, who entertained us gallantly, and made shew unto us of the dexterity of their Indians in Musick. Those fat Friars wanted not, like therewith, 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 Cloisters, whom they had brought up to dancing 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 Castanette's or Knockers on their fingers, with such dexterity as did not only delight, but amaze and astonish us. Truth 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 worldly lines too much embraced, 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 Cortez and the rest of the Spaniards that first conquered that Land; Thee of Guacocingo being confederate with the Inhabitants of Tlaxcallan, Cholula, and Huacacolla, strongly defended the Inha...
nhabitants 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 them, being busied in sending for his Vergantines to besiege Mexico by water as well as by land, he remitted them to the help of the Tlaxcaltecas, &c. unto those of Guacocingo, Chololla, and Huacaolla; who shewed great valour, as yet never buried in Oblivion, in relieving Chalco against the strength and power of Montezuma, who had issued out of Mexico, to keep the Spaniards from drawing near unto that City. For that fact is this Town, with the others fore-mentioned, until 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 (whether 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 Mountain. 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
forwards it was not so, proceeded forth as well as they might, till at length the let with great huge Cedars was such, that they could pass no further, and with this news were forced to return, certifying Cortez that the Horfe-men could not pass that way in any wise. Cortez demanded of them whether they had seen any people; they answered No. Whereupon he proceeded forward, with all the Horfe-men, and a thousand Foot-men, commanding all the residue of his Army to follow him with as much speed as might be; that with that company which he carried with him, he made way, taking away the trees that were cut down to disturbe his passage; and in this order in short time passed his host without any hurt or danger, but with great pain and travel; for certainly if the Mexicans had been there to defend that passage; the Spaniards had not passed; for was then a very evil way (though now it be a reasonable wide open rode, where Mules laden with wares from S. John a Ulhu, and the Sugar-farms daily pass) and the Mexicans also thought the same to be sure with the trees which were crossed the way, whereupon they were careless of that place, and attended their coming in plain ground; for from Tlaxcallan to Mexico are three ways, of the which Cortez chose the worst, imagining the thing that afterwards fell out or else some had advised him how that way was clear from the enemies. At the descent of this hill Cortez abode and refreshed himself, till all the whole Army were come together, to descend down into the plain; for from hence they descried the fires and beacons of their enemies in sundry places, and all those who had attended their coming by the other two ways, were now gathered together, thinking to set upon them betwixt certain bridges (which are in the plain made for travellers by reason of the many dikes and currents of water which issue from the lake) where a great company abode expecting their coming. But Cortez sent twenty Horfe-men who made way among them, and then followed the whole Army, who slew many of them without receiving any hurt. Thus did the remembrance of those antiquities newly refreshed by the object of the hill and plain beneath.
make that cold and hard passage more comfortable and easy unto us. The first Town we came to below the hill, was Quabutifec, of the jurisdiction of Tezco; where we also called to mind, that this was the place, near unto which was pitched the Camp of the Indians of Culhuia, which was near a hundred thousand men of War; who were sent by the Seniors of Mexico and Tezco 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 traveled, we discovered Tezco by the side of the lake, and out of the Rode; yet it ministered 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 Coacuacoycin 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 Tezco, where he should be well received. Cortez rejoicing at this message, yet jealous of some treachery, and mistrusting the people of Tezco (whose forces joined with the Mexicans and Culhuicans he had met with a little before) went forward on his way and came to Quabutichan and Huaxuta (which then were suburbs of the great City Tezco, but now are petty Villages by themselves) where he and all his host were plentifully provided of all things necessary, and threw down the Idols. This done he entered 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 Zoities and galleries
to behold the City, and there they saw the great number of Citizens that fled from thence with their stuff, some towards the mountains, and others to the water-side to take boat, a thing strange to see the great haft and flir to provide for themselves. There were at that time at least twenty thousand little boats (called Canoas) occupied in carrying household-stuff and passengers; Cortez would firt have remedied it, but the night was so nigh at hand, that he could not. He would gladly also have apprehended the Lord, but he was one of the first that fled unto Mexico. The Town of Texcoco to this day is famous among the Spaniards for that it was one of the first, if not the first (which according to the Histories of those parts is very probable) that received a Christian King to rule and govern. For Cortez hearing that Cacuacoyocon then King of that City and the Towns adjacent was fled, caused many of the Citizens to be called before him, and having in his company a young Gentleman of a Noble-house in that country, who had been lately christened, and had to name Hernando (Cirtex being his God-father, who loved him well) laid unto the Citizens, that this new Christian Lord Don Hernando was forced unto Nezavalmocintli their loving Lord, wherefore he required them to make him their King, confidering that Cacuacoyocon was fled unto the enemies, laying also before them his wicked fact in killing of Cacuna his own brother, only to put him from his inheritance and Kingdom, through this enencement of Quabutimeccin a mortal enemy to the Spaniards. In this sort was that new Christian Don Hernando elected King, and the same thereof being blown abroad, many Citizens repaired home again to visit their new Prince, so that in short space the City was as well replenifed with people as it was before, and being also well used at the Spaniards' hands, they served them diligently in all things that they were commanded. And Don Hernando abode ever after a faithful friend unto the Spaniards in their Wars against Mexico, and in short time learned the Spanish tongue. And soon after came the inhabitants of Quabuticbar, Hauaxta, and Antenco to submit themselves, cra-

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ving pardon if in any thing they had offended. Within

two days after Don Hernando was made King of this great

City and Territory belonging to it (whose borders reach un-
to the borders of Tlaxcallan) came certain Gentlemen of

Huaxuta and Quahutichan, to certify 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.
Alfo I pray you to command your wives, and families to
make no alteration, but rather quietly to abide in your hou-
ses. And concerning the enemies I am glad of their co-
ming, for ye shall see how I will deal with them. But the
enemies went not to Huaxuta, as it was thought; neverthe-
less, Cortez, having intelligence where they were, went out to
encounter them with two pieces of Ordnance, twelve Horle-
men and two hundred Spaniards, and with many Indians
of Tlaxcallan. He fought with the enemy, and flew but
few, for they fled to the water, and so escaped in their Ca-
noas. 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 launch his Vagantines 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 furni-
ture, 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. Chichimecatel, a principal
and valiant Indian and Captain of a thousand men had the
Rear-gard. And Tupil and Temecatil, very principal
Gentlemen; had the Vant-gard with ten thousand men.
In the midst were placed the Tamemez, and those that car-
ried
ried the 10ift with all the apparel of the Vergantines. Before those two Captains went a hundred Spaniards, and eight Horse-men, and behind and left came Gonzalo de Sandoval with all the residue, and seven Horse-men. Thus they took their way towards Tezcuco, with a marvellous noise, crying Christians, Christians, Tlaxcallan, Tlaxcallan, and Spain.

When they came to Tezcuco, they entered in very good order, with the sound of Drums, Snail-shells, and other like instruments of musick: and against their entry into the City, they put on all their bravery of clothes, and battle of feathers, which was a gallant sight; they were six hours in entering into the Town, keeping their array. At the fame of this many Provinces came to submit and offer their service unto Cortez, some for fear of destruction, and others for the hatred which they bare to the Mexicans; so that now Cortez was strong both with Spaniards and Indians; and his Court at Tezcuco was as great, or greater, than Montezuma's formerly had been in Mexico. And here Cortez made his preparation for the siege of Mexico with all haste, and furnished himself with scaling ladders, and other necessaries fit for such a purpose. His Vergantines being nailed and throughly ended, he made a suez, or trench of half a league of length, twelve foot broad and more, and two fathom 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 had made Tezcuco gloriously mentioned, though now almost decayed in the great number of inhabitants. The Dock or Trench being thus finished, the Vergantines were walked with Tow and cotton wool, and for want of Tallow and Oyl, they were (as some Authors report) driven to take Mustard grease; not that Cortez permitted them to lay men for that effect, but of those which were slain in the Wars, and of such as fell 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 fort open the dead body and take out the grease. The Vergantines being lanced, Cortez mustered his men, and found
found nine hundred Spaniards, of the which were four-score 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 Halberds. 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 Whitunday 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 Cristoval de Olid the second Captain he gave three and thirty horsemen, and a hundred and eighteen footmen of the Spanish Nation, two Pieces of Ordinance, 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 Ordinance, and forty thousand Indians, with Commission to chuse a place to pitch his camp. In every Vergantine he planted a piece of Ordinance, 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 than 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 thefe Vessels, for with them he burned a great part of the Canoa's of Mexico, and the rest
he so locked up, that they were no help unto the Mexican; 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 Guacoeinga, 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 itself 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 Herris and Salters 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 decaysed by the Spaniards, who have wasted and spoileth them in their too too fumptuous buildings. Cortez only was accused by Pamflio 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-trees 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 pased through Mexicalingo, which formerly was a great Town, but now not of above an hundred Inhabitants, and from thence to Guetla...
Weft-Indies.

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 companions did, though secretly and hiddenly, and for against the will of Fryer Calvo and others, who had the tutoring and conducting of us. Therefore all such as come from Spain to be shipped again at Acapulco for Philippinas, may have a manner of encouragement, rest and recreations becoming their Professions, while they do abide in America; and may not be disheartned by those that live about Mexico, 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 exempted from the power and command of the Superiors of Mexico, and are subordinate unto the Government of the Provincials of Philippinas, who send from thence their Sub-fitue Vicars to rule, and to look to the forementioned houses and Gardens. To the Dominicans belonged this house called St. Jacinto, whither we were carried, and where we did abide near five months, having all things provided that were fit and necessary for our recreations, and for our better encouragement to a second voyage by Sea. The Gardens belonging to this house might be of fifteen Acres of ground, divided into shady walks under the Orange and Lemon-trees; there we had the Pomegranates, Figs, and Grapes in abundance, with the Plantine, Sapotte, Chicoapo-tte, 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 Summer, 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 wondered at, was the abundance of sweet meats; and especially of Confectes that were
 Chap. XII. of the West-Indies.

were provided for us; for to every one of us during the time of our abode there, was brought on Monday morning half a dozen Boxes of Conserve of Quinces, and other fruits, besides our biscuits, 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 man's 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 Chocollate, 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 mead seemed as far 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 mead 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 pastures, 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 falle-hearted. But further rea-
sions 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 Convenes there-
fore and dainties were plentifully allowed us; and all other
encouragements, 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 Vene-
ice 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 than 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 contain-
eth even as much, in such sort that the whole Lake contain-
eth much about a hundred miles. The Spaniards are divi-
ded 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
time 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, cer-
tain it is and by experience I can witness that of that part
of the salt-water great quantity of Salt is daily made, and is part of the great Trading of that City into other parts of the Country, nay it is lent 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 tandeth 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 saltines of it, without it be the agitation of it in the ebbing and flowing, which not being with tides like the Sea, but with the 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 saltiness 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 sweeter and fresh, but a little brackish, which certainly hath its spring from a fiery Mountain called there 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 wholesome baths, as coming through a sulphurous mine, and yet the standing Lake proceeding from the same Mountain is of that quality that it makes the ground about it salt, and especially in the 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 than here by reason of the wind that geteth into those concavities, and (shakes the earth to get out) give no way to the water sweeten through the earth, or to lose all that saltness which it brought with it from the Sea. But whatsoever the true reason be, there is not the like Lake known of sweet and saltish water, one part breeding fish, the other breeding none at all. This Lake had formerly some fourscore Towns, some say more, situated round about it; many of them containing five thousand households, and some ten thousand, yea and Tezcuco (I have said before) was as big as Mexico. But when it was there, there might be thirty Towns and Villages about it, and scarce any of above five hundred households between Spaniards and Indians; such hath been the hard usage of the Spaniards towards them, that they have even almost consumed that poor Nation. Nay two years before I came from those parts, which were the years of 1635. and 1636. I was credibly informed that a million of Indians lives had been lost in an endeavour of the Spaniards to turn the water of the Lake another way from the City, which was performed by cutting a way through the Mountains, for to avoid the great inundations that Mexico was subject unto, and especially for that the year 1634. the waters grew so high that they threatened destruction to all the City, ruinating a great part, and coming into the Churches that stood in the highest part of it, in so much that the people used commonly boats and Canoes from house to house. And most of the Indians that lived about the Lake were employed to strive against this strong Element of water, which hath been the undoing of many poor wretches, but especially of these thirty Towns and Villages that bordered near upon the Lake; which now by that great work is further from the houses of the City; and hath a passage made another way, though it was thought it would not long continue, but would find again its old course toward Mexico. This City when Cortez first entred into it, (as some say) of sixty, but more probably is reported to have
have been of fourscore thousand houses. Montezuma his
place was very great, large and beautiful, which in the
Indian language was named Tepac; and that had twenty
doors or gates, which had their outcoming into the com-
mon streets. It had three Courts, and in the one stood a fair
mountain, many halls, and a hundred chambers of three
and twenty, and thirty foot long, an hundred baths, and
hot-houses; and and all this without nails, yet very good
workmanship. The walls were made of Mahon's work, and
wrought of Marble, Jasp and other black stone, with
eins of red, like unto Rubies and other stones, which glit-
tered very fair; the roofs were wrought of Timber, and cu-
iously carved, being of Cedar, Cypres, and Pine-tree; the
Chambers were painted, and hung with cloth of Coren,
and of Conies hair and feathers. The beds only were un-
becoming this great state, very poor and of no value, such as to
his day the best and richest Indians use; for they wear no-
thing but mantles laid upon mats, or upon hay, or else
nats alone. Within this Palace lived a thousand women, nay,
one affirm three thousand, reckoning Gentlewomen, serv-
ants and slaves, all together; but the most were principal In-
ians daughters; of whom Montezuma took for himself
those that liked him best, and the other he gave in marriage
to Gentlemen his servants. It is credibly reported among
the Spaniards that he had at one time a hundred and fifty
women his wives with child, who commonly took medicines
to 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 signifies Palace, Montezuma
had yet in Mexico another house with very curious lodgings
and fair Galleries, built upon pillars of Jasp, which looked
ways to a goodly Garden, in which there were at least a
dozon Ponds, some of salt-water for Sea-fowls, and others of
fresh-water for River-fowls and Lake-fowls, which Ponds
were devisèd 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
scarcely hold them, and of such several sorts, and of such strange and various coloured feathers, that the most of them the Spaniards knew not, nor had at any time seen the like. There did belong to that house above three hundred persons of service, who had their several charges concerning the Fowls; some had care to cleanse the Ponds; others were appointed to fish for bait; others served them with meat and to every kind of fowl they gave such bait as those were wont to feed of in the fields or rivers; others did trim their feathers; others had care to look to their eggs; others to set them abroad; and the principal office was to pluck the feathers: for of them were made rich mantles, tapist- targets, tufts of feathers, and many other things wrought with gold and silver.

Besides this house, Montezuma had yet another house within Mexico, appointed only for hawking fowls, and fowls of rapine. In which house there were many high Halls, wherein were kept men, women, and children, such as were dwarfs, crock-backs or any monstrous persons, and with them such as were born white of colour, which did very seldom happen; nay, some would deform their children on purpose to have them carried to the King’s house, to have to set forth his greatness by their deformity. In the lower halls of this house there were Cages for fowls of rapine of all sorts, as Hawks, Kites, Boyzers (which are very many in those parts) and of the Hawks near a dozen sundry kinds of them. This house had for daily allowance five hundred Turkey-cocks, and three hundred men of service, beside the Falconers and Hunters, which some say were above three thousand men. The Hunters were maintained in that house because of the ravenous beasts which were also kept in the lower Halls in great cages made of timber, wherein were kept in some Lions, in other Tygres, in other Ownezas, and other Wolves; in conclusion, there was no four-footed beast that wanted there, only to the effect, that the mighty Montezuma might say that he had such things in his house; and all were fed daily with Turkey-cocks, Deer, Dogs, and such like. There were also in another Hall great earthen vessel...
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Vessels, some with earth, and some with water, wherein were Snakes, as gros as a mans thigh; Vipers; Crocodiles which they call Caymanes, of twenty foot long, with sables and head like a Dragon; besides many other smaller Lifarts and other venomous beasts and Serpents, as well of the water as of the land. To these Snakes and the other venomous beasts they usually gave the blood of men sacrificed to feed them. Others say they gave unto them mans flesh, which the great Lifarts, or Caymanes 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 slaughterhouse, 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 Owzenes and Tigers, 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; 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, Lances, 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 Libifs, which was so venomous, that if any were hurt with it, and the
the head remained in the wound, it so serfered that it was al-
most incurable. Their Swords were of Wood, and the edge
thereof was flint stone, inclosed or joined into a flaff; and
with these swords they cut spears, yea and a Horse's neck at a
blow, and could make dents into Iron, which seemeth a
thing unpossible and incredible. These flints were joined
into the staffs with a certain kind of glow, which was made of
a root called Zacalt, and Tuxalli, which is a kind of strong
sand, whereof they made a mixture, and after kneaded in
with the blood of Bats, or Rear-mice and other fowl, which
did glow so strong, that it scarce ever uncleaned 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 medi-
cinal herbs, sweet flowers, and trees of delectable favour.

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 like-
wise pleasant houses in Woods and forests, 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 sel-
dom 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 vaials; 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 certain time of the year in the Court of Montezuma, and could not depart from thence without especial licence of the Emperor, 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 Montezuma.

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 workmen, carrying upon their backs, or drawing in fields 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 burdens, and some days in the winter much more. But especially for the Emperors chimneys they brought the bark of oak-trees, which was esteemed for the light. Thus was this 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 ring provision to the City; the most part of the houses had no doors, the one toward the Caufey, and the other toward 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 Papultepec three miles distant from that City, which bringeth out of a little hill, at the foot whereof stood formerly two statues, or images, wrought in stone, with their targets and Launces, the one of Montezuma, the other of Cauaica his father. The water is brought from thence to his day in two pipes built upon Arches of brick and stone
like a fair-bridge; and when the one pipe is foul, then all the water is conveyed into the other, till the first be made clean. From this fountain all the whole City is provided and the Water-men go selling the same water from street to street, some in little boats, others with earthen Tankards upon Mules or Asses backs. The chief and principal division of this City when the Spaniards first conquered it, was into two streets; the one was called Tlatelulco, that is to say, little Island, and the other Mexico where Montezuma his dwelling and Court was, signifying in the language a spring. And because of the Kings palace there, the whole City was named Mexico. But the old and first name of the City according to some Historians was Tenochtitlan, which signifies a sweet fruit out of a stone, being a compounded name of Tetl, which in the language is stone, and Nochtli, which is sweet fruit called generally in Cuba, and all other parts of America by the Spaniards Tunas; the name of the tree whereon this fruit groweth is called Nopal. And when this City begun to be founded, it was placed near unto a great stone that stood in the midst of the lake, at the foot whereof grew one of these Nopal trees; which is the reason why Mexico giveth forth arms and device the foot of a Nop tree springing from a stone according to the first name of the City Tenochtitlan. But others do affirm, that this City hath the name of the first founder of it, called Texcoco, the second son of Iztaclimacoatl, whose sons and descendents did first inhabit all that of part America which is now called New Spain. Mexico is as much as to say a spring or fountain, according to the property of the vowel or speech, from whence some judge that City to be so named. But others do affirm that Mexico hath its name from a more ancient time, when the first founders were called Mexiti, for unto this day the Indian dwellers in one street of this City are called of Mexico. And that these Mexiti took name of their principal idol called Mexitli, who was in as great veneration as Vitchilpuchiti, the God of War. But others affirm (and the opinion is most received among the Spaniards) that the Mexicans first were the inhabitants of Nova Galicia; from when
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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 Navatuca, elected a King to whom they submitted themselves. The first King that was thus elected, was called Vitziloviti; the second, Acamopitzli; the third, Chimalpapoa; the fourth, Izchoalt; the fifth, Montezuma the first; the sixth, Acatir; the seventh Axacoc; the eighth, Atzlol; the ninth, Montezuma the second, who reigned when Cortez came first; the tenth, was Quabatimoc, who lost Mexico, and in whom ended that Indian Empire. The most fortunate of these Kings was Izchoalt; who by his cousin Tlacueltoc, subdued he other six Tribes, and brought them under the Mexican Kings. And after the death of Izchoalt, Tlacueltoc was by the first electors (which were six in number) chosen King, as a man of whose virtue they had formerly made ryal. 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 Quabatimoc, 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 confpire against Cortez and the Spaniards, against whom they fought.
a most fierce and bloody battle two or three days together, crying out for their Emperor, and threatening them with the cruellest death that ever man suffered. Whereupon Cortez desired Montezuma to go up into the tower of his house, while they were battering with stones, and to command his subjects to cease from their heat and fury; who at Cortez his request went up and leaned over the wall to talk with them, and beginning to speak unto them, they threw so many stones out of the street, houses, and windows, that one happened to hit Montezuma on the temples of the head, with which blow he fell down dead to the ground; and this was his end, even at the hands of his own subjects and valets against their wills, in the City of his greatest glory, and in the power and custody of a foreign and strange nation. The Indians affirm that he was of the greatest blood of all his lineage, and the greatest King in estate that ever was in Mexico. And from hence it may very well be noted, that when kingdoms do most flourish, then are they nighted to change, or else to change their Lord, as doth appear in the History of Montezuma, whose great glory and majesty perished the downfall of that City and people; who, though after the death of Montezuma they made Quabutimoc their Emperor, and persisting in their furious battery against Cortez his palace, caused him and all his Spaniards to fly out of Mexico; yet having strengthened themselves again at Tlaxcalan; and prepared sixteen, or as others say, eighteen Vergantines for the lake, they soon after besieged Mexico by water and land, that the citizens were in great necessity, and so many dead with hunger and sickness, that there were heaps of dead bodies in the houses, only to keep close the extreme misery; who would not yield even when they found their King Quabutimoc his fair houses burned, and the greatest part of their City consumed with fire and beaten down plain with the ground, so long as they could enjoy any one street, Tower, or Temple to defend themselves and oppose the Spaniards; who after many fierce and bloody fights, by land and with their boats by water having won the chief Market-place and most of the City, as they went walking.
in the streets found heaps of dead bodies in the houses, trees, and in the water, and the very barks of trees and roots gnawed 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 prof it, 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 assailing 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 brink 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 Quelcavath whom we long for. Cortez seeing the great extremity that these poor wretched people were in, thinking now that they would yield unto him, sent a message to Quabtinoc, 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 embassage, he was so moved with ire and cholera, that forthwith he commanded Cortez his Ambassador 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 Vergantines 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 fench also of the dead bodies was wonderful noifom. That night Cortez purposed to make an end of the next day of the Wars and Quabutimos pretended to flee, 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 Castel 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, Governor 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 haste 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 flew 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 wan fully and wholly the great City of Mexico. The Vergantines
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lines likewise brake in among the Fleet of boats without any resistance, and presently beat down Quabutimoc 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 Quabutimoc, 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 Quabutimoc 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 Quabutimoc presently performed; and at that time after so many Prisoners taken, and so many thousands slain and starved, there were about three thousand and ten thousand persons, who seeing their Prince a Prisoner, threw down their weapons and submitted themselves. Thus did Hernando Cortez 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 which the City was won. In the los 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 Warrior as ever America had known, taken Prisoner. The Siege endured from the time the Vergantines came from Tlaxcallan three months, and therein were on Cortez his side near 200000 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 Cannon'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 slain fifty Spaniards only and fix horses, and not above eight thousand of the Indians; the friends. And on the Mexicans side were slain at least six 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 steadfast 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 abide 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 flings, cutting stones fit for the same, and throwing stones from the Zoites; 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 ruined, 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 rebuilt and now flourishing,
must add unto what hath been said of Montezuma his former state and houses in it, the greatness of the Market-place and Temple, which was in it, when the Spaniards entered and destroyed it. The convenience of the Lake about this City gave encouragement to the Mexicans to set part a most spacious Market-place, whither all the Country about might resort to buy, exchange and sell; which was the more easy for them by reason of the abundance of Boats which were made only for such Traffic. In this great lake here were at that time above two hundred thousand of these little boats, which the Indians call Acalles, and the Spaniards call them Cano's, wrought like a kneading trough, some bigger than others according to the greatness of the body of the tree, whereof they are made. And where I number two 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 full of them. The Market is called in the Indian tongue Tlatelolco; every Parish had his Market place to buy and sell in; but Mexico and Tlatelolco only, which are the chiefest Cities, had great Fairs and places fit for the same; and especially Mexico had one place, where most days in the year was buying and selling; but every fourth day was the great Market ordinarily. This place was wide and large, commodified about with doors, and was so great that 100000 persons came thither to chop and change, as a City most principal in all that region. Every occupation and kind of merchandise had his proper place appointed, which no other might by any means occupy or disturb. Likewise pernicious wares had their place accordingly, such as stone, timber, lime, brick and all such kind of stuff unwrought, being necessary to build withal. Also mats both fine and coarse, of sundry workmanship; also coals, wood, and all sorts of earthen vessels, glazed and painted very curiously. Deer-skins both raw and tanned, in hair, and without hair, of many colours, for Shoemakers, for Bucklers, Targets, Jerkins, and lining of wooden cordlets; also skins of other beasts,
beasts, and fowl in feathers ready dressed of all sorts. The colours and strangenes thereof was a thing wonderful to behold. The richest merchandize was salt, and mantles of Cotton-wool of divers colours, both great and small; some for beds, other for garments and clothing, other for Tapestry to hang houses; other Cotton-cloth was wont to be sold therefor linnen drawers (which to this day the Indians use) for shirts, table-clothes, towels and such like things. There were also mantles, made of the leaves of a tree called Meth and of the Palm-tree and Conie-hair, which were well esteemed, being very warm, but the Coverlets made of feathers were the best. They sold thred there made of Conie hair, and also skains of other thred of all colours. But the great store of poultry which was brought to that Market was strange to see, and the ues they sold and bought therefor; for although they did eat the flesh of the fowl, yet the feathers served for clothing, mixing one sort with another. But the chief bravery of that market was the place where gold and feathers joyntly wrought were sold; for any thing that was in request, was there lively wrought in gold and feathers and gallant colours. The Indians were so expert and perfect in this science, that they would work or make a butter-fly, any wild beast, trees, roces, flowers, herbs, roots or any other thing so lively that it was a thing marvellous to behold. It hapned many times that one of these workmen in a whole day would ear nothing, only to place one feather in his due perfection, turning and toffing the feather to the light of the Sun, into the shade or dark place to see where it was his most natural perfection, and till his work were finifhed he would neither ear nor drink. There are few nations of so much fleem or substance. The art, or science of Gold-smiths among them was the most curious, and very good workmanship engraven with tools made of flint or in mould. They will cast a platter in mould with eight cornerhers, and every corner of several metal, the one of gold and the other of silver, without any kind of folder. They will also found or cast a little cauldron with loose handle, hanging therear, as we use to cast a bell; they will also cast in mould.
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They would make a fish of metal, with one scale of silver on his back, and another of gold; they will make a Parrot or Popinjay of metal, that his tongue shall shake, and his head move, and his wings flutter; they will cast an Ape in mould, that both hands and feet shall fair; and hold a spindle in his hand coming to spin, yea and an apple in his hand as though he would eat it. They have skill also of Amell work and to set any precious stone. But now as touching the marker, here was to fell Gold, Silver, Copper, Lead, Latten, and Tin; although there was but very little of the three last metals mentioned. There were pearls, precious stones, divers and sundry sorts of shells, and bones, Sponges, and Pedirs ware. There were also many kind of herbs, roots, and seeds, as well to be eaten, as for medicine; for both men, women and children had great knowledge in herbs, for through poverty and necessity they did seek for their sustenance and help of their infirmities and diseases. They did send little among Physicians, although there were some of that Art, and many Apothecaries, who did bring into the market, ointments, syrups, waters, and other drugs fit for sick persons. They cure all diseases almost with herbs, yea as much as for to kill lice they have a proper herb for the purpose. The several kinds of meats to be sold was without number, 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 which 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 it in heaps, and made thereof cakes like unto brick-bats. And they did not only sell this ware in the Marker, but also sent 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 water is the cause that such great number of fowl cometh to the lake, which in the winter season is infinite. They sold likewise in this Marker 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 therefore, both green and ripe. There is a sort as big as an Almond called Cacao (whereof is the drink called Chocolate well known now in Christendom) which is both meet and curant money. In these times of the bigger sort, fixscore or sevenscore, and of the lesser sort two hundred are worth a Spanish Rial, which is sixpence, and with these three Indians buy what they list; for five, nay for two Cacoes, 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 toelps 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 oy, 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 place 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 Teniu, which is a compound word of Teni, which signifies God.
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God, and Call, which signifieth a house. There were in Mavico 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 Cawfey, and upon another part of the City that had no Cawfey, but a fair street. In the midst of this Quadrern stood a mount of earth and stone square likewise, and fifty fathom long every way, built upward like into a Pyramide of Egypt, saving that the top was not sharp, but plain and flat, and ten fathom 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 high 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, Montezuma himself (to make the more ostenta-

tion of his greatness and the Majesty of his Court) carried the first Standards thither, and shewed them all the order of the Temple, even from the foot to the top. There was a certain plot of space for the Idol Priests to celebrate their ser-

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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 forty 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
Westward, but other ways, because there should be a dif-
ference between the great Temple and them. Some of these
Temples were bigger than others, and every one of a several
God; among which there was one round Temple dedi-
cated to the God of the air called Quecalcovas for even
as the air goeth round about the heavens, even for that con-
ideration 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 Temples
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 Christ's 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
those of the Heathens were bloody sacrifices, but theirs of
Christ's body they call Incruntum 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 God's words in Exod.
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20 26. saying, Neither shalt thou go up by steps unto mine Altar, that thy nakedness be not discovered therein. And lastly in their houses and Cloisters joyning to their Churches for the service of them, being full of idolatrous Priests and Friars consecrated for their service, they seem likewise to have borrowed that fanfie 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 Roman 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 forefaid 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 superstitition, 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 Friars 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 preparation, 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 fire-wood as much as they needed, for they spent more fire-wood than was spent in the Kings Court. These persons did live like Romans 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, Augustin Augustines, and the like.

The Gods of Mexico (as the Indians reported to the first Spaniards) were two thousand in number; the chiefest were Vitzilopuchli, and Tezcatlipoca, whose Images stood highest in the Temple upon the Altars. They were made of stone in full proportion as big as a Gyaunt. They were covered with a awn called Nacar; they were betted with pearls, precious stones, and pieces of gold, wrought like birds, beasts, fishes, and flowers, adorned with Emeralds, Turquoises, Chalcedons, and other little fine stones, so that when the awn was taken away, the Images seemed very beautiful and glorious to behold. But must I find our Rome still among these Heathens? and will the Papists be angry if I tell them plainly that what I dislike in these Idolatrous Mexicans, I dislike in them? for do not they deck and adorn their Idol Saints, as the heathens did Vitzilopuchli and Tezcatlipoca? Do not they cover their wooden 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 veniuntur, & dant 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 Vitor with eyes of glass, and in their necks Death painted. These two Gods were brethren, for Tetzcatlipoca was the God of Providence, and *Tizitlpoluchti*, 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 Chippel 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 Country; which being ground, they made a certain past tempered with children's blood and Virgins sacrificed, who were opened with razors in their breasts, 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 Comarcanis and Citizens were present at the Consecration with great triumph and incredible devotion. After the Consecration many devout persons came and stucked 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 *Tlamcatzili*, 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 preferred very religiously at the foot
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 sacrificing 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 outward. 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 three-score 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 fast unto them, and every one of them had five skulls broched through the temples. When the Spaniards first entered 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 Umbría 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
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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 Conquerors, 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 Xibuaco, 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 parted, 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 forsook 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 fore 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's house
house flood, 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 wholesome 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 confirmed, and there is no fear of their rising up any more against the Spaniards, all arms are forgotten, and the Spaniards live to secure from enemies, that there is neither Gate, Wall, Bulwark, Platform, Tower, Armory, Ammunition, or Ordinance to secure and defend the City from a Domestick or foreign enemy; from the latter they think St. John de Ulua sufficient and strong enough to secure them. But for Contrafection it is one of the richest Cities in the World; to the which by the North Sea cometh every year from Spain a Fleeter 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
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... which are inhabited by Portugal, as from the Countries of Japan and China, sending every year two great Caravans with two smaller Vessels to the Islands of Philippines, and having every year a return of such like ships. There is in Mexico a Mint-house where Money is daily coined; and is brought thither in wedges upon Mules from the Mines called S. Lewis de Sacatecas, standing fourscore Leagues from Mexico Northward, and yet from Sacatecas forward the Spaniards entered above a hundred Leagues containing daily Indians, where they discover more of Mines; and there they have built a City, called Nova Mexico, New Mexico. The Indians there are great Warriors, and hold the Spaniards hard to it. It is thought the Spaniard will not be satisfied, until he subdue all the Country that lay, which doubtless reacheth to our plantations of Virginia, and the rest being the same continued continent land. There is yet more in Mexico, a fair School, which now is made an University, which the Viceroy Don Antonio de Mendoza caused to be built. At the rebuilding of this City there was a great difference between an Inhabitant of Mexico, and a Conqueror; for a Conqueror was a name of honour, and had lands and rents given him and to his posterity by the King of Spain, and the Inhabitant or only dweller paid rent for his house. And this hath filled all those parts of America with proud Dons and Gentlemen to this day; for every one will call himself a descendent from a Conqueror, though he be as poor as Job; and ask him what is become of his Estate and fortune, he will answer that fortune hath taken it away, which shall never take away a Don from him. Nay a poor Cobler or Carrier that runs about the Country far and near getting his living with half a dozen Mules, if he be called Mendoza, or Guzman, will swear that he descended from those Dukes houses in Spain, and that his Grand-father came from thence to Conquer, and subdued whole Countries to the Crown of Spain; though now fortune hath frowned upon him, and covered his rags with a thred-bare Cloak. When Mexico was retaken, and Judges, Aldermen, Attorneys, Town Clerks, Notaries,
Notaries, Scavengers, and Serjeants with all other Officers necessary for the Common-wealth of a City were appointed by the fame of Cortez, and Majesty of the City was bloomed abroad into far Provinces, by means whereof it was soon replenished with Indians again, and with Spaniards from Spain, who soon Conquered above four hundred Leagues of Land, being all governed by the Princely Seat of Mexico. But since that first rebuilding, I may say it is now rebuilt the second time by Spaniards, who have consumed most of the Indians; so that now I will not dare to say there are a hundred thousand houses which soon after the Conquest were built up, for most of them were of Indians. Now the Indians that live there, live in the suburbs of the City, and their situation is called Guadalupe. In the year 1625, when I went to those parts, this Suburb was judged to contain five thousand Inhabitants; But since most of them have been consumed by the Spaniards hard usage and the work of the Great Lake. So that now there may not be above two thousand Inhabitants of mere Indians, and a thousand of such as they call there Mestizos, who are of a mixt nature of Spaniards and Indians, for many poor Spaniards marry with Indian women, and others that marry them not but hate their husbands, find many tricks to convey away an innocent Uriah 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 fine house after the Spanish fashion with Gardens and Orchards. And so is almost all Mexico now built with very fair and spacious houses with Gardens of recreation. Their buildings are with stone, and brick very strong, but not high, because of the many Earth-quakes, which would endanger their houses if they were above three stories high. The streets are very broad, in the narrowest of them three Coaches may go, and in the broader six may go in the breadth of them which makes the City seem a great deal bigger than it is. In my time it was thought to be of between thirty and forty 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
one thousand Coaches. It is a by-word that at
Mexico 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
exceed in cost the best of the Court of Madrid and other
s of Christendom; for there they spare no Silver, nor
, nor precious stones, nor Cloth of Gold, nor the best
from China to enrich them. And to the gallantry of
horses the pride of some doth add the cost of bridles,
hoofs of silver. The streets of Christendom must not
pare with those in breadth and cleanness, but espe-
in 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
riffsians and every year come thither, have perfected the
yards in that Trade. The Viceroy that went thither
year 1625. caused a Popinjay to be made of silver,
, and precious stones with the perfect colours of the Po-
ays feathers, ( a bird bigger then a Pheasant ) with such
quisite art and perfection, to present unto the King of
in, that it was prized to be worth in riches and work-
half a Million of Duckats. There is in the Cloister
the Dominicans a lamp hanging in the Church with
hundred branches wrought in silver to hold so many
s, besides an hundred little lamps for oyl for in it,
ery one being made with several workmanship so ex-
litely, that it is valued to be worth four hundred thou-
d Duckats; and with such like curious works are many
ets made more rich and beautiful from the shops of
smiths. To the by-word touching the beauty of the
men I must add the liberty they enjoy for gaming, which
uch that the day and night is too short for them to end a
mera 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
ets in company with a Friar that came with me that year
Spain, a Gentlewoman of great birth knowing us to
be Chapetons (so they call the first year those that come from Spain) from her window called unto us, and after two or three short questions concerning Spain asked us if we would come in and play with her a Game at Primera. Both men and women are excessive in their apparel, using more silks than stuffs and cloth; precious Stones and Pearls further making their vain ostentation; a hat-band and rofe made of Diamonds in a Gentlemans hat is common, and a hat-band of Pearls is ordinary in a Tradesman; nay a Blackmore's Tauny young maid and slave will make hard shift but little will be in fashion with her Neckchain and Bracelets of Pearl and her Ear-bobs of some considerable Jewels. The attire this bafer fort of people of Blackmores and Mulatta's (which are of a mixt-nature, of Spaniards and Blackmores) is light, and their carriage so enticing, that many Spaniards even of the better fort (who are too too prone to Ventry disdain their Wives for them). Their clothing is a Petticoat, of Silk or Cloth, with many silver or golden Lace with a very broad double Ribband of some light colour with long silver or golden Tags hanging down before, the whole length of their Petticoat to the ground, and the lock behind; their Waistcoats made like bodies, with skirts, faced likewise with gold or silver, without sleeves, and a girdle about their body of great price stuck with Pearls and knots of Gold, (if they be any ways well esteemed of) there sleeves are broad and open at the end, of Holland or fine China Linnen, wrought some with coloured silks; some with silk and gold, some with silk and silver, hanging down about most unto the ground; the locks of their heads are covered with some wrought quoif, and over it another of network of silk bound with a fair silk, or silver or golden ribband which crosses the upper part of their forehead; and hath commonly worked out in letters some light and foultish love poesie; their bare, black and tauny breasts are covered with bobs hanging from their chains of pearls. And when they go abroad, they use a white mantle of lawn of cambric rounded with a broad lace, which some put over their heads, the breadth reaching only to their middle behind.
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, the one end over the left shoulder, that they may the better the right arm, and shew their broad-sleeve, as they along; others instead of this mantle use some rich silk petticoat upon their left shoulder, while with their right they support the lower part of it, more like roaring boys, honest civil maids. Their shoes are high and of many, the outside whereof, of the profaner sort are plaited a lift of silver, which is fastned with small nails of silver heads. Most of these are or have been slaves, high love have sted them loose at liberty, to enslave souls to Satan. And there are so many of this kind both men and women grown to a height of pride and vanity, that y times the Spaniards have feared they would rise up and any against them. And for the looseness of their lives, and reck scandals committed by them and the better sort of the others I have heard, they say often who have professed religion and fear of God, they verily thought God would say 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 and make his ears to tingle; only I say, certainly is offended with that second Sodom, whose inhabitants 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 Matter Cardinal Bellarmine make outward happiness andishing a mark and note of a true Church and Congregation of God's people; and of my self I could say with id in the 73. Psal. 2. 3. when I lived blindly amongst a, My feet were almost gone, my feet had well-nigh; for I was envious at the footists, when I saw the prosperity of the wicked; yet now being enlightened in a more and certain truth, I will conclude of them, as David
of the flourishing wicked men of his time in the same P. 16, 17, 18. Verses, When I thought to know this was too painful for me, until I went into the Sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou callest them down to destruction. And I doubt not but the flourishing of Mexico in coaches, houses, streets, women, and apparel is very slippery, and will make those proud inhabitants slip and fall into the pond and dominion of some other Prince of this world, hereafter in the world to come, into the powerful hand of an angry Judge, who is the King of Kings and Lord Lords, which Paul faith Heb. 10. 31. is a fearful thing. For this City doth not only flourish in the ways aforesaid, but also in their superstitious worshipping of God and Saint; for they exceed Rome itself, and all other places of Christendom. And it is a thing which I have very much carefully observed in all my travels both in Europe and America, that in those Cities wherein there is most licentiousness of life, there is also most vices in the Temples and publick superstitious worshipping of God and the Saints. It seems that Religion teacheth that all wickedness is allowable, 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 holy water to water to wash away the filth of the other Rome is held to be head of superstition; and what stalt Churches, Chappels, and Cloisters are in it? what fasting, what procession, what appearances of devotion? and on the other side, what liberty, what profaneness, what whoredoms, nay what sins of Sodom are committed in In so much that it could be the saying of a Friar to my while I was in it, that he verily thought there was no other famous Cities in Spain, and in Italy, in Milan, Genoa, and Naples, relating many instances of scandals committed in those places, and yet the Temples mightily enriched...
who have thought, those alms a sufficient warrant to free
them from Hell and Purgatory. But I must return to
Mexico which is mille testes of this truth, sin and wickedness
having in it; and yet no such people in the world to
the Church and Clergy, who in their life time strive
exceed one another in their gifts to the Cloisters of Nuns
and Friars, some erecting Altars to their best devoted
acts, worth many thousand thousand ducats, others pre-
ing crowns of gold to the pictures of Mary, others
piping, others golden chains, others building Cloisters at
their own charge, others repairing them, others at their
leaving to them two or three thousand ducats for an
annual stipend. Among these great Benefactors to the
churches of that City I should wrong my History if I should
get one that lived in my time, called Alonso Canellar, who
is reported to have a Closet in his house laid with bars of
lead in stead of bricks; though indeed it was not so, but
ly reported for his abundant riches and store of bars of
lead which he had in one chest standing in a closet distant
from another, where he had a chest full of wedges of sil-
cr. This man alone built a Nunnery of Franciscan Nuns,
which stood him in above thirty thousand ducats, and left
it for the maintenance of the Nuns two thousand duc-
cats yearly, with obligation of some Masses, to be said in the
church every year for his soul after his decease. And yet
his mans life was so scandalous, that commonly in the night
with two servants he would round the City, visiting such
 scandalous persons whose attire before hath been described,
trying his beads in his hands, and at every house letting
a bead, and tying a false knot, that when he came
home in the morning towards break of the day he might
are by his beads the uncivil stations he had walked and
acted that night. But these his works of darkness came to
light, and were published far and near for what hapned
to him whilst I was in Mexico; for one night meeting
on of his stations with a Gentleman that was jealous of
him, swords on both sides were drawn, the Concubine first
was stabbed by the Gentleman who was better manned and
attended;
attended; and Cuellar (who was but a Merchant) was mortally wounded and left for dead, though afterwa
and he recovered. Great Alms and liberality towards Religious Houses in that City commonly are coupled with great scandalous wickedness. They wallow in the bed of riches and wealth, and make their Alms the Coverlet to cover their loose and lascivious lives. From hence are the Churches fairly built and adorned. There are not above five Churches and Chappels, Cloisters and Nunneries, and Brethren Churches in that City; but those that are there are fairest that ever my eyes beheld, the roofs and beams being in many of them all daubed with gold, and many Altars with sundry marble pillars, and others with Brasil-wood. A few Saints standing one above another with Tabernacles for several Saints richly wrought with golden colours, so that twenty thousand Ducats is a common price of many of them. These cause admiration in the common sort of people, and admiration brings on daily adoration in them those glorious spectacles and images of Saints; so Satan seduces Christ all the glory of the Kingdoms to entice him to adoration, and then All these things will I give thee, if thou wilt 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 belonging to the Altars are infinite in price and value, such as Copes, Canopies, Hangings, Altar-clothes, Candlesticks, Jewels belonging to the Saints, and crowns of gold and silver, and Tabernacles of gold and Crystal to carry about their Sacrament in Procession, all which would mount the worth of a reasonable Mine of silver, and would be rich prey for any nation that could make better use of wealth and riches. I will not speak much of the lives of the Friars and Nuns of that City, but only that there they enjoy more liberty than in the parts of Europe (where yet they have too much) and that surely the scandals committed by them do cry up to heaven for vengeance, judgment and destruction.

In my time in the Cloister of the Mercenarian Friars, whi
which is entitled for the Redemption of Captives, there
anced to be an election of a Provincial to rule over them,
which all the Priors and heads of the Cloisters about
the country had resorted, and such was their various and
ficious difference, that upon the sudden all the Con-
t was in an uproar, their Canonical election was tur-
d tomutiny and strife, knives were drawn, many,
scandal and danger of murder so great, at the Viceroy was
to interpose his authority and
 sit amongst them and guard the Cloister until their
ovincial was elected. It is ordinary for the Fryers to
in their devoted Nuns, and to spend whole days with
em, hearing their music, feeding on their sweet-meats,
d for this purpose they have many chambers which they
 Loquostorios, to talk in, with wooden bars between
 Nuns and them, and in these chambers are tables for
Fryers to dine at, and while they dine, the Nuns re-
ate them with their voices. Gentlemen and Citizens
ve their daughters to be brought up in these Nunneries,
ere they are taught to make all sorts of Conferves and
ferves, all sorts of music, 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 music, th
any delight in the service of God. More, they teach these
ng 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 stries, and single com-
s have been, and some were in my time, for defending
ich of these Nunneries most excelled in music, and in
training up of children. No delights are wanting in
City abroad in the world, nor in their Churches,
ch should be the house of God, and the souls, not the
ses delight.

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

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yet is at this day very fair and wide, built all with Arches on the one side, where people may walk dry in time of rain, and there are shops of Merchants furnished with all sorts of stuffs and silks, and before them sit women selling all manner of fruits and herbs; over against thefe things and Arches is the Viceroy his Palace, which taketh almost the whole length of the market with the walls of the house and of the gardens belonging, to it. At the end of the Viceroy his Palace, is the chief Prison which is first of stone work. Next to this is the beautiful street called la platai, or Goldsmiths-street, where a man's eyes may behold in less than an hour many millions worth of gold, silver, pearls and jewels. The street of St. Austin is rich and comely, where live all that trade in silks; but one of the longest and broadest streets is the street called Tacuba, where almost all the shops are of Ironmongers, and such as deal in brass and steel, which is joyning to the Arches whereon the water is conveyed into the City, and is so called for that it is the way out of the City to a Tower called Tacuba; and this street is mentioned far and near not so much for the length and breadth of it, as for small commodity of needles which are made there, as for proof are the best of all those parts. For stately buildings the street called del Aquila, the street of the eagle, exceeds the rest, where live Gentlemen, and Courtiers and Judges belonging to the Chancery, and is the palace of the Marqueds del Valle from the line of Ferdinand Cortez; this street is so called from an old Idol an EAltar of stone which from the conquest lieth in a corner of the street, and is twice so broad as London stone. The galleons of this City shew themselves daily some on horse-back, and most in Coaches about four of the clock in the afternoon in a pleasant shady field, called la Alamedes, full of trees and walks, somewhat like unto our More-field, where do meet as constantly as the Merchants upon the Exchange about two thousand Coaches, full of Gallants, Ladies, and Citizens, to see and to be seen, to court and to be courted, the Gentlemen having their train of black men.
There were slaves some a dozen, some half a dozen, waiting on the Lady's in brave and gallant liveries heavy with gold and silver lace, with silk stockings on their black legs, and ro- on their feet, and swords by their sides; the Ladies to carry their train by their coaches side of such jett-ed Damosels as before have been mentioned for their light parel, who with their bravery and white mantles over them seem to be, as the Spaniard faith, 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 fine as the train of his Master the King of Spain. At this setting are carried about many sorts of sweetmeats and pers of comfits to be sold, for to relish a cup of cool te, which is cried about in curious glasses to cool the end of those love-hot Gallants. But many times these their meetings sweetned with conserves and comfits have the sauce at the end, for jealousy will not suffer a dy to be courted, nor nor sometimes to be spoken to, puts fury into the violent hand to draw a sword or dagger, and to stab or murder whom he was jealous of, when one sword is drawn thousands are presently own, some to right the party wounded or murdered, pers to defend the party murmuring, whose friends will permit him to be apprehended, but will guard him with drawn swords until they have conveyed him to the sanctuary of some Church, from whence the Viceroy his fer is not able to take him for a legal tryal.

Many of these sudden skirmishes happened while I was about Mexico: of which City a whole volume might compiled, but that by other Authors much hath been written, 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 owned then buried, for a grave could not be digged with

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an ordinary graves depth, but they met with water, and I was eye-witnes of many thus buried, whose coffs were covered with water. And this is so apparent that if not the Cloister of the Augustines often been repaired and almost rebuilt, it had quite sunk by this. In my time it was a repairing, and I saw the old pillars had sunk very low, upon the which they were then laying new founda-
tions, and I was credibly informed that that was the time that new pillars had been erected upon the old where were quite sunk away. This City hath but three ways to come unto it by Caufey; the one is from West, and that Caulsy is a mile and a half long. Another from the North, and containeth three miles in length. Eastward the City hath no entry; but Southward the Caufey is five miles long, which was the way that Cortez entred into when he conquered it.

The fruit called Nucbili (whereof I have spoken before) and some say this City was called Tenuchilatan from it though it be in most parts of America, yea and now Spain, yet in no place there is more abundance of it than in Mexico, and it is absolutely one of the best fruits in It is like unto the Fig, and so hath many little kernel grains within, but they are somewhat larger, and crowned like unto a Medlar. There are of them of fune colours, some are green without, and carnation-like within, which have a good taste. Others are yellow, and others white, and some speckled; the best sort are the white; it is a fruit that will last long. Some of them taste of Pears, and other some of Grapes; It is a cold and fresh fruit and best esteemed in the heat of Summer. The Spaniards do more esteem them than the Indians. The more the ground is laboured where they grow, the fruit is so much the better. There is yet another kind of this fruit red, and that is nothing so much esteemed, although his taste is not evil; but because it doth colour and die in eaters mouth, lips and apparel, yea and maketh the Uri look like pure bloud. Many Spaniards at their first coming into India, and eating this fruit, were amazed and the
their wits end, thinking that all the blood in their bodies came out in urine; yea and many Physicians at their first coming were of the same belief. And it hath happened when they have been sent for unto such as have eaten this fruit, they not knowing the cause, and beholding the urine, by and by they have administered medicines to unclog blood; a thing to laugh at, to see Physicians received. The skin of the outside is thick and full of little nall prickles, and when it is cut downright with one cut to the kernels, with one finger you may unclose the chole skin round about without breaking it, and take out the fruit to eat. The Spaniards use to jest with strangers, taking half a dozen of them, and rubbing them in a napkin, tho' small prickles which can scarce be seen or perceived stick invisibly unto the napkin, wherewith a man wiping his mouth to drink, tho' little prickles stick in his lips so that they seem to fow them up together, and make him for a while falter in his speech, till with much rubbing and washing they come off. There is another fruit like of the bigness of a great Warden, which they call growing Manjer Blanco, or white meat, which is a dainty dish made by them with the white of a Capon, cream, and Rice, and sugar and sweet waters, much like unto the which tasteth this fruit. It is as sweet as any honey, and dissolves like melted snow in the mouth into a juyce of sweet luscious; within, it is full of hard black kernels or ones, which being cracked are bitter, and these not joyned together, but by division one from another, each one having a bag, or little skin discerning them in their ranks and orders, so that when you cut this fruit in the middle it represents a Chequer-board with black and white; the white is stuck or eaten and the kernels thrown away. But cannot forget that which they call Pinia, or Pine Apple; not the Pine apple of the high Pine tree, but a Pine apple, that groweth upon a lower shrub with prickly leaves, and is bigger than our biggest Muskmillians in England, when it is ripe, it is yellow without and within, without it is full of little bunches, and within so juicy and cool that nothing
nothing more dangerous than to eat much of it. Before they eat it, they cut it in round slices, and lay it a while in salt and water, and so being scoured half an hour in the salt and water, which taketh much of the rawness and coarseness from it, and then putting into dishes with more fresh water they eat it thus. But the better way of eating it, preserved, which is absolutely the best preserve in all the Country. There is also the Grape, (though they make no wine of it) the Apple, the Pear, the Quince, the Peach, the Apricot, the Pomegranate, the Muskmillian, the Plantain, the Fig, the Walnut, the Chestnut, the Orange, the Lemon both sour and sweet, the Citron in great abundance. Most of the fruits of Europe, and as many more which Europe never knew. About Mexico more than in any other part groweth that excellent tree called Metl, which they plant and dress as they do their Vines in Europe. hath near forty kinds of leaves, which serve for many uses for when they be tender they make of them Confection Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage. On these leaves grow certain prickles so strong and sharp that they use them in stead of awes: from the root of the tree cometh a juice like unto syrup, which being sodden become Sugar. You may also make of it Wine and Vinegar. The Indians often become drunk with it. The rind rotteth health hurts and sore, and from the top boughs issueth Gum, which is an excellent antidote against poysen. There is nothing in Mexico and about it wanting which may make a City happy; and certainly had those that have so much extolled with their pens the parts of Granada in Spain, Lombardy and Florence in Italy, making them the earthly Paradise, had they been acquainted with the new World and with Mexico, they would have recanted their untruths.

O that the Lord were truly worshipped where he hath poured forth the treasures of his goodness for the children of men! O that in that Eden the tempting and enticing Serpent were not so much obeyed in the use of the fairest seeming Apple of pleasures, and the Lord that hath enriched it with such varieties so much neglected! How long
Lord God, how long shall the line of the wicked flourish, and the best portion be fallen to Idolaters and to the workers of iniquity!

This City is the seat of an Archbishop, and of a Viceroy, who commonly is some great Nobleman of Spain; whose power is to make Laws and Ordinances, to give decisions and determine controversies, unless it be in such great causes, which are thought fit to be referred to the Council of Spain. And though there be about the Country many Governments with several Governors, yet they are subordinate to this Viceroy, and there are at least four hundred leagues of land all governed by the Princely Seat of Mexico; most of the Governors about the Country being the Viceroy's Creatures, placed by him, do contribute great sums and bribes for their preferment; so likewise do all the rest whose right or wrong proceedings depend upon the Viceroy his clemency and mercy in judging the daily appeals of Justice which come unto him. The King of Spain owes him out of his Exchequer yearly a hundred thousand ducats whilst he governs; his time being but five years, it commonly with their bribes to the Courtiers of Spain, is allowed to the Counsellors for the Estate of the Indies; they get a prorogation of five years more, and sometimes of ten, is incredible to think what this Viceroy may get a year in that place, besides his hundred thousand ducats of reft, he be a man covetous and given to trading, (as most of them are) for then they will be Masters of what commodities they please, and none else shall deal in them but themselves; as did the Marquis of Serranos my time, who as the best Monopolist of salt that ever those parts knew, this man was thought to get a Million a year, what with his presents, what with his Trading to Spain and Philippins. He governed ten years, and in this time he sent to the King of Spain a Popinjay worth half a Million, and in one year more he sent the worth of a Million to the Count of Olivares, and other Courtiers to obtain a prorogation for five years more. Besides the Viceroy there are commonly six Judges and a King's Attorney, who are allowed
lowed out of the Kings Exchequer yearly twelve thousand ducats a piece rent, besides two Alcaldes de Corte, or high Justices, who with the Viceroy judge all Chancery and criminal causes. But these, though united together they might oppose the Viceroy in any unlawful and unjustifiable action as some have done, and have smarted for it, yet commonly they dare not: So that he doth what he listeth, and is enough for him to say, Stat pro ratione voluntas. The power joyned with covetousness in the Viceroy, and thence thousand ducats yearly, joyned with pride in the Archbishop, was like to be the ruin of that City in the year 1624. Then was the Count of Gelves Viceroy, and Don Alonso de Zerna Archbishop, whose two powers firing and striking at one another like two flints, had almost brought to combustion that gallant City, and did set fire to the Viceroy's Palace, and the Prison joyning to it.

The story was thus, which may be profitable for other Nations, to beware of covetous Governors and proud Prelates; and therefore I thought fit to insert it here. The Count of Gelves was in some things one of the best Viceroys and Governors that ever the Court of Spain sent to America, for he was called by the Spaniards, El terribel Justiceroy, fuego de Ladiones, that is, terrible for Justice and fire to consume all Thieves. For he cleared all the highways of Thieves, hanging them as often as they were caught without mercy, and did send out Troops and Officers to apprehend them, so that it was generally reported that since the conquest unto those days of his there had never been so many Thieves and Malefactors hanged up as in his time. So in all other points of justice he was severe and upright. But yet covetousness did so blind him to see his own injustice, that before he could see it, he had brought the City of Mexico and the whole Kingdom to a danger of rebellion. What he would not to be seen in himself, he acted by others his Instruments. And one of them was Don Pedro Mexia, a mighty rich Gentleman of Mexico, whom he chose to joyn with him in monopolizing all the Indian Maiz, and Wheat about the Country. Don Pedro Mexi-
of the Indians bought at the price he lift 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 sheaf, (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 hoisted he his price, and doubled 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 ear 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 Country. Thus was the law flighted, 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's favor, they intreat the Archbishop to make a cafe of Conscience, and to reduce it to a Church censure. Don Alonso de Zerna the Archbishop, who had always hated 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 price than it was before; the Archbishop raised his censure higher against him, adding to it a Bill of Cessatio à divinis, that is, a ceffation from all divine service. This Censure is so great with them, that it is never used but for some great mans sake, who is contumacious and stubborn in his ways, contemning the power of the Church. Then are all the Church doors shut up. (let the City be never so great, no Masses are said, no prayers used, no preaching permitted, no meetings allowed for any publick devotion or calling upon God. Their Church mourns as it were, making no show of spiritual joy and comfort, nor of any communion of prayers one with another, so long as the party continues stubborn and rebellious in his sin and scandal, and in not yielding to the Churches curse. And further whereas by this ceffation à divinis, many Churches and especially Cloisters suffer in the means of their livelihood, who live upon what is dayly given for the Masses they lay, and in a Cloister where thirty or forty Priests lay Masses, so many pieces of Eight or Crowns in Mexico daily come in; therefore this curse or cessatio à divinis is so inflicted upon the whole Church (all suffering for it as they lay in spiritual, and some in temporal ways) that the party offending or scandalizing, for whose sake this curse is laid upon all, is bound to satisfie all Priests and Cloisters which in the way aforesaid suffer, and to allow them so much out of his means, as they might have daily got by selling away their Masses for so many crowns for their daily livelihood. To this would the Archbishop have brought Don Pedro Mexia, to have emptied out of his purse near a thousand crowns daily, towards the maintenance of about a thousand Priests (so many there may be in Mexico, who from the Altar fell away their bread-God to satisfy with bread and food their hungry stomachs. And secondly, by the peoples suffering in their spiritual comfort, and non-communion of prayers and idolatrous worship, he thought to make Don Pedro Mexia odious to the People. Don Pedro, perceiving the spiteful intents of the Archbishop, and
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 immediately sent out his Orders, commanding the bills of excommunication and cessatio a 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 obeying the Viceroy through blind obedience to their Archbishop, the Viceroy commanded the Archprelate to evince his cenures. But his answer was, that what he had on, 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 cenure; 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, concurring his command with a flat denial, thinking himself happy in imitating Ambrose his spirit against the Emperor Hodosius, 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 rooking this saviour answer from a Priest, commanded him presently to be apprehended and to be guarded to St. John de Ulua, 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 fly to Spain, there to give an account of his carriage and behaviour. But he could not so fast, but the Viceroy his care and vigilance still eyed him, and with his Serjeants, and Officers pursued him to Guadalupe: Which the Archbishop understanding, betook himself to the Sanctuary of the Church, and there caused the candles to be lighted upon the Altar, and the sacrament of his Bread-God to be taken out of the Tabernacle, and attiring himself with his Pontifical vestments with his Mitre on his head, his Crozier in one hand, the other he took his God of bread; and thus with a train of Priests about him at the Altar, he waited for the coming of the Serjeants and Officers, whom he thought 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 from laying hands upon him. The Officers coming into the Church went towards the Altar where the Bishop stood and kneeling down first to worship their God, made a short prayer; which being ended, they propounded unto the Bishop with courteous and fair words the cause of their coming to that place, requiring him to lay down the Sacrament; and to come out of the Church, and to hear the notification of what orders they brought unto him in the Kings name. To whom the Archbishop replied, that whereas their Master the Viceroy was excommunicated he looked upon him as one out of the pale of the Church, and one without any power or authority to command him in the house of God, and so required them as they tendered the good of their souls to depart peaceably, and not infringe the privileges and immunity of the Church, but exercising in it any legal act of secular power and command; and that he would not go out of the Church, unless they durst take him and the Sacrament together. With the head-officer named Tiroll, stood up and notified unto him an order in the Kings name to apprehend his person, in what place soever he should find him, and to guard him the Port of S. John de Uliva, 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 roubler of the common peace, an author and mover of sektion in the Common-wealth. The Arch-bishop smiling upon Tiroll answered him; Thy Matter useth too high terms and words, which do better agree unto himself; or I know no mutiny or sedition like to trouble the Common-wealth, unless it be by his and Don Pedro Mexia is oppressing of the poor. And as for they guarding me to St. John de Ulibra, I conjure thee by Jesus Christ, whom I 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 immiunity, yielded himself unto Tiroll, and taking his leave of all his attending, requiring them to be witneses of what had been done, he went prisoner to St. John de Ulibra, where he was delivered to the custody of the Governour of the Cattle, 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 encouraged by the Priests and Pandurs, who it seems had sworn blind obedience to their Arch-Prelate, and therewith thought they could dispence 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 inferior sort of people and the Griolians or native Spaniards, and the Indians and Mulatto's; who 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 Ulhuáz 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, ventured himself in a Coach with drawn curtains, which yet could not blind the eyes of the spiteful 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 Christ's Vicar; others joined with them saying, aborquemos a este Judas, let us hang up this Judas; the number of boys yet increased, crying aloud and boldly after the Coach, Muera el Vellaeo descomulgaa 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 pelted, the boys hastened after with stones and dirt, the number increa sed so, that before Tiroll could get through two streets only there were risen above two hundred boys, 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 got into the Viceroy his house, and the gates shut up, but they were gathered to the Market place (as I was credibly in formed.
formed by those that saw and observed diligently that days trouble above two thousand people, all of inferior rank and quality; and yet the number still increased till they were judged to be about six or seven thousand. They all cried out for Tiroll the Judas, sparing neither stones nor dirt which they did fling at the Palace windows.

The Viceroy sent a message to them desiring them to be quiet, and to betake themselves to their houses, certifying them that Tiroll was not in his palace, but escaped out of back-door. The rude multitude would not be satisfied with this, being now set on by two or three Priests who were joyned with them, and so they began more violently to batter the Palace gates and walls, having brought pikes and halberds, and long poles; others had got a few Pistols and birding Pieces, with which they shot, not caring whom they killed or wounded in the Palace. It was wonderful to see that none of the better sort, none of the Judges, no high Justice, no inferior officers durst or would come out to suppress the multitude, or to assist the Viceroy being in great danger; nay I was told by some shopkeepers who lived in the market place, that they made a laughing illnesse of it, and the people that passed by went smiling and saying, Let the boys and youngsters alone, they will right our wrongs, they will find out before they have one, both Tiroll and Mexia and him that protects them, defying the Viceroy; but amongst them was much noted the Priest, name Salazar, who spent much shot and bullets, and more his spirits in running about to spie some place of advantage, which he might soonest batter down. They and it seems the Prison-doors easier to open, or else with help within they opened them, and let out all the male-factors, who joyned with them to assault the Palace. The Viceroy seeing no help came to him from the City, from his friends, from the Judges of the Chancery, from the high Justices, nor other officers for the peace, sent up to the Zorites of his Palace with his Guard and servants that attended on him, and let up the Royal standard, and caused a Trumpet to be sounded to call the
City to aid and assist their King. But this prevailed not; none stirred, all the chief of the City kept within doors. And when the multitude saw the Royal Standard out, and heard the Kings name from the Zaxies, they cried out, and often repeated it, \textit{Viva el Roy, muera el mal goyerno, muera los des conulgados}, that is to say, Our King live long, but let the evil government die, and perish, and let them die that are excommunicated. These words saved many of them from hanging afterwards, when the business was tried and searched into by \textit{Don Martin de Carril}. And with these words in their mouths they skirmished with them of the Zaxies at least three hours, they also hurling down stones, and they beneath hurling up to them, and some shooting with a few Pistols and birding Pieces at one another: and mark that in all this bitter skirmish there was not a piece of Ordnance shot, for the Viceroy had none for the defence of his Palace or Person, neither had or hath that great City any for its strength and security. The Spaniards living fearless of the Indians, and (as they think) secure from being annoyed by any foreign Nation. There were slain in about six hours in all that tumult about seven or eight beneath in the Market place, and one of the Viceroy his Guard and a Page in the Zaxies above. The day drawing to an end, the multitude brought Pistols and fire, and first fired the Prison, then they set on fire part of the Palace, and burnt down the chief gate. Then made some of the City, of the Gentry, and of the Judges come out, left the fire should prevail far upon the City, and to persuade the people to desist, and to quench the fire. Whiles the fire was quenching, many got into the Palace, some fell upon the Viceroy's stables, and there got part of his mules and horses rich furnitures, others began to fall upon some chefs, others to tear down the hanging, but they were soon persuaded by the better sort of the City, to desist from spoil or robbery, lest by that they should be discovered; others searched about for \textit{Don Pedro Menendez de Tiroll} and the Viceroy. None of them could be found having disguised themselves and so escaped, Whither \textit{Don Pedro Menendez de Tiroll} and the Viceroy. None of them could be found having disguised themselves and so escaped.
Chap. XII. of the West-Indies.

Pedro Mexia, and Tirol went, it could not be known in many ways; but certain it was that the Viceroy disguised himself in a Franciscan habit, and so in company of a Fryer went through the multitude to the Cloister of the Franciscans, where he abode all that year, (and there I saw him the year after) not daring to come out, until he had informed the King and Council of Spain, with what hath happened, and of the danger himself and the City was in, if not solely prevented. The King and Council of Spain took the business to consideration, and looked upon it as a warning-piece to a further mutiny and rebellion, and an example to other parts of America to follow upon any such occasion, if some punishment were not inflicted on the chief offenders. Wherefore the year following 1625, which was when I went to those parts, the King sent a new Viceroy the Marques of Serralvo to govern in the place of the Count of Gelves, and especially to aid and assist Don Martin de Carrillo, a Priest and Inquisitor of the Inquisition of Valladolid, who was sent with large Commission and authority to examine the foresaid tumult and mutiny, and to judge all offenders that should be found in it, yea and to hang up such as should deserve death. I was at Mexico in the best time of the trial, and had intelligence from Don Martin de Carrillo his own Ghostly father a Dominican Fryer, of the chief passages in the examination of the business; and the result was, that if Justice should have been executed rightly, most of the prime of Mexico would have suffered, for not coming in to the Royal Standard, when called by the sound of the Trumpet, the Judges some were out of their places, though they answered that they did not flir out, for that they were informed that all the City 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 Government, and all such as come from Spain; and reason they have for it, for by them they are much oppressed, as I have before observed, and are and will be always watching any opportunity to free themselves from the Spanish yoke. But the
the chief fomenters of the mutiny were found to be the Bishops party the Priests; and so had not Salazar and the more of them fled, they had certainly been sent to the Gallies of Spain for Gally slaves; this judgment was published against them. There were not above three or fou\n\n\n
And because further inquiry into the rebellion would have brought in at least half the City either for accers, counsellors, or fomentors, the King was well advis'd to grant a general pardon. The Archbishops proceedings were not dislik'd in the Court of Spain, then the Viceroy, and was long without any preferment; though at last that there might be no exceptions taken by his party, nor cause given for a further flirring the embers to a greater combust on, the Council thought fit to honour him in those parts where he was born; and to make him Bishop of Zamora, a small Bishoprick in Castile; so that his wings were cli\n\n\n\n
And this History shewing the state and condition of Mexico, when I travelled to those parts I have willingly down, that the Reader may by it be furnished with bet obser\nobservations then myself (who am but a Neophyte) am\nble to deduct. Somewhat might be observed from the Vic\roy's covetousnes; which doubtless in all is a great sin, as Paul well adviseth, 1 Tim. 6. 10. The love of money is\n\n\n\n
We may yet from this Viceroy's practice and example against a chief head of the Rom Church, discover that error of the Priests and Jesuits.
England, who perswade the people here, that no temporal magistrate hath power over them, and that to lay hands on them in wrath and anger (being as they say Confecrated God and his Altar) is ipso facto a deep excommunication: whereas we see the contrary in this Viceroy, a member of the Church of Rome, and yet exercising his temporal power against an Arch-bishop, and by Tirol taking him from the church, and as his prisoner sending him with just wrath and anger to a forain and remote place of banishment. Yet lastly, it is my desire that the High and Honourable Court of Parliament which now is sitting for the good of his Kingdom, and for the good of it, hath already pulled down the Hierarchy of such Prelates and Archprelates, bold look upon the trouble and uproar which the keys of the Church in the hand of an indiscreet Priest brought upon that City of Mexico. Certainly, as the strength of the Church well settled and governed with subordination to the magistrate, is likewise the strength of the Common-wealth; on the other side the power of the keys in the Clergy and, to cast out what incestuous Corinthian they please, without the rest of the Corinthians consent, 1 Cor. 5. 4. 5. may prove dangerous and troublesome to the Commonwealth and good. For if the Clergy may use by it self, without the overseeing eye of the Magistrates Commissioners, the power of the keys, who shall be free from their censures, at any way will oppose them? The poor and ignorant will not only be the object of their censures, but the rich, and noble, Ruler and Magistrate will also come under their censures, wherein I find a Minister may then as a Pope crowch upon the highest crown of an Emperour. Nay certainly in England the thoughts of some such aspiring Ministers have been higher then the thoughts of this Archbishop of Mexico over a Viceroy, the conceit of their power with the Keys have hoisted them above their Prince, for I have heard one of them say, he knew not but that by the power of the keys he might as well excommunicate the King as any other private person. This conceit hath made the Pope fear no earthly Prince, Emperour, Ruler or Magistrate; nay, this hath made
made him to be feared, and respected, & honoured by King and Princes; and why may not the same power in the hands of a Protestant Clergy, make the meanest and the highest fear and dread them? But some will say, the Word of God being the touchstone wherewith they are to try what points may be the subjects of their censures, by such a light and guidance they are not like to err. But they then begin themselves the Judges of the sense and meaning of the Word, who shall oppose their judgment, and their ensuing censures? What if to their trial and judgment they shall bring any Law enacted by a High Court of Parliament, and shall judge it not according to the Word of God, and press it to the people's consciences; threatening with their censures such as shall obey it? In such a case how may the power of the keys unlock and open a door to the people's rebellion against their lawful Magistrates? O what dangers may befall a Common-wealth, when thus the Clergymen shall stand over poor and rich, subject and magistrate, as the Presbyter's statute at Rome, with Cross-keys in his hand? What rebellion did the Archbishops of Mexico cause by excommunicating Don Pedro Mexia first, and then the Viceroy? And how did the people fear his keys more than the Viceroy's temporal power and authority, siding with him against such as he had excommunicated? What troubles did that Doctor Smith Bishop of Chaldon bring among the Papists, first and great ones, not long ago here in England, laying up them by the power of the Keys a censure of Excommunication, if they confessed to, or did entertain and hear the Mass of any, that had not derived their authority from him? thence they were in open rebellion against another; the sect of Priests against the Monks, Fryers, and Jesuites, and the Lity all troubled, some siding with one, and some with another, until Doctor Smith having thus kindled the fire, would fain to leave it burning, and to betake himself to Paris, and from thence to foment the disension, which with the power of the Keys he had caused here.

O surely the Church so far is a good Mother, as it allows a Magistrate to be a Father. And great comfort have the
it live within the pale of the Church, to know that they 
were the Magistrate a Father to fly unto in their pressures 
and discomforts.

I must ingenuously confess that one main point that 
ought me from the Church of Rome, was the too 
too great power of the Keys in the Popes, Bishops, and Priests 
and, who studying more self Policy, then common Poli-
look upon the people, and with their power deal with 
more as their subjects, then as political Members in 
Common-wealth, rending and tearing them daily by 
their censures from that common and Political body to 
which they belong, without any hopes of care to be had of 
them by their Magistrate and Political head and Governo-
and I hope I shall not have fled from Antichrist who exam-
himself as head of the Church, and from that power 
with his influence over all States and Political Heads and 
lers, to find in a Protestant Church any of his spirit,ma-
ging a distinction of a spiritual and temporal head, forget-
ging the only head Christ Jesus; which were it once granted, 
the 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 Mexicos troubles among Pro-
ants. Experience in all my travels by sea and land, in 
parts of Europe and of America, hath ever taught me, 
where the Clergy hath been too much exalted and en-
deover over the people, there the Common-wealth 
had 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 
that are great exercise authority. But it shall not be so 
ong you, but who soever will be great among you, let him be 
their Minister; and who soever will be chief among you, let him 
be your Servant.

I hope the High Court of Parliament will settle the 
rich and State here that this shall not fear any further 
ables from that; and that we who have our portion from 
the
the one, may be Ministers and Servants under the Commissioners of the other. And thus largely I have described the State and condition of Mexico in the time of Moteczuma, and since his death the manner and proportion it, with the troubled condition I found it in when I went thither, by reason of a mutiny and rebellion caused by the Arch-bishop the year before. I shall now come out of Mexico, and present unto you the places most remarkable about it; and from thence the several parts and Countries of America, before I betake myself to the journey which I made from Mexico to Guatemala lying nine hundred English miles Southward, and from thence yet to Costa Rica and Nicoya, being nine hundred miles further toward the South.

**CHAP. XIII.**

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

Although my travels by Sea and Land in America were not above three or four thousand miles (which is not the fifth part of it, if exactly compassed) yet for the better compleating of this my work, I thought fit to inform myself to a full division of the many and sundry parts thereof, here first in general; and hereafter more in particular of those parts wherein I lived twelve years, and of the which I more exactly noted and observed as I travelled and passed through them. The chief division therefore of the greatest part of the World, is twofold only, to wit, the Mexican, and the Peru parts, which contain many great and sundry Provinces and Countreys, some as big as one whole Kingdom of England. But Mexico giving name to half America, is now called Nova Hispania, new Spain, from whence the Kings of Spain do style themselves Hispani-rum Reges. The Mexican part containeth chiefly the Northern Track, and comprehendeth these Provinces hither.
own and discovered, to wit, Mexico, Quivira, Nicaragua, Florida, Virginia, Norumbega, Nova Francia, Cortalis, and Eftotilandia. The compass of this part of America is thirteen thousand miles. The Peruan part connecteth all the Southern Tract, and is tied to the Mexican by the Ithmus or Itrafe of Darien, being no more then 17, as others say, in the narrowest place but 12 miles, broad in the North to the South Sea. And many have mentioned to the Council of Spain the cutting of a Navigable Itrafe through this small Ithmus, so to shorten the Voyage to China, and the Moluccoes. But the Kings of Spain have not as yet attempted to do it, some say left in theork he should lose these few Indians that are left (would God it were so that they were and had been so careful and tender of the poor Indians lives, more populous would at vast and spacious Country be at this day :) but others have hath not attempted that great work, left the passage by the Cape Bona Esperanza good hope, being left off, those might become a receptacle of Pirates. However this hath not been attempted by the Spaniards, they give not or reason any extraordinary great charge, for that would be recompenfed with the speedy and easy conveying of the Commodities from South to North Seas. This Peru part of America containeth these Countries, or Kingdoms, to wit, Caffella aurea, Guiana, Peri, Brazil, Chile, and the compass of it is seventeen thousand miles, shall not speak distinctly of all these parts, which better writers, and of more knowledge have before the discovered; and because some of them being cut of the Spaniards reach and dominion, from whom I have received my best intelligence, I have from them had little notice of them, nor experi rie, which indeed I intend to make my best guide in this my work. Therefore to return again to the Mexican part, and the Northern Tract; I shall fall, again upon the first and chief member of that divifion, which I laid was Mexico. This aboundeth with golden fanned rivers, in which are many Crocodiles (though not so big as those of Egypt) which the Indian people eat. It glorieth in the moun-
mountains Popochampeche, and Popocatepece, which are of the same nature with Ætna and Vefuvius. Nay all the way southward as far as Leon in Nicaragua, there are many of these fiery Mountains. But Popocatepece is one of the chief of them, which signifieth a hill of smoke, for many times it causeth out smoke and fire; it standeth eight leagues from Chololla; the ascending up into it is very troublesome, and full of craggy rocks. When Cortez passed that way to Mexico, he sent ten Spaniards to view with many Indians to carry their victuals, and to guide them in the way. They approached so nigh the top, that they heard such a terrible noise which proceeded from thence, that they durst not go unto it, for the ground did tremble and shake, and great quantity of ashes did much disturb their way. But yet two of them who seemed to be most hardy, and desirous to see strange things, went up to the top, because they would not return with a sleeveless answer, and that they might not be accounted cowards, leaving their fellows behind them, proceeded forward, and passed through that desert of ashes, and length came under a great smoke very thick, and standing there a while, the darkness vanished partly away, and then appeared the Vulcan and concavity, which is about half a league in compass, out of which the air carre rebounding with a very great noise, very thrill and whistling, so that the whole hill did tremble; it was like unto an oven where glass is made. The smoke and heat was so great that they could not abide it, and therefore were constrained to return by the way that they had ascended. But they were not gone far when the Vulcan began to flame out flames of fire, ashes and embers, yea and at the flakes of burning fire, and if they had not chance to find a rock, under which they shadowed themselves, undoubt edly they had there been burned. It is like unto the Vul can of Sicilia, it is high and round, and never wanted snow about some part of it. Before the coming of Cortez for ten years space it had left off expelling vapour or smoke, but in the year 1540, it began again to burn, and with the horribi
horrible noife thereof, the people that dwelt four leagues from it were terrified; the ashes that proceeded then from it reached to Tlaxcallan, which standeth ten leagues distant from it; ye some affirm that it extended fifteen leagues distant, and burned the herbs in the gardens, the corn in the fields, and clothes that lay a drying. And many such hills and mountains doth this Mexican part of America or new Spain abound with. The limits of it are in the East, Yucatan, and the gulf of Mexico, on the West California, on the South the Peruan part. The Northern bounds are unknown, so that we cannot certainly allow this America to be continent, nor certainly affirm it to be an Island, distinguished from the old world. It was very populous before the arrival of the Spaniards, who in seventeen years slew six millions of them, roasting some, lucking out the eyes, cutting off the arms of others, and slaying them living to be devoured of wild beasts. This chief Province of America named Mexico, is further subdivided into four parts, that is to say, Themistitan, Nueva Galicia, Mechoacan, and Guanachan. Themistitan is the greatest and noblest of these four; for that it containeth six Cities, and of them one is Mexico, which giveth name to the half part of America, and is the seat of an Archbishop, and of the Spanish Viceroy, whose greatness within I have before laid open; the second City is La Puebla de los Angeles, the City of Angels, the third Villarrea; the fourth Antiquera; the fifth Mecci-nea; the sixth Ottepan. But all these, excepting the two first, are but small places, named Cities formerly, for that the Spaniards thought to have made them Bishops seats, which they have not been able to perform, by reason that Mexico and the City of Angels hath drawn to them the chief trading, and most of the Inhabitants of the other part. Especially the resort to Mexico is so great, that all the Towns about (which formerly were of Indians) are now inhabited by Spaniards and Meflizoes. I may not omit about Mexico that famous place of Chapultepec, which in the Heathens times was the burying place of the Empe-
Emperours; and now by the Spaniards is the Escorial of America, where the Viceroy's that dye are also intrested.

There is a sumptuous palace built with many fair Gardens and devices of waters, and ponds of fish, where the Viceroy and the Gentry of Mexico do resort for their recreation. The riches here belonging to the Viceroy, Chappel, are thought to be worth above a million of crowns.

Tlacuba is also a pleasant Town full of orchards and gardens, in the very way to Chapultepec. Southward is Toluca, rich also for trading, but above all much mentioned for the Bacon, which is the best of all those parts, and is transported far and near. Westward is the Town called La Piedada, at the end of a Cawley, whither the people much resort from Mexico, being drawn to the Superstitious worship of a picture of Mary which hath been enriched by the chiefe of Mexico with many thousand pounds worth of gifts, chains, and crowns of gold.

But more North-westward three leagues from Mexico, the pleasantest place of all that are about Mexico, called La Soledad, and by others el deserto, the solitary or desert place and wilderness. Were all wildernesses like it; to live in wilderness would be better then to live in a City. This hath been a device of poor Fryers named discaled, or barefooted Carmelites, who to make shew of their hypocritical and apparent godliness, and that whilst they would be thought to live like Eremites, retired from the world, they might draw the world unto them; they have built there a lofty Cloister, which being upon a hill and among rocks makes it to be more admired. About the Cloister they have fashioned out many holes and caves in, under, and amongst the rocks, like Eremites lodgings, with a room to lie in, an Oratory to pray in, with pictures, and Images, and rational devices for mortification, as disciplines of wiar, rods of iron, hair-cloths, girdles with sharp wiar points to gird about their bare flesh, and many such like toys which have about their Oratories, to make people admire their mortified and holy lives. All these Eremitical holes and cav
which are (some ten in all) are within the bounds and com-

puls of the Cloister, and among orchards and gardens full

of fruits and flowers, which may take up two miles com-
puls; and here among the rocks are many springs of water,
which with the shade of the plantains and other trees, are
soft cool and pleasant to the Eremites; they have also the
sweet smell of the rose and jazmin, which is a little flower,
at the sweetest of all others; there is not any other flower
to be found that is rare and exquisite in that Country,
which is not in that wilderness to delight the senses of those
fortified Eremites. They are weekly changed from the
Cloister, and when their week is ended, others are sent,
and they return unto their Cloister; they carry with them
their bottles of wine, sweet-meats, and other provisions;
as for fruits, the trees about do drop them into their mouths.
It is wonderful to see the strange devices of fountains of
water which are about the gardens; but much more strange
and wonderful to see the resort of Coaches, and gallants,
and Ladies and Citizens from Mexico thither, to walk and
make merry in these desert pleasures, and to see those hy-
crites, whom they look upon as living Saints, and to
think nothing too good for them, to cherish them in their
desert conflicts with Satan. None goes to them but car-
tes some sweet-meats, or some other dainty dish to nourish
and feed them withall; whole prayers they likewise earnest-
eloquently, leaving them great alms of money for their Mas-
s; and above all, offering to a picture in their Church,
called our Lady of Carmel, treasures of diamonds, pearls,
olden chains and crowns, and gowns of cloth of gold and
silver. Before this picture did hang in my time twenty lamps
of silver; the worst of them being worth a hundred pound;
truly Satan hath given unto them what he offered Christ in
his desert, All these things will I give thee, if thou wilt fall
down and worship me; all the dainties and of all the riches
of America hath he given unto them in that their desert, for
that they dayly fall down and worship him. In the way to
his place there is another Town yet called Tacuba, where
is a rich Cloister of Franciscans, and also many gardens and
orchards,
orchards, but above all much resorted to for the music 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 the Provinces of Mexico.

Next to this is the Province of Guadalcanal, which lieth in the road from St. John de Ulua to Mexico, which is not fopoor 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 Taxcallan, whereof I have formerly spoken; but now the City of Guaxaca which is a Bishops seat, and Xalapa, 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 Parnico, and St. James in the valleys. The third Province of Mexico is called Mexico, 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, Mechoacan, which signifies 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 thofe of feathers, which are fo 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 Sinforne, which was the residence of the Kings of this Country. There is also Pascuas and Colima, very great Towns inhabited by Indies and Spaniards. There are also two good Havens, called St.
Anthony, and Saint James, or Santiago. 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 Nuno 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 Tecubichimecas, and carried in his company five hundred Spaniards, with whom, and six thousand Indians which by force he took out of Mechoacan, he conquered Xalico 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 on the other freely, 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 funeral 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 citizens, and did bring their presents to the new King for the approbation of his Kingdom; But
But if the King were not thoroughly dead, but at the point of death, then the gates were shut in, and none permitted to enter; and if he were thoroughly dead, then began a general cry and mourning, and they were permitted to come where their dead King lay, and to touch him with their hands. This being done the carcases was washed with sweet waters, and then a fine shirt put upon him, and a pair of shoes made of Deer-skin put on his feet, and about his ankles were tied bells of gold, about the wrists of his hands were put bracelets of Turkises and of gold likewise; about his neck they did hang collars of precious stones, and also of gold, and rings in his ears, with a great Turkis in his nether lip. Then his body was laid upon a large Bier, whereon was placed a good bed under him; on his one side lay a bow with a quiver of arrows, and on his other side lay an Image made of fine mantles of his own figure or bigness, with a great tuft of fine feathers, shoes upon his feet, with bracelets and a collar of gold. While this was a doing, others were busied in washing the men and women, which should be slain for to accompany him into hell. These wretches that were to be slain, were first banqueted and filled with drink, because they should receive their death with less pain. The new King did appoint those who should die for to serve the King his father; and many of those simple souls esteemed that death so odious for a thing of immortal glory. First six Gentlewomen of noble birth were appointed to die; the one to have the office of keeper of his jewels, which he was wont to wear; another for the office of cup-bearers; another to give him water with a Basin and Ewer; another to give him always the Urine; another to be his Cook, and another to serve for Landrot. They flew also many women-servants, and free-maidens to attend upon the Gentlewomen, and moreover one of every occupation within the City. When all these that were appointed to die were washed, and their bellies full with meat and drink, then they painted their faces yellow, and put garlands of sweet flowers upon each of their heads. Then they went in order of procession before the Bier, when...
Chap.XIII. of the West-Indies.

thereon the dead King was carried; some went playing on instruments made of Snail-shells, and others played upon ones and thels of Sea-Tortoise, others went whistling, and the molt part weeping. The Sons of the dead King and other Noble men carried upon their shoulders the Bier where the Corps lay, and proceeded with an easie pace towards the Temple of the God called Curicaveri; his kinthen went round about the Bier singing a sorrowful song. The officers and household-servants of the Court, with other Magistrates and Rulers of Justice bare the Standards and other Arms. And about midnight they departed in the order aforesaid out of the Kings Palace with great light of fire brands, and with a heavy noise of their trumpets and drums. The Citizens which dwelt where the Corps assed, attended to make clean the street. And when they were come to the Temple, they went four times round about a great fire which was prepared of Pine-tree to burn the dead body. Then the Bier was laid upon the fire, and in the mean while that the body was burning, they mawed with a club those which had the Garlands, and afterward buried them four and four as they were apparelled behind the Temple. The next day in the morning the ashes, ones and jewels were gathered and laid upon a rich mantle, where which was carried to the Temple gate, where the Priests tended to bless those deviish reliques, whereof they made dow or paste, and thereof an Image, which was appalled like a man, with a visor on his face, and all other sorts of jewels that the dead King was wont to wear, so that it seemed a gallant Idol. At the foot of the Temple airs they opened a grave ready made, which was square, large, two fathom deep; it was also hanged with new mats round about, and a fair bed therein, in the which one of the Priests placed the Idol made of ashes with his eyes towards the East-part, and did hang round about the walls targets of gold and silver, with bows and arrows, and many gallant ruffs of Feathers with earthen vessels, as pots, dishes, and platters, so that the grave was filled up with household-huff, chests covered with Leather, Apparel, Jewels, Meat,
Meat, Drink and Armour. This done, the grave was shut up and made sure with beams, boards, and floor with earth on the top. All those Gentlemen who had served or touched anything in the burial, washed themselves and went to dinner in the Court or yard of the King’s house without any table, and having dined they wiped their hands upon certain locks of Cotton-wool, hanging down their heads, and not speaking any word, except to ask for drink. This ceremony endured five days, and in all that time no fire was permitted to be kindled in the City, except in the Kings house and Temples, nor any corn was ground, nor market kept, nor any durft go down their houses, shewing all the sorrow that might be possible for the death of their King. And this was the superstitious manner of burying the Kings of Mechoacan. The people did punish adultery most rigorously; for to commit it was death as well for the man as the woman. But the adulterer was a Gentleman, his head was decked with feathers, and after that he was hanged, and his body burned; and for this offence was no pardon, either for man or woman. But for avoiding of adultery they did perm any other common women, but no publick and ordinary few. Now the Indians of Mechoacan are greatly taken with the Popish devices, and are strong in that Religion, as any part of America.

The fourth and last Province of the Country or Empire of Mexico, is called Galicia nova, and is watered with two very great rivers, the one named Piaslte, and the other San Sebastian. This Province glorifyth in many great towns of Indians; but especially in six, inhabited both by Indians and Spaniards; the first and chiefest is Xalisco, taken by Nuño de Guzman 1530. when he fled from Mexico in a rage, and took prisoner and burned the King of Mechoacan. The second is Guadalaiara. The third Cornrum. The fourth Compostella. The fifth St. Esprit. The sixth Capala, which now is called Nova Mexico, new Mexico. And here it is that the Spaniards are daily warring against the Indians which live Northward, and are not so y
duced nor brought under the Spanish yoke 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 fly 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 meit to pursue and conquer these Indians more than any others of America, which as yet are not brought in possession 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 coined 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 cover; and again would they subdue all those Northern parts (as I have heard them say) left our English from Virginia, and their other plantations, yet before them I have heard them wonder that our English enter no further to the main land; surely say they, either they fear the Indians, or else with a little paynthy Tobacco they have as much as will maintain them in laziness. Certainly they tend to conquer through those heathenish Indians, until land they come to Florida and Virginia, (for so they say) if they be not met with by some of our Northern nations of Europe, who may better keep them off than those 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,
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Mexican and Peruan; Now I shall briefly say somewhat further of three more Countries belonging to the Mexican or Northern Tract as opposite to the Peruan, omitting Florida, Virginia, Norumbega, Nova Francia Cortalialis, and Estatilandia, because I will not write as many do by relation and hearsay, but by more sure intelligence, insight and experience. In my first division next to Mexico, I placed Quivira, Yucatan, 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 America, just over against Tartary, from whence being so much distant, some suppose that the Inhabitants first came into this new world. And indeed the Indians of America in many things seem to be of the race and progeny of the Tartars, in that Quivira and all the West side of that Country towards Asia is far more populous than the East towards Europe, which sheweth these parts to have been first inhabited. Secondly, their uncivility, and barbarous properties tell us that they are most like the Tartars of any. Thirdly, the West side of America, if it be not continent with Tartary, is yet disjoyned but by a small straight. Fourthly, the people of Quivira nearest to Tartary, are said to follow the seaus and pasturing of their Cattle like the Tartarians. All this side of America is full of herbage, and enjoyeth a temperate air. The people are desirous of glass more than of gold; and in some places to this day are Cannibals. The chief riches of this Country are their Kine, which are to them as we say our Ale to drunkards, Meat, Drink and Cloth, and more too. For the Hides yield them houses, or at least the covering of them; their bones bodkins, their hair three rope; their horns, maws and bladders vessels; their dung, fire; their Calve-skins, budgets to draw and keep water; their blood, drink; their flesh meat.

There is thought to be some traffique from China, or Cathaya, hither to those parts, where as yet the Spaniards have not entred. For when Vásquez de Coronado con-
ered some part of it, he saw in the further Sea certain ps, not of common making, which seemed to be well ten, and bare in their prows, Pelicans, which could not be conjectured to come from any Country, but one of these two. In Quivira there are but two Provinces known to us, which are Cibola, and Nova Albion. Cibola lay on the East side, whose chief City is of the same name, and denominates the whole Province. The chief Town next to Cibola is called Totontaa, which is temperate and affait, being situated upon a River so called. The third Town worth mentioning is called Tinguez, which was burnt by the Spaniards, who under the conduct of Francisco Vasquez de Coronado made this Province subject to the King Spain, An. Dom. 1540. And since this Town of Tinguez had been rebuilt and inhabited by the Spaniards, there is a goodly College of Jesuites, who only preach to the Indians of that Country. Nova Albion lyeth on the West side toward Tartary, and is very little inhabited by the Spaniards; who have found no wealth or riches there. Our ever Re-nowned and Noble Captain Sir Francis Drake discovered it, and called it Nova Albion, because the thing that then was, did willingly submit himself unto our Queen Elizabeth.

The Country abounds with fruits pleasing both to the eye and the Palate. The people are given to hospitality, but that to witchcraft and adoration of devils. The bounds between this Quivira and Mexico Empire is Mar Virmiglia, Californio. The third Kingdom belonging to the Mex-ico 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 conceived it from Zedan the son of Heber, who they think came out of the East, where the Scripture placeth him, Gen.12. 23. Inhabitant here, but from Jucatan which in the Indian tongue signifieth, what say you? for when the Spaniards at their first arriving in that Country did ask of the Indians the name of the place, the Savages not understanding what they meant, replied unto them Jucatan, which...
which is, what say you? whereupon the Spaniards named it, and ever since have called it Yucatan. The whole Country is at least 900 miles in circuit, and is a Peninsula. It is situated over against the Isle of Cuba; and is divided into three parts, first Yucatan itself, whose Cities of greatest worth, are Campeche, Valladolid, Merida, Simancas, and one which for his greatness and beauty, they call Caire. The Country among the Spaniards is held to be poor; the chief commodities in it are honey, wax, hides, and some Sugar, but no Indigo, Cochinell nor Mines of Silver; There are yet some drugs much esteemed of by the Apothecaries, Campechana, Zarzaporilla especially; and great store of Indian Masts. There is also abundance of good Wood and Timbers fit for shipping, whereof the Spaniards do make very strong ships, which they use in their voyages to Spain and back again. In the year 1622, the Indians of this Country in many places of it were like to rebel against their Spaniard Governour, who vexed them sorely, making them bring to him their Fowls and Turkeys (whereof there is also great abundance) and their honey and wax (wherein he traded); the rate and price which he pleased to set them, for his better advantage, which was such a disadvantage to them, that to enrich him they impoverished themselves; and so resolved to betake themselves to the Woods and Mountains where in a rebellious way they continued some months, until the Franciscan Fryers, who have there great power over them, reduced them back, and the Governour left them quite loose that Country by a further rebellion granted to them not only a general pardon in the Kings name, but for the future promised to use them more mildly and gently.

The second part of it is called Guatemala, (wherein lived for the space of almost twelve years) whose Inhabitants have lost formerly half a million of their kinfolk and friends by the unmerciful dealing of the Spaniards; and yet for all the loss of so many thouands, there is no part of America more flourishing then this with great and populous Indians Towns. They may thank the Fryers who do...
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And them daily against the Spaniards, and this yet for their own ends, for while the Indians flourish and increase, the years purses flourish also and are filled. The Country is very fresh and plentiful. The chief Cities are Guatemala, Guayaquil, and Chiapa, whereof I shall speak more largely hereafter. The third part of Jamaica is Acajou, which is an Island over against Guatemala, which is now commonly called by the Spaniards Sta. Cruz, whose chief Town is Sta. Cruz.

The fourth and last Country of the division of the Mexican part and Northern Tract of America, (which is under the Spanish Government, and by my best knowledge and experience) is Nicaragua, which standeth South-east from Mexico, and above four hundred and fifty leagues from it, and it agreeth somewhat with Mexico in nature both of soil and Inhabitants. The people are of good stature, and colour indifferent white. They had, before they received Christianity, a settled and politick form of Government: as Solon appointed no Law for a man's killing of his father, so had this people none for the Murderer of a king, both of them conceiting, that men were not so unnatural, as to commit such crimes. A thief they judged not to death, but adjudged him to be a slave to that man whom he had robbed, till by his service he had made satisfaction, a course truly more merciful and not less just, than the laws of life.

This Country is so pleasing to the eye, and abounding in all things necessary, that the Spaniards call it Mahomet's Paradise. Among other flourishing trees, here groweth one that nature, that a man cannot touch any of its branches, but it withereth presently. It is as plentiful of Poultry, as our Country of England is of Crows; Turkeys, Fowls, Sails and Rabbits are ordinary meat there. There are many populous Indian Towns (though not so many as about Guatemala) in this Country, and especially two Cities of Panama, the one Leon, a Bishops Seat, and the other Granada, which standeth upon a Lake of fresh water, which fith above three hundred miles in compass, and having no

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

Thus I have briefly touched upon the Mexican part, and so much of the Northern Tract as is under the Kingdom of Spain his Dominion, leaving more particulars, until I come to shew the order of my being in and journeying through some of those Countries. I will now likewise give you a glimpse of the Southern Tract, and Peruvian part of America. Which containeth chiefly five great Countries, or Kingdoms, some in whole, and others in part, subject to the Crowns of Spain and Portugal, which are, first, Castilla aurea; secondly, Guianza; thirdly, Peru; fourthly, Brazil; fifthly, Chile. But I will not fill my History with what others have written of the last named Country, wherein I was not much; but what I could learn of Peru I will briefly speak, and so come to the first, Castilla aurea, through which I travelled. Peru is held to be yet more rich a Country then is Mexico; for although it hath not the convenience of traffike by the North Sea, which Mexico hath, but doth send the Commodities in it to Panama, and from thence transport them either over the straight Isthmus, or by the River Chisagre to Portabel upon the North Sea; yet the Country is far richer then Mexico, by reason of the more abundance of Mines of Silver which are in it.

The mountains named Potosí are thought to be of no other metal, which the King of Spain will not have to be opened until they have exhausted those which are already discovered and digged, and have found the Spaniards work enough, and yielded them treasure enough ever since the first conquered those parts. The soil is very fruitful of all such fruits as are found in Spain. The Olives are bigger then those of Spain, the oil sweeter and clearer. The 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 great floure; and all this fruitful soil lyeth low under high Mountains.
ins which divide betwixt Indians not as yet conquered and Brazil. But those Mountains are a great help unto one of the pleasant Valleys with the waters that fall from them, or in all those parts inhabited by the Spaniards towards the South Sea, it is most certain and most observable, that never raineth, in so much that the housetops are uncovered, in the tops, and only mats laid over them to keep off the heat, and yet is this Country what with the waters that fall from the Mountains, what with the morning and evening dews, as fruitful and plentiful as any Country in the World. The chief City is called Lima, where there is a viceroy and a Court of Chancery, and an Archbishop. It hath a Port some two miles from it named Callan; where the ships that convey yearly the treasure of that Kingdom to Panama. There lie also other ships which trafficke to the East-Indies, and to all the Coasts of Guatemala, and Acapulco the Southern Haven of Mexico. The Port of Callan is not so strong as the great, nay inestimable wealth that is commonly in it and in the City of Lima should require, for I have heard many Spaniards say, that in the year 1620 a few ships of Hollanders (as some say) or of English (as others affirm) appeared before the Haven waiting for the ships that were to convey the Kings revews to Panama, and hearing that they were departed though by a false report followed them, and so forsook the attempting to take the Callan; which certainly had they manly attempted, they had taken it; and in it the greatest treasure that in any one part of the world could have been found. But the Spaniards seldom see therabout forain ships, and so live more carefully in securing or strengthening that Coast. Though Peru be thus rich in fruits and Mines, yet Chile far exceedeth it in gold; which eggethe the Spaniards to a constant and continual war with the Inhabitants, which are a strong, warlike, and most valiant people. They are grown as skilful in the use of weapons, swords, pistols, 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 Mestizos, that by them
them (who have proved most valiant) they have much espoused both their strength and their skill. They hold the Spaniards hard to it, and the war is become the most dangerous of any the Spaniards have; insomuch that the Council of Spain doth pick out from Flanders and Italy, the best soldiers to send them thither. And a Captain that hath served long, well and faithfully in Flanders, by way of creed and promotion is sent to the Wars of Chile, to fight for the great treasure of gold, which certainly is there. The Spaniards have in it three fair Cities; the Conception (which is a Bishops Seat) and Santiago, and Valdivia. This last named from one Valdivia, who was Governor of it, and the first cause and author of those Wars.

This man was so extraordinary covetous of the gold of that Country, that he would not let the Indians possess or enjoy any of it themselves, but did vex them, whip, and beat, yea and kill some of them, because they brought him not enough, and employed them daily in seeking it out for him, charging them with a tax and imposition of so much a day: which the Indians not being able to perform, nor to satisfy an unfatisifiable mind and greedy covetousness, resolved to rebel, but so that first they would fill and satisfy his heart with gold, so that he should never more covet after that yellow and glittering metal. Wherefore they joined and combined themselves together in a warlike posture, and took some quantity of gold and melted it, and with it resolutely came upon Valdivia the Governor, saying, O Valdivia we see thou hast a greedy and unsatiatable mind and desire after our gold; we have not been able to satisfy thee with it hitherto, but now we have devised a way to satiate this thy greedy covetousness; here is not enough, drink thy full of it; and with these words they took him and poured the melted gold down his throat, wherewith he died, never more coveting after that bright and shining dross, and naming with his name and death the City of Valdivia, and with his covetousness leaving a rebellion which hath continued to a cruel and bloody War up to this day.
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Guiana and Brasil I shall omit to speak of, not having anything in any part of them. Brasil is little talked of by the Spaniards, belonging to the Crown of Portugal, and now part of it to the high and mighty States of the Netherlands, who will better satisfy by their Histories, and acquaint Europe with the riches that are in it.

I return unto the first part mentioned by me in the Southern and Peruvian Tract, which was said to be Castella aurea, olden Castile, so called for the abundance of gold that found in it. This containeth the Northern part of Peru, and part of the Isthmus, which runneth between the North and South Sea. Besides the gold in it, it is admirably stor'd with Silver, Spices, Pearls, and medicinal herbs. It is divided into four Provinces. The first is called Castella del oro; the second, Nova Andaluzia; the third, Nova Granada; the fourth, Carthagena. Castella del oro is situated in the very Isthmus, and is not very populous by reason of the unhealthfulness of the air, and noirm favour of the standing Pools. The chief places belonging to the Spaniards, are first Theonimay, or Nombre de Dios on the East; the second which is six leagues from Nombre de Dios is Portabel, now chiefly inhabited by the Spaniards and Mulattoes, and Blackmores, and Nombre de Dios almost utterly forsaken by reason of its unhealthfulness. The ships which were wont to anchor in Nombre de Dios, and there to take in the Kings treasure, which is early brought from Peru to Panama, and from thence to the North Sea, now harbour themselves in Portabel, which signifies Porto bello, a fair and goodly Haven, for indeed it is, and well fortified at the entrance with three lilies, which can reach and command one another. The third and chief place belonging to the Spaniards in Castell(del oro is Panama, which is on the west side and upon the South Sea. This City and Nombre de Dios were both built by Didacus de Niquefa. And Nombre de Dios was called, because Niquefa having been crossed with many mischances and misadventures at Sea, when he came this place greatly rejoiced, 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 unhealthy, the King of *Spain* in the year 1514 commanded the houses of *Nombre de Dios* to be pulled down and to be rebuilt in a more healthy and convenient place: which was performed by Peter Aris in *Portobelo*.

But being now upon *Nombre de Dios*, I should wrong my Country, if I should not set out to the publick view the worth of her people shewed upon this place, and to that day talked on and admired by the *Spaniards*, who do not only remember Sir Francis Drake, and teach their children to dread and fear even his name for his attempts upon *Cathagena* and all the Coast about, and especially upon *Nombre de Dios*, and from it marching as far as the great Mountain called *St. Pablo towards Panama*; but furthermore keep live amongst them (and in this my History it shall not differ the name of one of Sir Francis Drake his followers and Captains named *John Oxenham*, whose attempt on this Coast was resolute and wonderful.

This noble and gallant Gentleman arriving with three score and ten soldiers in his company as resolute as himself, a little above this Town of *Nombre de Dios*, drew land his ship, and covering it with boughs, marched on the land with his Company guided by Blackmores, until he came to a river, where he cut down wood, made him a Pinnace, entred the South Sea, went to the Island of Pear, where he lay ten days waiting for a prize, which happily he got (though not so happily after kept it) for from that Island he set upon two *Spanish* ships, and finding them unable to fight, he speedily made them yield, and intercepted in the threescore thousand pound weight of gold, and two hundred thousand pound weight in bars or wedges of silver, and returned safely again to the main land. And though by reason of a mutiny made by his own Company he neither returned to his country, nor to his hidden ship, yet with such a strange adventure as is not to be forgotten, in the like was never by any other attempted, and by the *Spaniards* is to this day with much admiration recorded.
Much part of this Castella aurea as yet is not subdued by the Spaniards, and so doubtles a great treasure lieth in it for that people and nation whose thoughts shall aspire to find it out. In the year 1637, when I chanced to be in Panama returning homewards to my Country, there came thither some twenty Indians Barbarians by way of peace to treat with the President of the Chancery concerning their yielding up themselves to the government of the King of Spain. But as I was informed afterwards at Carthagena, nothing was concluded upon, for that the Spaniards dare not trust those Indians, whom they have found to have rebelled often against them for their hard usage and carriage towards them. These Indians which then I saw were very proper, tall, and lusty men, and well provisioned; and among them one of as red a hair as any our nation can shew; they had bobs of gold in their ears, and some of them little pieces of gold made like a half moon being upon their nether lips, which argues more of that treasure to be amongst them. Unto this Country is joyning Nova Andaluzia, which hath on the North side Castella del O, and on the South Peru: The best Cities in it are Tocoio, now by the Spaniards called St. Margarets, and another called S. Espiriunt. Nova Granada is situated on the South side of Carthagena, and from the abundance and fertility of Granada in Spain it hath taken its name. The chief Towns and Cities in it are six. First Tunigua, which is supposed to be directly under the Equator. The second is Tochamum. The third, Popayan, the richest of them all. The fourth, St. Fee, or St. Faith, an Archbishops seat, and a Court of Justice and Chancery, governed like Panama and Guatemala, by a President and six Judges, and a Kings Attorney and two high Justices of Court; who have six thousand buckats a year allowed them out of the Kings treasure. The fifth City is Palma; and the sixth Merida. From Carthagena through this Country of Granada lieth the road way to Lima in Peru all by land. This Country is very strong by reason of the situation of it much amongst stony rocks, which compass and environ it, and through which there are
are very narrow passages. Yet it is full of pleasant valleys which do yield much fruit, Corn and Indian Maize. There are also in it some Mines of silver, and many garden fanned rivers. Carthagena which is the last Province of Castella aurea, hath also a very fruitful soil, in the which groweth a tree, which if any one do touch, he will hard escape a poyfoning. The chief Cities in it are, first Carthagena, which Sir Francis Drake in the year 1585. surprized, and (as the Spaniards affirm) burned most part of it, and besides incommensurable sums of money, took with him from thence 230 pieces of Ordnance. I dare say now it hath not so many; yet it is reasonable well fortified, though not so strong as Potala. It is a fair and gallant City and very rich, by reason of the pearls which are brought to it from Margarita, and the King's revenues, which from all Nova Granada are sent together. It is a Bishops seat, and hath many rich Churches and Cloisters. It is not governed by a Court or Justice at a Chancery as Sta. Fe is, but only by one Governour. It hath been often moved to the Council of Spain to have some Gardens made to run about those Seas, and that Carthagena be the chief harbour of them. From this City received England the loaf of that little Island named Providence by us, and by the Spaniards Sta. Catalina, which though but little, might have been of a great, nay greater advantage to our Kingdom, then any other of our Plantations in America; which the Spaniards well understood when they set their strength of Carthagena against it: but I hope the Lords hath his time appointed when we shall advantage our selves by it again. To this City of Carthagena cometh every year also in small Frigots mol of the Indigo, Cochinell and Sugar which is made in the Country of Guatemala; the Spaniards thinking it safer to ship these their goods in little Frigots upon the lake of Granada in Nicaragua, and from thence to send them to Carthagena to be shipped with the Galeons that come from Potala with the treasure of Peru, then to send them by the ships of Honduras, which have often been a prey unto the Hollanders. These frigots were thought to
of the West-Indies.

The Spaniards to come too near the reach of Providence, and therefore it hath been their care and providence to remove from this reach of their frigots. The second great town of this Country of Carthagena is Abuida. The third is Martha, which is a rich government of Spaniards, and much fear our English and Holland ships; it is feated the river de Abuida, otherwise called St. John and Riodi and. There is also Venezuela and New Caliz, great, rich and 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 Py-

Thus have I brought thee, Gentle Reader, round about America, and shewed thee the Continent of that biggest part of the world; from the which thou mayest observe the power and greatness of the King of Spain, who hath under his Scepter and Dominion so many thousand Isles, which were they reckoned up, would be found to more than are about all Europe. But not only is America a great and spacious by land, but also by sea, glorying in ore and some greater Islands, then any other part of the world. 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 those goodness and greatness is not discovered; for the Islands called Lucaiadas are thought to be four hundred leagues. Therefore I will omit to be over-tedious and oblix, and will but briefly speak of the best and chief of them, taking them in order from that part of the Continent, Carthagena, where even now I left thee. But in the first place calls upon my pen the Jewel Island called Margarita, which is situated in the sea nigh unto Castella au-

True it is this Island of Margarita is some much slighted for want of corn, grats, trees and water; 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 abundance of precious stones in it maketh amends for the former wants and defects; for from them is the name of Magarita imposed on that Island. But especially it yields flore of pearls, those gems which the Latin writers call Uniones, because nulli duo reperiantur indiscerti, they always are found to grow in couples. In this Island there are many rich Merchants, who have thirty, forty, fifty Black more slaves only to fish out of the sea about the rocks the pearls. These Blackmores are much made of by their Masters, who must needs trust them with a treasure hidden in the waters, and in whose will it is to pass by of those they find, none, few, or many. They are let down in baskets into the Sea, and so long continue under the water, until by pulling the rope by which they are let down, they make their sign to be taken up. I have heard some say that they have thus dealt in pearls, that the chief meat they feed the Blackmores with, is roast meat, which maketh them keep their wind and breath longer in the water. From Magarita are all the Pearls sent to be refined and bored to Carthage, where is a fair and goodly street of no other shop then of these Pearl-dressers. Commonly in the month of July there is a ship or two at most ready in that Island to carry the Kings revenue, and the Merchants pearls to Carthage. One of these ships are valued commonly at three score thousand, or four score thousand ducats, and sometimes more; and therefore are reasonable well manned, so that the Spaniards much fear our English and the Holland ships. The year that I was in Carthage, which was 1637, a ship of these laden with pearls was chased by one of our ships from the Island of Providence (by some it was thought to be our ship called the Neptune) which after a little fighting had almost brought the poor Spaniard to yield his pearls, and had certainly carried away that great treasure (as I was informed in Carthage four days after the fight by a Spaniard who was in the ship of Magarita) had not two other ships of Holland come between to challenge from our English man that prize, alledging their privilege from the
Of the West-Indies.

The mighty States united for all prizes upon those seas and call. And whilest our English and Hollander did thus strive for the Pearls, the Spanish ship ran on shore upon a little land, and speedily unladed and hid in the woods part of the treasures, and perceiving the Hollander coming eagerly in pursuit of it, the Spaniard set on fire the ship, and neither Spaniard, English, nor Hollander, enjoyed what might have been a great and rich prize to England. From Caraguena was sent presently a man of War to bring home the earls hid in the wood, which were not the third part of that which was in the ship.

Jamaica is another Island under the power of the Spaniards, which is in length 280 miles, and 70 in breadth, which though it exceed Margarita in sweet and pleasant streams and fountains of water, yet is far inferior to it in riches. Some Hides, some Sugar, and some Tobacco are the chief commodities from thence. There are only two Towns of note in it, Orifiana and Sevilla; here are built ships which we proved as well at Sea, as those that are made in Spain. This Island was once very populous, and now is almost destitute of Indians; for the Spaniards have slain in it more than 60000; in so much that women as well as men of the Continent did kill their children before they had given them life, that the issues of their bodies might not serve to swell a nation. But far beyond the two former is the Island of Cuba, which is three hundred miles long, and forty broad, which was first made known to Europe by Columbus in his second navigation. This Island is full of Forests, Lakes, and mountains. The air is very temperate, and very fertile, producing brass of exact perfection, and true gold though drostie hath formerly been found in it. Aboundeth also with Ginger, Cassia, Mastic, Alce, some cinamon, Cana fistula, zarzaparilla, and Sugar, and hath flesh, fish, and fowls great plenty; but especially such is of sea Tortoys, and Hogs, that the ships at their return to Spain make their chief provision of them. My self was pleased to take Physick there, and whereas I thought that day I should have a fowl or rabbit after any Physicks
ficks working, they brought me a boyled piece of fro
young Pork, which when I refused to eat, they affured me
was the beft dish the Doctors did use to prescribe upon ful-
days.
The chief Cities of this Island are Santiago on the No-
thern shore, built by James de Valasco, a Bishop's feast; a
secondly, Havana, which is also on the Northern shore,as
is a safe road for ships, and the flaple of merchandize, an-
(as the Spaniards call it) the key of all the West India s
lock up or unlock the door or entrance to all America.
Here rideth the King of Spains Navy, and here meet s
the Merchant ships from several ports and Havens of
those Countries aforesaid, whether from the Islands, or
from the Continent: in a word here commonly in the
month of September is joined all the treasure, as I may say
of America, all the King of Spains revenues, with as much
more of Merchants goods, which the year that I was the
were thought to be in all the worth of thirty millions. At
the ships which that year there did meet to strengthen
one another were 53 sail, and set out sooner that year than
any other, upon the 16 of September, having that day
fair wind to waft them homewards through the Gulf of
Bahama. Havana therefore being the flore-house of a
America's treasure, it hath been the Spaniards great care
to fortifie that; and truly it is so strong, that the Spaniars
hold it impossible to be taken, and do boast of four impru-
nable Forts, to wit, at Antwerp, Milan, Pampelona, and Ha-
vana. This hath two strong Caflles, 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 two
Caflles (the passage in the mouth of the haven being
narrow, that one only ship in breadth may enter) will keep
and defend the Port from many hundred sail. I was my
self in the great and chief Caflle, and truly found it very
strong, though by land I judged it might be as easil y ta-
en, as other strong Caflles here in Europe have been o
verpowered by a great and powerful Army. It hath in
besides many others, twelve pieces of Ordnance of bra
ceeding great, which they call, The twelve Apostles. But all this strength of the Havana, it could not once deal six or seven millions (according to the Spaniards' own count) which the one part of the Kings Navy brought in St. John de Ulúa to the fight of this impregnable fort, and protected with such twelve Apostles. It was I take it the year 1629 when that ever renowned Holder (whom like unto our Drake the Spaniards to this day fear and tremble at, calling him Pie de Palo, that is, even leg) waited at the Cape of St. Anthony for the Dutch fleet of Nova Hispania, which according to his expectation coming, he manly set upon it, saluting and welcoming the great treasure in it with a full side of roaring gunnace; the found was more doleful then joyful and come to the Spaniards, who thought it safer sleeping a whole skin, then to be unquieted by fighting, and at the sight of torn and mangled bodies, by Mars hisious and fiery balls, and so called a Council of War to solve what they should do to save the Kings great treasure which was intrusted to them in those ships. The result the Council was to fly and with some discharging of their gunnace to defend themselves, until they could put to a river in the Island of Cuba, not far from Havana called Matanzos. There were in that fleet of Spain many planters and Gentlemen, and two Judges of the Chancery of Mexico, which were that year sent to Madrid as Pity in the mutiny before mentioned; there was in it of acquaintance a Dominican Fryer, named Fryer Ja-cho 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 ducats (as I was informed year after by a Fryer his companion, whom he sent in Havana to Guatemala, to make known to his friends lots of all that he had got, and to beg a new contri- tion to help him home) there was also in that fleet Don Martin de Carillo, who was the Inquistor and Commissary to judge the Delinquents in the fore-mentioned mutiny of Mexico, who was thought to have got twen-
ty thousand duckets clear; besides these a Bishop, many rich Merchants, all under the command of Don Juan de Guzman y Torres, Admiral to all the Fleet. They fled for their lives and goods; but the gallant Hollander chafed them. The Spaniards thinking the Hollander would 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 rich fort escaped to land, endeavouring to escape with wealth they could; some got out Cabinets, some bags, which the Hollanders perceiving came upon them with let messengers, which soon overtook and flopt their fines 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 Her Hoxes 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 Holland leapt into the boat after him, and snatched it from him his own friend and companion related after to us in Gu mala. Don Juan de Guzman y Torres the Admiral, when came to Spain was imprifoned, lost his wits for a while, after was beheaded. Thus in the sight of impregnable vans and of those 12 brazen Apostles, was Holland glorious and made rich with a seven million prize.

But before I end this Chapter, I may not forget the chef of all the Islands of this new world, which is called spaniola, and formerly by the natives Hatie, which lamed the losf 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 about 1500 miles, and enjoyeth a temperate air, a fertile foil, mines; and trades much in Amber, Sugar, Ginger, H and Wax. It is reported for certain that here in 20 of herbs will ripen and roots also and be fit to be cul which is a strong argument of the exact temperature of air. It yieldeth in nothing to Cuba, but excelleth in the
things especially; first in the fineness of the gold, which is 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-
tility is thought to be caused by four great Rivers, which ter and enrich all the four quarters of the Island; four of spring from one only mountain, which standeth the very midst and center of the Country, Juna
ing to the East, Artihinnacus to the West, Jacobus to the North, and Naibus to the South.
This Country is so replenished with Swine and Cattel, that they become wild among the Woods and Mountains, that the ships that sail by this Island, and want provis-
s, go here a shore where it is little inhabited, and kill of-
tel, wild swine and boars, till they have made up a plen-
al 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
resident and Chancery, with six Judges and the other of-
ers belonging to it, and it is the Seat of an Archbishop, though he enjoy not so much yearly rent and reve-
es as other Archbishops, especially they of Mexico and Li-
; yet he hath an honour above all the rest, for that he is Primater of all the India's, this Island having been con-
tered before the other parts, and so bearing antiquity above all. There are also other rich Towns of trading, as Sta-
rella, S. Thome, S. John, Maragna, and Porto. And thus hath
pen run over Sea and Land, Islands and most of the Con-
cent that is subject to the Spaniards, to shew thee, my Rea-
the state of America at this time. It is called America be-
ale Americus Vespuius first discovered it, though after-
wards Columbus gave us the first light to discern these Coun-
tries both by example and directions. Besides the factions
oken of before between the Native Spaniards and those
at 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

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

There are in all America four Archbishops, which are
Sto. Domingo, Mexico, Lima and St. fee, and above the
inferior Bishops. The politick Administration of jus
tice is chiefly committed to the two Viceroys residing
Lima and Mexico, and with subordinaion unto them are
other Presidents, Governours, and high Justices, called
Alcaldes Majores; except it be the President of Guatemala
and of Santo Domingo, who are as absolutely in power as the
Viceroys, and have under them Governours, and high
Justices, and are no ways subordinate to the form
Viceroys; but only unto the Court and Council of
Spain.

CHAP. XIV.

Shewing my Journey from Mexico to Chiapa,
Southward, and most remarkable places in the
way.

Having now gone round America with a brief and
superficial description of it, my desire is to shew unto
my Reader what parts of it I travelled through, and do
abide in, observing more particularly the state, condition,
strength, and commodities of those Countries which I
Southward from Mexico. It is further my desire, nay the
chief ground of this my History, that whilest my Count
doth here observe an English man become American, tra
velling many thousand miles there, as may be noted from
St. John de Ulua to Mexico, and from thence Southward
to Panama, and from thence Northward again to Carthi
gena, and to Havana, Gods goodness may be admired, an
his providence exalted who suffered not the meanest an
unworthiest of all his Creatures to perish in such unknow
Countries; to be swallowed by North and South sea, when
ship
Pwrracks were often feared; to be lost in Wilderness; here no tongue could give directions; to be devoured by wolves, Lions, Tigers or Crocodiles, which there so much abound; to fall from steepy rocks and mountains, which m to dwell in the aerial Region; and threaten with fearful spectacles of deep and profound precipices, a horrid and irremittible death to those that climb up to them; to be eaten up by the greedy Earth which there doth often quake and tremble, and hath sometimes opened her mouth to swallow in Towns and Cities; to be stricken with those fiery arts of Heaven and thunderbolts, which in winter season beaten the Rocks and Cedars; to be enchanted by Satans instruments, Witches and Sorcerers, who there as on their own ground play their pranks more then in the parts of heretickdom; to be quite blinded with Romish Errors and perditions, which have double blinded the purblind heathen Idolaters; to be wedded to the pleasures and listiousness, which do there allure; to be glutted with plenty and dainties of fish, flesh, fowls, and fruits, which there entice; to be puffed up with the spirit of pride and powerful command and authority over the poor Indians, which doth there provoke; to be tied with the Cords of vanity and ambition, which there are strong; and finally to glewed in heart and affection, to the dross of gold, silver, pearls and Jewels, whose plenty there both binds, blind, captivates and enslave the soul. O I say, let the Lords great goodness and wonderful providence be observed who suffered not an English stranger in all these dangers to miscarry, but was a guide unto him therein all his travels, discovered unto him as to the spies in Canaan, and as to Joshe in Egypt the provision, wealth and riches of that world, and safely guided him back, to relate to England the truth what no other English eye did ever yet behold. From the month of October until February I did abide with my friends, and companions, the Fryers under command of yer Calvo in that houte of recreation called Sr. Facimbe, and from thence enjoyed the sight of all the Towns and of that cline was worth the seeing about Mexico. But the
time I was there, I was careful to inform myself of the state of Philipinas, whether my first purposes had drawn me from Spain. It was my fortune to light upon a friend, and an acquaintance of some of my friends, who was that year newly come from Manila, whither I was going; who wished me and some other of my friends as we tended our souls and good, never to go to those parts, which were snare and trap-doors to let down to hell, where occasions and temptations to sin were daily, many in number, mighty in strength, and to get out of them, labor & of hard and difficult. And that himself, had not he by force gotten away (and that to save his soul) certainly he never come from thence; who had often upon his knees begged leave of his superiors to return to Spain, and could not obtain it. Many particulars we could not get from him, nor the reasons of his coming away; Only he would often say, that the Fryers that live there are deep in private and in those retired places where they live among the Indians to instruct and teach them, and yet publick before their superiors and the rest of the Fryers they must appear Saints, they must put on the cloak of hypocrisy to cover their inward devilishness, they must be clad with sheep skins though within they be lupi rapaci ravenous Wolves, ravening after their neighbours wealth, and yet with all this unpreparedness, with this outward, seeming a frothy sanctity, and inward hellishness and deep root worldliness and covetousness, when the Superiors command and please to send them, they must go in a dishonoured manner to Japan or China to convert to Christian those people though with peril and danger of their lives. Many such like discourses we got out of this Fryer; and that if we went to live there, we must be subject to the penalties of many Excommunications for trivial toys and trifles, which the Superiors do lay upon the Consciences of their poor Subjects, who may as much strive against the common course of nature not to step with their eyes, nor hear with their ears, nor speak with
their tongues, as to observe all those things which against
thee, reason and nature with grievous censures and Ex-
communications are charged and fastened upon them.
We told us further of some Fryers that had despaired un-
der of rigorous courses, and hanged themselves, not being
able to bear the burden of an afflicted and tormented Con-
science; and of others that had been hanged, some for
suffering of their rigid and cruel Superiors; and some
had been found in the morning hanging with their
heads at the Cloister gates, having been found toge-
ther in the night, and so murdered and hanged up ei-
er by the true Husband, or by some other who bare af-
fection to the Woman. These things seemed to us ve-
ry strange, and we perceived that all was not gold that
shone, nor true zeal of our souls that carried so ma-
y from Spain to those parts; or if in some there were at
least a better and truer zeal then in others, when they
came to Philippinæ, and among those strong temptations,
we found that their zeal was soon quenched. This rea-
on moved me and three more of my friends to relent in
our purposes of leaving America, and going any fur-
ther, for we had learned that maxim, *Qui amat pericu-
sum, peribit in illo; and qui tangit picem, inquinabitur ab ex-
de that loveth the danger, shall fall and perish in it; and
he that toucheth pitch shall be smeared by it. Where-
fore we communed privately with ourselves, what course
we 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 Superior Calvo should under-
stand of our purposes to go no further, he would lay up-
on us an Excommunication to follow him, nay, and that
he would secure us in a Cloister prison until the day and
time of our departure from Mexico. Our resolu-
tions we made a secret of our hearts; yet could not I but
impair it to one more special and intimate friend of
mine, 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 willing he had neve
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come from Spain; and as soon as I had acquainted him with what I meant to do, he rejoiced and promised to stay with me. The time was short which we had to dispose of our selves; but in that time we addressed our selves to some Mexican Fryers, and made known unto them, that if our Superior Calvo would give us leave, we would willingly stay at Mexico or in any Cloister thereabouts, until we could better fit our selves to return to Spain again. But they being natives and born in that Country discovered presently unto us that inveterate spight and hatred which they bare to such as came from Spain; they told plainly that they and true Spaniards born did never agree and that they knew their Superiors would be unwilling to admit of us; yet furthermore they informed us that they thought we might be entertained in the Province of Guatemala, where half the Fryers were of Spain and half Criolians and Natives; but in case we should not speed there, that they would warrant us we should be welcome to the Province of Guatemala, where almost all the Fryers were of Spain and did keep under such as were Natives born in that Country. It did a little trouble us to consider that Guatemala was three hundred leagues off, and that we were ignorant of the Mexican tongue, and unprovided of mony and horses for so long a journey. But yet we considered Philippinas to be further, and no hopes there of returning ever again to Christianity; wherefore we resolved to rely upon God's providence only, and to venture upon a three hundred leagues journey with what small means we had, and to sell what Books and small trifles we had, to make as much mony as might buy each of us a horse. But while we were thus preparing our selves secretly for Guatemala we were affrighted and disheartned with what in the like case to ours happened. A Fryer of our company named Fryer 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 Superior Calvo, that after great search and enquiry after him, he betook himself to
to the Viceroy, begging his assistance and Proclamation in the publick Market-place, for the better finding out his lost sheep, and alleging that none ought to hide, or privily to harbour any Fryer that had been sent from Spain to Philip- pinas to preach there the Gospel, for that the foresaid Fryers were sent by the King of Spain, whose bread they had at, and at whose charges they had been brought from Spain to Mexico, and at the same Kings charges ought to be carried from Mexico to Philipinas; and therefore if any Fryer now in the half way should recant of his purpose of going to Philipinas, and should by flight escape from his Superior and the rest of his company, the same ought to be unfixed as guilty of defrauding the Kings charges. This reason 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 Borracho and should not produce him to his Highness, or would harbour him or any other Fryer belonging to Philipinas from that time forward until the ships were departed from Acapulco; and that whosoever should trespass against this Proclamation, should suffer imprisonment at his Highness his will and pleasure, and the penalty of five hundred ducats to be paid in at the Kings Exchequer. With this Proclamation Calvo began to insult over us, and to tell us, we were the Kings slaves under 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 the Viceroy his assistance and Proclamation he should find both us and Peter Borracho out to our further shame and confusion. This did very much trouble us, and made my first friend Thomas de Leon his heart to faint, and his courage to relent, and utterly to renounce before me his former purpose of slaying and hiding himself; yet he profited to me, if I was still of the same mind, he would not discover me; but seeing his weakness, I durst not hurt him, but made as if I were of his mind. Thus I took my self to the other three of my friends (of whom one was Antonio Melendez that had been the
first cause of my coming from Spain) whom I found much troubled, doubtful and wavering what course to take.

They considered if we should fly, what a shame it would be to us to be taken and brought back to Mexico as prisoners, and forcibly against our wills to be shipped to Philippines, they considered further if they went, what a frightful and uncomfortable life they should live in Philippines without any hopes of ever returning again to Christendom yet further they looked upon the Viceroy his Proclamation and thought it hard to break through the opposition and authority of so great a man; and lastly, in the Proclamation they beheld the estimation that Calvo had of them as of slaves and fugitives to be cried in a publick Market place. But after all these serious thoughts our only comfort was that Peter Borrallo was safely escaped, and (as we were informed) had been met far from Mexico travelling alone towards Guatemala. And we thought, what might not we escape as well as he? Then I told them that my resolution was to stay, though alone I returned either to Spain, or took my journey to Guatemala; the rest were glad to see me resolute, and gave their hands that they would venture as much as I should. Then we set upon the time when we should take our flight, and agreed that every one should have a Horse in readiness in Mexico, and that the night before the rest of our company should depart from Mexico towards Acapulco to takeshipping, we should by two and two in the evening leave St. Jacinto, and 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 time until we were some twenty or thirty leagues from Mexico; For we thought the next morning Calvo awaking and missing us would not stop the journey of the rest of his company for our sakes, to search and inquire after us; or if he did, it would be but for one day or two at the most, till he had inquired for us in Mexico, or a days journey in some the common or beaten roads of Mexico, where we would have

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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 money 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 than 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 fitately, 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 Mexico 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,
semala, which on purpose we followed for fear the true 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 upon the Indians for a Turkey and Capon to break our fast with our friend and guide before he returned to Mexico. Break fast being ended we took our leaves of him, and went to rest, that we might be more able to perform the next nights journey, which was to cross the Country toward Atlixco, which is in a valley of twenty miles about at least, and doth give it the name of the valley of Atlixco, and is a valley much mentioned in all those parts, for the exceeding great plenty of Wheat that is there reaped every year, and is the chief sustenance and relief of Mexico and all the Towns about. In this valley are many rich Towns of Spaniards and Indians; but we shunned to enter into them, and went from farm to farm out of the high-ways where we found good entertainment of those rich Farmers and Yeomen, who bare such respect unto the Priests, that truly they thought themselves happy with our company. Here we began to shake off all fear, and would no more like Bats and Owls fly in the night, but that we might with more pleasure enjoy the prospect of that valley, and of the rest of the Country we travelled by day; yet still crossing the Country, we went from thence towards another valley called the valley of St. Pablo, or Pauls valley, which though it be not as big as the valley of Atlixco, yet is held to be a richer valley; for here they enjoy a double harvest of Wheat every year. The first seed they sow is watered and grows with the common season rain; and the second seed which they sow in Summer as soon as their first harvest is in, when the season of rain is past, they water with many Springs which fall into that valley from the Mountains which round beset it, and let in the water among their wheat at their pleasure, and take it away when they see fit. Here live Yeomen upon nothing but their farms, who are judged to be worth some twenty thousand, some thirty thousand, some forty thousand ducats. In this valley
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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 table 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 thoroughly 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 ducats 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 Friar, 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 Mijleca, 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 trafficke 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 ducats, 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 Misheca 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, Honey, and here and there some Cochineal and of Plantains, and other sweet and luscious fruit great store; but above all great abundance of Cattle, whose hides are one of the greatest commodities that from those parts are sent to Spain. Some reported that about Misheca formerly much gold had been found, and the Indians were wont to use it much, though now they will not be known of any, left the greediness of the Spaniards brings 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 buifie 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 three score leagues from Mexico in a pleasant valley, from whence Cortez was named Marques del Valle, the Marques 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 Mayor, whose power reacheth over all the Valley, and beyond it as far as Nixapa, and almost to Toquantepeque, a Sea Town upon Mar del Zor. The Valley is of at least fifteen miles in length, and ten in breadth, where run...
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The Valley is full of Sheep and other Cattel, which yield much Wool to the Clothiers of the City of Angels, fust 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 Cloifters of Fryers, and Churches with ftately furniture belonging unto them. But what doth make the Valley of Guaxaca to be mentioned far and near, are the good horfes which are bred in it, and efteemed to be the belt of all the Country. In this Valley also are some farms of Sugar, and great flour of fruits, which two forts meeting together have cryed up the City of Guaxaca for the best Coniefs and Preferves that are made in America. In the City there are fome fix Cloifters of Nuns and Fryers, all of them exceeding rich; but above all is the Cloiftcr of the Dominican Fryers, whose Church treasure is worth two or three millions; and the building of it the faireft and ftrongeft in all those parts, the Walls are of ftone fo broad, that a part of them being upon finishing when I was there, I faw Carts go upon them, with ftone and other materials. Here are also two Cloifters of Nuns, which are talked of far and near, not for their religious pra&ifes, but for their skill in making two drinks which are used in those parts, the one called Chocolatte (whereof I fhall speak hereafter) and the other Atolle, which is like unto our Almond Milk, but much thicker, and is made of the juye of the young Maiz or Indian Wheat, which they fo confection with spices, mufk, and fugar, that it is not only admirable in the sweetnefs of the smell, but much more nourifhing and comforting the ftoimac. 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 fent not only to Mexico and the parts therabouts, but much of it is yearly transported into Spain. This City of Guaxaca is the richer by reafon of the safety they enjoy for the carriage of their Commodities to and from the Port of St. John de
Ulhua by the great River Alvarado which runneth not far from it; and although the Barks come not to the City of Guaxaca, yet they come up to the Zapotecas, and to St. Ildefonso, which is not far from Guaxaca. And the care of the Spaniards here is to be wondered at, that along this River which runneth up into the heart of the Country, they have built as yet no Castles, Towers, or Watch-houses, or planted any Ordinance, trusting only in this, that great ships cannot come up, as if Frigots or smaller Barks, such as they themselves use, may not be made to annoy them. But of Guaxaca I shall say no more, but conclude that it is of so temperate an air, so abounding in fruits and all provision requisite for man's life, so commodiously situated between the North and South Sea, having on the North side St. John de Ulhua, and on the South Tecoantepeque a small and unfortified harbour, that no place I much defired to live in while I was in those parts as in Guaxaca, which certainly I had attempted as I travelled by it, had I not understood that the Criolian or Native Fryer were many and as deadly enemies unto those that came from Spain as were the Mexicans. And this their spite and malice they shewed while we were there, to an antient and grave old Fryer Master in Divinity, who living had been for learning the Oracle of those parts. This old man died when I was there, and because when he lived they could pick no hole in his Coat, being dead they searched his chamber, and finding in a Coffer some monies which he had not made known to his Superiour when living (which they would reduce to a sin against his profession), poverty, called Propriety, and subject to the censure of Excommunication, they reported that he had died excommunicated, and might not enjoy their Christian burial in the Church or Cloister, and ingloriously buried their old Divine, and with him his Credit and reputation in a grave made in one of their Gardens. A thing much talked on as scandalous to all the City and Country, which they salved with saying he was excommunicated; but the truth was, he was of Spain, and therefore at his death they would
could shew their spight unto him. For certainly they could not do it for the sin of Propriety, which by him had been omitted in his life; and to them all may be well said that our Saviour said to the Jews bringing to him a woman found in adultery to be stoned, Whosoever of you is without sin, let him cast the first Stone; for all of them, save, even the best Fryers that live in America, are some way or other, much or less guilty, of the sin of Propriety which they profess and vow against. With this which we saw with our eyes, besides what with our ears we had heard of discords and factions amongst them, we thought Guaxaco was no place for us to live in; so after three days we made half out of it, and departed towards Chi- ca, which lyeth three hundred miles from thence. And for our comfort in our further travelling, we were infor-
med in Guaxaco, that in most Towns of the Road through at Country, the Indians had an order from the high office to give unto Fryers travelling that way either horses to ride on, or to carry their carriages and provision of od freely without mony, if they had none, so that at their departure they should write it down in the Town- book what they had spent, not abiding above four and twenty hours in the Town; which expences of travellers, the Indians afterwards at the years end of their ordinary office and Officers were to give an account of with car-
ing their Town-book unto the Spanish Justice to whom they belonged, and by so doing these expences were al-
ed of to be discharged by the common Town-Purse or treasure, for the which a common plat of ground was al-
ted to be yearly sown with Wheat or Maiz. With this charitable relief and help of the Towns we conceiv-
"better of the rest of our long journey; and hoped to compass it with more ease. And so joyfully we went, and the first place where we made tryal of this or-
er was at a great Town called Antiquera, where we re-
y called for our fowls, and what other provision we w in the Town, fed heartily on them, and the next day then we were to pay and to depart, we called for the

Town:
Town-book, subscribed our hands to what we had spoken, our selves and horses, and went our way, praising the discretion of the Justices of that Country, who had setled course so easy and comfortable for us, especially who had but shallow purses for our long journey. Yet we found in some small Towns that the Indians were unwilling, as they allledged) unable to extend this Charity to us, being four in company, and bringing with us the chargelikewise of four horses, which made us sometimes make the longer journey that we might reach unto some great and rich Town. The next to Antiquera in that Road Nixapa, which is of the least eight hundred Inhabitants Spaniards and Indians, standing upon the side of a River, which we were informed was an arm of the great River Alvarado. In this Town is a very rich Cloister of Dominican Fryers, where we were well entertained; and in there is a picture of our Lady, which superstitiously the fancy to have wrought miracles, and is made a pilgrimage from far and near, and consequently hath great riches a lamps belonging unto it. This is counted absolutely one of the wealthiest places of all the Country of Guazaca; here is made much Indigo, Sugar, Cochinil; and here grow many trees of Cacao, and Achiotte, whereof is made the Chocolate, and is a commodity of much trading in those parts, though our English and Hollanders make little of it when they take a prize of it at Sea, as not knowing the secret virtue and quality of it for the good of the Homa. 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, especial Pines and Sandia's, which are as big as Pumptions, and waterish that they even melt like snow in the mouth, are cool the heat which there is great, by reason it is a land and marsh kind of ground, lying near the South Sea. The next chief Town and most considerable after Capalita Tecontapeque; this is a Sea Town upon Mar del Zur, and a harbour for small vessels, such as Trade from those parts to Acapulco and Mexico, and to Realejo and Guatemala.
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and sometimes to Panama. Here upon some occasions Ships which come from Peru to Acapulco do call in. It is a Port no farther safe, then that no English or Holland Ships do one thereabouts, which if they did, they would there find no resistance, but from thence would find an open and easie Road over all the Country. Upon all this South Sea side from Acapulco to Panama, which is above two thousand miles by land there is no open harbour, but this for Guaxaca, and La Trinidad for Guatemala, and Realco for Nicaragua, and Golfo de Salinas for small vessels in Costa Rica, and all these unprovided of Ordnance and Ammunition, all open doors to let in any Nation that would take the pains to surround the World to get a treasure. This Port of Teoantepeque is the chief for fishing in all that Country; we met here in the ways sometimes with fifty, sometimes with a hundred mules together laden with nothing but salt fish for Guaxaca, the City of Angels and Mexico. There are some very rich Merchants dwell in it, who trade with Mexico, Peru, and Philippinas, sending their small vessels out from Port to Port, which come home richly laden with the Commodities of all the Southern or Eastern parts; from hence to Guatemala there is a plain Road along the coast of the South sea, passing through the Provinces of So- mozco and Suchitepeque's, but we aiming at Chiapa took our journey over the high Rocks and Mountains called Pelenera, travelling first from Teoantepeque to Espeque, and thence through a desert of two days journey, there we were fain to lodge one night by a spring of wa- ter upon the bare ground in open wide fields, where neither Town nor House is to be seen; yet thatch lodges are properly made for travellers. This plain lyeth fo open to the Sea, that the wind from thence blows so strongly and violently that travellers are scarce able to fit their horses and mules; which is the reason no people inhabit there, because the winds tear their houses, and the least fire that here breaks out, doth a great deal of mischief. This Plain is full of Cattel, and Horses, and Mares, some wild, some tame; and through this windy Champaign Coun-
try with much ado we travelled; though my felt though I should even there end my days, for the second day being to reach to a Town, and my three friends riding before, thinking that I followed them, evening now drawing on, they made more haste to find the Town. But in the mean while my horse refused to go any further, threatening to lie down if I put him to more than he was able. I knew the Town could not be far, and so I lighted, thinking to walk and lead my horse, who also refused to be led, and so lay down. With this a troop of thoughts beset me, and to none I could give a flat answer. I thought if I should go on foot to find out the Town and my company, and leave my horse there fadled, I might both lose my horse and my horse and saddle; and if I should find the Town and come in the morning for my horse, the plain was so wide and spacious, that I might seek long enough, and neither find him, nor know the place where I left him for there was nothing near to mark the place, nor where to hide the saddle, neither hedge, tree, shrub, within a mile on any side. Wherefore I considered my best course would be to take up my lodging in the wide and open wilderness with my horse, and to watch him till he thought wander and stray away, until the morning or until my friends might send from the Town to see what was become of me; which they did not that night, thinking they had taken my way to another Town not far from thence, whither they went in the morning to enquire form. I looked about therefore for a commodious place to re in, but found no choice of lodgings, every where I found a bed ready for me, which was the bare ground, a boldt only or pillow I wanted for my head, and seeing no bar did kindly offer it self to ease a lost stranger, and pilgrim I unfadled my weary jade, and with my saddle fitted my head instead of a pillow. Thus without a supper I went to bed in my Mothers own bosom, not a little comfor ed to see my tired horse pluck up his spirits, and make much of his supper, which there was ready for him, a short, dry and withered graps, upon which he fed with greed:}
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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 sudden 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 nearer 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 myself nothing but sure death, for the which I prepared my self recommending my soul to the Lord, whilst 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 sudden the noise ceased, sleep (though but the shadow of death) seized upon my wearied body, and forsook me not, till the morning's glorious lamp shining before my lumbering eyes and driving away deaths 0 3
shadow greeted me with life and safety. When I awoke my soul did magnifie the Lord for my deliverance from that night's danger, I looked about and saw my horse at
near the place where I had left him; I fadled him prefer-
ly with desire to leave that wilderness and to find out my company, and to impart unto them what that night had happened unto me; I had not rid above a mile, when came to a brook of water, where were two ways, the one straight forward along the desert, where I could discover no Town, nor houses, nor trees in a prospect of five fix miles at leaft; the other way was on the left hand, and that way some two or three miles off I saw a wood of trees, I imagined there might be the Town; I followed that way, and within a quarter of a mile my horse began to complain of his poor Provender the night before, and to flight me for it; I was tain to light and lead him; and thus again discuraged with my horse, and discomfort for the uncertainty of my way, looking about I spied thatch house on the one side of the way, and one on horse
back, who came riding to me; it was an Indian belong-
ing to that house which was the farm of a rich Indian, an Governour of the next Town, of whom I asked how far it was to the Town of Eftepeque, he shewed me the trees and told me that a little beyond them it stood, and that I should not see it untill I came unto it. With this I got up again and spurred my fallen jade, until I reached up to the trees, where he was at a stand and would go no fu-
ther. Then I unfadled him, and bid my saddle under some low shrubs, and leaving my horfe (whom I feared not that any would feal him) I walked unto the Town which was not above half a mile from thence, where I found my three friends were waiting for me, and grieved for the loss of me, had fent to another Town to enquire for me; it was the leaft thought they had that I had been a lodger in the desert. When I related unto them and to the Indians the noise and howling that I had heard, the Indians anfwered me that that was common mufick to them almost ever
night, and that they were Wolves and Tygers which the
ared not, but did often meet them, and with a flick of the fore foot did scare them away, and that they were only venous for their Fowls, Colts, Calves or Kids. After a little discourse I returned with an Indian to seek my horse and saddle, and in that Town I sold my wearied Mexican afl, and hired another to Ecatepeque, whither we went with four friends again in company. Where note that in this and champaign Country of Teccoantepeque are five pleasant Towns full of fruits and provision of victual, all ending in Tepeque; to wit, Teccoantepeque, Ecatepeque, Sanatepeque, and Tapanatepeque. Now from Ecatepeque we could discover the high mountains of Quelenes, which were the subject of most of our discourse to Sanatepeque, and from thence to Tapanatepeque. For we had been informed by Spaniards and Travellers in the way, that they were the most dangerous Mountains to travel over that were in all those parts; and that there were on the top of them some passages so narrow, and so high, and so steep to the boisterous winds that came from the South, that seemed to lie at the very bottom of them; and on each side of these narrow passages such deep precipices amongst rocks, that many times it had happened that the wind blowing furiously had cast down Mules laden with heavy carriages down the rocks, and likewise horse-men and been blown down both Horse and man. The sight of the rocks and Mountains did terrifie us, and the report of them did much affright us, so that in all this way we did infer which way to take, whether the road way to Guazula which lieth under those mountains along the coast of the Country of Soconuzco, from whence (though out of our way) we might have turned to Chiapa or whether we should steer our right course to Chiapa, over those mountains, which we had been informed, we might safest pass over if the winds did not blow too boisterously. We solved that when we came to Tapanatepeque we would ease our way according as the winds did favour or threaten us, but however to Chiapa we would go, because there had underflowed was the Superior and Provincial of all the
the Dominicans of those parts, (to whom we ought to address our selves) and also because we would see that famous and much talked of Province of Chiapa. In Sanapeque we met with a Fryer who gave us stately entertain-
ment, and from thence gave us Indians to guide us to Tap
atepeque, and a letter to the chief of the Town (which
also was at his command) to give us Mules to carry us, and
Indians to guide us up the Mountains. Here the rest of our
Horses also failed us, but their weariness was no hinder-
to us, for the Indians were willing to give us as much
more then they had coitus, because they were true Mexic
breed, and all the way we went to Chiapa and through the
country to Guatemala the Towns were to provide a
of Mules for nothing. We came to Tapanatepeque
(which standeth at the bottom and foot of Queuences) on
Saturday night, and with the letter we carried were very
much welcomed and entertained well by the Indians.

This Town is one of the sweetest and pleasantest of all
we had seen from Guaxaca thither, and it seems God
hath replenished it with all sorts of comforts which Trav-
vellers may need to ascend up those dangerous and steep
rocks. Here is great plenty of Cattle for flesh, and rich In-
dians which have farms, called there Eftantia's, in for
a thousand, in some three or four thousand head of Cal-
tel ; fowls here are in abundance, fish the best store and
choicest of any Town from Mexico thither ; for the Sea
hard by it, & besides there runneth by it a small River which
yields divers sorts of fish. From the Mountains there fall
to many springs of water, that with them the Indians wa-
ter at their pleasure their Gardens which are flored with
much herbage and fallets. The shade which defends from
the heat (which there is great) is the Daughter of most
sweet and goodly fruit trees, and of Orange, Lemmo,
Citron and Fig leaves. The Sabbath morning was so
calm that we desired to make use of it, lest by longer de-
yays the winds should stay us, or force us to the Coast of
Soconusco. But the Indians intreated us to be their guest
at dinner, not doubting but the weather would hold
and
and promising us to provide us strong and lofty Mules, and provision of fruits, and fried fish, or fowls, or what our selves desired. We could not refuse this their kind offer, and so slayed dinner with them. After dinner our Mules were brought, and two Indians to guide us and carry our provision, which was some fried fish, and a cold ofted Capon, with some fruit as much as might suffice us or a day, for the chief ascent and danger is not above fifteen leagues, or one and twenty English miles, and then beyond the top of the Mountains three miles is one of the chiefest farms for Horses, Mules, and Cattel, in all the Country of Chiapa, where we knew we should be welcomed by one Don John de Toledo, who then lived there. Though these Mountains shew themselves with several sharp pointed heads, and are many joined together, yet one of them is only mentioned in that Country by the travellers, which is called Mauilapa, over the which lyeth the way to Chiapa. To this high, steep, and craggy Mauilapa we took our journey after dinner, and were by the proud Mountain that night well entertained and harboured in a green plat of ground resembling a meadow, which lay as a rib of the one side of that huge and more then Pyrenian moniter. The Indians comforted us with the shews of fair weather, and told us that they doubted not but the next day at noon we should be at Don John de Toledo his Estancia, or farm. With this we spread our upper upon the green tablecloth, and at that first meal at up our Capon and most of the provision of our cold fried fish, leaving only a bit for our mornings breakfast, the springs of water like Conduit-pipes, trickling down the rocks, gave us melodious musick to our supper; the Indians fed merrily; and our Mules contentedly, and so the fountain Nymphs sung us asleep till morning, which seemed to us as calm and quiet as the day before, and encouraged us hastily to snatch that bit which we had left and soup from breakfast, to lay merrily, up to Mauilapa. We had not winded the Mountain upwards much above a mile, when the higher we mounted, the more we heard
heard the wind from above whistling unto us, and forbidding 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 where we were a while until the weather were more calm, which we thought might be at noon or towards evening. The Indians told us that about a mile further there was a fountain of water, and a lodge made under trees on purpose for Travellers that were either benighted or hindered by the winds to compass their journey up the mountain. Thither we went with much ado, hoping the wind would fall; but till the higher we climbed, the stronger we felt the breath of Æolus, and durst not like the people called Phili (of whom Herodotus writeth) march against him, lest as they instead of a victory found a grave in the sands where they met to oppose him, so we instead of ascending should by the furious blast be made to descend into those deep and horrid precipices, which truly threatened death, and offered themselves to be a grave unto our torn and mangled bodies. We liked the fountain very well, and the lodge better, for the harbour of trees which compassed it about. The wind kept on breathing, and we stood still fearing, till the day was so far spent that we had no hopes of going back, or forward. Of any supper we despaired that night, who would have been glad now to have picked a bone of a Capons leg, or to have sucked a fishes head, and saw there was nothing for us, but only to feed our hungry stomachs with the remembrance of the plenty the night before. Thus gazing one upon another, and sometimes looking down to the fountain, sometimes looking up to the trees, we perceived amongst them a Lemon tree, full of small and very lowre green Lemmons. It was not with us as with Tantalus who could neither enjoy 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 rather stronger then calmer, and we as strong the second day, as
the first in our purpose of slaying there, and not turning our backs like Cowards. The Indians were also willing to stay yet one day longer; so we fell to our breakfast of Lemmons which were somewhat cool to a fasting stomach, and relished nothing the better with a draught from the near fountain. And of what we left on the tree we made our dinner and supper, adding to our water what we saw the Indians did drink, who had their small bags full of powder, and when they travel, carry with them that powder to drink with Water. This we thought might more nourishing to us, then Lemmons and water only, and so for that day we bought of them half a bag full of powder giving for it in our want and necessity four Ryals, two English shillings, which out of Maquilapa and that our fear of starving might not be worth above a penny; and yet this was but weak nourishment for our feeble bodies. Thus we waited all Tuesday for the laying of the wind, resolving the next morning either to go up the hill, down again to Tapanatepeque. But on Wednesday morning the wind seeming to be somewhat laid, we purposed to stay till noon hoping then it would be sure travelling; but it ceased not but rather increased a little; whereupon we of our company resolved to go upwards a mile or two in foot, and try the passages, and the danger of the wind, and to bring us word again; for we thought our fear might be greater then the danger, who had heard much talk, but had not as yet seen any thing worth our fear. Up there went our friend, who said from us near two hours, and then returning back he told us he thought we might set up leading our Mules by the Bridles. But what with further questions and debates the time passed away, so that he thought it might be too late; and for that day we put off our journey until the next morning, resolutely purposing to go forwards altogether if the wind were not much increased. So that day we fell again to our green baby Lemmons, Water and Maiz powder, all which we found had much weakened our bodies, and feared if we continued there any longer they might halfe our death.
Wherefore on Thursday morning (the wind being as day before) commending our selves first unto the protection of that Lord whom the winds and sea obey, mounted up upon our Mules (leaving our names written in the bark of a great tree, and the days we stayed there without food) and so went upward. We perceived great danger in the wind a great while, but some steps and passages upon flony rocks we feared for the narrowness of them, and there we lighted, thinking our selves to upon our own two feet, then upon the four feet of a beast. But when we came up to the very top of Maquilapa (which signifies in that tongue, a head without hair) we perceived truly the danger so much talked of, and wished our selves again with our green Lemons in the way to Tapanatepeque, for we found it indeed a head without hair, a passage without a tree or branch to shelter a fearful Traveller; the passage that lieth open to the sea may be no more than a quarter of a mile, but the height and narrowness of it didsteth, for if we look on the one side, there is the wide and spacious South sea lying so deep and low under it, that it dazleth the eyes to behold it; if we look on the other side, there are rocks of at least six or seven miles depth, whose sight doth make the stoutest and hardest heart (though like themselves) to quake and quiver; so there the sea expects to swallow, there the rocks threaten to tear with a downfall, and in the midst of those dangers, in some places the passage is not above an ell broad. We needed better cordials for that quarter of a mile then feeding three days upon green Lemons and water, and durst not man our selves so much as to go through it upon our Mules; we lighted and gave the Indians our Mules to lead, and followed them one by one, not daring to walk upright for fear of head giddines with looking on either side, but bowing our bodies we crept upon our hands and feet near unto the tracks which beasts and travellers had made as we could without hindering our going. And when we had got to the end of that passage, and where the mountain was broader, and the trees promised relief, we the looke...
ched back boldly, and accused of folly both our selves
at all other Travellers that fought no other way though
miles about, to avoid that danger both for man and
it. From thence joyfully we made hast to Don John
Toledo, who made us welcome and gave us some
broth to comfort our stomachs, which were so weak
at 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:
ere 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
feth by Chiapa, which is called Chiapa de Indios, or
a of the Indians, to distingush it from another Chi-
, called Chiapa Real the Royal Chiapa, or Chiapa de
anos, Chiapa of the Spaniards. From Acapala we
ent first to Chiapa of the Indians, which standeth almost
low as Maquilapa is high, seated upon a river as broad
is the Thames at London, which hath its spring from
Mountains called Cuchumatanes, in the road from Chi-
a Royal to Guatamala, and runs towards the Province
Zoucos, where it entreth into the River of Tabasco.
ne 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
ong to the Corporation of that their Province, and
ured us that the Provincial and chief Superior would
very glad of our coming, who wanted Spanish Fryers
oppose the Criolians and Natives who strived to get a
nd as they had done in Mexico and Guaxaca. Here we
nderstood that the Provincial was not above one days
nery 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
kind usage which he had found there; yet he told us how
ho was gone with the rest of his train from Mexico
Acapulco, and from thence was shipped with them to
ilippines; but that at his departure he had writ a letter of
bitter
bitter complaints unto the Superior of Chiapa and Guatemala against him and us four, desiring the Provincial not to entertain us, but to send us back to Mexico, to be shipped from thence the next year unto Philippines; which letter was not regarded, but much slighted by the Provincial. After we had been a week feasted in Chiapa, we thought now fit to present our selves to the Provincial (whose name was Fryer Peter Alvarez) that from him we might receive judgment, and know whether we should stay in that Province, or be forced to return to Spain, for in no other part of America we could be entertained. We found the Provincial in a little Town called St. Christopher, between Chiapa of the Indians and the Royal Chiapa, recreating himself in the shady walks, which are many sweet and pleasant in that small Town; where also there is store of fish and great abundance of rare and exquisite fruits. He entertained us very lovingly with fair and comfortable words with a lately dinner and supper, and before we went to bed, to shew his humility he did unto us what Christ his Disciples, he washed our feet. The first day he faid little or nothing unto us concerning our continuing in the Country; but the next day he discovered unto us his future resolutions, with many wise and cunning sophisms. First he read unto us the letter which Calvo had writ unto him against us, glossing upon it how ill we had done in falsifying our first love and calling to Philippines, and the danger many Indian souls might be in by reason of our not going thither to convert and instruct them, whose gifts and abilities he supposed might have been more profitable and comfortable to those souls, than those who in our stead should be sent amongst them. And secondly, he told us how we had frustrated the King of Spain's good hopes of us who had allowed us means and maintenance from Spain to Mexico, hoping that by us many souls of Indians in Philippines might be saved. Thirdly, he told us that he looked upon us as his prisoners, in whose power it was to imprison us, and to send us prisoners to Mexico to the Viceroy, to be shipped from thence to Manila, accord
thing to Calvo his demand. But for the present he would not let us know what he meant to do with us; Only he had us not to be discouraged, but to be merry and recreate ourselves, and that after dinner we should know more of him, when he had received an answer to a Letter which he had writ unto the City of Chiapa concerning the spofal of our persons. These reasonings of the grave old Provincial did not a little sad our hearts; for the souls, the King of Spain his intentions and charity charged upon us, and imprisonment spoke of by the by, were words which seemed of a very high strain, and could hardly be digested by us; this mornings breakfast had quite taken away from us our stomach to our dinner. And as we departed from the presence of the venerable Fryer Alvarez, and betook our selves to a shady walk under Orange trees belonging to the house where this Superior was. In this shade we conferred with our selves on the words of Alvarez, and finding them of such a nature, as involving souls, a King and imprisonment, we thought verily we should be sent back to Mexico, and from thence like fugitive slaves be forced to Philippines. Here my hopes of ever more seeing England were flt; Antonio Melendez his heart panted, wished himself again upon the highest top of Maquilapa; another wished himself with old Calvo at Sea, failing to Manila, though we were but to help him scrape his rusty Gammons of bacon.

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, we should be discovered; and that put cease the worst, we could be sent to Mexico, we might better escape in the day, then there where we were. At last I told the rest, that I could conceive no hard nor harsh usage from that sailing and loving countenance of the Provincial, nor after his low and humble act of washing our feet the night before; and that I thought verily he wished us well for having come so far to offer our selves for fellow labou-
ers in that harvest of souls belonging to his charge, and whom we knew wanted such as we were newly come from Spain to oppose the Criolians or Natives' faction in the Province; alledging furthermore the example of our friend and companion Peter Borallo, whom he had already incor-
porated into that Province, and could do no less with- out partiality and acceptance of persons. And la-
lly, my opinion was, that in case we ought not to be en-
tertained there, yet the Provincial would not send us back to Mexico, there to be disgraced and affronted, but would give way unto us to return to Spain, or whither else we would, with some relief and money in our purs.

Whilst we were thus troubled, and in this sad and fer-
discourse, old Alvarez seems had been eyeing of us from his window; and as Joseph could not long suppress a keep in the expressions of a loving and tender heart unto his brethren; so this good Superior perceiving that we were troubled with what he had said unto us, sent his com- 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 were troubled. But said he, be of good cheer; be confident that the Provincial wisteth you very well, and needeth such as you are, and having come into his Dominion to trust 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 comfort- able words did he speak unto us; and told us fur-	her that the Provincial had been much cen sured by the Criolian party for entertaining of Peter Borallo; and that now they would stir worse, seeing four more come to wear en their Faction; and therefore he desired to be warned advised concerning us, and to carry our business with fur-
discretion, as might give little offence to those who were apt to judge and censure the best of all his action. And finally he did assure us, that we should never be sent back as Prisoners to Mexico by the Provincial, who
the should not entertain us in Chiapa, or Guatemala, could further us with all his favour, and friends, and more in our purses to return again to Spain. These reasons were heart fainting Cordials unto us, and stomach prepared to a good dinner, to which by the sound of a bell we were invited. When we came in, the loving, smiling, and fatherly countenance of the good Provincial did cheer more than all the cheer that waited for us upon the plate in several dishes, all which were seasoned to our tastes with the sauce of the comfort, which the Provincials messenger had brought unto us in the shady Orange walk in the Garden. The great provision of fish, with fruits and sweet-meats were yet to us a long argument that we were very welcome, for what we fed on that day, might well become a Noble mans table. Besides in many passages of our discourse we perceived that good old Alvarez his heart was over-joyed with our ming to him. Dinner being ended, the Provincial desired to play a game at Tables with us round about, saying he would not win our mony, because he judged us after so long a journey. But thus he settled the game's sport; that if he did win, we should say for him five Nosters, and five Ave Maries; but if we won, we should win our admittance, and Incorporation into that province. This sport pleased us well, for our winnings judged would be to us more profitable at that time, to win pounds, and our losings we valued not; besides we were confident all went well with us, when from the favour of the Dice, we might challenge that favour with many weary journeys we had come to seek over four hundred miles. The sport began, and we young blades taking one by one, our turns, were too hard for the old man, who as we perceived would willingly be the looser, that his very losses might speak unto us that through policy and discretion he would not utter with words. Yet we boldly challenged our winnings, which as soon we had ended our game were now surely confirmed unto us by the return of an Indian messenger, who that morning...
had been sent to the City of Chiapá for advice and coun-
cil from the Prior and the chief of the Cloister concerning our dispo-
sal, and now was returned with an answer from the Prior, who in his letter expressed great joy unto the Prov-
vincial for our coming, and so from the rest of the Su-
iors of the Cloister, and did earnestly beg of the Super-
ior, that he would send us to him to be his guests, for
that our case had been his own some ten years before; for
he had also at Mexico forsaken his company to Philippina
and fled to Guatemala, where for his learning and good
parts he had been as a stranger much envied by the Cri-
an faction; but now he hoped he should have some to fix
with him against such as spighted and malignéd him.

Old Alvarez was much taken with his letter, and told us
he must pay what he had lost, and that the next day he
would send us to Chiapá, there to abide until he took fur-
ther care of us, to send us to other parts of the Country, to
learn the Indian languages, that we might preach unto
them. This discours being ended, we betook our selves
again to the Garden which smelled more of comfort than
before dinner, and to our shady walks which now offered
us a safer protection than they had done in the forenoon.

This countenancing that protection which we had gained from
the Provincial.

Here we began to praise God, who had looked upon us
in our low estate, not forgetting the wise and politic Pro-
vincial, who though he had lost his games for our com-
fort, we would not he should lose our prayers, which they
offered up to God for his health and safety. And
so till supper time we continued our discourse in the
Garden fuller of mirth and pleasant jets, then we had
done before dinner, snatching now and then at the Or-
anges and Lemmons which were there both rowre and
tweet, eating of some, and calling some one at another,
but especially at him who had wifhed himself with Calas
dressing his rally Bacon, whom we strived to beat out of the
garden by force of Orange and Lemmon bullets; which
sport we continued the more willingly, because we perci-
ved.
the good Provincial flood behind a Lattice in a Bal-
ony beholding us, and rejoicing to see our hearts fo
ght and merry. We had no sooner beat Calvo his friend
of the garden, when the bell to supper sounded a re-
teat to us all, and called us again to meet our best friend
lvarez, who had furnished us a Table again like that at
bon. After supper he told us that the next morning he
ould send us to Chiapa, for that the Prior had writ un-
him he would meet us in the way with a breakfast at a
town called St. Philip; wherewith we conceited very high-
of our selves to see that Provincials and Priors were so
ward to feast us. Yet before we went to bed, the
ovincial would try again a game at Tables with eve-
one 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 my-
ry we understood not till the next day, for the old man
is craftly and politick, and knew he could win of us
en he lifted, for he was an excellent gamesster at Ta-
s) but if we won of him, he was to give us a box of
occolatte, which was a drink we liked very well. The
ame went on, and we every one of us one by one were
ers, yet understood not how we should be his prisoners,
t flighted our loosfs. Yet for all this the merry Pro-
icial told us, he was sorry we had lost, and wished we
ght never be prisoners to a worse enemy then he
nd that we should perceive it, he would comfort us
one as a prisoner with a box of Chocolatte, to drink
is fake, and to comfort our hearts, when most we
ould find them discomforted for our loosfs. We un-
stood not his meaning till the next day at noon, but
ought it was a jest and a word of sport and mirth,
any 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 went failed for
us, and at least a dozen Indians on horseback waited to conduct us up a steep hill and through woods to the Town of St. Philip. After our breakfast the good Provincial embraced us, and bid us farewell, desiring us to pay for him; and not to be discouraged by any thing that might befall us, assuring us he wished us very well; and would do what lay in his power for our good; yet that he must use policy and discretion to stop the mouth of the Criolians, whom he knew hated both him and us. Thus we departed with Waits and Trumpets sounding before us, which rebounded an Echo all the way up the hill from us to old Alvarez, whom we had left in a low bottom compassed about with hills on every side. We had sooner ascended up to the top of the Mountain, when we discovered a little Valley, and in it the City of Chiapa of Spaniards; with two or three small Villages, of which St. Philip was at the bottom of the Mountain, which were to ascend. The Trumpets which still went sounding 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 cold morning air (which we found somewhat piercing upon the Mountain) had whetted and throughly prepared our stomachs. We had not got down the Mountain half a mile, when we met with a matter of twenty plant Indians on horseback with their trumpeters sounding before them, and behind them came upon a Saddle Mule the Prior of Chiapa, (whose name was Father John Baptist) a merry fat Fryer, who calling us his brethren, fugitives from Philippinas, told us we were welcome to that country, and to him especially, and that in the near St. Philip he would shew us better sport then any St. Philip in all the Philippinas Islands could have shewed us, if he had gone thither. Thus with a pleasant discourse, and many merry conceits from the good Prior we soon came down the hill, where the whole Village of Saint Philip waited for us both men and women, some presenting us with Nofegays, others hugging Roses, and other flowers.
r faces, others dancing before us, all along the street, which was strewed with herbs and Orange leaves, and adorned with many Arches made with flowers and hung with garlands for us to ride under until we came to the church, where for half an hour we were welcomed with the best music from the City of Chiapa, which the Prior had hired to come with him to entertain us. Our Musick being ended, Father John Baptiste stood up and made a short speech unto the Indians, giving them thanks for their kind and pompous entertainment, and that their souls might gain by it, he desired unto them a plenary indulgence of all their sins, to be gained by as many of them as should visit at Church the next Lords day either before or after noon, and thus from the Altar we went unto our breakfasting table, which was furnished with many well seasoned fhes of salt and well peppered and spiced-meats, all fit to make us relish better a cup of Spanish Pier Ximénez which the Prior had provided for us. After our salt meats, we such rare and exquisite sorts of sweet meats made by John Baptiste his best devoted Nuns of Chiapa, that the like had not been from St. John de Ulhuza to that place. These were to prepare our stomachs for a Cup of Choco-
tte with the which we ended our breakfast. But whilst all this was gallantly performed by the Prior, it was a hard middile unto us; what he often repeated unto us, saying, brethren break your fast well, for your dinner will be the sweetest as ever ye did eat in your lives, and now enjoy this sweet liberty which will not last long unto you. We observed the words, but knew not what to make of them, till we came unto the Cloister. After our breakfast the Indians feasted us a little sport in the market place, running races on horse-back, and playing at Juego de Canna’s, which is to meet on horse-back, with broad Targets to defend their heads and shoulders, while passing by they hurl lances, or darts one at another, which those Indians acted with great dexterity.

Thus the good Prior of Chiapa feasted us, and permitted.
ted us to enjoy our liberty as long as it seems it had been agreed upon by letters between him and the Provincial, which was till it might be dinner time in the Cloister of Chispa, where we were to be before noon. The time drew near, and we had from St. Philip to the City of Chispa, some two English miles to ride; Wherefore the Prior commanded our Mules to be brought; the Waits and Trumpets gave warning to the Town of our departure, and so with many horsemens, with dances, Musick and singing of Bells we were as stately and joyfully conducted out of the Town, as we had been inducted into it. In the first half miles end the Prior gave thanks unto the Indians, and desired them to return, the Cloister being near, where we expected another kind of entertainment, not singing in the City and Cloister that pomp and flate, which in the Country might be allowed. The Indians took their leaves of us; and on we went with only two guides before us. Within half a mile of the City, the Prior and a companion of his stopped, and took out of his pocket an order from the Provincial, which he read, unto us, to this effect, That whereas we had forfaken our lawful Superior Calvo in the way to Philipinas, and without his licence had come unto the Province of Chispa, he could not in conscience but inflict some punishment upon us before he did enable us to abide there as members under him, therefore he did strictly command the Prior of Chispa, that as soon as we should enter into this Cloister, he should shut us up two by two in our chambers, as in prisons, for three days, not suffering us to go out to any place save only to the publick place of reflection (called Retiro) where all the Fryers met together to dine and sup, where at noon time we were to present our alms before all the Cloister sitting upon the bare ground, and there to receive no other dinner, but only bread and water; but at supper we might have in our chambers or prisons, what the Prior would be pleased to allow us. This was the Penance enjoyned upon us by the wife and cunning Provincial. This news at the first was but sourse fawce, or a dry Polipati.
After a double sumptuous breakfast, it was a doleful ditty to us after our Mufick and dances, to hear of a double fast after our feast; to hear of imprisonment after so great liberty. We now began to remember the Provincials winnings at Tables the night before, and the mystery thereof, and began to think how comfortable his boxes Choccolatte would be unto us after a meal of bread and water. Now we called to mind the short dinner the Prior had told us at St. Philips, we were like to have that day, and of the liberty he had us then make much of. But the Prior seeing us sad upon a sudden, and our countenances changed, smiled upon us, warning us not to think the worse of him, nor of the Provincial, who did that act 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 hours and preferments, and that as long as we were with him, we should want no incouragement, and that after a sad and water dinner he could send us to our chambers a supper, that should strongly support our empty stomachs, and fur and line them well for the next four and twenty hours. With these encouragements on we went to the Cloister of Chiapa, where we were welcomed by half of the Fryers, but in some few we noted a frowning and disaffected countenance. We were no sooner conducd to our Chambers, when the bell sounded to dinner for the rest, and cried aloud to us Penance with bread and water. Down we went to the common dining place, and thanks being given, the Fryers sitting round the tables, we four Philippinian Jonabs (to some Criolians were faed to term us) betook our selves to the middle of the sectory, where without cushions, floors, seats or forms, we sat upon the bare ground crofs legged like Tailors, sitting humility now for our disobedience to slovenly one. While the first dish was presented round the tables, to each of us was presented a loaf of reasonable bigness, and a pot of pure Crystal Water, whereof we dined and drank most heartily though with full stomachs from
from a double breakfast before. Yet even here in the publick act of shame and disgrace (which we knew was usual among Fryers for less faults then ours) we had the comfort, that we had a Prior and Provincial for friend and that that punishment came from a friendly hand, whose Chocolatte we had to comfort our fasting bodies, and secondly, we knew that we should have that night in our prison chambers a better supper then any of the before us, who fed upon their three or four dishes. But thirdly, it was our comfort that at that very time a Christian Fryer also fat upon the ground with us (of whose company we had been informed by some friends before we went into the refectory) for some love-letters which had been intercepted between him and a Nun of that City, tending to much uncivility, and breaking their oath of professi演艺ity. But when I perceived this Fryer to look discontentedly upon us, I chose my place as near unto him as I could, and hearing him mutter within himself against us, calling us disobedient Philippinian Jonahs, I softly and friendly spoke unto him with these two following Hexameters, which suddenly came unto my mind about his manner.

_Si Monialis Amortetur pia scribere fecit,_  
_Ecce tibi frigide praebent medicamina lymphae._

But my good neighbour snuffing and puffing at my fuddai Mule, seemed to be more discontented then before, and would fain withdraw himself by degrees from me, not mending up (for that was not lawful to do till dinner had been ended) but wrigling his elbows and shoulders scornfully from me, whom in like manner I followed, cleaving friendly to him with this verse.

_Solamen misero est socios retinere Panettes._

He thought I followed him to steal away his loaf from him. This new found word, Panettes, had almost choked him.
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 averted, 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 Chocolatce. The Castilian Fryers flocked unto our prisons, some to talk with us, some bringing us conrives and sweet-meats, others other dainties, which they had prepared to help our digestion of bread and cold water. My sudden verses to my Criolian neighbour were presently noticed 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 eafe than a punishment, for that we wanted other 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 un-
to us, only the time was thought not fit until Michaelmas, because then the schools were renewed, and new Orders setled. In the mean time the Provincial having also heard of my verses ex tempore to the Criolla Fryer, and knowing that the Latin Tongue is better grounded in England than among the Spaniards (who abuse poor Priscian and daily break his pate with foolifh sophocists) and considering the want he had of a Master of the Latin Tongue to supply a Lecture of Grammar and Syntax to the youths of Chiapa in a School in that Cloister, which brought a sufficient yearly fli-
pend unto the Covent, desired me to accept of that place until such time as he should take care to send me to Guatemala, promising me all encouragements in the mean time fitting, and that I should when I would go about to see the Country (which I much desired) and also that out of the school-annuity I should have my allowance for books, and other necessaries. I could not but accept of this good offer; and so with this employment I remained in that City from April to the end of September, 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 concerning the Province, riches, commodities, and government of Chiapa, what in the ensuing Chapter I shall faithfully commend unto the Press.

CHAP
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 Countries 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 may say it exceedeth most Provinces in the greatness and beauty of fair Towns, and yieldeth to none except the Town of 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 America's 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 Yucatan. Besides, the commodities it are such as do uphold a constant trading and commerce amongst the Inhabitants themselves, and with other neighboring Countries, and from no one part of America doth gain get more Cochiniil than from one of the Provinces of Chiapa; the Towns also being great and populous, by their early pole tribute, do add much to the King of Spain's revenues.

This Country is divided into three Provinces, to wit, Chiapa, Zeldales, and Zoques, whereof Chiapa itself is the poorest. This contains the great Town of Chiapa of the Indians, and all the Towns and farms North-ward towards Maqui-
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Maquilapa, and West-ward the Priory of Comitlan, which hath some ten Towns, andmany farms of Cattle, Horse, and Mules subject unto it; and neighbouring unto it lyeth the great valley of Capanaban, which is another Priory reaching towards Soconuzco. This valley glorieth in the great river, which hath its spring from the mountains called Cuchumatlanes, and runneth to Chiapa of the Indian, and from thence to Tabaseo. It is also famous for the abundance of fiish which the river yieldeth, and the great store of Cattle which from thence minister food and provisions both to the City of Chiapa, and to all the adjacent Towns. Though Chiapa the City, and Comitlan standing upon the hills, be exceeding cold, yet this valley lying low is extraordinary hot, and from May to Michaelmas is subject to great storms and tempests of thunder and lightning. The head Town where the Priory stands, is called Copanaban, consisting of above eight hundred Indian inhabitants. But greater then this is Izquintenango at the end of the valley and at the foot of the mountains of Cuchumatlanes Southward. And yet bigger then this is the Town of St. Bartholomew Northward at the other end of the valley, which in length is above 40 miles, and 10 or 12 only in breadth. All the rest of the Towns lie toward Soconuzco, and are yet hotter and more subject to thunder and lightning, as drawing nearer unto the South Sea coast. Besides the abundance of Cattle, the chief commodity of this valley consisteth in Cotton-wool, whereof are made such store of mantles for the Indians wearing, that the Merchants far and near come for them. They exchange them to Soconuzco and Xuchutepeques for Cacao, whereby they are well stored of that drink. So that the inhabitants want neither fish (which they have from the river) nor flesh (for that the valley abounds with 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, Hony Tobacco and Sugar-canes. Neither is money here nor in Chiapa so plentiful as in Mexico and Guazaca; and
whereas there they reckon by Patacones, or pieces of eight; where they reckon by Toftones 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 kth, 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 householders Spaniards, and about an hundred houses of Indians joining 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 he 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 Jesuits 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 whole free and generous spirits they like Horse-leeches are still sucking extraordinary and great sums 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 confisith 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 flap and drugs they can prepare most cheap for the empty Criolian stomachs.
flomachs. The richer sort of these Merchants go a
fend yet further to Tabasco for wares from Spain, such
Wines, Linnen cloth, Figs, Raisins, Olives, and Iron, though
in these commodities they dare not venture too much, un
reason the Spaniards in that Country are not very ma
and those that are there, are such as are loath to open the
purses to more then what may suffice nature. So that
what are Spanish commodities are chiefly brought for the
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 (dons, gifts or abili
ies I should say) great birth, phantastick pride, joy
with simplitie, ignorance, misery and penury. The Gen
tlemen will say they descend from some Dukes how
in Spain, and immediately from the first Conquerors,
yet in carriage they are but Clowns, in wit, abilities
parts and discourse, as shallow brained, as a low bro
whose waters are scarce able to leap over a pebble fmo
any small reason soon tries and tires their weak brain,
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 Ve
lasco, one day fell into discourse with me concerning En
land, and our English nation, and in the best, most seri
ous and judicious part of his Don-like conference, asked
me whether the Sun and Moon in England were of the sa
same colour as in Chiapa, and whether English men wen
barefoot like the Indians, and sacrificed one another as for
merly did the Heathens of that Country? and whether a
England could afford such a dainty as a dish of Frixol
which is the poorest Indians daily food there, being black
and dry Turky or French beans boiled with a little bitin
Chille or Indian Pepper with Garlick, till the broth becom
as black as any Ink) and whether the women in England
gent as long with child, as did the Spanifh women? And
lastly, whether the Spanifh nation were not a far gallanter
nation.
When I perceived my Don ran
thither and farther into his simple and foolish questions, I
let him off suddenly, telling him, Sir, it is long since I came
out of England, if you give me leave to recollect my me-
ory, I will answer some of these your hard questions the
next time we meet (thinking hereby to try my Don's wit
ther, whether he could perceive I jeered him.) To
which my simple Don replied, I pray Sir do, and whenfo-
er you come, you shall be welcome to a dish of Frixoles.
Thither I took my leave of him, and at our farewell he
said defired me to study well his questions, and to return
in a speedy answer, whereby I was more confirmed in
my conceit of my Don, that he was either tosto or boba,
or simple. Yet thought I, my best way to answer is
to answer a fool according to his folly, and so resolved
Iin two or three days to return unto him some simple
answer according to his simple and foolish questions. There-
fore speedily I singled out a good occasion of meeting with
him at his own house, who welcomed me with much Spa-
nish gravity, and sitting down before Donna Angela, his
married wife and Angel; began to answer, or more to
his Donship. I began with the Sun and Moon, tell-
ing him that they were planets, and had their special in-
fances upon several nations, as all planets have upon
ns body. And so they did show themselves according
the inclination of the people of several Kingdoms.
and therefore as the Spaniards were much inclined to Ve-
ture and to beauty, and not contenting themselves with the
natural beauty of their fair Ladies, would yet have Art
in nature by the skill and use of the best painting cor-
s; so these glorious planets of the Sun and Moon
among the Spaniards, and especially in Chiapa, showed
mthemselves most comely, bright, glorious and beautiful,
taking the like inclination to beauty upon, and in all
Spaniards. My instance was in the land of the Blackmores,
ere I told them that their bodies were black, and that
among them the Sun appeared with a dark and sad visage.
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 and bodys seem of a dark, or yellow colour, to shew the proportion or sympathy of sublunary bodys to that high and overmastering planet. To this that good Don replyed, fennor no se puede decirmas, sir, nothing can be answer'd or said more or better. Vengamos agora a Inglaterra.

Let us draw now to England. To which I answered him, that in England the Sun and Moon appeared half the year of one colour, and half of another; for the women one half year it appeared as in Spain and Chiapa, beautiful and glorious, for that naturally without painting they yielded to none in beauty. But the other half year it appeared as red as blood, or scarlet; and the reason might easily be guessed at, for that no Nation is more warlike and high spirited then the English, whose veats were fiery, wearing more scarlet then any nation in the World; as he might perceive by their coming much with their ships to the Indian Coasts to fight with the Spaniards; and that as they delighted to go in re and to be like the Sun, so naturally they were brought thofe Seas to single out such ships as from America carried the rich Commodity of Cochinill, whereof they made more use then Spain it self to die their cloaths and Coa withall. Here my Don jogged his head, and replyed, Sir, I thought no nation had been so like the Sun as the Spaniards; for I have read that when our Ancestors came to conquer these parts, the Indians called their hijos del Sol; that is, sons of the Sun, being comely and gallant, and more like the Sun then any other people. To this I answered him. Sir, no doubt but you are like the Sun here, and none more glittering and bright, your veats hatbands shining with Pearls and Diamonds like the brightness of the Sun; but as I said before, the Black moors are like their Sun, so I say, the English is like the Sun, which is red, and so do and will affect to wear Scarlet, as long as any Cochinill is to be found in the India's.
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Now Don Melchor began to understand me, and told me, never man had satisfied him with better reasons than myself. He thanked me heartily, and told me, he thought no Gentleman in Chiapa could tell so well as myself now why the English ships came so much upon their Coasts; and that my discourse had satisfied him to the full. He desired me to go on to his other questions. His second demanding whether the English went bare-foot like the Indians, I told him I thought that the Count Gondomar (who had been many years Embassador from Spain in England) had satisfied all the Spaniards at doubt; who coming from England to Madrid, and there asked by some Courtiers, whether London was big as Madrid, and as well peopled? he made answer, that he thought there was scarce a hundred left in London. He proved it from the use and custom of his own Countrymen of Spain; who when they are to make journey, shew themselves two or three days before in colours, walking with boots and spurs, that their friends may take notice that they are departing out of the Town City. So said the Count of Gondomar, I think by this are very few People in London; for when I came thence I left them all almost in cloaths of colours, booted and spurred as ready to depart and take some journey. And truly my Don (quoth I) your own Count answered for me; yet I say, the English are so far from going bare-foot, that they go booted, and are all in readiness to move out of England for any noble and generous design; but above all they are full ready for America, where they know is store and abundance of Hides to make them Boots to cover the bareness of their legs, that they may not be suspected to be like bare-footed Indians. Here Don Melchor replied, Ipray sir, when they come by Sea to these parts do they come also booted and spurred? For I should think, when they fight, their Spurs should hinder them. To this his doubt answered first, as concerning Spurs in the Ships, with the example of one of his own Nation, and
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and of the best Divines in Spain, living in my time in Valladolid, called Maestro Nuno, (Reader of Divinity in the College of St. Gregory, but in his carriage and experience in the World a simple noddy) who being invited by a Noble man to go with him in his Coach out of the City a mile or two to a Garden of recreation, went hastily about the College to borrow boots and spurs; and when he had put them on, being asked whither he went, and why he put on boots and spurs, answered that he was to go in a Coach out of the City, and that he thought the Coach and Mules would want spurs to go and come the sooner. Even so my Don (quoth I) the English men come boots and spurred in their ships, to make their ships sail on the twitter. And this is the reason why the English ships fail faster, and when they are in fight turn about quicker than the Spanish Galeon, because they are spurred and kicked within. Offir, I humbly thank you (said Don Melchor) for this by your discourse now I know the truth of what indeed I have often heard say, that the English ships are nimble and quicker at Sea than our heavy Galeons. Now as for fighting, the English mens spurs (said I) are no hinderance to them, but rather a great advantage. For they fight with Weapons, with their hands and with their feet, where in they exceed the Spaniards; for when they have shot with their pieces, or cut down with their swords any eney, or knocked him with their halberts, then with their feet and spurs, they fall upon him, and so soon rid him out of the way, that he may no more rise up against them. All you have told me (said the wife Velazco) stands with so much reason, that my judgment is convinced by you. As for eating and sacrificing one another like the Indians (I told him) that the English filled their bellies so well with fat Beef and Mutton, Fowls, Rabbits, Partridges and Pheasants, that they had no stomach at all to mans flesh. And that truly for frixoles dressed with Garlick, that only dainty dish was wanting in England; and that for Garlick, three reasons moved the English not to be lavishing of that little they had: first, for fear they should want it for their hose fe
es drenches; aly, for that they felt not themselves so much
roubled with wind, nor puffed up with windy and
rain conceits as other nations did; but thirdly and chiefly
they 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
American, smell out a Spanifh ship, and know it from a Hol-
lander. Here my Don Melchor fell into admiration, affi-
mally, 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
pared over it, but after non-sense thou art easily carried a-
way. As for his last question, I told him that was above
my 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
tell me how long she went with her children, I would by
the constellations of the Heavens search out against our next
meeting, how long the English Women went with their
children. To this my Don Melchor answered, that he
would not trouble me to study what he thought was not
elgong 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
that City.

And thus (Reader) by this Don Melchors wit and ability
would I have thee judge of the Gentlemen Criolians or na-
ves of Chiapa, and yet as presumptuous they are and ar-
gant, as if the noblest blood in the Court of Madrid ran
through their veins. It is a common thing amongst them
to make a dinner only with a dish of Frenoles in black
coth boiled with Pepper and Garlick, saying it is the
soft nourishing meat in all the India's; and after this so
ately a dinner they will be sure to come out to the street-
or of their houses to see and to be seen, and there for
half an hour will they stand shaking off the crumbs of bread
om their cloaths, bands (but especially from their ruffs
then they used them) and from their multiohes. And
with their tooth-pickers they will stand picking their teeth, as if some small Partridge bone stuck in them; nay if a friend pafs 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 hoy, O Sir, what a dainty Partridge have I eaten 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 employments they are but rich Grafters, 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 Polë tribute of Fowls and Mony. They have most cowardly spirits for War, and though they will say, they would fain fee Spain, yet they dare not venture their lives at Sea; they judge sleeping in a whole skin the best maxim for their Criollian spirits. On 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 graze 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 Cacao and Cochinil, and dominantes over both Spaniards and Indians at his will and pleasure. But ill gotten goods never thrive, as was seen in Don Gabriel de Orellan (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 doubtles knew how to make better use of it, then would have done that tyrannizing Governour. To
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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 Velañez, 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 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 matter 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 Bishop wherein the Spaniards and Indians (whilst 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 fouls 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 called him his life before I departed from Chiapa to Guatemala. The women of that City, it seems, pretend much weakness and squamishness of stomach, which they say is so great, that
they are not able to continue in the Church while the Mass is briefly huddled over, much less while a solemn high Mass (as they call it) is sung, and a Sermon preached, unless they drink a cup of hot Chocolatte, and eat a bit of sweet-meats to strengthen their stomachs. For this purpose it was much used by them to make their majesty bring to them to Church in the middle of Mass or Sermon a cup of Chocolatte, which could not be done to all, or most of them without a great confusion and interrupting both Mass and Sermon. The Bishop perceiving this abuse, and having given fair warning for the omitting of it, but all without amendment, thought fit to fix an excommunication against all such as should presume at the time of service to eat or drink within the Church. This excommunication was taken by all, but especially by the Gentlewomen much to heart, who protested if they might not eat or drink in the Church, they could not continue in it to hear what otherwise they were bound unto. The chief of them knowing what great friendship there was between the Bishop and the Prior, and myself, came to the Prior and me, desiring us to use all means we could with the Bishop for the revoking that excommunication so heavily laid upon them, and threatening their souls with damning judgement for the violation of it. The good Prior and myself laboured all we could, alleging the custom of the Country, the weakness of the sex whom it most concerned, and also the weakness of their stomachs, the contempt that might from thence ensue unto 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 already 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 intreated, began to flatter him the more and to slight him with scornful and reproachful words; others slighted his excommunication, drinking in iniquity in the Church, as the fish
of the West-Indies.

In doth water; which caus'd one day such an uproar in the Cathedral, that many swords were drawn against the maids and Prebends, who attempted to take away from the maids the cups of Chocolatto, which they brought unto their mistresses; who at last seeing that neither fair nor foul means would prevail with the Bishop, resolved to forsake the Cathedral, where the Bishops own and his Prebends must needs be watching over them, and so from that me most of the City betook themselves to the Cloister churches, where by the Nuns and Fryers they were not doubled nor resisted, though fairly counselled to obey the command of the Bishop; whose name now they could not look, and to whose Prebends they denied now all such relief and stipend for Masses which formerly they had used to flow upon them, conferring them all upon the Fryers, who grew rich by the poor impoverished Cathedral. This lasted not long, but the Bishop began to stomach the Fryers, and to set up another excommunication, binding all the Women to resort unto their own Cathedral Church; which the Women would not obey, but kept their houses for a hole moneth; in which time the Bishop fell dangerously sick, and desired to retire himself to the Cloister of Dominicans, for the great confidence he had in the Prior that he would take care of him in his licksness. Physicians were sent for far and near, who all with a joynt opinion agreed that the Bishop was poysioned, and he himself doubted not it at his death, praying unto God to forgive those that had been the cause of it, and to accept of that sacrifice of his life, which he was willing to offer for the zeal of Gods wife and honour. He lay not above a week in the Cloister, and as soon as he was dead, all his body, his head and none to swelle, that the least touch upon any part of him sufted the skin to break, and cast out white matter, which had corrupted and overflown all his body. A Gentlewoman with whom I was well acquainted in that City, who was noted to be somewhat too familiar with one of the Bishops Pages, was commonly cenfured to have preferred such a cup of Chocolatto to be miniltered by the Page, which
which poisoned him who so rigorously had forbidden Chocolate to be drank in the Church. My self heard the Gentlewoman say of the deceased Bishop, that she thought few grieved for his death, and that the women had no reason to grieve for him, and that she judged, he being an enemy to Chocolate in the Church, that which he had drank at home in his house had not agreed with his body. And it became afterwards a Proverb in that Country, Beware of Chocolate 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 whole Family. The women of this City are somewhat light in their carriage and have learned from the Devil many enticing lessons and baits to draw poor souls to sin and damnation; and if they cannot have their wills, they will surely work revenge either by Chocolate or Conserves, some fair present, which shall surely carry death along with it. The Gentlewoman that was suspected (nay was questioned for the death of the Bishop) had often used to send me boxes of Chocolate or Conserves; which I willingly received from her, judging it to be a kind of gratitude for the pains I took in teaching her son Latin. She was of a very merry and pleasant disposition, which I thought might conform without sin; until one day she sent unto me a very fair plantin wrapped up in a handkerchief, buried in sweet Jazmines and roses; when I untied the handkerchief, I thought among the flowers I should find some rich token, or some pieces of eight, but finding nothing but a plantin, I wondered; and looking further upon it, I found worked upon it with a knife the fashion of a heart with two of blind Cupids arrows flicking in it, discovering unto my heart the poisoned heart and thoughts of the prisoner that sent it. I thought it a good warning to wary and cautious of receiving more presents or Chocolate from such hands, and to returned unto her again her plantin with this short rhyme cut out with a knife upon the skin, frutatam fris, amor no crius, as much as to say, fris so cold, takes no hold. This answer and resolution.
Hine was soon spread over that little City, which made by Gentlewoman outrageous, which presently she shewed by taking away her son from School, and in many meetings threatened to play me a Chiapaneca trick. But I re-membered the Bishop's Chocolatte, and so was wary, and said not long after in that poisoning and wicked City, which truly deserves no better relation than what I have given of the simple Dons, and the Chocolatte-confectioning Donna's.

There is yet twelve leagues from this City of Chiapa, another Chiapa which deserves better commendations. This consists of most of Indians, and is held to be one of the biggest 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 of the City of Chiapa) who do choose an Indian Governor with other inferior officers to rule with him. This Governor may wear a rapier and dagger, and enjoyeth many other liberties which to the rest of the Indians are denied. No Town hath so many Dons in it of Indian blood as this. Don Philip de Guzman was Governor of it in my time, a very rich Indian, who kept up commonly in his table a dozen of as good Horse for publick shows, and entertainment as the best Spaniard in the Country. His courage was not inferior to any Spaniard, and for defence of some privileges of his Town sued in the Chancery of Guatemala the proud and high-minded Governor of the City of Chiapa, spending therein great sums of money till he had overcome him, whereupon he caused a feast to be made in the Town, both by water and land, so flately, that truly in the 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, Aeolus, 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 against it with such courage till they make it yield, as if they had been trained up all their life to sea-fights. So likewise within the Town they are as dexterous at baiting and firing, at *juego de Canna*, at Horse-races, at arming a Camp, at a manner of Spanish dances, instruments, and music, as the best Spaniards. They will erect Towers and Castles made of Wood and painted cloth, and from them fight either with the boats or one against another, with squibs, dart and many strange fire-works, so manfully, that if in earnest they could perform it as well as they do in sport and pastime, the Spaniards and Fryers might soon repent having 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 much to spend in Banquets and sweet-meats upon their Fryers and neighbouring Towns, whenever they are minded to shew themselves in a publick feast. The Town is very rich, and many Indians in it that trade about the Country as the Spaniards do. They have learned most trade befitting a Commonwealth, and practice and teach others within their Town. They want not any provision of flesh or flesh, having for the one that great river joyning unto their Town, and for the other many *Estanias* (as they call them) or farms abounding with Cattel. In this Town the Dominican Fryers bear all the sway, who have a rich and lately Cloister with another Church or Chappel subordonate unto it. The heat here is so great, that both Fryers and Indians commonly wear a linen towel about their necks to wipe off the constant sweat from their faces, which maketh the Fryers sit longer at their dinner then else they would do, for that at every bit they eat, and draught the drink, they are fain to make a stop to wipe their droppin brows. Yet the evenings are fresh and cool, which are much made of there, and spent in the many walks and gardens which joyn close unto the River side. Two or three leagues from the Town, there are two *Ingenio's* or Farm of Sugar, the one belonging to the Cloister of the Dominicans.
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Inhabitants of the City of Chiapa; the other unto the Cloister of this Town, which contain near two hundred Blackores, besides many Indians, who are employed in that infant work of making Sugar for all the Country. Whereabouts are bred great stores of Mules, and excellent horses for any service. The Town of Chiapa of the Indians, and all the Towns about it want nothing but a more temperate climate and cooler air; and Wheat, which cannot be sown; yet for Spaniards and such as cannot live without it, it is brought from Chiapa of the Spaniards and from about Comitlan; yet this is not generally acknowledged a want by reason of the great plenty of rice which all the Towns enjoy, and which is now more used both by Spaniards and dainty toothed Fryers than eat of Wheat. Yet your poor Spaniards, and some Indians who have got the trick of trading from them do in not a little in bringing to these Towns biskets of heated bread, which though it be dry and hard, yet because they are novelties to the Indians; they get by changing them for other commodities, especially of Cotton-bol, which here is more abounding than in the Valley of Tabascan.

Upon this Country of Chiapa of the Indians bordering the Province of Zoques, which is absolutely the richest part of Chiapa. This reacheth on the one side to Tabasco and by the River named Grijalva sendeth commonly Commodities which are in it with safety unto St. Juan de Ulua, or Vera Cruz. It traffieth also with the Country of Yucatan by the Haven called Puerto Real, which lyeth between Grijalva and Yucatan. Yet these two, the River of Tabasco, alias Grijalva, and Puerto Real, though they be commodious to this Province of Yucatan, yet they are causes of daily fears unto the Spaniards, who well know the weaknesses of them, and that if another Nation should manfully thrust into that Country by one of these two ways, they might conquer all Chiapa, and from thence pass easily unto Guatemala. But the River of Tabasco lying low, and being somewhat hot,
and the Towns about it infested with many Gnats, the chiefest commodity there being but Cacao; have discouraged both our English and Hollanders, who have come up some part of the River, and minding more foresaid reasons, then what was forward to be had, have turned back, loosing a rich Country and slighting an eternal 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 and Cochiniil; whereof the latter is held the best of America, and the store of it so great that no one Province at all exceeds it. Few Indians there are who have not Orchards planted with the trees whereon the wool 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 the mony for it, and forcing them to the preservation of it, those parts, which have proved most successful for that kind. There is great store of silk in this Country, so much that the Indians make it their great Commodity to employ their wives in working Towels with colours of silk, which the Spaniards buy, and send to Spain. It is rare to see what works those Indian men will make in silk, such as might serve for Patts and Samplers to many School-mistresses in English. The people of this Country are witty and ingenious, and fair of complexion; the Country towards Tab is hot, but within in some places very cold. There also plenty of Maiz, but no Wheat; neither is there such plenty of Cattel as about Chiapa, but Fowls and 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 towards Chiapa, and reacheth in some parts near to the border of Comitan north-westward. South-eastward it joyns to the Indians which as yet have not been conquered by the Spaniards, who make many invasions upon the Chil Indian, and burn their Towns, and carry away the Ca
The chief and head Town in this Province is called Ococingo, which is a Frontier against those Heathens. This Province is esteemed rich by the Spaniards, who make much of Cacao, which serveth to make their drink of Chocolatte, and here is great store of it. There is also another Commodity, great among the Spaniards, called Achiote, with which they make their Chocolatte of the colour of a brick. Here is also plenty of Fowls and Bacon, Fowls, Turkies, Quails, Cattel, Ship, Hony, and not far from Ococingo, in my time was a Ingenio, or Farm of Sugar, which was thought would prove as well as those about Chiapa of Indians. The Country in most parts is high and hilly, but Ococingo, stands in a pleasant Valley, enjoying Brooks and Streams of fresh water, and therefore had been thought a fit place for Sugar. Here also in this valley the Fryers have attempted to sowe Wheat, which proved very good. Thus Reader, I have shewed you the Country of Chiapa, which as it is compassed about on the one side by Soconuzco, and from thence almost to Guatemala, by the Province of Suchutepeques, on the other side by Tabasco, and on the other side by Zellos with excessive plenty of Cacao and Achiote, which are the chief drugs for the making of Chocolatte. I will before I depart from Chiapa to Guatemala, say something of that drink so much used by the Spaniards, and in my judgement not to be slighted, but rather to be admired and made known to all Nations, whose use might remedy the great abuse of wines and strong drinks which too much are esteemed amongst us here in Europe.

CHAP
Concerning two daily and common Drinks, or Infusions much used in the India's, called Chocolatte 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 India: among whom Antonio Colmenero of Ledesma (who lived once in the India's) hath composed a learned and curious Treatise concerning the nature and quality of this drink. I thought it fit to insert here also somewhat of it concerning my own experience for the space of twelve years. The name Chocolatte is an Indian name, and is compounded from Atte, as some say; or as others, Atte, which in the Mexican language signifies Water, and from the fou which the water (wherein is put the Chocolatte) makes as Choco, Choco, Choco, when it is stirred in a cup an instrument called a Molinet, or Molinillo, until it bubble and rise unto a froath. And as there it is a name compounded, so in English we may well call it a compounded or confectioned drink wherein are found many and several Ingredients, according to the different disposition of the bodys of them that use it. But the chief Ingredient (without which it cannot be made) is called Cacao, a kind Nut or kernel bigger then a great Almond, which grow upon a tree called the tree of Cacao, and ripens in a grokhusk, wherein sometimes are found more, sometimes less; Cacao's, sometimes twenty, sometimes thirty, nay for and above. This Cacao, though as every simple it contains the quality of the four Elements, yet in the common opinion of most Physicians, it is held to be cold and drapredominio: It is also in the substance that rules the
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To qualities, restringent and obstructive, of the nature of the 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 which correspond with the Element of Air, that is, heat and moisture, which are governed by unctuous parts; there being drawn out of the Cacao much Butter, which in the ilia's I have seen drawn out of it by the Criolian Woman to oint their faces. And let not this seem impossible to believe, that this grain or Nut of Cacao should be to be first cold and dry, and then hot and moist; for rough experience be a thousand witnesses yet instances will other clear this truth; and first in the Rubarb, which hath it hot and soluble parts, and parts which are binding, dry and dry, which have a virtue to strengthen, bind and to the looseness of the belly. Secondly, we see this clearness in 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 remedy against them. The authority of Galen may further in this in the third book of the Qualities of simples, where he teacheth that almost all those medicines, which our sense seem to be simple, are notwithstanding naturally compounded, containing in themselves contrary qualities, that is to say, a quality to expel and to retain, to inflate and to extenuate, to rarifie and to condense. And the fifteenth Chapter following in the same book, he brings the example of the broth of a Cock, which moves the y, and the flesh hath the virtue to bind. Yet further this differing virtue and quality is found in divers substan 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 substances are found and separated, that is to say, the substance of veife, which hath the virtue to stop the flux of the bellies and the substance of Whey, which is purging, and latter, as it is expressed, Chap. 15. Also we find in Wine
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wine which is in the Muft, three substances, that is, 
fay, earth, which is the chief; and a thinner sub-
stance, which is the flower, and may be called the 
foil or froth; and a third substance which we properly 
call wine; and every one of these substances contains in it the 
divers qualities and virtues, in the colour, in the finell, 
in other accidents.

And this is very conformable to reason, if we con-
clude, that every Element, be it never so simple, begets and pro-
duceth in the liver four humours, not only differing 
temper, but also in substance; and begets more or less of 
that humour, according as the Element hath more or few-
er parts corresponding to the substance of that humour 
which is most engendred. From which examples we may 
gather, that when the Cacao is ground and stirred, the 
divers parts which nature hath given it, do artificially 
and intimately mix themselves one with another; and 
the unctuous, warm, and moist parts mingled with the 
etherous, and leaveth them not so binding as they were 
before; but rather with a mediocrity, more inclining to 
the warm, and moist temper of the air, then to the cold and 
cold and dry temper of the earth; as it doth appear, when it is made fit to drink 
that scarce two turns are given with the Molinet, when 
there ariseth a fatty scum, by which is seen, how much 
partaketh of the oily part. So that from all that hath been 
affaid, the error of those is well discovered, who speaking 
this drink of Chocolatte, say, that it causeth oppolition, 
because Cacao is astringent, as if that astringtion were not 
corrected and modified by the intimate mixing of one part 
with another, by means of the grinding, as is said before. 
besides it having so many ingredients, which are naturally 
its must of necessity have this effect, that is to say, to op-
attenuate, and not to bind. And laying aside more reason, 
this truth is evidently seen in the Cacao itself, which is 
be not stirred, grounded and compounded to make the 
Chocolatte; but be eaten as it is in the fruit (as many Car-
olian and Indian women eat it) it doth notably obstruct 
cause floppings, and make them look of a broken, pale and 
earth
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Earthy colour, as do those that eat earthen ware, as pots, or pieces of lime-walls (which is much used amongst the women thinking that a pale and earthy colour, though with obstructions and stopplings, well becomes them) and for this certainly the Cacao thus eaten there is no other reason, but that the divers substances which it contains, are not perfectly mingled by the mastication only, but require the artificial mixture, which we have spoken of before.

The tree which doth bear this fruit, is so delicate, and the earth where it groweth so extrémely hot, that to keep the tree from being consumed by the Sun, they first plant other trees, which they call, las Madres del Cacao, mothers of the Cacao; and when these are grown up to a good height fit to shade the Cacao trees, then they plant the Cacacotals, or the trees of Cacao; that when they first new themselves above the ground, those trees, which are already grown may shelter them, and as mothers nourish, tend, and shadow them from the Sun; and the fruit doth not grow naked, but many of them (as I have said before) are in one great husk or cod, and therein besides every grain is closed up in a white juicy skin, which the women also love to suck off from the Cacao, finding it cool, and in the mouth dissolving into water. There are two sorts of Cacao; the one is common, which is of a dark colour inclining towards red, being round and picked at sides; the other is broader, and bigger, and flatter, and not so round, which they call, Paixte, and this is white, and more drying, and is sold a great deal cheaper than the former. And this especially, more then the other causeth watchfulness, and drives away sleep, and therefore is not so useful as the ordinary, and is chiefly eaten by the ordinary and meaner sort of people. As for the rest of the ingredients which make this Chocolatique confection, there is notable variety; for some put into it black Pepper, which is not well approved of by the Physicians, because it is so hot and dry, but only for one who hath a very cold liver; but commonly in stead of this Pep-
they put into it long red Pepper, called Chile, though it be hot in the mouth, yet is cool and moist in the operation. It is further compounded with white Sugar, Cinnamon, Cloves, Anniseed, Almonds, Hazelnuts, Orejuela, Bainilla, Sapoval, Orange flower water, some Musk, as much of Achiotte, as will make it look of the color of a red brick. But how much of each of these may be applied to such a quantity of Cacao, the several dispositions of mens bodies must be their rule. The ordinary receipt of Antonia Colmenero was this; To every hundred Cacao's, two cods of Chile, called long red Pepper, a handful of Anniseed and Orejuelas, and two of the flowers called Mechaesuchil, or Bainilla, or instead of this six sp. of Alexandria, beat to powder, two drams of Cinnamon, of Almonds and Hazelnuts, of each one dozen; white Sugar half a pound, of Achiotte, enough to give the colour. This Author thought neither Clove, nor Musk, nor any sweet water fit, but in the India's they are much used. Others use to put in Maiz, or Panifo, which is very windy, but such do it only for their profit, by increasing 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 fell it for four shillings a pound, which is the ordinary price. The Cinnamon is held one of the best ingredients and denied by none, for that it is hot and dry in the third degree, it provokes urine, and helps the kidneys and relief of those who are troubled with cold diseases, and it is good for the eyes, and in effect it is cordial, as appeareth by the Author of these verses,

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

The Achiotte hath a piercing, attenuating quality, as appeareth by the common practice of the Physicians of the India's, experienced daily in the effects of it, who do give it to their Patients to cut and attenuate the gross humour, which...
which do cause shortness of breath, and stoppings of urine: and so it is used for any kind of oppilations, and is given for the stoppings which are in the breast, or in the region of the belly, or any other part of the body. This Achiotte also groweth upon a tree in round husks, which are of red grains, from whence the Achiotte is taken, and is made into a paste, and then being dried up, is fashioned into round balls or cakes, or into the form of little sticks, and so is sold. As concerning the long red Pepper there are four sorts of it; one is called Chilchotes; the other very little, which they call Chilperin, and these two kinds are very quick and biting. The other two are called, Tobobites, and these are but moderately hot, for they are ten with bread by the Indians, as they eat other fruits; and that which is usually put into Chocolatte, called Chilplatana, which hath a broad husk, and is not so biting as the first, nor so gentle as the last. The Meehatschil, or Biali hath a purgative quality. All these ingredients are usually put into the Chocolatte, and by some more, according to their fancies. But the meaner sort of people, as Blacks and Indians, commonly put nothing into it but Cacao, Achiotte, Maiz, and a few Chiles with a little Annised. And though the Cacao is mingled with all these ingredients, which are hot; yet there is to be a greater quantity of Cacao than of all the rest of the ingredients, which serve to temper the coldness of the Cacao; from whence it followeth that this Chocolattical confection is not so cold as the Cacao, nor so hot as the rest of the ingredients, but there results from the action and reaction of these ingredients, a moderate temper, which may be good both for the cold and for the warm stomachs, being taken moderately.

Now for the making or compounding of this drink, I will set down here the method. The Cacao, and the other ingredients must be beaten in a mortar of stone, or (as Indians use) ground upon a broad stone, which they call Metate, and is only made for that use. But first the ingredients are all to be dried, except the Achiotte, with the note that they may be beaten to powder, keeping them...
fill in stirring, that they be not burnt or become black for if they be over-dried, they will be bitter and lose the virtue. The Cinnamon and the long red pepper are be first beaten with the Annis-seed, and then the Cacao which must be beaten by little and little, till it be all pow-
dred; and in the beating it must be turned round, that may mix the better. Every one of these ingredients may be beaten by it self, and then all be put into the vessel where the Cacao is, which you must stir together with a spoon, and then take out that paste, and put it into the mortar, under which there must be a little fire, after the confection is made, but if more fire be put under then will only warm it, then the unctuous part will dry away. The Achiote also must be put in in the beating, that it may the better take the colour. All the ingredients must be searce fave only the Cacao, and if from the Cacao the dry flour be taken, it will be the better. When it is well beaten and incorporated (which will be known by the shortness of time with a spoon (so in the India's is used) is taken some of the paste, which will be almost liquid, and made into tablets, or else without a spoon put into boxes, and when it is cold it will be hard. Those that make it to tables, put a spoonful of the paste upon a piece of paper (the Indians put it upon the leaf of a plantain tree) when being put into the shade (for in the sun it melts and dis-
solves) it grows hard; and then bowing the paper or le-
the tablet falls off, by reason of the fatness of the paste. But if it be put into any thing of earth, or wood, it sticks fast and will not come off, but with scraping or breaking. The manner of drinking it, is divers; the one (being the way used in Mexico) is to take it hot with Atolle, dissolv-
ing a tablet in hot water, and then stirring and beating it in the cup where it is to be drunk, with a Molinet, and when it is well stirred to a scum or froth, then to fill the cup with hot Atolle, and so drink it sup by sup. Another way is, that the Chocolate being dissolved with cold wa-
ter and stirred with the Molinet, and the scum taken and put into another vessel; the remainder be set upon the
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Take, with as much sugar as will sweeten it, and when it is warm, then to pour it upon the scum which was taken before, and so to drink it. But the most ordinary way is to warm the water very hot, and then to pour out half a cup full that you mean to drink, and to put into it tablet or two, or as much as will thicken reasonably the water, and then grind it well with the Molinet, and when is well ground and risen to a scum, to fill the cup with water, and so drink it by sips (having sweetned it with sugar) and to eat it with a little Conserve, or maple bread, steeped into the Chocolatte. Besides these ways there is another way (which is much used in the Island of Santo Domingo) which is to put the Chocolatte into a pipkin, with a little water, and to let it boil well till it be dissolved, and then to put in sufficient water and sugar according to the quantity of the Chocolatte, and then to boil it again, till there comes an oily scum upon it, and then to link it. There is another way yet to drink Chocolatte, which is cold, which the Indians use at feasts, to refresh themselves, and it is made after this manner. The Chocolatte (which is made with none or very few ingredients) being dissolved in cold water with the Molinet, they take of the scum or cready part, which riseth in great quantity, especially when the Cacao is older and more putrefied. The scum they lay aside in a little dish by it self, and then put Sugar into that part from whence was taken the scum, and then pour it from on high into the scum, and drink it cold. And this drink is so cold, that it agreeth with all mens stomachs; for by experience it hath been found, that it doth hurt, by causing pains in the stomach, especially to women. The third way of taking it is the best used, and thus certainly it doth no hurt, neither know why it may not be used as well in England as in other parts 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, anders (which is a cold Country) find that it agreeth well with them. True it is, it is used more in the India's,
then in the European parts, because there the stomach are more apt to faint then here, and a cup of Chocolate well confectioned comforts and strengthens the stomach. For my self I must say, I used it twelve years constantly, drinking one cup in the morning, another yet betwixt dinner between nine or ten of the clock; another with an hour or two after dinner, and another between five and five in the afternoon; and when I was purposed to sit up late to study, I would take another cup about six or eight at night, which would keep me waking till about midnight. And if by chance I did neglect any of these accustomed hours, I presently found my stomach fail. And with this custom I lived twelve years in those parts, healthy, without any obstructions, or pillations, knowing what either Ague or Fever was. Yet without my self the worse for it, either for drinking it with too much sugar, which hath relaxed their stomachs, or for drinking it too often. For certainly if it be drank beyond measure, not only this Chocolate but all other drinks, or medicines, or medicines of themselves they are good and wholesome, they may be hurtful. And if some have found it pillations, it hath come by the too too much use of it; as where one drinks over much wine, instead of comforting and warming himself, he breeds and nourisheth cold diseases because nature cannot overcome it, nor turn so great a quantity into good nourishment. So he that drinks much Chocolate, which hath fat parts, cannot make distribution of so great a quantity to all the parts; and the part which remains in the slender veins of the liver needs cause pillations and obstructions. But lastly to conclude with this Indian drink, I will add what I have heard Physicians of the India's say of it, and have seen by experience in others (though never I could find it in my self) that those that use this Chocolate much more
ow fat, and corpulent by it: which indeed may seem to believe; for considering that all the ingredients, except the Cacao, do rather extenuate, then make fat, because they are hot and dry in the third degree. And we have already said, that the qualities which do predominate in the Cacao, are cold and dry, which are very unfit to add y substance to the body. Nevertheless it may be answered that the many unctuous parts, which have been proved to be in the Cacao, are those which pinguefie and make fat; and the hotter ingredients of this composition serve for a guide, or vehicle to pass to the liver, and the other parts, until they come to the fleshy parts; and there finding like substance which is hot and moist, as is the unctuous part, converting it itself into the same substance, it doth augment and pinguefie. But how then might this Cacao with the other Indian ingredients be had in England? even by trading in Spain for it, as we do for other commodities; or not fleighting it so much as we and the Holders have often done upon the Indian seas; of whom I have heard the Spaniards say that when we have taken a good prize, a ship laden with Cacao, in anger and wrath we have hurled over board this good commodity, not regarding the worth and goodness of it, but calling it in Spain, Cagaruta de Carnero, or sheeps dung in good guise. It is one of the necessariest commodities in the dia's, and nothing enricheth Chiapa in particular more in it, whither are brought from Mexico and other parts, the rich bags of Patacons only for this Cagaruta de Carnero, 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. This was the drink of the ancient Indians, and is a thick pop made of the flower of Maiz, taking off the skins from it, which is windy and melancholy. This commonly carried by the Indian women to the Market hot in pots, and there is sold in cups. The Crian Students, as we go to a Tavern to drink a cup of wine, so they go in company to the publick Markets,
and as publickly buy and drink by measure of this Atole, which sometimes is seasoned with a little Chile, or pepper, and then it pleaseth them best. But the Nuns and Gentlewomen have got a trick of confectioning it with Cinnamon, Sweet-waters, Amber, or Musk, and store Sugar, and thus it is held to be a most strong and nourishing drink, which the Physicians do prescribe unto a weak body, as we do here our Almond-milk. But of which England never knew nor tasted, I will say no more, but hasten my pen to Guatemala, which hath been my second patria.

CHAP. XVII.

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

The time now being come that I was to leave the
City of Chiapa, I took some occasion before-hand to take my leave of my best friends, whose children I had taught, and at my departure I must confess I found them kind and bountiful, except it were Donna Magdalena Moraler, from whom I did not expect, neither did I desire any farewell, or adieu token. But among all, the Governor's wife was most liberal unto me, sending me many boxes of Aromatical Chocolatte, and one extraordinary great box with four several divisions of different Confitent gilt over, besides many Maple breads, and Biskets made with Eggs and Sugar, a present it was which might have been sent to a greater man then to a poor worthless Medicant Fryer, and with this in a handkerchief a dozen pieces of eight. Don Melchor del Velasco yet exceeded him in words and complements I mean, but in deeds, he all the crew of the Criolians must think to come short of the
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The first Town I went unto was Tepicaxa, 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 this Town is nothing so considerable as the Church, which is great and strong, and the musick belonging unto it sweet and harmonious. The Vicar or Curate of this place was the Fryer Peter Martyr a Criolian, whom I knew could not endure the Prior nor me, yet he would dissemble a love complemental exceeding well, and in outward shews raise me up to gradus ut Ocio. He knowing my prevalency with the Prior, durst not but give me very good entertainment, which continued two days, until I was weary of his compliments.

The third day I took my leave of him, who would not let leave me, but would conduct me to Comitan, whither I was invited by the Prior of that Cloister, named Fryer 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 s ettle by meeting met at the half-way with many Indians on horse-back, having provided an harbour where we might more conveniently confer and rest while our Chocolatte and other refreshments were provided. But the Criolian Peter Martyr was not a little envious, (as I was afterwards informed in the Cloister) to see me so much made of and esteemed in the Country, yet his fair words and complements far exceeded the sincerity and down-rightness of my French fri end. At Comitan I stayed a whole week, riding about with the Prior unto the Indian Towns, and down the hill to the valley of Copanabajila, where I enjoyed much paltime 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 Indias since the conquest many leasons for the dressing of several dishes and
and compleating a feast or banquet. After the week was ended my French friend the Prior conducted me to Iquintenango, to see me well furnished up the Mountains of Cuchumatanes. This Town, as I have formerly observed, standeth almost at the end of the Valley of Copanabalies and within two leagues of the Cuchumatanes. It is one of the finest Indian Towns of all the Province of Chiapa, and very rich, by reason of the much Cotton wool in it and especially by reason of its situation; for standing in the Road way to Guatemala, all the Merchants of the Country that trade with their mules that way, pass through this Town, and there buy and sell, enriching it with their money and far brought Commodities. It is most plentifully filled with fruits, especially with what they call Pina’s or Pine fruit. It standeth close by the great River, which runneth to Chiapa of the Indians, and hath its spring not far off from the Cuchumatanes, and yet at this Town is very broad and deep. No man nor beast travelling to Guatemala can go into it, or from Guatemala can go out of it, but by ferrying over. And the Road being much used and beaten by travellers, and by such as they call Requa of mules (every Requa consisting of fifty or threescore mules) this Ferry is day and night imploied, and yields much treasure to the Town at the years end. The Indian of the Town besides the ferry boat, have made many other little boats, or Canoa’s to go up and down the River. Hither when the Prior of Comitan had brought me, we were waited for by the Vicar or Fryer of that Town with the chief and principal Indians, and most of the Canoa’s. As we ferryed over, the little Canoa’s went before us with the Quiritters of the Church singing before us and with others sounding their Waits and Trumpets. The Fryer that lived in this Town was called Fryer Hieronym de Guevara, little in stature, but great in state, pride and vanity, as he shewed himself in what he had provided for us both of fish and flesh. A brave professor or vower 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 hearing and seeing 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 he came out of the Country the report went that he had trained 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 Comitan 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 carried 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, (left a custom of paying should be brought in, for so they doctrined me as a notice 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 lift from the Indians, and call for what I had a mind to eat without paying any mony so that I did write down my expenses 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 profe-
profession. Now I wished I had the company of my M. Lendez and other friends, who were a comfort one to another upon the hills and rocks of Maquilapa. Yet at last I concluded, up English heart and courage, quondam meminisse juvabit. Though the Mountains seemed high a far off, yet as I travelled on, I found the way lie between them very easie and passable, and met now and then Requsas of mules, which were no little comfort unto me to consider, if they being heavily laden could go through those Mountains, my Mule that had in me but a light burden would easily overcome any danger; it comforted me also to consider that there were Towns (though but little ones) where I might rest every night. The further I went, the better and more open I found the Road; On the rain and dirt troubled me, which I could not avoid it being the end of September, or as there they reckon, the end of Winter. The first Town I came to amongst those Mountains was called St. Martin, a little place of some twenty houses. I went to the house that belonged to the Franciscan Fryers (who seldom in the year came to the poverty of house and house room) where I lighted and caused the Indians to be called, who were appointed to give attendance to travellers and passengers. I found them very tractable and dutiful, bidding me welcome, bringing me hot water for my Chocolatte, which I drank off heartily, and gave unto my Indians of Izquitenango, who refreshed themselves and their Mules well for nothing, this being a custom among those Towns in the Road to welcome one another whenever they come with travellers. I might have had for my supper any thing that place would afford, but I made choice of a Pullet, which I thought would be cheapest for the poor Indians. I was glad I had brought with me a good big Frasco, as they call it, or bottle of Wine, for I began already to find the Cuchumatlan cooler then the valley of Copanabajila. My bed was made in a little thatched Cobe, and Indian boys appointed to sleep in the next room to me, and to be at hand if in the night I should want any thing. Thus having appointed what,
attendance I had need of in the morning to the next town, discharging the Indians that had brought me from Guatentango, I went unto my rest, which I took as quiescently as if I had been in the company of my best friends. The next day being accompanied by two Indians, having removed my carriage by another, I took my journey to the next town, which is called Cuchumatlan grande, because it stands on the highest part of those Mountains, and in the way the Indians shewed me the head spring or fountain of the great River of Chiapa of the Indians, which is only remarkable thing in that road. Cuchumatlan grande is a Town a little bigger than St. Martin, and of Indians very courteous, who are used and beaten to day-travellers, and to make very much of them. Here I was entertained as the night before; and found the poor Indians willing to give me whatsoever I demanded for better and safer guiding and conducting the next day, and that night for my supper what I pleased to call for, without any pay, but only writing down my name and expenses with the day and moneth in their common book of accounts. This are those poor wretches brought to by the Ayers and commanding Justices, though of themselves they have no more then a Milpa of Maiz as they term it, a little Indian Wheat Plantation, with as much Chile as will suffice them for the year, and what the Merchants and travellers give them voluntarily, which is little enough. On this Town I would not follow the Road to the next, which was a long journey of seven or eight leagues without baiting by the way; and also because I had been informed at Chiapa and at Copanabastla of a strange picture of the Lady, which was amongst those Mountains in a little town of Indians called Chiantla, which in this day being not above a league out of my way, I was resolved to see. The ways were bad, lying out of the Road, but by noon I got to Chiantla, which is a Town belonging to Mercenarian Fryers, who doubtles would not be able to subsist in so poor a place, had they not invented at leadstone of their picture of Mary and cried it up for miracles.
miraculous, to draw people far and near, and all travel from the Road to pray unto it, and to leave their gifts and alms unto them for their Prayers and Masses. Such an amount of treasure and riches hath been got from deluded and ignorant souls to this beggarly Town, that the Fryers had wherewith to build a Cloister able to maintain four or five of them. The Church is richly furnished, but especially the high Altar, where the Picture standeth in a Tabernacle with half a dozen curtains of Silk, Sattin, Cloth of gold, with borders of gold-lace before it; wearing a rich Crown of gold, thickly beset with Diamonds and other precious stones. There hang before it at least a dozen rich lamps of silver; and in the Vestry of the Church are many Gowns, Candlesticks of silver, Censers to burn Frankincense before it, besides rich Copes, Vestments, Ornaments for the Altar, and Hangings for all parts of the Church.

To conclude here is a treasure hid in the Mountains; that it could be found out to do the Lord service! I was welcomed to this place by those Fryers, who were strange unto me; my head was filled that day by them with relations of strange and many miracles or lies, which they told me of that Picture; but the heaviness of my head did no good in something, for it made me more drowsie at night, and after to take good rest. The next day I got into the Road again, and went to the last Town of these Cuchumatanes called Chautlan, where I stayed all that day and night, and sent before a letter to the Prior of Sacapuntas of my going thither the next day. In Chautlan I was very kindly used by the Indians, and liked the Town the better for the excellent grapes which there I found, not planted like Vineyards, but growing up in Arbours, to show that if that land were planted, it would certainly yield as good grapes for wine as any are in Spain. They are carried from that place to Guatemala, which stands from it nearly forty leagues, and are sold about the streets for ratiocine and great dainties; and well may they, for from Mexico to Guatemala there are none like them. The next morning
I made haste to be gone, that I might come the sooner to Sacapula, where I was to find them of mine 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 bottom, a pleasant and goodly Valley, laced with a River, whose waters receiving the glorious brightness of Phæbus, reverberated up to the top of the Mountain, a lightsome prospect to the beholders; the more I hailed that seeming Paradise, the more did the twinkling and ront stream invite me down the hill; which I had no sooner descended, but I found in an Arbour by the water the Prior of Sacapula himself with a good Train of Spaniards waiting for me with a cup of Chocolatte. At first I was a little daunted to behold the Prior, who walked most fearfully with a bladder from his throat swelled almost round his neck, which hung over his shoulders and breast; and stayed up his chin, and lifted up his head so that he could scarce look any whither but up to heaven. In our discourse he told me that disease had been on him at least ten years, and that the water of that River had caused it in him, and in many others of that town. This made me now as much out of love with the River, as above the hill I had liked the goodly sight it, and therefore resolved not to stay so long in that place as I had thought, lest the waters should mark me all my life, as they had done this Prior; whose name is Prior John de la Cruz, a Biscain born, and like one of that Nation) a little troubled with the simplexes, a good hearted man, humble and well beloved over the Country, both by Spaniards and Indians. When came to the Town I discovered many men and women with bladders in their throats like the poor Prior, which made me almost unwilling to drink there any Chocolatte made with that water, or eat any thing dressed with it, till the Prior did much encourage me, and told me that did not hurt all, but only some, and those who did not hurt it cold; whereby I resolved to stay there four or five
five days, because of the old Priors importunity, would fain have had me continue to live with him, promising to teach me the Indian language in a very little time. But higher matters calling me to Guatemala, I cursed myself, and continued there five days with my recreation. The Town though it be not in the general very rich, yet there are some Indian Merchants who trade about the Country, and especially to Suchutepeques, which is the chief store of Cacao, and thereby some of this Town of Sacapula, have enriched themselves; the rest of the people trade in pots and pans, which they make of an earthen there fit for that purpose. But the principal Merchandize of this place is Salt, which they gather in the morn from the ground that lyeth near the River. The air is bad by reason the Town standeth low, and compassed with high hills on every side. Besides many good fruits which are here, there are Dates as good as those that come from Barbary, and many trees of them in the Garden belong to the Cloister. After I had here wearied out the weakness, which I brought in my bones from the Cuchumatls I departed taking my way to Guatemala, and from Sacapula I went to a Town called St. Andres, or St. Andre which standeth six or seven leagues from Sacapula, a great Town, but nothing remarkable in it, save only Cotton wool and Turkies, and about it some rich Estancia's Farms of Cartel, which are commodiously seated here being a plain Champaign Country. Yet at the further end of this plain there is a Mountain which discourageth with the fight all such as travel to Guatemala. From St. Andre I prepared myself for the next days journey, which was nine long leagues, to a very great Town called by two names, by some Sacualpa, by others Sta. Maria Zijab to the which I could not go without passing over this Mountain. I sent word of going to Zijab the day before (as is the custom there) that Mules and horses might meet me upon the Mountain; and the night before I went to a Rancho (which is a lodge built for travellers to when the journey is long) which stood within a league
the Mountain by a River, where with the waters murmured and refreshing gales I took good rest. In the morning having refreshed my self, and my Indians with Chocolate, I set out to encounter with that proud Mountain; and when I came unto it I found it not so hard to overcome, as I had conceived, the way lying with windings and turnings; but the higher I mounted the more my eyes were troubled with looking to the River below, whose rocks were tough to astonish and make a stout heart tremble. About the middle of the Mountain the Indians of Zobajah met us, with a mule for me, and another for my carriage in a narrow passage where the way went wheeling. Here I lighted, whilst the Indians helped one another to unload my mule and refresh one. Out of the narrow way side of the Mountain was steepy, and a fearful precipice of two or three miles to the bottom, almost bare of trees, here and there one only growing. My heart was set upon me, wishing me to walk up a foot until I came to some broader passage; but the Indians perceiving my fear, told me there was no danger; assuring me further that the Mule they had brought was sure, and had been ill used to that mountain. With their perfections I got up, but no sooner was I mounted when the Mule began to play her pranks and to kick, and to leap out of the way, calling me down and her self, both rolling and tumbling apace to the rocks and death, had not a shrub prevented me, and a tree felled the Mules blind fury. The Indians cried out, milagro, milagro, miracle, miracle, Saint, a Saint, a Saint, to me so loud as if they would have their cry reach to Rome to help forward my canonization; for many such miracles have by some been noised at me, and with further contribution of mony have been rolled in the book and Catalogue of Saints. Whilst the Indians helped me up and brought the Mule again to the way, they did nothing but flatter me with this in Saint; which they needed not have done, if as they considered my dangerous fall and stopping at a shrub which was by chance, and not by miracle, they had further assisted me.
other considered my passion and hasty wrath (not befitting a Saint) wherewith I threatened to blast their ribs for receiving me with a young Mule not well accustomed to the saddle. But all my hasty words and anger could not deter credit from them, nor lessen their conceit of my honesty and sanctity, who hold the anger and wrath of a Priest to be the breath of God's nostrils, and with this their foolish conceit of me, they kneeled before me kissing my hands. The business being further examined, they confessed that they had been mistaken in the Mules, having saddled me that which should have carried my Petaca's, or leathern chests, which was a young Mule accustomed only to cargoes, and not to the saddle, and upon that which should have been saddled they put my carriage. Whilst they loaded and loaded again and saddled the right Mule, I was ed up the hill about a mile, and when they overtook me got up and rid till I met with my refreshing harbour and Chocolatte, and many Indians that came to receive me among whom it was presently noised that I was a Saint 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 was of my sanctity. I was much vexed at their simplicity, but the more they saw me unwilling to accept of that honour, the more they pressed it upon me. When I came to the Town I told the Fryer what had happened, and what the foolish Indians had conceited; at which he laughed, and told me that he would warrant me if I stayed long in the Town, all the men and women would come to kiss my hands and to offer their gifts unto me. He knew well their qualities, or else had taught them this superfluous on with many others; for no sooner had we dined, so many were gathered to the Church to see the Saint who was come to their Town, and that had wrought a miracle in the mountain as he came. With this I began to be more troubled than before, at the folly of the people, and desired the Fryer to check and rebuke them who by no means would, but rather laughed at it; for
that in policy we ought to accept of any honour from the Indians, for as long as we had credit and an opinion of Saints among them, so long we should prevail to do any thing with them, yea even to command them and their fortunes at our pleasure. With this I went down with the Fryer to the Church, and sat down with him in a chair in the Quire, representing the person of such a Saint as they imagined me to be, though in reality and truth but a wretch in finner.

No sooner had we taken up our places, when the Indians, men, women and children came up by three and four, whole families to the Quire, first kneeling down for my effing, and then kissing my hands, they began to speak to me in their Indian complements to this purpose, that their Town was happy and doubtless blessed from heaven by my coming into it, and that they hoped their souls could be much the better if they might partake of my prayers to God for them. And for this purpose some offered unto me mony, some hony, some eggs, some little antles, some Plantins, and other fruits, some fowls, and me Turkics. The Fryer that sat by me I perceived was rejoiced with this, for he knew I was to be gone, and would leave unto him all those offerings. I desired him to make answer unto the Indians in my behalf, excusing me as not well versed in their language (yet the fools they thought and judged me to be a Saint, might have excused from me also the gift of tongues) which he did, telling them that I had been but a while in that Country, and though I understood part of their language, yet could not speak nor pronounce it perfectly, and therefore from he did give them hearty thanks for the great love they shewed unto an Embassador of God, witnessing it with so many sorts of offerings, which assuredly should mind him and me of our offerings for them, in our prayers and hearty recommendations of them and their children unto God. Thus was that ceremony ended, the Indians dismissed; and the Fryer and I went up to a chamber, where he began to tell his eggs and fowls, and to dispose

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pose of some of them for our supper; he told me he would take them, but at my departure would give me somewhat for them; he bad me keep what mony they had given me, and told me I was welcome unto him, and no burden for me, but very profitable, who had brought me, for I had of provision for my self and for him many days after. The mony I received came to forty Rials, besides twenty which he gave me for the other offerings, which might be worth forty more; all this I got for having a fall from a Mule, and for not breaking my neck. I would fain have departed the 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 my self the next day.

This Town of Zojahab, or Sacualpa is the biggest and fairest of all the Towns that belong unto the Priory of Sacapula; the Indians are rich and make of their Cotton wool many mantles, they have plenty of honey, and great flocks of goats and kids; but here, nor in all the Town behind there is no wheat, save only Indians Maiz. The next day some small offerings fell unto me, but nothing like the day before; and so I told the Fryer, that now the peoples devotion was decayed, I would be gone in the morning before day. That night the chief Indians of the Town came to offer their service and attendance upon me to a Rancho or lodge that standeth in the middle way, but I would not accept of the great ones, but desired the Fryer might have three only of the meaner for to guide me till I met with company from the Town whither I was going, and whither I had sent warning of my coming. The time appointed was three of the clock in the morning; at which hour after a little sleepe I was called, and having drunk my Chocolatte, and eaten a maple bread with a little Conserve, I prepared my self for my journey, and found the Indians ready waiting for me in the yard, with pieces of pine-wood, which burn like torches, and with which they use to travel in the night, and to shew the way to him whom they guide. A little from the Town we
and some craggy ways, which indeed had need of lights, but afterwards we came into a plain champaign Country, which continued till within a league of the middle way dge; to the which we were to descend a steep hill. When we came thither (which was about seven in the morning) we found our fresh supply waiting for us, who had let t from their Town at midnight to meet us (note the Indians subje&ion to their Priests command) and had made a fire, and warmed water for our Chocolatte. Which hilft I was drinking, the Indians of Zojabab, who had led me thither, gave notice to those that came to receive me from St. Martin (to was the Town called whither was that day minded) of my miracle and sanctity, with- ing them to reverence and respect me in the way. But for this their foolish report did I make the Indians of Zojabab drink every one a cup of Chocolatte, and so diffused them; and took forwards my journey to St. Martin. Of the way was hilly and craggy till we came with- two miles of the Town; to the which we arrived by bon. This Town is cold, standing high, yet pleasant for the prospect almost to Guatemala; here, and in most of the Towns about it is most excellent Wheat. The my of this Town is the best in the Country; but above it furnisheth Guatemala with Quails, Partridges, and rabbits. It is the first Town we enter into belonging to the City and command of Guatemala; which did not a little comfort me, that now I wanted but one good jour- try to make an end of my long, tedious and wearifom trave- lling. The Fryer of this Town named Thomas de la cruz, belonged unto the Dominican Cloister of Guate- mala; he was a Criolian, but yet he entertained me very lovingly. I stayed with him but that night. And in the morning (though I might have gone to dinner to Guata- mala) I would needs go by the way to one of the big- est Towns in that Country, called Chimaltenango, standing in an open valley three leagues from the City, consisting of a thousand house-keepers, and rich Indians who trade much about the Country. In this Town in my time there was
was one Indian, who alone had bestowed upon the Church five thousand ducates. The Church yields to none in the City of Guatemala; and in music it excels most in that Country. The chief feast of Chimaltenango is upon the 29th day of July, (which they call St. Ann’s day) and then is the richest fair that ever my eyes beheld in those parts of all 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 the Indians of the Town. The Fryer of this Town was a Dominican, belonging to the Cloister of the Dominicans of Guatemala, named Alonso Hidalgo, a four eyed old man, for he always wore Spectacles. He was a Spaniard born but having been brought up in that Country from his youth and having taken his habit and vows in Guatemala among the Criolians, he degenerated from his birth and Country men, hating all such as came from Spain. He was a deadly enemy to the Provincial (aiming indeed himself to be Provincial with the favour of the Criolians) and so I perceived he would have picked a quarrel with me, whilst I was with him; he told me I was welcome, though he had little reason to bid any welcome that had come from Spain, who he thought came but to supplant those that had been born and brought up there in their own Country, and that he for ought he knew, I learning the language of those Indians might one day disposset him of that Town, where he had continued above ten years; he inveighed much against the Provincial and Fryer John Baptist the Prior of Guatemala, whom he knew to be my friend; but to all this I answered not a word, respecting his grave and old age, and Crystal Spectacles. At last he told me that he had heard, that the Indians of Zobajab had cried me up for a Saint, which he could not believe of any that came from Spain, much less of me that came from England a country of reticks; but he feared rather that I might come as a Spy to view the riches of that their Country, and betray them thereafter to England; and that in Guatemala there were my rich pieces, especially a picture of our Lady, and a lan...
the Cloister of the Dominicans, which he doubted not I would be careful to pry into. But all this I put up with a jest, saying, I would be sure to take notice first of the riches of his Chamber in Pictures, Hangings, and rich cabinets, and that if the English came thither in any time, would surely conduct them to it; and if he himself would not cause a set of teeth of silver to be set in his gums and wax in stead of those leaden ones, (for he was so old that he had lost all his teeth, and had got some of lead in their stead) then surely I would also conduct the English to him to a rich prize for his teeth, and that I would warrant him he should be well used for his outward and inward clothes; and that this, my counsel might be profitable and consequence to him, I told him, that if the English should come, certainly they would try of what metal his teeth were made, thinking that they might be of some rare and exquisite substance found only in that Country, and so might cause him to drink such hot and scalding bath, (to try whether they were lead,) as might melt them in his mouth, and make the melted lead to run down his throat, which if they were of silver they would not do. I perceived that I feared 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, but go to Guatemala to a light supper in the Cloister, for at he had given me such a dinner, as I feared I should not have digested it in few days. I desired him, to let me have Indians to guide me to Guatemala, which he willingly promised; peradventure fearing that if I stayed supper with him, I should melt the teeth in his mouth with some scalding cup of my Chocolatte brought from Chiapa, or at the night I should rifle or plunder his Chamber of his rich Idols and Ebony Cabinets. The Indians being come, made haste to be gone from that four-eyed Beast, being now desirous of a constant rest in Guatemala. Within a league from this Town of Chimaltenango, the Road waying that open, wide, and spacious valley, contracts and thither in it fell between hills and mountains standing
on each side, and so continueth to the City. From the Valley unto Guatemala, neither is there any ascent or descent, but a plain, broad and sandy way. The eye has much to view, though compassed with Mountains, in the two last leagues; for yet it may behold a Town of Indians which taketh up most of the way, and is counted as big as Chimaltenango, if not bigger, the houses lying scattered with a distance one from another, mingled with many fair buildings of Spaniards, who resort much thither from the City for their recreation. This Town is called Xotenango, of a fruit named Xocotte, which is most plentiful there, and all about the Country: it is fresh and cooling of a yellow colour when ripe, and of two sorts, some five and others four, of the stones whereof the Indians make fire; they lye so thick in the way, dropping from the trees for want of gathering and spending them all, that the Spaniards have begun to practice the buying of Hogs purpofe to let them run about that high way, finding them fat as speedily and as well with those plums, as do Hogs do in England with Akorns. All this way are many fair gardens, which supply the Markets of Guatemala with herbs, roots, fruits, and flowers all the year. There are further in this Road three water-mills for the corn of the City, whereof the chief and the richest belongs to the Dominican Fryers of Guatemala, who keep there a Fry constantly with three or four Blackmores to do and oversee the work, what will not those Fryers do to satisfy the covetous minds? Even daffy Millers they will become to get wealth. The Frontispiece of the Church of this Town is judged one of the best pieces of work thereabouts; the high Altar within is also rich and stately, being all daubed with gold. I made no stay in this place, because I knew I should have many occasions after my setting in the City to come unto it. And thus keeping between the hills I continued on my journey till I came to Guatemala, whose Dominions, riches and greatness the following Chapter largelily shew.
CHAP. XVIII.

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

Had not rid on above a mile from the Church of Xoco-tenang, when the Hills and Mountains seemed to depart one from another, leaving a more spacious object for the eye to behold, and a wider Valley to wander in. The me of that City from Mexico and Chiapa had raised up my thoughts to a conceit of some strong Walls, Towers, Forts or bulwarks to keep out an aspiring or attempting enemy; but when I came near and least thought of it, I found my self in without.entering through walls, or gates, or passing over my bridge, or finding any watch or guard to examine who was; but passing by a new built Church, standing near a place of dunghils, where were none but mean houses, some patched, and some tyled; and asking what Town that was, answer was made me that it was the City of Guatemala, and that, being called St. Sebastian, was the only Parish Church of the City. With this my high conceit thoughts flooded down to think of some second Chiapa; till having concluded on a while by houses on my right hand and dunghils in my left, I came to a broader street having houses on my each side, which seemed to promise a City at hand. At my first turning I discovered a proud and stately Cloister, which was the place of rest to my wearied body. I surrounded it to find out the back gate, and there lighted and enquired for the Prior, who bad me very welcome, assuring me that for the Provincials sake I should want no encouragement, and that he would do for me much more than what the Provincial had signified unto him by Letters. He told me he had been brought up in Spain, in the Country of Asturias, where
where many English Ships did use to come, and having seen there many of my Nation, he affected them very much, and to me as one of so good a Nation, and as a strange Pilgrim out of my own Country, he would shew the favour that the utmost of his power could afford. He was glad was I, to find in him so contrary an opinion to that of four-eyed Hidalgo? And how did he perform words? He was the chief Master and Reader of Divinity in the University, his name Master Jacinto de Cabannas, who finding me desirous to follow the Schools, and especially to hear from him some lessons of Theologie, with the first quarter of the year that I had been his constant and attentive Auditor, graced me with a publick act of conclusions of Divinity, which I was to defend under his direction and moderation in the face of the whole University and Assembly of Doctors and Divines, against the Tener of Scottus and Suarez. But the principal and head conclusion 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 fault of it, against whose fond, foolish, and ungrounded fancy I publickly defended with Thomas Aquinas, and all Thomists; that she (as well as all Adam's posterity) was born Original sin. It was an act, the like whereof had not been socontroverted in that University with arguments in 

tra, and their Answers and Solutions, and with rea
tions, and arguments in pro, many years before. The Jesuit stamped with their feet, clapt with their hands, railed with their tongues, and condemned it with their mouths for Heresie, saying, that in England, where were Hereticks, such an opinion concerning Christ's Mother might be held and defended by me who had my birth among Hereticks, but that Master Cabannas, born among Spaniards, and brought up in their Universities, and being the chief Reader in that famous Academy, should maintain such an opinion, they could not but much marvel and wonder at it. But with patience I told them, that strong reasons and the further authority of many learned Thomists Divin
could satisifie their vain and clamorous wonderings. The
ervice was ended, and though with Jesuits I could get no
dit, yet with the Dominicans, and with Master Cabau-
s, I got so much that I never after lost it for the space
of twelve years; but was still honoured by the
ians of this Cabanas and Fryer John Baptist the Prior of
apa (who at Christmas ensuing was made Prior of Gua-
tama) 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
the year at Chiapa at the election of a new Provincial,
could not forget me their poorest friend still abiding in
utamela, but remembering that the University (which
onged chiefly to the Cloister) at Michaelmas would
ant a new Reader or Master of Arts to begin with Lo-
, continue through the eight books of Phisicks, and to
 with the Metaphysicks, propounded me to the new
cted Provincial (whose name was Fryer John Ximeno)
d to the whole Chapter and Conventicle of the Province-
 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 denied them; and so they
ught unto me from the Provincial Chapter these ensuing
letters 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-
sity and satisfaction of my Reader.

Ray Juan Ximeno Predicador General y Prior Provincial
de la Provincia de San Vicente de Chiapa y Guatemala,
orden de Predicadores, Por quanto nuestro Convento de San
do Gmeco de Guatemala carece de Leclor de Artes, Por la pre-
te Inftituy y don por Leclor Al Padre fray Thomas de San-
a Maria (lo was my name then, and by this name will
ome Spaniards know me, who may chance hereafter to
and call me) por la satisfaccion que tengo de se
sufficientia. T mando al Pe. Prior del dicho nuestra Convento,
le ponga en posfijion del tal Oficio. T para mayor merito de
obedienfia
A New Survey  Chap.XVII

obedientia le mando in virtute Spiritus sancti, & sancta obedientia, & sub precepto formali; In nomine Patris, & Filii, & Spiritus sancti. Amen. Fecho en este nuestro Convento de Chiapa la Real en nueve de Febrero de 1627. Y la mande se

collo mayor de nuestro oficio.

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

Ximeno Plis

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 Spanisb is thus Englisb, and to this purpose.

Fray John Ximeno Preacher General, and Prior Provincial of this Province of Saint Vincent of Chiapa an Guatemala, Order of Preachers, Whereas our Convent of St. Dominick of Guatemala wanteth and standeth in need of a Reader of Arts: By these presents I do institute, name and appoint for Reader Fray Thomas of St. Mary, for the greater satisfaction which I have of his sufficiency. And I command the Prior of the aforesaid our Convent, that he put him into full possession and enjoyment of the said Office. And for the greater merit of obedience, I command him (our forenamed Reader) by virtue of the Holy Ghost, and of holy obedience, and under a formal precept, In the N. m of the Father, and of the Son, and of the Holy Ghost, Amen. Dated in this our Convent of Chiapa the Royal, the 9. of Feb. 1627. And I commanded these to be sealed with the great Seal of our Office.

Fray John By the command of our Reverend

or Father Fray John of St. Dominick Notary.

Ximeno Pal.
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,
quent the Academy lessons with more care and dili-
ence; and to spend myself and time, day and night, more
fuding, that so I might perform with like honour
which was laid upon me, and answer the expecta-
ion of my best and forwardest friends. Three years I con-
ued in this Convent and City in obedience to the foreci-
Palents; oftentimes I thought within myself that the
or of my English Nation here lay upon me in Guatemala-
in not suffering any Spaniard to go beyond me, or to
brave me with gallant, witty, and well seeming argu-
ts; and so many times I would at nine of the clock at
ight, when others were gone to bed, take in my cham-
er 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
vents, but especially to preach much, and to hear the Con-
fions of such both men & women as resort to the Church
that Cloister, lest hereby my studies might be hindered,
d time spent in other ways. Yet the Prior and Master
 would often be very importunate with me, to
tain the Bishops License for hearing of Confessions, and
aching abroad in the City and Country (for in the
ch 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 Provincial came to Guatemala, who hearing me once preach would by all means have me further licensed and authorized from the Bishop, that so I might not be restrained within the Cloisters' limits, but abroad in other Churches might freely preach, and thereby get some money for the better furnishing my self with Books. He therefore commanded me to be examined by five examiners all able Divines, for the space of three hours (as is the custom of that Order) and having three hours flood under their hard and rigid questions and examination, having also at the end obtained their approbation, then the Provincial presented me unto the Bishop with these words following, being taken over of the Original yet abiding with me.

Fray Juan Ximeno Predicador General, y Provincial de Provincia de San Vicente de Chiapa y Guatemala, Orden de Predicadores, Presento a Vuestra Sennoria Illustriíssima al Padre Fray Thomas de Sancta Maria examinado y a privado por cinco examinadores per vota Secreta, conforme nuestras Constitutiones, Para que vuestra Sennoria Illustriíssima se sirva de dalle licencia para Confesjar y Predicar a todo genero de Gente en su Obispado, Conforme a la Clementina Dudum de Sepulturis.

A Vuestra Sennoria Illustriíssima Suplico le aya por Preference y se sirva de dalle la dicha licencia, que en ello recibid merced.

Fray Juan Ximeno. Palis,

This form of Presentation, used among them, naming the party presenting, and the party presented, is in English much to this purpose.
The Bishop of Guatemala being my great friend, and a
well-wisher to learning, and especially to that University,
edd. not many words of intreaty, but presently gave
this Licence written on the back-side of the Presentati-
s, and that without any further examination by his Cler-
and part of his Chapter, which he may and doth use
then he pleaseth.

Os el Maestro Don Fray Juan de Sandoval, y, Capata,
de la Orden de San Augustin par la Divina Gracia
ipso de Guatemala y la Vera Paz, del Consejo de su Magi-
d, &c. Por la Presente damos licencia al Padre Fray Tho-
os de Santa Maria de la Orden de Predicadores Contenido
la Presentacion de su Religion atras Contenida, Para que
todo este nuestro Obispado pueda Predicar, y Predique la
obra de Dios, y para que pueda administrar, y administre
Sacramento Santo de la Penitentia generalmente a todas
Personas que con el tibieren Devoción de Confessare (ex-
to Monjas) y a las Personas que Confessare puede absolver,
absuelva de todos sus pecados, Crimines y excesos, excepto
los casos reservados a su santidad, y a Nos por Direcho.
Dada
This form of Licence to preach and hear confessions, from the Bishop of Guatemala, is worth Englishing for some things in it, which I shall observe with inclosed Parenthefes as I go along for the better reminding my Reader of them.

WE (Bishops in that Church scorn the name of a singular person, shewing they have the power of all persons joined together in them of rich and poor, of Subject and Prince, Master and Lord Fryer John de Sandoval y Capata of the order of St. Augustin (though brought up in a poor Monastic Cloister, yet now he takes upon him the title of a Lord, and shews how Prelates in that Church use to Lord it over the people) by the Divine Grace, Bishop of Guatemala and the Vera Paz (he styles himself a Bishop by Divine Grace, whereas as he himself according to the common report of him, as also almost Bishops there made, was made Bishop not by any Divine Grace, but by unwarranted Simony and favour from Courtiers, having given many thousand Crowns for that his Bishopsrick) of his Majesties Council (Bishops there must be Counsellors to Kings, and meddle in Court and Politick affairs) by these Presents give licence to Father Fryer Thomas of Saint Mary, of the Order of Preachers, contained in the Presentation from his religious Order on the back-side of the our Licence, that throughout all our Bishopsrick he may and do preach the word of God (yet I confess this word of God is little used in Sermons in that Church, but rather the words of Saints of theirs and Fathers, and lying words of miracle, whereby they stuff up a whole hours preaching) and that he may and do administer the holy Sacrament of Penance.
not holy as it came from the mouth of him to whom the
Sarapims cry Holy, Holy, Holy, but as it came from the head
of Rome, who sacrilegiously styles himself Holy Father and most-
holily Father. Not a Sacrament as so left and ordained by
Christ, but one of Rome's seven Sacraments, 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 Chance-
ly his daughter, a Nun called Donna Juana de Maldonado y
az, 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 suf-
fer none to hear Nuns Confessions, but such as were his mo-
ímate friends, and of whom he had great satisfaction, al-
luding 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
holy and holy as separated from the world and inclosed, and
it seems by this Bishop's opinion, that within their enclosed
hills sins are committed more grievous than abroad in the wide
world, and such as may puzzle a Holy Father, if not skil-
ful and ancient) and that he may and do absolve all
persons which shall confess with him (if only God can par-
don and absolve from sin, O how is God's power arrogated
and taken, yea and abused by those sacrilegious Priests 1 )
from all their sins, crimes, and excesses, excepting such
sins as are referred to his Holiness, and to us by Canon
light. (A wicked rule and Canon, a Government certainly
cruel and tyrannical, that binds poor wretches in some
sins 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 sins, many be-
ing not means to go thither, nor gifts to beflow 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 even at home or in the Church grieving within his heart, and keeping within himself, to lift up a broken heart, and make his post and fly with wings of Eagles to the high Throne of God grace and mercy, with assured confidence that there only is pardon, remission, and absolution granted to all such as truly and unfeignedly repent of their sins, crimes and excesses! Dated in the City of Saint James of Guatemala, the fourth day of December, in the year of our Lord, 1629.

The Bishop of Guatemala.

By the Command of my most Illustrious Lord, Peter Ramirez de Valdes. Secretary.

Thus with full and ample Commission from the Bishop and the Provincial was I settled in Guatemala, to read and preach, where (although I might have continued many years, and was offered to read Divinity, having in part begun it one quarter of a year) I continued yet but three years and almost an half for the reason I shall shew hereafter. So what in that time I could observe of that City and of the Country round about, having had occasions to travel about it both when I lived in Guatemala, and afterwards when I lived for above seven years in the Country Towns, I shall truly and faithfully recommend unto my Reader. This City of Guatemala (called by the Spaniards, Santiago, or St. James of Guatemala) is seated in a valley, which is not above two miles and a half broad, for the high mountains do keep it close in; but in length towards the South-sea it contains a wide and Champaign Country, opening itself broader a little beyond that Town which to this day is called la Ciudad Vieja, or the old City, standing somewhat above three miles from Guatemala. Though the mountains on each side do strongly environ it, and especially on the East-side seem to hang over it, yet none of them are hinderers to Travellers, who over
them have opened ways easy for man and beast, though heavily laden with wares of all sorts. The way from Mexico, if taken by the coast of Soconuzco, and Suchitepeques comes into the City North-westward, which is a wide, open and sandy road; if it be taken by Chiapa, it lyeth North-east, and entrench 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 unladen all the Commodities which are brought from Spain for Guatémala. 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 employment 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 than 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, one at the foot of it, there are Roses, Lilies, and other flowers all the year long in the Gardens, besides Plantains, 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 Guatémala, 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
by the Towns called Amatitlan and Petapa. But on the side of it towards Guatemala and the valley, it yields also many springs of sweet and fresh water, as have caused and made a river which runneth along the valley close to the City, and is that which drives the water-mills spoken of before in Xocotenango. This river was not known when first the Spaniards conquered that Country; but since, according to their constant Tradition, the City of Guatemala standing higher and nearer to the Vulcan in that place, a Town which to this day is called la Cidad Vieja, or the old City, there lived in it then about the year 1534. a Gentlewoman called Donna Maria de Cafilia, who having her Husband in the wars, and that same year buried all her children, grew so impatient under these her crosses and afflictions, that impiously she defied God, saying What can God do more unto me now than he hath done? he hath done his worst without it be to take away my life also, which I now regard not. Upon these words the guished out of this Vulcan such a flood of water as carried away this woman with the stream, ruined many of the houses, and caused the inhabitants to remove to the place where now standeth Guatemala. This is the Spaniard own Tradition, which if true, should be our example to learn to fear, and not to defie God, when his judgment shew him to us angry and a God that will overcome, when he judgeth. From that time, and from this their Tradition is the Town now standing where first stood Guatemala called, la Cidad Vieja, or the old City, and hath continued a river which before was not known, having its head and spring from this high Vulcan, whose pleasant springs gardens, fruits, flowers, and every green and flourishing prospect might be a fair object to a Martial's wit, who he would fancy a new Parnassus, find out new steps of fly Pegasus, and greet the Nymphs and nine Sitters with their never yet discovered and American habitation. The Vulcan or mountain is not so pleasing to the sight (whose height is judged full nine miles unto the top) but the other which standeth on the other side of the valley and
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posite unto it, is unpleasing and more dreadful to behold; for here are ashes for beauty, flones and flints for fruits and flowers, baldness for greennes, barrenness for fruitfulnes, 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 fnells, a flink 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 stifled the houses of Guatemala and the Country about, and parched all the plants and fruits, and speeded 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, caus'ng 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 cannon, whereas here the fire of this mountain hath all 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 flasheth 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 did so burn, that my friend Mr. Cabannas confidently brought 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,
year; for then it seems, the winds entering into those cavities set the fire on work harder than at other times and cause the mountain to roar and the earth to quake.

There was a time three years before my coming to that City, when the inhabitants expected nothing but utter ruin and destruction, and durst not abide within their houses for nine days (the earth-quakes continuing and increasing more and more) but made bowers and arbours in the market place, placing there their Idol Saints and Images, especially St. Sebastian, whom they hoped would deliver them from that judgment, and for this purpose they daily carried him through the streets in solemn and Idolatrous procession and adoration. But all the while I lived there the noise within the mountain, the smoke and flashes of fire without, and the Summer earth-quakes were such that with the use and custom of them I never feared any thing but thought that City the healthiest and pleasantest place of dwelling that ever I came into in all my travels. The climate is very temperate, far exceeding either Mexico or Guaxaca. Neither are the two fore­named Cities better stored with fruits, herbs for salads, provision of flesh, Beef, Mutton, Veal, Kid, Fowls, Turkies, Rabbets, Quails, Pardges, Pheasants, and of Indian and Spanish Wheat, than is this City: from the South Sea (which lyeth in some places not above twelve leagues from it) and from the River of the South Sea Coast, and from the fresh Lake of Amatian and Petapa, and from another Lake lying three four leagues from Chimaltenango, it is well and plentifully provided for of fish. But for Beef there is such plenty that it exceeds all parts of America, without exception as may be known by the Aids which are sent yearly from Spain from the Country of Guatemala, where they commonly kill their Cattel, more for the gain of their Hydes than for the goodness or fattness of the flesh, which though it be not to compare to our English Beef, yet it is good mans meat, and to cheap, that in my time it was commonly sold at thirteen pounds and a half for half a Riald, the least coin there, and as much as three pence here. Though
Though all about this Country they are very great and spacious Estancia's, or Farms for breeding only, even near to the Golfo Dulce, where the ships ride that come from Spain, yet from Comayagua, St. Salvador and Nicaragua is Guatemala fpered; 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 Cattle, 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, left 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 Cattle, 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 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 money 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 them offers most to his Majesty for one years Obligation, so that sometimes it happeneth that the eight days several men
men come into the Court, offering more and more, till up
on the ninth day and last Proclamation, the Office is
settled for one year upon him that hath offered most
unto his Majesty. Thus many Butchers are not allowed
but one only Obligado, who also is abridged to so man
ny pound for so much money, so that if any other besides
him offer to kill or sell, he may follow an action and the
Court against him: Thus the Obligado (who commonly is
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 Cattle enough of
his own. Though Mutton be not so plentiful as Beef, yet there never wants from the Valley of Mixca
Penola, Pitapa, and Amatlan, and the Marsh and other
places. In the Valley forenamed I lived, and was well
acquainted with one Alonfo Capata, who had constant
going in the Valley four thousand Sheep. Guatemala
therefore is so well stored with good provisjon, plentiful
and cheap, that it is hard to find in it a beggar; for with
half a Rial the poorest may buy Beef for a week, and with
a few Cacao’s they may have bread of Indian Maiz, if not
of Spanish Wheat. This City may consist of about fif-
thousand families, besides a Suburb of Indians called
Barrio de Santo Domingo, where may be two hundred fam-
ilies 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
ominick, which standeth in it. Here are the richest and
best shops of the City, with the best buildings, most
the houses being new, and stately. Here is also a day
Tianguen (as they call it) or petty Market, where for
Indians all the day selling Fruits, Herbs, and Cacao, but
at four in the afternoon, this Market is filled for
matter of an hour, where the Indian women meet to
their Country flap, (which is dainties to the Criolans
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 bitin
The trading of the City is great, for by mules it partakes of the best commodities of Mexico, Guaxaca and Chiapa, and Southward of Nicaragua, and Costa rica. By sea it hath commerce with Peru, by two sea ports and havens, the one called la Villa la Trinidad, the Village of the Trinity, which lyeth southward from it five and twenty leagues; and by another called el Realejo, which lyeth five or six and forty leagues from it. It hath traffique with Spain by the North sea from Golfo dulce, lying threescore leagues from it. It is not so rich as other Cities, yet for the quantity of it, it yields to none. There were in my time five (besides many other Merchants who were judged worth twenty thousand Duckats, thirty thousand, fifty thousand, some few hundred thousand) who were judged of equal wealth, and generally reported to be worth each of them five hundred thousand Duckats; the first was Thomas de Siliezer, Biscain born, and Alcalde de Corte, the Kings high Justice, or chief Officer at Court; the second was Antonio Justiniano, a Genoese born, and one that bore often Offices in the City, and had many Tenements and houses, specially a great and rich Farm for Corn and Wheat in the Valley of Mixco. The third was Pedro de Lira, born in Castilia, the fourth and fifth, Antonio Fernandez, and Bartolome Nunez, both Portuguese whereof the first in my time departed from Guatemala for some reasons which here I must conceal. The other four I left there, the three of them living at that end of the City called Barrio de Santo Domingo, or the street of St. Dominick, whose houses and pretence makes that street excell all the rest of the City, and their wealth and trading were enough to denominate Guatemala a very rich City. The Government of all the Country about, and of all Honduras, Sonone, Comayagua, Nicaragua, Costa Rica, Vera Paz, Cunitupeques, and Chiapa, is subordinate unto the Chancery of Guatemala; for although every Governor over these several Provinces is appointed by the King and Council of Spain, yet when they come to those parts
parts to the enjoyment of their charge and execution of their office, then their actions, if unjust, are weighed, judged, censured, and condemned by the Court residing in the City. This Court of Chancery consisteth of a President, six Judges, one King's Attorney, and two chief Justices. The President though he have not the name and title of Viceroy, as they of Mexico and Peru, yet his power is as great and absolute as theirs. His Pension from the King is but twelve thousand Ducats a year, but besides this, if he be covetous, he makes by bribes and dealing twice as much more, nay what he lift as was left in the Count de la Gomera, President of that City and Chancery for the space of fourteen years, who departed in charge from Guatemala to Canaria (where was his house a place of birth) worth Millions of Ducats. After him succeeded Don Juan de Guzman, formerly President of Santo Domingo, who losing his Wife and Lady in the war lost also his former spirit and courage, betaking himself wholly to his devotions, contemplating wealth and riches governing with love and mildness, which made the rest of the Judges, who were all for lucre, soon weary him of his office, continuing in it but five years. His successor (whom I left there when I came away) was Don Gaspar de Paz y Lorencana, who was promoted from the Presidency of Panama to that place, and came into it with such a spirit of covetousness as the like had not been seen in any former President. He forbade all gaming in private houses in the City, which there is much used (though in women not so much as in Mexico) not for that he hated it, but because he envied others, what they got and gained by their Cards, drawing to himself thereby all the gain, spending sometimes in one night four and twenty pair of Cards, appointing a Page to assist at the Tables, and to see the box well paid for every pair of Cards which for his, and his Court respect, was seldom less than a crown or two for every pair. Thus did he lie up with his Cards most of the gamblers gains, and would grudge and pick quarrels with such rich men whose
hom he knew to affect gaming, if they frequented his Court at night time for that bewitching Recreation.

The Pension which the King alloweth to every Judge of Chancery is four thousand Duckats yearly, and three thousand to his Attorney, all which is paid out of the Kings Exchequer abiding in that City. Yet what besides they get by bribes, and trading is so much, that I have heard a Judge himself Don Luis de las Infantas, say, that though a Judges place at Mexico and Lima be more honourable, yet none more profitable then Guatemala. In my time were such cases at Chancery tried, as had never been, of forfeitures, robberies, and oppressions, and whereas it was suspected the offenders some should be hanged, some bathed, some imprisoned, some by fines impoverished, bribes took all off, so that I never knew one hanged in that City for the space of above eight years. The Churches though they be not so fair and rich as those of Mexico, yet they are in that place wealthy enough. There is but one Parish church and a Cathedral which standeth in the chief Market place: All the other Churches belonging to Cloisters, which are of Dominicans, Franciscans, Mercenarians, Augustines, and Jesuites, and two of Nuns, called the Conception and St. Catharine. The Dominicans, Franciscans, and mercenarians, are fitely Cloisters, containing near a hundred Fryers a piece; but above all is the Cloister where I wed, of the Dominicans, to which is joyned, in a great Walk before the Church, the University of the City. The yearly revenues which come into this Cloister, what from the Indian Towns belonging to it, what from a water-mill, hat from a farm for Corn, what from an Estancia, or farm for Horses and Mules, what from an Ingenio, or farm for Sugar, what from a Mine of silver given unto it the year 633, are judged to be (excepting all charges) at least thirty thousand duckats; wherewith those for Fryers feast themselves, and have to spare to build, and enrich their church and Altars. Besides much treasure belonging to it, there are two things in it, which the Spaniards in merri-
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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, where there was 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 is a picture of the Virgin Mary of pure silver, and of the stature of a reasonable tall Woman, which standeth in Tabernacle made on purpose in a Chappel of the Rose, with at least a dozen lamps of silver also burning before it. A hundred thousand ducats might soon be made of the treasure belonging to that Church and Cloister. Within the walls of the Cloister there is nothing wanting which may further pleasure and recreation. In the low Cloister there is a spacious Garden, in the midst where is a fountain calling up the water, and spouting it out of at least a dozen pipes, which fill two ponds full of fishes and with this their constant running, give musick to the whole Cloister, and encouragement to many water-fowl and Ducks to bath and wash themselves therein. Yet further within the Cloister, there are other two gardens for Fruits and Herbage, and in the one a pond of a quarter of a mile long, all paved at the bottom, and a low stone wall about, where is a Boat for the Fryers recreation, who often go thither to fish, and do sometimes upon a sudden want or occasion take out from thence such fishes as will give to the whole Cloister a dinner. The other Cloisters of the City are also rich; but next to the Dominicans is the Cloister of Nuns, called the Conception, in which at my time there were judged to live a thousand women, not all Nuns, but their serving maids or slaves, and young children which were brought up and taught to work by the Nuns. The Nuns that are professed bring with them their portions, five hundred Dukats at least, some six hundred, some seven, and some a thousand, which portions after a few years (and continually to the Cloister after the Nuns decease) come to make up a great yearly rent. They that will have maids within to
wait on them may, bringing the bigger portion, or al-
lowing yearly for their servants diet. In this Cloister 
that Donna Juana de Maldonado Judge Juan Maldona-
de Paz his Daughter, whom the Bishop so much con-
ferred withal. She was very fair and beautiful, and not 
uch above twenty years of age, and yet his love blind- 
ging him, he strove what he could in my time against all the 
cient Nuns and Sisters, to make her Superior and Ab-
bes, and caused such a mutiny and strife in that Cloister, 
ich was very scandalous to the whole City, and made 
any rich Merchants and Gentlemen run to the Cloister 
th their swords drawn, threatening to break in amongst 
Nuns to defend their daughters against the powerful 
ition which the Bishop had wrought for Donna Juana 
aldonado: which they had performed, if the President 
Juan de Guzman had not sent Juan Maldonado de 
z, the young Nuns father, to intreat her to defilt in re-
rd of her young age from her ambitious thoughts of be-
g Abbess. With this the mutiny both within and with-
out ceased, the Bishop got but shame, and his young Si-
r continued as before under command and obedience, to 
ore religious, grave, and aged Nun then her self. This 
ua Juana de Maldonado y Paz, was the wonder of all 
Cloister, yea of all the City for her excellent voice, 
d skill in mulick, and in carriage and education yielded 
one abroad nor within; she was witty, well spoken 
d above all a Calliope or Mufe for ingenious and sudden 
aces; which the Bishop said, so much moved him to 
light, in her company and conversation. Her Father 
bought nothing too good, nor too much for her; and 
erefore having no other children, he dayly conferred up-
her riches, as might best be seem a Nun; as rich and 
illy 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...
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do so rich and stately, that at her own charges she built to her self a new quarter within the Cloiffer with rooms and galleries, and a private garden walk, and kept at work a rich wait to wait on her half a dozen Blackmore maids; but above all she placed her delight in a private Chappel or Cloiffer to pray in, being hung with rich hangings, and round about it costly lamina's (as they call them) or pictures pasted upon brafs set in black Ebony frames with corners of gold, some of siluer brought to her from Rome; her Altar was accordingly decked with Jewels, Candlesticks, Crown Lamps, and covered with a Canopy embroidered with gold; in her Cloiffer she had her small Organ, and made forts of musical instruments, whereupon she played for times by her self, sometimes with her best friends of the Nuns; and here especially she entertained with musick her beloved the Bishop. Her Chappel or place of devotion was accordingly reported about the City to be worth at least fix thousand crowns which was enough for a Nun that had vowed chastity, poverty, and obedience. But all that after her decafte she was to leave to the Cloiffer; and doubtles with this State, and riches she would win more and more the hearts of the common sort of Nuns, she had made a strong party, which by this may have made her Abbess. Thus is ambition and desire of command a power crept into the walls of Nunneries, like the abominations in the wall of Ezekiel, and hath possessed the hearts of Nuns, which should be humble, poor, and mortif of Virgins.

But besides this one Nun, there are more, and also Fryers, who are very rich, for if the City be rich (as is this and great trading in it, they will be sure to have a fine Great plenty and wealth hath made the inhabitants proud and vicious, as are those of Mexico. Here is not only Idolatry, but Fornication and uncleanness as publ, as in any place of the India's: The Mulatta's, Blackmore Mestiza's, Indians, and all common sort of people are much made on by the greater and richer sort, and go as gallantly appareled as do those of Mexico, fearing neither
The mountain of water on the one side, which they
have poured out a flood and river executing
its wrath against the place there committed; neither the
Vulcan fire, or mouth of hell on the other side, roaring within
and threatening to rain upon them Sodom's ruin and de-
struction; neither the weakness of their habitation; lying
open on every side, without walls, or works, or bul-
kering, to defend them, or without guns, drakes, bullets,
and Ammunition to scare away an approaching enemy.

This is the City

St. James or Santiago de Guatemala, the head of a vast
ample Dominion, which extendeth itself nine hun-
dred miles to Nicoya and Costa Rica Southward; three
hundred and four-score miles to Chiapa and Zoques Northward; a hun-
dred and forty miles to the further parts of Vera,
and the Golfo dulce Eastward; and to the South-
twenty or thirty, in some places forty miles West-
down from Tepoantepeque (which is no harbour for any great
ship) which standeth from Guatemala at least four hun-
dred miles, there is no landing place for ships nearer to this
then is the Village de la Trinidad, or of the Trinity.

Chief commodities which from along that coast are
brought to Guatemala, are from the Provinces of Soconuz-
and Suchutepeques, which are extrem hot, and subject
under and lightning, where groweth scarce any re-
liable commodity, save only Cacao, Achiote, Mecafu-
ry, Balmillar, and other drugs for Chocolate, except it be
Indigo and Cochinil about St. Antonio, which is the
head Town of all the Suchutepeques. But all the
neer joining to Guatemala, especially about a Town
and Izquinta, or Izquintepeque, twelve leagues from
Tepoantepeque, is absolutely the richest part of the Dominion
of this City; for there is made the greatest part of the
ge which is sent from Honduras to Spain; besides the
mighty farms of Cathel which are all along that marsh,
though the living there be profitable, and the soil rich,
yet it is uncomfortable by reason of the great heat, the
storms and lightnings, especially from May to Michael
If Guatemala be strong (though not in Weapons or Am
munition) in people, it is strong from hence from a
desperate fort of Black-moors, who are slaves in those Ef
ficia'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, to
the City of Guatemala hath often been afraid of them, and
the Masters of their own slaves and servants. Some of the
fear not to encounter a Bull though wild and mad, and
graple in the rivers (which are many there) with Cro
diles, or Cagarto's, as there they call them, till they have
overmastered them, and brought them out to land from
the water.

This hot, but rich Country runs on by the Sea side to
the Village of the Trinity, which (though somewhat
dangerous) yet is a Haven for Ships from Panama, Po
and Mexico; It serves to enrich Guatemala, but not
strengthen it, for it hath neither Fort, nor Bulwark, ni
Castle, nor any Ammunition to defend itself. Between this
Village and the other Haven called Realejo, there is a great
Creek from the Sea, where small vessels do use to come
in for fresh water and Victuals to St. Miguel a Town
Spaniards and Indians, from whence those that travel
Realejo pass over in less than a day to a Town of Indi
called La Vieja, two miles from Realejo, whither the jour
ney by land from St. Miguel is of at least three days. But
neither this Creek or Arm of the Sea is fortified (which
might be done with one or two pieces of Ordnance,
most placed at the mouth of the seas entrance) neither
is the Realejo strong with any Ammunition, nor with
people, for it consists not of above two hundred families
and most of them are Indians and Mestizo's, a people
of no courage, and very unfit to defend such an open
passage to Guatemala, and Nicaragua, which here begins
and continues in small and petty Indian Towns unto Lo
and Granada.
On the North side of Guatemala, I shall not need to add to what hath been said of Suchetepeques and Soconuzco, and my journey that way from Mexico and Chiapa. The chief de of Guatemala is that on the East, which points out the way to the Gulf, or Golfo dulce, or as others call it St. Thomas de Castilia. This way is more beaten by Mules and Travellers, than that on the North side, for that Mexico andeth three hundred leagues from this City, and the Gulf but 60, and here are no such passages as are in some places in the Road to Mexico. Besides the great trading, commerce, and traffique, which this City injoyeth by that Gulf from Spain, hath made that Road exceed all the rest. In July, or at farthest in the beginning of August, come into that Gulf three ships, or two and a frigate, and inlade what they have brought from Spain in Bodega's or great Lodges, built on purpose to keep dry and from the weather the commodities. They presently make haste to sail again from Guatemala those Merchants commodities of return, which peradventure have lain waiting for them in the Bodega's two or three moneths before the ships arrival. So that these three moneths of July, August and September, there is sure to be found a great treasure. And the simplicity or security of the Spaniards, who appoint to other watch over these their riches, save only one or two Indians and as many Mulatto's, who commonly are such as have for their misdemeanours been condemned to live in that old and ruinated Castle of St. Thomas de Castilia! True it is, above it there is a little and ragged Town of Indians, called St. Pedro, consisting of some thirty families, who by reason of the exceeding heat, and unhealthiness of the air, are always sickly and scarce able to stand on their legs. But the weakness of this Gulf within might well be remedied and supplyed at the mouth of the Sea, or entrance into it by one or two at the most good pieces of Ordnance placed there. For the entrance into this Gulf is but as one should come in at the door of some great Palace, where although the door and entrance be narrow, the house within is wide and capacious.
Such is this Gulf, whose entrance is straitned with two Rocks or Mountains on each side (which would become two great pieces, and so form a whole Fleet, and secure the Kingdom of Guatemala, nay most of all America, but here being no watch nor defence, the ships come freely and safely in (as have done some both English and Holland Ships) and being entered find a road and harbour so wide and capacious as may well secure a thousand ships the riding at anchor, without any thought of fear from St. Pedro, or Santo Tomas de Castilla. I have often heard the Spaniards jeer and laugh at the English and Hollanders for that they having come into this Gulf, have gone a way without attempting any thing further upon the land. Nay while I lived there, the Hollanders set upon Truxillo, the head Port of Comayagua and Honduras, and took it (though there were some resistance) the people for the most part flying to the woods, trussing more to their feet the to their hands and weapons (such cowards is all the Country full of) and whilst they might have fortified them-selves there, and gone into the Country, or fortifying they have come on to the Gulf (all Guatemala fearing it much and not being able to resist them) they left Truxillo, contenting themselves with a small pillage, and gave occasion to the Spaniards to rejoice, and to make processions of Thanksgiving for their safe deliverance out of their enemies hands.

The way from this Gulf to Guatemala is not so bad as some report and conceive, especially after Michaelmas until May, when the winter and rain is past and gone, and the winds begin to dry up the ways. For in the worst of the year Mules laden with four hundred weight at least go easily through the steepest, deepest, and most dangerous passages of the Mountains that lie about this Gulf. And though the ways are at that time of the year bad, yet they are so beaten with the Mules, and so wide and open that one bad step and passage may be avoided for a better; and the worst of this way continues but 15 leagues, there being Rancho's or Lodges in the way, Cattel and Mules.
Mules also among the Woods and Mountains, for relief and comfort to a weary Traveller. What the Spaniards oft fear until they come out of these Mountains, are some

wo or three hundred Black-moors, Simarones, who for too much hard usage, have fled away from Guatemala and other parts from their Masters unto these woods, and there live and bring up their children and encrease daily, that all the power of Guatemala, nay all the Country out (having often attempting it) is not able to bring them under subjection. These often come out to the road, and set upon the Requa's of Mules, and take of Wine, on, Clothing and Weapons from them as much as they need, without doing any harm unto the people, or what that go with the Mules; but rather these rejoice with them, being of one colour, and subject to slavery and misery which the others have shaken off; by whose ample and encouragement many of these shake off their misery, and joyn with them to enjoy liberty, though it be in the Woods and Mountains. Their weapons are bows and arrows which they use and carry about them, only to fend themselves, if the Spaniards set upon them; else they use them not against the Spaniards, who travel quietly and give them part of what provision they carry;

these have often said that the chief cause of their flying to these mountains is to be in a readiness to joyn with the Eng

D and Hollanders, if ever they land in the Gulf, for they low, from them they may enjoy that liberty which the Spaniards will never grant unto them. After the first 15 leagues the way is better, and there are little Towns and Villages Indians, who relieve with provision both man and beast,
eteen leagues further is a great Town of Indians, called saferastan, standing upon a river, which for fish is held the best in all that Country. Though there are many forts, above all there is one which they call Bobo, a thick and fish as long or longer then a man's arm, with only a dle bone, as white as milk, as fat as butter, and good to

il, fry, stew or bake. There is also from hence most of the way to Guatemala in brooks and shallow rivers, one of
the best sort of fishes in the world, which the Spaniards judge to be a kind of Trout, it is called there Tepemehicah the fat whereof resembles real more then fish.

This Town of Acacabafian is governed by a Spaniard who is called Corregidor; his power extendeth no further then to the Gulf, and to those Towns in the way. This Governor hath often attempted to bring in those Simarrones from the Mountains, but could never prevail against them. All the strength of this place may be from twenty Matquets (for so many Spanish houses there may be in the Town) and some few Indians that use bows and arrows, for the defence of the Town against the Black-men Simarrones.

About Acacabafian, there are many Estancias of Cattle and Mules, much Cacao, Achiote, and drugs for Chocolate; there is also Apothecary drugs, as Zarpapill, and Canna fistula, and in the Town as much variety of fruits and gardens, as in any one Indian Town in the Country; Cut above all Acacabafian is far known, and much esteemed of in the City of Guatemala, for excellent Musk-melons, some small, some bigger then a mans head, wherewith the Indians load their mules and carry them to sell all over the Country. From hence to Guatemala there are but thirty short leagues, and though some hills there be, ascents and descents, yet nothing troublesome to man or beast. Among these Mountains there have been discovered some mines of metal, which the Spaniards have begun to dig, and finding that they have been some of Copper, and some of Iron, they have let them alone, judging them more chargeable then profitable. But greater profit have the Spaniards lost, then of Iron and Copper for using the poor Indians too hardly, and that in the way, from Acacabafian to Guatemala, especially about a place called Ague Caliente the hot water, where is a River, out of which in some places formerly the Indians found such store of gold, that they were charged by the Spaniards with a yearly tribute of gold. But the Spaniards being like Vahdivia in Chille, too greedy after it, murderin
of the West-Indies.

The Indians for not discovering unto them whereabout this treasure lay, have loft both treasure and Indians also. Yet unto this day search is made about the Mountains, the River, and the sands for the hidden treasure which peradventure by God's order and appointment, doth and shall lie, and be kept for a people better knowing and honouring their God. At this place called el Ague Caliente, or the hot water, liveth a Blackmore in an Estancia of his own, who is held to be very rich, and gives good entertainment to the Travellers that pass that way; he is rich in cattle, Sheep, and Goats, and from his Farm stores Guatamala and the people thereabout with the best Cheese of all that Country. But his riches are thought not so much to increase from his Farm and cheeses, but from this hidden treasure, which credibly is reported to be known unto him. He hath been questioned about it in the Chancery of Guatemala, but hath denied often any such treasure to be known unto him. The jealousy and suspicion of him, is, for that formerly having been a slave, he bought his freedom with great sums of money, and since he hath been free, hath bought that farm and much land lying to it, and hath exceedingly increased his stock; To which he answereth, that when he was young and a slave, he had a good Master, who let him get for himself what he could, and that he, being the good husband, gathered as much as would buy his liberty, and at first a little house to live in, to the which end hath since given a blessing with a greater increase of stock. From this hot water three or four leagues, there is another River called, Rio de las Vaceas, or the River of those, where are a company of poor and Country people off of them Mestizo's, and Mulatto's, who live in thatched houses, with some small flock of Cattel, spending their me also in searching for sands of Gold, hoping that one by their diligent search they and their children, and all their Country shall be enriched, and that Rio de las Vaceas shall parallel Paullus, and sit up the wits Poets to speak of it as much as ever they have spoke that. From this River is presently discovered the pleasant-
pleasanteft Valley in all that Country, (where my self did live at leaft five years) called the Valley of Mixco, and Pinola, lying fix leagues from Guatemala, being fifteen miles in length, and ten or twelve in breadth; Out of the in closures this Valley is flored with sheepe; the ground is closed is divided into many Farms, where growth better wheat then any in the Country of Mexico. From this Va
ley the City is well provided of wheat, and Bifket is made for the fhips that come every year unto the Gulf. It is called the Valley of Mixco, and Pinola, from two Towns of Indians, fo called, standing opposite the one to the other on each fide of the Valley, Pinola on the left fide from Río de las Vacas, and Mixco on the right. Here do live many rich Farmers, but yet Country and clownifih people who know more of breaking clods of earth, then of managing Arms offensive or defensive. But among them muft not forget one friend of mine, called Juan Palomeque, whom I have more efteemed of then I did, if I could have prevailed with him to have made him live more like a man then a beaft, more like a free man then a bond flav to his gold and silver. This man had in my time three hundred lusty mules trained up in the way of the Gulf, which he divided into fix Requa’s, or companies; and for them he kept above a hundred Black-moor flaves, men, women and children, who lived neer Mixco in feveral thatch’d Cottages. The house helived in himself was but a poor thatched holfe, wherein he took more delight to live then in other houses which he had in Guatemala, for there he lived like a wild Simuran among his slaves and Black-moors whereas in the City he should have lived civilly; there he lived with milk, curds, and black, hard, and mouldy bis ket, and with dry taffajo, which is dry falted beef cut out in thin flices and dried in the fun and wind, till there be little fubflance 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 muft have eat for his credit what others of worth did eat. But the mifer knew well, which was the beft way to fave, and fo 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 ducats. He was the undoer of all others who dealt 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 or the hundred weight so, as he might get, but others at that rate hiring Indians and servants to go with their Mules, night lose. He was so cruel to his Blackamoors, 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 blood ran about his back, and then his flesh being torn, mangled, and all in a gore blood, he would for lasture pour boiling grease upon it; he had marked him for 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 counselle</p>
our Lady of Carmel, which is the Parish Church to all those several farms of Spaniards living in the Valley; though true it is, most constantly they do resort unto the Indian Towns to Mass, and in Mixco especially, the Spaniards have a rich sodality of our Lady of the Rosary, and the Black-moors another. In all the valley there may be between forty and fifty Spanish farms or houses belonging to the Ermitage, and in all these houses, some three hundred slaves, men and women, Black-moors and Mulattoes. Mixco is a Town of three hundred families, but in it nothing considerable, but the riches belonging unto the two forenamed Sodalities, and some rich Indians, who have learned of the Spaniards to break clods of earth, and to sow wheat, and to trafficke with Mules unto the Gulf, Besides what fowls and great store of Turkeys which in this Town are bred, there is a constant slaughter house, where meat is sold to the Indians within, and to the farms without, and provision is made for all the Requa's and slaves that go to the Gulf with their Masters Mules. Besides the six Requa's before named of Juan Palomeque, there are in this Valley four brothers, named, Don Gaspar, Don Diego, Don Thomas, Don Juan de Colindres, who have each of them a Requa of three-score Mules (though few slaves, and only hired Indians to go with them) to trafficke to the Gulf, and over all the Country as far as Mexico sometimes. besides these there are some six more Requa's belonging to other farms, which with those of the Town of Mixco may make up full twenty Requa's; and those twenty Requa's contain above a thousand Mules, which only from this Valley are employed to all parts of the Country 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 passengers that go and come from Spain, hath made it very rich; whereas in the Town itself 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 thofe
of the West-Indies.

Those Indians shew much wit, and paint them with d, white, and several mingled colours, and sell them to Guatemala, and the Towns about, which some Criolian omen will eat by full mouthfuls, endangering their health and lives, so that by this earthenware they may look hite and pale. The Town of Pinola in bigness is much like unto Mixco, but a far pleasanter Town, more healthy and better seated, standing upon a plain, whereas Mixco stands on the side of a hill, which carryeth the Travellers hite out of sight of the valley. In Pinola there is also a better house, where Beef is daily sold, there is plenty of fish, fruits, maize, wheat, (though not altogether so bright that of Mixco) hony, and the best water thereabout; it is called in the Indian tongue Panac, (some say) from a fruit that name which is very abundant there. On the North and South side of this valley are hills, which are most sown with wheat, which proveth better than in the low valley. The west end of it, stand two greater Towns then Mixco and Pinola, named Petapa, and Amatlan, to the which there are in the midst of the valley some descents and ascents; which they call Baranca's or bottoms, where are pleasant gardens and fountains, and good feeding for sheep, and attel.

Petapa is a Town of at least five hundred inhabitants, very rich, who suffer also some Spaniards to dwell among them, from whom also these Indians have learned to live and thrive in the world. This Town is the passage from Comayagua, St. Salvador, Nicaragua, and Costa Rica, and 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 unto it, which is full of fish, especially Crabs, and fish called Mojarra, which is much like unto a Mullet though not altogether so big) and eateh like it. In this Town there is a certain number of Indians appointed, so are to fish for the City, and on Wednesdays, Fridays, and Saturdays, are bound to carry such a quantity of Guatemala, of Crabs and Mojarra's as the Corregidor and
and Regidores, Mayor and Aldermen (who are but eight) shall command weekly to be brought.

This Town Petapa is so called from two Indian words Petap, which signifies a Mat, and ba, which signifies water, and a Mat being the chief part of an Indian 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 Indians who are said to descend from the ancient Kings of that parts, and now by the Spaniards are graced with the noble name of Guzman; out of this family is chosen one to be Governor of the Town with subordination unto City and Chancery of Guatemala. Don Bernabe de Guzman was Governor in my time, and had been many years before, and governed very wisely and discreetly, till old age he came to lose his sight; and in his place retired his son Don Pedro de Guzman, of whom the rest of Indians stood in great awe, as formerly they had to his father. Had not these Indians been given to drunkenness (as most Indians are) they might have governed a Town of Spaniards. This Governor hath many privileges granted unto him (though none to wear a sword, or rap as may the Governor of Chiapa of the Indians) and appoints by turns some of the Town to wait and attend on him at dinner and supper, others to look to his Horses, others to fish for him, others to bring him wood for his house spending, others to bring him meat for his Horses; and yet after all this his attendance, he attend and waits on the Fryer that lives in the Town, and doth nothing concerning the governing of the Town and executing of justice, but what the Fryer alloweth and writeth to be done. There is also great service appointed for this Fryer, of Fishermen, and other attendants in house, who liveth as stately as any Bishop. Most trades belonging to a well settled Commonwealth, are here exercised by these Indians. As for herbage, and garden-fri and requisites, it hath whatsoever may be found or defit in the City of Guatemala. The Church treasure is well
there being many Sodalities of our Lady and other Saints, which are enriched with crowns, and chains, and bracelets, besides the lamps, censers, and silver candlesticks belonging unto the Altars. Upon Michaelmas day the chief fair and feast of the Town, which is dedicated unto St. Michael, whither many Merchants resort from Guatamala to buy and sell; in the afternoon, and the next day following, Ball-baiting is the common sport for that day, with some Spaniards and Blackmoors on Horse-back, and other Indians on foot, who commonly being drunk, me venture, some lose their lives in the sport. Besides his general concourse of people every year at that time, there is every day at five a clock in the afternoon a Tian-tez or Market, upheld by the concourse of the Indians of the Town among themselves. Besides the lake, there runneth by this Town a river, which in some places is easily waaded over, and waters the fruits, gardens, and other plantations, and drives a mill which serves most of the valley to grind their wheat. Within a mile and a half of this Town there is a rich Ingenio or farm of Sugar belonging to one Balthasar de Savalleta, a Basquetain born, who came at first very poor into that Country, and served one of his Count's men; but with his good industry and pains, he began to get a Mule or two to trafficke with about the Country, and at last he increased his stock to a whole Requa of Mules, and from thence grew so rich that he bought much land but Petapa, which he found to be very fit for Sugar, and from thence was encouraged to build a princely house, either the best of Guatemala do resort for their recreation, his man maketh a great deal of Sugar for the Country, and sends every year much to Spain; he keepeth at least two score slaves of his own for the work of his farm, is very generous in house keeping, and is thought to be worth above five hundred thousand Duckats. Within half a mile from him there is another farm of Sugar, which is called a Trapiche belonging unto the Augustin Fryers of Guatemala, which keeps some twenty slaves, and is called a Trapiche, for that it grinds not the Sugar Cane with that device.
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device of the Ingenio, but grinds a less quantity, and makes not so much Sugar as doth an Ingenio. From her three miles is the Town of Amatitlan, neer unto which standeth a greater Ingenio of Sugar, then is that of San Isidro, and is called the Ingenio of one Anís, because he founded it, but now it belongeth unto one Pedro Crespo Postmaster of Guatemala; this Ingenio seemeth to be little Town by itself for the many cottages and thatched houses of Black-moor slaves which belong unto it, who may be above a hundred, men, women, and children. The chief dwelling house is strong and capacious, and able to entertain a hundred lodgers. These three farms of Sugar standing so neer unto Guatemala, enrich the City much, at occasion great trading from it to Spain. The Town of Amatitlan, though in it there live not so many Spaniards as in Petapa, yet there are in it more Indian families than in Petapa. The streets are more orderly made and formed like a Chequer board, they are wide, broad, plain, and all upon dult and sand. This Town also enjoyeth the commodity of the lake, and furnisheth with fish the City of Guatemala, upon those days before named of Petapa. And though it standeth out of the road-way, yet it is most as rich as Petapa. For the Indians of it get much by the concourse of common people, and the Gentry of Guatemala, who resort thither to certain baths of hot waters, which are judged and approved very wholesome to the body. This Town also getteth much by the salt which here is made, or rather gathered by the lake side, which every morning appeareth like a hoary frost upon the ground, and is taken up and purified by the Indians, and proves very white and good. Besides what they get of the salt, they get also by the Requa's of Mules in the valley, and about the Countay, which are brought to fetch upon that salt earth a day, or half a day, until they are ready to burst (the owner paying six pence a day for every Mule) and it hath been found by experience, that this makes them thrive and grow lufy, and purge them better than any drench, or blood-letting. They have further the
Chap. XVIII. of the West-Indies.

After great trading in Cotton-wool, more abundance of mists then Petapa, a fairer market place with two extraordinary great Elm-trees, under which the Indians daily meet at evening to buy and sell. The Church of this town is as fair and beautiful as any about Guatemala, the hues and state whereof hath caused the Dominican Friars since the year 1635, to make that place the head and priory over the other Towns of the valley, and to build there a goodly and sumptuous Cloister, in which in my there was (for I told then most of it, and doubtless since it hath much increased) eight thousand Duckats laid in a chest, with three locks for the common expences of the Cloister. Thus my Reader, I have led thee through the valley of Mixco, and Pinola, Petapa and Amatitan, which in riches and wealth, what with the great trading in it, what with the sheep and cattel, what with the abun-
dance of mules, what with three Farms of Sugar, what with the great Farms of Corn and Wheat, what with the Churches treasures yields to no other place belonging unto the dominions of Guatemala. I may not forget yet a double heat harvest (as I may well term it) in this Valley. The first being of a little kind of Wheat, which they call Trigo temesino (a word compounded in Spanish from these two words, tres meses, or from the Latin tres menses) which after three months sowing is ripe and ready to be cut down, and being sowed about the end of August, is commonly harrowed in about the end of November, and although in the halmens of it, it seems to have but a little flour, yet it yields as much as their other sorts of Wheat, and makes as hite bread, though it keep not so well as that which is made of other Wheat, but soon groweth stale and hard. The other harvest (which is of two sorts of Wheat, one called Rubio or red Wheat, the other called Blanquillo, or hite like Candida Wheat) followeth soon after this first of temesino, for presently after Christmas every one begins to bring their sickles into the field, where they do not only reap down their Wheat, but instead of threshing it in barns, they cause it to be trod by Mares inclosed, within
within floors made on purpose in the fields; and when the
Wheat is trod out of the Ears by the Mares trampling, we
are whipped round about the floors that they may not
stand still, but tread it constantly and throughly; then the
Mares being let out of the floors, the Wheat is winnowed
from the chaff, and put up clean into sacks, and from the
field carried to the Barns; but the chaff and most of the
straw is left to rot in the fields, which they esteem as good
dunging; and further set all the fields on fire, burning the
hubble that is left a little before the time of the first
showers of rain, which with the ashes left after the burn
ning fatteth the ground, and by them is held the beasts to
husband or dung their ground. Others that will sow a
new and woody piece of land, cause the trees though tim
ber trees to be cut down, and fell not a stick of that wood
(which there is so plentiful, that they judge it would re
quire their cost to carry it to Guatemala, though in En
gland it would yield thousands of pounds) but they let it lie a
dry, and before the winter rain begins, they set it on fire
in the field, and burn that rich timber, with the ashes where
of that ground becomes so fat and fertile, that where we
on an Aker we sowed here three bushels of Wheat, or upwards
they sow such ground so thin, that they scarce dare ven
ture a full bushel upon an Aker; left with too much spreading
upon the ground it grow too thick, be lodged, and they lose
their crop. The like they do unto the pasture in the
Valley, about the end of March; it is short and withered
and dry, and they also set it on fire, which being burnt
causeth a dismal sight, and prospect of a black Valley.
But after the first two or three showers, it puts on again
in green and pleasant garment, inviting the Cattel, Shee
Lambs, Goats, and Kids, (which for a while were driven
away to other pasturing) to return and sport again, to feed
and rest in its new flourishing bosom. But now it is time.
I return again back to the other end of this Valley, to the
Rio de las Vacas (from whence I have viewed the com
pacts of it, and made my long digression from East to West
to the farthest Town of Amatitan) to shew thee, my Re
...
After, the little part of thy way remaining unto Guatemala, there is a light way through the middle of the Valley leading alfo to Amatitan, and then turning up a hill out of the valley on the right hand; But that hath many ascents and descents, bottoms, falls and risings, and therefore is not the infant Road, which from the Ermitage pointeth on the right hand, observing the Town of Mixco, standing but few miles from Guatemala, from Mixco the way lyeth up hill, and leadeth to a Town somewhat bigger then Mixco of Indians called, San Lucas, or St. Luke, a cold Town, exceeding rich; the temper and coldness of it hath de it the forehouse, or Granary for all the City; for whereas below in the Valley, the Wheat will not keep without mufling, and breeding a worm called Gurgo which is the temper of this Town of St. Luke, that in it Wheat will keep two or three years ready threfhed, with a little turning now and then; and as it lyeth will e and yield, (as experience taught me there) so that he hath laid up in that Town two hundred bushels of heat, at the years end shall find neer upon two hun- dred and twenty bushels. This Town therefore receives in 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 Monopolifls from the City is kept and stored two and three years, until they find their best opportunity to bring it out to fale, at the rate of their own land and pleafure. From hence to Guatemala there is but one little leagues, and one only Baranca or bottom, and every fide of the way little petty Towns, which they Milpas, consisting of some twenty Cottages. In the idle of the way is the top of a hill, which discovereth the City, and f Saudeth as overmastering of it, as if with thece 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
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hand other mountains which draw neerer to the City, and what this top peradventure with too much distance, is so able to do or reach, the others certainly would reach within a Canon shot, and command that far commanding Canon. Down this hill the way lies broad and wide, and as open as is the way down Barnet or High-gate Hill; and at the bottom it is more straitened between the Mountains, for the space of a bowshot, which passage also is cragg by rocks of stones and some small pieces of rocks which lie in a brook of water that descends from the Mountains, and runs toward the City. But at a little Ermitage called 
John, the way opens again itself, and sheweth Guatemala, welcoming the weary travellers with a pleasant prospect, and calling theirs, or their mules or Horses feet, with green walks, what with a sandy and gravelly Road unto the City, which never shut gate against any goer or comer, nor forbade their entrance with any fenced way or watchmen's jealous questions, but freely and gladly entertains them either by the back side of the Dominick Cloifter, or by the Church and Nunnery called the Conception. And thus my Reader and Country man I have brought and guided thee from the Gulf unto Guatemala, shewing what that way is most remarkable. I shall not now shew thee any more of this Cities Dominions toward Nicaragua and the South (having already shewed thee the way as it was in Realjo) leaving that until I come to tell thee of my journey homewards, which I made that way. There remain yet the Country of the Vera Paz and the way unto it discover, and so to close up this Chapter. The Vera Paz is so called, for that the Indians of that Country heard how the Spaniards had conquered Guatemala, and conquer the Country round about, wherefoever they came, yielded themselves peaceably and without any resistance to the Government of Spain. This Country formerly a Bishop to itself distinct from Guatemala, but now is one Bishoprick with that. It is governed by an Alcalde Maior, or high Justice sent from Spain, with subordinations unto the Court of Guatemala. The head or f

To
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Town of it, is called Coban, where is a Cloister of Dominican Fryers, and the common place of residence of the Alcalde Mayor. 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 Yucatan; and fain would the Spaniards conquer them, that they might make way through them unto a Town called Campin belonging to Yucatan, 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 a 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 surfeited. 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 Barbarians; and with two or three Indians went on foot through that Country, until he came to Campin, where he bound a few Spaniards, who wondered at his courage and boldness in coming that way. This Fryer came back again to Coban and Vera Paz, relating how the Barbarians 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 inhabit, 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 Inhabitants; the Cottages lying at a distance one from another: This Fryer hath writ of this Country, and hath
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gone to Spain to the Court to motion the conquering of it, for the profit and commodity that may ensue both to
Guatemala and Yucatan, if a way were opened thither. But though as yet on that side the Spaniards and the Coun-
try of the Vera Paz, be straightened by that heathenish people, yet on the other side it hath free passage unto the
Gulf, and trade there when the ships do come, carrying
Fowls and what other Provision the Country will afford
for the ships, and bringing from thence Wines, and other
Spanish wares unto Coban. This Country is very hill and
craggy, and though there be some big Towns in it, there are not above three or four that are considerable. The chief commodities are Achiotte (which is the best of all the
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. Here
are also abundance of Parrets, Apes and Monkies which
breed in the Mountains. The way from Guatemala, to
this Country is that which hitherto hath been spoken of
from the Gulf, as far as the Town of St. Luke; and from
thence the way keeps on the hills and Mountains which
lie on the side of the Valley of Mixco. These hills are
called Sacatepequers, (compounded of Sacate and Teped,
the latter signifying a Hill, and the former, Herb, or
Grafs, and thus joyned, they signify Mountains of grafs,
and among them are these chief Towns, first Santiago, or
St. James, a Town of five hundred Families; secondly,
San Pedro or St. Peter, consisting of six hundred Families;
thirdly, St. Juan or St. John, consisting also of at
least six hundred Families; and fourthly, Sto. Domingo Sen-
aco, or St. Dominic of Senaco, being of three hundred
Families. These four Towns are very rich, and the two
last very cold, the two first are warmer; there are about
them many Farms of Corn and good Wheat, besides the
Indian Maiz. These Indians are somewhat of more
courage.
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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 Santiago, 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 three score 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 day's journey up and down Barrancas, or bottoms unto a Rancho, or lodge standing by a River side, which is the fame River that paffeth by the Town of Acacabaftlan 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 flipping on one or the other side, they fall surely down the Rocks breaking their necks, and mangling all their limbs and joints; 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 Estancia called St. Nicholas belonging to the Dominicans Cloister of Coban. This Valley, though it must not compare with that of Mixico 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 Mount
tain, and for multitude of slaves living in it under the
command of two Fryers, and for the excellent Horfes
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 bur
thens) are much desired and looked after by the Gal
lants and Gentry of the City, who make it a great part
of their honour to prance about the streets. The se
cond 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 Horfes. The third Ornament to
it is a Town of Indians, called Rabinal, of at least
eight hundred Families, which hath all that heart can
with, for pleasure and life of man. It inclineth rather
to heat than 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, swee
t and four, 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, Pheafants
and for fish, it hath a River running by the houses
which yieldeth plenty both great and small. The In
dians of this Town are much like unto those of Chiape
of the Indians, for bravery, for reafing, for riding on
Horfes, 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 Chiap.
and Guatemala, chose to live in to enjoy quiftness, plea
ture and content; and in this Town was I reafed by him
in such a lumpetuons, prodigal and lavishins way, as truly
might make poor Mendicant Fryers ashamed to come
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fo 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 one Town more called St. Chriftoval, or St. Christopher, which enjoyeth now a pleasant Lake, and bottomles, 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 easiely 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 doubtles were the Indians warlike, indutrious, 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, Piftols, Muquets, Swords, or Pikes, their courage is gone, their affections alienated from the Spaniards, and to the Spaniards might very well fear, that it 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.
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, Ver. 10. Let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they joy 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.
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dren and wealth, and therefore are feared left they should be too mighty, and either rise up of themselves, or join themselves to any enemy against their oppressors; for both which fears and jealoufies, they are not allowed the use of any weapons or arms, nor 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 encouraged 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 scatterd 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 fighting 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 frightened with the noise of a musquet, nay with a four 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 advantageous to any enemy, and while the Spaniards in one place might oppose his strength, in many other places might his land be over-run by a foreign nation; and 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 Criohans who also are sore oppressed by them, would rejoice in such a day, and yield rather to live with freedom and liberty under a foreign people than 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 toying and moyling with Spaniards, after many blows, some wounds, and little or no wages, who have fallenly and stubbornly lain down upon their beds, resolving to die rather than to live any longer a life so slavish, and have refused to take either meat or drink, or anything else comfortable and nourishing, which their wives have offered unto them, that for by pining and starving they might consume themselves. Some I have by good persuasions encouraged to live rather than to a voluntary and wilful death; others there have been that would not be persuaded, but in that willful 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) allege 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 hules, 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 tenants, whom they commonly appoint for this office, which thus performed by them. They name the Town and face of their meeting upon Sunday or Monday, to the which themselves and the Spaniards of that district do report. The Indians of the several Towns are to have in a readiness so many labourers as the Court of Guatemala with 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 spades, shovels, bills, or axes, with their provision of victuals for a week (which are commonly some cakes of Maiz, puddings of fricoles, or French beans, and a little Chile or biting long pepper, or a bit of old 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 spurings, 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, 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 delivers unto the Spaniard his Indians, and to all the rest, till they be all served; who when they receive their Indians, take from them a tool, or their mantle, 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 Indian for his fees, which mounteth yearly to him to a good deal of mony; for some officers make a partition or distribution of four hundred, some of two hundred, some three hundred Indians every week, and carryeth home with him so many half hundred Rials for one, or half a day's work. If complaint be made by any Spaniard that such an Indian did run away from him, and serve him not the week past, the Indian must be brought, and surely tied to a post by his hands in the Market place, and there be whipped upon his bare back. But if the poor Indian complain that the Spaniards confined and chea
d him of his shovel, ax, bill, mantle or wages, no just shall be executed against the cheating Spaniard, neither shall the Indian be righted, though it is true the officers run equally in favour of both Indian and Spaniard. Thus are the poor Indians sold for three pence a piece, a whole weeks slavery, not permitted to go home at night unto their wives, though their work lie not above a mile from the Town where they live; nay some are carried ten or twelve miles from their home, who must not turn till Saturday night late, and must that week do whatever their Master pleased to command them. The wages appointed them will scarce find them meat and drink, for they are not allowed a Rial a day, which is but three pence, and with that they are to find themselves, but six days work and diet they are to have five Rials, which is half a Crown. This same order is observed in the Cities of Guatemala, and Towns of Spaniards, where to every family that wants the service of an Indian or Indian, though it be but to fetch water and wood on their backs, or to go of errants, is allowed the like service from the nearest Indian Towns. It would grieve a Christian heart to see how by some cruel Spaniards in that weeks service, those poor wretches are wronged and abused; some visiting their wives at home, whilst their poor husbands are digging and delving; others whipping them for this or that.
w working, others wounding them with their swords; breaking their heads for some reasonable and well ground
answer in their own behalf, others stealing from them
their tools, others cheating them of half, others of all their
ages, alledgeing that their service cost them half a Rial,
yet their work not well performed. I knew some to make a common practice of this, when their wheat
was sown, and they had little to do for the Indians; yet
they would have home as many as were due unto their
w, and on Monday and Tuesday would make them cut
bring them on their backs as much wood as they needall 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
would joyfully reply and answer, some that they would
e a Rial, others two Rials, which they would take and
d 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 Chocollate two
eks together; and thus from the poor Indians do those
onfionable Spaniards practice a cheap and lasie way
iving. Others will sell them away for that week unto
ighbour that hath present need of work, demanding
a piece for every Indian, which he that buyleth them,
l be sure to defray out of their wages. So likewise are
y in a lavish bondage and readiness for all passengers
travellers, who in any Town may demand unto the
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
out any pay at all. A Petaca, or leathern Trunk,
chest of above a hundred weight, they will make
wretches to carry on their backs a whole day, nay
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 their head, or over their forehead, hanging thus the weight on their heads and brows, which at their journeys hath made the blood flick in the foreheads of some, giving and pulling off the skin, and marking them in the top of their heads, who as they are called Tamemes, for easily known in a Town by their baldness, that leant girt having worn off all their hair. With these hulages, yet do those poor people make a shift to live amongst the Spaniards, but so that with anguish of heart they are still crying out to God for justice, and for liberty, whose only comfort is in their Priests and Fryers, who many times do quiet them when they would rise up in a panic, and for their own ends do often prevail over them with fair and cunning persuasions, to bear and suffer God's yake, and for the good of the common-wealth to perform this hard service to their command.

Masters, their apparel and cloathing is but such as may cover the nakedness of their body, nay in some it is but torn rags as will not cover half their nakedness. Their ordinary cloathing is a pair of linen or woollen drawers broad and open at the knees, without shoes; (though in their journeys some will put on leathern sandals to keep the soles of their feet) or stockings, without any double short coarse shirt, which reacheth a little below the waste, and serves more for a doublet then for a shirt and for a cloak a woollen or linen mantle, (called Aial) tied with a knot over one shoulder, hanging down on the other side almost to the ground, with a twelve penny or two shilling hat, which after one good howr of rain like paper falls about their necks and eyes; their bed they carry sometimes about them, which is that woolly mantle wherein they wrap themselves about at night, taking off their shirt and drawers, which they lay under their head for a pillow; some will carry with them
A Gentleman in England upon a soft down-bed, and thus they soundly sleep, and loudly snort after a day's work, after a day's journey with a hundred weight upon their backs. Those that are of the better sort, and richly and who are not employed as Tamemez to carry theirs, or as labourers to work for Spaniards, but at home following their own farms, or following their own Mulks about the Country, or following their meals and callings in their shops, or governing their own, as Alcaldes, or Alguaziles, Officers of Justice, go a little better apparelled, but after the same manner. For some will have their drawers with a lace at bottom, or wrought with some coloured Silk or Crewel, so likewise the mantle about them, shall have either a, or some work of birds on it, some will wear a linen doublet, others shoes, but very few stockings bands about their necks; and for their beds, the best in Governour, or the richest, who may be worth four five thousand Ducats, will have little more then the or Tamemez; for they lie upon boards, or Canes boundether, and raised from the ground, whereon they lay road and handfom Mat, and at their heads for man and two little lumps of wood for bolters, whereon they their shirts and mantles, and other cloaths for pilters, covering themselves with a broader blanket then is for mantle, and thus hardly would Don Bernabe dezman the Governour of Plata 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- fort wear shoes, with broad ribbons for shoe-string sfors a petticoat, they tie about their waste a woollen little, which in the better sort is wrought with divers ours, but not fowed at all, pleated or gathered in, as they tie it with a lift about them; they wear no shift at their body; but cover their nakedness with a kind of surplice
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Chap. 3

Surplice (which they call *Guaipil*) which hangs loose on their shoulders down a little below their waists, with short sleeves, which cover half their arms; this surplice is curiously wrought, especially in the bosom, of Cotton, or Feathers. The richer sort of them hang to their shoulders a little below their waists, with their arms covered half by short sleeves, which cover half their arms. When they go to Church, or abroad, they put upon their heads a vail or hood, which hangs almost to the ground, and that which costs them most of all their attire, for commonly it is of Holland or some good linen brought from Spain, or fine linen brought from China, which the better sort wear with a lace about. When they are at home, at work, they commonly take off their Guaipil Surplice, discovering the nakedness of their breasts and sides. They lie also in their beds as do their Husbands, wrapped up only with a mantle, or with a blanket. Their houses are but poor thatched Cottages, without any upper rooms, but commonly one or two only rooms below the one they dress their meat in the middle of it, looking a compass for fire, with two or three stones, with any other chimney to convey the smok away, which spreading itself about the room filleth the thatch and rafters with thatched, that all the room seemeth to be chimney. The next unto it, is not free from smoke blackness, where sometimes are four or five beds according to the family. The poorer sort have but one room where they eat, dress their meat and sleep. Few there that set any locks upon their doors, for they fear neither blying nor stealing, neither have they in their houses more to lose, earthen pots, and pans, and dishes, and cup to drink their Chocolate, being the chief commodities in their house. There is scarce any house which hath also in the yard a well, wherein they bathe themselves with hot water, which is their chief Phywick when they feel themselves disordered. Among themselves they in every Town divided into Tribes, which have one or
rd, to whom all that belong unto that Tribe, do re-

ext in any difficult matters, who is bound to aid, pro-

fit, 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-
ter 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
gets with the head of the maids Tribe, and they confer
but it. The busines commonly is in debate a quarter
year; all which time the parents of the youth or
are with gifts to buy the maid; they are to be at the
arges of all that is spent in eating and drinking, when the
ads of the two Tribes do meet with the rest of the
red of each side, who sometimes sit in conference a
hole day, or most part of a night. After many days and
ights thus spent, and a full trial being made of the one
d other sides affection, if they chance to disagree about
marriage, then is the Tribe and parents of the maid
fore back all that the other side hath spent and gi-
. 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
one to help in the work, and every one is to bring a
indle of straw, and other materials, so that in one day,
th the help of many they finish a house without any
rages more then of Chocolate, which they minister in
at cups as big as will hold above a pint, not putting in
ostly materials, as do the Spaniards, but only a little
need, and Chile, or Indian pepper; or else they half
the cup with Atolle, and pour upon it as much Cho-
atté as will fill the cup and colour it. In their diet the
ner sort are limited many times to a dish of Frixoles, or
ry beans, either black or white (which are there in ve-
great abundance, and are kept dry for all the year) boil-
with Chile; and if they can have this, they hold them-
felves
selves well satisfied; with these beans, they make also dumplings, first boiling the bean a little, and then mingling with a mass of Maiz, as we do mingle Currans in cakes, and so boil again the Frixoles, with the dumpling Maiz mass, and so eat it hot, or keep it cold, but this all whatsoever else they eat, they either eat it with green biting Chile, or else they dip it in water and salt, when it is bruised some of that Chile. But if their means will not reach to Frixoles, their ordinary fare and diet is their Tortilla's (to they call thin round cakes made of dow and mass of Maiz) which they eat hot from an oven, or then pan, whereon they are soon baked with one turning over the fire; and these they eat alone either with Chile and salt, and dipping them in water and salt with a little bruised Chile. When their Maiz is green and tender, they boil some of the whole stalks or clusters, whereon the Maiz groweth with the leaf about; and so cattle a little salt about it, they eat it. I have often eaten this, and found it as dainty as our young green peas, very nourishing, but it much increaseth the blood. And of this green and tender Maiz they make a Furmity, being the Maiz in some of the milk which they have first broken out of it by bruising it. The poorest Indian never wants this diet, and is well satisfied, as long as his bell is thorowly filled. But the poorest that live in such Towns where flesh meat is sold, will make a hard shift, but then when they come from work on Saturday night, they will buy one half Rial, or a Rial worth of fresh meat to eat the Lords day. Some will buy a good deal at once and keep it long by dressing it into Taffajo's, which bundles of flesh, rowled up and tied fast; which they do, when for examples sake they have from a leg of beef sliced off from the bone all the flesh with the knife, after length, form, and thinness of a line or rope. Then they take the flesh and salt it, (which being sliced and thinly cut soon takes salt) and hang it up in their yards like a line to poll to poll, or from tree to tree, to the wind for a whole week, and then they hang it in the smoke another week and
ter rowl it up in small bundles, which become as hard as a stone, and so as they need it, they wash it, boil it and eat it. This is America's powdered beef, which they call Taffajo, whereof I have often eaten, and the Spaniards eat much of it, especially those that trade about the Country with Mules; nay this Taffajo is a great commodity, and hath made many a Spaniard rich, who carry a Mule or two laden with these Taffajo's in small parcels and bundles to those Towns where is no flesh at all sold, and there they exchange them for other commodities among the Indians, receiving peradventure for one Taffajo or bundle, which cost them but the half part of a farthing) as much as four hogs in other places they sell for a Rial or sixpence; the richer sort of people will fare better, for if there be fish to be had, they will have it, and eat most greedily of it, and will not spare their Fowls and Turkeys from their bellies. These also will now and then get a wild Deer, ooting it with their bows and arrows. And when they have killed it, they let it lie in the Wood in some hole or hollow covered with leaves for the space of about a week, till it flink and begin to be full of worms; then they bring home, cut it out into joints, and parboil it with a herb which groweth there somewhat like unto our Tanzy, which they say sweeteneth it again, and maketh the flesh eat tender, and as white as a piece of Turkey. Thus parboiled, they hang up the joints in the smoak for a while, and then eat it again, when they eat it, which is commonly drest with red Indian Pepper, and this is the Venison of America, whereof I have sometimes eaten, and found it bite and short, but never did it be too bold with it, but that I found any evil taste in it, but that the appren
tion of the Worms and Maggots which formerly had been in it, troubled much my stomach. These Indians that have little to do at home, and are not em-
ployed in the weekly service under the Spaniards, in their hunting will look seriously for Hedge-hogs, which are just like unto ours, though certainly ours are not
not meat for any Christian. They are full of pricks and
brittles like ours, and are found in woods and fields,
viging in holes, and as they lay feed upon nothing but
mites and their eggs, and upon dry rotten flicks, her
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,ke
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 per
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 climate.
This meat not only the Indians but the best of the Spaniards feed on; and it is so much esteemed of, that be
cause in Lent they are commonly found, the Spaniards
will not be deprived of it, but do eat it also then, allead
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 in
upon any thing that is very nourishing, but chiefly upon
Amits eggs, and dry flicks. It is a great point of co
roversie amongst their Divines, some hold it lawful, oth
ers unlawful for that time; it seems the pricks a
brittles of the Indian Hedge-hog prick their conscience
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. Thofe upon the land will ri
very faft like Lizards, and will climb up trees like Squa
rils, and breed in the roots of trees or in stone walls. Th
fight of them is enough to affright one; and yet wh
they are dressed and ftewed in broth with a little spic
they make a dainty broth, and eat alfo as white as a
Rabbit, nay the middle bone is made just like the back
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 ftewed enough. There a
also many water and land Tortoifes, which the Indians fir
but 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 Chocolate, 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 concoction in such great Jars as come from Spain; wherein they put some little quantity of water, and fill up the Jar with some Melaffe's, or juice of the Sugar Cane, or some honey to sweeten it; then for the strengthening 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 have put in him, be thoroughly steeped and the toad consumed, and the drink well strengthened, 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 flinks, the most filthily, and certainly is the cause of many Indians death, especially where they use the toads poison 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 flinking scent in my nostrils, that with the smell of it, or apprehension of its loathomnes, I fell to vomiting, and continued sick almost a whole week after:

Now
Now the Spaniards knowing this inclination of the Indians unto drunkenness, do herein much abuse and wrong them; though true it is there is a strict order, even the forfeiting of the wine of any one who shall presume to sell wine in a Town of Indians, with a many mulct of sides. Yet for all this the baser and poorer sort of Spaniards for their lucre and gain contemning authority, will go out from Guatemala, to the Towns of Indians above and carry such wine to sell and inebriate the Natives may be very advantageous to themselves; for of one pint of wine, they will make two at least, confecting with honey and water, and other strong drugs which are cheap to them, and strongly operative upon the poor and weak Indians heads, and this they will sell for currant Spanish wine, with such pint and quart measures, never were allowed by Justice Order, but by themselves invented. With such wine they soon intoxicate the poor Indians, and when they havemade them drunk, they will cheat them more, making them pay double for their quart measure; and when they see they can drink no more, then they will cause them to lie down and flee, and in the mean while will pick their pockets. This is common sin among those Spaniards of Guatemala, and much practised in the City upon the Indians, when they come thither to buy or sell. Those that keep the Bodegoners (so are called the houses that fell wine, which are no better then a Chandlers shop, for besides wine there fell Candles, Salt, Cheese and Bacon) will commonly intice in the Indians, and make them drunk, and then pick their pockets, and turn them out of doors with blows and stripes, if they will not fairly depart. There was in Guatemala in my time one of these Bodegoners, or shop keepers of wine and small ware, named Juan Ramos, who by thus cheating and tipling poor Indians (as it was generally reported) was worth two hundred duckats, and in my time gave with a Daughter that was married eight thousand Duckats. No Indian should pass by his door, but he would call him in, and play upon him a
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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 loaded 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 truly) the wheat being delivered, and the mony received (which mounted to ten pound sixteen shillings, every mule carrying six bushels, at twelve Rials per 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 bodega, who enticing him and his matein, 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 able 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 runk, 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 Mayor) with his Brethren. In Towns of three or four hundred families, or upwards, there are commonly two Alcaldes, six Regidores, two Alguaziles Maiors, and six under or petty Alguaziles. And some Towns are privileged
ched with an Indian Governor, who is above the Acaldes, and all the rest of the Officers. These are changed every year by new Election, and are chosen by the Indians themselves, who take their turns by the tribes or kindreds, whereby they are divided. Their offices begin on New years day, and after that day their election is carried to the City of Guatemala (if in that district it be made) or else to the heads of Justice, or Spanish Governors of the several Provinces, who confirm the new Election, and take an account of the last years expences made by the other Officers, who carry with them their Town book of accounts, and therefore for this purpose every Town hath a Clerk of Scrivener, who commonly continues many years in his office, by reason of the paucity and unfitness of Indian Scriveners, who are able to bear such a charge. This Clerk hath many fees for his writings and informations, and accounts, as have the Spaniards, though not so much mony or bribes, but a small matter, according to the poverty of the Indians. The Governor is also commonly continued many years, being some chief man among the Indians, except for his misdemeanor, or he be complained of, or the Indians in general do not stomach him.

Thus they being settled in a civil way of Government, they may execute justice upon all such Indians of their Town as do notoriously and scandalously offend. They may imprison, fine, whip, and banish, but hang and quarter they may not, but must remit such cases to the Spanish Governor. So likewise if a Spaniard passing by the Town, or living in it, do trouble the peace, and misdemeanours himself, they may lay hold on him, and send him to the next Spanish Justice, with a full information of his offence, but fine him or keep him above one night in prison they may not. This order they have against Spaniards, 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 endeavoured 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 Spaniards authority and Government, denying to serve him with what he needed for his way and journey; 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 utterly 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
agree upon. But yet after judgment and sentence given, they have another which is their last appeal, if they please, and that is to their Priest and Fryer, who liveth in the Town, by whom they will sometimes be judged, and undergo what punishment he shall think fittest. To the Church therefore they often resort in points of Justice, thinking the Priest knoweth more of Law and equity than themselves: who sometimes revereth what judgment hath been given in the Town house, blaming the Officers for their partiality and passion against their poor Brothers, and setting free the party judged by them; which the Priest does oftentimes, if such an Indian do belong to the Church, or to the service of their house, or have any other relation to them, peradventure for their wife's sake, whom either they affect or employ in washing, or making their Chocolate. Such, and their husbands may 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 occasion they will sometimes pick out on purpose) when the Priest returns, they shall be sure to hear of it, and fines for it, yea, and the Officers themselves peradventure be whipped in the Church, by the Priest's order and appointment; against whom they dare not speak, but willingly accept what stripes and punishment he layeth upon them; judging his wisdom, sentence, and punishing hand, the wisdom, sentence and hand of God; whom as they have been taught to be over all Princes, Judges, worldly Officers, so likewise they believe, (and have been so taught, that his Priests and Ministers are above theirs, and all worldly 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 Indian's judgment, for it
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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 money 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 politic 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, Mafons, Shoemakers, 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 encouraged by the Spaniards, and taught better principles both for soul and body, doubtless they would amongst 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 one to write. To the Church there do belong according to the Town is in bigness, so many Singers, and Trumpeters, and Waits, over whom the Priest hath one Officer, who is called Fiscale; he goeth with a white Staff, with little Silver Crosses on the top to represent the Church, and new that he is the Priest's Clerk and Officer. When any safe is brought to be examined by the Priest, this Fiscale Clerk executeth Justice by the Priest's order. He must be
one that can read and write, and is commonly the Master of Musick. He is bound upon the Lords' day and other Saints' days, to gather to the Church before and after Service, all the young youths and maids, and to teach the Prayers, Sacraments, Commandments, and other points of Catechism, allowed by the Church of Rome. In the morning he and other Musicians at the sound of the Beaus are bound to come to the Church to sing and officiate.

Maids, which in many Towns they perform with Organs and other Musical instruments, (as hath been observed before) as well as Spaniards. So likewise at evening five a clock they are again to resort to Church, when the Bell calleth to sing Prayers, which they call Complenta's, or Completory, with Salve Regina, a prayer to the Virgin Mary. This Fiscal is a great man in the Town and bears more sway then the Maiors, Jurates, and other Officers of Justice, and when the Priest is pleased, giveth attendance to him, goeth about his errants, appointeth such as are to wait on him when he rideth out of Town. But he and all that do belong unto the Church, are exempt from the common weekly service of the Spaniards, and from giving attendance to Travellers, and from other Officers of Justice. But they are to attend with their Waiters, Trumpets and Musick, upon any great man or Priest that cometh to their Town, and to make Arches with bouquets and flowers in the streets for their entertainment. Besides these, those also that do belong unto the service of the Priest's house, are priviledged from the Spaniards service. Now the Priest hath change of servants by the week, who take their turns so, that they may have a week or two to spare to do their work. If it be a great Town, he hath three Cooks allowed him, (if a small Town, but two) men Cooks who change their turns, except he have any occasion of feasting, then they all come. So likewise he hath two or three more (whom they call Chahal) as Butlers, who keep whatsoever provision is in the house under lock and key, and give to the Cook what the Priest appointeth to be dressed for his dinner or supper; these keep
keep the Table-Clothes, Napkins, Dishes, and Trenchers, and lay the Cloth, and take away, and wait at the Table; he hath besides three or four, and in great Towns half a dozen of boys to do his errants, wait at the Table, and keep in the house all the week by their turns, who with the Cooks and Butlers dine and sup constantly in the Priest's house, and at his charges. He hath also at dinner and supper times the attendance of some old women (who take their turns) to oversee half a dozen young maids, who next to the Priest's house do meet to make him and his family Tortilla's or Cakes of Maiz, which the boys doting hot to the Table by half a dozen at a time. Besides these servants, if he have a Garden, he is allowed two or three Gardeners; and for his stable, at least half a dozen Indians, who morning and evening are to bring him Salt (as there they call it) or herb and grass for his Mules and Horses, these diet not in the house, but the groom of the stable, who is to come at morning, noon and Evening, and therefore are three or four to change) or at any time that the Priest will ride out; these Hay and the Gardners (when they are at work) dine and sup at the Priest's house, who sometimes in great Towns hath above a dozen to feed and provide for. There are besides belonging to the Church privileged from the weekly attendance upon the Spaniards, two or three Indians, called Sacrifices, who have care of the Vestry and Copes, and Altar Clothes, and every day make ready the Altar or Altars for Mass; also to every Company or Sodality of the Saints, or Virgin, there are two or three, whom they call Mayoroomo's, who gather about the Town, Alms for the maintaining of the Sodality; these also gather Eggs about the Town for the Priest every week, and give him an account of their gatherings, and allow him every month, or fortnight, two Crowns for a Mass to be sung to the Saint.

If there be any fishing place neer the Town, then the Priest also is allowed for to seek him fish three or four, and in some places half a dozen Indians, besides the offerings
in the Church, and many other offerings which they bring whensoever they come to speak unto the Priest, or confess with him, or for a Saint's feast to be celebrated, and besides their Tithes of everything, there is a monthly maintenance in mony allowed unto the Priest, and brought unto him by the Alcaldes, or Mayors, and Jurats, which he setteth his hand unto in a book of the Towns: but it comes out of the poor Indians purses and labour, and is either gathered about the Town, or taken out of the Tribute, which they pay unto the King, or from a common plat of ground which within the help of all is fowed and gathered in and sold for the purpose. All the Towns in America, which are civilized and under the Spanish Government, belong either to the Crown, or to some other Lords, whom they call Encomendero's, and pay a yearly tribute unto them. Those that are tenants to their Lords or Encomendero's (which commonly are such as descend from the first conquerors) pay yet unto the King some small tribute in mony, besides what they pay in other kind of commodities unto their own Encomendero, and in mony also. There is no Town so poor, where every married Indian doth not pay at least in mony four Rials a year, for tribute to the King, besides other four Rials to his Lord or Encomendero. And the Town pay only to the King, they pay at least fix, and in some places eight Rials by statute, besides what other commodities are common to the Town or Country where they live, as Maiz, (that is paid in all Towns) honey, Turkeys, Fowls, Salt, Cacao, Mantles of Cotton-wool, and the like commodities they pay who are subject to an Encomendero, but such pay only mony, not commodities to the King. The mantles of tribute are much esteemed of, for they are choice ones, and of a bigger size than others, so likewise is the tribute Cacao, Achiote, Cochinit, where it is paid; for the best is set apart to the tribute; and if the Indians bring that, which is not proper good.
good, they shall surely be lashed, and sent back for better. The heads of the several Tribes have care to gather it, and deliver it to the Alcaldes and Regidores, Maiors and curates, who carry it either to the Kings Exchequer in the City, or to the nearest Spanish Justice (if it belong to the King) or to the Lord, or Encomendero of the Town. In nothing I ever perceived the Spaniards meritorious and indulgent unto the Indians, but in this, that if an Indian be very weak, poor, and sickly, and not able to work, or three score and ten years of age, he is freed from paying any tribute. There be also some Towns privileged from this tribute; which are those which can prove themselves to have descended from Tlaxcallan, or from certain Tribes or Families of or about Mexico, who helped the first Spaniards in the conquest of that Country; for their carriage and behaviour, the Indians are very courteous and loving, and of a timorous nature, and willing to serve and to obey, and to do good, if they be drawn by love; but where they are too much tyrannized over, they are dogged, unwilling to please, or to work; and will choose rather strangling and death than life. They are very truthful, and never were known to commit any robberies of importance; so that the Spaniards dare trust to ride with them in a wilderness all night, though they have bags of gold about them. So for secrecy they are very close, and will not reveal any thing against their own natives, or a Spaniards credit and reputation, if they be in any way affected to him. But above all unto their Priest they are very respective unto him; and when they speak unto him, put on their best clothes, put on their complements and words to please him. They are very abundant in their expressions, and full of circumlocations adorned with parables and similes to express their mind and intention. I have often sat still for the space of an hour, only hearing some old women make their speeches unto me, with so many elegancies in their tongue (which in English would be non-sense, or barbarous expressions) as would make me wonder, and learn by
by their speeches more of their language, than by any other 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 their hearts, and get any thing from them. As for their Religion, they are outwardly such as the Spaniards, but inwardly hard to believe that which is above sense, nature, and the visible sight of the eye; and many of them to this day incline to worship Idols of stones and stones, and are given to much superstition, and to observe cross ways, a meeting of beasts in them, the flying of birds, their appeasing and singing neer their houses at such and such times. Many are given to witchcraft, and are deluded by the Devil to believe that their life dependeth upon the life of such and such a beast (which they take unto them as their familiar spirit) and think that when that beast dieth they must die; when he is chased, their hearts pant, when he is faint they are faint; nay it happeneth that by the devil's delusion they appear in the shape of that beast (which commonly by their choice is a Buck, or Doe, a Lion, Tigre, or Dog, or Eagle) and in that shape have been shot and wounded, as I shall shew in the Chapter following. And for this reason (as I came to understand by some of them) they yield unto the Popish Religion, especially the worshipping of Saints Images, because they look upon them as much like unto their forefathers Idols; and secondly, because they see some of them painted with Beasts; as Hieron with a Lyon, Anthony with an As, and other wild beasts, Dominick with a Dog, Elias with a Horse, Mark with a Bull, and John with an Eagle, they are more confirmed in their delusions, and think verily those Saints were of their opinion, and that those beasts were their familiar spirits in whose shape they also were transformed when they lived, and with whom they died. All India are much affected unto these Popish Saints, but especially those which are given to witchcraft, and out of the smallness of their means they will be sure to buy some of the Saints and bring them to the Church, that there they
may stand and be worshipped by them and others. The Churches are full of them, and they are placed upon ladders gilded or painted, to be carried in procession upon men's 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 Turkey and three or four bowls, with as much Cacao as will serve to make him Chocolate for all the whole October 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 Saint's day, but then the Priest hath threatened to cast his Saint's 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; 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 vain by such an image, and his ladders, without any profit either to the Priest, the Church, or the Town, nor owner being left alive to provide for that Orphan Saint.
Saint, to own it: and that in case they will not seek others who may take charge of him, and of his day, the Priest will not suffer him to stand idle in his Church, like the man whom our Saviour in the Gospel rebuked, *Quid hic flatus tota die otiofis?* for that they stood idle in the market all the day (these very expressions have I heard there from friars) and therefore that he must banish such a Saint's picture out of the Church, and must deliver him up before them into the Justices' hands to be kept by them in the Town-house, until such time as he may be bought and owned by some good Christian. The Indians when they heard these expressions, begin to fear, lest some judgment may befall their Town for suffering a Saint to be excommunicated and cast out of their Church, and therefore prefer unto the Priest some offering for his prayers unto the Saint, that he may do them no harm, and desire him to limit them a time to bring him an answer for the disposal of that Saint (thinking it will prove a disparagement and affront unto their Town, if what once hath belonged to the Church, be now out, and delivered up to the secular power) and that in the mean time, they will find out some good Christian, either of the nearest friends and kindred to him or them who first owned the Saint, or else some stranger, who may buy that Saint of the Priest (if he continue in the Church) or of the secular power (if he be cast out of the Church and delivered up unto them which they are unwilling to yield to, having been taught of judgments in such a case like to befall them) and may appease the Saints anger towards them, for having been so slighted by the Town. Alas poor Indians, what will they not be brought unto by those Fryers and Priests, who study nothing more than their own ends, and to enrich themselves from the Church and Altar! their policies (who are the wise and prudent children of this world spoken of in the Gospel) can easily overtop and murther the simplicity of the poor Indians; who rather than they will bring an affront upon their Town, by suffering any of their Saints to be cast out of their
his Church, or to be with money redeemed out of the secular powers hands, will make half to present unto him owner of that Orphan Saint, who for him shall give to the priest not only what he may be prized to be worth in a painter's shop for the workmanship, gold and colours belonging to him; but besides shall present him what before hath been observed, for the solemnizing of his feast. These feasts bring yet unto the Saints more profit then hitherto hath been spoken of; for the Indians have been taught that upon such days they ought to offer up somewhat unto the Saints; and therefore they prepare either money (some a Rial, some two, some more) or else commonly about Guatemala white wax-candles, and in other places Cacao, or fruits, which they lay before the image of the Saint, whilst the Mass is celebrating. Some Indians will bring a bundle of candles of a dozen tied together, of half a piece some, some of three or four for a Rial, and will if they be let alone light them all together and burn them out, so that the Priest at the end of the Mass will find nothing but the ends. Therefore (knowing well of the ways of policy and covetousness) he chargeth the Church officers, whom I said before were called Mayordomos to look to the offerings, and not to suffer the Indians who bring candles, to light more than one before the Saint, and to leave the other before him unlighted (having formerly taught them, that the Saints are as well pleased with their whole Candles as with their burnt candles) that he may have the more to sell and make money of. After Mass the Priest and the Mayordomos take and sweep away from the Saint whatsoever they find hath been offered unto him; so that sometimes in a great Town upon such a Saint's day the Priest may have in money twelve or twenty Rials, and fifty or a hundred candles, which may be worth unto him twenty or thirty shillings, besides some ends and pieces. Most of the Fryers about Guatemala are with these offerings as well stored with candles, as is any wax-chandlers shop in the City. And the same candles which thus they have received by offerings, they need
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need not care to sell them away to Spaniards, who come
about to buy them (though some will rather sell them to
to such though cheaper, that their money might come
in all at once) for the Indians themselves when they want
again any candles for the like feast, or for a Christening
and for a woman's Churching (at which times they also
offer candles) will buy their own again of the Priest, who
sometimes receiveth the same candles and money for the
again five or six times. And because they find that the
Indians incline very much to this kind of offerings, and
that they are so profitable unto them, the Fryers do much
press upon the Indians in their preaching this point of
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. They
mystery of the Trinity, and of the incarnation of Christ, and
our Redemption by him is too hard for them; they will
only answer what they have been taught in a Catechism of
questions and answers; but if you ask them if they be
lieve such a point of Christianity, they will never answer
affirmatively, but only thus, Perhaps it may be so. They
are taught there the doctrine of Rome, that Christ's body
is truly and really present in the Sacrament, and not
bread in substance, but only the accidents; if the wife
Indian be asked, whether he believe this, he will answer,
Perhaps it may be so. Once an old woman, who was
held to be very religious, in the Town of Mixco, came
to me about receiving the Sacrament, and whilst I was
instructing her, I asked her if she believed that Christ's
body was in the Sacrament, she answered Peradventure it
may be so. A little while after to try her and get her out
of this strain and common answer, I asked her who and
who was in the Sacrament which she received from the
Priest's 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. Dominick)
and, as it seemed, being troubled and doubtful what

to say, at last she cast her eyes upon the high Altar; but seeing she delayed the time, asked her again, who was in the Sacrament? to which the replyed, St. Dominick, who was the Patron of that Church and Town. At this I smiled, and would yet further try her simplicity with a simple question. I told her she saw St. Dominick was painted with a dog by him holding a torch in his mouth, and the Globe of the World at his feet; I asked her, whether all this were with St. Dominick in the Sacrament? To which she answered, perhaps it might be so; wherewith I began to side her and to instruct her. But my instruction, nor all the teaching and preaching of those Spanish Priests hath yet well grounded them in principles of faith; they are all and heavy to believe or apprehend of God, or of heaven, more then with sense or reason they can conceive. Yet they go and run that way they see the Spaniards run, and as they are taught by their Idolatrous Priests: Who have taught them much formality, and so they are (as our formalists formerly in England) very formal, but little spiritual in Religion. They have been taught that when they come to confession, they must offer somewhat to the left, and that by their gitts and alms, their sins shall be never forgiven; this they do so formally observe, that whenever they come to confession, but especially in Lent, one of them dareth to come with empty hands; some many, some honey, some eggs, some fowls, some, some Cacao, some one thing some another, so that the left hath a plentiful harvest in Lent for his pains in hearing their Confessions. They have been taught that also when they receive the Communion, they must surety everyone give at least a Rial to the Priest, (surely England's never taught in America to buy the Sacrament with two pence offering, and yet this custom too much practised and pressed upon the people) which they perform that I have known some poor Indians, who have for week or two forborn from coming to the Communion till they could get a Rial offering. It is to be wondered at the Priests do get from those poor wretches in great Towns.
Towns by Confession and Communion Rials in great Towns, where they deny the Sacrament to none that will receive it, (and in some Towns I have known a thousand Communicants) and force all above twelve and thirteen years of age to come to Confession in the Lent. They are very formal also in observing Maundy Thursday, Good-Friday, and then they make their Monuments and pulchers, wherein they sit their Sacrament, and watch all day and night, placing before it a Crucifix on the ground, with two basins on each side to hold the single double Rials, which every one must offer when he comes creeping upon his knees, and bare-footed to kiss Christ's hands, feet, and side. The candles which for that day and night are burned at the Sepulchre, are bought with another Contribution Rial, which is gathered from house to house from every Indian for that purpose. Their Religion is a dear and lick-penny religion for such poor Indians, and yet they are carried along it formally and perceive it not. They are taught that they must remember the souls in Purgatory, and therefore that they must cast their Alms into a Chest, which standeth for that purpose in their Churches, whereof the Priest keepeth the key, and openeth it when he wanteth money or when he pleaseth. I have often opened some of their chests, and have found in them many single Rials, for half pieces of eight, and some whole pieces of eight. And because what is lost and found in the high-way must belong to some body, if the true owner be not known, they have been taught that such monies or goods belong also to the souls departed; wherefore the Indians (sure more for fear or vanities fake that they may be well thought on by the Priest) if they find any thing lost will keep it upon the souls' sufferings, and the Spaniards themselves (who if they find a purse lost will keep it,) and will bring it either to the Priest or cast it into the Chest. A Indian of Mixco had found a Patacon or piece of eight in a high-way, and when he came to Confession, he gave it unto me telling me he durst not keep it, lest the fouls should...
would appear unto him, and demand it. So upon the second day of November which they call All-souls day, they extraordinary foolish and superstitious in offering murders, fowls, eggs and Maiz, and other commodities for the souls good, but it proves for the profit of the Priest, so after Mass wipes away to his chamber all that which the poor gulled and deluded Indians had offered to those souls, which needed neither money, food, nor any other provision, and he fills his purse, and pampers his belly with it. A Fryer that lived in Petapa boasted unto me once that upon their All-souls day, his offerings had been about a hundred Rials, two hundred Chickens and fowls, half a dozen Turkeys, eight buhels of Maiz, three hundred eggs, four fontles of Cacao, (every fontle being an hundred grains) twenty clusters of plantins, above three hundred wax candles, besides some loaves of bread, and other trifles of fruits. All which being summed up according to the price of the things there, and with consideration of the coyn of money there (half a Rial, or three oence being there the least coin) mounts to above eight hundreds of our mony, a fair and goodly stipend for a Mass, five wages for half an hours work; a politick ground that Error of Purgatory, if the dead bring to the living Priest such wealth in one day only. Christmas with the rest of those holy days is no less superstitiously observed by these Indians; for against that time they frame and set in some corner of their Church a little patched house like a stable, which they call Bethlehem, with a blazing Star over, pointing it unto the three wise men from the East; within this stable they lay in a crib, a child made of wood, painted, and gilded (who presents Christ new born unto them); by him stands Joseph on the one side, and JosiPh on the other, and an Ass' wife on the one side and an Ox on the other, made hands, the three wise men of the East kneel before the crib offering gold, Frankincense and Myrrh, the shepherds and aloue offering their Country gifts, some a Kid, some a Lamb, some Milk, some Cheese and Curds, some Fruits.
fruits, the fields are also there represented with flocks of Sheep and Goats: the Angels they hang about the fall flocks with Viols, some with Lutes, some with Harps, a good mumming and silent stage-play, to draw those simple souls to look about, and to delight their senses and fantasies the Church.

There is not an Indian that cometh to see that support Bethlehem, (and there is not any in the Town but do come to see it) who bringeth not either mony or for what else for his offering. Nay the policy of the Priests hath been such, that (to stir up the Indians with the Saints example) they have taught them to bring the Saints upon all the holy days, until twelfth day in Process on unto this Bethlehem to offer their gifts, according to the number of the Saints that stand in the Church, some days there come five, some days eight, some days ten, dividing them into such order, that by Twelfth day all may have come and offered, some mony, some one thing, some another: The owner of the Saint, he cometh before the Saint with his friends and kindred (if there be no sodality company belonging unto that Saint) and being well appr elled for that purpose, he bows himself and kneels to the Crib, and then rising takes from the Saint what he brings eth, and leaveth it there, and so departs. But if there be a sodality belonging to the Saint, then the Mayor's chief Officers of that company they come before the Saint and do homage, and offer as before hath been said. But upon Twelfth day the Alcaldes, Maiors, Jurates and other Officers of Justice, must offer after the example of the Saint and the three Wise men of the East (whom the Church in Rome teacheth to have been Kings) because they represent 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 the Bethlehem, and then they must offer a sheep amongst them. Others dance clothed like Angels and with wings, and also to draw the people more to see lights in the Church, then to worship God in Spirit and in Truth. Candlemas day is
no less superstitiously observed; for then the picture of Mary comes in procession to the altar, and offereth up other 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 as many as they bring, one only shall be restored back unto them, because they are blessed, all the rest are for the rich, 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 in the church also, whilst 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 on above over his head well dressed with flowers, and in above half an hour, from holes made for that purpose, they drop down flowers about the priest showing the gifts of the Holy Ghost to him, which example the ignorant and simple Indians are willing to imitate, offering also their fits 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 mere policy; and thus doth the Indians religion consist more in gifts, shews and formalities, then in any true substance. That as sweet meat must have four fawce; so this sweetness and pleasing delight of shews in the church hath its foursawce once a year (besides the fourness of poverty which followeth to them by giving so many gifts unto the priest) for, to shew that in their religion there is some bitterness and fourness, 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 swoone, 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 las 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 taught more for the good and profit of their Priests, than any good of their souls, not perceiving that their Religion is a Policy to enrich their teachers. But not only do Fryers and Priests live by them and eat the sweat of their brows; but also all the Spaniards, who not only with the work and service (being themselves many given to idleness) grow wealthy and rich; but with needless offices and authority are still fleecing them, and taking from them that little which they gain with much hardness and severity.

The President of Guatemala, the Judges of that Country, the Governors and High Justices of other parts of the Country, that they may advance and enrich their servants, make the poor Indians the subject of their bounty and authority. Some have offices to visit as often as they please their Towns, and to see what every Indian hath sowed of Maiz, for the maintenance of his wife and children; Others visit them to see what fowls they keep; the good and store of the Country; others have order to see whether their houses be decently kept and their belongings orderly placed according to their Families; others have power to call them out to mend and repair the highways, and others have Commission to number the Families and Inhabitants of the several Towns, to see how they increase, that their Tribute may not decrease, but be raised. And all this those officers do never perform but so, that for their pains they must have from every Indian an allowance to bear their charges, (which indeed are none at all) for as long as they lay in the Town, they may call for what fowls and provision they please without paying for it. When they come to number the Towns, they call by lift every Indian and cause his children, sons and daughters to be brought before them, to see if they be fit to be married; and if they be of growth and age and be not married, the Fathers are threatened for keeping them unmarried, and as idle live in the Town without
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, allowing that they are sooner ripe for the fruit of Wedlock, and sooner ripe in knowledge and malice, and strength for work and service, than 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 Rome's Canons, which alloweth fourteen and fifteen years, nisi malitia suppleat etatem. When I myself lived in Pinola, that Town by order of Don Juan de Guzman, (a great Gentleman of Guatemala, to whom it belonged,) was numbered, 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 near 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
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given to feafting, sporting and dancing, as they particularly shew in the chief feafts of their Towns, which are kept up that Saints day to whom their Town is dedicated. And certainly this superstitious 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 for 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 commencing, 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 shells, 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 they had practised before. They are that day well appareled with silks, fine linnen, ribbons, and feathers, according 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 some heady drink or Chicha given them. All those eight days the Town is sure to be full of drunkards; and if they be reprehended for it, they will answer, that their heart doth rejoice 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 Indies to shew unto the King somewhat of the Indians fashions; and it was reported to have pleased the King very 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 almost to the ground. Their drawers and Aiates are wrought with some works of Silk, or with birds, or bordered 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 tufts of feathers of all colours, which with glew are fastened into a little frame made for the purpose, and gilded on the outside; this frame with Ribbands they tie about their shoulders that it fall not, nor flacken with the motion of their bodies. Upon their heads they wear another less tuft 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 made with a hollow stock of a tree, being rounded, and pared within and without, very smooth and shining, some four times thicker than our viols, with two or three long clefts on the upper side and some holes at the ends which they call Tepanabaz. On this stock (which is placed upon a stool or form in the middle of the Indians) the Master of the dance beats with two sticks, covered with wool at the ends, and a pitched leather over the wool that it fall not away. With this Instrument and blowing upon it (which foundeth but dull and heavy, but somewhat loud) he giveth the dancers their several tunes, and changes, and signs of the motion of their bodies either straight or bowing, and giveth them warning what and when they are to sing. Thus they dance in compass and circle round about that instrument, one following another sometimes straight, sometimes turning about, sometimes turning half way, sometimes bending their bodies and with the feathers in their hands almost touching the 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...
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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 agile, 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 leisurely 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 hands. 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 Emperor; 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.
Canfas galanas encuerpo 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 Guitars, 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 they make variety of sounds to their nimble feet. But the dance which doth draw to it the people's wondering, is Tragedy acted by way of dance, as the death of St. Peter or the beheading of John the Baptist. In these dances there is an Emperor, or a King Herod with their Queen clothed, another clothed with a long loose Coat who represents St. Peter, or John the Baptist, who while the rest dance, walketh amongst them with a book in his hand, as if he were saying his prayers, all the rest of the Dancers are apparelled like Captains and Soldiers with Swords, Daggars or Halbards in their hands. They dance at the sound of a small drum and pipes, sometimes round, sometimes in length forward, and have and use many speeches to the Emperor or King, and amongst themselves concerning the apprehending and executing the Saint. The King and Queen sit sometimes down to hear their pleading against the Saint, and his pleading for himself, and sometimes they dance with the rest; and the end of their dance is to crucifie S. Peter downwards with his head upon a Cross, or behead John the Baptist, having in readiness a painted head in a dish, which they present unto the King and Queen, for joy whereof they all again dance merrily and to conclude, taking down him that acted Peter from the Cross. The Indians that dance this dance, most of them are superflitious for what they do judging as if it were indeed really acted and performed what only is by way of dance represented. When I lived 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 blood-guiltines. More particular passages of the Indians according to my experience of them
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I shall in the Chapter following truly relate unto my Reader.

CHAP. XX.

Shewing how and why I departed out of Guatemala to learn the Pokonchi language and to live amongst the Indians, and of some particular passages and accidents while 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 to me the lies, errors, fallacies 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, at Rack of tender Consciences, and from thence to noils then burning alive, in case I would not recant of that 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 choose all foul-having 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 [Ø]øë, as they call it, and not with [ø]øøæ, and the Virgin Mary with a higher degree worship then that of the Saints, which they call [ø]øøæ, the
the strange lies and blasphe mies which they call miracles recorded in the Legend and lives of their Saints, the infallibility of the Pope, and Council in defining for truth a point of Faith, what in it self is false and erroneous; the points especially, with many more of Rome's policies, and the lead lives of the Priests, Friars, Nuns, and those of their authority, did much trouble and perplex my conscience, which I knew would be better satisfied if I could return again to my own Country of England; where I knew many things were held contrary to the Church of Rome, but what particulars they were, I could not tell; not having been brought up in the Protestant Church, and having been sent young over to St. Omers. Wherefore I earnestly addressed my self to the Provincial, and to the President of Guatemala, for a Licence to come home, but neither of them would yield unto it, because there was a firmand order of the King and Council, that no Priest sent by His Majesty to any of the parts of the India's to preach the Gospel, should return again to Spain till ten years were expired. Hereupon I seeing myself a prisoner, and without hopes for the present of seeing England in many years, resolved to stay no more in Guatemala, but to go out to learn some Indian tongue, and to preach in some of their Towns where I knew more money might be got to help me home; when the time should come, then if I did continue to live in the Cloister of Guatemala. Yet in the mean time thought it not unfit to write to Spain to a friend of mine, an English Fryer in San Lucar, called Fryer Pablo de Lodes, to desire him to obtain for me a Licence from the Council and from the General of the Order at Rome, that I might return unto my Country. In this season there was a Fryer Francisco de Moran, the Prior of Cob in the Province of Vera Paz, who was informing the President and whole Chancery, how necessary it was that some Spaniards should be aiding and assisting him for the discovery of a way from that Country unto Juacatan, as for the suppressing of such barbarous people and Heathens as stopped his passage, and did often invade some Indian Towns.
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Towns of Christians. This Moran (being my special friend, and having been brought up in Spain in the loiter, of San Pablo de Valladolid, where my self was first bred Fryer) was very desirous of my company along with him, for the better bringing unto Christianity those Heathens and Idolaters, telling me that doubiless in this new Countay new Treasure and great Riches was to be found, whereof no small share and proportion should befall him and me for our pains and adventure. I was not hard to be persuade, being above all desirous to convert to Christianity a people I had never heard of Christ; and so purposed to make that honour which I had in the University, or to make Christ known unto that Heathenish people. The Provincial was glad to see this my courage, and so with some gifts and mony in my purse, sent me with Moran to the Vera Paz in the company of 50 Spaniards, who were appointed by the President to aid and assist us.

When we came to Coban we were well refreshed and provided for a hard and dangerous enterprise. But Coban we marched to two great Towns of Christians called Saint Peter and Saint John, where ere were added unto us a hundred Indians for our further assistance. From these Towns two days journey we could travel on Mules safely among Christians and some small villages; but after the two days we drew near unto the Heathens frontiers, where there was no more open way for Mules, but we put trust unto our feet. We went up and down mountains amongst woods for the space of two ys, being much discouraged with the Thickets and ruggedness of the way, and having no hope of finding out the Heathens. In the night we kept watch and guard for fear of enemies, and resolved yet the third day to go forward. In the mountains we found any sort 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 where ran a shallow river, where we found some Milpa's and plantations of Maiz. These were a testimony unto us, some Indians not far off, and therefore made us keep together and be in readiness, if any assault or onset should be made upon us by the Heathens. While we thus travelled on, we suddenly fell upon half a dozen poor cottages, covered with boughs and plantain leaves, and in them we found three Indian women, two men and five young children, all naked, who fain would have escaped, but they could not. We refreshed our selves in their poor cottages and gave them of our provision, which at first they refused to eat, howling, and crying, and paling, Moran had better encouraged and comforted them, with language they partly understood. We clothed them and took them along with us, hoping to make them disclose unto us some treasure or some bigger plantation. But the day they were so full of that we could get nothing out of them. Thus we went on, following some tracks which here and there we found of Indians, till it was almost evening, and then we did light upon above a dozen cottages more, and in them a matter of twenty men, women and children, from whom we took some bows and arrows, and found there store of plantains, some fish, and wild Venison, wherewith we refreshed our selves. They told us of a great Town two days journey off, which made us be very watchful that night. Here I began with some more of our company to be sick and weary, so that the next day I was not able to go any further; whereupon we resolved to set up our quarters there, and to send out for scouts of Indians and Spaniards to discover the Country, who found further more Cottages and plantations of Maiz of Chile, of Turkey beans, and Cotton-wool, but no Indians at all, for they were all fled. Our scouts returned and gave us some encouragement for the pleasantness of the Country; but withal wished us to be watchful at ear
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 the river, where the sun was exceeding hot, which had caused fevers and a flux in some of us. With much weariness and faintness I got that day to our journey's end, beginning now to repent me of what I was engaged 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 had sometimes found in that river, and of a great lake yet forward, about which did inhabit many thousand Indians, who were very warlike and skillful in their bows and arrows. The one encouraged 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 engagement 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 hammocks, which are of net-worked at two posts or trees, and hanging in the air, which with the least stirring of the body, rock one asleep 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 frightment, 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 the to fear nothing, and to lie still, for that I could do them no good, and that left was my danger then.
I apprehended, because our Soldiers had compassed about, so that on no side the Heathens could come and fly we could not without the loss of all our lives. The skirmish lasted not above an hour, and then our enemies began to fly back. We took ten of them, and in the morning found thirteen dead upon the ground, and of ours five only were wounded, whereof one dyed the next day.

In the morning our Soldiers began to mutiny and talk of returning back, fearing a worse and more violent onset that day or the night following, for some of the Indians who were taken, told them plainly that if they went not away, there would come six thousand men against them. They told us further, that they knew well that the Spaniards had all the Country about except that little portion of theirs, which they desire to enjoy quietly and peaceably, and not to meddle with us, but neither if we would see their Country, and go through it our friends, they would let us without doing us any hurt; but if we came in a warlike manner to fight and to bring them into slavery, as we had done their neighbours, they were all resolved to die fighting rather than to yield. With these words our Soldiers were divided, some with Moran were of opinion to try the Indians, and to go peaceably through their Country till they could come to some Town of Yucatan; others were of opinion to fight, others to return back again, considering their weakness against many thousands of Indians as were in the Country. But that day nothing was agreed upon, for that we could not stir by reason of the sick and wounded. So we continued there that night, and as the night before much about the same time the enemies came again upon us, but finding they were ready and watching for them, they soon fled. In the morning we resolved to return back, and Moran sent the Heathens word, that if they would let him go through their Country quietly to discover some land of Yucatan, he would after a few months come peaceably unto them with half a dozen Indians, & no more, trusting his life upon them.
em; whom he knew if they wronged, all the Spaniards of the West-Indies. They answered that they would entertain him, and any few Indians well and willingly; and all which they performed according to their agreement the next following.

Thus we returned that day back the same way that we came, and I began to find myself better, and my fear to leave me. We carried with us some of those young children which we had taken, to present them unto the President of Guatemala. And in Coban the Prior Moran thought might first do God good service if he christened those young children, saying, that they might become Saints, and at afterwards their prayers might prevail with God for the conversion of their parents and of all that Country Chriftianity. I could not but oppose this his ignorance, which seemed much like unto that of the Fryers who entered America with Cortez, and increased after the conquest daily more in number, who boasted to the Emperor, that they had some of them made above thirty thousand Indians Christians by baptizing them; which only they did as sheep are forced to the waters and driven to be washed; so were those first Indians by thousands sprinkled (or if I may use their word, baptized) for they were driven by compulsion and force to the rivers, either were they first principled in any grounds of belief and Chriftianity, neither themselves believers, nor children of believing and faithful parents. So would Moran chri-

ten these children, though I told him that they ought not to partake of that Sacrament and Ordinance of Chrift, unless they were grounded in articles of Chriftianity and believed, or were children of believing parents. But as he had been brought up in errors, whereof that Church of Rome is a wide and spitous net, so he would be ob-
inate in this point against me and the truth, sprinkling with water those children, and naming them with names of Christians. After this he sent them well appa\nle\n
A a 3

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

I remained after this for a while in Coban, and in the Towns about, until such time as the ships came to the Gulf; whither I went with Moran to buy wines, or iron, cloth and such things as the Cloister wanted for the present. At which time there being a Frigate ready to depart to Truxillo (some occasions drawing Moran thither) we took ship with him. We stayed not long above a week in that Port (which is a weak one, as the English and Hollanders taking of it can witness) but presently we thought of returning back to Guatemala by land through the Country of Comayagua commonly called Honduras. This is a woody and mountainous Country, very bad and inconvenient for Travellers, and besides very poor; the commodities are hides, Canna fistula, and Zarzaparilla, and such want of bread, that about Truxillo they make use of what they call Caffave, which is a dry root, that being eaten dry doth choke, and therefore is soaked in broth, water, wine or Chocolatte, that so it may go down. Within the Country, and especially about the City of Comayagua (which is a Bishopps seat, though a small place of some five hundred inhabitants at the most) there is more store of Maiz by reason of some Indians, which are gathered to Towns, few and small. I found this Country one of the poorest in all America. The chief place in for health and good living is the valley which is called Gracias a Dios, there are some rich farms of Cattle and Wheat; but because it lieth as near to the Country of Guatemala as to Comayagua, and on this side the ways are better, then on that, therefore more of that Wheat is transported to Guatemala and to the Towns about it, then to Comayagua or Truxillo. From Truxillo to Guatemala there are between fourscore and a hundred leagues, which we travelled by land, not wanting in a barren Country neither guide nor provision, for the poor Indians thought neither their personal attendance, nor any thing that they enjoyed, good for us.
Thus we came again to Guatemala; and were by the President highly rewarded, and by the City called true Apostles, because we ventured our lives for the discovery of Heathens, and opened a way for their conversion, and found out the chief place of the seven, witness'd, and sent before us those children to the City, who witnessed with being in the loiter our pains and in endeavours. Moran was so puffed with the President's favour, and the popular applause, that he resolved in Guatemala to venture again his life, and according to that message which he had sent before to the Heathen Indians, to enter amongst them in a peaceable way with half a dozen Indians. He would fain have had me with him; but I considered the hardness of the journey, which I thought I should not be able to perform on foot; and also I feared that the Barbarians might mutiny against us for those children which we had brought; and lastly I liked not the Country, which seemed poor and not for my purpose, to get means sufficient to bring me home to England, which was the chiefest thought and desire of my heart for the satisfaction of my conscience, which I found still unquiet. Wherefore I resolved to forswear the company of my friend Moran, and to desist from new discoveries of Heathens, and such difficult undertakings, which might endanger my health and life, and at last bring no profit, but only a little vain glory, fame and credit in that Country. I thought I might better improve my time, if I learned some Indian tongue nearer to Guatemala, where I considered the riches of the Towns, the readiness of the Indians, and their willingness to further their Priest's wants; and lastly their ignorance in some points of Religion, which I thought I might help and clear with some found doctrine, and with preaching Christ crucified unto them, and bringing them unto that rock of eternal bliss and salvation. I trusted in my friends so much, that I knew it would not be hard for me to take my choice of any place about Guatemala, from whence I might facilitate my return to England, and write to Spain, and have every year an answer easier.
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easier than any where else. I opened my mind unto Provincial (who was then at Guatemala) and he gently and willingly condescended to my request, counselled me to learn the Poconchi language, (where I had already got some grounds in the Vera Paz) which I most used about Guatemala, and clothe Vera Paz, and in the Country San Salvador.
promised to send me to the Town of Petapa, to learn there the language, with a special friend of his name Fryer Peter Molina, who was very old, and wanted help and company of some younger person to ease him in the charge that lay upon him; of so great a Town and many Travellers that pass'd that way. The Provincial, as if he had known my mind, pitched upon my very hearts desire; and thus two weeks before Midsummer I departed from Guatemala to Petapa, which is six leagues from thence, and there settled my self to learn that Indian tongue. The Fryers of those parts that are any way useful in the Indian languages, have composed Grammars and Dictionaries for the better furthering of others who may supply their places after their decease; but whilst they live are unwilling to teach the languages unto others, but their scholars should after a good and well grounded knowledge of the tongues, supplant their own Masters, and a means of taking from them that great profit which they have by living as Curates in the Indian Towns. Yet the old Molina considering himself in years, and for his good friends sake the Provincial, was not unwilling to accede of my company, and to impart unto me what knowledge he had got by many years practice of the Poconchi tongue. He gave me therefore a short abstract of all the rudiments belonging unto it, which did consist chiefly declining Nouns, and Conjugating Verbs, (which I early learned in the first fortnight that I had been with him) and then a Dictionary of Indian words, which was all the rest of my study to get without book, until I was able of my self to preach unto the Indians which with much easiness I obtained by discoursing ano
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 emboldened, and feared not to shew myself 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, affuring him that I was now fit to take a charge of Indians upon me, and to preach alone, further desiring him that he would bellow 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 for 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 Superiors 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 that they get for themselves, and so receive not from their Cloisters any clothing, or help for their provision, neither give they any account to their Superiours, but keep cloath and maintain themselves, with what offerings and other duties fall unto them from the Indians; which is the cause that the Fryers of Peru are the richest in all the India's, and live not like Fryers, but rather like Lords, and Game and Dice publickly without controul. But the Fryers of Guatemala, Guaxaca and Mexico, though they have enough and more then is well futable to their vow and profession of poverty, yet they enjoy not the liberty of the Peruan Fryers in their Indian Benefices; for what is over and above their expences, they give to their Superiours, and from them they receive every month a jall of wine, of an Arrobe and a half, and every year a new habit with other clothing. Yet with what I have said must not excuse the Fryers of Guatemala from liberty, and the enjoyment of wealth and riches; for they also game and sport, and spend, and fill their bags, and where in their accounts and reckonings to the Cloisters, they might well give up in a year five hundred Crown besides their own expences, they give up peradventure three hundred, and usurp the rest for themselves and their vain and idle uses; and trade and traffic under hand with Merchants against their vow of poverty.

With this subordination therefore (which I have shewed unto the Prior and Cloister of Guatemala, was I sent to preach unto the Indians of Mixco and Pinola, from whence for my sake was removed an old Fryer of a most fourscore years of age, and called to his Cloister the rest, who was not able to perform the charge which lay upon him of two Towns, three leagues distant one from another. The settled means for maintenance which I enjoyed in these Towns, and the common offerings and duties which I received from the Indians was this. I
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Mixco I was allowed every moneth twenty Crowns, and in Pinola fifteen, which was punctually payed by the Al-
taldes and Regidores, Maiors and Jurates, before the end
of the month; for which payment, the Town fow'd a
common piece of Land with Wheat or Maiz, and kept
their book of accounts, wherein they set down what
rops they yearly received; what monies they took in for
the sale of their Corn, and in the same book I was to write
town what every month I received from them; which
book at the years end they were to present to be examined
by some officer appointed thereunto by the Court of Gna-
emala. Besides this monthly allowance, I had from the
Sodalities of the souls in Purgatory every week in each
Town two Crowns for a Mass; every month two
Crowns from Pinola upon the first Sunday of the month
from the Sodality of the Rosary; and in Mixco likewise
every month from three Sodalities of the Rosary of the
Virgin Mary, which were there belonging unto the Ini-
dians, the Spaniards, and the Black-moors, two Crowns a
piece. Further from two more Sodalities belonging to
the Vera Cruz, or the Cross of Christ, every month two
Crowns a piece. And in Mixco from a Sodality of the
Spaniards belonging to St. Nicolas de Tolentino, two
Crowns every month; and from a Sodality of St. Blas in
Pinola every month two more Crowns; and finally in
Mixco from a Sodality entituled of St. Jacinbo every
month yet two Crowns; besides some offerings of either
mony, fowls, or candles upon those days whereon these
Masses were sung; all which amounted to three score
and nine Crowns a moneth, which was freely setted
nd paid before the end of the month. Besides from
what I have formerly said of the Saints statues which do
belong unto the Churches, and do there constantly bring
both mony, fowls, candles, and other offerings upon their
lay, unto the Priest, the yearly revenues which I had in
those two Towns will appear not to have been small;
or in Mixco there were in my time eighteen Saints I-
ages, and twenty in Pinola; which brought unto me
upon
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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 four score 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 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 four score 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 four score 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
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other offerings of Eggs, Hony, Cacao, Fowls and Fruits. Every Christening brought two Rials, every Marriage two Crowns, every one's 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 enrich 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 inferior 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 Chells which flood 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 Mals stipends did casually come in, the sum of at least two thousand Crowns of Spanjih 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, wearing out my brains with points of false grounded Divinity for to get only the applause of the Scholars of the University, and how 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 to be that I made not my mony my best friend to assist me by Sea and Land. My first in- deavour was to certify my self from the Books of Receipts and Accounts in the Cloister of Guatemala, what reck- onings 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 Cloister by giving more then any before me had given. I found that four hundred Crowns had been the most that my Predecessor had given yearly in his accounts; and that before him little more was usually given from those two Towns; Whereupon I took occasion once in discourse with the Prior of Guatemala to ask what he would willingly expect from me yearly whilst I lived in those two Towns; to which he replied, that if I upheld for my pay the Cloisters usual and yearly Revenues, giving what my Predecessor had given, he would thank me, and expect no more from me, and that the rest that fell to me in those Towns, I might spend it in Books, Pictures, Chocolates, Mules, and Servants; to which I made reply, that I could live in that Benefice creditably enough, and give from it more to the Cloister then ever any other before me had given, and that I would forfeit my continuance there if I gave not to the Cloister every year four hundred and fifty Crowns. The Prior thanked me heartily for it, and told me I should not want for wine, (within me to send for it every month) nor for clothing, which would every year once befall upon me. This I thought would save a great part of my charges, and that I was well provided for as long as I lived in the Indians. And here I desire that England may take notice how a Fryer hath professed to be a Mendicant, being beneficed in America, may live with four hundred pounds a year clear, and some with much more, with most of his clothing given him besides, and the most charge of his wine supplied with the abundance of Fowls, which cost him nothing, as with such plenty of Beef, as yields him thirteen pence for three pence? Surely well may he game, buy good Mules, furnish his chamber with Hanging and rich Pictures, and Cabineis, yea and fill them with Spanish Pistols, and pieces of eight, and after all trade in the Court of Madrid for a Mitre and fat Bishoprick, which commonly is the end of those proud, worldly, and lazy Lubbards.
After I was once settled 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 daily, 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 solicit by means of one Captain Jodoro de Zepeda, a Sevill Merchant and Master of one of the ships, which came that first year that I was settled in Mixco with Merchandize for Guatemala. By this Captain (who passed often through the Valley) I wrote 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 let the Lord always before me, and to choose him for my only comfort, and to relieve 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 household 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.
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Mixco and Pinola. Where I had more occasion to grow wealthy and mony, than ever any that lived there before me, for the first year of my abiding there it pleased God to send one of the Plagues of Egypt to that Country, which was of Locusus, which I had never seen till then. The Plague were after the manner of our Grasshoppers, but somewhat bigger, which did flie about in number so thick and infinite that they did truly cover the face of the Sun and hinder the shinning forth of the beams of that bright plane. Where they lighted either upon trees or standing Corn, there nothing was expected but ruine, destruction and barrenness; for the corn they devoured, the leaves and fruits of trees they eat and consumed, and hung so thick upon the branches, that with their weight they tore them from the body. The high ways were so covered with them that they startled the travelling Mules with their fluttering about their head and feet; my eyes were often struck with their wings as I rid along, and much ado I had to see my way, what with a Montero wherewith I was fain to cover my face, what with the flight of them which were still before my eyes.

The Farmers towards the South Sea Coast, cried out for that their Indigo which was then in grafs, was like to be eaten up; from the Ingenio's of Sugar, the like moan was made, that the young and tender Sugar Canes would be devoured; but above all, grievous was the cry of the husbandmen of the Valley where I lived, who feared that their Corn would in one night be swallowed up by this devouring Legion. The care of the Magistrate was the Towns of Indians should all go out into the fields with Trumpets, and what other instruments they had to make a noise, and so to affright them from those places, which were most considerable and profitable to the Common-wealth; and strange it was to see how the loud noise of the Indians and sounding of the Trumpets, defended some fields from the fear and danger of them. Where they lighted in the Mountains and High-ways, there they left behind them their young ones, which
were found creeping upon the ground ready to threaten with a second years plague if not prevented; wherefore all the Towns were called with Spades, Mattocks, and hovels to dig long Trenches and therein to bury all the young ones.

Thus with much trouble to the poor Indians, and their great pains (yet after much hurt and los in many places) was that flying Pestilence chased away out of the Country to the South Sea, where it was thought to be consumed by the Ocean, and to have found a grave in the waters, whilst the young ones found it in the Land. Yet they were not all so buried, but that shortly some appeared, which not being so many in number as before, were with the former diligence soon overcome. But whilst all this fear was, these outcries were made by the Country and this diligence performed by the Indians, the Priests got well by it; for everywhere Propositions were made, and Masses sung for the averting of that Plague. In Mixco most of the Idols were carried to the field, especially the pictures of our Lady, and that 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 think are able to defend them from Agues, Plague, Pestilence, Contagion, or any other great and imminent anger. There was scarce any Spanish Husbandman who on this occasion came not from the Valley to the Town of Mixco with his offering to this Saint, and who made of a vow to have a Mass sung unto Saint Nicholas; they all brought breads to be blessed, and carried them back to their Farms, some calling them unto their Corn, some burying them in their hedges and fences, strongly ruffling in Saint Nicholas, that his bread would have power to keep the Locust out of their fields; and so at the last those simple, ignorant and blinded souls, when they saw the Locusts departed and their Corn safe, cried out to our Lady some, others to Saint Nicholas, Milagro, a Miracle, judging the Saint worthy of praise more than God.

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And performing to him their vows of Masses, which were the result of their fear and trouble; they had vowed, by which erroneous and idolatrous devotion of theirs I got that year many more Crowns than what before I have numbed from the Sodalities. The next year following, all that Country was generally infected with a kind of contagious sickness almost as infectious as the Plague, which they call Tabidillo, and was a Fever in the very inward parts and bowels, which scarce continued to the seventh day, but commonly took them away from the world to a grave in the third or fifth day. The filthy smell and stench which came from them, which lay sick of this disease, was enough to infect the rest of the house, and all that came to see them. It rotted their very mouths and tongues, and made them as black as a coal before they died. Very few Spaniards were infected with this Contagion; but the Indians generally were taken with it. It was reported to have beguiled about Mexico, and to have spread from Town to Town till it came to Guatemala, and went on forwards; and likewise did the Locusts the year before, marching as they were from Mexico over all the Country. I visited many that died of this infection, using no other Antidote against it, save only a handkerchief dipped in Vinegar to fend unto, and I thank God I escaped where many died. Mixco I buried ninety young and old, and in Pinola above an hundred; and for all these that were eight years old or upwards, I received two Crowns for a Mass for the souls delivery out of Purgatory. See good Reader, whether the conceit of Purgatory have not been a main policy of Rome to enrich the Priests and Clergy, with Masses stipends from such as die, making them believe that nothing else can help their souls if once plunged into that conceited fire; where thou mayst see that one contagious sickness in two small Towns of Indians brought unto me in less than half a year near a hundred pounds for Masses for almost two hundred that died. Nay such is the greedy covetousness of those Priests, that they will receive three or four Masses stipends for one day, making the people believe...
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I have 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 myself, as did other Priests my neighbours. But think not that because so many died, therefore the two Towns growing of my offerings for the future were lessened. The Encomendero's or Lords of the two Towns took care 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 numbered, 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 purses; 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 couples. 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 than any might be in the Church of England, where I knew nothing was to be got with singing, or hustling over a Mass; But yet though for the present my profit was great, my eyes were open to see the errors 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 lower 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 threatened a doleful judgment to the Country. In the valley of Mixco two riding together were stricken dead from their Mules, the Chapel of our Lady of Carmel in the same valley was burn;
to the ground, and likewise two houses at the River Vacm. In Petapa another flash of lightning or thunderbolt fell into the Church upon the high Altar, cracking the walls in many places, running from Altar to Altar, defacing all the gold, and leaving a print and stamp where it had gone without any more hurt. In the Cloister of the Franciscans in Guatemala, a Fryer sleeping upon his bed after dinner, was strucken dead; his body being left all black as if it had been burnt with fire, and yet no figure of any wound about him. Many accidents happened that year which was 1632, all about the Country. But the self was by the safe protection of the Almighty wonderfully saved; for being on a Saturday at night in Mixco trembling and fearing, and yet trusting in my God, and praying unto him in my chamber, one flash of lightning or thunderbolt fell close to the Church wall to which my chamber joined, and killed two Calves which were tied to a post in a yard, to be slaughtered the next morning. The lightning was so near and terrible that it seemed to have fired all my house, and struck me down unto the ground, where I lay as dead for a great while; when I came again to my self, I heard many Indians about my house, who were come to see if either it or the Church were set on fire. This stormy season brought me also much profit, (for as formerly) the Spaniards of the valley and the Indians betook themselves to their Idols, Saints carrying them about in Procession, which was now done without money, which they call their alms unto their Saints, that they may the better be heard and intreated by them.

The Summer following there was more then ordinary earthquakes, which were so great that year in the Kingdom of Peru, that a whole City called Truxillo was swallowed up by the earth which opened it self, and almost all the people were lost, whilst they were at Church worshipping and praying unto their Saints. The hurt they did about Guatemala was not so much as in other places, only some towmd-walls were shaken down, and some
some Churches cracked, which made the people fear and betake themselves again to their Saints, and empty their purses before them for Masses and processions, lest the danger should prove as great, as was that of the great earthquake which happened before my coming into that Country. These earthquakes when they begin are more often then long, for they last but for a while, stirring the earth with three motions, first on the one side, then on the other, and with the third motion they seem to set it right again. 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 some were so violent, that they made the steeple bend so much that they made the bells sound. I was so used into them that many times in my bed I would not stir for them. Yet this year they brought me to such a fear, that 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 sudden was the earthquake, that it made me run from my table to a window, fearing that before I could get down the stairs, the whole house might fall upon my head, the window was in a thick wall vaulted upwards like an arch (which the 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 sudden 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 myself 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 near unto the ground, but somewhat high, wide, open, having no glass casements but wooden shutters, (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 the midst of these my troubled and perplexed thoughts a third motion came as violent as the former, wherewith I had now set one foot in the Window to leap down, had not the same Lord (to whom David said in the 46 Psal.)

Therefore will we not fear, though the earth be moved by his wonderful providence spoken both to me and to the moving earth, saying as in the 10 v. Be still and know that I am God; for certainly had it gone on to a fourth motion, I had by calling down myself broke either my neck, or a leg, or some other joint. Thus was I twice saved by my good God in Mixco, and in Pinoa I was once no less in danger in losing a leg by means of a smaller instrument then is a flea.

This Town of Pinoa in the Indian language is called Pancaz; Pan signifieth in, or amongst, Cae, signifieth there things; for it signifieth the fire, or a fruit otherwise called guixa; or thirdly, a small vermine, commonly called by the Spaniards, Migua; which is common over all the India's, but more in some places than in others. Where there are many Hogs, there is usually much of this sort of vermine. The Spaniards report that many of the Soldiers of Sir Francis Drake died of them, when they landed about Nombre de Dios, and marched up the high Mountains of St. Pablo towards Panama, who feeling their feet to itch, and not knowing the cause thereof, scratched them so much, till they seared, and at last, (if this report be true) cost them their lives. Some lay, they breed in all places, high and low, upon Tables, Beds, and upon the ground; but experience showeth the contrary, that they only breed upon the ground, for where the houses are flattish and not often swept, there commonly they are most felt, and in that they usually get into the Feets 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 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 than the.
the point of a pin, and with a pin may easily be taken out whole; but if part of them be left, the smallest part will do as much harm as the whole, and will get into the flesh. When once they are got in, they breed a little bag in the flesh, and in it a great many Nits, which increase bigger and bigger to the bigness of a great Pea; then they begin again to make the foot itch, which if it be scratched,alleth to festering, and so indangereth the whole foot. Some hold it best to take them out when they cause the first itching and are getting in; but this is hard to do, because they can hardly then be perceived, and they are apt to be broken. Therefore others commonly let them alone, until they be got into the flesh, and have bred a bag with nits, which like a blister sheweth itself through the skin, and then with the point of a pin, they dig round about the bag, till they can with the pins point take it out whole, if it 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 bag lay, and with that the hole is healed up again in a day or two. The way to avoid this vermin's entering into the foot, is to lay both shoes and stockings, or whatsoever other clothing upon some stool or chair high from the ground, and not to go bare-foot; which yet is wonderful in 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 who wear both shoes and stockings, they would be as much troubled with them as these are. Panaca and Pina, 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 too long in my foot, and continued scratching it, until 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
friends, and from me may be related unto future Generations, before I conclude this Chapter, I shall further shew both my dangers and deliverances. Though true it is, that most of the Indians are but formally Christians, and outwardly appear such, but secretly are given to Witchcraft and idolatry, yet as they were under my charge thought by preaching Christ unto them, and by cherishing them, and defending them from the cruelty of the Spaniards, I might better work upon them to bring them to a more knowledge of some truths, at least concerning God and Christ. Therefore as I found them truly loving, kind and bountiful unto me, so I endeavoured in all occasions to shew them love by commiserating their sufferings, and taking their part against any Spaniards that wronged them, and keeping constantly in my Chamber such drugs (as hellebore, Waters, Anniseed and Wine and the like) which I knew might most please them, when they came to see me, and most comfort them, when they were sick or grieved. That my love and pity towards them had almost in Pinola come my life; For an Indian of that Town serving a Spaniard named Francisco de Nantegro (who lived a mile and a half from thence) was once so pittifully beaten and wounded by his Master, that he told him he would complain to me that he payed him not his wages, that he was brought home to the Town, and had I not out of my charity called for a Chirurgion from Petapa to cure him, he had certainly dyed. I could not but complain for the poor Indian unto the President of Guatemala, who respe-

fing my complaint, sent for my Spaniard to the City, imprisoned him, and kept him close until the Indian was recovered, and so with a Fine sent him back again. In Sermon I pressed this home unto the neighbouring Spaniards, warning them of the wrongs and abuses which they offer unto the poor Indians, which I told them I 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 by all means of love encouraged to come to Christ; withal
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 counsel'd to look to my self, which yet I flighted, until one day the boys and Indians that serv'd in my house came running to my chamber door, wherein 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 affit 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-
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witchcraft, and by the powers of the Devil did do strange things. Amongst the rest there was one old woman named Martha de Carrillo, who had been by some of the Town formerly accused for bewitching many; but the Spanish Justices quitted her, finding no sure evidence against her; with this she grew worse and worse, and did much harm. When I was there, two or three died, withering away, declaring at their death that this Carrillo had killed them, and that they saw her often about their beds, threatening them with a frowning and angry look. The Indians for fear of her durst not complain against her, nor meddle with her; whereupon I sent word unto Don Juan de Guzman the Lord of that Town, that if he took not order with her, she would destroy his Town. He hearing of it got me a Commission from the Bishop and another officer of the Inquisition to make diligent and private inquiries after her life and actions; which I did, and found among the Indians many and grievous complaints against her, more of the Town affirming that certainly she was a notorious witch, and that before her accusation she was wont whersoever she went about the Town to go with a Dog following her, which when she came to the Church, would stay at the door till she came out again, and then would return home with her, which Dog they imagined was her beloved Devil and familiar Spirit, for that they had often set dogs at her and they would not meddle with her but rather run away from her. This Dog never appeared more with her, since she was formerly accused before the Justice, which was thought to be her policy, that she might be no more suspected thereby. This old woman was a widow, and of the poorest of the Town in outward shew, and yet she always had store of money, which none could tell which way she might come by it. Whilst I was thus taking privy information against her (it being the time of Lent, when all the Town came to Confession) she among the rest came to the Church to confess her sins, and brought me the best present and offering of all the Town, for whereas a Rial is common, she brought me four, and besides
Turky, Eggs, Filb, and a little bottle of hony. She thought thereby to get with me a better opinion than I had of her from the whole Town; I accepted of her great offering, and heard her Confession, which was of nothing but trifles, which could scarce be judged sinful actions. I examined her very close of what was the common judgment of all the Indians, and especially of those who dying had declared to my felt at their death that she had bewitched them, and before their sickness had threatened them, and in their sickness appeared threatening them with their death about their beds, none but they themselves seeing her. To which she replied weeping, that she was wronged. I asked her, how she being a poor widow without any sons to help her, without any means of livelihood had found hony as to give me more than the richest of the Town, how the came by that Filb, Turkey, and hony, having none of this of her own about her house to which she replied, that God loved her and gave her all these things, and that with her mony she had bought the rest. I asked her of whom? She answered that out of the Town she had them persuaded her much to repentance, and to forfack the Devil and all fellowship with him; but her words and answers were of a Saintly and holy woman; and she earnestly desired me to give her the Communion with the rest that were to receive the next day. Which I told her I durst not do, using Christ's words, Give not the childrens bread into dogs, nor cast your pearls unto swine; and that it would be a great scandal to give the Communion unto her, who was suspected generally, and had been accused for a Witch. This she took very ill, telling me that she had many years received the Communion, and now in her old age it grieved her to be deprived of it; her tears were many, yet I could not be moved with them, but resolutely denied her the Communion, and so dismissed her. At noon when I had done my work in the Church, I had my servants go together up the offerings, and gave order to have the fish dressed for my dinner which she had brought; but to sooner was it carried into the Kitchen, when the Cook looking
looking on it found it full of Maggots, and flinking, that I was forced to hurl it away. With that I began to fulpeck my old Witch, and went to look on her home, and powring it out into a dish, I found it full of Worms. Her eggs I could not know from others, there being near a hundred offered that day; but after I used them, we found some rotten, some with dead chickens within; the next morning the Turkey was found dead; as for her four Rials, I could not perceive whether she had bewitched them out of my pocket, for that I had put them with many other, which that day had been given me, yet as fast as I could I called to memory who and what had been given me, and in my judgment and reckoning I verily thought that I missed four Rials. At night when my servants the Indians were gone to bed, I sat up late in my chamber, betaking my self to my books and study, for I was that next morning to make an exhortation to those that received the Communion. After I had studyed a while, being between ten and eleven of the clock, on a sudden the chief door in the hall (where in a lower room was my chamber, and the servants, and three other doors) being open, and I heard one come in, and for a while a walk about, then was another door opened which went into a little room, where my fiddles were laid; with this I thought it might be the Black-moor Miguel Dalva, who would often come late to my house to lodge there, especially since my fear of Montenegro, and I conjectured that he was laying up his fiddle, I called unto him by his name two or three times from within my chamber, but no answer was made; but suddenly another door that went out to a Garden flew also open, wherewith I began within to fear, my joynts trembled, my hair stood up, I would have called out to the servants, and my voice was as it were stopt with the sudden affrightment, I began to think of the Witch, and put my trust in God against her, and encouraged my self and voice, calling out to the servants, and knocking with a Cine at my door within that they might hear me, for I durst not open it and go out. With th
he noise which I made the servants awaked and came out of my chamber door; then I opened it, and asked them if they had not heard some body, in the hall, and all the doors opened. They said they were asleep, and heard nothing, only one boy said he heard all, and related unto the same that I had heard. I took my candle then in my hand and went out into the hall with them to few the doors, and I found them all shut, as the servants say they had left them. Then I perceived that the Witch would have affrighted me, but had no power to do me any harm; I made two of the servants lie in my chamber and went to bed. In the morning early I sent for my fiscal the Cleric of the Church, and told him what had happened that night; he smiled upon me, and told me it was the widow Carillo, who had often played such tricks in the Town with those that had offended her, and therefore had she before come unto me from her desiring me to give her the Communion, lest she should do me some hurt, which I denied unto him, as I had done to herself. The Clerk bid me be of good cheer, for he knew she had no power over me to do me any hurt. After the Communion that day some of the chief Indians came unto me, and told me that old Carillo had boasted that she would play some trick or other, because I would not give her the Communion. But I to rid the Town of such a limbe of Satan, sent her to Guatemala, with all the evidences and witnefses which I had found against her unto the prefent and Bishop, who commanded her to be put in prison, where she died within two moneths.

Many more Indians there were in that Town, who were said in my time to do very strange things. One called John Gonzalez was reported to change himself into the shape of a Lyon, and in that shape was one day shot in the note by a poor harmless Spaniard who chiefly got his living by going about the Woods and Mountains, and hunting at wild Deer and other beasts to make mony of them. He espied one day a Lyon, and having no other aime at him but his snout behind a tree, he shot at him; the Lyon ran away;
the same day this Gonzalez was taken sick, I was sent to hear his Confession, I saw his face and nose all bruised, and asked him how it came, he told me then that he had fallen from a tree and almost killed himself; yet afterwards he accused the poor Spaniard for shooting at him; the business was examined by a Spanish Justice, my evidence was taken for what Gonzalez told me of his fall from a tree, the Spaniard was put to his oath, who swore that he shot at a Lyon in a thick Wood, where a Indian could scarce be thought to have any business, the tree was found out in the Wood, whereat the shot had been made and was still marked with the shot and bullet; which Gonzalez confessed was to be the place, and was examined how he neither fell nor was seen by the Spaniard, when he came to seek for the Lyon, thinking he had killed him; to which he answered that he ran away lest the Spaniard should kill him indeed. But his answers seeming frivolous, the Spaniard's integrity being known, and the great suspicion that was in the Town of Gonzalez, his dealing with the Devil, cleared the Spaniard from what was laid against him.

But this was nothing to what after happened to one John Gomez, the chiefest Indian of that Town of near fourscore years of age, the Head and Ruler of the principal Tribe among the Indians, whose advice and counsel was taken and preferred before all the rest, who seemed to be a very godly Indian, and very seldom missed morning and evening prayers in the Church, and had bestowed great riches there. This Indian very suddenly was taken sick (I being then in my other Town of Mixco, the Mostordomor, or stewards of the Sodality of the Virgin fearing that he might die without Confession and they being chief for their negligence, at midnight called me up at Mixco, desiring me to go presently and help John Gomez to die, whom also they laid desired much to see me, and to receive some comfort from me. I judging it a work of charity, although the time of the night were unseasonable and the great rain at the present might have stopped my charity.
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charity, yet I would not be hindered 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 extreamunction, which he Indians (as they have been ignorantly taught) will not omit to receive before they die. As I anointed him in 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 sick-ness 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 law the grave was preparing, met with two or three Spaniards who lived near 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 advis and coun-

el. 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 ene-
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mies to the poor Indians judged still uncharitably of them, but that I who know very well their consciences, could judge better of them than they. One then replied, that he seemed a little knew the truth of John Gomez his death by the Confession which he had made unto me, and that he seemed to be ignorant of the slirr which was in the Town concerning his death. This seemed so strange unto me, that I desired them to inform me of the truth. Then the told me that the report went, that John Gomez the chief wizard of all the wizards, and witches in the Town; and that commonly he was wont to be changed into the shape of a Lyon, and so to walk about the mountains. That he was ever a deadly enemy to one Sebastian Lopez an ancient Indian, and head of another Tribe; and that both of them two days before had met in the mountain, Gomez in the shape of a Lyon, and Lopez in the shape of a Tigre, and that they fought most cruelly, till Gomez (who was the older and weaker) was tired, much bit and bruised; and died of it. And further that I might be affred of this truth, they told me that Lopez was in prison for it, and the two Tribes striving about it; and that the Tribe and kindred of Gomez demanded from Lopez and his Tribe and kindred satisfaction, and a great sum of money or else did threaten to make the case known unto the Spanish power and authority, which yet they were unwilling to do if they could agree and smother it up among themselves, that they might not bring an aspoilion upon their own Town. This seemed very strange unto me, and I could not resolve what to believe, and thought I would never more believe an Indian, if I found John Gomez to have so much dissembled and deceived me. I took my leave of the Spanish and went my self to the Prison where I found Lopez with fetters. I called one of the officers of the Town, who was Alguazil Maior, and my great friend, unto my house, and privately examined him why Lopez was kept so close prisoner; he was loth to tell me fearing the rest of the Indians, and hoping the business would be taken up, and agreed by the two Tribes, and
not noised about the Countrey, which at the very instant he two Alcaldes and Regidores, Maiors and Jurats, with the chief of both Tribes were sitting about in the Town-houfe all that morning. But I seeing the Officer so morose, was more desirous to know something, and press'd more upon him for the truth, giving him an inquiring 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-houfe. 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 usefulness unto me as the Spaniards had done, 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, priests, 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 endeavours against Satan's subtlety, and to shew them more then I had done, 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 Indians, 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 my self, whether I should allow him a Christian burial, which had lived and died so wickedly, as I had been informed; Yet I thought I was not bound to believe one Indian against him, nor the Spaniards, whom I supposed spoke but by hearst. Whilest I was thus musing, there came unto me at least twenty of the chiefest of the Town, with the two Maiors, Jurates, and all the Officers of Justice, who desired me to forbear that day the burying of John Gomez for that they had resolved to call a Crown Officer to view his Corps and examine his death, lest they all should be troubled for him, and he be again unburied. I made as I knew nothing, but inquired of them the reason; then they related all unto me, and told me how there were witnesses in the Town who saw a Lyon and a Tiger fighting, and presently loft the sight of the beasts, and saw John Gomez and Sebastian Lopez, much about the same place parting one from another; and that immediately John Gomez came home bruised to his bed, from whence he never rose more, and that he declared upon his death-bed to some of his friends that Sebastian Lopez had killed him; whereupon they had him in state custody. Further they told me that though they had never known so much wickedness of the two chief heads of their Town whom they had much respected and followed, yet now upon this occasion, from the one Tribe and the other they were certainly informed that both of them did constantly deal with the Devil, which would be a great aspersion upon their Town, but for their parts abjured all such wicked ways, and prayed me not to conceive the worse of all for a few whom they were resolv'd to persecute, and suffer not to live amongst them. I told them I much liked their good zeal, and encouraged them as good Christians to indevour the rooting out of Satan from their Town, and they did very well in giving notice to Guatemala, to the Spanish power, of this accident, and that it they had concealed it, they might all have been punished as guilty of Gomez's 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 carried 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 dissimblers then was this Gomez, and those of the chieftest 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 right, 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 sobriety...
fobernefs the good Christians thought better of what they had agreed upon, flighted what before in drinking the
heard, and yet it was not kept by them so close, but that it came to the ears of a Spaniard in the Valley; who finding himself touched in conscience, came to Mixco to me, and told me what he had heard, that some Indians of that tow, followed an Idol, and boasted that he had preached unto them against my Doctrine, and for the ways of the former Heathens. I thanked God for that he was pleased to under
mine the secret works of Satan daily, and directed the Spaniard to tell me by whom he came to know of this. He told me the Indians name from whom he had it, and that he was afraid to discover the Indians and to tell me of it. I sent for the Indian before the Spaniard, who confessed unto me that he had heard of such a thing; but knew that if he did discover the Indians, they with the power of the Devil would do him much harm; I told him, if he were a true Christian, he ought to fight against the Devil, and not to fear him, who could do him no harm if God were with him, and he closed by Faith with Christ, and that the discovery of that Idol might be a means for the conver
ting of the Idolaters, when they shall see the small power 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, that 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 Moun
tain. 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 than be discovered. I answered him that I would carry with me such
such a guard as should be able to defend me against them, and my faith in the true living God, would secure me against that false God. I resolved therefore with the Spaniard to go to search out the cave the next day, and to carry with me three or four Spaniards and my Blackmore Miguel Dalva, and that Indian. I told him I would not suffer him to go home to his house that day, for fear he would discover in the Town my design and purpose, and so we might be prevented by the Idolaters, who certainly might take away their Idol. The Indian still refused, till I threatened him to send for the Officers of Justice, and to secure his person; with this he yielded, and that he might have no discourse with any body in the Town, nor with the Servants of my house, I desired the Spaniard to take him home to his house, and to keep him there close that day and night, promising to be with him the next morning. I charged the Spaniard also with secrecy, and so dismissed him with the Indian. That day I rode to Pinola for 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 to be in readiness the next morning to go a little way with me for the service of God, and to meet me at such neighbours' house, and that if they would bring their bowing pieces, we might chance to find some sport where we went, and as for provision of Wine and Meat, I would provide sufficiently. They promised to go with me, thinking that although I told them, it was for the service of God, my purpose only was to hunt after some wild Deer in the Mountains. I was glad they construed my action that way, and so went home, and provided that night a good Gammon of Bacon, and some Fowls roasted, old, and others boiled, well peppered and salted for the next day's work. Where I had appointed my Indian to be kept, I met with the rest of my company, and from thence we went together to the place of the Idolaters worshipping, which was some six miles from Mixco towards the Town of St. John Sacatepeques. When we came into the wood
Wood we presently met with a deep Barranca, or bottom, 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 after much time spent a spring of water, and looked carefully about it, but could find no Cave. Thus in vain we searched till the Evening, and fearing lest we might lose our way and our selves, if the night overtook us, my friends began to speak of returning homewards. But considering that as yet we had not gone over one half part of the Wood, and to go home and come again might make us to be noted, and spoken of, we thought it our best way to take up our lodging that night in the Wood, and in the bottom which we first searched, where was good water for to drink Chocolatte, and warm lying under the tree, and so in the morning to make our second search. The Company was very willing to yield unto it, and the calm night favoured our good intentions. We made fire for our Chocolatte, and supped exceeding well of our cold meat, and spent most part of the night in merry discourse, having a watchful eye over our Indian, lest he should give us the slip, and committing him to the charge of Miguel Dalva. In the morning we prayed unto God, beseeching him to guide us that day in the work we were about, and to discover unto us the Cave of darkness and iniquity, where lay hid that instrument of Satan, that by his discovery glory might be given unto our true God and shame and punishment brought upon his enemies. We entred again into the thick Wood up a steepy hill, and having throughly searched all the South side of it, we went on to the North side, where we found another deep descent, which we began to walk down looking on every side, and not in vain; for almost half a mile from the top we found some marks of a way that had been used and troden, which we followed until we came to another spring of water; we searched narrowly about it, and found some pieces of broken earthen dishes and pots, and one piece of a chafing-dish, such as the Indians use to burn frankincense.
when we came unto it we made very little more search, for we thought 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 near 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 entrance 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 linen cloth. The substance of it was wood, black shining like jet, as if it had been painted or smoked, the form was of a man's head unto the shoulders, without either beard or mustachoes; his look was grave 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 Honey, 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 than the rest of the Towns who worship, kneel before and offer such offerings unto their Saints made of Wood, and some no handsomer than was this Idol, which I thought, might have been some beast's shape; but being the shape and form of a man, they might have named him 

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

We were very joyful to see that we had not spent our time in vain, we cut down boughs of trees, and filled the Cave with them and stopped the mouth of it up, and came away, making the Indian that went with us carry the Idol on his back, wrapped up in cloth, that it might not be seen or perceived as we went. I thought it fit to delay the time till night, and then to enter into Mixco, that the Indians might see nothing. So I stayed at one of the Spaniards houses, till it were late, and desired him to warn from me all the Spaniards thereabouts to be at Mixco Church the next Sabbath, (fearing lest the Idolaters might be many, and rife up against me) that I had somewhat to say unto them and their Blackmoors concerning their Superstitions, for I would not have them know of the Idol till they heard of it and saw it in the Church, lest it should come to the Indians hearing, and so the Idolaters might absent themselves. At night I took my Indian, and Miguel Dalva with me, and went home, and shutting up the Idol in a chest till the next Sabbath, I dismissed the Indian charging him to say nothing, for he knew if he did what harm might come unto him from the Idolaters, and he 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 fellow against the next Sabbath to preach upon the 3d. 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 deduced,
but 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 Cloak 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 report from abroad to that Church than 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 idols 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 near 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 Mafs being ended, I went up to preach; when I chearfed 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 Doctrines 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 guiltines 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 aliké.) 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 Commissio, especially inanimate Creatures as flocks, and stones, who by the hands and workmanship of man might have eyes, and yet were dead Idols,
and see not, might have ears and not hear, might have mouths, and not speak, might have hands, and not work, nor help or defend with them such as worshipped them and bowed down unto them.

Thus having half finished my Sermon, I bowed my head down in the Pulpit, and lifted up the black, grim and staring Devil, and placed that Dagon on one side of the Pulpit, with my eyes fixed upon some of the Fuentes and others, who perceived changed their colour, blushed, and were for troubled looking one upon another. I desired the Congregation to behold what a God was worshipped by some of them, and all to take notice of him, if any knew what part of the earth was the Dominion of that God, or from whence he came. I told them that some had boasted that this piece of Wood had spoken, and preached against what I had taught of Christ, and that therefore he was worshipped by them for God, and they had offered mony, hony, and of the fruits of the earth unto him, and burnt Frankincence before him in a secret and hidden Cave under the earth, shewing thereby that they were ashamed to own him publickly, and that he lurking in the darkness of the earth, shewed certainly that he belonged to the Prince of darkness. I challenged him there in publick to speak for himself, or else by silence to shame and confound all his worshippers. I shewed them how being but wood, he had been made and fashioned by the hands of man, and therefore was but a dead Idol. I spent a great deal of time arguing with him, and defying Satan who had used him as his instrument, daring the Devil himself to take him from that place which I had confined him to if he could, to shew what little power 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 God had power to deliver him from that execution, which I had intended against him (which was there publickly to have him cut in pieces and burnt) they should not believe the Gospel of Jesus Christ, but if they saw not power.
power at all in him against me the weakest instrument of 
the true living God, then I beseeched them to be conver-
ted unto that true God who created all things, and to 
embrace salvation by his Son the only Mediatour and Sa-
vour 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 endeavours for the 
helping and furthering of them in the way of Christia-
nity.

And thus concluding without naming any person, I 
got down out of the Pulpit, and caused the Idol to be 
brought after me, and sending for an axe, and for two or 
hree great parts of coals, I commanded him to be hewn 
in very small pieces, and to be cast in the fire and burned 
before all the people in the midst of the Church. The 
Spaniards cried out joyfully Victor Victor, and others re-
eated, Gloria à nostro Dios, Glory to our God: the Idolat-
ers held their peace and spake not then a word. But af-
terwards they acted most spitefully against me, and 
conspired day and night to get me at some advantage, 
and to kill me. I writ to the President of Guatemala in-
forming him of what I had done, and to the Bishop (as an 
Inquifitor to whom such cases of Idolatry did belong) to 
be informed of 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 indeavour to 
convert them to the knowledge of the true God by fair and 
sweet means, shewing pity unto them for their great 
blindness, and promising them upon their repentance par-
don from the Inquisition, which considering them to be
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but new plants, ufeth not fuch rigour with them, which
ufeth with Spaniards, if they fall into fuch horrible fin
This advice I followed, and fent privately for the Fuen
to my chamber, and told them how merciful the Inqui
fition was unto them, expe&ing their converfion an
amendment. They feemed fomewhat flhubborn and angry
for that I had burned that God, whom not only they, but
many others in the Town, and alfo in the Town of Sain
John Sacatepeques did worship. I ufed reasons to perfwade
them no honour was due unto it, as to a God. But one
them boldly replied, that they knew that it was a piece of
wood and of it feft could not fpeak, but feeing it had spoke
(as they were all witnesses) this was a miracle wherein
they ought to be guided, and they did verily believe that
God was in that piece of wood, which fince the speech
made by it was more then ordinary wood, having God him
felf in it, and therefore deserved more offering and adora
tion then thofe 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 decei
their fouls and lead them to hell; which they might easi
perceive from the Doctrine which I was informed he ha
preached againft Chrift the only begotten Son of God,
whom the Father loveth and in whom he is well pleafe
and againft whom he certainly would not fpeak in that
Idol. Another anfwered boldly, our forefathers never knew
what Chrift was, until the Spaniards came unto that
Country; but they knew there were Gods, and did
worship them, and did sacrifice unto them; and for ough
they knew this God of theirs belonged in old times unto
their forefathers. Why then, faid I unto them, he was a
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 flhubborn and captious, and fo I difmiffed
them. Had not God moft graciously protected me again
these my enemies, I had certainly been murthered by
them; for a moneth after the burning of the Idol, when
I thought all had been forgotten, and that the Idolaters
were quiet, then they began to act their spite and malice, which first I discovered by a noise which once at midnight I 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 suddenly 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 fly 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 yet boys, and lay at the further end of a long gallery, then cried out to the neighbouring houses to come and affist 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 spite 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, willing 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 lack-moor being awake it seems 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 little
noise, which was to them an item to fly down the stair
and to run (as they thought) for their lives. The
Blackmore did also run after them, and finding they had
too much advantage of him, and not knowing which
they might take, sent after them with a fury his two
brick-bats, wherewith he supposed he did hit one of them
for the next day walking about the Town he met with
one of the Fuentes having a cap on his head, and he inquir
of some Indians what he ailed, and he undertook
by them that his head was broke, but how they knew no
They perceiving that I was thus guarded by Miguel Dah
defisset from that time from coming any more in the night
unto my house, but yet defisset 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 that
seemed outwardly to be kind and courteous, there came
messenger to me from the oldeft of them, named Pa
de Fuentes, to tell me that he was very sick, and like to
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 direct
me in the conversion of that soul; and so with haste and
good zeal, I went unto his house, where soon my joy an
comfort was turned into bitterness; for when I came
to the door of his house, and was with one step entred
found all the brothers of Pablo Fuentes, and some other
who were suspected to be Idolaters, sitting round the
room; and milling Pablo, I withdrew my foot a little
and asked them where he was, mistrusting somewhat to
see them there all gathered together; but when I per
ceived that they stood not up, nor answered me a word,
nor so much as took off their hats to me, then I began
to fear indeed, and to suspect some treachery; and so I turn
b.
back resolving to go home again. But no sooner was I
turned, 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 caught hold of his stick with both my
hands, and prevented the intended blow, certainly he had
druck 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 than
if they had compassed me about within the house) and
beset me round, some pulling me one way, some another,
earing 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
being 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
laid my mouth with gore blood, with which blow I fell,
but soon recovered myself 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,
or all the houses therabouts were of the brothers the
Fuentes) came into the yard, and seeing me all in blood,
hought I had been mortally wounded, and calling them
surhers, ran along the street crying, Murther, murther
a Pablo Fuentes his yard, till she came to the Market-
place and Town-house, where she found the Mayors and
urats sitting, and a couple of Spaniards, who when they
heard of my danger, with drawn swords came presently
runing with all the Officers of Justice to the yard of Pablo
Fuentes to aid and assist me; but in the mean while the Idolat-
ers
ters perceiving the outcry of the Mulatta, began to fly away and to hide themselves: Pablo Fuentes going to the top of his house also to absent himself, I held him hard to it striving with him that he might not escape away till some help came unto me. The Spaniards when they came and saw me all in blood, made furiously to Pablo Fuentes with their naked swords, whom I stopped desiring them not to hurt him, lest what harm they did unto him should be imputed unto me. I wished the Justice not to fear him, though he were a rich Indian; and as they would answer before the President of Guatemala to lay hold of him, and to carry him to prison, which they presently performed, I made the Spaniards and the Mulatta to witness under writing by way of information what they had seen, what blood about my clothes, what wound in my hand, what blow in my mouth they had found, and sent with speed to the President of Guatemala this their information. This business was soon noise'd about the valley, whereupon most of the Spaniards came to offer their help and aid unto me. Miguel Dalva also chancing to be near at a Spaniards house in the same valley came with the rest, who would have done that night some mischief among the Indians if I had not prevented them. I desired them to depart and go home to their houses, telling them I feared nothing, and that Miguel Dalva his company would be guard enough unto me. But they would by no means yield unto this saying that night might prove more dangerous unto me than I imagined, and that I needed a stronger guard than one man alone; for they conceived that the Idolaters knowing what already they had done, and fearing what grievous punishment might be inflicted upon them from the President of Guatemala, seeing themselves lost and undone men, might desperately that night rescue their brother out of prison, and attempt some mischief again me, and so fly away. Which I could not be brought to fear, or to believe any such thing of their cowardly spirit nor that they would fly away for that they had houses and land there in and about the Town, yet I was willing for
The night to yield to have a stronger guard of Spaniards than at other times I had had with the Blackmoor Miguel Salas alone. After supper they kept watch about my house all such time as they perceived all was still, and the Indians bed, and then they set a watch about the prison that Fuentes might not be taken out; and after this pretending that they were in danger as well as I, being at about a dozen, if the Town should all rise and mutiny, the suggestion of the Idolaters, who most of them were rich and powerful with the rest which yet I feared not. They would needs go and raise up the two Alcaldes or Majors alone, with two more petty Officers to make search out the Town for the rest of the Fuentes and other nown Idolaters; that being found they might secure them in the prison to appear at Guatemala, and prevented from doing any mischief either that night, or at any other time. With this stir which they made, and their care of me, they suffered me not to take any rest that night; but went and called up the Alcaldes and two officers and brought them to my house, desiring me to signify unto them, what and necessary it was to search for the rest of the Indians. The poor Alcaldes trembled to see so many Spaniards at that time in my house with naked swords, and durst not do what they thought best to be done, and so from my house about midnight they walked about the Town, searching such houses as they most suspected might conceal any of the Fuentes, or of the rest that had been that day in the rebellion and mutiny against me. They could find none at home, till at last coming to the house of one Lorenzo Fuentes, one of the brothers, they found all that had been in the conspiracy against me, gathered together drinking and quaffing. The house being beset there was no flying nor escaping, and seeing the Spaniards naked words, they durst not rebel, who doubtless as we were afterwards informed would have made a great stir in the Town that night, and were met together to rescue Pablo their brother, and to do me some mischief in fle, not knowing that I was so strongly man-
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ned and guarded by the Spaniards. There were ten of them, and were presently without any noise in the Town, carried to the Prison, and there shut up, and guarded by the Spaniards.

In the morning the President of Guatemala (who that was Don Juan de Guzman; a Religious Governor) taking into his consideration what the day before I had written to him, and judging my danger to be great, sent a Spaniard Alguazile, or Officer of Justice, with a very large Commission to bring prisoners to the City all those Indians, who the day before had been in rebellion against me, and in case they could not be found, then to seize upon whatever goods forever of theirs could be found in Mixco. But with the diligence of the Spaniards the night before they were all in a readiness for him, and paying the Alguazile for his charges (which he demanded as he listed) and bearing the charges of Miguel Dalva, and two or three more Spaniards, who were commanded in the Kings name to be aiding and assisting the Officer for the safer carrying them to Guatemala, they were horfed and had away that day to the President, who committed them close Prison, and afterwards commanded them to be whipped about the streets, banished two of them from Mixco to the Golf of St. Thomas de Castilia, and would have banished them all had they not humbled themselves, and desired me to intercede for them, promising to amend their lives, and make me great satisfaction, if they might return again to their Town, and that if ever more they did stir against me, they would yield to be hanged and to lose all their goods. With this the President (fining them yet to pay twenty Crowns a piece to the Church to be employed in what he should think fittest) sent them back; who, as they had promised, came unto me, and humbled themselves before me with much weeping, with many expressions, laying their sorrow from their hearts for what they had done, casting all upon the D. vii, whom they confessed had been great with them in tempting them, whom also now they did abjure and renounce, promising to live as good Christians.
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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 asperion upon all that nation, (which I do very much affect, and would willingly spend the best drops of blood in my veins to do them good, and to save their souls) but to cause rather pity and commiferation 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 flocks 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 worship one only God, and whereas they so willingly lavisht out their small means and what they labour for, in offerings to their Priests and to their Saints, and in maintaining lazy singing Lubbars, 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 fir happened in Mixco, I received from Rome from the General of the Dominicans Order, Licence to come home to England; at which I rejoiced 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 Méndez 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 Country, 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 encouraged 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 Amatitan, 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 than 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 Country, 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 counter 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, Palinba, ha, signifying water, and Palí, 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 tendeth 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 plesaunt stream by the Towns side, it hath moved the Indians to call their Town, Palinba, 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 hereis 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 smoke as much as that of Guatemala; but having formerly burnt 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 Country. 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 forefaid City. I had yet for the time that I lived in Amatitlan another very little village at my charge, called Pampiohi 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 myself, 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 satisfy 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 workmen to look unto, and to pay wages to on Saturday nights, which I found wearied much my brain, and hindered 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 Amatilan, 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, alledging 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 descendened to my request, and gave me order go to Petapa, and that the Vicar of Petapa should go to finish the work of Amatilan. In Petapa I lived above a twelve moneth, with great ease, pleasure and content for all things worldly.
worldly and outward; but within I had still a worm
Conscience, gnawing this gourd, that shadowed and
darkened me with worldly contentment. Here I grew more
and more troubled concerning some points of Religion;
dayly wishing with David, that I had the wings of
Dove, that I might fly from that place of dayly Idolatry
into England, and be at rest. I resolved therefore to put
on a good courage, and relieve wholly upon my God.
knowing that the journey was hard and dangerous, and
might bring shame and trouble unto me, if I should be
taken in the way flying and brought back to Guatemala.
here I weighed the affliction and reproach which might
ensue unto me, after so much honour, pleasure, and wealth
which I had enjoyed for about twelve years in that Coun-
try; but in another balance of better consideration, I
weighed the trouble of a wounded Conscience, and the
spiritual joy and comfort that I might enjoy at home with
the people of God, and so resolutely concluded upon the
place of Heb. 11:25, 26, 27. with Moses, to choose rather
to suffer affliction with the people of God (7ho as Paul
well observeth, 1 Thess. 3:3. are appointed thereunto; and
again Phil. 1:29. unto whom it is given in the behalf of
Christ, not only to believe in him, but also to suffer for his
fake) then to enjoy the pleasures of sin for a season; esteeming
the reproach of Christ greater riches than the treasures in
Egypt. So for faith and a safe conscience I now purposed
likewise with Moses to forsake Egypt, not fearing the wrath
of the President the Kings own Deputy, nor of the Provin-
cial, and my best friends; but to endure all this (if I should
be taken) as seeing him who is invisible. I thought this
was a business not to be conferred with flesh and blood.
left the best friend knowing of it should betray me; yet on
the other side, I thought it hard to fly alone without some
friends for the first two or three days journey; and besides
having many things to fell away to make money of, I
thought I were better to employ some truley friend, then to
do all alone. I thought of none fitter then Miguel Dalva,
whom by long experience I knew to be true and truley, 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 fake 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 Black-moor 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 Black-moor in forain Countries he might be stopped and apprehended for a fugitives 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 tell 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 household-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 stowed into my quilt, intending in the way to turn them into Spanish Priors. Thus the chief provision being made of mony, I took care for Chocolate 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 and
night as my self intended to do; I thought of sending my
carriage four days at least before me; and not daring to
trust any Indian of Petapa, I sent to Mixco for one special
Indian friend whom I had there, who knew the way that
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 for
himself, and another for my chests, wishing him to keep
on travelling towards St. Miguel, or Nicaragua till he

gave him the advantage of four days and nights, and then
refolutely with my good Blackmore in my company leaving
the key of my chamber in my door, and nothing but old
papers within, when all the Indians were fast asleep, I bid
adieu unto Petapa, and to the whole walley, and to all my
friends throughout America.

C H A P. XXI.

Shewing my journey from the Town of Petapa, into England
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 forfake the Gulf (though
the easest way of all, and that sea nearest to the place
where I lived) for that I knew I should meet there with
many of my acquaintance, and the setting out of the ship
was so uncertain, that before they departed, orders
might come from Guatemala to stop me; if I should go by
land through Comayagua or Truxillo, and there wait for
the ships, likewise I feared left the Governor of that place
by some item from the President of Guatemala might ex-
mine me, and send me back, and that the Masters of the
ships might have charge given them not to receive me
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 but 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 farthest, 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 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 Suchuetpeques, 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 held for four score 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 Redondear, or the round hill; which is much mentioned in that Country, for the good paffure 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 provifion is sold, and
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is a great Lodge, for to lay up dry what carriages they bring; there is besides one of the best Estancias or Farms in the Country, where of Goats and Ewes milked to make the best cheese thereabouts. This round hill or mountain is five leagues from Petapa, where I feared I might now meet with some people of Petapa, and therefore the next day when I rose, I went and found them in the lodge already. Many Indians, who attended on two Spanish Requa's Mules, which that day were to go to Petapa; four leagues further from this Serro Redondo is a Town of Indians called Los Esclavos, or the Slaves, not that now they are many slaves then the rest of the Indians, but because in the time of Montezuma the Emperour, and the Indian King that were under him, the people of this Town were made slaves then any other, for from Amatitan (which is so called from Amat, which in the Mexican tongue signifies Letter, and Ilan which signifies Town, for that it was the Town of Letters as some say, for a rinde or a tool wherein they were wont formerly to write and express their minds, or because it was the place whither from parts letters were sent to be carried about the Country, to Peru) these Indians of the Town of Esclavos or Slaves were commanded as slaves to go all about the Country with letters or whatsoever else they should be charged with; and they were bound constantly to send every week so many of their Town (as were appointed) unto Amatig to 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 lofty Bridge to go in and out of the Town, for otherwise with mules there is no passing by reason of the violent rapid stream of the water, and many rocks in the River from which the water falleth down with great force. From this Town (where we only stayed to drink a cup of Chocolate and to bait our Mules) we went on that day to Aguachapa, being ten leagues further, and not far from the South Sea, and the port called De la Trinidad; whi...
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We came towards evening, having that day and part of the night travelled about three score English miles up hills and down flony wayes from the Esclavo's unto this Town, which is much mentioned in that Countrey for two things. The one is for the earthen ware which is made there (as some think) exceeding that of Mixco. The other is for a place within a mile and a half from the Town, which the Spaniards 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 of fire; the earth from whence this noak ariseth is not high, at low. None ever durst draw night to find out the truth and round of it; for those that have attempted to do it, have been stricken down to the ground and like to lose their lives.

I had a Fryer (whom I thought verily I might believe) upon his oath affirmed unto me, that travelling that way with a Provincial he resolved to go into the place, and satisfy himself of the ground and cause of the strange smell which was everywhere about the Countrey concerning that noak. He went within a quarter of a mile of it, and presently, he said, he heard a hideous noise, which together with the stench of the fiery noak and Brimstone, struck him into such a fear that he was like to fall to the ground, and retiring himself with all speed was taken with burning fever, which was like to cost him his life.

Others report that drawing near unto it, they have heard great cries as it were of men and women in torment, noise of iron, of chains, and the like, which (how simply I leave it to my Judicious Reader) maketh them believe that it is a mouth of hell. Of my knowledge I will say no more, but that I saw the noak, and asked the Indians what was the cause of it; and if ever they had been near unto it? And they answered me, that they could not imagine what might be the cause of it, neither durst they draw nigh unto it; and that they had seen Travellers, attempting to go near it, and that they were all stricken either to the ground, or with some sudden amazement, or fever. I told them that I would walk thither myself, and they desired me
me that I would not, if I loved my life. It was not yet for all this report the fear of being so near the Spaniards here (as they call it) that made me haste with speed out of that Town, but fear of some messenger that might come after me to stop my journey. For at midnight I departed from thence, and went to break my fast to a great Town called Chalcuapan, where the Indians made very much me, being Pocomanes, who spake the Pocomechi or Pocona tongue which I had learned. They would willingly have had me to stay with them and preach unto them the next Sabbath, which I would have done, had not a better desit called upon me to make haste.

Here I was troubled, how I should get through St. Salvador, which was a City of Spaniards, and where there was a Cloister of Dominicans, whom I feared most of all, because I was known by some of them. My resolution was therefore when I came neer unto the City, to turn out of my way to a Spaniards Farm, as if I had lost my way, and there to delay the time till evening in drinking Chocolate, discoursing, and baiting my mules well, that I might travel all that night, and be out of the reach of that City and Fryers (who lived in Indian Towns about it) the next morning early. This City of St. Salvador is poor, not much bigger than Chiapas, and is governed by a Spanish Governor. It standeth forty leagues at least from Guatemala and towards the North Sea side, is compassed with very high mountains, which are called Chuntales, where the Indians are very poor. In the bottom where the City standeth there are some Trapiches of Sugar, some Indigo made, but the chief Farms are Blossa's of Cattel. Towards Evening I departed from that Farm, where I had well refreshed my self and my Mule, and about eight of the clock I ran through the City not being known by anybody. My purpose was to be the next morning at a great River, called Rio Lempa, some ten leagues from St. Salvador within two leagues of it there lived in an Indian Town a Fryer belonging to the Cloister of St. Salvador who knew me very well. But such haste I made, that before break of the day I passed throug...
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 Chefs 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 murder on this side of Guatemala, and San Salvador, or on the other side of St. Miguel, or Nicaragua, if he can fly 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 murder 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 concept, 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 Country. 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 Governor; 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 truly and had brought my Chefs 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 it, but since that it hath ceased, and now letteth the Inhabitants live without fear. Sometime it smoaks a little, which sheweth that as yet there is within some sulphurous substance.
Here it was that a Mercenarian Fryer thought to have discovered some great treasure, which might enrich 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 enrich 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 enjoyed, as in other parts of America. They are contented with fine gardens, with variety of singing birds, and parrots, with plenty of fish and flesh, which is cheap, and with gay houses, and so lead a delicious, lascivious and idle life; not aspiring much to trade and traffique, though they have nearer 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 Chispa. And especially from the pleasure of this City, is all that Province of Nicaragua, called by the Spaniards, Mahomet's 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 enjoyed 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.
A New Survey

Chap. XXII.

till he saw me shipped; and that I had no more need of him by land; Likewise the Indian would willingly have stayed, but by no means I would permit him, for that I considered he had a wife and children to look to at home. He was as willing to return a foot, as to ride, because he 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 might be more beneficial to him, then a tired Mule; which might have dyed in the way under him, and left him on foot; so I gave him money enough to bear his charges home, and to hire Mules at his own pleasure, and some to spare when he came home. The Indian with many tears falling from 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 to think of selling away the two Mules, which had brought thither the Indian, and my Chefs; for which I got four-score and ten pieces of eight after so long a journey, and thought they were well fold. I would have had Miguel have fold away that whereon he rid, (which was his own) and offered to buy him another that might better carry him back, but the loving and careful Blackmoor would not suffer me to be at such charges, considering the long jour- ney which I was to make. After this we hearing that the Frigats were not like to depart in a fortnight, thought of viewing well that stately and pleasant Town a day or two, and then to betake our selves to some near Indian Town, where we might be hid, (left by the great refor of Requa's of Mules which at that time brought Indigo and Cochinil from Guatemala to the Frigats, we should be dis-covered ) and might now and then come to the Town to treat concerning my passing in one of the Frigats to the Havana or Caribagena. What in that Town we obser-
ed was, two Clostfors of Mercenarian and Franciscan Frayers, and one of the Nuns, very rich; and one Parish Church, which was as a Cathedra, for the Bishop of Leon did more constantly reside there then in the City. The
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 Carthagen, 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 Carthagen, 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 Carthagen. 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 Country; 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 fakes was a voluntary prisoner within mine own lodging. But fearing lest some 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 Country 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 Carthagen, which did not a little disheasten 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, 
*b. labor, hoc opus et*, 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 unload 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, whilst 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 journey's 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 myself 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 President
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sent to be careful for the Kings Revenues, left the loss of them should be imputed to his wilfull negligence, in not stopping the Frigats, whilst he might, and had warning given. This was but sad newes unto me, who knew not for the present, which way to dispose of myself. I began to think of the ship that was at Realejo ready to set out to Panama, thinking that would now be my best course, but enquiring after it, I was for certain informed by some Merchants that it was newly gone. Then 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 Cartagena (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 myself, 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 Cartagena, but this would not be granted, for no body would hazard his vessel and life for our sakes. Whilst we were thus disstrous 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 Cartagena; one that wished us well, counselled us to go to Coftarica, where at Cartago 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 Galleons to Portobel. This 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
might miss of an opportunity of any Frigate 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 Portobelo, till the Months of June or July. We therefore agreed four of us, three Spaniards and myself, to go to Costa Rica, and there to try our fortune. They had each of them (as myself 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 Costa Rica, 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 Black Moor, but I should find one for my purpose. I furnished myself very speedily, for fifty pieces of eight, of one which I feared not would perform my journey. My good and true Black Moor would willingly have gone on with me, and farther 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 Mahomet's paradise Nicaragua, finding the way for the most part plain, the Towns pleasant, the Countrey shady, and everywhere 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 know-
ing well at the first, but thinking that it had been some
ree that was felled or fallen, pafted clofe by it; when on
suddain we knew the fcales of the Caiman, and faw the
monfter flir and move, and fet himfelf againft us; where-
with we made haft from him; but he thinking to have
made fome 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 beaft then the
left) called upon us to turn to one fide out of the way,
nd to ride on ftrait for a while, and then to turn on
other fide, and fo to circumfle our way, which advice
of his without doubt faved mine, or fome of the others
ives, for thus we wearied that mighty monfter and esca-
bed from him, who (had we rid out ftraitway) had
tertained overfaken us, and killed fome mule or man, for
his ftraight forward flight was as fweft 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 beaft, whose greatnefs of body
is no hinderance to run forward as fweft as a Mule; but
otherwife, as the Elephant once laid down is troubled
to get up, fo this mofter is heavy and ftriff, and therefore
much troubled to turn and wind about his body. We
prais’d God who had that day delivered us, and riding for
a while by the fide of the lake, we were watchful that we
might not fall again into the like danger. But the great-
nefs of this lake of Granada may from hence be known,
in that the second and third day of our journey, being at
least threefcore miles from whence we let out, we now
and then found our way lying by it. After that we had
wholly loft the fight of it, we began to enter into rough
and craggy ways, declining more to the South then to
the North fea. And in all the rulf of our journey to Car-
thago, we observed nothing worth committing to po fie-
ity, but only mighty woods and trees on the South

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lea
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 let up for such as travelled that way. We came at last through thousand dangers to the City of Carthagena, 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 Governor; 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 Frigate 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 Eflancia's of Spaniards, we resolved within four days after we had rested in Carthagena, 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
Chap. XXI. of the Weft-Indies.

about Guatemala. We came in so good a time to the River Sucre, that we layed 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 failing. 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 failed on above twenty leagues, when we discovered two Ships making towards us; our hearts began to quake, and the Master himfelf 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 Portobelo, we could from our Top-Mast easily perceive the two Ships to be Hollanders, and too nimble for our little Veffel, which presently one of them (which being a Man of War, was too much and too strong for our weakness) fetched up, and with a thundering Mefage made us strike Sail. Without any fighting we durft 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 fall? How did I sometimes look upon Deaths frightening vifage? But if again I would comfort and encourage my felf againft this fear of Death, how then did I begin to fee an end of all my hopes of ever more returning to my wished and defired Country? How did I fee that my treasure of Pearls, preitious Stones, and pieces of eight, and golden Pistols, which by
firing 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 hoarding 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, Amatiliyan 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 understand 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 Spanife 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 left that day the worth of 4000 Patacons or pieces of eight in pearls and prectious Stones, and near 3000 more in mony. The other Spaniards loft some hundreds a piece, which was fo rich a prize, that it made the Hollanders stomacb loath the rest of our gros provision of Bacon, Meal and Fowls, and our mony tasted sweeter unto them, then the Hony which our Frigat allo 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 ufe 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 los. I confess, though it was very crof to flesh and bloud, yet I found an inward spiritual strengthening from above, and to be very true what Paul writes to the Hebrews in the 12 Chapter, and Verse 11. saying, "No slackening for the present seemeth to be joyous, but grieved, 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 fowed 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 lately 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 fafe 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 blood 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,
therefore (as before) I commended myself again to God's providence and protection. The Souldiers and Mariners of the Holland Ship made haste that afternoon to unload the goods of our Frigate into their Man of War, which took them up that, and part of the next day, whilst we as Prisoners were waiting 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 Shoes and Boots; all which they took away, leaving me my Quilt, Books, and brass Pictures, and to the Master of the Frigate some small provision, as much as might carry us to land, which was not far off, and thus they took their leave 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 Country 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 Frigates there were either gone, or would be gone before we could get thither; and if they stayed not with the news of the Hollander's Ships at Sea, they either already were or would be their prize as we had been. We resolved therefore with the charitable affluence of the Spaniards about the Country to return again to Carthag, and from thence to take some better directions. In the way we confer'd what we had saved, the
Spaniards bragged yet of their bills of Exchange, which
would yield them money at Carthago, I would not let them
know what I had saved, but somewhat I told them I had
kept; and we agreed all the way we went to signify
nothing but poverty and misery, that the Indians and Span-
iards in the way might pity and commiserate us, and
our great losses. When we came to Carthago we were
indeed much pitied, and Collections were made for us,
and as it was expected from me, that I should sing again
at the Altars (who truely could rather have cried to fees
cand consider my many misfortunes and disfaters, which I
desired might at last by a safe return to England, prove
the trials of the faith I intended to search out) and that I
should preach thefe wherefoever I came, so by these two ways
of singing and huddling over Dominus vobiscum and the rest
of the Masses, and by accepting of what Sermons were re-
commended unto me, I began again to flore my felf with
monies. Yet I knew that in fhuch a poor Countrey as that
was, where I was little known, I could not possibly get
enough to bring me home with credit into England; and
therefore the cunning enemy finding me to fland upon
my credit, began strongfly to tempt me to return again
to Guatemala (where I doubted not but I should be wel-
comed and entertained by my friends) and to settle my
felf there, until I had again by sacrilegious, base, superflis-
tious, and idolatrous means, and works, made up a new
purfe to return with credit home.

But I perceiving that God shewed himself angry, and
had jufly 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 (left 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 God's providence was not weakened. In this season, there came to Carthago some two or three hundred Mules unsaddled or unloaden with some Spaniards, Indians and Blackmoors, from the parts of Comayagna, 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, Comayagna, and Nicaragua, hath with Panama over that narrow strait lying between the North, and South sea, which is very dangerous by reason of the craggy ways, rocks, and mountains, but more especially 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 Country, 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 dispoeth mans affairs than 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 attempted that 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 endure. 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 Nicoya, and from thence to Chira, and to the Golf 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 myself) than we had done, but especially myself, 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 to Puerto de Cavallos, or Golfo dulce, and from thence to Truxilo, 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 excuted, 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 Portobol to Cartagena, and from thence unto the Havana. The way which we travelled from Carthago to Nicoya was very

...
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 Nicoya is a pretty Town, and head of a Spanish go-

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 frigate in the Gulf 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 Confes-
sions and by giving the Communion get many mony
offerings.

The time, and the Franciscan Fryer who had the Parish-
ship 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
suspicion and aspersions 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 Cattle
of Milan) thought it a great disparagement unto him, now
to be curbed by a Fryer, and by such a one to be inter-
rupted in his government of the Indians, and in the ways of

his
his own lucre and gain. Therefore after many bitter words
and defiances, which had passed between him and the Fry-
er, he came one day resolutely to the Fryers house with his
sword drawn, and certainly had not the Fryer been aslifted
by some of the Indians, he had killed him. The Fryer be-
ing as hot as he, and standing upon his calling, Orders and
Priesthood, presuming that he durst not touch him violent-
ly, left his privilege should bring an excommunication
upon the striker and offender, would not fly 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 Fry-
ers fingers, and had undoubtedly seconded another blow
more hurtful and dangerous to the Fryer, had not the In-
dians 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 Costa Rica, 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
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 hun-
dred Indians, Spaniards, Black-moors, and Mulatto's, who
from the Country without, and from the Town within ex-
pected 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 what-
soever else the people should voluntarily offer, besides the
Sermons,
Sermons, which should be well rewarded unto me. I stayed 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 other offerings, I got about an hundred and fifty Crowns.

The week before Easter news came of a Frigate from Panama to Golfo de Salinas, which much comforted us, who already began to mistrust the delay. The Master of the Frigate came to Nicoya, which is as Court thereabout; and with him the three Spaniards and myself agreed for our affage to Panama. About Chira, Golfo de Salinas, and Nicoya, there are some farms of Spaniards, few and very small Indian Towns, who are all like slaves employed by the Alcalde Mayor, to make a kind of thred called Piña, which is a very rich Commodity in Spain, especially of that colour wherewith it is dyed in these parts of Nicoya, which is a purple colour; for the which the Indians are more much charged to work about the Sea shore, and there to find out certain shells, wherewith they make this purple dye. *Purpura* is a kind of shell fish, whose usual length of life is seven years, he hides himself about the rising of the Dog-star and so continues for 300 days, it is gathered in the Spring time, and by a mutual rubbing of one or other of them together, they yield a kind of thick slime like soft wax, but its famous die for garments is in the mouth of the fish, and the most refined juice is in a white vein, the rest of his body is void and of no use: Your *Segovia* both died therewith for the richness of the colour, is sold at five or six pound the yard, and used only by the greatest Dons of Spain, and in ancient time only worn by the Nobleft Romans, and called by the name of *Tyrian purple*.

There are also shells for other colours, which are not known to be so plentifully in any other place as here. About Chira and Golfo de Salinas, the chief commodities are Salt, Hony, Maiz, some Wheat and Fowls, which every year they send by some few Frigates to Panama, which from thence
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thence come on purpose to fetch them with this purple coloured thred, or Pita, which I have spoken of. The Frigate which came when I was there, was soon laden with these Commodities, and with it we set out hoping to have been at Panama within five or six days. But as often before we had been crossed, so likewise in this short passage we were striving with the Wind, Sea, and Corrientes, as they are called (which are swift streams as of a River) four full weeks. After the first day that we set out, we were driven with a wind and storm towards Peru, till we came under the very Equinoctial line, where what with excessive heat what with mighty storms, we utterly despaired of life. But after one week that we had thus run towards death, it pleased God in whom and by whom all creatures live, move, and have their being, to comfort us again with hopes of life, sending us a prosperous gale, which drove us out of that Equinoctial heat, and stormy Sea, towards the Island of Perlas, and Puerta de Chame, lying on the South side of the Mountains of Veragua, from whence we hoped within two days at the most to be at rest and Anchor at Panama. But yet there our hopes were frustrated, for there our wind was calmed, and we fell upon those strong Corrientes or streams which drove us back in the night for the space of almost a fortnight as much as we had failed in the day. Had not God again been merciful here unto us, we had certainly perished in this our striving with the stream; for although we wanted not provision of food, yet our drink failed us so, that for four days we tasted neither drop of wine or water, or any thing that might quench our thirst, save only a little horn which we found did cause more thirst in us, which made many and some others to drink our own Urine, and to refresh our mouths with pieces of lead bullets which did for a while refresh, but would not long have sufficed Nature, had not God's good Providence sent us such a wind which in the same day drove us quite off from those Corrientes. Our first thoughts were then to strike either to the Continent, or some Island of many which were about us to seek for water, finding our bodies weak and languishing, which the Captain
of the Ship would by no means yield unto, affuring us that that day he would land us at Panama; but we not being able to fail 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 denied to do; whereupon the three Spaniards and some of the Mariners mutined against him with drawn Swords, threatening 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 uninhabitable, 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 tried another to find out some fountain, our hope being frustrated and I lost in the Wood, and my shoes 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 myself a dead man, thinking that they had found water and were gone to Ship, and not finding me would hoist up their sails for Panama. Thus being dejected I cried out to the Ship, which I perceived could not possibly hear my weak voice, 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 poison, for I knew them not) wherewith I refreshed my mouth for a while; but my body so burned that I thought there with heat, weakness and faintness, I should have expired and given up the Ghost. I thought by stripping myself 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 hollowing 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 uninhabitable 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 water was warm and unfetted, for they could not take it up 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 wished 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 thither I called again for water, which was no sooner down my stomach, but presently up again; they had me to bed with a burning Fever upon me; where I lay that night expecting nothing but death, and that the Sea would be my grave.
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 tried; 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 hoisted up his sails, and resolved to pass his Frigate between the two Islands; which how dangerous and desperate an attempt it was, the event witnessed. I lay in this feaon (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 Frigate 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 call out of the Pilots hands, who cried 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 Frigate 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 Frigate 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 failed 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, rejoicing much to see those pleasant Islands which we failed 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
gone to shore) the wind turned and blew so strong that we lost our Anchor, and were driven back almost to La Pasbeque, 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, where-with 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 Pasbeque or further. But with that Anchor we stayed all that night at Perico, wondring among our selves that so many croffes 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. Whilft 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 Frigate, which I thought would have been my last abiding place in this world, but went to land and betook my self to the Cloifter 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 reafon, 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 linen cut doublet, with some slight stuff or taffety breeches is the common cloathing of the inhabitants. Fish, fruits and herbage for fallets is more plentiful there then flesh; the cool water of the Coco is
of the West-Indies.

the women's best drink, though Chocolat also, and much Wine from Peru be very abounding. The Spaniards are in this City much given to fin, loosecens 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 unhealthiness 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 leaft eight Cloisters of Nuns and Fryers. I feared much the heats, and therefore made as much haste out of it as I could. I had my choice of company by land and water to Portobello. But considering the hardness 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 Portobelo. 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 itself 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 foreign nation, from attempting to come up to Venta de Crusser, and from thence to Panama, or else they would strengthen more and fortify that Castle, which in my time wanted great reparations, and was ready to fall down to the ground. The Governor of the Castle was a notable Wine-bibber, who pleyed us with that liquor the time that we stayed there, and wanting a Chaplain for himself and Soldiers, would fain have had me stay 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 Blacks 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 myself 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, interpolating 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 forefaid 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 pay him three score 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 deal 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 wondered at was to see the seagull'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 unladden 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 Galleons, 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 told 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 Galleons 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 Portobello, between the Spanish Merchants, and those of Peru, Panama, and other parts thereabouts.

Whilst 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
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this my History, that to all England it may be published, which was, that one day saying the Mafs 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 Popills, and taking it in his mouth, ran away with it, not being perceived by any of the people who were at Mafs, 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 Mafs, and perceived my God stolen 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 shoulde, I might justly be questionned 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 carelesnesse, which of the two I thought would be more easily borne, then the rigor of the Inquisition. Whereupon not knowing what the people had seen, I turned myself 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 Philistines to the Israelites, so they rejoiced 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 music 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 Cheefe 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 myself, 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 alii*, 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 Christ's 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 contradiceth that Philosophical Axiome, teaching that *duo contradicitoria 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 Rome's judgment and opinion Christ's 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 gnawed: Therefore here are two contradictories verified of the same body of Christ: to wit, it was eaten and gnawed, and it was not eaten and gnawed. 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 Christ's 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 carelessness, or for my contempt of that Roman Sacrament (which I thought 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 carelessness 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 cause, yet I feared where there were so many Soldiers and forain people, that by some
some or other I might be mischief'd out of their blind zeal, wherefore I thought it not amiss for a day or two to keep within my lodging. Don Carlos de Tbarra, who was the Admiral of that Fleet, made great haste to be gone; which made Merchants buy and sell space, 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 itself 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 resorted 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 only 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 carried in any under three hundred Crowns, which was more than my purse was able to afford. With this I thought to address my self to some Master of a Merchants 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 Bras; 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 deifiable 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 Cartagena, 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 than 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 carried 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, willing 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 Frigates of Granada, and standing between Portobel and Cartagena, and so threatening 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 Cartagena, 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, threatened 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 staid there for the space of eight or ten days, where I met with some of my Countrymen their Prisoners, who had been taken at Sea by the Spaniards, and belonged unto the Island of Providence, among whom was the renowned Captain Rowe, 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 defined to Spain, were very desirous to go in the ship wherein I went, which desire of theirs I furthered, and was fitter 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 (whilste I-lived in' America) much 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 three score sail of ships of Hollanders waiting for the Galleons, 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 Galleons to have stayed there; but Don Carlos de Ybarra replied, 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 Matanzos. 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,
A New Survey

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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, alluding to my Doctor the contrary course of all Nations, the natural quality of that meat to open the body. To which he replied, 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 Tassios, 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 Ibarra, 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 Gulf of Bahama, resolved to stay no longer, but
but to set out to Spain. On a Sabbath day therefore in
the morning, we hoisted 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
compared 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 a strong defence unto us. Our men were courage-
ous and ready to fight; though 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 Confes-
sions 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 morn-
ing had more need of rest, than of fighting, after the
wearying of my ears with hearing so many wicked, grie-
vous, and abominable sins. But the dawning of the day
discovered our counteless fear, which was from friends,
and not from any enemies or Hollanders; for the ships
which were joyed 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 Sill, 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

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us
us much more then we them. But when the day cleared our doubts, fears and jealousy, then began the Martial colours to be taken down, the joyful sound of Trumpets, with the help of Neptunes Kingdoms echoed from ship to ship, the boats carried welcoming messages from one to another, the Spanish Brindis with buen Viaje, buen Paffaje, was generally cried 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 Sails, (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, fangled out a ship of ours (which belonged to Dunkerke, and from St. Lucar or Caies 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 only of two Guns) made her yield, without any hope of help from so proud and mighty a Fleet, for that she was somewhat far straggled from the rest of the ships. The whole business lasted not above half an hour, but presently she was carried 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, Bores-ehos, 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 Muskets as if they would there shoot at them, others hammering like mad men, and running about the ship, as if they would leap over bord, and make haste after
Chap. XXI. of the West-Indies.

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 Country-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 than the rest would be smiling, arguing, and answering their outrageous nonsense. Order was presently given to the Vice-Admiral and two more Galleons to follow and pursue them; but all in vain, for the wind was against them, and so the two ships laughing and rejoicing as much as the Spaniards cursed and raged, failed 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 fight 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 than 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 head 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 enchanted 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 sain we would have taken in fresh water, (for that which we had taken in at Havana, now began to flink, and look yellow, making us stop our noses, while 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 withed our selves in some harbour of them; for (though in their conceit those Islands were not enchant
ed 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 loft 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 flinking water by allowance of pints, till three or four days after the storm was ceas'd, we discovered land, which made all cry out, Hispania, Hispania, Spain, Spain; whileste a Council was summoned by the Admiral to know what land that was; some fold 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 failed nearer to the land, and had layed and loft 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 eighth 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 myself 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 Fryer's 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 lent 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 failing 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 first thought here in St. Lucar, was to cast off now my Fryers weed, that outward sheepskin, which covers many a wolsh, 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 than 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 itself 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 finge ligatus. I was twice a Crow, twice a Magpie, and thrice was bound or tyed with a Cord; by a Crow meaning an Augustinian 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, his faith, 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, 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 Malters 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 Council of State in Spain, or to be Cardinals in Rome, and so Popes, or to enjoy 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 unchaste, 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 Superior 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 myself, and in the outward black part of it seeing the foulness and filthines 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 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 give order
for a suite of Cloaths to be made by an English Taylor,
which I willingly put on, and so prepared my self for En-
gland. 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 embarked himself (for all the English
prisoners were there freed to go home to their Country)
and from which the great providence of God diverted me,
or else I had been this day with Layfield a slave in Turkeys
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) belong-
ing 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 clothed after a new fashion and
ready to lead a new life; being now changed from an Amer-
can into the fashion of an English man, the tenth day after
my abode in San Lucar, I had adieu to Spain and all Span-
ished fashions, and fashions, and carriages, &c 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 goodnes of Adrian Adri-
anzen.
anzen, and his good carriage towards me in his shi pleased
I will omit, having much more to observe of the goodness
of God, who favoured this our voyage with such a prospe-
rrous wind, and without any storm at all, that in thirteen
days we came to Dover, where I landed, the ship going
on to the Downs. 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 suspec-
ted, 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 acknowled-
ged to be an English man born. Yet I thought my kindred
(who knew I had been many years left) would some way
or other acknowledge me, and take notice of me, if at the
first I addressed myself unto some of them, until I could
better express myself 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 ad-
dressed myself for the better discovery of some of my Kin-
dred; whom though I knew to be Papists, and therefore
ought not be acquainted with my inward purpose and re-
solution; yet for fear of some want in the mean time, and
that I might by their means practice myself in the use of
my forgotten native tongue, and that I might enquire what
children 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 kindman, 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 wicked and wretched sinner. I shall only give thee some short Rules towards understanding the Poconchi or Indian Language, and so conclude.
Some brief and short Rules for the better learning of the Indian tongue, called Pochonebi 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 Countrys, 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
Poconoabi or Poconaman, which have some connexion one with
another; yet the Poconoabi 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
witness and testify 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 Poconoabi 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 con-
jugating all Verbs, and that is with divers particles, accor-
ding 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 signifies a House, and Tat signifies his
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,
Quiattacque their Father. Thus are declined Nouns
beginning with a Consonant. As, Queb, a horse, Nu-
queb, Aqueb, Ruqueb, &c. Hub, book or paper, Nubub,
Holom, Head, Nuholom, Abolom, Rubolom. Chi, Mouth,
Chac, Flesh, Nuchac, Achac, Kuchac. Car, Fith, Nucar,
Acar, Rucar. Cacar, Acac, Ruchac. Chacqui, body or fl.
th of man, Nuebachi, Achaquil, Ruchachi, Cachacquil,
Abaquilta, Quiabacquiltacque.

Some words there are which are pronounced like tr,
which
which are written not with is, but with this letter t3, peculiar in that tongue; as tti dog, tsiquin bird; Nutsi my Dog, Atsithy Dog, Rutsi his Dog; Catsi our Dog, Afsita your Dog, Quifsita taeque their Dog. Nutsiquin, my Bird, Atsiquin they Bird, Rutsiquin; his Bird; Cat- siquin our Bird, Asiquinta, your Bird, Quifsit quintaeque their Bird.

There are no several terminations for cases, as in Latin, but the cases are distinguished with some particles or prepositions, as for example. The house of Peter, Rupat Pedro, putting the possessor's 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 eii rupat Pedro. The vocative admitteth of this particle; ab, or ba, of wishing, or calling, as, O my son, or ho my son, Ab vacun, or ba vacun, The abative keeping still the same termination with the nominative, is expressed with some preposition or other, as in my mouth, pan nuchi; with my hand, chinucham. In signifying I, is unchangeable, as also At, signifying you, or thou. The possessive Mine is also unchangeable, as vicbin, mine, or for me; so thine, or for thee, Ave. Where note that in this Tongue there is no; but v. or vi, are pronounced as w, as though we pronounce vacun my son, vicbin mine or for me, Ave thine or for thee; we write vacun, vicbin, ave.

The particles of letters which serve for nouns beginning with a vowel, are as followeth. Singul. V. Av. E. Plural. C. or Q. Av. ta. C. or qu. taeque, as for example, Acin signifieth son, Ixin Corn, Ochoch likewise house, which are thus declined.

Sing. Vacun my son, Avacin, 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, Avicinm your corn, Quixinta taeque their corn.

Sing. Vocooh my house; Avocooh thy house, Rocooh his house.
houfe; Plural. Cochoch our houfe, Avochocta your houfe, Cochoctaque their houfe.

So likewise are varied or declined Abix, signifying a plantation, or piece of ground sown. Aead earth or ground. Vleu, also, earth or ground. Aehach, 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, Locob to love.

Sing. Nulocob I love, Nalocob thou loveft, Inruleocob he loveth; Plural. Incalocob we love, Nalocoba, ye love, inquilocobtaque they love.

Nuroca or Nurapa, I whip or beat; Naroeo or Norapa, thou whippest or beatest; Inruraca, or Inrurapa, he whippeth or beateth. Plural. Incaroeca or Incarapa, we whip or beat; Narocata or Narapata, ye whip or beat; Inquirocataque or Inquirapataque, they whip or beat.

Nutfiba I writhe, Natfiba thou writest, Inrutfiba he writeth. Plural. Incatfiba, we write, Natsibata ye write, Inquitfibataque, 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 Nulobo Pedro, I love or will love Peter. Tinulocob, 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 nulocob Pedro I will 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 *θ*, as *ixnu* like *ifθnu, xa, like ifθa, ixru* like *ifθru, ixca like ifθca,* and so forth.

Preterperf. Sing. *ixmulocob* I have loved, *xalocob* thou hast loved, *ixrulocoh* he hath loved; Plural. *ixcalocob* we have loved, *xalocob* ye have loved, *ixquicacbta* 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 *Chix,* for the third person singular *Chirus,* for the first person plural *Chica,* for the second person *Chata,* for the third *Chiqui tacque;* as for example: *Chalocob* love thou, *Chirulocob* let him love; Plural. *Chicalocob* let us love, *Chbalocob* love ye, *Chiquiloca* 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 signifies as much as *Utinam,* or Would to God, as *Nalocob* *ta* *Dios,* would God thou love God: *Ixnulocob* *ta* *Dios,* would God I had loved God.

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

There is no Infinitive Mood, but the Indicative serveth for it. As *Quinchol* *nusiba* I can write. *Quinquimi* signifies 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, *quina* me, *Ti* thee, and for the preterperfect tense, *xina* me, *ixti* thee; as for example.

*Quinalocob* thou lovest me, *xinalocob* thou hast loved me, *quinarulocob* thou wilt love me, *quinalocoba* love me, or Ha 2.
I pray God thou love me, vei quinalocob, if thou love me, vei xinalocob if thou hast or hadst loved me, quinarach nulocob, thou desirest to love me. So for the Second person being the Accusative, Tinulocob I love thee, ixinulocob I have loved thee, tiranulocob I will love thee, tinulocob a pray God I love thee, vei tinulocob if I love thee, vei ixinulocob, if I have or had loved thee, tinurach nulocob I desire to love thee.

Note further, that these two Verbs, Quinchol, which signifies, I can, or am able, and Inv which signifies, 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:

Incholnulocob I can love, inra nulocob I will love, ixra ixnulocob I have been willing to love, ixebol ixnulocob I have been able to love, ixebol nulocob I can love thee, tira nulocob I will love thee.

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

Sing. Inv. Nav. Inv. Plural. Inqu. or Inc. Nüta. Inqu tacque, or Inc tacque. As for example, Eçe signifies to deliver, which is thus formed:

Sing. Inveça I deliver, Nveça thou deliverest, Inveça he delivereth. Plural. Inveça, we deliver, Nveçta 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. Inv a I will, Niva thou wilt, Inv, he will. Plural. Inv a we will, Nivata ye will, Invata tacque they will. Invirch I hear, navivircb thou hearest, invivireh he heareth. Plural. Invivircb we hear, navivircb ye hear, inquivirecb 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 divers terminations, are diversely formed. Commonly those that end with an A, cut off the
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the A in the Passive, and to the last consonant add bi. As for example: 

Nureca I whip or beat, the passive is Quinrochi. So Nurapa I whip or beat, in the passive is Quinroapi. 

Except Nusiba, I write, which changeth b. into m. Quinsimbi I am written. Those that end in ob, change ob into onbi, as Nutoch I love, Quinconbi I am loved. So those that end in eb, do change eb into bi, as Inviireh I hear, Quinivirbi I am heard; Nucata I teach, Quincutbi I am taught, by the first rule. But those that end in ea (where note this letter e or c, with a tittle under it, is pronounced like s,) change the a into ibi. As for example, 

Inveca I deliver, Quinocibi I am delivered. 

Nucamça I kill, Quicampbi I am killed: Those that end in ach, add bi in the Passive, as Nuchar I forgive, in the passive maketh Quinocachi I am forgiven. The particles that vary or conjugate the Verbs Passives, are these following:

Sing. Quin, ii, in. Plural. Cab, or Co, tita quiwacque. 

As for example:

Quiloconbi, I am loved, tiloconbi thou art loved, inroconbi, he is loved. Plural, Colconbi we are loved, tiloconbi taque 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, tirochiya ye are beaten or whipped, quirochi taque they are beaten or whipped.

The particles for the Preterperfect tense are these following:

Sing. Xin, ixti, ix. Plural. Xob, or xo, ixti ta, xi taque. As for example:

Sing. Xinloconbi I have been loved, ixtiloconbi thou hast been loved, ixloconbi he hath been loved. Plural. Xiloconbi we have been loved, ixtiloconbiya ye have been loved, xiloconbi taque they have been loved. Xinrochi I have been whipped or beaten, ixirochi thou hast been whipped or beaten, ixrochi he hath been
been whipped or beaten. Plural. Xoroobi or xobroobi we have been whipped or beaten, intiroochita ye have been whipped or beaten, xiroobi tacque they have been whipped or beaten.

The Imperative Mood is thus:

Tiloconbi, be thou loved, Chiloconbo, let him be loved. Plural. Chicaloconbi, let us be loved, Tilconbotata, be ye loved, Chiquiloconbotatacque, let them be loved. Where you see the particle bi is changed into bo.

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.

Quinloconbi ta, I pray God I be loved. Tiloconbi ta, I pray God thou be loved; Inloconbita, I pray God he be loved; Cobloconbita, I pray God we be loved; Tiloconbitata, I pray God ye be loved, Quiloconbitatacque, I pray God they be loved.

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

Xinloconbi ta, would to God I have or had been loved, Ixtiloconbita, pray God thou hast or hadst been loved, Ixloconbita, pray God he have or had been loved. Plur. Xoloconbita, pray God we have or had been loved. Ixtiloconbita ta, I pray God ye have or had been loved, Xiloconbi 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 Quinloconbi, I pray God I be greatly loved. Otherwise if the Verb be alone, ta is placed after it.

The Conjunctive Mood is thus, Vej Quiloconbi, If I be loved, Vej tiloconbi, 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 unparalleled work, with the Lords Prayer in that tongue, and with a brief explication of it.

Catat taxab vilet; Nimta incaharçibi avi; Inehalita Avi-bauripan Cana. Invaniyita nava yahvir vacacal, be invan-taxab. Chaye ruma cabahunta quib viic; Naçachtamae, be incahæcheve quimac ximacquivi biquib; Macoaca chipam eatacbybi; Coaveçata china unche tiiri, mani quiro, be 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 lat, which signifieth father; and Catat is our father.

Taxab signifieth hevenisit is put before the word or verb vilet, for more elegancy sake, and for better placing of it, contrary to the Latin and English, where es, or art, is put before in celis, 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.

Vilet signifieth er, or art: it is the second person of the Verb, Sum, es, fui, which is a Verb Anomal, and conjugated after the rule of Verbs above. As for example, Vilquin, I am Vilet, thou art, Villa, he is. Pl. Vileob, we are, Vileatta, ye are, Vilque taeque, they are. The Preterperfect tense, Xinvi, I have been, Ixivi, thou hast been, Ixvi, he hath been. Plural. Xobvi, we have been Ixtivita, ye have been, Xivi taeque, they have been. Imperative, Tiwi or Tovi, be thou; Chivi or Chivo, let him be. Plural. Cobvi ta or Cobvo ta, let us be; Tiviya or Tivota, be ye; Quivi ta or Quivo ta taeque, 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 Incaharcibi which signifieth, I pray God may be greatly magnified. Vim signifieth great or greatly, Ta is optanis, or of willing, Incaharcibi, is the third person of the Verb Quineaharcibi, which signifieth to be magnified or extolled; and is formed according to the rule above, from the active Verb, Nucabarcibi, to magnifie or extol, by changing
changing the last a into ibi, and adding que in the particle of the passive.

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

Incbalita avibauri, let come thy Kingdom, is the proper expression of this in English. Incbali, is the third person of the Verb Quinebali, which signifies to come. Ta is as before optantis, or of willing. Ibauri or Ihauric, signifies kingdom. Av, added, thoweth 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 circumlocations. Whereof this is one, to say, Let thy Kingdom come upon our heads. Pan or Pan, is a preposition, signifying in, or within, or upon. Na signifies 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 man's will, but express it by a Verb: Invanivi, is the third person of the Verb Quinvanivi, which signifies to be made or done. The Active is Nuvan, I do or make: from whence are formed many passives, as Quinvan, or Quinvanbi, or Quinvani, or Quinvanivi, or Quinbanari, or Quinvantibi, wherein this last signifies to be done speedily. And to all Verbs Actives and Passives, this particle tibi, is added at the end, to signify 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.

Tabvir vach acal, here upon the face of the earth; Tabvir, is an Adverb signifying here, Vach, signifies face, Nuvach, my face, Auvach, they face, Ruvach, his face. Acal, signifies the earth or ground.

He invan taxan, as it is done in heaven. He is an Adverb, signifying.
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signifying even as, Inun, is the third person of the passive Verb, Quinun, 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 (according to the rule above) of the second person of the Imperative Mood. Chaye give thou; Chyrue, let him give. Runa, to day.

Cabunm ta quib viic, our every day bread: where note that ca, put before hubun is very elegantly placed, though it do belong to the word viic, which signifieth bread. Naviic, my bread, Cavie, our bread. Hubun is an undeclined word, signifying every one, or every thing. Quib signifieth the fun of the day.

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

He inacabve quimac, even as we forgive their sins. Inacab is the first person plural, according to the rule above; for verbs beginning with a consonant, ve is put at the end for elegance sake. Quimac is the third person plural. Where note that in a whole speech or sentence, sometimes the particle taque, 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 quimactaque.

Xim acquivi chi quib, that have sinned against our backs, of Mac signifying sin, is this Verb formed, quinquacquivi, to sin. So likewise of Laval, sin, is formed another Verb, quinquivini, to sin. This Verb quinquacquivi is a Deponent, of which sort there are many in that tongue, as quincentunici, to preach, which have the same particles as the Verbs Passives, Chiquib is a word compounded of the Preposition chi and ib, which signifieth back, and is varied like the Nouns beginning with a Vowel; and joined with chi, signifieth
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signifieth against, as Chivib, against me, Chavib, against thee, Chirih, against him. Plural. Chiquih, against us, chivibitz, against ye, chiquib, against them. And if another third person be named, chirib standeth for against, as chirib Pedro, against Peter, that is against the back. If any be named in the third person Plural, then chiqui is used, as chiquib unche, or chiquib cunche et al, 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 cob, 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, nracana, he leaveth, and so forth.

Chipam catacchibi, in our being tempted. This is another great elegance 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 wherein the Nouns are varied and declined. Nutacchibi, signifieth I tempt. The Passive is quintacchibi, I am tempted, from whence nutacchibi, signifieth my being tempted, or my temptation; attacchibi, thy temptation, rutacchibi, his temptation.

Coavecaca china unche tsiri. Deliver us from all evil things. Inveca, 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 macacana. China is a Preposition, signifying above or from. Unche, signifieth all, which is undecinable. Tsiri, is an Adjective properly undecinable also or unvariable, in Gender, Case, and Number; as are all Adjectives in that tongue. It signifieth evil or bad; as tsiri vicac, 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 matres, signifying an evil thing, or evil things. The Substantive that is formed from it, is tsiriqacu, which signifieth
fieth evil or wickedness. Voronquil, signifieth the fame.

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 ixo, a good woman, quiro icro, a good beast; so likewise in the plural number, quiro vinac, good men. The Substantive that is derived from this Adjective, is, quirobah, goodnefs. Chiobal, signifieth the fame. Quirobalab, is very good, tsrilab very bad; where lab is added at the end of an Adjective, it puts the fame aggravation as valde in Latin.

Hi inqu, even as he faith. The meaning is, even as he faith that taught this prayer. Quinqu, signifieth Ifay, tiqüi, thou layest, inqu, he faith, Cobani, we lay, tiquita, ye lay, quiquitaque, they lay.

Amen. All words which have no true expression in the Indians tongues, are continued in the Spanife, 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 Castiliana ba, that is, the water of Castillie. So God, they call Dios commonly; though some call him Nim Ahbal, that is the great Lord.

And thus for curiosities fake, and by the intretaty of some special friends, I have furnifhcd 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 Pocomchi tongue. Whereunto I shall be willing hereafter to add something more for the good of my Countr耶; and for the present I leave the Reader to study what hitherto hath briefly been delivered by me.
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FINIS.