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THREE YEARS
IN THE PACIFIC;

CONTAINING NOTICES OF

BRAZIL, CHILE, BOLIVIA, PERU,
&c.

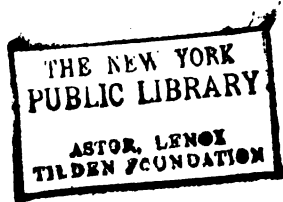
IN 1831, 1832, 1833, 1834.

BY AN OFFICER
IN THE UNITED STATES' NAVY.

IN TWO VOLUMES.

VOL. II.

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NOTICES OF PERU.

CHAPTER VI.

Saya y Manto.—Scenes in the Street.—Police.—Market.—
Cherimoya.—Palta.—Granadilla.—Cafés.

THE walking dress of the ladies of Lima presents a very curious and unique appearance to the stranger who beholds it for the first time. Yet, after a little use, it is rather pleasing than disgusting to the eye, when prettily worn. For several days after my arrival, my chief amusement in the morning, before breakfast, was to stand in the puertacalle and observe the ladies in saya y manto, as they passed to and from mass. This dress consists of two parts : the saya, the lower part, is a silken petticoat, made in folds, or plaits, extending from bottom

termed "beatas." They wear dresses of white worsted, with capes and hoods of the same.

Later in the day, pass priests and friars of several orders. The Mercedarian appears in a loose robe of white worsted, with a black cape and hood lined with white. His head is bare, showing the tonsure and mathematical cut of his straightly combed hair, or it is covered with a clerical bonnet of white. The followers of San Augustin and St. Francis wear an entirely blue dress. The Dominican is distinguished from the Mercedarian by the black cape being cut in a long point before and behind. Both carry long rosaries and crosses suspended about the neck. The Descalzos, or barefooted, of the order of St. Francis, wear a sackcloth robe, with pointed capes, girt round the body with a leathern belt, a broad-brimmed hat, and sandals. They carry a tin box for receiving alms, and a long staff. The brotherhood or order of Buena-muerte are robed in black, with a cross of red cloth stitched upon the breast.

The military, in gay uniforms, are seen walking and riding at all times. The collegians strut in black suits and cocked-hats;

and judges are decorated with ribbons and medals.

Then come pedlars, crying their goods and low prices, and staggering under a load of calicoes, strung over a stick, which is supported at the side by a strap over the shoulder. The vender of lottery tickets is seen sauntering along, with a book filled with sheets of tickets in one hand, and an ink-horn in the other, bawling out, *Su--ér--te*, and pausing at each syllable, and before every gentleman he may find standing, to importune him to purchase a ticket. If disappointed, he turns away, and for consolation, shouts *Su--ér--te* as loud as ever.

From one to two o'clock, the streets are alive with venders of the various messes eaten by families of the middling class, who seldom cook in their houses, but purchase their food at the door, ready for mastication. Negro wenches, with trays on the head, crying "tamál," which is a mixture of boiled corn and beans, with a small piece of pork, put up in a plantain leaf, perambulate every street. Others carry various stews, in tin cases, piled one above the other, which they sell by their appropriate names.

being radically removed, he has become quite an amiable creature. Drove of them move through the streets in long files, sometimes laden with bars of silver from the mines of Pasco, having their heads tied to the tails of those that precede them. In the morning, the baker's mule, with two great panniers of dry hide, filled with rolls, and the baker mounted high on top, is seen going from door to door.

At the corners of some streets, a little remote from the Plaza, are occasionally met with, great heaps of cigar stumps, spread out for sale on white cloths. A cigar is not the worse in Lima for being partly smoked by a friend.

The decay of Lima is but too evident: we see some of the largest houses, or rather their ruins, occupied by pulperías; and before the doors, "ollas" of various stews, frittering over pans of coals. These tippling shops, in the afternoon and at night, become scenes of fandangos, dissipation, and brawls of every kind. Though the streets are perambulated by watchmen who cry the half-hour after eight o'clock, they are of but little use. Besides, there is a military police or guard, distributed in various

parts of the city, and when passing any of the posts after nine o'clock at night, the sentinel hails you with "Quien vive?" for whom?— you answer "la patria !" the country. Again he inquires, "Que gente?" what sort of people? — you answer, "gente de paz !" people of peace, — and you are permitted to pass on.

After ten o'clock at night the streets are very dark, unless when the moon shines. About that hour the candles in the great lanterns, hung over each door-way by requisition of the law, burn out, and are not replaced : as this is the only means of lighting the streets, they become gloomy after that hour, and hence it is customary for persons walking late at night to be preceded by a servant with a lantern. Even this precaution is not always sufficient to save the passenger from the uncongenial showers which are occasionally hurled from the balconies, though one should cry, *Gardex l'eau !*

The market is near the convent of San Francisco. Along the street, spread upon the ground, there is a display of all kinds of vegetables and fruits — Lima is never without fruit of one sort or another—shaded by mats propped

up by reeds, which is the only accommodation prepared. Here you meet more frequently than in any other part of the city, begging friars, carrying an image of the Virgin, whose kisses they sell at a real each ; and sometimes an orange or potato will buy one. On the back of the silver case which holds the picture, is inscribed the advertisement of some one indulgence to be obtained by kissing it and bestowing alms.

The country around Lima is beautifully fertile, and by irrigation yields every variety of fruit and vegetable. The broad valley of Lurigancho, which is in sight from the walls, supplies the market with the greatest abundance.

Amongst the vegetables are several varieties of peas and beans ; quínoa, a small seed resembling millet ; lentils, tomatoes, carrots, cucumbers, yuca (a long fusiform root), cabbages, cauliflowers, egg plants, lettuce, celery (which grows wild in many parts of the country), peppers, camotes or sweet potatoes, and two kinds of potatoes — one known by the term Irish, and another of a similar kind, but yellow

as an orange, and far superior to the first. It grows only on the mountains ; many trials have been made to transplant it to the valleys and to Chile, but it was found to degenerate in a very short time. The potato grows wild in many parts both of Peru and Chile ; numerous roots have been taken from the top of the island of San Lorenzo.

The principal fruits are cherimoyas, limas or sweet lemons, sour lemons, limes, pine apples, oranges, two kinds of grapes, pomegranates, granadillas, plantains, bananas, a variety of melons, strawberries (which grow very large), lucumas, tunos, figs (two crops), paltas, besides apples, peaches, pears, &c.

The cherimoya (*annona squamosa*) is esteemed among the best of fruits. It grows from two to six inches in diameter, and is of a conoidal shape, with a depression in the centre of its base where the stem is attached. Externally it is dark green, and has a loricæ or scale-like surface ; internally it is a cream white. It contains a centre core, with a number of black seeds about five lines long ranged around it. The pulp, the taste of which has been generally

compared to that of strawberries and cream, though not very correctly, is eaten with a spoon. Its exquisitely luscious flavour is enhanced by adding the juice of a sweet orange : commend me to cherimoya and orange-juice to entapture my palate !

The tree, which is very delicate, and will not bear frost, is from sixteen to seventeen years in coming to maturity from the seed. In Bolivia it attains a very large size ; but its fruit cannot excel that brought to Payta from the valley of Piura. Ehret writes it "cherimolia," and from the frequency of changing the *y* for the *ll*, I am inclined to think that it was originally "cherimolla." The botanic appellation given by the above-named gentleman is *Guana-banus Perseæ*.

The palta resembles the pear in shape. In its centre there is a large stone, the juice of which being indelible, is used as a dye and for marking linen. This stone or kernel, whose consistence is about the same as that of the chestnut, is surrounded by a greenish white pulp, usually eaten on bread, with pepper and salt, as a substitute for butter, which in Lima

is rare, and seldom good. It is preferred by some, dressed with sugar and lemon juice; in either way it is excellent, though not generally liked when first tasted. It is esteemed a wholesome fruit, and Frezier states, I know not on what authority, that it is provocative of love! In the Caribbee islands it is called *avocat*; at Panama, and on the island of Tobago, where it grows in great perfection, “aguacate.” The tree, which somewhat resembles the pear-tree, is from six to eight years in coming to maturity from the seed.

The granadilla is the fruit of the passion flower, (*passiflora cœrulea*,) which is indigenous to America, and named by pious Spaniards from the fancied resemblance which its parts bear to the instruments used at the crucifixion. In Chile the plant does not yield fruit. The granadilla is oval in shape, or rather egg-like, and has a smooth yellowish surface, resembling that of the mock-orange. When broken, it is found to be a hard, slightly brittle shell, lined with a soft velvety membrane, which contains a pulp of rather more consistence than the white of an egg, filled with flattened, dark-coloured seeds.

Without much outraging the propriety generally observed in naming things from resemblance, I have thought that it might be called the egg-fruit. The pulp has a pleasant, sub-acid taste, and is esteemed wholesome.

In other particulars, what has been observed of the Callao market is applicable to this.

It is not unusual to see hung up on the shambles parts of a chicken or turkey, as legs, wings, necks, &c., so as to accommodate those who are desirous of eating poultry, but who cannot well afford to pay for an entire fowl.

The first café opened in Lima was in 1771. It is remarkable that in Lima there is not a single hotel kept by a native for the accommodation of strangers. When they come to the metropolis from any part of the country, they either lodge with their friends if they have any, or hire furnished rooms and eat at some of the cafés, or purchase their meals in the streets after the manner of many private families. Except at the French and English hotels, there is no such thing as an ordinary or *table d'hôte* in Lima; at the cafés, two of which are very extensive, a bill of fare is kept, and whatever

the visiter calls for is served on small marble tables. In fact, the cafés in Lima are under similar management to those in the great cities in Spain : a regulation issued there at one period, is much called for in this city. An order, put forth at Madrid for the better government of the cafés, directed that the apartments should be kept clean; that every person should be served on a clean plate, because by the spilling of coffee and other drinks on the clothes they were spoiled; and that the servants should appear clean, and without hat or cap, and, *if possible*, with their heads combed ! The enforcing of the latter clause, I fear, would be attended with difficulty, at least with the class of persons referred to, for many men of respectable standing in life are singularly neglectful of that part of the person both internally and externally.*

* Mercurio Peruano, vol. i. p. 111.

CHAPTER VII.

Convent of San Augustin.—Monastery of La Incarnacion.—
Convent of Santo Domingo.—Negros Bozales.—Convent
of San Francisco.—Our Lady of Mercies—San Pedro.—
Library.—Churches.—Bells.—Inquisition.—Museum.—
University of St. Mark.—Hall of Deputies.—Charities.—
Hospitals.

THE convent of San Augustin is amongst the oldest in Lima. It occupied a whole square, but in 1825, the minister, Monteagudo, caused a part of it to be torn down, to widen the street, and form a small plaza before the theatre.* The church is situated on one corner of the vast pile. Its front is a field of carving and statues of saints. Over the great door is San Augustin, trampling three or four of his

* This act, it is said, led to the assassination of that minister soon afterwards.

prostrate enemies under his feet. On his head is a mitre, and in his hand a book with a miniature temple upon it, indicating the foundation of the Christian church.

The interior is similar in its general arrangements to the cathedral. It has its several chapels, sacristy, &c., and glories in a goodly number of holy reliques.

The convent is divided into several large courts, surrounded by corridors, supported on arches and columns, which communicate with each other both above and below. The court adjoining the church is termed the cloister. The principal events of the life of St. Augustin are represented in a series of paintings, which are hung round the walls, and, to protect them from the weather, closed by light shutters, except on certain feast days, amongst which is the anniversary of the saint. Of this vast pile only a few apartments are now tenanted. Its refectory is no longer redolent of the odours of the kitchen; its fountains are choked, and its gardens have ceased to regale the senses with their productions. Of the hundred friars who lived within its walls twenty years ago, scarcely

one-third remains. The patriots, in breaking from the yoke and thrall of Spain, defaced the great bulwarks of her strength ; they left most of the convents of Peru in a state of ruin.

The history of the foundation of the order of St. Augustin is given in detail by the Fray Antonio de la Calancha, in a folio volume of a thousand pages, entitled, "Choronica del Orden de San Augustin," in which he dwells upon the difficulties encountered by the founder.

About the year 1547 or 48, as is stated in several convent registers, the Rev. Fray Francisco de Vitoria, a man of apostolic virtues and talents, came to settle in Peru, as the first commissary-general of the province (in the church acceptation of the term), in company with a number of friars and ministers of the Franciscan order. In the same ship with them was the Reverend Padre Fray Augustin de la Santisima Trinidad, who, by the order of Charles V., preceded as a pioneer the legion that was to found the order of St. Augustin in Peru.

Amongst those whom the Fray Francisco brought under his protection, was his niece, the virtuous and noble Lady Doña Juana de

Cèpeda. This lady was young and beautiful, and much given to converse about the Holy Spirit with our Fray Augustin, for whom she entertained a filial regard. It was not because she could not have found his equal, or even superior, if she had sought for such a one in the pious train of her uncle ; but having fallen ill when very young, she had dedicated herself to Our Lady of Grace, who is worshipped by all of the Augustin religion, and promised to celebrate her annual feast, if permitted to recover ; and it was this circumstance which inclined her towards the Fray Augustin.

They all arrived safely in Lima, at a period when the country was still distracted by the civil wars which broke out before the death of Pizarro. Then, it appeared that the care of every one was either to avoid death or inflict it ; individuals, seeing the strife of civil war, only thought of providing for their own security and convenience. The Fray Augustin fixed his abode in a small house near the city shambles, which were then where now stands the convent of " La Limpisima Concepcion." There he lived poorly indeed, for in those

warlike times the rich thought not of bestowing alms or of succouring the religious. A few months passed away, and Doña Juana de Cèpeda was espoused by a gallant cavalier, Don Ernán Gonzalez de la Torre. He had served in many battles against the Indians with Pizarro; he raised the siege of Lima, and contributed greatly to the general pacification of Peru; when the Marquis was assassinated, he had gone to meet the judge, Vaca de Castro. This cavalier was both valiant and wealthy, yet with Doña Juana he received a rich dower, in her treasure of nobleness and virtue. The nuptials of such a pair were published far and wide, for they were powerful and rich!

So soon as the news reached our Fray Augustin in his humble dwelling, he went to congratulate Doña Juana upon her good fortune, and to manifest his joy on seeing virtue rewarded in the opulence of her house. They conversed about the Spirit; and when he found her properly disposed, he lamented his poverty, the inconvenience of his dwelling, and, above all, complained that, having neglected to bring with him a part of the cedula of the Emperor,

he could obtain neither aid, nor even a site whereon to found a chapel. Having impressed upon Doña Juana that God had given her great prosperity and wealth, he told her that it was now her duty to repay Heaven in part for the blessings she had received, by assisting him in his deplorable situation.

The pious lady spoke to him consoling words, but, as every prudent wife should do in such a case, withheld an answer to the prayer, till after she had consulted with her husband. The Fray Augustin, confiding more in God, in whose cause he was embarked, than in the promises of the world, as a less devout man might have done, returned to his cell, to await the result of this visit.

The next day, Doña Juana de la Cèpeda sent for the lonely Father, and when he arrived, told him, in great joy, that through the blessing of God his desires should be fulfilled. Her husband had given her power to afford unlimited aid, and, to contribute the more to his convenience, desired him to build the chapel near his own house, in which he most generously offered all that heart could ask. And in order

to accomplish her vow, and to comply with her obligation, she further wished a chapel to be built and dedicated to Our Lady of Grace. Here the worthy Calancha breaks forth in a pious ejaculation; "Oh! providence of God! to inflict disease upon this virtuous lady, while yet young, that she might, when growing old, succour the poor—and when a poor maiden, to incline her to devotion, that she might protect the religious when rich!" She gave him a home, a situation, silver, gold, and a maintenance; she raised up the first Augustin altar in Peru, and placed thereon the image of the Blessed Virgin, Our Lady of Grace. It is now in a chapel of the convent, and was then in the house of that noble cavalier, Don Ernan Gonzalez de la Torre, one square from the parish of San Marcelo. There the Fray Augustin lived two years, under the protection of his benefactors, awaiting the arrival of the eleven Augustin Friars, required to complete the legion and foundation of their order.

The royal edict for the founding of the convent bears date Valladolid, March 23, 1550, and provides that the Indians shall assist in its

erection, which is to be at the expense of the Emperor. The twelve evangelic fathers left Salamanca in the same month, and, embarking at Cadiz, crossed the Isthmus, and, after a passage of seven months, reached Lima. The convent was begun almost immediately afterwards, and from that period rejoices in the number of pious labourers in the great work of converting the Indians.

La Incarnacion, a convent of nuns of the order of San Augustin, was founded in 1554. In 1631, it contained two hundred and thirty-three nuns of the black, and thirty-seven of the white veil, together with eighteen novices, who, with seculars, servants, and slaves, increased the number of females in the convent to eight hundred: at present, scarcely one-sixteenth can be found. When they removed from their first dwelling to the present convent, the streets were hung with silks, and the way strewed with mint and flowers, and the viceroy, the bishop, and the prelates of the church accompanied them.

The nuns of La Incarnacion profess three vows—poverty, obedience, and chastity: though

the cloister is not enjoined, they observe it religiously. Their several officers are elected from amongst themselves, every three years. The time not devoted to vigils and other religious ceremonies, is employed in making sweetmeats, pastillas, artificial flowers, &c., which are sold at the convent door. Notwithstanding that poverty is professed in many nunneries, several of them are wealthy, and require each novice to bring with her a dower of from one to four thousand dollars, which, on the death of the nun, becomes the property of the convent.

As is generally the case with all institutions of the kind, there is a romantic tale connected with the foundation of this nunnery, which is related by the Fray Calancha.

When the Captain General of Peru, Pablo de Meneses, arrived at Pucara with the royal camp, Francisco Hernandez Giron attempted to surprise it by night, with eight hundred chosen men, armed with arquebuses and lances. This was on Sunday, October 7th, 1554. He was betrayed by Francisco Mendez, and Domingo Ollave Vizcaino, who went over to the royal

army. A battle took place. Both fought most valiantly, but the arms of the king were triumphant.

The following night, Giron determined to fly ; not through fear of the royal army, but because his camp was mutinous, and he was apprehensive of being assassinated. He therefore sent Gonzalo Vasquez, with a religious friar, to urge his lady, Doña Mencia de Sosa, to remain behind, that he might have no impediment in flight. She manifested much affliction at the communication of his desire, and replied : “ Ever since Francisco Hernandez Giron took me from the house of my fathers, I have borne him company, and I do not wish to part from him now, but would follow him and be his partner in toil, as I have been in his honours and prosperity. Though my husband do not concede this through love, he must through necessity ; for I will follow him on foot, with a staff in my hand, and never shrink back from difficulties nor distress.” — “ Rare example of female fortitude, and of a perfect wife !” piously exclaims the good Fray Calancha.

When Giron heard this, he said, “ Lady,

aid of the Augustin friars, they soon became the founders of the convent of La Incarnation.—“Wonderful,” says Calancha, “are the ways of Providence, who disposes of remote means for the accomplishment of convenient ends.”

The convent of Santo Domingo occupies an entire square. It is divided into four great courts or quadrangles, surrounded by corridors, supported on arches of brick. Various rooms and offices open on these corridors. Their walls are hung with paintings, illustrative of sacred history, but none of them can be considered as a very meritorious production. It has a small garden and a fountain. One of its sides overlooks the Rimac, and has a fine view of the bridge, the river, and the country around.

Under one of the flights of broad stairs, leading from a court to a corridor, is a small chapel, dedicated to San Martin. Over its altar is suspended a burning lamp, which is constantly fed. On the door there is a notice, that an illustrious bishop concedes eighty days of indulgence to any person who will devoutly pray one

salve before the image. This chapel is illuminated every Friday.

The church is on the corner of the building, and attached to it is the highest steeple in Lima, furnished with several very large fine-toned bells. The church is nearly three hundred feet long, by eighty broad. The ceiling is arched, and covered with many curious mouldings and ornaments. The square columns and pilasters which sustain its lofty arches are hung with crimson velvet, with deep borders of gold. At one end is the great altar, and at the other a gallery for the choir. To the right and left of the "altar mayor" are two smaller ones; the first dedicated to Santa Rosa de Lima, and the other to Our Lady of the Rosary. On the altar of Santa Rosa is a representation of that saint sleeping in a bed, attended by an angel. I took it to be a plaster cast, but a lay brother of the convent assured me that it was marble. Above it is a curiously carved box, containing the saint's skull. Next to her, on the lateral wall, is the altar of Santo Domingo, the patron of this convent: every Tuesday morning, at seven o'clock, the reliques of that saint, kept in

the intervals locked in a casket, are publicly exhibited.

“ Sweet sight for vulgar eyes ! ”

Opposite to the shrine of Santa Rosa is a chapel of “ Nuestra Señora del Rosario de los Natales.” Between them are several shrines and altars, many of which are beautifully ornamented with miniature figures, representing portions of biblical history. The opposite side of the church is taken up with altars of saints and paintings.

When I first visited this church, the great altar was illuminated, and mass was chanting for the rest of the souls of some departed brothers of the convent. From it I passed to the cloister, around which the history and genealogy of Santo Domingo is presented in a series of paintings. The entire wall, below its corridor, is covered with pictures and Dutch tiles. Several rooms occupy its different sides, the largest of which was the refectory, but now a dusty, unfurnished hall, animated by thousands of fleas, that skip joyfully over every visiter, from whom they seldom depart without leaving marks of their fondness.

I found a knot of friars and lay brothers in the cloister, chatting and smoking cigars. I addressed the cleanest of them, (cleanliness was not a remarkable trait in any of the Dominicans,) who, at my request, ordered one of the lay brothers to conduct me through the premises. This cicerone proved to be almost totally ignorant of the history of the convent, except, indeed, touching its former wealth, present poverty, and defacement by the patriot troops quartered in it by San Martin.

Previous to the revolution, this convent possessed three sugar plantations, besides other real estate. Nearly all this property has been taken by the government, and in lieu of it each friar receives monthly fifteen dollars. In 1820, it contained one hundred and sixty friars; in 1829, ninety-five; and in 1833, only fifty-three. They now depend upon alms, given for masses, and the small monthly salary for their maintenance.

Until within a few years there was a splendid procession from this convent the day preceding Good Friday. In it were carried on tables, covered with sheets of silver, the image of Santa

Catalina, the crowning with thorns, Jesus the Nazarin, in a robe of purple velvet, under a canopy of the same, fringed with fine gold, bearing the holy cross; "Nuestra Señora de la Soledad," accompanied by St. John the Evangelist, under a canopy of blue velvet fringed with fine silver; and the holy relique of the *Sanctum Lignum Crucis*, carried in a silver *sagrario*. The whole was followed by the brotherhood of St. Dominique, assisted by all the nobles of the city, bearing wax candles of a pound each, and preceded by the provincial and prior. Both instrumental and vocal music accompanied this procession. It took place at ten o'clock at night, and passed through several streets to the Plaza, and back to the convent.*

Connected with the convent of Santo Domingo are the several congregations of the "Negros Bozales," composed of the slaves of Lima and its vicinity. The curious annual feasts of this degraded people are still celebrated in the church, though not with as much *éclat* as in former years.

In Lima are the descendants of ten different

* *Diario de Lima* for April 1791.

African tribes, viz. the Terranovos, Lucumés, Mandingas, Cambundas, Carabates, Cangaes, Chalas, Huarochiries, Congos, and Misangas. All these names are not derived from the respective countries of the different castes, but some are arbitrary, as the Huarochiries.

All the castes are subject to two corporals, elected for life from amongst themselves. The election is held in the chapel of "Nuestra Señora del Rosario," founded in this convent by the several nations. Those who vote are chief Negroes, and twenty-four from each nation forming a brotherhood. The election takes place in the presence of the chaplain; the oldest and those descended from the original founders are generally nominated, and when elected, have their names recorded in a book kept for the purpose. The same formalities are observed in the election of sub-corporals or members of the brotherhoods of twenty-four. To be admitted, the corporal contributes ten dollars, and the brother twelve, one-half of which is devoted to the worship of Our Lady, and the other for refreshments at the election feast. These offices confer high consideration

upon their functionaries in the tribe, but they do not alleviate in any degree the pains of slavery. To show how little their rank and titles availed them, it is stated, that a gentleman seeing a Negro in the stocks, on a neighbouring farm, asked who he was. The other slaves replied, "That is the King of Congo!"

To defray the expenses of the feast of Our Lady of the Rosary, each individual pays a half real on the first Sunday after Corpus, at a small table placed in front of the church; and on the death of any one of the corporals or brothers, each brotherhood contributes six reales to defray the expense of masses and responses.

In by-gone days, the several brotherhoods worshipped their respective saints in different convents; but now, those of this convent only remain.

The principal feast is celebrated on the Sunday of the "Infraoctava of Corpus." All the tribes assemble, and form a procession, which moves from the convent of Santo Domingo. Each one carries its standard, under which walks the king or queen, with a sceptre in the

right hand, and a stick in the left. They are accompanied by noisy and disagreeably toned instruments, amongst which the hautboy, marimba, and a rude drum, are most conspicuous. In fact, there is scarcely a procession in Lima, whether civic, religious, or military, in which some of these instruments are not seen, and, what is worse, heard, following in the rear. The Negroes, on this occasion, dress and decorate themselves in a most grotesque manner ; some paint their faces with various colours, and others resemble so many fiends from another world. The women ornament the hair with a profusion of jasmine flowers and gilt paper. Some of them carry a long pole, hung with pieces of tin, ribbons, and tinsel-paper, around which a half-dozen circulate in a slow dance, as they advance, screeching in most discordant tones, while the pole is stricken on the ground, in time to what they call music, causing a rattling and clattering, not easily described.

These customs were probably brought from the countries whence the slaves were taken, and are still preserved by their descendants, but not so strictly observed now as when they were

first engrafted upon the Roman Church in Peru. At first it was allowed, as a sort of consolation, which every nation, savage and civilized, seeks in its religion, in times of adversity, and was afterwards maintained as lucrative to the convents and churches to which they resorted.

In 1791, there were sixteen of these brotherhoods, that held meetings, over which a corporal presided as president ; and they were extremely jealous of rank on these occasions. They had their dances and their feasts, and when any one of them died, they watched over the body during the night, the relatives sitting round, and frequently breaking forth in apostrophes of grief. When a widow put off mourning, or ceased to mourn for her husband, and was about to marry again, she was carried in a chair to the house of the brotherhood, where she made demonstrations of the deepest sorrow ; and if she failed to enact her part satisfactorily, she was castigated without mercy. As she entered the door, a lamb was slain upon one of the seats in the apartment ; and she presented, on a tray, all the old shoes she had worn

during widowhood. Having made this sacrifice to the manes of her husband, the preliminaries of the marriage were settled, and the ceremony concluded in festivity.

When a Negro, however, lost his wife, he made no sacrifice of the kind; "for," said he, "a man is contemptible who shows sorrow for the death of a wife, when, for one thus lost, a hundred may be found!" *

The convent of St. Francis, which stands on the banks of the Rimac, is amongst the oldest, and is the largest in Lima. Its buildings, church, and cloisters cover two squares of ground. It has its gardens and fountains, its statues and paintings. The church is next in size to the cathedral, and at one time was the richest in Peru. Its interior is divided by three naves, traversed by two aisles, forming a double cross. It contains many chapels, shrines, and altars, which are gorgeously decorated with gold, silver, ebony, marble, precious stones, velvet, and damask, disposed in good taste. On the great altar, in a silver *sagrario*, are deposited the reliques of San Francisco Solano (who was

* *Mercurio Peruano*, tom. ii. 1791.

canonized in 1726), where they rest "embalmed in the aroma of his own virtues."* The splendour of this church impresses the beholder with a religious awe; when lighted with its thousand candles, and the deep-toned organs fill its arches with their mellow sounds, it is eminently calculated to impose upon the vulgar, and inspire that devotion which, I fear, has been long an obstacle to the advancement of rational liberty in Spanish America.

The convent of Our Lady of Mercy is less extensive, less magnificent, and in a state of greater ruin, from having suffered more during the revolution.

The convent of San Pedro is in better keeping, but was never as rich as those already mentioned. In one of its apartments is a large but coarse picture of purgatory and hell, in which all the torments of the damned are most grotesquely represented. In one part of it, a young devil sits astride the shoulders of a mortal victim, and confronting him, tearing out his tongue; in another, a red-hot bolt of iron is driven longitudinally through the head and

* Sol y Año Feliz del Peru, 1735.

body with a huge sledge-hammer, slung by a hideous demon: here is the death-bed of a Christian, surrounded by angels; there, that of a sinner, attended by fiends; again, the course of Christian life allegorized in a procession of religious of both sexes, contrasted by a mixed company of musicians, lawyers, and bacchanalians, dancing merrily to "the burning gulf." All of which is piously intended to strike terror into the hearts of the ignorant and wicked, and thus frighten them into the love of the beneficent Almighty!

In a large hall of this convent is placed the public library, consisting of eleven thousand volumes, arranged in chapters. That of the History of America is a valuable collection, both of ancient and modern authors. The collection of Bibles is large, and that of the Holy Fathers extensive and curious. The library was instituted on the 21st August, 1821, by San Martin, who gave a number of valuable works; but the great mass was derived from the convents of the city, by his order. A reading-room is attached to the library, furnished with marble tables, chairs, maps, charts, &c. No

person is allowed to read in the library, nor is any one permitted to carry books to his own dwelling. The librarian attends on all working days, from nine o'clock A. M. to two P. M., and from four P. M. till sunset. In these intervals, many resort there to read the daily gazettes, and the periodicals of the country.

This institution, which is under the supervision of the Minister of State, is kept in better order, and is more creditable to its officers and the government, than any other in Peru.

The convent of Monserat, in the western part of the city, is small and in a state of ruin. I visited it on a Sunday morning, and found the only friar now attached to it, busily at work, stacking grass for his horses, assisted by a Negro boy.

Of the nunneries, several in number, I can say nothing, because men are not permitted to enter them. Females, however, are not permitted to visit the cloisters of any convent, without special permission from a prelate, unless they be *enceintes*!

Besides the many convents and monasteries, Lima contains fifty-seven churches, and twenty-

five chapels belonging to hospitals, colleges, &c. With the exception of Rio de Janeiro, there is a more continuous ringing and chiming of bells in this, than in any other city I have ever visited. The clocks strike the quarters, and no two in the city agree in time, so that one or another is striking every five minutes. Then the church, convent, and monastery bells are tolled almost every hour for some ceremony; and at midnight they summon, with iron tongue, the nuns and friars to their vigils. Again, bells are tolled after earthquakes, and rung merrily on the receiving of joyful news. Habit could not accustom the inhabitants to their clamorous din; therefore, decrees have been issued at different times, to regulate the length of time which bells might be rung on the occasion of funerals, religious ceremonies, and general or partial rejoicings. Nevertheless, they soon became as great an annoyance as ever.

From the number of churches and chapels in Lima, it was a common saying, many years ago, that "Peru and its capital, 'The City of Kings,' would send more souls and saints to heaven, than the mines would yield dollars to

and maintained, until they become capable of gaining their own subsistence, or are married. It was originally endowed with a capital of 341,626 dollars, with some real estate, which yielded, in 1791, 14,932 dollars annually.

The "Casa de Amparadas," or House of Refuge, was founded by the Viceroy, Conde de Lemos, in 1670. It received indigent females who were without homes, and an apartment was destined for the reception of those whose honour and hopes had been blighted by the libertines of the capital: here they were provided for, and every mild means was resorted to for the regeneration of their morals.

Another institution, perhaps more beneficial than either of the others, is the "Real Monte de Piedad." It was begun in 1777, with a capital of 23,000 dollars, which was increased by donations, by a tax on the lottery of 12,000 dollars, by another on the cock-pit of 400 dollars, and an annual benefit at the bull-bait. Its object was to aid the poor, and, in case of their death, to purchase masses for the benefit of their souls. In 1792, the directors distributed from three to four thousand dollars monthly,

amongst from one hundred to one hundred and fifty persons.

Lima contains eleven public hospitals, viz. : San Andrez, for lunatics ; Santa Ana, and Santa Maria de la Caridad, for women only ; Espiritu Santo, for mariners ; San Bartolome, for Negroes and the various castes of both sexes, in separate houses ; San Juan de Dios ; San Pedro ; Bethlemitas ; the Refuge, for the incurables of both sexes ; San Lazero, for lepers of both sexes ; and Las Camilas, for women under every circumstance and disease.

All these hospitals are large, and offer a fine field to the medical student for acquiring a practical knowledge of all forms of disease. The number of flesh-wounds, inflicted by knives in the personal rencontres, so frequently taking place amongst the lower orders, is astonishingly great. Where Irishmen of a similar rank resort to the shillelah, and Englishmen and Americans to the fists, Peruvians fly to the knife, and end the broil by the death or severe wound of one of the party. It is in hospitals and charitable institutions of large cities, that the moral character of the plebeian mass may be

most correctly estimated, for the reason that misery and penury surely follow quick in the footsteps of vice.

Notwithstanding the number of hospitals and charitable institutions of Lima, there is no city where more alms are bestowed on individual mendicants than in this. There is not a square in which one does not meet squalid wretches, maimed or blind, crying in most piteous tones, "Una limosnita, por el amor de Dios!" "Una limosna por un pobre ciego que quiere pan, por el amor de mi Señora Maria Purisima!"—"Alms, for the love of God!" "Alms for a poor blind man who wants bread, for the love of my Lady Mary the Most Pure." Saturday is beggars' day, and also the day of duns, when merchants' clerks visit debtors to solicit payment. The doors of the rich are beset for charity, but they only give to a certain few whom they patronise. These are professional mendicants. In 1832, one of those wretches died rather than give two reales for medicine, and after his death 80,000 dollars in hard cash were found under his bed!

The building which was once occupied by the Inquisition is now a gaol for common felons. The cells formerly used for confining the victims of inquisitorial torments are so arranged that no two doors open into the same passage, which is between them. They are eight feet square and ten or twelve high, and without light. On one side is an adobe bench, and over it a daub of the Virgin and a crucifix. In some of them, the marks of fire, where the victims were toasted, still remain. The judgment halls, with their secret panels and machinery for moving the head and eyes of the image of Our Saviour, are now the offices of the gaolers and military guard which protect it.

The Inquisition, with all its horrors, was established at Lima in 1569, and exercised the same functions as in Spain, until it was destroyed in 1821 by San Martin.

One of its halls is occupied by the public museum, which contains several Peruvian mummies, some Indian curiosities, and a valuable collection of minerals. The whole is badly arranged and extremely dirty. It is under the

charge of a scientific Peruvian, who receives from the government an annual salary of twelve hundred dollars.

The University of St. Mark was founded in 1571, by Don Francisco de Toledo. Ethics and scholastic learning were attended to more particularly in the early years of this institution. From a necessity of a knowledge of the Quichua and other Indian languages, in propagating the gospel and converting the aborigines, a professorship of those languages was early established, and continued till 1770, when the Spanish language took their place. Though medicine was taught, the chair of anatomy did not exist until 1752, when it was founded by the late Dr. Unanué.

The professors received low salaries, which were derived from donations of pious institutions, and a repartamiento or division of Indians, bestowed upon the university by one of the viceroys. In the present day, it receives the proceeds of one bull-bait yearly, and is occasionally assisted by Congress.*

* The revenues of the College of Medicine, exclusive of students' fees, are as follows:—

The medical department of the university is in a languishing state, though, from being attached to extensive hospitals, and no prejudices existing against dissections, it might, in other hands, be made a flourishing school. In 1826, a board of trustees was appointed for the examination of students at the end of each course of lectures. The professorships are, one of anatomy, one of physiology, one of pathology, one of the practice of medicine and clinical practice, one of therapeutics and pharmacy, and one of surgery and obstetrics, with a demonstrator in the anatomical theatre. Besides these, there is one of natural history aided by an artist or painter, and a professor of mathematics and chemistry.

The students generally reside within the

From the treasury, for educating fourteen students gratuitously	<i>Dollars.</i> 2,100
From the treasury	3,000
Settled revenue	530
From real estate belonging to the college	500
From the order of Buenamuerte	600
From the convent of Santo Domingo	1,394
The proceeds of one bull-bait, estimated at	1,300
<hr/>	
Total,	9,424

walls of the institution. To become a student, the candidate must have attained fourteen years of age, and pass an examination in Spanish and Latin grammar, reading, writing, and the elements of mathematics. Out-students pay a fee of five dollars monthly, or sixty dollars a-year. The whole course occupies four years. In 1833, it contained thirty-four students.

The House of Representatives occupies an apartment in the University. It is oblong, and lighted from a dome above. Commodious galleries surround three sides of the hall, for the accommodation of spectators; but no one is permitted to enter armed with a sword, or even a cane. A sentinel at the door prevents any one from entering who refuses to deposit his weapons with him. The Speaker's chair is at one end, beneath a dosél or canopy, and in the centre stands a table with a crucifix upon it. The members occupy fixed chairs, arranged in two rows along each wall, and are not afforded the means of writing at their seats. They sometimes rise and speak from their places, but when about arguing a question at length, ascend one of the tribunes, premising, "Señores,

vido la palabra"—“Gentlemen, I ask leave of speech.” The best orators are amongst the clergy—one named Vigil, whom I heard speak against Gamarra the President, was eloquent and bold. It is said, that he has drawn tears from the whole house.

Around an inner patio, which is surrounded by a corridor, and into which several committee rooms open, are painted on the wall, symbolic representations of the several arts and sciences, each with an appropriate motto from the Latin poets.

CHAPTER VIII.

The Cathedral. — The Sagrário. — Oración. — The Bóveda.
—Death of Pizarro. — His interment.

WITHOUT any claims to the character of a very pious man, I was led into the cathedral on the first morning after my arrival. The magnificence and splendour of the interior—the interest shed over it by being founded by the conqueror Pizarro, and its now being the resting-place of his bones, caused me to repeat my visits again and again. How little did the Marqués think, when he placed the cornerstone of this edifice, that it was the foundation of his own mausoleum !

In order to have an opportunity of examining the building at leisure, and in intervals

when no ceremonies were performing, I made acquaintance with the sexton, who is a tall, emaciated old man, with sharp features, and a pair of cunning black eyes. He had been in the service of the church, man and boy, for forty years. I found him always obliging, and full of stories of by-gone days. From habit, he spoke in a subdued tone; and during service was seen moving about with noiseless step, discharging the various duties of his office. A few reales softened his solemn visage into a pleasant smile, and made him always punctual in his appointments.

The cathedral is divided into three naves. A long row of chapels, closed by large doors of turned wooden bars, between which the whole interior may be seen, occupy one side of each of the lateral aisles. They are paved with large earthen tiles, laid down in diamond form, and are perfectly clear, extending from the front to the rear of the building, exceeding three hundred feet; the ceiling being very lofty, and ornamented with architraves, arches, and mouldings, makes the great length appear greater than it is. The centre nave is broader than the

others, but not so long ; its floor is raised three steps. At one end of it is the choir, and at the other the " Altar Mayor," or great altar.

The choir, which may be compared to a splendid labyrinth, contains a hundred cedar chairs. The back of each one presents the half figure of a saint, beautifully carved ; and the spaces and panels between them are ornamented with angels, saints, animals, birds, and flowers, in relief, executed in the best style. The *fácistol*, or chorister's desk, which stands in front, corresponds with the rest. The sculpture of this spot cost 30,000 dollars !* Besides two immense organs of surpassing melody—not exceeded, it is said, by any in Spain — on certain occasions there is an accompaniment of violins, violoncellos, harps, and wind instruments.

Between the great altar and the choir, is the pulpit, splendidly carved and gilded, the cost of which exceeded 12,000 dollars !

The Altar Mayor is a magnificent structure, twenty-two feet wide and forty-five in height.

* Vide : Fama Postuma del Señor Doctor Don Juan Domingo Gonzalez de la Reguera ; Dignisimo XVI. Arzobispo de los Reyes. Lima, MDCCCV.

The base is three feet high. Upon it is the altar table, covered with fine cambric, trimmed with Mechlin lace. At each corner of this basement stands an angel, supporting in the extended hand a silver lamp, and between them three large urns: one contains some relics of Santa Rosa; a second, the head of Santo Toribio; and the middle one, a cross of gold and precious stones.

The tabernacle is supported by twelve columns of the Composite order, ten feet high; those in front are of sheet silver, and all the capitals, cornices, and mouldings are richly gilt. Together, they form a sort of niche, in which is the *sagrário* of silver, surmounted by a figure of Our Saviour: it contains the custodium of gold. At the foot of the *sagrário* is engraved, in large gold letters,

ECCE EGO VOBISCUM.

In the lateral angles are the effigies of St. John the Evangelist, and Santa Rosa, the patroness of the Americas and of Lima, the tutelaries of this church.

On the cornice of this first story, surrounded by a Grecian veranda, are eight columns, which

rest upon the pilasters of the *sagrário*, and support another veranda above; thus forming a sort of throne for a beautiful image of Our Lady, presented by the Emperor Charles V. Behind it is the apostle Santiago. The whole is canopied with crimson velvet, supported by angels, and ornamented with gold lace. Large candelabra, and candlesticks, are tastefully placed in different parts of the altar, which, when lighted, forms a splendid spectacle.

Until the revolution of 1821, the standard of Pizarro was preserved over the top of the altar. When San Martin left Peru, he carried it with him, and considered it his proudest trophy.

Notwithstanding that the columns and pilasters, which support the vaulted roof, are hung with crimson velvet, bordered with gold lace, and the many pieces of gold and silver on the altars, the church is now poor, compared to its state previous to the Independence. Immense quantities of plate were taken during the war, first by San Martin, and afterwards by Bolivar, under the name of loans to the State. One pair of candlesticks, taken from the great altar, weighed 1500 marks, or 12,000 ounces of silver!

Behind the Altar Mayor, and opening into the communicating passage between the lateral naves, is a chapel dedicated to St. Bartholomew, in which is the kneeling statue of Don Bartolome Lobo Guerrero, the third archbishop of Lima.

In front of the choir, being the anterior end of the middle nave, and fronting the Plaza, is the chapel of Nuestra Señora de la Antigua. The altar is of massive silver, and above it is a painting of Our Lady, holding the infant Saviour in her arms. On the left of the altar is a tablet inserted in a pilaster, bearing the following inscription :—

“ N. S. P. CLEMENTE XIV. por su Breve de 11 de Junio de 1771,

“ Concede à todos los fieles Cristianos que verdaderamente contritos visitáren este altar de N. S. de la Antigua, pidiendo por su intencion por la exaltacion de la Santa Fé, paz y concordia entre los Principes Cristianos, y rezáren la Letania de N. S. el Rosario y otras devotas oraciones, todas las gracias, yndulgencias, y años de perdon que generalmente estan concedidos por los Sumos Pontifices, sus antecesores, à los

que visitáren los altares de otras santas ymagenes, y en especial los que concedió Sixto V. y confirmó Benedicto XIII., paraque pueden aplicarlas por modo de sufragio à las benditas almas del purgatorio todas las veces que visitáren este altar, y rezáren la Letania, el Rosario, o la Salve.

“Y siendo moralmente imposible especificar el numero de estas yndulgencias, baste decir que esta concesion es de las mas amplias conque la Yglesia puede franquearnos sus tesoros para alivio de las benditas almas del purgatorio.”

“Our Lord the Pope CLEMENT XIV., by his *Breve* of the 11th of June, 1771,

“Concedes to all faithful Christians, who, truly contrite, may visit this altar of Our Lady of Antigua, asking from their hearts for the exaltation of the Holy Faith, peace and concord between Christian Princes, and pray the Litany of Our Lord, the Rosary, and other devout prayers, all the graces, indulgences, and years of pardon which are generally conceded by the High Pontiffs, his predecessors, to those who may visit the altars of other holy images,

and especially those conceded by Sixtus V., and confirmed by Benedict XIII., that they may apply them as a suffrage to the blessed souls in purgatory, as often as they may visit this altar, and pray the Litany, the Rosary, or *Salve*.

“ And it being morally impossible to specify the number of these indulgences, let it be sufficient to say, that this concession is of the most ample of those by which the Church can bestow upon us its treasures for the relief of the blessed souls in purgatory.”

The chapels on the sides of the church are eighteen in number. The first on the left contains a piece of the *Sanctum Lignum Crucis*, presented at the solicitation of Ugartè, the fifth archbishop, by Pope Urban VII. In this chapel two masses are chanted yearly ; one on the day of the Holy Trinity, and the other on that of San Antonio de Padua. Besides, there are two chaplains maintained, to say continual masses for the rest of Archbishop Ugartè's soul !

Adjoining the door leading into the sacristy, is the chapel of Nuestra Señora de la Concepcion, in which are preserved memorials of Don

Feliciano de Vega, archbishop of Mexico. In it, on the day of San Feliciano, a mass was chanted, and a sermon preached in the church ; and in more generous times, two maidens were married, and presented with a dowry of fifteen hundred dollars each !

Near, is a chapel dedicated to Santa Polonia. Her shrine is famous for the cure of toothache. A single candle burned upon her altar, accompanied by a single prayer, and the pain vanishes ! In spite of general faith, the barbers of this city are not deprived of much practice in the extraction of teeth, by the intervention of this saint's power ! For this information, I am indebted to some of the boys of the choir, who claimed a real, as a reward, to buy sweetmeats ; but, finding it was not to be had, were satisfied with some cigars.

There is one chapel, dedicated to La Purísima Concepcion de la Virgen, which was the burial-place of the Oydores, ministers and officers of the king.

The other chapels are dedicated to the patron saints of Caballeros, founded and decorated by them with jewellery and rich services of plate.

In one of these, which was founded by the brotherhood for the visitation of Our Lady to Santa Isabel, a feast was celebrated to obtain the favourable interference of their patroness, to protect Lima from the ruinous effects of earthquakes. The cabildo of the church now chant grand mass every Tuesday for the same object, and at which great numbers of people attend.

On the door of one of the chapels is a notice painted on a board, that

“The Illustrious Señor Doctor Don Diego del Corro, Archbishop of Lima, concedes eighty days of indulgences to all persons who devoutly pray a *salve* before Nuestra Señora de la Candelária, who is worshipped in this chapel of the Holy Martyrs, Sr. Crispin and Crispiniano. Year 1760.”

On the side of the pilaster next its entrance, is a tin box with a slit in the top, the meaning of which cannot be mistaken, even though an inscription beneath it did not state, “Here is received the alms for Nuestra Señora de la Candelária, who is worshipped in this chapel of the Holy Martyrs, Sr. Crispin and Crispiniano.”

At the sides of the choir are four quite small chapels, very richly furnished. One, which is dedicated to San Pedro, was richly endowed, and received many indulgences from the Apostolic See. A chaplain is maintained at five hundred dollars yearly, to say annually one hundred and fifty masses, and to extract a soul from purgatory every Monday and Friday throughout the year !*

The sacristy of the cathedral is ornamented on one side with cedar panels carved in relief, representing Our Saviour and the twelve apostles. Above them are paintings of the seasons, and on the opposite wall hang portraits of the archbishops and distinguished officers of the church. This apartment is furnished with presses and wash-stands. A plentiful supply of brocades, lamas of gold and silver, cambrics, laces, and altar paraphernalia, are contained in the wardrobes and drawers surrounding the walls.

From the sacristy a door opens into a large room, in which all the temporal affairs of the church are transacted : it is the chapter.

* Fama Postuma del Señor Reguera.

The Sagrário is a small parochial church, communicating with the cathedral, under the administration of the parish in which the cathedral is. It contains several chapels. The Altar Mayor is a splendid structure of statuary and painting, so nicely blended, that at a short distance a *coup d'œil* cannot distinguish them.

A long form or bench stands on each side of this church, and behind, a row of confessionals or boxes, in which the priests sit and listen to the chronicles of sin. A tin plate, perforated with holes, is placed in the side, in a convenient position for the ear of the Father, and below is a step on which the person confessing kneels while he whispers the history of his sins. Neither the confessor nor the confessed see each other. The females are completely hidden in the *saya y manto*, so that the priest knows not whose sins are filtered into his ear !

Before the front door of the sagrário is a high wooden skreen, which hides the altar and interior of the church from the Plaza. On it are pasted various notices and placards, announcing certain feasts, indulgences, and ne-

cessary penances, which are generally addressed, "To the faithful in Christ." Not unfrequently a few lines, written in a crabbed hand, advise "the faithful" that Fray (somebody) is deceased, and that masses are still owing for the benefit of his soul, and for which alms are required !

From daylight until about eleven o'clock, there is a constant succession of masses said in the several chapels ; and about nine o'clock, grand mass is chanted at the great altars of the cathedral and *sagrário*. About ten o'clock, at the elevation of the Host, one of the great bells is struck two or three times, and in an instant the hum of business, the clatter of horses' feet, the cries of the town, cease—all Lima is plunged into a most dead silence. The streets present groups of people standing with their hats off ; horses, mules, and donkeys look astonished that their labours should cease for an instant ; all who happen to be in the Plaza, near the church, kneel—all Lima is at devotion, and Heaven seems to be assailed with one mighty torrent of *aves* and *pater nosters*. This state of things lasts about a minute, and the

whole is again set in motion by a merrier striking of the bell—conversation and business are resumed at the very points where they were interrupted. This is the morning “oración.” At sunset it is repeated. It is the most solemn and impressive custom witnessed in Catholic countries.

Every morning, ladies in saya y manto are seen passing along the portál to and from the cathedral, followed by little slaves carrying small rugs. In the church they are kneeling, either before the great altar or some of the chapels, with their slaves behind them. The beads of the rosary are counted over; and they then return. Old and young, rich and poor, the maimed and the blind, are found in every part of this great building during every morning.

One day I was accompanied to this church by an American lady, and walked through it, with her arm drawn through mine. Presently we were admonished by a canónigo that we were in the temple of God, and that it was highly indecorous for the lady to take my arm! The canónigo stood with his long clerical hat

under his arm, and inquired whether we were American or English. When informed, he made many inquiries relative to our country. He asked how many Roman Catholic churches there were in the United States, and whether there was a bishop there. He was pretty well acquainted with the general history of our country and its great resources, and eulogized our institutions, but argued warmly against religious toleration.

I have yet to describe a very interesting part of the cathedral. I mean the *Bóveda*, or great vault beneath the *Altar Mayor*. After several visits and conversations with priests and the worthy *sacristán*, I obtained the key which opens the door. After the sexton had pushed back the bolt, several strong efforts were required to move the hinges, stiffened by long want of use. The sexton, with a long candle in his hand, preceded me down a short flight of steps into a sort of antechamber, in which were several supernumerary saints, Saviours, pictures, torches, and candlesticks, strewed about in familiar confusion. I followed my leader through a low arched passage, into a room about twenty feet

square, and fifteen high. In the centre of the floor is the mouth of a vault or well, covered by loose boards, upon which the worthy sexton was unwilling for either of us to trust our weight. Around the walls are boxes of rough planks, extending from the floor to the roof or ceiling, arranged one above the other. Some of them were broken, and disclosed to view those dead, who, when living, had been illustrious in church and state. The sepulchral vesture was black, but so old and dry, that a touch of the finger turned it to dust! The skin was entire, of a sombre parchment hue, and so hard, that when tapped with a cane, it yielded a hollow, empty sound. It was shrunk close over the bones of the face, giving sharpness to the features; the eyelids were closed and sunk deep into the sockets; the hands were clasped in front below the chest, and the feet were bare. Yet the sight was not awful. I thought that Methuselah, towards the close of his nine hundred years of life, might have looked thus when sleeping.

While gazing on one of these withered corpses, the sacristán, looking closely at the head, said,

in his habitually subdued tone, "Este debe ser virrey, porque no lleva corona"—This must be a vice-king, because he does not wear a crown, (a queer reason!) meaning the clerical tonsure. Could this be the conqueror Pizarro! It was not the body of a churchman, as the sacristán had shrewdly remarked, yet there were no inscriptions on any of the boxes fixed to the wall. Nevertheless, it is certain that in this bóveda is deposited whatever remains of Pizarro's body. Whether it be in the well beneath, or in this upper vault, I could not discover.

On one side of the vault lay a long box, with a piece of parchment nailed on one end of it, bearing the following inscription in Roman letters, and without date:—

"EL SOR. DR. SANTIAGO DE MENDOZA, DEAN QUE FUE DE ESTA SANTA YGLESIA."

"The Señor Dr. Santiago de Mendoza, who was Dean of this holy church."

There are three other boxes, containing the bones of a Dean and two Prebendaries of the church, as we are informed by the inscriptions, which bear date 1728, 1766, and 1771. These were the only inscriptions I could discover.

When we ascended into the church, the good sexton, through the intervention of that eloquent mute, whose language is irresistible, and whose possessor always enjoys the respect of the world, was prevailed upon to return the key to the *Ecónomo*,* without locking the door. Thus I secured for myself access on other occasions.

After Pizarro had founded the "City of Kings," and his companion, Almagro, had returned from an unsuccessful expedition to Chile, dissatisfaction and strife arose between the Pizarros and Almagros. Civil war was the result, and a bloody battle was fought at Salinas, and another on the river Amancay. Almagro was taken prisoner in Cuzco, and sentenced to death by Fernando Pizarro, the brother of the *Marqués*, on the charge of having concerted, with Manco Inca, plans of a rebellious nature; of having entered Cuzco under arms; and of having slain several Spaniards. Almagro entreated to be allowed to die in

* The officer appointed to administer the fiscal affairs of the church, and to superintend generally all its property, moveable as well as real.

prison, and urged his petition, by reminding his unrelenting judge, that he had never shed the blood of one of Pizarro's friends, though many of them had been in his power ; and that he had been the principal instrument in elevating the Marqués to the pinnacle of earthly glory and honour. In conclusion, he said : " Behold me, an old, emaciated, gouty man—let me pass in prison the few days of life that may yet remain, to weep for you and for my sins !" His appeal, Garcilaso tells us, " would have moved a heart of steel ; but Fernando Pizarro was firm to his purpose, because he feared the vengeance of Almagro, if he escaped, and moreover, he had received instructions from the Marqués."

Almagro was hung in prison, and afterwards publicly beheaded in the Plaza at Cuzco, in 1538.

Almagro left a son, named Don Diégo, begotten of an Indian woman. With a number of his friends, he was sent to Lima, where they held meetings, and brooded over their sorrows, for they were destitute of even the common necessities of life. They felt themselves entitled

to a share of the wealth and splendour which Pizarro was enjoying, because they had shared in the dangers and toils which had gained them. The expedition to Chile had not been crowned with success. Their leader had been sacrificed. They awaited impatiently the decision of the king, on charges which had been forwarded, of the cruelty and oppression of the Pizarros. They heard that Vaca de Castro, who had been appointed to investigate the causes of their complaints, had arrived at Buenaventura, on his way to Lima. It was said that Pizarro had sent a large sum of money to Panama, for the purpose of suborning this judge; and in the event of not succeeding, it was supposed that he would cause his death, rather than suffer him to reach the city. It was reported too, that Pizarro intended to banish young Almagro and his associates. All these things wrought upon the goaded feelings of "those of Chile," as Almagro's party was contemptuously styled, until, seeing no prospect of redress through the tedious process of Spanish justice, they resolved to right their own wrongs.

Seeing the state of poverty in which the com-

panions of young Almagro were left, from their property having been confiscated by Fernando Pizarro, the Marqués proffered to them offices of trust and emolument under his government. But recollecting their cruel treatment after the battle of Salinas, and cherishing the hope of obtaining justice at the hands of Vaca de Castro, when he should arrive, they scorned the offer, preferring to live by mutual assistance, and sharing the table of young Almagro, who inherited a part of his father's estates. There was one mess of seven, who had but a single cloak amongst them, and when one was out, the rest waited at home for his return! They sallied forth each in turn, and maintained themselves by gambling. By common consent, Juan de Rada was both treasurer and caterer.

This state of things gave birth to a conspiracy against Pizarro's life, at the head of which was the same Juan de Rada, who appears to have been a man of cunning, effrontery, and desperate courage. Soon after the organization of the conspiracy, several insults were offered to the Marqués. To express what the conspirators thought to be merited by Pizarro, An-

tonio de Picado his secretary, and Doctor Juan Velasquez, a gallows was hung up over night before each of their doors. The Marqués treated this insult with contempt, and remarked, when advised to guard against attempts at his life : “ Their heads will be answerable for mine ! ” The conspiracy became public, yet Pizarro walked about as usual, without a guard, and even visited his mills, which were beyond the city, attended only by a single page.

One day, Juan de Rada visited Pizarro, and found him in his garden. When the Marqués asked why he was at that time purchasing arms, the conspirator replied : “ Is it so strange that we should provide ourselves with cuirasses and coats of mail, when your highness is collecting lances to slay us all ? ” The Marqués said, the lances were not bought to be used against “ those of Chile,” nor had they anything to fear ; he awaited anxiously the arrival of Vaca de Castro, and hoped that existing difficulties might be adjusted. When about to depart, Pizarro plucked six oranges from a tree, and presented them to him, which was at that time deemed a high compliment, because

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oranges had been but recently introduced into Peru.

The insults of the Almagro party were retorted by the friends of Pizarro. Antonio de Picado, his secretary, wore on his cap a gold medal with a fig enamelled upon it, bearing the motto, " Para los de Chile"—For those of Chile.

St. John's day was fixed on by the conspirators for the execution of their plan ; but Pizarro became suspicious, and absented himself from the church celebration, nor did he attend mass on the following Sunday. This induced many of his friends and officers to visit him on that day, which led the conspirators to suspect that measures would be taken to frustrate their designs.

Pedro de San Millan went directly to Juan de Rada, and, with the semblance of truth, told him, he had ascertained beyond a doubt, that all would be seized and put to death in less than two hours. This was an invention of San Millan to hasten the completion of the bloody design. Juan de Rada at once joined some of the party, and made them an address, in which

he said : " If we prove ourselves valiant, and succeed in putting the tyrant to death, as we have determined, we shall not only avenge the Adelantado, Almagro, which is as much desired by us now as if his death had happened only yesterday, but we shall obtain in this land the rewards to which our services most justly entitle us. And unless we are unanimous on this subject, our heads will soon grace the pillory in the Plaza ; therefore, let every one of us look well to the matter !"

The conspirators armed themselves on the spot, sallied into the street, and joined others of the party at Almagro's house. It was Sunday, about mid-day, on the twenty-sixth of June 1541.* They passed through the streets, shout-

* Robertson, the historian, would lead us to believe that it was a warm, sultry day, and that Pizarro was nearly alone. He seems to have overlooked the fact that June is a winter month in Lima, and that the inhabitants usually wear cloaks when they walk the streets. Don Juan Nuix, in his "*Reflexiones Imparciales*," translated from the Italian by D. Pedro Varela y Ulloa (Madrid, 1782), charges Dr. Robertson with wilful inaccuracy on many points. "Robertson, to prove the cruelty of the Spaniards by the testimony of our own writers, alleges, not what these say, but what he thinks they ought to have said, about the conquests of Peru and Mexico."

ing, "Viva el rey ! mueran tiranos !" — Long live the king ! perish tyrants ! — and, says Herrera, " though the streets and Plaza were filled with people, no one offered them resistance." They entered from the Plaza into the first patio, where they met three servants of Pizarro, one of whom, named Hurtado, they attacked and severely wounded. This patio communicates with another on its western side, which opens into the palace and the street on which is at present the principal entrance. From it a long sala or hall, about twenty feet wide, leads towards the northern end of the building. On entering the door from the street, a short flight of steps, each one being as long as the breadth of the sala, conducts you to a landing some thirty feet in length. From this, there is another flight of eight or ten steps, at the top of which is the door of the hall. Here a spot is generally pointed out to travellers, on which, it is said, Pizarro expired.

When the conspirators entered the first court, the Marqués was in the sala, conversing with Diego de Vargas, in company with nineteen others, whom Herrera names, besides several

servants, all armed with their swords and bucklers. A page, who perceived the conspirators cross the Plaza and enter the palace, and recognising Juan de Rada and Martin de Bilbao, ran in great consternation to the apartments of Pizarro, crying, "Al arma, al arma, que todos los de Chile vienen à matar al Marqués mi Señor!"—To arms, to arms, for all of those of Chile are coming to kill my lord, the Marqués. At this, Pizarro and those with him descended to the landing on the stairs, to inquire into the cause of alarm. At that instant the conspirators entered the second patio, shouting, "Long live the king! perish tyrants!" Those who had descended the stairs returned to the sala, and, in one way or another, sneaked off; Doctor Juan Velasquez and the Inspector jumped through a window into the garden.

The Marqués and his maternal brother, Francisco Martinez de Alcantara, with two pages, hastened to a wardrobe to arm themselves. Pizarro divested himself of a long robe of scarlet cloth, and hastily armed himself with a coracina—an ancient kind of cuirass—and a sword or spear, it is doubtful which, for Herrera says

the one, and Garcilaso the other. In the mean time, Francisco de Chaves and four others remained in the sala.

The conspirators mounted the stairs, headed by Juan de Rada, who exclaimed, "Happy day! Almagro has friends to avenge his death." The door was closed. Chaves opened it; though he had been ordered to keep it shut, to gain time for the arrival of succour. A blow nearly severed his head from his body, which rolled down the steps. His two servants were killed. "Those of Chile" rushed into the sala, crying, "Where is the tyrant, where is the tyrant?" Martin de Bilbao sought Pizarro's chamber. Juan Ortiz de Zarate struck him one or two blows with a halbert, and received a severe wound in return. Francisco de Alcantara defended the door of the ante-chamber with his sword and buckler, but seeing the second door lost, he retreated to the Marqués's chamber. Now "those of Chile" cried, "Let the tyrant die! we lose time."

The conqueror of Peru, though past sixty years of age, defended the door most valiantly, with his two pages fighting by his side. For

some time the conspirators were kept at bay. Finding that they could not force a passage, they pushed one Narvaez with great force upon the Marqués, and while he and the two pages dealt their blows upon this victim, the other conspirators rushed into the chamber and engaged Pizarro *en masse*. He wounded several of them, but at last, receiving a thrust in the throat, fell, covered with wounds, calling upon Jesus Christ; and making a cross upon the ground with his finger, kissed it and expired! Juan Rodrigues de Borregan dashed upon his head an alcaráz of water with so much force as to break it, and thus extinguished the feeble life-gleam that yet remained!

Francisco Martinez de Alcantara and the two pages were killed, and the rest of Pizarro's friends were severely wounded.

The conspirators left the body, and sallied through the street into the Plaza, crying, "Long live the king! the tyrant is dead!" They then returned to the palace, and sacked it of about a hundred thousand dollars' worth of valuables, and were about to cut off Pizarro's head and place it on the pillory, "but," says the worthy

Fray Calancha, "the wife of Juan de Barberan bought it with her tears!" She rolled the body in a coarse sack and secured it with a rope. A slave carried it on his shoulders through a secret door which opened on the river, and around the back of the palace, to the church. As the Marqués was corpulent, and the distance more than two squares, the slave was compelled by fatigue to drag the body a part of the way along the ground. In a spot where they were making adobes at the time, he put it into a hole and covered it with earth, without sound of bell or ecclesiastical ceremony!

Afterwards the obsequies were hastily celebrated, only by Pedro Lopez, Juan de Barberan, and his wife. Time was not allowed them to array the corpse in the style which they deemed befitting its rank. Not a dollar was left in the palace, and they asked alms to defray the expenses of the funeral!*

"For several years," says Calancha, "I saw the bones of the Marqués in a small box deposited in the sacristy of the Iglesia Mayor—principal church at Lima, until it should be

* Herrera, Gomara, Zarate, Garcilaso, &c.

finished. And they remained there several years afterwards, because the place of their sepulture had not been determined. At last the king, in a royal cedula, ordered his body to be placed, together with that of the Viceroy Don Antonio de Mendoza, in a vault near the Altar Mayor."

CHAPTER IX.

Morning visits.—A family.—Conversation.—Difficult for foreigners to enter society.—Female education.—Ignorance of Geography.—Provincialisms.—A tertúlia.—Monte al dao.—Use of Tobacco.—Morale of Lima society.—Habits of the ladies.—A good trait in the Lima character.—Gambling.

SUNDAYS and feast days are appointed for visiting. The officers of the government, civil and military, make calls on the President, and on their friends.

It is the fashion to make morning visits only on holy-days. Calésas are rolling through the streets in every direction. These vehicles present a grotesque appearance at first; the wheels are so large, the mules comparatively so small, and the caleséros have such quaint liveries. The ladies do not wear the saya y manto when riding, but ornament the hair with dahlias and

jasmine flowers, and dress in gay silks tastefully trimmed. Though so many colours are assembled together, they are harmonized with much taste. White silk stockings, and satin shoes, of every colour except black, which stamp a woman as poor, or of the second class, adorn the feet.

The extravagance of the ladies in these articles is great, though comparatively trifling now : thirty years ago, silk stockings were sold at from twenty to forty dollars the pair, and then it was a matter of reproach to wear them after they had been washed ! So soon as their lustre was gone, they were thrown aside. It is an invariable rule with all classes, and has been from time almost immemorial, to purchase new shoes every Saturday. Cotton stockings are rarely seen, not even in dishabille. Silk shawls are carelessly worn half off the shoulders, and the hands are employed with a small fan, which is scientifically fluttered and cracked every few minutes.

On Sundays I usually visited a family considered of *haut ton*. The female part consisted of the mother Doña Panchita and three mar-

riageable daughters. Their house is large. The sala occupies the back of the terraplan, and is furnished with chairs, a rough table, and two long leather-backed sofas. A large glass lantern hangs from the centre of the ceiling. This apartment is a common lounge for servants. To the left is a sitting-room, the walls of which are covered with crimson damask hangings, supported by gilt cornices, and furnished with tables, a pair of sofas, and chairs. Here the family generally sit when visited by familiar friends. A large glass-door, with gilded sash, opens from the sala into the cuádra or parlour, which is perhaps forty by thirty feet, and the ceiling is twenty feet high. Like the sitting-room, the walls are tapestried with crimson damask, secured by gilt cornices and moulded surbaces. The windows are near the ceiling, and closed by rough inside shutters, which are managed by silk cords terminated by tassels hanging into the room. A Brussels carpet, with a large figure and of gay colours, covers the floor. On the right are two white damask sofas made of light wood. The chairs correspond. Several small card-tables, chairs, and

four large mirrors are placed along the walls. At convenient distances are silver and beautiful China spittoons, alternating with each other. A centre table, with marble top, completes the furniture. Through a glass partition with gilt sash, at the end of the room opposite to the sofas, is seen a dormitory, which is the pride of the family. A high, tented canopy of blue silk with gold fringe, and curtains of the same looped up to the posts, overhang a capacious bed, the counterpane of which is of yellow satin, covered with flowers, embroidered in the appropriate colours. The pillow-cases are of fine tamboured cambric over pink satin. All the utensils in this magnificent chamber are of solid silver! Beds which cost a thousand dollars are by no means uncommon now, and before the revolution two thousand were often expended on this piece of furniture!

In the first apartment I have attempted to describe, attired in gay silks and lace, their necks and fingers sparkling with brilliants, sit the mother and her daughters, entertaining a half-dozen female visitors. Such a flirting of fans, (the Spectator could not have instructed

his pupils better in this art)—such a mutual scrutiny of dress—such adjusting of shawls, is not easily described. One thrusts forward the point of her foot—and they have pretty feet—and another looks over her shoulder. Everything is formal and cold ; I have never seen such heartless receptions given to friends in any other place, but this gradually wears off in a few minutes ; the conversation then becomes sprightly and gay, sprinkled with flashes of wit and humour. The usual subjects discussed, are the theatre, bull-bait, or Alaméda, with a sufficient dash of personal scandal and gossip, to render it piquant. The history of some friend's accouchement, with all the details, is a prolific theme, particularly if it happen to be a little out of the common order, for then all the miraculous cases are brought to mind, and related by the elder ladies.

In these discussions, the youngest children take part, and speak quite knowingly of things which in our country are hidden arcana, only revealed to the initiated. That squeamishness complained of by a late notorious traveller in the United States, is unknown ; the portrait drawn

of Miss Clarissa and Mr. Smith, could have no original in Lima. Whatever is found in nature, or nature's functions, is not an improper topic for a lady's ear, if discreetly managed. If anything be said which oversteps the bounds of delicacy, a lady generally exclaims, "Gua! que lisúra!" but does not blush, nor veil her face with her fan. Indeed, indelicate allusions give a piquancy to conversation which is agreeable to many.

Another all-absorbing subject is health. It is doleful to listen to the croakings of the old women, when they chronicle their aches and pains, or recommend to their friends some quack remedy, which has produced miraculous effects in their own cases. As self-interest is sometimes touched, the losings and winnings of friends at gaming-tables are heard of with delighted admiration.

Literature is out of the question: books were only intended to supply the place of conversation. I have seldom heard a Peruvian lady say she had read any book whatever. I knew a gentleman who lent a lady a translation of *Ivanhoe*, and asked her, at the end of three

months, how she liked it. She replied: "I have not yet opened it—I was reserving it for the long winter nights, when we have no *tertúlia*!"

The visit ended, the ladies embrace in the most cordial manner, and gently chide their visitors for staying away so long; but they never return a visit in less than two weeks, and seldom in less than a month. Foreigners require a long time to become acquainted in Lima society; the Limanians are jealous and suspicious, and entertain strong prejudices against them, which have their origin in jealousies existing between the Spaniards and Creoles from the earliest period—jealousies that led to family quarrels and general dissensions.* The old ladies are wont to say, that previous to the revolution, they did not see young ladies take gentlemen's arms at night, when walking from the theatre—and indeed they expect the time will come when girls will do so even in broad daylight! Ladies in Lima think it highly indecorous to be seen walking the streets in *saya y manto*, attended by gentlemen. Not

* See *Noticias Secrétas de America*. Londres, 1826.

being aware of this fact, a late traveller has cast a severe slur on the character of several females, whom he saw in the *Alaméda de la Portáda*, which, I am sure, was inadvertently done on his part.

It may be inferred from what I have said of a morning call, that the education of the Lima ladies is very limited. At school they learn to read indifferently well ; to write worse ; to embroider with floss silk ; to use the needle ; and to their credit be it spoken, they generally make their own dresses, and not unfrequently their own shoes ! Mantua-makers, however, are few, and until within a very few years were entirely unknown. They acquire a slight knowledge of music, and play the piano and guitar passably well. Since the revolution, some few have studied French. Dancing is an hereditary accomplishment, passed down from generation to generation. I have never heard of such a being as a dancing-master in the city, yet all are graceful in the waltz and contradanza. The beneficial effects of certain public amusements upon society have been lately shown in Lima. The Italian Opera Company, which

left there in 1832, diffused an almost universal taste for Italian music; and now every young lady of fashion sings and plays the best pieces of Rossini and Paccini, and many have learned to read Italian.

The Limanians are most wofully ignorant of geography and history. I have been frequently asked, "In what part of Philadelphia is London?" "Even some," says a Spanish traveller in 1826, "who are reputed to be learned and wise, believe that England is a city, and the capital of a country called London!"*

I was acquainted with a beautiful woman, of about twenty years of age, who moved in the second rank, but had been reduced from the first by the reverses of her family. She was remarkable for natural intelligence, the easy flow of her conversation, and the purity of her language. One evening, when the conversation turned on geography, she remarked; "You seem to know everything—do tell whether it is true that the world turns round every day."

"Most assuredly."

* Un Transeunte.

“How wonderful!” she exclaimed, “and what a miracle that we are not sensible of it!”

I then asked her whether she knew that the world is round, and whether she was aware that vessels sail round it. She replied: “I believe that to be a fact, but I do not see anything so very astonishing in a voyage of circumnavigation, for I am informed that the world is in the middle of the sea!”

I endeavoured to explain to her the solar system, at which she expressed great admiration. After talking an hour, and illustrating the form of the earth with an orange, she sighed, and said, “Puede ser!—It may be—but I hear so many different stories about the same thing, that I scarcely know which to believe; I wish that God had told us all about it in the Bible, and then nobody could doubt!”

An excuse for the want of education, and ignorance of literature among the females, is found in the late colonial system of Spain, which could not have existed so long as it did, had no precautions been taken to withhold knowledge from the people. Yet this is but one of the many commentaries to be found on

the cruelty of that system, and the present generation should not be reproached with it. From the conviction of the better classes of men, that the country cannot be tranquil while universal ignorance prevails, and from the exertions which have been lately made to establish schools throughout Peru, it is to be hoped that the next generation will be better informed.

When a people are deficient in general knowledge, it cannot be expected that they should speak their language with purity. Though it is said that the Spanish is better spoken in Lima than in any other part of South America bordering the Pacific, there are many palpable errors in pronunciation, and many provincialisms which pass current even in the best society. Both in writing and speaking, the *ll* and *y* are frequently substituted one for the other ; as, *yanto* for *llanto*—*llá ravi* for *yá ravi*—*Taraya* for *Taralla*, &c. The *b* and *v* are very generally confounded, and the ultimate *d* in the participle is almost constantly suppressed, as *armão* for *armado*, *consulão* for *consulado*, &c.

The tertúlias of Lima are attended by a certain fashionable set, who have their evenings at

home in turn, so that there is one one or two *soirées* every week. They vary but little from each other, and seeing one is seeing the whole, for the same company and the same amusements are usually found. It is at these tertulias the accomplishments of the ladies may be seen to the greatest advantage.

On a Sunday evening I visited my friend Doña Panchita. The ladies of the party were of several castes, from the Circassian complexion, passing through light and dark brunette, to that in which Africa had claims for several sombre shades. One lady in particular drew my attention, who was evidently of an Ethiopian ancestry, for her hair had an uncontrollable disposition to curling and crisping, which all her combs could not suppress. She was musical, and played and sang some of Rossini's pieces with great energy, to the admiration of everybody. Though these parties are attended on a general invitation, and take place on stated nights, the ladies always appear in full dress. They wear two very light combs, cut in various forms; some resemble baskets of flowers, some are like feathers, and others are in the

guise of wreaths. Besides the combs, the only ornaments worn in the hair are natural flowers, which they are, eminently tasteful in arranging.

The Limeñas possess good figures, serene countenances, rather inclining to pensiveness, vivid black eyes, and are skilled in all the little blandishments of coquettes and belles. Their conversation is sprightly at times, and I think I have never seen anything in their manners to which the term *mauvaise honte* can be applied—not even when surprised in the most ordinary dishabille.

Among the gentlemen were several generals and colonels, in gorgeous uniforms, glittering in the dim light of tallow candles, and looking as fierce as moustaches and whiskers could make them. The tonsures of the curate, a *canónigo*, and several priests from a neighbouring convent, were conspicuous. About seven o'clock, tea and coffee were served, and immediately afterwards the party grouped off, and the amusements of the evening began.

The young ladies and gentlemen took possession of the drawing-room, to amuse themselves with music and dancing, while the elder

part of the assemblage formed a party to play at "monte al dao." The canónigo, and a colonel, sat down at chess ; a general and a priest were soon engaged at backgammon, playing for an onza (17 dollars) a game, and Doña Panchita's husband, who is tolerant of all his wife's ways, with a veteran general and two old ladies, retired into a corner to divert their minds with "malilla."

The "monte al dao" is a game (I believe) only played in Peru. A table was placed in the centre of the room, and covered with a green cloth, having two concentric circles drawn upon it, which were crossed by diametrical lines, and in the quadrants or angles thus formed were alternately written A and S. Each one of the company seated round the table had a little heap of gold and silver before him. Opposite to each other, at the sides of the table, stood two gentlemen ; one had a large pile of gold and silver before him, and the other threw a pair of dice from his hand, with a careless ease which long practice alone can bestow. The bets were placed, some within the angles, and others betwixt the circles.

“*Todo como pinta!*”—All as it appears—cried the banker, thereby announcing that if gold coins were hidden among the silver, they would not be reckoned such.

“*Ya voy!*”—Now I cast—said the thrower of dice, and agitating them in the hollow of his hand, for a single moment, the fatal cubes rolled over the cloth. The eyes of those seated followed them with interest, while those who stood behind the ladies’ chairs stretched forward to see how fortune’s favours went. The throw resulted in nothing. The dice again rolled over the table, followed by all eyes. “*Ace and deuce!*” cried a half-dozen at the same time. The S lost and the A won. The ladies who had bet on A, extended their hands, glittering with diamond rings, to gather in their winnings; while those who had risked on S, saw their cash scooped into the banker’s pile. The money between the circles still remained. Bets were again made, and the dice again thrown.

The game is thus: ace and deuce, doublets ace, deuce and four, win for A; five and six, and doublets three, five and six, win for S.

The bets between the circles are lost and won only when doublets are thrown. The advantage possessed by the bank is a discount of one-fifth, when the bets are decided by the first throw.

The amounts staked are, from a real to one, two, and even three hundred dollars! Sometimes gold alone is admitted on the table. I have seen ten thousand dollars lost and won on a Sunday morning! So strong is the passion for this game, that children of eight or ten years old are seen at tertúlias, venturing their pocket-money at monte!

As the players became more interested, the bets grew higher, and the betters increased in number, forming a crowd round the table. All was silent. The muscles of those who lost became rigid, producing a most unpleasant expression of countenance, and the cigars were smoked more rapidly than ever. The winners allowed the smoke to curl from the mouth and nostrils in a quiet cloud, while a smile of satisfaction played over their features. Ladies and gentlemen smoke together. A frequent compliment paid by the hostess is to present a

cigar, after smoking a few whiffs, to her most distinguished guest.

“*Qui vit sans tabac n'est pas digne de vivre!*”* seems to be a creed subscribed to in Lima. Within a few years, however, the elder ladies alone smoke in this kind of tertulia; the younger ones enjoy the cigar only in private, and very many never indulge in this practice. I have never seen a Limanian who chewed tobacco, but snuff-taking is quite common. As in Chile, the “pinganillos,” or dandies, carry small gold tweezers to hold the “cigarito,” to avoid staining their fingers.

* “*Quoi qu'en dise Aristote, et sa docte cabale,
Le tabac est divin, il n'est rien qui l'égale;
Et par les fainéants, pour fuir l'oisiveté,
Jamais amusement ne fut mieux inventé.
Ne sauroit-on que dire? on prend la tabatière;
Soudain à gauche, à droit, par devant, par derrière;
Gens de toutes façons, connus et non-connus,
Pour y demander part sont très-bien venus.
Mais c'est peu qu'a donner instruisant la jeunesse,
Le tabac l'accoutume à faire ainsi largesse;
C'est dans la médecine un remède nouveau:
Il purge, réjouit, conforte le cerveau;
De toute noire humeur promptement le délivre;
Et qui vit sans tabac n'est pas digne de vivre.
O tabac, ô tabac, mes plus chères amours!”*

Le Festin de Pierre.

It is interesting to observe the contrast between the parties in the different rooms. In the one is a scene of gambling enveloped in cigar smoke, while in the other is presented a picture of hilarity and innocent amusement. A few cakes and sweetmeats, with cordial and wine, are the only refreshments served. About half past ten o'clock the party broke up, and the family, after partaking of a hot supper, retired.

The *morale* of Lima society may be gathered from the fact, that females, married or single, who are known to have yielded to amatory intrigues, are received in the fashionable circles. Few persons who know anything of Lima, have not heard of the celebrated Josepha Luisa, the heroine of a correspondence between herself and a notorious judge,* which was printed at Philadelphia, in 1823, under the title of "Cartas Americanas." He is portrayed in that work as a second St. Preux, and she as another Nouvelle Heloise. He now holds a distinguished place under the government, and she, though known to be the mother of some of his

* Manuel Lorenzo Vidaurre y Encalada.

children, and sister of his wife, is seen at the theatre, and everywhere with the *haut ton*! The passion which suggested the correspondence no longer exists; yet neither of them is ashamed of its publicity. On the contrary, he has attempted to defend his letters, as well as the sentiments contained in them, by assuring us that they were published for the instruction of his countrymen! He even proposed distributing copies, to be left on the tables at the various cafés, as tracts are piously scattered in the United States! If all who are in similar circumstances in the "City of Freeman," were banished from its social world, fashionable society would be obliterated!

It is very generally acknowledged that the Limañas exercise an almost unlimited sway over the gentlemen, whether husbands or "cortéjos"—*cavalieri serventi*. Yet there is a most remarkable inconsistency in the habits of the people—where ladies are concerned. An unmarried lady is never permitted to go out, without being attended by the mother, an old aunt, a married sister, or some *chaperone*; nor is she ever left alone with a gentleman, unless

he be an admitted suitor. Now it has often puzzled me to divine how young ladies, thus closely watched, can possibly find an opportunity to listen to the secret communications of their lovers. But it is this very watching which makes them such adepts in intrigue: "Love laughs at locksmiths." The *saya y manto* is the talisman which saves them from every difficulty. In that dress, neither husbands nor brothers can easily recognise them; and to make the mask still more complete, they sometimes substitute a servant's torn *saya*, which precludes all possibility of discovery: their only danger is in being missed from home.

This strict *surveillance* is at once removed by matrimony. The married lady enjoys perfect liberty, and seldom fails to make use of her privilege. Intrigues are carried on to a great extent in the fashionable circles; but, I think there is more virtue and morality to be met with in the second ranks.

The ladies in Lima seldom nurse their children, but confide their tender offspring to the care of the females of the various castes. An

infant scarcely attains a month old, before they commence feeding it with broth, which is an abundant reason why the adult population have feeble constitutions, and are unable to bear cold. In the months of June, July, and August, though the thermometer does not sink below 55° F., men never think of walking the street in the morning or evening without being enveloped in the Spanish cloak.

Families even of moderate fortunes live in splendid style, and dress as extravagantly as their means and credit will allow. They keep a host of useless servants. There must be a nurse for each child, a porter, a *caleséro*, a waiter, a *duenna* or housekeeper, and two or three blacks in the kitchen and stables. The lady must have a *calésa*, *coûte qui coûte*. When reverses compel the family to dispose of the *calésa*, which, being the last article parted with, indicates the near approach of ruin, a part of the bargain always urged is, that the purchaser shall alter the paint that it may not be known!

Considering the little industry among the ladies, and their want of taste for reading, it may be reasonably asked, how they get through

the twenty-four hours. A fashionable belle rises at daylight, hastens through her prayers at the nearest church, and, returned home, retires again to slumber till about nine or ten o'clock. About eleven she takes her breakfast alone, which is frequently purchased in the street; few families assemble at this meal, each one eating at his own hour, and whatever his appetite may suggest. A gentleman told me, that he did not see his wife before dinner from one end of the year to the other. In some houses each one receives a certain weekly stipend for his maintenance from his father, which is spent at the cook-shops about the city. The family cook seldom prepares anything, except hot water for making chocolate or maté.

After breakfast the lady smokes a cigar or two, and strolls about the house with her hair hanging over her shoulders, dress loose, and slipshod, in silk stockings, occasionally rubbing her teeth with a slender root, the end of which is chewed till its fibres separate and resemble a brush. Notwithstanding that they are fond of bathing in the warm months, ladies seldom think of washing their faces before breakfast

in the winter, but substitute the corner of a damp towel. They allege, that washing in the morning is attended with the great risk of causing ague, which prevails more or less throughout the year. A lady once asked her physician, in my presence, whether she might wash her hands and face in a little warm water: "I have not washed either," said she, "for seven days, and they feel extremely greasy and uncomfortable!"

About midday commences the important business of dressing the hair, which occupies an hour. That finished, the shoes are pulled up at the heel, a large shawl is cast over the shoulders, and the lady (particularly if married) is ready to receive any visitors she can expect on ordinary occasions. The hour before dinner is spent in covering "méchas," or in some trifling needle-work, unless there be a new dress to make. Dinner and the siésta take up the afternoon till five or six o'clock, when she dresses to walk out or to receive her friends. Such is the usual employment of ladies of great as well as of moderate fortunes. Those of the

second class are much more industrious, and are very skilful with the needle.

Notwithstanding, the Limanians of the same family have much more respect, if not affection for each other, than is commonly manifested by Americans. The younger brothers and sisters are always obedient to their elders; men established in life often refuse to perform trifling acts, on the ground that they may be disagreeable to their fathers or mothers; and I have seen widows who had returned to the homes of their parents after their husbands' death, quite as scrupulously obedient as children of three or four years old! "Honour thy father and thy mother, that thy days may be long in the land," is a precept strictly observed. The ties of consanguinity are stronger, and are more widely extended, than with us; cousins are almost as near as brothers—in fact, they are quite as affectionately treated and considered. This habit of feeling may be entirely owing to the law of primogeniture, which enhances the consideration of the first-born; the republican shift-for-yourself principle, is unfavourable to

CHAPTER X.

Sunday in Lima.—Books.—Machéro.—Misturas.—Puchero de Flores. — Street of Peril. — Scene on the Alameda.— Cock-pit.—Theatre.

SUNDAY, in Lima, is devoted to pleasure and recreation by all classes. In the morning, the Plaza is the centre of attraction. About nine o'clock, the tables under the portales present a most motley display of small wares, old prints, old books, new books—chiefly translations from the French, and French editions, among which are usually seen Spanish versions of several of Scott's novels, and the "Spy" by our countryman Cooper. Sometimes the plays of Calderon are severed from the binding, and sold singly, to accommodate purchasers. There are cases and tables loaded with the smoker's apparatus;—segarréros, machéros, mechas, flints and steel :

and others with German toys, rough hardware, and imitation jewellery.

Every man in Lima carries in his pocket the means of lighting his cigar. The segarréro has been already described. The machéro consists of a tube about three inches and a half long, and a half inch in diameter, made of gold or silver. Through it is strung a match, which is composed of spunk (*artémisia Chinensis*), brought from Guatamala, put up in long rolls about a half inch thick and one or two feet long. This is cased with calico or silk; sometimes beautifully embroidered, or sometimes braided with various coloured ribbons. The ornamenting of "mechas" falls within the province of the belles, who present them, perfumed with sweet-smelling roots and gums, in compliment to the beaux. The end of the match which is fired passes through the tube, and is hooked by a chain to a button or plug, which, excluding the air, extinguishes the fire after it is no longer required. To the other end, is appended a silken cord tastefully knotted at the extremity, or instead, a gold chain terminated with a small figure of a fish or animal.

The machéro costs from one to forty dollars, and even more, according to the material and ornaments, which sometimes consist of a ring of diamonds round the middle ! Without the steel and flint, however, the apparatus is incomplete. The steel is frequently embossed with gold and silver in some fanciful sketch on one side, and on the reverse, the name of its owner. The steel alone is sometimes worth ten dollars, and in " old times " flints sold at from twenty-five cents to a dollar each !

From nine until one o'clock the portáles are thronged with people, moving in opposite directions ; some are buying toys and books, and others are there to see and be seen. The gay uniforms of the officers ; the sombre garb of priests and friars ; the learned black coats of students and judges ; the new and glossy saya and gay black eye peeping from behind the manto ; the shrivelled uncovered face of age, no longer stirred by joy, but still arrayed in manto and saya of her younger days ; the disguised belle ; the blind mendicant in tatters, led by a squalid child ; the mulatto wench with hair frizzed and sprinkled with jasmine flowers ; the

barefoot Indian, the sandalled Negro, and liveried Black,—all figure in the moving mass.

Near the eastern end of the portál sit the “misturéras” or flower-venders, selling nosegays both to belles and beaux. A “mistura” consists of flower petals of various kinds, orange blossoms, sweet cherimoya buds, and jasmine, tied in a piece of plantain leaf. Here also are sold a small kind of apple, and an orange, (*naranja de Quito*), which are wreathed over with small fragments of cinnamon and cloves by the ladies, and sent as complimentary presents to their friends. They are called “*manzanitas ambareadas*.” One of these apples, with two or three capulies and as many cherries, placed in a piece of plantain leaf about one-quarter of the size of a sheet of foolscap paper, and sprinkled with chamomile flowers, violets, aromas (a yellow, sweet-scented flower), margarítas (a species of lily), with a sprig of sweet basil, formed what was anciently called a “*puchero de flores*,” which cost from two reales to three dollars, according to the season. Young ladies frequently make “*pucheros de flores*,” sometimes perfuming them with incense and

sweet gums, and distribute them to their visitors. The presentation of “manzanítas ambareadas” and flower-petals is quite common, but the “puchero” is somewhat out of date.

Formerly, a row of women sat in front of the cathedral, and sold the materials for the “puchero” at wholesale; and in front of them another row, having small tables on which they compounded the misturas and pucheros, in a serious, but, at the same time, pleasant mood. From the great price demanded for the puchero, not unfrequently a half doubloon, this alley of florists was called “la Calle de Pelígro”—Street of Peril—alluding to the great danger which the pockets of the young beaux ran of being exhausted on nosegays for their sweethearts.* Even in these days of reform and cheapness, I have seen a dollar paid for a single rose, and half that sum for a dahlia, to decorate a lady’s head!

In the afternoon, one of the *alamédas* is resorted to by the better part of the population, for the pleasure of the promenade. La *Alaméda de los Descalzos*, a pleasant walk of a quarter of a mile in length, is the most fashion-

* *Mercurio Peruano*.

able. On each side there is a double row of trees, with a path between them. The centre avenue is about sixty feet broad, shaded by the almost interlocking branches on each side, having at equidistances the foundations of several unfinished fountains. This alameda derives its name from a convent of Franciscans, standing at one end of it, called El convento de los padres Descalzos. These barefoot fathers maintain, by begging, a public table, where the poor are free to dine on wholesome and substantial food every day of the week. Not far from the alameda are the celebrated baths of Piedra Lisa, which are much visited during the summer months, both by ladies and gentlemen.

About five o'clock, calésas are seen standing beneath the trees. Their fair occupants, in gala attire, sit and behold the passers-by, enjoying at the same time a quiet airing, to say nothing of the gratification of being gazed on and bowed to by their friends. The young cavaliers display their steeds and horsemanship to the eyes of the fair ones. On the side walks, either seated or promenading, are hundreds of sayas y mantos, watching the scene before them, while gentlemen scrutinize the cautious glance of that

single eye, and arching black brow, contrasting with the forehead, to discover if possible who the mistress may be ; but she laughs at their curiosity, and sets it at defiance. He who cannot admire a beautiful woman with all his five senses, cannot estimate the greatest and most perfect work of nature. It is thrilling to your man of sensibility to behold the soft motion of these " tapadas," as those are termed who walk with only one eye discovered. There is an ease and grace in the step not easily portrayed ; such sylph-like steps, such figures, such laughing eyes !

" And such sweet girls—I mean, such graceful ladies !
Their very walk would make your bosom swell ;
I can't describe it, though so much it strike,
Nor liken it—I never saw the like."

At sunset the whole crowd streams towards the city. The bridge is lined with gentlemen waiting to catch one more glance from some eye, which they fancy their penetration has discovered. It is vain ; the mask is too perfect. The stream pours into the portal, and thence diffuses itself through the several streets leading from the Plaza.

Those who do not take an airing in the ala-

méda, generally resort to the Coliseo de los Gallos, or cock-pit. It was erected in 1762; and in 1790, paid to the government annually for a license, 7,010 dollars, which were distributed among various institutions of charity and education in the city.

The Coliseum is an amphitheatre, with an arena fifty feet in diameter, surrounded by nine benches rising one behind the other, and above by a tier of twenty-nine galleries or boxes, (including that of the judge,) supported on wooden pillars, and accessible by flights of stairs on the outside of the building, which stands in a large patio. Opposite to each other are doors opening into the arena, by which the fowls are introduced. The price of admission is two reales, but the seat is an extra charge of one real in the pit, and four in the boxes.*

It is said that public cock-fighting owes its origin to the expedition of Themistocles against the Persians. On that occasion, he exhorted his army to fight for their country with the

* In 1822, a decree was issued, abolishing the cock-pit, and annulling the contract of its manager with the Spanish government, which was dated 1804.

valour and indomitable spirit displayed by two contending cocks. To commemorate the victory of their great captain, the Athenians devoted one day every year to exhibit the battles of these birds. The custom passed to Rome, and, on the days of exhibition, criers went through the streets shouting *Pulli pignant*.

On Sundays and holidays, in Lima, though not announced by a town crier, it is generally known that *pulli pignant*, and a large part of the population attends without a summons. The hour of exhibition is four o'clock, but before that time the seats are usually crowded by people of all kinds, for all classes delight in this sport. The judge, who is an alcalde, takes his place in his box; the guards at the doors are all attention; the "servidór," with a row of gafts before him, takes his seat beneath the judge; and the "corredóres," or criers of bets, enter the arena. For a moment, conversation ceases. Two fowls are brought in from the opposite doors, and, after holding them up to the spectators, their heads are ceremoniously but rudely rubbed together. The silence is broken. One corredór cries, "Quien va en el pardo?"—"Who

goes on the gray?" Another shouts, "Cuanto en el colorado?"—"How much on the red?" Then such a Babel-like hum breaks out in the pit and boxes, that it is difficult to understand anything that is said. The corredóres shout still louder. The ladies in the boxes make signs with their fingers, and the gentlemen call aloud to different people at the same time. A corredór understands a lady; "Si, Señorita!" and looking in another direction, and striking his uplifted left arm with two fingers of his right hand, cries again and again in a rapid voice, "Media onza en el pardo — quien quiere media onza en el pardo?"—"A half doubloon on the gray — who wishes a half doubloon on the gray?"

Another lady makes a sign. "Bueno" — "Understood," cries a corredór. At the same moment another is crying "Two doubloons on the red; who bets two doubloons on the red?" In the mean time the attendants are securing to the birds the gafts, or rather slashers, which are three inches long, a quarter of an inch wide, and slightly curved.

Sufficient time having elapsed, the judge

rings a small bell, and the noise and confusion are succeeded by order and silence. Then each attendant walks to the *servidór*, and turns the back of the fowl towards him. He examines the slasher, and, finding it properly secured, runs his thumb over its edge, to be certain of its keenness. Then it is sheathed in leather, and the birds are allowed to make a few flies at each other, while still retained in the hands of their respective attendants. The sheaths are now removed, and the cocks are set down at opposite sides of the ring. All is silent. The valiant bird scratches the earth, looks proudly round, and, seeing his adversary,

“ — treads as if, some solemn music near,
His measured step were govern'd by his ear :
And seems to say—‘ ye meaner fowl give place !’ ”

He flies to the conflict. If not decided at the first onset, the hum of assertion and dispute again begins, and increases with the excitement, till it becomes as noisy as before: both sides, like politicians before an election, certain of coming off victorious, loudly offer to increase the bets, and thus strengthen their opinions. But at last one of the combatants falls dead,

and decides the matter beyond dispute. The judge rings, and, if not too much wounded, the victorious cock gives a triumphant crow, and flaps his wings.

The *corredóres* are now seen in every part of the pit, and in the boxes, collecting the losings, and paying the winnings, from which they deduct, as the fee of their service, a *medio* from every dollar. The noise of talk still continues; some are eulogizing the victorious bird, and others dispute with the *corredóres* about the bets. In the mean time, the fowls are carried to the *servidór*, who removes the slashers, and cleans them of blood, by drawing them between his thumb and finger, before he lays them down. Both fowls are carried out of the arena, and others brought in, and the same scene is repeated.

Sometimes the conflict is decided at the first fly; I have seen both birds fall dead from the slashers entering the brain, or some other vital part. Again, the fight endures several minutes, and both fall, exhausted by the loss of blood.

The sums bet are almost incredible. I have heard of fifty *onzas* (850 dollars) being risked

on a single battle. Usually, however, the bets run from one to a hundred dollars.

Sunset is the signal for concluding the sport: as the crowd, with pleasure written on their countenances, pour into the street, they are met by the venders of lottery-tickets, and the almost ceaseless cry of *Su—er—te*. The neighbourhood of the cock-pit is distinguished by the unusual number of cocks tethered by a leg to the door of almost every house.

In the evening the theatre is the grand attraction. It stands in the rear of the convent of St. Augustin. Its exterior is not distinguished from any of the neighbouring dwellings. The interior is shabby, and generally filled with fleas, and badly lighted. It has three tiers of boxes, and a large box fronting the stage for the President and the officers of the government. The boxes are separated from each other by board partitions, and rented by the season, the tenant furnishing it with chairs. The pit seats have backs, and are numbered. The entrance to the boxes is by stairs on the outside, which lead to corridors upon which the boxes open.

The ladies appear at the theatre dressed with taste and extravagance, but the arrangement of the boxes is such, that their fine figures and beautiful eyes do not appear to advantage. In the pit, women go disguised, or rather with their faces concealed with a shawl folded over the head in such a way as to hide all but one eye. Between the acts, the pit appears as if it were filled with fire-flies, from the scintillations of the machéros: all the men commence smoking so soon as the curtain drops. Boys, with trays of sweetmeats, circulate through the pit and the corridors of the boxes, crying, or rather vociferating, “el dulcéro,” or “el caraméléro;” while others, with glasses of water, cry “un vaso de agua.” From the earliest times, decrees have been issued, both by the Vice-roys and Presidents, against smoking in the theatre, but to no purpose. Even the old ladies retire to the back of the boxes to enjoy a few whiffs during the intervals of the play. A half-dozen dirty soldiers are stationed in different parts of the pit, to enforce order and prevent smoking; but the latter is so difficult a task, that rather than run against

the current of public opinion, they join in the practice.

The orchestra is generally very good, and sometimes excellent; during the period that the opera company remained in Lima it was much improved. The players are rather below mediocrity, with one or two exceptions. Lately, an actress from the Madrid boards, named Samaniego, has been here, and were she not so very large and advanced in years, would certainly be an interesting player, particularly in tragedy. Her children are also considered good. The actresses are generally fat, shapeless, uninteresting creatures, who follow the prompter in a most monotonous tone. The top of the prompter's cap is seen moving, as his head turns to follow the lines of his book, just above a wooden hood placed in the centre of the stage; and his voice is heard above all. There is one of the actresses who sings very well, yet I am assured that she is totally ignorant of music, depending altogether upon the correctness of her ear.

The plays generally represented have the fault of a too protracted dialogue, with but

little action, and are barren in plot. The tragedies are wretched. I do not mean that all Spanish tragedies are so, but allude to those represented in Lima. There is one, lately written by a native, founded on the early history of the conquest, which possesses considerable merit. The best part of the entertainment is in the farce or "sainete,"—pieces of one act, in which some ludicrous incident in low-life is presented. These are filled with proverbs, in which the language abounds, and with humour, though too frequently of a vulgar and indecent kind. There is one entitled *El Santo*, which is what the Spanish term "*mui gracioso*." A worthy wife is represented as receiving visits of rather an improper kind from the sexton of the parish church, and in order to conceal her lover, on the sudden arrival of her husband, he is disguised and mounted on a table, where he assumes the attitude of a saint. The husband enters, and finds his wife very piously kneeling before it. Seeing her devotion, he joins her in prayer, and then asks how the saint came there, and gets a most miraculous account of its appearance in the house. The

husband runs out to assemble the village to carry the pretended image in procession, and, in the mean time, the wife and saint discuss the means of getting free from the difficulty ; but the husband returns so suddenly, that the saint has not time to assume his position, but kneels on the table. The village troop assemble, and place candles in the saint's hands, and carry him around in procession. They at last discover the imposition by the entrance of the curate, who recognises in his saintship no other than the sexton. Then all fall to beating and maltreating him, and applying all kinds of epithets, producing most immoderate laughter in the audience.

Though a censor was appointed in 1822, by San Martin, to watch over the morality of the stage, and prevent any representation that might be favourable to royalty or tyranny, the Lima theatre is far from having any claims to perfection in this respect. On particular occasions, fire-works are exhibited in front of the theatre, just as the audience leave it.

Such are the amusements in Lima, on Sundays and religious holidays.

CHAPTER XI.

Bull-bait.—Plaza del Acho.

ABOUT half-past two o'clock on a Monday afternoon, in December, people of all classes were to be seen pouring from the Plaza into the street that leads over the bridge to the suburb of San Lazaro. The tailor left his thimble, the cobbler deserted his awl, the donkey of the water-carrier enjoyed rest for a time, the collegian threw aside his book, the workshops were closed, the merchant left his store, the lady gave up the siésta, and the president of the republic joined in to fill up the living stream, that moved towards the Alaméda del Acho. Towards that point rolled gay calésas, accompanied by gaily-dressed equestrians; the street was thronged with Mulattoes and Ne-

groes, tapádas and priests—all going to see “los toros”—the bulls !

Along the street leading to the Alameda, armed lancers from the president's guard were stationed about a hundred yards apart, gazing quietly on the passing crowd, with hands folded over the pommel of the saddle, and lance resting on the foot and reposing against the shoulder. Great earthen jars of chicha were leaning against the trees, here and there, from which Negresses and Mulattoes, bedizened with jasmine, were pumping through great canes “the nectar of Peru,” and dispensing it to groups of the lower orders, standing around them. The sounds of harp and guitar, and fandango-footing, streamed from houses in the vicinity. It was a heartfelt holiday, for all classes delight in the spectacle of bull-baiting.

The Plaza del Acho, which is enclosed in a square, is a large amphitheatre, capable of containing in the boxes, and on the benches which surround it, rising one above the other, not less than twelve thousand persons. The boxes and benches are supported on brick pillars, and are accessible by narrow stairs from the outside.

The arena is about four hundred feet in diameter, surrounded by a barrier seven feet high, through which are horizontal slits a foot broad, opening into the pit beneath the benches. In the middle of the arena, just far enough apart to allow a man to pass between them, are several posts planted in the form of three rays diverging from a centre. At one point are a large and a small door, side by side, opening into the pen where the bulls are kept; and over them is the box of the prefect of Lima, who presides over the exhibition, and bestows the rewards on those who distinguish themselves in the fight. Opposite, but a little to the right, is a large box, occupied by the president and his suite; and to the left is a large door, through which the slaughtered bull disappears from the arena.

About a quarter before three, the place seemed full, yet people were still pouring in. The ladies appeared in their usual extravagant style of dress, and the tapádas, or cyclop beauties, were numerous in every direction. The motley assemblage, which we had seen in the street, now occupied the benches. A busy hum

of conversation arose continually from the multitude; and above it bawled the "dulcéro," with his tray of sweets; the "almendréro," with his comfits; the carameléro," with his *bons-bons*. Then the "agüadór," with pitcher and glass, cried ever and anon, "un vaso de agua"—a glass of water. The "segarréro" proclaimed "segarros de mi amo, que los hace bien"—my master's cigars, he makes them well. Occasionally this fellow paused in his walk, and holding the fingers of his right hand to his mouth for a moment, smacked his lips as if tasting something delicious, and bowing as he swept away his hand, ejaculated in a tone horribly nasal, "que cosa tan rica!"—how exquisite! Other Negroes, with trays of square packages of boiled corn, resembling homony, done up in plantain leaf, were crying, "maiz blanco, bien caliente!"—white corn, very hot!

In spite of the discordant hum, and out-of-time cries of those fellows who sell trifling sweets and sugar-plums to the crowd, to amuse its excitement, (which must be spending itself on something,) those in the arena appear perfectly calm and unconcerned. The matadóres

and capeadóres, on foot, with their red cloaks flung carelessly over one shoulder, so as to discover the pink or green silk jacket, and bright yellow breeches trimmed with jaunty bows of gay ribbon, and with the hat set knowingly on one side of the head, sauntered about the ring smoking cigars. The rejoneadóres and capeadóres on horseback, armed with short spears,

“In costly sheen and gaudy cloak array’d,”

slowly walked their animals over the ground, or awaited patiently the commencement of the sport. The mayors of the Plaza, better mounted than the rest, occasionally dashed after a half-dozen ragged urchins, who were playing, and chasing each other about the arena.

At last the “despéjo,” or clearing of the field, commenced. Part of a well-dressed regiment entered the arena, headed by a fine band in a Turkish uniform, playing a quick step. They marched and countermarched, and performed several military evolutions, which ended in a sham-fight with a second party, that attacked them from several points at the same time. The orders were given by blast of trumpet and

tap of drum. This part of the exhibition was highly interesting, and very creditable to the troops.

Precisely at three, the president and staff entered his box, and were received by the troops with presented arms. The Turkish band took its place in front of the president's box, and the troops separated, and springing over the barrier, mingled with the crowd on the benches.

The rejoneadores and capeadores on horseback, preceded by the mayors of the Plaza, and followed by the matadores and capeadores on foot, marched slowly round the whole circle, bending low before the boxes of the president and prefect, and saluting the spectators generally as they passed along. This ceremony ended, the matadores and capeadores on foot distributed themselves in various parts of the arena; the mayors took a position of safety, and the rejoneadores and capeadores on horseback, holding their spears by the end in the right hand, the points down, trotted gallantly up to the prefect's box and halted.

In the mean time, a caricature figure of a

belle, constructed of paper and reeds, was placed not far from the centre of the ring. The din and buzz of the multitude were for a moment hushed. A trumpet sounded a charge, and a rocket whizzed high and exploded in the air. Expectation was mute. The den flew open, and a noble bull, having a cloth ornamented with tinsel and ribbons stitched to his back, sprang forth. He stood for a moment gazing fiercely right and left, lashing his tail in the air, and pawing the earth ; he wavered for an instant, then lowering his head, dashed at a rejoneadór, who, with admirable skill, flirted a short red mantle in his eyes, and saved himself and horse from the bull's horns. Foiled in this attack, the enraged animal opened his eyes for a second, (bulls always close them to attack), and rushed at a capeadór, who received him on the point of his spear : thrusting him three times in the neck, he turned the bull, and received the applause of the assembled multitude ; then galloping to the prefect's box, held out his cap and obtained a rouleau of four dollars, which was tossed into it as his reward. Blood trickled over the bull's broad chest and

down his legs, as he stood wavering in which direction to make his next attack.

Now the capeadóres on foot approached, shaking their red cloaks, and stamping and shouting in defiance. He rushed at one of them, and bore off the cloak in triumph on his long sharp horn, amidst shouts of "que buen lance, que buen lance!"—a good feat, a good feat! Next, his furious attentions were bestowed upon the paper belle, and he met a warm reception, for she was a "fire ship" of rockets and squibs, which burst about his ears in a hundred irregular explosions, enhancing his violence and rage. Shouts, laughter, and clapping resounded from all sides. He turned impetuously upon a rejoneador, who poised his spear and drew up his horse to receive the charge. His aim was true; he struck just behind the skull, and the bull rolled lifeless on the ground, amidst the deafening shouts and plaudits of the spectators!

Besides the public approbation, the rejoneador received a reward of three rouleaus, of four dollars each, from the hands of the prefect.

So soon as the bull fell, the band of hautboys and squeaking clarionets, stationed near the

prefect's box, ceased, and that in the Turkish costume struck up the national air called *La Sama cueca*. Four horses that "spurned the rein," bedecked with waving plumes, pranced into the arena under the guidance of two postilions. A mulatto held the traces, and leaned backwards with all his strength, as he was dragged forward. An axle with two low wheels or trucks was secured under the bull's head, and the horses were attached. Under rapid applications of whip and spur, they sprang forward, and with a great sweep disappeared with the load from the ring.

The pools of blood were carefully swept over with sand, and another paper figure, representing a jackass playing a guitar, was placed on the spot where the belle had been so unceremoniously treated. Again the trumpet sounded, and again a rocket was fired. Another fierce animal bounded forth. The capeadóres and matadóres shook their red cloaks to invite him to attack; but they danced backwards as he trotted towards them. At last he rushed upon one, and received a slight wound in the shoulder from the sword of a matadór, which served to inflame

his fury. He gored the musical jackass, and struck such notes as neither jackass nor guitar ever before produced. Wild with rage, he darted upon a rejoneador, and received a spear-wound in the neck, from which the blood flowed freely. He evidently suffered pain, but did not complain, though he stood at bay. The capeadores on foot and the matadores approached, shook their cloaks, stamped, and shouted, but he heeded not. Small darts loaded with lead were showered upon him, and hung quivering in his hide; this roused him, and with a well-directed aim he rushed upon "a light-limbed matador," who received the attack dexterously upon his cloak: the attack was renewed, but the cloak quitted the hand, and quick as thought the long blade was sheathed in his broad chest. His career was arrested; he staggered once, but recovered; instinctively he separated his feet to gain a broader and firmer base; his limbs trembled; he hung his head, and making an effort to cough, belched forth a torrent of gore; the next instant he reeled, and his feet kicked in the air!

From the moment the wound was given, the

multitude was silent; nothing was heard except the discordant and tearing notes of the hautboys; but when he fell, the welkin rang with applauding shouts, "buen lance, buen lance!" and the band struck up *El Chocolate*, another of the Peruvian airs. The matadór received his reward, the car was brought, and the carcass whirled swiftly away.

The next feat exhibited, excited deep interest. A large wooden spear, with a broad iron head, was placed near the door of the toríl or den, and inclining upwards towards it. A stout mulatto, gaily dressed, lay flat upon the end, which rested against a *point d'appui*, and in that position awaited the bull. The trumpet and rocket signal was given. All was silent. The door opened, and the bull pitched at the prostrate mulatto, who guided his spear so that the point struck him full between the eyes, and passing through his head, entered several feet into his body, from which it required the force of three men to extract it! The animal fell dead. The spectators were delighted, and even renewed their plaudits when the mulatto held out his cap for the reward.

A fourth bull was received by "matadóres de punta"—matadóres armed with short, broad-bladed dirks, resembling in form a bricklayer's trowel. They played for a long time; now daring his attack, now avoiding it. Showers of darts were thrown, and his hide bristled with them, like that of a porcupine. The paper image was attacked, and wrought him to the highest pitch of fury; he ploughed the ground with his horns, and bellowed in an agony of rage. He pursued a matadór, and was so near tossing him, that he ripped up the back of his gaudy jacket. He then wheeled upon a rejoneadór, and plunged his horn into the horse's abdomen, and made an effort to toss; but by some means the poor animal was extricated. The rider struck his sides with his spur, and the entrails gushed from the wound! A second blow gave an awfully hollow sound, that might have been heard, at that moment, over the Plaza, for it was still as the grave. His bowels poured out upon the ground, and were trampled by his own hoofs, as he sprang forward, and cleared the infuriate bull, whose attention the matadóres had attracted to them-

selves! The horse was led out of the arena, and I had the satisfaction (poor indeed!) to learn that his pains were ended in a half-hour by death!

The bull now rushed with furious impetuosity upon the matadores, yet he did not escape unscathed. A matador, with well-turned limbs, threw aside his hat and cloak, and advanced deliberately to receive his attack. The broad blade of the "punta" glittered in the sun for the instant, while the swift arm, with certain aim, struck it to the spinal marrow, just behind the ears. Lightning could not have been more suddenly fatal; the bull dropped dead! "Viva Espinosa!"—the name of this famed matador, was shouted from all sides. Neither the danger he had encountered, the success of his feat, nor the deafening plaudits of the multitude, produced the slightest change in the calm expression of his countenance—it remained the same under every circumstance. He gathered his cloak upon his arm, and, with cap in hand, walked leisurely to the prefect's box, for the reward he had so dexterously won.

One bull was encountered by six short-legged

Indians, who, armed with light spears, extended themselves on the ground, in front of the den, to await his coming. He hurled his huge weight among them, splintered several spears, and overturned five Indians, in pursuit of the sixth. The excitement was very great, for it was doubtful whether he would escape. Now he gained a little, and then he lost; he seemed to be out of breath; all feared that he would fall; the bull's horns appeared to be touching his back! "Corre, corre muchacho!" broke through the silence from a hundred mouths; and thus encouraged, his duck-legs moved faster, and in longer strides, till at last, panting and breathless, he dodged between the posts in the centre of the ring.

By this time his companions had risen, and, armed again with spears, placed themselves in a new position, to receive another attack. The bull, for an instant, looked wildly at the Indian he had pursued, bellowed in disappointment, and turned upon his expectant enemies. But when he drew near to them, they threw away their arms and fled, to the great amusement of everybody. The animal attacked every one

who opposed him, in quick succession, and received a wound from every hand. One matador attempted the feat of Espinosa, but missing his aim, the "punta" was tossed high in the air, and both man and beast escaped unhurt.

From long exertion and loss of blood, the animal seemed to be exhausted, yet he could not be approached with impunity. He stood pawing the ground and flirting his tail, but would not, any longer, attack with fury ; therefore he afforded no more sport. The Luna, a crescentic knife fixed at right angles on the end of a long pole, was brought. They tried for a long time to get behind him, before they succeeded in hamstringing his hind-legs ; when they did, the poor brute still fought and kept them at bay, and even when the sinews of his fore-legs were cut with the luna, he attacked the matadores on his stumps. He at last fell, under the repeated blows of the dirk and sword of the matadores, and was slowly expiring, when one of the many blows reached the spine, and ended his torments.

The next exhibition was rather ludicrous.

When the door was opened, a harlequin-attired negro, with his face smeared with blue and white, entered the arena mounted on a bull's back. His only means of retaining his seat was by holding fast to a piece of wood lashed across his horns. His task was an arduous one, for the bull reared and plunged in every possible manner, to free himself from his encumbrance; but the rider was encouraged to hold fast, as the bull was his reward, if he succeeded in safely reaching the middle of the ring. This scene afforded a great deal of mirth, and the negro won the bull, after several very narrow escapes from being thrown.

The parting rays of the setting sun had begun to tinge the snowy peaks of the Cordillera, which seemed the signal for leaving. The president and suite left their box, and the fashionables in different parts of the circle followed his example.

A guard of about fifty horsemen, armed with sabres and lances, was formed round the president's carriage, and a number of officers crowded to attend him from the door of the Plaza. The carriage was of European manufacture,

with silver mountings, and drawn by four splendid black horses. General Gamarra soon made his appearance, hat in hand. He is tall, rather thin, of a swarthy complexion, black eyes, deeply sunk in their sockets, heavy brow, black whiskers and moustaches, and possesses a courteous military air. He wore a general's uniform of blue, deeply embroidered in gold, and red pantaloons, with broad gold lace down the outer seams. Over his feet were drawn horseman's boots rising above the knee, armed with large gold spurs. His cocked-hat was edged with white feathers, and crowned with three ostrich plumes, arranged in the succession of the colours in the flag — white between red. When he mounted his seat, the officers threw themselves into their saddles, and the coach flew through the *alaméda* followed by the guard at full gallop, the pennons of their lances fluttering in the air. Their dress is a white jacket and red pantaloons, cut full about the hips and narrow at the bottom. The cap is blue cloth, with a long bag-like top of red, terminating in a tassel, that hangs over one side. Every one wore large moustaches.

As the President passed, the calésas that had been standing to view the passing concourse turned, and slowly followed towards the city. Seated along the walls were long files of tapadas,

“Skilled in the ogle of a roguish eye,
Yet ever well inclined to heal the wound;
None through their cold disdain are doomed to die,
As moon-struck bards complain, by Love’s sad archery—”

They lingered to see the last of the crowd. When we reached the Independence square or plaza, the fresco tables were already lighted.

The excitement of the scenes at the Plaza del Acho, and along the alameda, produced in me and some of our party most severe headaches. Notwithstanding the cruelty of the sport, there is an agreeable excitement at the bull-bait, from the great concourse of people, and the endless variety of dress and character that present themselves for observation. Indeed, the ladies say, that were it not for the “concurrancia,” they would not witness a diversion “tan barbara.”

Previous to the revolution, bull-baits were seen in almost every village throughout Peru,

at least once every year. For the purpose, the plaza was fitted up for the exhibition. This sport caused the death of many Indians in the interior, who were either killed by the bulls, or died from excesses in aguardiente and chicha.

CHAPTER XII.

Nacimiéntos.—Christmas Eve.—Christmas.—Ride to Chorillos.—Salteadóres.—Bathing.—Harbour of Chorillos.—Callao.—La Presidenta.—Carnival.—Miraflores.—Magdalena.

ABOUT the season of Christmas, those wealthy families in which there are children, form with dolls and toys a representation of the birth of our Saviour, which is placed in some convenient apartment, where it may be visited by their friends. These are termed familiarly, “nacimiéntos,” or births. Sometimes mass and prayers are said before them; and one of the common pastimes of the season is to pay visits from one to the other, all over the city. This has at least the merit of being a beautiful method of instructing the youth in that portion of the history of the Son of God.

On Christmas-eve, or “noche buena,” as on

almost all holydays, the plaza becomes a scene of mirth and amusement. The fresco tables are more numerous, as well as the fires of the women frying fritters and fish; and the irons of those who make barquillos are plied more actively than ever. Stalls are placed along the Portál de Escribanos, loaded with a variety of cooked poultry, picántes, stews, sausages, and pucheros. All classes make merry; the mendicant and miser, the formal lady and woman of light manners, the old and the young, allow their bosoms to expand with joy; yet the pious stand aloof from all that tempts the appetite in the plaza till past midnight, indulging only in ices and iced drinks. Lights were twinkling in every direction, though the moon and stars shone as bright as day.

The great altar of the cathedral was lighted with hundreds of candles, and the choir was full of instruments and voices. The naves were crowded through the whole night with women sitting or kneeling on the pavement in saya y manto; while the priests celebrated mass, decorated in cloaks of gold and silver lama. At midnight, *Te Deum laudamus* was chanted, the

bells rang a merry peal, and rockets were fired from the church steps. At this signal, numerous parties and groups that had been wandering about the square, anxiously waiting the hour to break their fast, seated themselves at different tables, and fell to work on the good things that had been spread before them during the evening. From that time till daylight, for the saying is, "nadie duerma en noche buena"—no-body may sleep on Christmas-eve—the plaza is a scene of feasting; while in the houses of the higher classes, suppers are spread at twelve o'clock, and the remainder of the night is spent in dancing and gambling.

Christmas-day is devoted to amusement, and, as it is summer, many parties are made for rides to the country, and some spend the whole holydays at Miraflores or Chorillos. The *alameda* in the afternoon is thronged with people, and in the morning presents a scene similar to that of a Sunday. At night there is an exhibition of fireworks, provided at the expense of the *Cabildo*.

During the summer months, from December to April inclusive, many *paséos* or excursions of

pleasure are made to different points in the neighbourhood of the city. Most of the wealthy families resort to Chorillos or Callao for the benefit of sea-bathing. Those gentlemen who are detained in the city by business during the week, generally leave Lima on Saturday afternoon, and remain with their families until Monday morning.

In the month of January, I accompanied a party of gentlemen to Chorillos, and passed several days in that place. We set off about three o'clock on Saturday afternoon, arrayed in ponchos, and large straw hats to protect us from the sun, and armed with pistols, to secure us against the "salteadores," or highwaymen, that at this season generally infest the road. They have been less numerous, however, during the last two years than formerly. These salteadores are a most ungenerous set of thieves; for, not satisfied with horse, purse, and valuables, they generally leave their victims without any other covering for their skins than their shirts! I know, however, of an instance of generosity on the part of one gentleman of the profession. He stopped a wealthy merchant on his way to

Lima from Chorillos, and, after relieving him of his watch and purse, ordered him to dismount. The merchant remonstrated, and argued that it would be a serious prejudice to his business to be detained from Lima; but offered to deliver the horse the next day, without asking questions, to any person who might be sent for him. The terms were accepted, and the merchant was permitted to continue his journey. The next morning the salteador called for his horse, which was honourably delivered! It must be recollected, that a departure from the terms of the bargain would have been at the peril of life in case of a second rencontre.

We sallied out at the Chorillos gate, upon a straight road, flanked on either side by high mud walls, which from the powerful reflection render the road excessively hot. The light colour of the road, well sprinkled with pebbles, served to increase the oppressiveness of the heat. We found everybody going in the same direction with ourselves. Here we overtook troops of borricos, laden with fruit and vegetables for the Chorillos market; there carts laden with

beds and household furniture of some migrating family ; again, parties of gentlemen dressed like ourselves ; and now we came up with two or three jackasses that had trotted on ahead of their companions, lying down by the way under baskets of fruit, waiting with serious and dejected countenances for the rest of the drove. Now and then we passed a party of gallinázos and dogs, feasting amicably on the carcass of a bor-ríco, or mule, that had expired by the wayside.

The surrounding country was parched and cheerless, with here and there one of those vast earthen mounds called Huacas, the remaining monuments of a race even more ancient than the children of the sun.

After a ride of five miles, we came in sight of the fane of Miraflores, and another mile carried us beyond that quiet village. Along the tapias, as the low mud walls are called, were seated rows of ladies with their servants, amusing themselves with observing the passing groups. They wore Manila hats, tied under the chin with black riband, the rim being free, and the hair braided down the back. Amongst

them were some acquainted with gentlemen of our party, whom they saluted with, "Adios! adios! Caballéros."

We had scarcely cleared Miraflores, when we saw the low houses of Chorillos about two miles off, nestling under the Morro Solar, or headland of Chorillos, and the broad Pacific expanding to the view. It was now near sunset; the mild breeze from the ocean kissed our heated foreheads as we galloped into the pueblo. We met parties of ladies and gentlemen strolling about in every direction, to enjoy the cool air of the expiring day.

After ablution in cold water, we seated ourselves, and, like Sancho Panza, were felicitating ourselves in not having encountered any perils on the road, when a gentleman came in, with half-serious face, and began with, "Malditos sean los de la policía que no limpian el camino de esos bribones de salteadores!"—"Curse those police officers, for not clearing the road of these villainous highwaymen!"

"Que hai! que hai! Don Ignacio?"—"What is the matter, what is the matter, Don Ignacio?" asked two or three of the party.

“Puez, Señores, me pillaron dos de estos caballeros en la mitad del camino, de aquí à Miraflores, y si no fuera por la oscuridad de la noche me hubiéran descubierto la desnudéz à toto el mundo!”—“Yes, gentlemen, two of those cavaliers caught me on the road, half-way between here and Miraflores, and had it not been for the obscurity of the night, would have exposed me naked to the whole world!”

“Que dices?”—“What sayest thou?”

“Puez, Señores, es verdad, me dejaron fresco en cueros—aun sin un hilo de mi camisa!”—“It is true, they left me cool in my skin, without even a thread of my shirt!”

“Caramba!” exclaimed one of the ladies.

“Jesus!” cried another. Peruvian ladies ejaculate!

“Que oigo, por Dios!”—“What do I hear, for God’s sake!” said a third.

“Gua! que lisos!”—“What impertinence!” said a fourth.

“Que fresquito vino usted à Chorillos!”—“You came a little fresh to Chorillos!” observed a gay young lady, and the gentlemen laughed outright. Finding so little sympathy among

us, Don Ignacio stalked out of the room, muttering between his teeth vengeance on all salteadores, wishing that the devil might warm them all and the police in the bargain.

The evenings in Chorillos are passed at tertulias, where gambling high at monte-dao and dancing are the only amusements. All Sunday is passed in this unhallowed manner !

The ladies bathe twice and three times every day in the sea ; in the morning before breakfast, about one o'clock, and again at sunset. They descend the high and precipitous hill on horseback or on foot, and dress in little huts made of flag mats, kept on the shore for the purpose by Indians, who charge a real for each bath. They wear long flannel robes, and go into the water with Indians, who are entirely naked, with the exception of a handkerchief tied about the hips. Many of the ladies are quite expert swimmers, and all are passionately fond of sea-bathing.

Chorillos, in one respect at least, is superior to any of the watering-places that I am acquainted with resorted to in our country ; all formality is thrown aside, and everybody thinks

only of comfort and amusement. The ladies stroll about with their hair hanging down the back, with grass hats, and the gentlemen are dressed with short white jackets, and are not encumbered with cravats, but substitute a narrow black riband. Nothing but dissipation and gambling occupy the time, except the few moments devoted every morning to counting the rosary. On Sundays the pueblo is more lively than on any other day, from the great concourse from the city ; and it is then only that ladies pay attention to the toilet, to appear at the balls or large tertúlias given at night.

It is a remarkable fact, that even during the winter, when Lima is covered with a dense fog and “*gárua*,” or fine drizzle, and the streets slippery with mud, the sun is shining warm and clear at Chorillos. It is probably owing to the south-west winds blowing the vapours past the Morro Solar against the high hills, where they collect and form clouds, which undergo a leakage over the city instead of dissolving in rain. This is probably an electrical phenomenon, which is not yet well understood. The same fact occurs occasionally at Callao, though the

distance of either place from Lima does not exceed eight miles.

During the war of the revolution, while Rodil occupied the castles of Callao, Chorillos, though only a small Indian town, with some few indifferently-built houses, which are termed ranchos and "barracas," was the port of Lima. The harbour is a roadstead, only protected by the Morro Solar: a heavy swell is constantly rolling in from the southward, the anchorage is not good, the landing is bad, and vessels ride very uneasily at their moorings.

I spent the month of February at Callao. The place was probably more gay than usual, in consequence of the President and his lady being there to take advantage of the sea-baths. The tertúlias were similar to those at Chorillos, though not so numerously attended, for neither General Gamarra nor his lady is very popular. They were attended, of course, by a set who are more or less dependent on their pleasure for office.

The Presidenta, as she is titled, is rather a large and fine-looking woman, but of too much *embonpoint* for beauty. She has a high ex-

panded forehead, and an intelligent face. Her manners are masculine, and far from graceful. Her accomplishments are those of a man. She shoots a pistol with great accuracy of aim, wields the broadsword with much dexterity, and is a bold undaunted rider on horseback. Her chief amusement at the tertúlias is playing chess. She never dances. She is a native of Cuzco, and a daughter of a patriot general, and it may be said that she was literally educated in the camp. She is now about thirty years of age, and is said to be rather a shrew in disposition, and pays great attention to politics; indeed, some affirm that General Gamarra is indebted to her talents for retaining the presidency so long as he has.

Pic-nic parties are sometimes formed on the point beyond the castles, but the place is entirely without the shelter of trees. The chief attraction to that quarter is the fine situation for bathing.

On the 17th day of February 1833, commenced the merry season of carnival. The sports consist in dashing scented water on each other, amongst those of the better class; but

with the others, whole buckets-full are thrown, and when the person is well wet, the face is smeared over with flour, sometimes coloured with indigo.

I passed part of the month of April at Miraflores, amusing myself with rides round the country, and feasting on delicious grapes. All the houses have gardens attached to them, where are grown great varieties of beautiful flowers. A geranium grows to a large bush, and is looked upon almost as a weed. Amongst the bulbs, which are numerous, are the margarita, a white flower, the amancaes, which is yellow, and the flor de la pila. This takes its name from its resemblance to a fountain. The flower is beautifully white, and the monopetalous corolla has six long slender digits, which fall in gentle curves from its edge, like so many little streams of water. It springs up on the margins of drains and ditches all along the Peruvian coast.

The ladies in Miraflores pass two or three hours of Saturday afternoon, seated on the tapias along the Chorillos road, observing the passing concourse. One half of "Pascua," or Lent, expired on the 28th of April 1832. This day is

celebrated amongst the rabble by feasting and dancing. Parties with guitars and harps pass through the streets at night, visiting the best houses, dancing and singing, till bribed by a gratuity to leave. At midnight, a grotesque mask, representing an old woman, leaves Lima, mounted on a *borrÍco*, accompanied by a crowd of Negroes and boys, shouting and singing and ringing bells. The party or procession stops long enough in Miraflores to waken the population, and then continues on to Chorillos, where the old woman is met and kindly received by an old man, quite as grotesquely dressed as the old lady herself. The two open the dance in a lascivious minuet, and then the frolic is continued till daylight. This feast is termed *La Vieja*, or old woman. She is quite as much feared by the children as old Chriskingle himself; for the old people are wont to say, that *La Vieja* is coming at four in the morning to carry off the *pascua*, and if they are not good boys and girls she will take them away too. The only explanation of the festival that I could obtain from the curate was, “*Es solamente para acordarse, de las muchas pascuas que han pa-*

sado.”—“It is only to call to remembrance the many lents that have passed.”

There is a pleasant road from Miraflores to Callao, passing through a small village called Magdalena. This place, which has many gardens attached to it, is resorted to by some of the better and quieter part of society. The Liberator, Bolivar, occupied a house there for some weeks, while in Peru; it is a more pleasant summer retreat than either Miraflores or Chorillos. The road passes amidst small cultivated farms, and is shaded in the afternoon by the walls that surround them.

Another frequent paseo is to Lurin, in the valley of Pachacamac, where there are extensive remains of the temple of that god.

CHAPTER XIII.

St. John's Day.—Amancaes.

AMONGST the great holidays of Lima is the festival in honour of St. John. It falls on the 24th of June, when a beautiful yellow flower, called the amancaes (*narcissus amancaes*) is in full bloom, which circumstance has given name to the day. About three miles to the northward of the city is a high hill, forming with two others a deep vale or gorge, which, from the number of these flowers growing on its sides, is called the Valley of the Amancaes.

Early in the afternoon, all the world, in every variety of costume and equipage, began to move over the bridge, through the suburb of San Lazaro and the Alameda de los Descalzos, towards Amancaes. Passing from the alameda, the road is shut in by high mud-walls, en-

closing fruit and flower-gardens, which fill the soft air with their odours. Here moved *calésas*, filled with ladies and children gaily dressed, and their heads decked with *amancaes* and *dahlias*; ladies on horseback, managing their spirited animals in a most masterly style; cavaliers and officers in gay dress and gorgeous uniforms; *Negresses* in jaunty calico gowns, mounted on donkeys; *Negroes* on foot, or mounted on sorry asses or mules, all crowding to the scene of festivity. The whole living stream was animated by the mutual smiles and salutations of the dames and cavaliers, the hearty laugh of the less refined, and the coarse joke and noisy hilarity of the plebeian mob.

When we reached the vale, we found the soil bare, save where the hill sides were sprinkled with yellow patches of the *amancaes*. Booths were erected of mats in different parts of the vale, and surrounded by various groups, enjoying themselves in dancing and singing to the sound of harps and guitars. Some of the ladies on horseback, moving from rancho to rancho, attracted our attention: they wore the Manila hat, white pantalets, and poncho, as have already

been described. They seemed to delight in their skill in horsemanship ; for a practised eye might detect them reining in their animals, while at the same time the spur was pressed quietly into their sides, causing them to prance and curvet over the ground. The cavaliers were no less dexterous in the management of their steeds, as they squired the ladies with "heedful haste," and assisted them to the various refreshments offered at the ranchos.

In one rancho were two Africans dancing the "sama cueca" to the music of a rude harp, accompanied by the nasal voices of two Negresses jauntily dressed, and their hair frizzed out and ornamented with flowers. One was seated on the ground, beating on the body of the instrument in time with her palms. The dancer was dressed in white, flounced to the knee, with a bright-coloured cotton shawl tied round the hips, so as to shorten the gown very considerably. The arms were bare and shining in pure black ; in one hand she held a white handkerchief, which was ever and anon flourished in the air, while the other sustained her dress behind. Her hair, like that of all the Negresses,

was frizzed out at each side, and sprinkled with jasmine and amancaes, and a high-crowned Guayaquil hat sat square on the head. Her companion in the dance wore full-bottomed cinnamon-colour breeches, open at the knee, with silver buttons, over white stockings and drawers, seen at the opening embroidered in a gay pattern; a white jacket, so short as to show his shirt between its bottom and the waistband of his bragas. He wore also a high-crowned Guayaquil hat. He was rather advanced in years; his skin was black as ebony, and his face was rather thin. Both were smoking and shining in the true African gloss. The figure consisted in advancing and retreating from each other, in a short shuffle in time to the music, and occasionally performing some most lascivious movements, to the great gratification of the lookers on.

While these were dancing, those standing round were drinking pisco, and talking and laughing in the gayest manner.

There are two other dances of a similar character, called El Chocolate and El Zapatéo, only differing in the accompanying song. Though

lascivious and vulgar in the eyes of Europeans, these dances are performed (with some modification however) at the public balls and tertúlias. Manners and vulgarity are conventional in every country, and those of one should not be set up as the criteria of those of another: a Frenchman will pick his teeth with his fork, and wipe his lips on the table-cloth, which with us is considered a departure from good-breeding. We should not, therefore, condemn any customs, however revolting, unless we find them intrinsically immoral, whatever may be our opinion of correct taste in these matters.

Towards sunset, the crowd began to move towards the city. The hilarity was increased, and many were sufficiently inebriated to be thrown from their animals, with great *sang-froid* passing all off as a joke. The serious cast of countenance preserved by the ladies and cavaliers, was curiously contrasted with the boisterous mirth of the vulgar mob, as the whole returned towards the city loaded with bouquets of the amancaes.

Amancaes is not only visited on the day of St. John; during the whole season, from St.

John's day till the close of September, in which the flowers are in bloom, the valley is resorted to every Monday by a large number of people, when similar amusements are offered as on the holy festival, though the scene is not so extensive nor so joyous.

The feast of St. John is variously celebrated in various countries. In Northumberland, Scotland, Wales, and Ireland, the festival is celebrated with bonfires by the young people. Not many years ago, there was a stone pulpit in the University of Oxford, from which an annual sermon was preached; and, to make it resemble the preaching of St. John in the wilderness, it was fenced round with green boughs. Googe has described the whole custom as follows :

“ Then doth the joyfull feast of John
the Baptist take his turn,
When bonfiers great, with loftie flame,
in every towne doe burne;
And young men round about with maides,
doe dance in every streete,
With garlands wrought of motherwort,
or else with vervain sweete,
And many other flowers faire,
with violets in their handes,
Whereas they all do fondly thinke,
that whosoever standes,

And thorow the flowers beholds the flame,
his eyes shall feel no paine.
When thus till night they danced have,
they through the fire amaine,
With striving mindes doe runne, and all
their hearbes they cast therein,
And then with words devout and prayers,
they solemnly begin,
Desiring God that all their ills
may there consumed bee ;
Whereby they thinke through all that yeare
from agues to be free.
Some others get a rotten wheele,
all worne and cast aside,
Which covered round about with strawe
and tow, they closely hide :
And caryed to some mountaines top,
being all with fire light,
They hurle it downe with violence,
when dark appears the night :
Resembling much the sunne, that from
the Heavens downe should fal,
A strange and monstrous sight it seemes,
and fearefull to them all :
But they suppose their mischiefes all
are likewise throwne to hell,
And from harmes and daungers now,
in saftie here they dwell." *

Young women were in the habit, and still are, of "trying their fortunes" on Midsummer's-eve, and by superstitious processes sum-

* Every Day Book, p. 846.

moned to their presence the shades of their future husbands. Gay, in one of his pastorals, alludes to this custom :

“ At eve last mid-summer no sleep I sought,
But to the field a bag of hemp-seed brought ;
I scatter'd round the seed on every side,
And three times in a trembling accent cried :—
‘ This hemp-seed with my virgin hand I sow,
Who shall my true love be, the crop shall mow.’
I straight look'd back, and if my eyes speak truth,
With his keen scythe behind me came the youth.”

The following translation of a ballad, sung by the maidens on the Guadalquivir, when they go forth to gather flowers on the morning of St. John, describes the custom observed in Spain :

Come forth, come forth, my maidens, 'tis the eve of good
St. John,

It is the Baptist's morning that breaks the hills upon ;
And let us all go forth together, while the blessed day is new,
To dress with flowers the snow-white wether, ere the sun
has dried the dew.

Come forth, come forth, &c.

Come forth, come forth, my maidens, the hedgerows all are
green ;

And the little birds are singing the opening leaves between ;
And let us all go forth together, to gather trefoil by the stream,
Ere the face of Guadalquiver glows beneath the strengthen-
ing beam.

Come forth, come forth, &c.

Come forth, come forth, my maidens, and slumber not away
The blessed, blessed morning of St. John the Baptist's day ;
There's trefoil on the meadows, and lilies on the lea,
And hawthorn blossoms on the bush, which you must pluck
with me.

Come forth, come forth, &c.

Come forth, come forth, my maidens, the air is calm and
cool,
And the violet blue far down ye 'll view, reflected in the
pool ;
The violets and the roses, and the jasmines all together,
We'll bind in garlands on the brow of the strong and lovely
wether.

Come forth, come forth, &c.

Come forth, come forth, my maidens, we 'll gather myrtle
boughs,
And we all shall learn, from the dew of the fern, if our lads
will keep their vows :
If the wether be still, as we dance on the hill, and the dew
hangs sweet on the flowers,
Then we'll kiss off the dew, for our lovers are true, and the
Baptist's blessing is ours.

Come forth, come forth, my maidens, 'tis the eve of good
St. John,
It is the Baptist's morning that breaks the hills upon ;
And let us all go forth together, while the blessed day is new,
To dress with flowers the snow-white wether, ere the sun
has dried the dew.*

* Every Day Book—24th June.

CHAPTER XIV.

Dia de Santa Rosa.—Birth-day Customs.—Life of Santa Rosa.

THE 30th of August is kept as a festival of the first order in Lima, in honour of Santa Rosa, the patroness of the Indies. At the corners of the plaza were erected temporary altars of saints, dressed gaily and richly; and from the balconies in the streets through which the procession passed were hung large banners of silk and satin, beautifully embroidered in gold, or silver, or silk. All the world wore holiday attire. At twelve o'clock, the procession in honour of the saint formed at the convent of Santo Domingo, and proceeded slowly to the plaza. The saint, dressed in a rich cloak of gold lama, and crowned with flowers, was placed on a high platform or table, called an

“anda,” which was borne on men’s shoulders. In former times, the anda was covered with sheets of silver.

Following the standard of the order of Santo Domingo, (of which Santa Rosa is a member,) were two lines of priests, each bearing a large wax-candle, although it was noonday, chanting *aves* as they advanced. Next followed, in the centre of the street, a Negress, crowned with flowers and gaudily attired, carrying in her hand a censer of silver filigree, in the form of a bird, and close after her moved the anda. Then were two or three priests, followed by a canónigo bearing the host in a rich custodium of silver, and shaded by a silken canopy borne by four priests. Next came two files of church dignitaries, in cloaks of gold and silver lama, wearing horned bonnets of black; and after them, the civil and military officers of the government, in gay uniforms. There was the hero Nicochea, and the veteran General Vivero, who has shown himself, during the whole struggle for independence, faithful to the Patriot cause, and unmoved either by bribes or threats. Then followed literary men

and collegians, in black, with huge cocked-hats and small-swords, bearing wax-candles. The whole was closed by companies of infantry, with a fine band, and a troop of cavalry.

The procession moved slowly on, and when the anda reached the first altar, at the north-west corner of the plaza, it halted for a short time, while a few *aves* were chanted. A file of infantry extended round the sides of the square, to preserve a free space for the passage of the procession. The centre was crowded with people of all classes on foot, and long lines of calésas were drawn up in the rear of the soldiers. The balconies of the portáles were filled with ladies and children, and the steps of the cathedral were crowded with sayas and tapádas. When the procession entered the plaza, the bells were rung merrily, both at the cathedral and the convent of Santo Domingo.

When the anda reached the south-west corner of the portáles, the calésas that were drawn up along the west side of the plaza, drove over, and drew up on the south side, to gain a second view of the saint. After about an hour, the anda arrived at the side of the cathedral, and as

it passed along, a shower of roses fell over Santa Rosa from a silken balloon, which had been purposely suspended over the street. At the moment the flowers fell, two or three pigeons, which had been confined in the balloon, flew out, to the great amusement of the crowd, who set up a long shout of admiration. The bells rang merrily, and a hundred rockets and squibs were set off from the steps and towers of the church, and a salute of musketry was fired in the plaza as the saint entered.

After *Te Deum* had been chanted, the procession moved slowly along another street, and returned back to the convent whence it started.

So soon as the saint had entered the church, the venders of lottery-tickets were seen wending their way through the crowd, with book and ink-horn ; and the venders of confectionary of various kinds also made themselves heard.

All the ladies in Lima named Rosa are prepared on this day to receive visits from their friends, who call to congratulate them on the anniversary of their birth-day. Bouquets are sent as presents, with complimentary notes from the young gentlemen to the young ladies. In

every house where there is a Rosita—the kinder term for Rosa—a table is set out loaded with fruits, flowers, and sweets of all kinds, and cordials and wines to regale the numerous visitors. Those who are unable to call, send their cards. Thus the whole day is passed in gaiety and visiting, and the evening in tertúlia and dancing.

The saint's day is generally the birth-day, for when a child is born, it is usual to look into the almanack, and name it after the saint on whose day the event may happen; and when this is not the case, the saint's day is generally kept as the birth-day, and is celebrated much after the manner above described.

Santa Rosa was born on the very spot where her altar now stands, in April 1586. With her birth the miracles of her life began. Her mother did not experience the same pains of travail as she did with her other children. She imbibed devotion and the sweet benedictions of grace from her mother's milk. Until three months old, she was called Isabel; at that period of her life, a rosy blush appeared upon her face, so beautiful that her mother and

nurse, when caressing her, ever after called her Rose. Though christened Isabel, she was confirmed by the archbishop Torribio (afterwards a saint), at five years of age, under the name of Rosa. Her young mind became scrupulous of the validity of the confirmation, and applied in prayer to the altar of Our Lady of the Rosary, in the convent of Santo Domingo, to have her doubts relieved. That sovereign lady not only approved of the name Rosa, but bestowed her own as a surname; so that she was ever after known under the title of Rosa de Santa Maria.

In her tender infancy, she manifested a most decided aversion to all the usual amusements of her age, avoided conversation, was habitually silent, and much devoted to prayer. When scarcely five years old, she vowed eternal chastity, and consecrated her heart and affections to Jesus! This precious rose could not grow without thorns. The Lord caused great difficulties and obstacles to be thrown in her way, for the mother regarded her as a wayward child. She endeavoured first by kindness to convince her of her folly, but finding it vain,

she resorted to chastisement, and upbraided her with the epithet of hypocrite. She ordered her to adorn her person, and on one occasion to wear a garland of flowers on her head, which the infant saint obeyed, but hid within it a number of pins, to mortify the flesh. Constancy triumphed over the importunity of her relatives, and the confessor obtained the mother's permission to allow the child of God to pursue the course of her own inclinations.

From the time she had attained six years of age, till her death, she fasted three days in every week on bread and water ; and when forced by her mother to eat, she mixed bitter herbs and gall, or ashes, in her food. She lived one year on bread and water taken once a day ; and once existed fifty days on a single loaf and a glass of water. During Passion Week, her sole diet was five orange-seeds a day !

When four years old, she was wont to pray with heavy weights on her shoulders, and later in life, in imitation of St. Dominique, she prayed in a garden, walking barefoot at midnight, bearing a heavy cross on her back !

For sixteen years, her bed was strewn with sharp stones, and her head rested on a pillow

of thorns. Besides, she constantly wore chains, and a crown of tin filled with nails, sticking inwards, concealed in her hair! She prayed twelve hours, and worked ten, every day, leaving only two for repose! To keep off drowsiness during her devotions, she suspended herself by the hair, so as just to allow her toes to touch the ground! In fact, it was wonderful to see the inventions to which she resorted for self-mortification and humiliation. She was charitable to the poor, and performed the most menial offices for them when sick.

Notwithstanding her extraordinary piety, she was averse to becoming a nun. At twenty, she yielded to the solicitations of her parents to enter a monastery, and when on her way, she stopped at the convent of Santo Domingo, to prostrate herself for the last time before her favourite altar of Our Lady of the Rosary. On attempting to rise, she found that all her efforts were vain, till she promised to return home, and abandon for ever the idea of taking the veil.

At this time she was clothed with the third order of Santo Domingo, and became a beata.

One day, while kneeling before the altar of Our Lady of the Rosary, gazing on the image with the infant Saviour in her arms, she saw both smile. The lips of the Saviour moved and said, "*Rosa de mi corazon, sé tu mi esposa!*"—"Rose of my heart, be thou my spouse!" Without any knowledge of this miracle, a brother made her a ring, with those very words engraved upon it!

Holy Mary, the Empress of Heaven, often appeared to her, and frequently waked her, saying, "*Levantate, hija, levantate à la oración, que ya es hora oportuna.*"—"Rise, daughter, rise to prayer, for now is the proper hour."

Rosa took care of the altar of Our Lady of the Rosary, and kept it supplied with the sweetest flowers, cultivated with her own hands. She was careful that it should never be without wax candles, which she begged from her female friends. She also adorned the image of Santa Catalina de Serra, whenever it was carried forth in processions. This saint she had early adopted as her example, and endeavoured to imitate through her whole life.

Rosa was favoured by the angels, with whom she was on terms of the closest familiarity

("estrechísima familiaridad"); they were the faithful messengers of her celestial supplications!

In 1615, a Dutch fleet appeared in Callao, and, in consequence, the City of Kings was thrown into great consternation. The archbishop ordered the Holy Sacrament to be exposed in all the churches, and prayers to be offered up for the protection of the city. Rosa repaired to her favourite altar for the same object. It was reported that the heretics were approaching. She placed herself before the altar, resolving to die a martyr in defence of the holy images of Our Lady of the Rosary and the infant Saviour. She rejoiced in the prospect of being soon translated to heaven, and exhorted the ~~females~~ in the church to emulate her example. She was disappointed, for the Dutch sailed without landing; whether through the measures taken against them by the archbishop, is not stated.

Rosa wept and prayed for the many she saw around her, heedless of the callings of the Lord; and was distressed that the poor ignorant Indians should worship such a thing as the sun!

The power to prophesy was also given to her.

She foretold the building of the convent of Santa Catalina, and named her mother as amongst the first who would take the veil, all of which happened as she stated.

Her last illness was revealed to her four months previous to her death. Her disease was most excruciating and painful, but it was borne with Christian fortitude, derived from her life of penance and piety. She died at midnight, on the 24th of August, 1617, in the thirty-second year of her age. A pious lady saw her soul escorted to the regions of glory, by a multitude of angels !

So great was the rush made by the inhabitants of Lima, to obtain parts of her garments for reliques and amulets, that the viceroy set a guard over her body to keep them off.

She was buried in the chapter of the convent of Santo Domingo, and at the end of two years the body was exhumed, and placed upon her altar.

After her death, she appeared and spoke to several persons. Her reliques were effectual in curing the incurable, and even in animating the dead !

She was beatified in Rome, April 1688, and canonized in 1671, as the universal patroness of all the Indies.*

Miraculous as the life of Santa Rosa appears, the highest functionaries of the church at that time bear testimony to the facts stated; and no less than eleven holy confessors swore that during her whole life she never committed sin, or even had a sinful thought! Yet there are not wanting, in the present day, persons malicious enough to doubt her sanctity and miraculous life, and even say that she was the most meretricious saint in the whole calendar!

On the 30th of August, the day on which the procession in honour of Santa Rosa takes place, a compendium of her life (from which the above is extracted) is sold in the Plaza at a dollar a copy. It is a small duodecimo volume of one hundred and twenty-three pages, containing the prayers of the novena, or nine days of devotion, and a rude picture of the saint, under which is engraved; "A true likeness of Santa Rosa de Santa Maria."

* Vida de la gloriosa Santa Rosa de Santa Maria de Lima. Lima, 1818.

CHAPTER XV.

Day of All Saints.—Pantheon.—Responsos.—Mode of burial.—Obsequies.—Collecting alms for masses.—Day after All Saints'.—Funeral expenses.—A patriotic curate.—Rapacity of curates.—Confradía, or burying company.—Marriage ceremony.—Marriage fees.—Difficult for foreigners to marry in Peru.—Clandestine marriage.

NOVEMBER 1st.—Dia de Todos los Santos—Day of All Saints.

The streets were quiet during the morning; all business was stopped; the living only directed their thoughts to the mansions of the dead. The churches were all open, and many a beautiful *saya* entered and knelt before the altar of the patron saint, to breathe a *salve* for the rest of some departed friend.

Nevertheless, the Plaza, which smiles even when blood stains its stones, wore its holiday appearance. The *botoneros* were not seen;

their places were occupied by the tables and cases of the mercachifles, and their *étalage* of small wares. Officers in gay and costly uniforms, moustaches combed and head erect, sauntered up and down the portáles. Many a laughing eye glanced from under the manto, and many a heart inquired what eye it was, but in vain ; the silken-dressed feet still moved with the light and measured step. The aguadóres disputed and laughed, and filled their water at the pila. The bells tolled, and misas ascended. The suertéro still cried in a broken tone *Su—ér—te*, and the priests moved along and begged alms for the repose of those departed, and their liberation from purgatory.

About four o'clock in the afternoon, all the world were in motion towards the Pantheon—the common resting-place of the dead. Before we reached the gate of the city, we were accosted by two women sitting at a chapel door, who held out small silver plates containing a few reales and medios ; with smiling faces they begged “Un mediocito para mi Señora del Carmen” — “A medio for my Lady Carmen.” Near the gate was a temporary altar, under a

silken tent, where women begged for Santa Rosa. As we passed the pulperías at the different corners, we heard the sound of the guitar and song, and beating of the rude drum.

Beyond the city wall the concourse was great. Negroes on borricos, and negresses and women of the lower orders sitting astride sorry horses, hurried along and brushed by the more leisurely moving calésas, bearing some of the most beautiful women of Lima. The gay officers we saw under the portáles were mounted, and their horses pranced and curvetted over the road; their heavily embroidered dresses glanced in the sun, and their gay plumes waved in the air. The new sayas (for all put on a new saya on the Day of All Saints) strolled along the walls, and many a one was seated by the roadside, gazing from the mask on the moving multitude.

When we reached the Pantheon, which is about a mile from the city, the concourse became a dense crowd, and the road was blocked up with calésas. Very few ladies alighted from them, but remained to view the passing scene.

We entered the resting-place of the dead through a hall, in the centre of which is a cast (probably of plaster) of the body of Our Saviour, in a sepulchre of glass. The whole is well executed, and the wounds in the hands and feet are distinctly seen. Around this tomb knelt a number of females of all colours, and of all ranks in society, in new sayas, muttering *salves* for the dead. The poorest seemed to be the most devout; perhaps poverty is favourable to religion, by removing from us, in a great measure, the temptations and vanities of the world!

We soon reached the open yard, and saw persons moving in every direction, examining the epitaphs and graves. What an admirable appointment is the Day of All Saints, to bring us to a retrospection of the past, and remind us of our mortality! But, like many other well-intended festivals of the Romish church, it has become a day of rejoicing, instead of mourning for our own and the sins of our deceased friends.

Not far from the front of the building through which we entered, there is a hollow pyramid,

trouble, in his opinion, to bury a dozen bodies than one. The wealthy, however, are differently disposed of. On one side of the Pantheon are four tiers or blocks of holes about five feet high, ranged in the form of a square, each of which is of sufficient capacity to receive a coffin. From the roof of these holes being arched, the English term them ovens, though their office more closely resembles that of an ice-house. The mouths of these stratified sepulchres are closed with a brass or copper plate, cemented round with mortar; upon them are inscribed the name of the deceased, age, epitaph, &c. At the expiration of five or six years, according to the term for which the grave may have been leased, the bones are removed and burned. Those of the common people are exhumed on the morning of All Saints, and heaped up on the outside of the Pantheon walls, and burned at leisure. This custom renders the Pantheon all-sufficient as the burial-place of the whole population of Lima, and it will endure for ages.

Funerals are usually celebrated soon after twilight, and are conducted with a good deal of

pomp and solemnity. Every person carries a lighted candle, and the hearse is followed by priests chanting the requiem hymn. The corpse is left in the church all night, and interred the following day by the sexton. Several months afterwards, sometimes a year, the relatives of the deceased invite their friends to assist in the celebration of mass for the soul of the departed. The invitation runs thus :

“Jose Maria, Benito, Juan Antonio, sons of the late Don Juan Maria Fernandez, (may he rest in peace!) supplicate you to commend him to God, and be pleased to assist at the obsequies that are to be celebrated for his soul on the 28th inst. at half-past eight A. M., in the church of the cathedral, for which favour they will remain obliged.

“Al Sōr. Don ——.

“The mourners will be received and taken leave of at the church.”

Formerly bodies were interred in the churches and convents : though the Pantheon was opened in 1800, it was not generally used till after the following preamble and decree were issued by San Martin :—

“Believing that nothing but an excessive prejudice, as ill-suited to the lights of the age, as it is prejudicial to the public health, can perpetuate the abuse of interring dead bodies in the temples consecrated to the assembling of the faithful, and to the worship of the Eternal ;

“I therefore order,

“1st. That no body shall be buried outside of the Pantheon, be the defunct’s rank in society what it may.

“2nd. That the bodies of nuns shall also be buried in the Pantheon, and carried there with all the religious ceremony which ought to be observed towards the remains of any one who has been the spouse (esposa) of Jesus Christ.

“3rd. That the present decree shall be communicated to the governor of the bishopric, and be inserted in the official gazette, that it may be complied with.

“Given in the Protectoral Palace of Lima, October 25th, 1821.*

“SAN MARTIN.”

* Coleccion de las Leyes del Peru.

By a subsequent decree, however, nuns are permitted to be buried in the cemeteries of the monasteries in which they may have died ; and I believe the same privilege is extended to friars belonging to the convents.

Towards sunset, the concourse moved in a stream towards the city. Many an officer of gallant bearing, and many a gay cavalier, glanced at the beauty in the passing calésas. Many a Negro sang some amusing ditty as he strode along, mocking the solemnity with which the day was intended to be observed. The scene was almost as gay as that presented by a crowd returning from a bull-bait ; there is little respect manifested towards the memory of the dead, after the requisite number of masses have been said to liberate them from the pangs of purgatory.

At the corner of a church by which we passed, stood a table covered with a black cloth, bordered with narrow gold lace. On the centre of it was a naked, wooden, half figure of a female in the attitude of prayer. On one side was a silver crucifix, and on the other a silver plate, containing reales, medios, and quartillos,

and on each corner was placed a human skull. Beside the table sat a Mulatto priest, under a broad-brimmed hat rolled up at the sides, and a black silk habit. Beggary is conducted in a magnificent style in Peru! I asked the priest what it all meant. He told me that the image was an "ánima," or departed spirit, in the flames of purgatory, and that the skulls were to remind us that we must all die—that the next day was to be devoted to saying masses for the dead, and he was collecting alms for that purpose. I asked if the skulls were of Indians. He replied, "No! they are from the Pantheon." "And pray," said I, "may they not be, nevertheless, Indian skulls—what is the difference?" "Puez Señor esos son de Cristianos—los Indios no son!"—"These, sir, are Christians, the Indians are not."

The second day of November (that following All Saints) masses were said in all the churches in the city for the repose of the dead. In the cathedral there was a procession of church dignitaries and priests, all dressed in cloaks of gold and silver lama, trimmed with black velvet; and each wore a black velvet cross over

the back. In the church of the convent of San Francisco, I saw a priest leave the choir where he was chanting mass, and step behind a pillar and say a response, for which he received a real from a Negro who had beckoned him out!

In Lima, and indeed throughout Peru, funerals are attended with great expense. The curates exacted so much on these occasions, that a law was passed assigning the amounts that might be charged for each kind of interment. The articles required that curates should bury the poor, and those who had been in any public employment, without any charge whatever. For a burial in the parochial or semi-parochial church, with the corpse present, the curate is entitled to sixteen dollars, including the vigil, mass, and two chanted responses, "cruz alta" or elevated cross, censer, and chiming of bells; but no mourner is required to observe this pomp, unless the deceased may have so ordered in his will, or his heirs desire it. If the mourners should require more "posas," or passing bells, the curate may receive two dollars for each, but in no case can the number exceed eight. If surplices are desired, which may not

exceed eight, including two chanting ecclesiastics, he may receive for each two dollars. For a chanted burial without the parish, the charge is one-third more. For a chanted mass in honour of the deceased, at the end of the year, with a vigil also chanted, the curate is entitled to eight dollars. But these honours, and "cabo de año," or end of the year, are not obligatory. If the parties desire a "novena," or nine days of chanted masses, with a vigil, ended with a single response, the curate is entitled to two dollars for each. For the interment of a child, the charge is eight dollars; but more, if accompanied with ringing of bells, and surplices. Natives, or Indians, are to pay nothing, unless they are known to possess property; then they are charged one-half. Such are the rates fixed by law, but they are not attended to, and the curates always endeavour to impress upon the minds of the parishioners, how important these masses are to the rest of the defunct's soul!

Not long since the god-child of a lady died; the parents were too much reduced to give it that kind of burial which their former circumstances warranted. The god-mother generously

undertook the management and expense of the funeral. To ascertain what were the expenses and proper steps to be taken, she called on the curate of the parish. He told her, that the expense, if a *Spanish* child, would be forty-eight dollars; if a plebeian of the country, twelve dollars; and if belonging to any one of the various castes, six dollars. Now, as this was a Spanish child, the expense would be forty-eight dollars; and a mass the next day, to deliver its soul from purgatory, would be twelve dollars extra! She told him, that as infants' souls did not stop in purgatory, she supposed the mass would be unnecessary. "Puez bueno,"—"Very well," said he, "if you choose to run the risk of it, the mass may be dispensed with, but the funeral will be not a quartillo less than forty-eight dollars." However patriotic it might be thought, in the time of the revolution, to charge more for the interment of a Spanish subject, we should suppose that Christian charity would have caused this pious clergyman to have equalized the expense, now it is over!

The rapacity of the curates, though less now, is almost incredible. Previous to the revolu-

tion, a curacy in Peru was a sure fortune to the possessor* in the course of a very few years. Even now, the only cow of a poor widow is sometimes sold to pay the funeral expenses of her husband ! In Pisco, I saw an Indian boy, who had been sold by the curate in one of the interior provinces, to pay for the requisite number of masses for the rest of his father's soul !

The curates supply the wax candles used at funerals, for which they charge an extravagant price. They are weighed previous to leaving the church, and again when returned; the amount of wax consumed is thus ascertained, and the mourners are made to pay for it. The number of candles used at a funeral is limited to twenty-eight by law. It is usual to place four candles round the corpse in the house before interment, but the curates generally recommend eight, as being more effectual in saving the soul from the torments of purgatory. Indeed, so firmly are the lower classes convinced of the necessity of masses for the eternal rest of the deceased, that there is a *cofradía* or company in Lima, to which every poor

* See Noticias Secretas.

family pays a real a week, for which the company engage to defray the funeral expenses, and purchase the requisite number of masses, in case of the death of any of its members.

Besides the fees for funerals, the curates receive others for marriages. The marriage ceremony consists of two parts; one is the simple benediction of the parties on joining hands, after having expressed their mutual consent before witnesses. After the consummation, sometimes the next day, and sometimes a week, the parties go to church, and go through the second part of the ceremony, which is called the "velación" or veiling, or nuptial benediction. The bride is covered with a veil, and kneels with the bridegroom before the altar. After mass is said, he puts the ring on the bride's finger, and presents her with thirteen pieces of money, which are termed the "arras." These pieces of money may be reales, or two-real pieces, or escudos, or onzas of gold, according to the pecuniary circumstances of the parties. These thirteen pieces or arras are given by the bride to the curate. The velación cannot take place during Lent, except on St.

Joseph's day. Besides the arras, the curate is entitled to thirteen dollars and four reales, for wax, proclaiming the marriage, &c. ; and for ascertaining the fact of bachelorship, the consent of the contracting parties, and the assent of parents or guardians, he receives twelve dollars !

Great difficulties are thrown in the way of foreigners who wish to marry Limanian ladies, if they be not of the Roman Catholic faith. To render the nuptials legal, and the children legitimate, a license and a dispensation are required to be obtained from the bishop or archbishop. To enhance the value of this indulgence, the bishop bears long importunity, and at last yields, in consideration of a *douceur* of five or six hundred dollars, which he accepts, only to be given to the poor, or for masses for the benefit of the bridegroom ! Persuasion to join the church, or, as the phrase is, " *hacerse Cristiano*"—become a Christian, is always made use of ; and if the candidate for Hymen's altar will attend mass and confess, all the difficulty is removed ! Fortunately for foreigners in this predicament, a half-dozen onzas, quietly depo-

sited in the hands of the curate of the parish, will clear all obstructions in the way, without resorting to the bishop, or even "becoming a Christian ;" and, for two dollars more, the necessary certificate may be obtained.

In cases where the parties have been unwilling to pursue this latter course, and dispensation could not be procured from the bishop, the "clandestine marriage" has been resorted to. It is thus effected. At the elevation of the host in the usual mass, when the priest pronounces the benediction, the bridegroom, in the presence of three witnesses, (who afterwards sign the marriage contract,) says, taking the hand of the bride, "I am your husband, you are my wife;" and she replies, "I am your wife, you are my husband." This form is all-sufficient to make the nuptials legal, and, consequently, the children legitimate.

CHAPTER XVI.

Influence of Priests over society.—Perpetual light.—Priests rule families.—Confession.—Penance.—Money paid for expiation of Sin.—Novénas.—Superstition.—Preaching.—Bulas de Cruzada.—Character of the Clergy.—Notions about Religious Toleration.—Supremacy of the Pope. . . .
“Cartas Peruanas.”

IN spite of the low state of morals in Lima, the influence of religion, or rather of its priests, over society is very great. Whatever the “sacerdote santo” says, is looked upon with great veneration. They exercise their power, however, with a great deal of lenity, and seldom interdict any of the pleasures or pastimes of the people. Notwithstanding this influence, the number of intrinsically pious Catholics is very limited, though all are very observant of the forms of religion. The priests are very careful in giving currency to superstitious no-

tions, particularly in cases where pecuniary profit is to be derived. The importance of endowing chapels and chaplains is very generally inculcated.

In the eastern part of the city, there is a small crucifix standing in a little niche in the wall of a corner-house, before which a light has been kept burning for many years. Around the niche are nailed small books, said to contain the history of an individual who was murdered near the spot, and who left a very respectable estate. As he died without the sacrament and confession, a portion of his property was allotted to pay for daily masses, to free his soul from the pangs of purgatory, which is held up by the clergy as a terror to the ignorant, to prevent them from omitting any of the forms of the church. Indeed, it would seem, as that eccentric tyrant of Paraguay, Dr. Francia, once said, "the priests teach the people to be mindful of the devil, and forgetful of God Almighty."*

The priests managed, through the means of

* *Essai Historique sur la Revolution du Paraguay, pour Rengger et Longchamp.*

the confessional and the dueñas, to make themselves rulers of families of wealth, and even, in some degree, governed their domestic *regime*. If a servant made himself obnoxious to the confessor, he was soon dismissed, and his place filled by a person of the padre's own selection. Though this influence has worn away before the improvement of Lima in knowledge, there are still many powerful families completely ruled by the ministers of the church. It is through the confessional, that powerful engine of mental despotism, that the priests have maintained that sway which has been so fatal to the advancement of civil liberty and true knowledge. Children, who are scarcely able to comprehend the meaning of purgatory, or heaven, are sent to the family confessor to recount their infant sins. A lady, who is in the habit of expressing more independent views than is generally done by the inhabitants of the "City of the Free," told me that her parents sent her to confess when she was so young that she had no idea of the meaning of sin. Her objections and protestations were in vain. She at last used to tell the confessor a story *impromptu*, often as

extravagant as it was false, and perform the penance to which he condemned her, in order to be free from the chiding of her parents. A young friend of this same lady committed to memory the catalogue of sins contained in the confessional guide-book, and acknowledged herself guilty of the whole ! The pious father was curious to see a person of a character so abandoned as the little girl represented herself to be, and, looking forth from the confessional, he beheld a child scarcely seven years of age !

The pious confess weekly, and some even daily ; but all are compelled, under the peril of excommunication, to lay their sins before the p  tre, and ask forgiveness, at least once a year. Just before, and during the early part of Lent, is the season that all endeavour to remember the sins of the past year, and make a humble and contrite confession, and, under a promise of doing better for the future, obtain absolution.

The penances imposed consist sometimes in wearing a leather girdle ; sometimes pecuniary fines or religious offerings are required. In 1828, an order was issued to the reverend

bishops and ecclesiastic governors of the several dioceses in the republic, to inform against those curates who required money to be paid for penance, or to remove impediments to matrimony, particularly amongst the Indians. To those impediments prices were affixed, according to their supposed gravity.

The curates are in the habit of imposing certain feasts, which are paid for by their parishioners. This custom was carried to such an excess, that a decree was published against it, limiting the number of feasts to eight yearly; and also limiting the price of each feast to ten dollars. Offerings of every kind were prohibited, which it was customary to exact under the name of *ricuchico y aguinaldos*; also the oblations required by some curates during Holy Week, under the title of *Preostes, Alfereces, Estandarteros*, &c. The laws of Peru, both religious and civil, are but little heeded, except while they are new; therefore the curates, in the remote provinces particularly, still continue their exactions.

Amongst many other religious feasts, are the "novénas," or nine days' prayer, in honour of

particular saints, which are celebrated with a great deal of pomp, at the expense of the parishioners. There are also prayer meetings almost every night in the churches of the convents, which are attended by great numbers of the lower classes, amongst which are found the fanatics in this, as well as in our own happy country. The ignorance and superstition of these classes fill me with pity for them, and disgust for their hypocritical teachers. One evening, in the convent of St. Augustin, I heard an old lady, in *saya y manto*, chide another who was kneeling near her, for wearing her combs in church, telling her that it was a mortal sin, and that she had better remove them. The young woman replied, with some warmth, “*V^{md}. es mas pecadora que yo—y no me da la gana quitarmelos — pues es mas pecado, el llevar peine de noche que de dia?*” —“You are a greater sinner than I—and I don’t choose to take them out—for, is it a greater sin to wear a comb by night than by day?”

On these occasions, all the arts of eloquent description of hell and purgatory are made use of by these fanatic and abandoned priests, to

maintain the fears of the people, and to propagate superstitions which are, alas! but too widely spread over Peru, and indeed over all South America.

A very intelligent Limanian told me, that, when a child, her nurse carried her to hear a sermon at one of those night meetings. The priest, after the celebration of mass, ascended the pulpit. He set forth in glowing terms all the horrors of hell—the torments that awaited those who in this world neglected confession and the purchase of indulgences, and at length, by his eloquence, wrought the whole congregation to tears. He then exclaimed, “Ye are cursed—and your souls will burn and blaze for ever, as I do now,” at the same time throwing out his arms; his sleeves, which had been purposely wet with spirits, took fire in one of the candles. While thus in flames, he seized a crucifix, and rushed from the pulpit, crying, “Let me escape the contamination of these vile sinners.”

Besides the feasts imposed and alms begged, the people are burthened with the charge of

“Bulas de Cruzada,” or Crusade Bulls, and other “indulgencias.”

Las bulas de Cruzada were originally conceded to the Kings of Spain by the Popes, and the profits resulting from their sale were devoted to aid the holy wars, or Crusades, and hence their name. When the age of chivalry faded away before the advancing lights of knowledge, and the necessity that created the vending of the bulas de Cruzada had ceased, they had become a lucrative branch of the church revenue. Soon after the conquest of America, the bulas de Cruzada were introduced; and, at the commencement of the revolution, there were five different kinds of bulas, each one possessing its respective virtues. These were, the bull of the living; the “lacticinio,” or that for food, into the composition of which milk entered largely; the dispensation for eating meat on days of abstinence; and the bulls of the dead, and of composition or reconciliation. To each was affixed a price; they were sold from two reales and a half to fifteen dollars, according to their supposed virtues, and

the pecuniary circumstances of the purchaser. The bulls were published every two years, at the end of which period their virtues ceased, and a new sale was made; it was therefore necessary to purchase new ones. The bulls were written in Spanish, and printed on ordinary paper, in semi-gothic characters.*

The bulls were purchased for every member of the family that had attained seven years of age; and so fully persuaded were the poor of their necessity to complete absolution after confession, and also of their efficacy in mitigating the torments of those of their friends who had departed to another world, that they sacrificed anything in their possession to obtain the bulls of dispensation for eating meat, and those of the living and of the dead.

The revolution interrupted all communication with the Apostolic See, and consequently the *bulas de Cruzada* that were on hand lost their efficacy before a new stock could be supplied. Under these circumstances, on the 12th of December 1825, the Dean of the holy Metropolitan Church of Lima issued an order to

* Restrepo, *Historia de Colombia*.

continue the sale of the bulas de Cruzada, which had been suspended on the 4th of March preceding. The order states, “ As the want of communication renders it impossible to consult the Silla Apostolica, and being necessary in the existing circumstances, the bula de Cruzada will be granted, that meat may be eaten on the days of Lent, and on other days of abstinence ; excepting only Ash Wednesday ; every Friday in Lent ; Wednesday, Thursday, Friday, and Saturday in Holy Week ; the vigils of the Nativity of Our Lord and the Pentecost ; the Assumption of Our Lady, and the days of the blessed apostles St. Peter and St. Paul ; with the understanding, however, that on all excepted days for eating meat, it is obligatory to preserve the form of fast ; it not being permitted to mix fish and flesh, agreeably to the constitution of the sovereign pontiff Benedict XIV., dated 30th of May 1741, beginning ‘ *Non ambigimus,*’ &c.”

To obtain this indulgence, some act of charity or penance is required. “ All persons in authority, from the first in the republic ; all in its employ who enjoy any salary whatever ; all

‘hacendados,’ or farmers, whether proprietors or tenants; all who possess any property, or are engaged in commerce, (every individual) shall annually pay one coined silver dollar to the hospitals or other pious institutions. Those who are not enumerated shall pay the fourth part, which is two reales. Those who are poor, and religious mendicants of both sexes, shall only be obliged to pray on each day a *Pater Noster* and an *Ave Maria*, beseeching God in favour of religion and of the state. Thus shall all obtain the benefits of the ‘indulgencia.’

“In the same way, and by the same means, may be enjoyed all the spiritual privileges and indulgences contained in the summary of the *bulas de Cruzada* of the living and of the dead. Not doubting this to be the will and religious intention of the high dispenser of them, we, therefore, on our part, by the powers ordinary and delegate which authorize us, concede them for the relief and felicity of the faithful, and the tranquillity of their consciences.

“Given in Lima, December 12th, 1825.

“FRANCISCO J. DE ECHAGUE, *Dean*.

“DR. JORJE DE BENAVENTE, *Secretary*.”

The clergy of Peru, like that of all Spanish America, holds in its ranks men of talents, deep scholastic learning, and patriotism ; but the great mass of priests is composed of men who are plunged in superstitious ignorance, and given to every kind of immorality.

The majority of those wearing the garb of the church are men of the lowest vices—men who stroll the streets, ragged and filthy in their persons—men who, in spite of their vows of celibacy, live in open concubinage, and own themselves, not only fathers of the church, but also of a numerous offspring, doubly illegitimate. I have heard them boast of their successful amours, and say that holy orders do not change human nature ! The Peruvian clergy, particularly the lower grades, as curates and sub-curates, have borne this character for the last hundred years. Ulloa, in his “*Noticias Secretas*,” complains of their being addicted to women, gambling, and to imposing upon their parishioners. His account is given in sober language ; but the description given by Butler of the fanatics of his time is quite applicable to Peru.

(They) “ could turn the cov’nant, and translate
The Gospel into spoons and plate ;

Expound upon all merchants' cashes,
 And open the intricate places ;
 Could catechise a money-box,
 And prove all pouches orthodox."

They beg every day through the streets, under the pretence of some pious purpose, but devote the greater part of their collections to the support of their mistresses, illegitimate children, and numerous vices.

Unfortunately for the cause of religion in all ages, the faults and vicious habits of its teachers have been charged against the purity of Christianity itself. And, however we may differ in opinion with the Roman Catholic clergy, it is our duty to give their arguments an honest consideration ; for amongst those above alluded to, we meet, even in Lima, men of most exemplary piety and austere virtue, such as the venerable Padre Arrieta, and others. One reason for the degraded state of the clergy is, that since the revolution, many priests, by the suppression of the convents and monastic property, have embraced the privilege of the law of secularization, or leaving the cloister. This has cast upon the world men who are destitute of

means or professions by which to support themselves in society. These men, too, are not entitled to the privileges of citizenship, and they must beg or starve.

According to the constitution of 1828, the religion of the republic is "the Roman Catholic Apostolic. The nation protects it by all the means that conform to the spirit of the Evangelist, and will not permit the exercise of any other."* A similar article is found in the Chilian constitution of May 1833.

In both countries, the question of religious toleration gave rise to very considerable discussion of an animated character. The arguments against toleration were, that it gives rise to a multiplicity of religious sects; that these give rise to deism and irreligion; and adduce in proof of it the state of religion in France during the revolution; the religious persecutions in England, particularly against the Roman Catholics; and the great prevalence of irreligion and sectarian fanaticism in the United States. That the state of religious opinion in Chile and Peru does not require it, because all their

* Constitucion del Peru.

citizens are Catholics; and though it be not proper to persecute any man for opinion's sake, as God alone is the ruler of the conscience, it is thought proper that any person who endeavours to make proselytes to a new faith should be banished the territory for ever. In the case of only two sects in a state, there is danger of the destruction of the state, or of one of the religious parties; in proof of which is adduced the bloody wars of the Jews against the polytheists, and the Moors against the Spaniards. To avoid religious discord and contention, the United States resolved, at the formation of the government, to tolerate all sects, but to protect none more than another. The uniformity of religion tends to the consolidation of states, and toleration is of no advantage to a society where one opinion or sect prevails, &c.

A pamphlet published in Chile thus concludes: "I should not omit to remark, that some of the tolerant party, convinced of the civil and moral dangers occasioned by a diversity of religions in a state, have proposed to follow the example of North America, and declare, constitutionally, that there is no religion

of the state; that is, that the social body has no kind of worship by which to adore the Supreme Being. We admit, that in a federal system, where each sovereign state has its respective religions, it is almost necessary that the general government should not declare itself for any one in particular; it is certain that this free-will cannot prevent convulsions, where the sects are few; irreligion, if many; nor the spirit of corporation and religious party from mixing in political movements. But may Heaven never permit in Chile the establishment of that political atheism, and leave this nation united in a society without forms or worship to adore God. I would rather inhabit pagan Rome, where I should see the Consul, surrounded with triumphal pomp, humiliate himself before Jupiter, received as the god of the empire, than a country where the benefits of Providence are acknowledged in taverns, and where there is no national God to implore in times of public distress!"

They generally look upon the separation of the church from the state as a deplorable mistake, founded in a false spirit of philosophy.

Those in our country, who seem anxious to change the faith of the Catholics in South America, should pause before they make the attempt, and consider the immense evils their efforts may bring in a people who have already suffered much on account of religion. The learned and pious amongst the clergy are anxious for religious reformation, and correcting the many abuses they know to exist in the church; but they are as unwilling to change their doctrine, which they distinguish from its teachers, as any of the many sects in the United States to give up theirs for the faith of the Romish church. It must not be forgotten, that the people of South America are Christians, and not heathen nor idolaters, like the Western Indians, or the inhabitants of the South Sea Islands. I fear there is too much truth in the charge of the prevalence of irreligion in the United States. There is a broad field at home for the exercise of missionary labourers. What would we think if the Peruvian church should send tracts and missionaries to our happy country, to make proselytes to the Romish church? "Take the beam from thine own eye, before

thou removest the mote from that of thy brother.”

Lately, the interesting question of the universal supremacy of the Pope over the Catholic church has given rise to some learned articles in the newspapers, and an erudite pamphlet, of 216 pages, by the author of “*Cartas Peruanas*,” in defence of the Christian primate.

The argument against the Pope’s supremacy, and consequently of the independence of the bishops, turns on the question, whether Christ gave “the keys” to Peter *solely*, or whether the disciples also participated in the gift. The articles signed Desengañador, in the papers alluded to, insist upon it that Christ gave the keys to all the disciples as well as to Peter, and that consequently, as they received them under the same injunctions, Peter could be in no manner superior to them. Against this, the author of the “*Cartas Peruanas*” quotes a host of the holy fathers, and the nineteenth verse of the sixteenth chapter of St. Matthew ;—“And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatso-

ever that shall come in earth, shall be loosed in heaven; and several other passages from the New Testament, which I have not time to quote, are adduced and explained, to prove that St. Peter alone was charged with the keys, and was set over the other disciples as their chief. The popes, according to the faith, are the successors of St. Peter, who was left as the representative of Christ upon earth; and the holy bishops are the successors and representatives of the Apostles.

Our author insists that the destruction of the supremacy of the Pope must be followed by the destruction of Catholicism—that the church is a unity, and its separation must be followed by the springing up of various sects, discord, contention, and irreligion.

The following pages, translated from this well-written pamphlet, will give an idea of the manner and spirit in which the Pope is defended by the author of the “*Cartas Peruanas*.”

Speaking of the vices alleged against the popes, he says, “Amongst these false Catholics there are some, who, skimming over the annals of the church, instead of imitating the sheep, and

extracting the sweetest juices from the flowers, resemble flies that delight in filth and offensiveness. They collect the sweepings of history to cast upon the heads of the popes, without distinguishing between the few bad ones and the multitude of those who have shone in the face of the universe—when not for their eminent piety, at least for their talents, their integrity, their prudence, their zeal, and upright intention.

“Of more than two hundred and fifty popes who have occupied the chair since St. Peter, how few are they who can in reality be qualified as vicious and perverse men! What throne on earth presents us with so long a list of princes recommendable for genius and virtue? Let us hear Bergier. ‘The charity, the heroic fortitude, the humble and poor life of the popes, for the three first ages, are attested by the monuments of history. The knowledge, the talents, the zeal, and laborious vigilance of the fourth and fifth centuries are incontestable, for their works exist. The labours and constant endeavours of the sixth and seventh to diminish and repair the ravages of barbarism, to save the reliques of the sciences, arts, laws, and customs,

cannot be called in doubt: of these, their contemporaries bear testimony. What the popes did in the eighth and ninth, to humanize the people of the North through the means of religion, is so well known, that the Protestants have not been able to conceal it, even with the varnish of censure, except by poisoning the motives, the intentions, and the means employed. It was necessary not to forget what the popes did in the ninth century to restrain the devastations of the Mahometans. It has been requisite to scrape through the lees of past ages, to find personages and deeds that could be blackened at discretion. And at what period were the bad popes? It was when Italy was torn by petty tyrants, who disposed of the See of Rome at their will; it was when, casting out its legitimate possessors, they placed in it either their children or their creatures.*

“ But even in the ages of general corruption and darkness, I mean the tenth and eleventh, how much are the majority of the popes distinguished above the commonalty of men, not only

* Diccion. Theol. art. Papa.

by their knowledge, but by their firm and untiring zeal in opposing the torrent of abuses of the monarchs and people, in extirpating the dominant vices of simony and incontinency, in reducing the clergy everywhere to a common mode of living separate from the age ! All the monuments of that epoch bear testimony to the fact, and amongst them may be reckoned the Roman Councils, celebrated in 1059 and 1063. Of the thirty-three popes who governed the church in the twelfth and thirteenth centuries, there is not one who did not do honour to the Holy See — not one whose habits were reprehensible. If their pretensions, and the mode of sustaining them, sometimes caused disturbance in the church, the purity of their lives, and their zeal for discipline, always maintained it. In the order of polity and government, they adopted the received maxims of the times, and which nobody charged as unjust or excessive. Some, as Innocent III., laboured in correcting with just severity all the vices and abuses, particularly that of venality, of which the Roman court was accused ; and if some did not display an equal zeal, their tolerance was drawn from

them by the force of circumstances, by the misfortunes of the times, and by the arduous nature of affairs, which it was necessary to commit to certain hands, and which none but the most pure and faithful were capable of safely conducting. Taking the times and circumstances into consideration, in spite of their political errors, let justice be rendered to their personal conduct, and to their practice of those obligations, annexed to the apostolic ministry in general, and better popes could scarcely be desired.

“ Benedict XI. was distinguished for his virtues in the beginning of the fourteenth century ; and if among the seven popes who succeeded him, and styled ‘ de Avignone,’ because they translated their chair to that city in France, there were some chargeable with weakness and irregularities—exaggerated by the Italians, who could not pardon their absence from Rome—an exact and impartial judgment must confess that they were almost all commendable for their sublime qualities, for the superiority of their intellects and talents, and many rendered their names venerable by the sanctity of their lives.

It is not strange, that those who figured during the schism should scandalize the church by their insatiable avarice to possess means to sustain their party, and by their cruel ambition, that made them always perfidious, constantly breaking their promise of renunciation for the peace of the church. Such intruders do not merit the name of popes; but that of sanguinary wolves, who, without compassion, scattered the flock of the Lord.

“ But, from the election of Martin V., the nine popes that legitimately succeeded him to the papal throne, until the close of the fifteenth century, if they were not all of eminent virtue and unimpeachable merit, we may be assured, that, with the exception of the two last, they possessed appreciable qualities, which did not render them unworthy of the sublime station which they filled. Amongst them there is not one who may not be admired for an ardent and generous zeal, manifested in the defence of Christianity, threatened by the Turks, and who, in this respect, did not merit well of all the kings and nations of Europe. Though it was their duty, as well as their desire, they were

not always able to cause a reform in the customs and abuses that afflicted the interior of the church. Besides the obstacles met with in their own court, and the difficult and extraordinary state of things that produced in the church the great schism of the West, they found many in the situation of the whole of Christian Europe, torn by internal dissensions or external wars, that armed nation against nation, and in each a party against a rival faction, without observing the terms of moderation, or the first maxims of humanity ! In the midst of so many difficulties, and all the excesses of ambition, of vengeance and civil fury, to which the Christian nations of England, France, Germany, Poland, Bohemia, Hungary, Spain, and Italy had given themselves up, what could the popes do in favour of good order and canon law, oppressed as they were by affairs, surrounded by cabals, and obliged to defend themselves against their own restless vassals and powerful usurpers ? If we were just, we would not censure them so much for not having done good, of the importance of which they were aware, as we should pity them for not having been able to do it.

“ From Leo X., that is, during the last three centuries, Rome has counted thirty-six popes. And is there one among them whose habits are not free from censure? And how few are not remarkable for talent, knowledge, elevated sentiments, or eminent piety? In the eyes of any impartial man, Paul III., Pius V., Sixtus V., Clement VIII., Benedict XIV., Pius VI., Pius VII., cannot be considered either as mediocre or vulgar men.

“ The Protestant historian of the Life and Pontificate of Leo X. doubtlessly was not entirely exempt from prejudice : but he possessed too much information and probity to avail himself of that tone of injury and inflammation against the popes, which has become so common amongst some who call themselves *Catholics*. Here is the tribute of homage which he renders them. ‘ Few popes have ascended the papal throne who were not endowed with more intellect and talents than are common amongst men. Consequently, the pontiffs of Rome have very often shown great examples, and have appeared in the highest degree protectors of the sciences, of letters, and of arts ; having,

as ecclesiastics, devoted themselves to those studies which were interdicted to the laity, or despised by them. So that we must consider them in general as superior to the age in which they lived; and the philosopher may justly celebrate the eloquence and force of Leo I., that saved Rome from the fury of the barbarian Attila; and he may admire the candour, the beneficence, the paternal solicitude of Gregory I.; he may wonder at the diversity of the knowledge of Silvester II.; he may, in fine, praise the ability, penetration, and wisdom of Innocent III., of Gregory IX., of Innocent IV., and of Pius II., as well as the munificence and love of letters that distinguished Nicholas V.'

"Why is it that Villanueva, Pradt, and others, whom the Desengañador follows and imitates, do not weary with accusing the popes generally of ambition and avarice, of pride and indolence, of interest and false zeal, of injustice, of usurpation, of violence, &c.; it appears, to listen to them, that from the time they belted on the 'tiara,' they laid down every sentiment of morality, to follow no other rule

than that of their interests and passions ! Why do they spread through their writings the bitterest bile against their persons, and swear against them a hatred so incarnate, a rage so implacable, as if they had received from them a personal injury of the most atrocious and unpardonable nature ?* Does this agree with the truth of things, or with the Christian philanthropy, or even with the philosophy of which they boast ? *Tantæne animis cœlestibus iræ !* Shall we suppose that, irritated like all

* “ It is true, that there is not wanting a personal motive sufficient to excite the eternal babble of Pradt, and stir up the black bile of Villanueva against the Pope. The first cannot forget, that by Pius VII. refusing the bulls of confirmation to the tyrant Napoleon, while held captive in Savona, he was deprived of the Bishopric of Malinas, to which he had been named ; hence his complaints, and his endeavour to despoil the Pope of the right of installing the bishops ; availing himself for this purpose of all the sophisms that he can imagine. (See Concord. de la Amr. con Roma, cap. 12. y nota 23—.) Nor has the latter been able to pardon the same Pius VII. for refusing to receive him near his person and court as Minister Plenipotentiary from Spain, or, what is the same thing, submit to his insolent and seditious discourses against the Apostolic See, or allow himself to be insulted to his face, after having been insulted so often in public, both in writing and *vivâ voce*.—See Su vida literaria, escrita por si mismo, tom. i. cap. lxix. y siguientes.”

innovators, at the inflexible rigour of the Apostolic See in respect to bad or dangerous doctrines, they omit nothing to make it an object of odium and contempt; and that they hope to make the affront, with which they charge the Roman Pontificate, recoil upon the Pontiff himself, and upon the church that reverences him as its chief?

“ I am unwilling to say it; but I may affirm that the course they take to accriminate the popes is as perfidious and tortuous as innovators always select;—to bring their vices in strong relief, and dissimulate their virtues—to be delighted with showing the excesses and abuses of power, and cast a veil over the immense services rendered to civilization, to letters, to science, the arts, and all humanity—to exaggerate the rigour of punishments, without taking into consideration the enormity nor the scandalous nature of the crimes that provoked them—to give right to everybody except the Pope—to give an evil interpretation to the most laudable actions and enterprises—to copy all that has been thought or expressed against him and his authority by his enemies or

rivals—to refer to the facts, not as they happened in reality, but as they relate them; or to disfigure them, passing over in silence those circumstances that justify them—wilfully to misunderstand the difference of legislation, of customs, of the genius of the ages and of the people; always to pass sentence against the Pope by modern ideas entirely unknown in past times—and not only to deplore abuses, (which is allowable), but to make it a crime for the popes to have at all participated in the general spirit of their times, notwithstanding that, in the midst of their very abuses, they so frequently showed themselves superior to their cotemporaries, which ought rather to have excited admiration than bitter and impious censure! Such is the way in which Villanueva, above all, has composed his libels, *infamatory* as regards the person of the Pope, and *seditious* in respect to the authority of the See.

“I would say to them, with Melchor Cano, that, discrediting the Pope, and crying for that reason the vices of the court of Rome, even if they were ascertained, they imitate the insolent Ham, who discovered and turned into jest the

shame of his father! Do they think in this manner to render honest their perfidy and rebellion against the common father of Christians? Let them remember, (adds the same learned man,) that Jesus Christ shut to them this door, saying, 'The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works.' (Matt. xxiii. 2.) The zeal which ye feign to heal Rome of the *inveterate hectic, which*, according to you, *penetrates to the bones*, ye had better reserve to cure the pestilential gangrene of pride and rebellion that has ulcerated your hearts. While ye are internally infirm, ye cannot hope to see and judge of things as they are. Does Rome scandalize you? Review other courts, all tribunals, the episcopal curacies; in every place that men are found ye will find *incorrigible abuses, incurable vices*. For this, then, will it be necessary to throw off all authority, and have neither pope, nor rectors of the people, nor magistrates, nor bishops?"

Such are the ideas of a large party in South America. Every means to preserve the church

and the purity of the faith were resorted to by the governments at the very commencement of the revolution. Living, as we do, in a land where every man is at liberty to follow his own religious inclinations and opinions, we can have but a faint idea of the mightiness of Catholicism when united to the political government. Nor can we perhaps justly appreciate the reasons advanced for its support, in countries where but one religion, or rather sect, prevails ; at least, not till we take into consideration the mental thralldom in which the people have been held by the edicts and dogmas of the Catholic clergy. The veil of ignorance that so long has darkened this fair portion of the earth, is breaking away before the rising light of knowledge ; its rays have penetrated far and wide, yet there is much still to clear from the darkness of superstition and the influence of clerical imposition ; and there is reason to hope, that the Catholic church will in these countries be freed from its abuses, and the faith restored to its pristine purity. The very discussion above alluded to may possibly result advantageously to Christianity.

By many in the United States even the name of Catholic is used reproachfully; but when we see men of talents and education yielding to forms and ceremonies that appear idle, let us pause, and be sure that we understand before we condemn them. San Martin, the liberator of Peru, received instructions from the Chilian congress to hold sacred the temples of religion, and to punish any of those under his command who should forget the duty that Christians owe to their God!

Soon after the commencement of the revolution, the book-makers of Europe prepared hasty translations of the most impious books, such as Volney's *Ruins*, the writings of Thomas Paine, &c., with a host of lascivious novels, that abound in the French language, and brought them into the South American market. Lima was full of them. Instead of enlightening, they only served to stir up the passions, and fill with doubts a people by no means prepared to think on abstract subjects. To prevent the diffusion of this mental poison, several decrees were published during 1823, prohibiting the publication of any article in the gazettes,

“against the Holy Scriptures, the articles and dogmas of faith, morality, religion, or the essential discipline of the church.”

It was these circumstances that gave origin to the “*Cartas Peruanas*,” that were commenced in 1822, and continued till 1825, at intervals. In 1829, they were collected and published together, forming a well-written work on the evidences of Christianity, in which the author displays a great deal of erudition and industry. He is said to be a canonigo, named Moreno. He has taken up and answered the arguments of all the most distinguished anti-religionists of France, as Voltaire, Rousseau, Diderot, &c.

CHAPTER XVII.

Arica.—Appearance from the Anchorage.—Mole.—Advertisements.—Streets.—School.—Water and Provisions.—Ancient Cemetery.—Founding of Arica.—Population.—Products.—Commerce.—Guano.

ABOUT two o'clock P. M., on the 19th September 1832, we anchored in the roadstead of Arica. It is situated in $18^{\circ} 28'$ south latitude.

The town of Arica is placed under a high sand-hill and headland, that shelter it from the southerly winds, which prevail nearly throughout the year. The houses are white; and the churches and belfries, standing on the high ground in the rear of the town, give it a neat and imposing appearance from the anchorage.

The long valley of Azapa, running inland, with clusters of trees in the distance, and the town at the entrance, is seen from far at sea. With the exception of a few gardens and trees

to the left of the town, the vale is entirely naked for two or three leagues back; and the hills that rise in a long ridge to the north and south to form it, are sandy and totally barren, not affording even soil enough to nourish a single cactus. The morro, or headland of Arica, which is a prominent bluff of rocks and sand, whitened by the deposits of birds, forms a very striking landmark in approaching the port. On its summit is erected a wooden cross, which is said to be eight hundred feet above the level of the sea.* Not far from the base of the morro, is a low flat island of rocks, also whitened with similar deposits; between this islet and the main are many small rocks, rising even with the surface of the water, amongst which the breakers are constantly rolling and foaming with great violence. About a quarter of a mile to the north is the anchorage, which is pretty good, though but slightly protected against the prevailing winds.

In the afternoon we landed at the Mole and breakwater, which has been built within the last

* This headland was sunk by an earthquake in September 1833.—*New York Courier and Enquirer*.

few years.* It has two or three flights of steps for embarking, and its top is surrounded by a wooden rail and benches, which in the evening are the resort of the inhabitants of the town. At the outer end is a small box to shelter the custom-house officers, who are constantly on the alert to detect and prevent smuggling. On the sides of this watch-tower were pasted several written notices: one ordered, that no boat should land or leave the Mole before sunrise, nor after eight o'clock at night; and it forbade any person to go afloat at any time without a written permission from the captain of the port or the head of the custom-house; nor are balsas to be afloat either before sunrise or after sunset. Another was the quarantine regulation to be enforced against all vessels from Chile, to prevent the introduction of scarlet fever.

We found the streets intersecting each other at right angles, but narrow and dusty, hot and dirty. In our walk over the whole town, we met now and then a Negro, or a half-naked

* The landing is dangerous for those who are not acquainted with the very narrow channel, which is surrounded by sunken rocks and breakers.

child playing in the dirt. In one street, we passed a house in which was a small school. We heard a dozen ragged children, of various castes, colour, sex, and age, standing round the mistress, who was seated on the floor, singing at the top of their voices, in a nasal tone, a set of *aves*, which appeared to form the conclusion of the afternoon exercises.

On the 9th November 1831, nearly the whole place was shaken down by an earthquake. The streets seemed desolate, and many of the houses were in ruins or undergoing repair. Most of the buildings are but one story high, and some have flat roofs, and others have them made of adobes, and arched. Occasionally there falls a passing shower; generally, however, there is nothing but a *gárua*, or mist, during the winter.

This is the only one of the many towns that I have visited in South America in which there is no billiard-table.

With some labour, vessels may obtain here very good water. There is a narrow stream running along the northern side of the town, planted on either bank with young willows; to obtain water, it is necessary, (on account of

rollers and the rocky nature of the shore,) to roll the casks for a considerable distance to the watering-place. Provisions are found, of the same kinds, and at about the same rates, as at Lima, though not so abundant. Beef, however, is an exception. The only butcher's meat usually to be met with in the market is mutton. The fruits and vegetables of this valley are the same as those of the capital. The fertility of this part of Peru is much lauded by the Spanish writers. It is stated, on the authority of Garcilaso, that in 1556 there grew a radish so large, that five horses were sheltered under the shade of its leaves!

With the exception of agues, that prevail during one season of the year, the place is healthy; and it is fortunate for the inhabitants that it is so, for the curate is the only man who pretends to any knowledge of the healing art!

About a mile from the town, on the south side of the morro, is a cemetery of the ancient Peruvians. There is one path to it over the hill, which is somewhat laborious; and another round the base of "Arica Head," which is only practicable when the tide is low.

On the side of the hill are found the graves of this injured people, indicated by hillocks of upturned sand, and the numbers of human bones bleaching in the sun, and portions of bodies, as legs and arms, or a hand or foot, with the dry flesh still adhering, scattered over the surface. The graves have been a great deal dug, and many bodies carried to Europe by travellers. Some boys, who were playing about the place, told us that an "Inglés," in Tacna, had a large collection of them, which he is constantly increasing; for a pair of these mummies, when perfect, he pays a doubloon.

We dug in several places, without being able to find anything. At last we inquired of an Indian, who was fishing with a cast net, where the graves were found, and what were the indications by which we might discover them. He told us that there were none, except to stamp upon the ground, and dig where it sounded hollow. We pursued this plan with considerable success.

The surface is covered over with sand an inch or two deep, which being removed, discovers a stratum of salt, three or four inches in thickness,

that spreads all over the hill. Immediately beneath are found the bodies, in graves or holes not more than three feet in depth.

The body was placed in a squatting posture, with the knees drawn up, and the hands applied to the sides of the head. The whole was enveloped in a coarse but close fabric, with stripes of red, which has withstood wonderfully the destroying effects of ages; for these interments were made before the conquest, though at what period is not known. A cord was passed about the neck on the outside of the covering; and in one case we found deposited upon the breast a small bag, containing five little sticks about two inches and a half long, tied in a bundle by two strings, which broke in our efforts to open the bag. A native gentleman told me that drinking vessels, and the implements of the occupation pursued by the deceased while living, as balsas, paint brushes, &c. were frequently found in these graves.*

Several of the bodies which we exhumed were in a perfect state of preservation. We found the brain dwindled to a crumbling mass, about

* See Calancha, Herrera, Garcilaso, &c.

the size of a hen's egg—perhaps adipocire? The cavity of the chest was nearly empty, and the heart contained what seemed to be indurated blood, which cut with as much facility as rich cheese. It was reddish black. The muscles cut like hard smoked beef.

Arica was founded not long after the conquest, though at what period is not recorded. It is 280 leagues from Lima, 80 from Arequipa, and 14 from Tacna. In 1579, when visited by Sir Francis Drake, in the *Golden Hind*, it contained only 20 houses; and though two centuries and a half have since elapsed, their number is not more than 300, and the population does not exceed 2,000 souls.

Before the revolution, the valley produced cotton, wine, olive oil, maize, and aji, (a kind of red pepper, extensively used by the Indians,) amounting in all to 602,500 dollars for the year 1791.* It was also rich in mules, employed in the traffic of the interior.

Prior to the birth of the republic of Bolivia, all the trade with that country, known then as Alto-Peru, passed through Arica; but

* Mercurio Peruano, vol. vi. page 132.

since the opening of Cobija, the commerce has diminished in proportion as it advances in the latter place. The prosperity of Arica depended very much on that trade, which the policy pursued by the government of Peru has lost. All goods intended for the Bolivian market are charged, according to their class, with a transit duty of five, ten, and fifteen per cent.; but as they can now be introduced directly through Cobija, at the same or less rates, Arica is ruined. The population of the valley is too small to create a demand sufficiently great to maintain wholesale dealers; consequently, very few vessels touch in the port.

The principal exports are gold, silver, copper, tin, and some few chinchilla skins, that pay a duty of four per cent. on a valuation of two dollars per dozen. To encourage the working of mines in this district, gold and silver are allowed to be exported, though in all other parts of the republic it is prohibited: gold pays a duty of about eighty cents the ounce; and silver, a dollar the mark of eight ounces.

There is a coasting business carried on between this place and Pabellón de Pica and

Iquique, which are some leagues to the southward. Small vessels load at those places with a substance called Guano, which is used as a compost in almost every section of the coast of Peru ; in many places the soil being entirely unproductive without it.

The “ guano de Iquique,” or “ de pajaros,” according to tradition, was in use during the dynasty of the Incas. There are various opinions respecting the nature of guano ; some suppose that it is a mineral production, and others, that it is simply an accumulation of the excrement of marine birds. The immense quantities that are consumed, its weight, its reddish colour, the length of time and immense number of birds required to produce the great quantity that exists, are rather in favour of the mineral origin. But, on the other hand, its physical and chemical properties incline us to look upon it as an animal production. The ammoniacal odour which it gives off ; the presence of uric, phosphoric, and oxalic acids, and potass ;* its colour more or less reddish, according to its exposure to the atmosphere ; the identity of its

* According to an analysis made by MM. Fourcroy and Vauquelin.

composition with that of the "guano blanco" (white guano) daily produced; similar deposits not being found in the interior; not being in strata or layers, as we should expect to find a mineral product; having found in it, at certain depths, the remains of birds, and cutting instruments used by the ancient Indians; the fact that the guano blanco becomes red in the course of time,—are sufficient evidence that the guano de pajaros is an animal production.

Of this substance there are three varieties; the red, the dark gray, and the white. The first and second are on the islands of Chinchá (near Pisco), Iquique, and the hill of Pabellón de Pica.

The island of Iquique is the place whence it was first extracted, and hence its name of "guano de Iquique." It is about four hundred yards from the port of that name; it is eight hundred yards long, and two hundred broad; and was worked for twenty-five years, in which time it was exhausted. About thirty years since, the Piloto, Reyes, discovered the guano of Pabellón de Pica, which is situated on the sea-shore, about thirty leagues from the village, and eighty from the port of Mollendo. This hill is

very high ; the sea laves its base, which consists entirely of guano, and the opposite side is sand and gravel; formerly a mine was worked in the rock, said to be of silver, but no indication of guano was met with in the excavation. The neighbouring hills on both sides are of pure sand, which is carried by the winds, and deposited on and covers the guano. The guano of this hill is about a quarter of a league in length, and about three hundred varas high. To extract it, the covering of sand is first removed, and then deep excavations are made.

The third variety, or white guano, is most esteemed, from being fresh and pure ; it is taken from the numerous islands, lying near the shore, along the whole Peruvian coast. These varieties of guano have several prices; the red and dark gray, being more abundant, are worth ten reales (1 dollar 25 cents) the fanéga of 250 lbs. ; the white, from the port of Mollendo, is sold at two dollars the fanéga, and during the war it rose even to seven.

It seems incredible that these guanos could be deposited by the assemblage of birds that rest together during the night ; but wonder ceases

when we consider the millions of them, as the *Ardeas Phenicopteros*, or flamingoes, that rise in the air like clouds of many leagues in extent, and that the deposits have been accumulating perhaps ever since the deluge. From the islands of Islay and Jesus, in the years that they are frequented by many birds, four and five hundred fanégas of white guano are annually obtained. During these latter years their produce has been very small, the birds having absented themselves, from the unusual heat of the summers, the want of food, and the firing of guns by many vessels that have visited that port. The proprietors of the guanéra, or guano ground of Jesus, were so fully persuaded of this, that they obtained cédulas from the Court of Spain, forbidding the entrance of vessels into the port, and the birds again returned. Since the opening of the port of Islay, these islands have not yielded a hundred fanégas a year.

Without the guano, the volcanic and sandy soil of the province of Arequipa is almost unproductive; but, when used, it yields in potatoes forty-five for one, and in maize thirty-five

for one. It is so active that, unless watered soon after it is applied round the roots of the plants, it dries them, or, as the country people say, burns them up.

The quantity of guano yearly employed in Peru is estimated to be

Mollendo,	25,000 fanégas.
Cocotea,	6,000
Chancay,	5,000
Arica and Tarapacá,	5,000
<hr/>	
Total,	41,000 fanégas.
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The above account is taken from a paper on the subject, published in the “Memorial de Ciencias Naturales, y de Industria Nacional y Extranjera,” edited by M. De Rivero and N. De Pierola. Lima. Vol. i. 1828.

CHAPTER XVIII.

Islay. — Landing-place. — Town. — Arequipanian Ladies. —
Post-office regulation. — Notions of the Captain of the port
about Politics.

ABOUT two o'clock in the afternoon of the 24th of September 1832, we anchored in the roads of Islay. The charts of this part of the coast of Peru are far from being accurate. This port is laid down as being in $16^{\circ} 44'$ of south latitude, and in $72^{\circ} 40'$ of west longitude from Greenwich. The true latitude is $17^{\circ} 1'$ —seventeen miles farther south than marked in the charts; and the longitude is 72° — forty minutes to the eastward of the chart. By the chart, Arequipa is forty miles from Islay, but the actual distance is ninety. Similar errors are found in several places along this region of Peru.

The land to the north and south is barren and rocky, and lower than it usually is along

the coast. About two leagues back, it rises to a very considerable height. In the gullies and ravines are large white patches, consisting of ashes thrown out many years since from a volcano, which, from the sea, have the appearance of light drifted snow partially melted.

The landing-place differs from anything of the kind that I have seen anywhere on the coast. The shore of the whole bay, or rather roadstead, is bounded by irregular rocks about two hundred feet high, and nearly perpendicular; so that even if a landing be effected, their top is almost inaccessible. At the base of a rocky mass with square faces, rising out of the sea, and about ten feet high, and separated from the main by a narrow channel, there is a floating stage, or, as it is technically called, a *camel*. A horizontal stage, supported by stanchions and chains, juts out from the top of the rock, having a vertical shutter or midriff floating from its edge. The ascent from the camel to the stage is effected by the aid of a rope-ladder of some six or eight steps, that rests against the shutter, and a pair of man-ropes like those suspended at the gangway of

a ship. On the stage is a pair of shears, with a tackle for hoisting and lowering goods. A path mounts from the stage over the rock, and is continued over a short wooden bridge that connects it with the main.

The site and neighbourhood of Islay is a barren plain, gently rising from the sea. About two leagues back, the surface is covered with green vegetation, and suddenly rises to a height of about three thousand feet. The summits of these hills were so constantly hidden in clouds, that we got a glimpse of them only once or twice while here. Near their base are some groves of olive-trees.

In 1829, this spot, cheerless as it is, was purchased by the government, for building the seaport of Arequipa, which was previously reached from Quilca and Mollendo, which are now closed.

Notwithstanding that the ground is broken by deep gullies, the town is very regularly laid out. The huts, for they do not merit the name of houses, are one story high; the roofs are pitched, covered with rush-mats, and stand with the gable-end to the street. The walls

are made of willow poles, brought about fourteen leagues, driven into the ground closely together, and lined on the inside with mats similar to those of the roofs. The floors are also of mats. From the great pitch of the house-tops, I was led to inquire whether it rained, and learned that there is only an occasional drizzle. Such is the general architecture in this new port, excepting the custom-house, which is two stories high, and some two or three wooden buildings occupied by foreigners. The church, which stands on one side of the plaza, is a large frame, bearing a striking likeness to an old weather-beaten barn. Near it is a pair of shears, made of three poles, from which are suspended three small bells; strips of raw hide hang from the clappers, by which simple contrivance (and it is adopted all over South America) the necessity of turning the bell over to ring it is completely avoided. The only exterior ornament is a wooden cross fixed on its top. Through the joinings of the door, we perceived that the floor was tiled, and the interior neat and clean. On the door was pasted a notice nearly to the following effect:—

and promenading the hills. To judge from the specimen here, the Arequipeñas are rather pretty : they are remarkably small, and have black eyes, clear skins, fine hair, and dear little feet !

When we returned to the boat, we found the whole world assembled round a seal that had been just shot, and laid on the bridge before mentioned. The governor and captain of the port, with their ladies, were amongst the crowd. The news of the phoca ran through the town, and curiosity soon brought all the ladies in the place around it. They took this opportunity of seeing the progress made in removing the stones from a spot, surrounded by perpendicular rocks, which is intended for a bathing-place. Some of the ladies were finely dressed, and wore beautifully embroidered shawls, and large filigree combs, with the hair tastefully supported by them ; others were in dishabille, with red baize shawls over the shoulders, and the hair plaited in two braids, hanging down the back ; and some wore round hats of Manila or Guayaquil manufacture. All were scrupulously nice about

the feet. They were cased in silken hose and white satin shoes, which did not seem exactly adapted to the dust and rocks of the streets. When they turned up the hill towards the town, we could not but admire the turn of many a foot and ankle, which, from the shortness of the dresses, were disclosed even unto the garters !

The commerce of Islay is very limited. During the two past years, only three American merchant-vessels have anchored in the roads. The trade is chiefly English. At present there are two English and one French merchantmen, and a French frigate, with one or two guano traders, in the port. It is supposed that the commerce will increase, when the port of Arica is closed, which has been for some time contemplated by the government.

The following decree, given to me by the captain of the port, was pasted, with several others, signed by the Prefect of Arequipa, against the side of his house. One prohibited the firing of rockets on feast-days, and another forbade bull-baiting, as a barbarous and inhuman sport, suited only to the uncivilized.

**"Peruvian Republic—Ministry of Government,
and of Foreign Affairs—House of Govern-
ment in Lima. January 4, 1822—13th.**

"TO THE PREFECT OF AREQUIPA..

"SIR,

"By supreme order, and under the necessary responsibility, I herewith enclose you an authorised copy of the supreme decree, issued June 2nd, 1822, that you may cause it to be strictly conformed to: for in spite of its having been frequently reissued, the revenue of the post-office has diminished to such an extent that it is not sufficient to meet the expenses of that department.

"With this, I will also advise you to take especial care that no subversive papers be introduced into this department: for the law which governs the press, should not allow the importation of any, that may not be printed with impunity within the territory of the republic.

"I mention this to you, for the purpose indicated by the express command of His Excellence the President—May God protect you!

"MATIAS LEON."

“THE SUPREME DELEGATE.

“I HAVE ACCORDED AND DECREED :

“1st. That so soon as any vessel shall anchor in any port of the state, from whatever place she may proceed, her captain or supercargo shall notify the passengers, that they may deliver the letters which they may bring, with those in charge of the captain or supercargo, to the captain of the port, or in his absence, to the sub-delegate of marine; in order that they may be remitted to the general administration of the post-office, or to the chief of the department, to which the port appertains, with a list of the letters, signed by the captain of the vessel, and by him who may receive them.

“2nd. If any letters shall contain bills of exchange or other interesting documents, the same shall be noted by whoever receives them, at the bottom of the list mentioned in the previous article, relying on the statement of the captain or supercargo.

“3rd. The captain, supercargo, or passenger, in any vessel, who shall infringe the first article, shall incur the penalty of five hundred

hard dollars, for every letter he shall fail to deliver as therein expressed.

“ 4th. Whoever shall inform of the infraction of the said article, proving that any letter, even of recommendation, has been delivered, shall receive one half of the fine, and his name shall not be disclosed.

“ 5th. Travellers by land, who may carry letters from one point to another of the free* territory, are equally obliged to deliver them to the administration of the post-office, on arriving at the place of their destination, under the penalty of fifty dollars for every letter they shall fail to deliver into that office.

“ 6th. Loose copies of this decree shall be printed, and the officer charged with its execution shall give one to the captain or supercargo, so soon as he shall arrive in any port, and the guards at the gate shall give them to those coming from beyond this capital, that nobody may allege ignorance.

“ 7th. From these general rules is only ex-

* Meaning, not occupied by the Spanish armies; this decree having been first promulgated during the revolution.

cepted official correspondence, directed to any of the constituted authorities, which may be delivered directly to them. So soon as the present decree is inserted in the official gazette, it shall be considered as circulated to the administrators of the post-office revenue, to the director-general of marine, to the sub-delegates of that direction, and to captains of ports, that each one respectively may take care of the punctual observance of what is in it ordered.

“ Given in the palace of the Supreme Government in Lima, 4th of June 1822-3.

“ (Signed) TORRE TAGLE.

“ By order of His Excellence,

“ BERNARDO MONTEAGUDO.

“ Copy—RIO.

“ Arequipa, 1832.”

After reading the decree, I told the captain of the port that such laws were hardly in accordance with the institutions that should adorn a free republic, nor were the reasons set forth in the preamble very feasible to account for the diminution of the revenue, since it was a natural consequence that correspondence must

diminish, when commerce was interrupted by war and onerous duties.

He answered, it was very true; but, he continued, the object of the decree was not revenue, as set forth, but to prevent the introduction of any gazettes or papers containing articles against General Gamarra or his administration. He stated, that he was authorised to open any letter or packet containing papers, and if they contained anything that might be construed as subversive of the Government, to destroy them. He added, that very lately he had burned a large number of papers of that character, forwarded by General La Fuente from Chile, to different persons in Peru.

I told him how matters are managed in our country, and how free was the expression of public opinion.

He observed, in reply, "You are a different people from us—you are educated, and have been independent for fifty years—though composed of many states, they move on harmoniously together. We are made up of seven departments or provinces, and the inhabitants of one are against those of the others. The

Cuzcanian abhors the Limanian, and the Arequipanian both. Our population is a heterogeneous mass of Negroes, Sambos, Mulattoes, Mestizos, Indians, and Whites; the latter are fewest in number, and the Indians most numerous. All the castes set themselves against the Whites, and the Indian's hand is against them all. The greater part of the population is ignorant, and incapable of judging of its rights. The Government is now establishing schools, and it is to the rising generation that we look for a proper constitution and laws. We are not like the United States—her freedom would not suit us. Our people are passionate, and ignorant, and ready to follow the standard of any plausible leader, who chooses to lure them by fair promises and the abuse of the existing authorities. Newspapers, which, in the United States, are the great means of propagating knowledge, and correct opinions on almost every subject, are not appreciated. Even men of the better classes live without knowing what is going on around them—even official newspapers are but little read, and foreign gazettes are unheard of. For this reason, inflammatory

articles have very extensive influence upon the people. It is therefore necessary, for the tranquillity of the republic, to keep factious and party papers out of their way."

"Your commerce is declining?"

"Yes! and our ports are in ruin; but the present congress is thinking of lowering the duties, and we hope that it will again revive."

CHAPTER XIX.

Pisco, from the anchorage. — Landing. — Ancient Pisco. — Town. — A ride. — Salinas. — Commerce. — Captain of the Port.

ON the 29th of September 1832, we anchored opposite to Pisco, about two miles from the shore, and in four fathoms of water. Lat. $13^{\circ} 46' S.$ Long. $76^{\circ} 12' W.$

From the anchorage, the broad valley presents an undulating champaign country, extending several leagues in every direction, and covered as far as the eye can reach with olive groves, palmettos, and shrubbery. The white spires and fanes of the town were seen in relief against the sides of the blue Cordilleras, magnificent in their snow-crowned summits, and rich in hidden treasures of gold and silver. They stand far from the coast, but still oppose their

blue cloud-like sides to the view. Their outline was pencilled against the vault of heaven; they looked the beneficent genii of South America, inviting the clouds, the vapours, the rain, and the snow; and receive their gloom, their torrents, their frost and cold, upon their own devoted heads, and thus defending the thousand valleys at their feet, pour down their streams to fertilize those valleys, which are as their children.

We found the landing easy, though it is occasionally difficult; when the wind is fresh, several large rollers form themselves in lines, and tumble one after the other on the beach, with so much force as to upset or fill the boats that attempt to land.

Some hundred and fifty years since, Pisco stood where the sea now breaks; and even now, the tide does not ebb beyond the ruins of the ancient town. To the right of the landing is an old fort and some ruined stores, that were destroyed by the patriots who landed here in September 1821. A large storehouse and a few huts stand upon the shore, the town of Pisco being about a mile from the sea, where it was

built soon after the earthquake of 1682. At that time, the sea retired for a considerable distance, and again returning with immense violence, submerged the whole town ; and remained a quarter of a league beyond its former limits.

When we landed, we found the captain of the port ready to receive us ; he pleaded indisposition for not having visited us, and, to use a Spanish expression, he politely “ franked us his house,” and offered us horses to ride to town ; but we preferred walking, as the morning was pleasant, and the distance short. On our way, we saw several ruins of ancient Pisco, and in the neighbourhood several huacas or mounds of the aborigines. It is supposed that the race of Indians which inhabited this section of the country previous to the conquest, was very poor, as nothing has ever been found either in their huacas or in their graves, though diligent examinations have been made.

The town of Pisco is small, and bears a sufficient resemblance to Lima to mark it as a dwarfish offspring of the same parent. As at Lima, buzzards and carrion birds are constantly sailing about in the air above it. It contains a

convent of the order of San Francisco, which is now closed, from want of funds to maintain its friars. The architecture of the churches and dwellings is similar to that in most of the towns along the coast of Peru. The Cathedral, or rather the Iglesia Matriz, occupies all the eastern side of the Plaza ; it has a tower at each corner of its front, an oval roof, and a dome at the back.

Being Sunday, the streets were gay ; and several well-furnished stores of the place were open. Many heaps of fruit, shaded by mats supported on poles, lay in a line across the Plaza. Mules and asses were moving in every direction, bearing riders in holiday suits. The Negress moved in her calico gown and jaunty flounces, with a well-glazed hat of Manila straw, barefoot, though not without the ornament of a flower. The Negro sauntered about in his big-bottomed "bragas;" the gay miss advanced towards the church with measured step, in her saya y manto, followed by a little Negress bearing the rug upon which her mistress bowed the knee before her saint, and sent her oraisons to heaven.

The hours of prayer had scarcely passed away, before the ear was saluted with the tones of the guitar and rude harp; the sounds of moving feet, the laugh, and all the noise of jolly mirth.

On the fourth day of October we took a ride into the country. We visited a vineyard, which covers more than a hundred acres, where black grapes only are grown, but the vines were not very carefully tended. From the black grape, large quantities of pisco or aguardiente (brandy) are distilled in this Department, and exported to different parts of Peru. We left the vineyard and passed over an extensive formation of chalk, through which a channel or canal was cut, many centuries ago, by the aborigines. A bridge of chalk was left for the purpose of crossing.

A little further on, we came to the Salinas, or salt beds. The surface looked as if it had been boiled and suddenly cooled, leaving little ridges running over it in every direction. We rode at least a league on the salt, when we came to a spot where several men were cutting it into cakes of about two feet long, one

broad, and about six inches thick. Where the salt had been taken out, there were ponds of water of a reddish colour, and indeed the whole may be compared to a frozen lake with holes cut into it. Although almost any amount of salt is obtainable, the expense of conveying it to the coast is so great that the Salinas cannot be worked with profit. This salt, like all that found along the coast, is so contaminated with nitre, lime, and magnesia, that it is unfit for preserving beef or any kind of meat.

Not far from the Salinas is an extensive sugar estate, known by the name of Caucato. Before the revolution it was worked by twelve hundred slaves, but since that period it has gone almost to ruin, and the slaves are reduced to less than five hundred, and who are not at all subordinate. There are several mills upon it for grinding the cane, which are worked by oxen; the only water-mill is now out of repair. They were making a brown sugar of an inferior quality, termed "chancaca," which is used in the manufacture of syrups and

sweetmeats. The sugar of Peru is generally put up in large loaves of from fifty to a hundred and fifty pounds, and wrapped in flag-mats covered with coarse bagging. Chile is its only foreign market; and since the heavy duty of three dollars the arroba, or twelve dollars the hundred, has been imposed, that is destroyed, and many of the sugar estates of Peru are consequently fast going to decay. On this estate there is also a soap apparatus, with copper vats, one of which is so large as to give 800 quintals, equal to 80,000 pounds of hard soap, at a boiling! It has not been in operation since the revolution.

The chief exports from Pisco are sugar, olives, dates, aguardiente, and Italia, a very pure brandy, of a peculiar odour and flavour, resembling that of peach-leaves. It takes its name from the grape from which it is made. The aguardiente is put up in jars containing from ten to twenty gallons; of these about 18,000 are annually exported and consumed along the coast. The country about Ica, the capital of the province, yields some wine, but

of a very indifferent flavour. A duty of three reales in paper* is paid on every arroba of spirits exported, and three reales in silver on wine.

During our stay here, we found the captain of the port, and indeed all those we became acquainted with, very courteous and hospitable. The captain was inclined to be intelligent on some points, but prejudiced and opinionated on others. His family was amiable, and his daughters, though living in a one-story building, with a ground-floor, and with no other furniture than a rough table and half a dozen high-backed chairs with leather seats, always received us kindly, and presented us with flowers, the odour of which they were careful to enhance by sprinkling them with Cologne water !

At the captain's house we met an "old Spaniard," who had resided a number of years in different parts of Peru, and who was very intelligent and agreeable in conversation. Speaking of the Peruvian ladies one day, he said, "that during sixteen years he had not heard

* Customhouse bonds.

of a single happy marriage with foreigners," and supposed that it arose from difference of education. The husband was annoyed by the frivolities and expensive amusements of his wife, or by her loose manner of conversation, for there are few Limanians who are not fond of vulgar allusions and broad jests, too disgusting to repeat, and some even go so far as to enjoy a practical joke of the kind. But he added, that though the ladies were accused of looseness of morals and inconstancy, he had not known one to go astray who was united to a foreigner of any respectability.

Speaking with the captain of the port about the political state of the country, and more particularly of its relations with Bolivia and Chile, he observed, that he believed the object of the dissensions with Bolivia was to make General Santa Cruz President of Peru, for all the states of South America looked towards Peru with a jealous eye, as being the favourite child of Nature, abounding in capital and mineral wealth !

Not long since, it was thought that Peru could grow within itself sufficient wheat for

its own consumption ; therefore a very heavy duty was imposed upon that imported from Chile, with the view of encouraging its cultivation at home. The Chilians became indignant, and reciprocated, by imposing a duty of twelve dollars per quintal on the importation of Peruvian sugars. The Peruvian Congress then proposed to admit into their ports all foreign vessels at reduced duties, on condition of not touching previously in the Chilian ports. The Peruvians and Chilians now view each other with a jealous eye, and mutually apply very harsh epithets ; the first say that the latter are a set of savages, who were not civilized till after the revolution, and they are mean-spirited enough to ape the English and Americans in whatever they do — “ Siendo Inglez ó Norte Americano, basta para que entre en la sociedad de Chile ” — “ To enter the society of Chile, it is enough to be an Englishman or North American.” The Chilians charge the Peruvians with ignorance, immorality, arrogance, and want of hospitality. The Peruvians reply, that they cannot even speak Spanish with propriety ; that they are a set of drawlers, &c.

I asked the captain of the port if he had received the circular relative to the post-office, which I had seen at Islay. He said "Yes; but as it was promulgated at a time when nobody ruled — when Bolivar, Torre Tagle, and Montegudo, were all heads of the government, and nobody subordinate, and as Pisco was not a port of entry, he did not trouble himself about it!"

CHAPTER XX.

Guarmey. — Ferrol. — Samanco. — Guambacho. — Guacatambo. — Nepeña.

ON the 24th of April 1833, we sailed from Callao, and on the 26th, at ten o'clock, anchored in the Bay of Guarmey. It is a mere indentation of the coast; and is situated in ten degrees and five minutes of south latitude, and fifty-nine and a half minutes of longitude west of Callao. It is of easy ingress and egress, and the anchorage is said to be good. The land to the southward is sterile and precipitous. After doubling round the point, the eye is relieved by an agreeable contrast; for then the valley comes into view, covered with the bright green foliage of algarrobo and espio trees, which grow about twenty feet high. A small rivulet empties into the southern extremity of the bay,

where vessels may take in a supply of fresh water without much difficulty. The river is from three to four feet deep, and about twenty yards in breadth. It has several branches, some of which pass through beds of saline earths, or salt-licks, that yield, by lixiviation and evaporation, nitre and marine salt. The earth which has been lixivated and deprived of its nitre, is exposed for a twelvemonth to the atmosphere, and again affords nearly an equal quantity of that important article. The rationale of its formation is far from being satisfactory, if we are obliged to look to animal remains for the nitric acid which is contained in the nitre. The original formation might be attributed to that cause, for the whole vicinity has been formerly a cemetery of the aborigines; but how the earth, after it has been exhausted of nitre, regains it by simple exposure to the air, is a problem which I am not prepared to solve.

The salt is said to be too strong for the purpose of preserving meat; and sealers say that it is so caustic as to destroy the seal-skins salted with it. The extraction of nitre at this place

has been but recently commenced, but promises to be a lucrative business. At present its only market is Lima.

The chief export, after the nitre, is fire-wood (the *espino*), which is sold at Callao at a dollar per quintal—at Guarmey, it is worth two reales and a half.

Near the beach, were long piles of wood, from which two or three small craft were loading. Two or three ranchos, of flag-mats, were the only habitations about the landing. The town of Guarmey is about two miles from the bay, situated in the midst of a thickly growing forest of *espino* and *algarrobo* trees. A single broad street, kept remarkably clean, forms the village; the houses are constructed of flag-mats, or reeds, plastered over with mud; the chapel, which stands at one end of the street, and two or three dwellings, are built of adobes. As we walked through the town, the children that were sprawling about, or playing, got up and gazed at us, either with the thumb stuck in the mouth, or twirling their hands behind them; the women, whose ugliness was remarkable,

came to the doors; and at least fifty lank and worthless curs broke the silence by their attacks upon us. The whole place had an air of coolness and cleanliness, that are unusual in the small towns along the coast, for every house was very nicely whitewashed. Guarmey contains about three hundred inhabitants, all of whom are Indians or Sambos, with the exception of a dozen Whites. The only foreigners are General E——, with three or four men, assisting him in his nitre-works.

So soon as we anchored, I landed, in company with Lieutenant A——. We followed the stream, and one or two of its branches, crossed some lagoons, shooting ducks and water-hens as we proceeded. We saw, during our walk, a small flock of flamingoes, whose feathers were unusually deep-coloured and brilliant.

On our way along one of the branches of the rivulet, we came upon two Indians, catching "camarónes," or prawns; each was armed with a small hoop-net, which they swept under the bank, and scooped out from two to twenty at a

time. Their trousers were rolled above the knee, and they waded through the water with the least noise possible.

A little further on, we met an old Indian carrying a rude iron axe upon his shoulder. He saluted us with a smiling face; and halting, looked at our guns with an expression of curiosity. He directed us with his hand to a branch of the stream where we would find plenty of game; for which kindness we gave him a porter bottle that we had just emptied, an article, in this part of the world, not easily procured by the lower classes; gourds of different forms being dried, and used as substitutes. "Dios le pague, mi patron!"—"May God pay you, my patron!" said he, when he received it, with an inclination of the head.

We continued on our course, and he turned upon his heel, and, in our company, retrod the path which he had just traversed. He made many inquiries about the guns, and was very curious in examining the percussion locks and caps. Presently he disappeared, but soon returned with a large gourd of chicha, which we found very acceptable, and quite as excel-

lent as we were led by fame to expect the chicha of Guarmey to be.

After we had done honour to his gourd in deep potations, he led us to a spot where the sand had formed a flat in the river, which was shaded by rocks and trees. Two women were seated on the bank, preparing prawns for a meal; they took off the shell, and threw them into a gourd; a plentiful supply of lime-juice was squeezed over them, and some salt, which was broken from its bed not far off, was then added. In the mean time, a young man was upon his hands and knees, blowing a fire made of faggots, to heat some stones, which were to be thrown amongst the "camarones," to cook them. Besides this dish, they had a quantity of small dried fish, and a gourd of "maté," and several of chicha.

After taking a second potation of chicha, and leaving them a small gratification, we left this pic-nic party, and followed the path towards the town, which, however, we lost in the sand, and ascended a high sandy hill, from whose summit, where there are some Indian ruins, after some difficulty we descried the

village, almost hidden in trees, and after a toilsome walk succeeded in reaching it, though we were near passing it when not more than a hundred yards off. We stopped in a small pulperia, where we found a quantity of new cheeses hung up over-head, and a supply of pisco, bread, and chicha. Having refreshed ourselves with these, and well pleased with the hospitality of the old woman who kept the shop, we returned on board with our game-bags filled with ducks, water-hens, and wild pigeons.

Not far from the landing, are the ruins of an ancient fortress; and in fact the valley is crossed by the vestiges of a wall, which it is supposed was built by the Grand Chimu in his last war with the Incas. This war, which was one of religion, ended in the complete subjugation of the empire of that valiant chief.

On the 27th of April, we again weighed anchor, and set sail for the bay of Samanco; but passed it at night; and, about ten o'clock the next morning, anchored in the bay of Ferrol. This bay is two leagues from Santa, and about five from the port of Samanco.

Ferrol is a beautiful bay, completely shut in by two or three rocky islands at its mouth, and is about seven miles long and four broad. At its northern extremity is a small Indian village, containing about five hundred inhabitants, called Chimbote; and also several springs of fresh water, accessible to boats, for watering ships.

The bay is only visited by sealers, and occasionally by smugglers. The rocks, during certain seasons, are completely covered with seals, which are taken in great numbers. The southern extremity is separated from that of Samanco by a flat neck of sand, about three quarters of a mile wide, extending from the main to a large morro or headland, forming in part the northern cape of Samanco. Ferrol bay is in $9^{\circ} 7'$ south latitude, and $78^{\circ} 3'$ west longitude. The extent of the bay of Samanco, which is not laid down on the charts, is as extensive as that of Ferrol, but not so smooth, nor so well defended from the sea. Fire-wood, sugar, and rice are carried in small coasting vessels to the Lima market, but even this trade is very limited.

We left the ship about eleven o'clock, and pulled to the southern end of the bay, distant about three miles from the anchorage, and dragged the boat across the sand, which we found covered with dead shells, and bones of marine animals. Alarmed by our landing, a very large flock of flamingoes rose, and sailed away through the air with an infinite grace, while a party of buzzards, less timid, only moved off a few yards, and, when we had passed, returned to their carrion feast.

Our boat being launched on the waters of Samanco, we pulled across to what is termed the port, a distance of at least seven miles. When near the beach, we perceived a flag rancho, built a few yards from the water, on a knoll of sand, which is in a kind of gorge formed by high rocks rising on either side. Several dogs ran out and set up a loud barking, at least ten minutes before we reached the shore. On the beach were several pieces of iron machinery, and a sun-dried boat. Our boat was drawn up "high and dry," and the oars, &c. carried to the rancho and deposited.

The front of the rancho, which is about ten

feet wide, was sheltered from the sun by the roof projecting in advance of the wall, forming a kind of corridor. The whole was built of cane and flags or bulrushes. Beneath this shade we met an elderly woman, of the sambo caste, in a calico gown. Panchita, as she is called, was seated on a low stool, shelling corn, and at the same time quieting a young child extended in her lap. On her right was a shelf or counter, filled with bottles of aguardiente, gourds of chicha, and some cheese and onions; on her left, were overturned gourds of different sizes, and several cats and dogs lying together in familiar confusion. On one corner of the counter was the "Guia de los Fieles"—"Guide of the Faithful"—and a mutilated copy of the incomparable Adventures of Don Quixote, that in appearance had been very frequently thumbed. The interior of this dwelling was small, and apparently comfortless. In one corner was a bed, in which one of Panchita's two sons was lying sick with a disease of the skin.

Though the widow Panchita was so nearly alone, she replied quietly to our salutation, while she continued her employment, nor did

she evince the least surprise at our visit. We had a letter for a Mr. C——, and we inquired the way of reaching that gentleman's hacienda, or estate. She told us, that Guacatambo, the name of the hacienda, was at least three leagues distant, and she had no "béstias" to hire, nor had she anybody to send to the estate to bring us horses. We suggested, that the boy, Jacinto, who was standing by, might go on the "búrro" that was tethered before the door, amusing himself with a bundle of grass; but Panchita said, that Jacinto was the only aid she had; and added, that we might get horses at Guambacho, which was only a league and a half off, and that we might walk there in a little while. After some persuasion, she consented that Jacinto should mount the donkey and act as our guide, which the little fellow seemed right glad to do.

We acted on the widow's suggestion, and the whole party, boat's crew and all, set off for the pueblo of Guambacho. The sun was powerfully hot, and the road deep in sand, which increased the heat by its reflection. The country is wild and uncultivated, covered with thorn-bushes and a few algarrobo-trees.

We found the distance a long league and a half, and indeed we were afterwards informed that it rather exceeded two. When we entered Guambacho, the whole pueblo was assembled at one rancho, drinking chicha and making merry, because it was Sunday. The houses, or rather ranchos, are some six or eight in number, and the whole population cannot exceed fifty souls. The men had drunk enough to make their speech a little thick, and to enlarge their hearts. The women were less affected by the drink, and all gave us a hearty welcome. We made known our desire to hire horses for Guacatambo, which they told us was about a league distant, but all said there were no horses to be had. There were two horses and a mule standing by the rancho, and one of the men said he would hire his animal for four reales, a second offered his for six, but a third declared that he would not let his animal go for less than a dollar, and at last refused to hire the beast for any consideration whatever. All at once he had business on his chacra, and must be off, but at last agreed to accompany us to the hacienda. The sailors were to remain at Guambacho, and

make out the best way they could. Our party consisted of three; but the owners of the "béstias" would not consent to trust the animals to our care, and insisted upon accompanying us. A small boy was mounted behind Lieutenant D——, and a man behind Mr. B——, who was on the mule without a saddle; I was on a horse, with a youth named Manuel seated behind me on a pillion.

While we were bargaining for the horses, we inquired for the alcalde, with the view of enlisting his services in our favour. An old Indian, in his shirt-sleeves, secured at the wrists with silver buttons, seated in the group, was pointed out by one of the party as the person inquired for; he arose on being addressed, and acknowledged himself to be the alcalde, but regretted very much that it was not in his power to force the owners to hire their horses, unless we had "un papel del gobierno"—a paper from the government; in that case he would furnish as many horses as might be desired; but he doubted whether we could do better than take up with the "béstias" before

us, because he did not think there were any more in the “pueblo.”

Manuel, who was behind me, was a light young man, of a copper-coloured complexion. His eyes were black, but lacklustre; and his whole form promised great activity, for, though small, his limbs were well-proportioned. He wore a white shirt and trowsers, and a straw hat, which were all extremely degenerated in colour by dirt. When talking, he was perfectly nonchalant, and his countenance at no time betrayed anything like emotion or feeling of any kind; his face was as expressionless as parchment.

We set off, but had not ridden more than a hundred yards, before the mule kicked up and threw both riders to the ground, and trotted away into the bushes, to the infinite amusement of our friends at the rancho. Mr. B—— then got up behind our third companion, after making the boy dismount.

After riding about a mile, bewailing our ill accommodation, Mr. B—— asked Manuel for his pillion. “En que voy yo puez?—On what shall I go then?” asked Manuel in return.

“ Why, ride on the bare back, as I do !”

“ Y como voy yo gustarmelo mejor que V^{md.} ?
—How am I going to like that better than you ?”

“ But my pantaloons will be soiled.”

“ Y tambien los mios—y que me importa à mi si se ensucien los pantalones de V^{md.} o’ no ?
—And mine too—and what is it to me whether your pantaloons are soiled or not ?”—So Manuel remained obstinate, and my friend was compelled to ride on.

Guacatambo was reached after a ride of a league through bushes and stunted algarrobo-trees. We found a single house, built of adobes, standing in a barren spot, with two or three common ranchos near. A number of dogs, some pointers, hounds, and degenerate curs, came forward to meet us. The “mayordomo,” almost as immovable as Manuel himself, and three or four slaves, were sitting, or rather sprawling, before the door in idleness. Amongst them was a sprightly Mulatto, from whom we learned that Mr. C—— was “ en la sierra”—in the mountains—and that the horses were all “ en el monte” (a common, thickly over-

grown with bushes and small trees). Disappointed in getting horses here, we appealed to Manuel, and endeavoured to persuade him to accompany us to Nepeña, but in vain. Mr. B—— said he would keep the other horse, to which Manuel made no objection, but replied, “Entonces me voy—then I am going;” and, walking his horse up to where the other was standing, struck it so smartly with the plaited end of his bridle, that Manuel and both horses went off at full gallop, leaving us to get back the best way we could. Though exercised at our expense, we could not but laugh at the dexterity of Manuel, who shouted from the edge of the woods, as he disappeared, “Adios! Caballeros adios!”

It was near sunset, and we began to think seriously of eating, but on requesting the “mayordomo” to give us some bread and cheese, he replied, “Pan no hay, mi patrón—there is no bread, my patron.” Disappointed in this, we found in one of the ranchos a copper pan, half full of broiled ribs of pork, and a gourd of boiled corn, which the slaves had prepared for their suppers; we partook of the food thus

thrown in our way, and, when our appetites were appeased, the Mulatto brought us animals to proceed to Nepeña, whither he volunteered to be our guide.

It was dark when we mounted on two donkeys and a mule, the guide riding with me on the latter animal. The road or path wound in almost every direction through a "monte," sometimes plunging into close thickets, and again emerging into open spots, with here and there a lone algarrobo, or thorn-bush, that cast a long shade over the ground, as the moon was just rising. The distance is two leagues; and it was nine o'clock when we entered the streets of the village of Nepeña.

When we rode into the plaza, everything was still save a party of men and women who were singing and dancing to the tinkling of a guitar on the opposite side of the square. The moon was shining clear and bright. We alighted at the house of the curate, for whom we had a letter of introduction, but he was not at home. Several persons came forward to see us, and we learned with satisfaction from one of them that Mr. C—— had returned the previous even-

ing from the "sierra." He soon made his appearance, and carried us off to the house of his friend Don José Manuel, where we were received with the kindest hospitality. Don José was engaged at a game of "solas" with two or three friends; his lady and some of her female acquaintances were chatting under the corridor in front of the house.

We were quickly supplied with the means of ablution and abstersion, though we had no handmaiden to perform for us these agreeable operations. A plentiful supper of steaks and eggs was spread for us, and in consideration of our fatigue we were permitted to retire early.

The next morning we walked over the whole pueblo before breakfast, and afterwards conversed for an hour or two over our cigars with our host in the corridor.

Don José was a man of good sense and considerable reading, and possessed of a fund of entertaining anecdotes. Speaking of politics, and the state of Peru, he observed, "The *morale* of the mass is not suited for a republican form of government. We want a Frederick II., or a Napoleon; you were happy in having Wash-

ington amongst you. The Presidents of the United States have always retired from office poorer than when they were elected. Our Presidents and their officers think only of enriching themselves. The army is a sort of parasite to the body of the people, and the officers of it are constantly striving to destroy each other. The lieutenant is opposed to the captain; the captain to the major; the major to the colonel; the colonel to the general, and the general to the president. All cry ‘libertad y la patria, y no piensan en mas que agarrar’—liberty and the country,—and they only think of grasping.’ This expression was accompanied with a gesture more expressive than his words, his hand being spread out like the claw of a bird, and gradually closed as he drew it through the air. He added, “Los que hablan de la patria, son los pícaros mas grandes en el Peru —Those who talk of the country are the greatest rogues in Peru.”

While we were conversing, the lady of Don José was engaged in a small *tienda* or shop, selling various articles of dry-goods to the people of the place. Even by the most wealthy

in Peru, the keeping a *tienda* is not deemed to be derogatory to their dignity or standing in society. Don José is master of three hundred slaves and a sugar estate, and is estimated to be worth one hundred thousand dollars.

About eleven o'clock we visited the curate. He was swinging in a hammock of Guayaquil grass, and smoking a cigar. He received us very cordially, and after offering us *Italia* and cigars, at once entered upon the subject of politics. He read us a representation that he had just made to the President, setting forth the propriety and necessity of annexing Nepeña and its vicinity to the province of Chancay; or, in case this proposition should not be approved, to appoint a prefect to rule over it, and allow it a representative in Congress. He assured us, that the *alcaldes* were so linked with the people, either by interest, relationship, or friendship, that it was next to an impossibility to obtain justice at their hands. From the conduct of the *alcalde* at Guambacho, I am disposed to think his observation correct.

The curate had been a chaplain in the army, both with Bolívar and General Gamarra, and

seemed therefore unwilling to express himself freely as to the probable result of the pending election. He said that General Gamarra had been his friend, and had rendered him essential services. "A man," said he, "should wait till office seek him, and not seek office: General Gamarra was called by the voice of the people, and now the voice of the people seems to be calling on General Riva Agüero; and if he succeed to the presidency, it would be useless for me, with my single arm, to oppose him because he is not my friend—my duty is to obey."

He opened the church, and took to himself great credit for its cleanliness, and the improvements which he had made. The church is small, very plain, and contains nothing worthy of notice. The curate's house, adjoining to it, is of one story, and built of adobes; it has a ground floor, and is furnished with a rough table and a few rude high-backed chairs.

While on our visit, the worthy father received a note, and a pair of large gold buckles wrapt in paper. He said that they were sent with the governor's compliments, to see whether one of us would not purchase them. We de-

clined, observing that they were too large for our fashions. He replied, that we could not do better than purchase them, as he would dispose of them cheap, and that we might sell them again in Lima to great advantage !

Nepeña is a small village of ranchos, built of mats and canes, and about a dozen adobe houses. Its population is estimated at fifteen hundred. The country around is watered by the river Guambacho and its branches. Sugar, rice, and maize are its chief products.

At one o'clock we again mounted, and returned to our boat by a shorter road than that we had travelled. The boat's crew had returned from Guambacho in the morning. They reported that they had great difficulty to get anything to eat in the pueblo, and that there was a strong disposition manifested to impose upon them, and cheat them of their money. According to their account, the widow Panchita was the only lady in the country.

About half past five o'clock we launched our boat, and, after a long and tedious pull outside of the promontory that separates the two bays, we got on board.

CHAPTER XXI.

Santa.—Bathing.—Hospitality.—The Lagoons.—Don José.
A prison scene.—An execution.

AT one o'clock, P. M., on the 7th of March 1833, we anchored in the bay of Santa.

We landed, and walked along the shore, stopping at the different ranchos, (only six in all,) constructed by hanging flag-mats on poles, forming a square divided into two or three apartments. In one we found the curate of Santa, attended by his mistress, a comely girl, of an Indian caste, and about eighteen years old. The padre was a short, stout man, with a round face and jaundiced eye. He told us that he had been suffering for a long time with the "tertiana," or intermittent fever, and had been recommended sea-bathing as a dernier resort for his cure! This is not the only in-

stance that has come in my way, of the priests violating their vows of celibacy.

About half a mile from the usual landing-place were two ranchos, occupied by families who had taken up a temporary abode for the advantage of sea-bathing in the cases of some of their members. Several females were bathing; and as they sprung up to avoid the rolling in of the surf, they gave way to the hilarity of youth on a narrow escape, or they plunged into it, and again emerged, like Venus of old, from the froth of the sea, in all their beauty. The youngest of the five bathers was a little girl, but eight years old, entirely naked, plunging and sporting in the breakers, with her long hair floating down her back. The symmetry and *tournure* of her little person were perfect. The next was thirteen, and had so far advanced into womanhood, as to conceal the lower part of her person in a petticoat. Her bosom was bare, white, and rounded, and made her represent more years than she possessed. The third was a matron of some twenty summers; her person was hidden in a calico dress, which was rent, and permitted

the eye to discover at a glance the beauty of her bust. The other two were much further advanced in life, and attracted but little of our attention.

An elderly lady sat upon the bank, smiling at the pranks of her sporting family, surrounded by half-a-dozen lean, lazy curs. The father was a long man, of about forty years old, with a grizzled beard of a week's growth. He wore a poncho and a straw hat. When we came up, he was seated in front of the rancho, silent and reflecting; and near him a half-dozen slattern, barefoot, half-dressed black wenches were preparing dinner. He came forward and saluted us: seeing our attention directed towards the bathers, he ordered chairs to the bank, and invited us to be seated. We soon entered into familiar conversation, and though we were total strangers, and foreigners to boot, not one of the party appeared to be the least *gêné*; and, indeed, I have never seen these people, under any circumstances, the least embarrassed by the sudden appearance of strangers amongst them. The young maids did not abate one jot of their mirth, nor endeavour to

avoid our gaze. The old lady and gentleman seemed pleased with the scene, and the first laughed heartily whenever her daughters were buried in the sea.

After twenty minutes, we walked about a hundred yards further on, where there was a group seated on the shingle bank, and near the last rancho. Two old men were reclining on the stones, and a middle-aged woman was sitting upon a pillion. She was of an Indian caste, and possessed a smiling, good-humoured face. One old man, who was dressed in a rusty, snuff-coloured suit, had a bald crown, fringed round with a light growth of silvery hair. Time had made some inroads upon his sun-burnt cheek, but his eye was still bright and expressive of good-nature and kindness of heart. His companion was some years younger. His dress was a blue jacket and trowsers; the latter were of rather stunted longitude, but sat close to his well-proportioned leg; his vest was striped, and secured by a single button. A bottle-nose and a pair of twinkling eyes evinced the remains of humour. He had been evidently a *bon-vivant*, and was

doing penance, perhaps, for the indiscretions of youth.

When we drew near, the elder lady bowed her head and smiled ; and both the gentlemen raised their hats, and saluted us with " Buenas dias, Caballeros," without changing their position in any manner. The *bon-vivant* invited us to be seated, saying, " though the stones are not the softest, yet we share what we have." We complied, and offered cigars to our new acquaintances ; the lady, and the gentleman in the snuff-coloured suit, took one each, but the *bon-vivant* moved his finger before his face, from side to side, saying " No, muchas gracias, me hace daño ahora—No, I thank you, it is injurious to me now."

As is usual, we commenced the conversation with remarks upon the weather, the pleasant situation of the rancho for the enjoyment of the sea-breeze, and its convenience for bathing. The man in blue saw that we looked towards the bathers, and assenting to our remark, observed, " Pero esas son juvenes y no valen nada," and expressed by a look all that his words did not convey. He admired our ship,

and inquired whether there was not a general impatience amongst those living on board to get on shore immediately after arriving in port. He dwelt upon the pleasures of the land after being at sea, and thought that it must be delightful to arrive at a great city like Lima, where there were so many amusements,—the opera, the bull-bait, the cock-pit, the tertúlias, “en fin, cuanto hay para distraérse,—in fine, everything to distract one from care.” He added, that he had been there the last year, during the gay season, and had won something at Chorillos. “To anchor in a place like Santa,” he continued, “in these days, when it is ‘triste,’ and the place so in ruins, is not so pleasing—it is not as it was before it was destroyed by George Anson and Cochrane”—and he expressed something more by a shrug of the shoulders, which, however, it is impossible to interpret. He told us that he came from a place seventy leagues in the interior, and spoke in enthusiastic terms of the richness of its soil and its products.

At this moment, two girls, who had been bathing, came dripping from the sea ; one, less

than ten years old, was entirely naked; the other, about thirteen, who was in a cotton dress, smiled, and saluted us with an inclination of the head, and hastily threw a woollen poncho over her shoulders. The younger one hung down her head, and, by her averted face and side-long gait, evinced a degree of modesty at thus appearing before strangers in a state of nudity. The *bon-vivant* laughed, and said, "Que! tu no tienes nada que tapar—si fuistes hombre, entonces si."—The little girl, however, did not agree with him, and glided behind her sister in the poncho, and soon slipped on her dress.

A Negress now announced dinner, and the good people invited us to join them; but, being past our dining hour, we declined; we took seats, however, in front of the rancho.

A table, about two feet square, and a foot and a half high, was placed under the shade of the projecting roof. It was covered with a white cloth, and laid with several silver plates, and heavy forks and spoons of the same metal. The pillions were spread round, and the good people seated themselves upon them. Accord-

ing to the general customs, a large dish was set in the centre of the table, from which every one helped himself. The first was of boiled beef, dressed with a salad of tomatoes and onions. A variety of dishes succeeded it in turn, amongst which were rice, quinoa, and potatoes, dressed with aji, which is one of those common mixtures termed picantes; this one is termed "papas con aji."

The children were seated round a pillion; in its centre was placed a silver plate, out of which they fed themselves with their fingers. About three yards from the table was the kitchen, where the various materials of the meal were cooking in their respective "ollas," or earthen crocks, supported on stones, with a fire beneath them. Two or three horses were standing near, dosing, and occasionally switching away the flies with their tails; their bridles were hanging upon the ground, which is the only means usually adopted to secure a horse to any particular spot where the rider may dismount. These were the "rocines," or hacks; but there was one animal, lighter-limbed and sleeker than the rest, tethered by a lazo to a

peg in the ground, that stood rubbing his head against a fore-leg that was advanced before the rest, and now and then looking in upon the company. A philosophic-looking borrico, with a clean face, peered his long head and great ears beneath the shed, and looked calmly upon what was going forward. A great blue cat was purring and rubbing her sides against the children, with her tail curved, and using all her eloquence to influence the charity of the little girls for a morsel of beef. With sneaking looks, and tails between their legs, a half-dozen mongrel curs stole cautiously towards the table, and seated themselves at the elbows of their masters. I thought they took advantage of company to draw near, for so soon as they were perceived, and slightly reprimanded, they slunk away, but took the first opportunity to resume their places.

We sat there nearly an hour, smoking, chatting, and occasionally joining in the potations of the "chicha de maiz," which was served in silver tankards. The *bon-vivant* told us, that the old lady had been recommended to visit the sea-shore "to breathe the air," and that he had

come to bathe, "Porque tenià la sarna y me rasgaba mucho—aun no me dejò dormir de noche"—"For I had the itch, and scratched much ; I scarcely could sleep at night ; but I am now cured, though I am still afraid to drink chicha or smoke cigars."

Impressed with a favourable idea of the hospitality of our new acquaintances, which is, out of the large cities, proverbial along the whole coast, we bade them farewell. On our way back to the landing, we passed over an ancient burying-place of the Indians, which has been pretty generally turned up by visitors in search of huaqueros, or earthen vessels, -found in the graves. The whole surface is strewed with skulls and bones bleaching in the sun, which receive many a kick by the idle passers-by. The back part of these skulls is almost vertical, and rises quite abruptly from the great hole at the base. The left side is generally much more prominent than the right. The forehead is narrow and retreating ; and the line of the face is quite as perpendicular as that of the European.

The bay of Santa, situated in $8^{\circ} 52'$ of south

latitude, is a mere roadstead, defended from the prevailing winds by a high bluff on the south. The valley is comparatively fertile, and yields rice and sugar in considerable quantities; and large herds of cattle are grazed, and sold in the Lima market. A little to the south is a small lagoon, filled with most excellent mullet, which we judged, from their large size and great numbers, had not been disturbed previous to our visit. There are other lagoons in the neighbourhood, abounding with ducks, snipe, and water-hens.

The lagoons owe their origin to a small rivulet which passes the town to the north, called Santa river, which occasionally overflows its banks. Algarrobo and espinos trees grow closely along its shores, forming thickets which are visited by deer. These features of the country are quite sufficient to account for the intermittent fevers which prevail through the year, and for which the padre before mentioned was indebted to the kind attentions of his Dulcinea. The valley contains many of the ancient mounds termed huacas, and a fortress of the Grand Chimu, who for some time made head against the Incas, previous to his

fall. The graves of the aborigines in this part of the country resemble those near Arica, but appear to have been made with more care ; for some of them are square chambers about six feet deep, and four on each side, walled up with small adobes.

The town of Santa, which is situated about three miles from the beach, is laid out with a regularity that is characteristic of all Spanish towns, and the architecture is the same as that of Lima. Its streets have a lonely deserted appearance, and are much more than sufficiently extended for the present small population, which does not exceed eight or nine hundred souls. Santa was once much more populous ; but change of government and war have reduced it to its present condition. In former times, the town stood upon the shore ; but in consequence of its being sacked in 1685 by the English buccaneers, it was moved to its present site, to avoid the frequent descents made at different periods by the enemies of Spain along the whole coast. But here it did not escape ; for, in 1761, the river on which it stands overflowed its banks, and reduced the place nearly to a mass of mud !

At the house of a native, who is one of the *magnates* of the land, and who keeps a mistress, and an immense baboon for her amusement, without exciting the scandal of the neighbours, (which may be owing to the absence of the practice of tea-drinking,) I became acquainted with a gentleman named Don José. Previous to the revolution, he was possessed of a million of dollars, and lived only to enjoy it. Loyal in his principles, in 1823 he hastily got together eighty thousand hard dollars, determined to leave the country till the troubles should pass over. This money he was carrying to Guanchaco to embark, when it was seized by the patriot chiefs, and spent in the service of the country. Fearing that he might be drawn upon for larger amounts, and for this reason desirous of conciliating the patriot officers, he kept open house, and, for the amusement of his friends, kept a gambling-table, at which he constantly lost. At last, almost ruined, he closed his establishment; the consequence of which was that he was accused of being favourable to Ferdinand, and was obliged to fly for safety. He was hunted for seve-

ral years, and, after the Spanish flag had disappeared from South America, he made his appearance, and found his immense fortune reduced to about thirty thousand dollars. Don José told me, that even now he is afraid to express an opinion about political matters, on account of the strong prejudice that universally prevails against Spaniards. He therefore almost constantly resides upon his estate, where he grazes large herds of cattle, which are sold in the Lima market.

One morning, while at Santa, I was attracted by an assemblage of about a dozen persons around two or three horsemen in the plaza, which was an unusual sight in this lonely spot. They were in front of what is termed the "cárcel," or gaol. Before a door, made of thick wooden bars forming a grating, through which we saw about a half-dozen prisoners, in a dirty obscure room, the group was assembled. One of the prisoners held two of the bars above his head with his hands, and leaned his chin against the door, looking out upon the plaza, while the latter part of his body projected backwards. He was a savage-looking fellow, with sturdy

limbs and bloodshot eyes: his dress consisted of a white shirt and trousers, one leg of which was rolled up to his knee. Another was seated on the ground, leaning his back against the wall, while his head hung forward on his breast, with a striped handkerchief tied round it; his legs were crossed, as they extended before him, and his hands were clasped together upon his lap, with their palms turned forward: in addition to his shirt and trousers, the latter spattered with mud, he wore a dark poncho knotted round his waist. The other prisoners were walking back and forth in silence.

The horsemen were clothed in large green ponchos, Guayaquil hats tied under the chin, and armed with pistols and short spears; and each had a dragoon's sabre, in a metal scabbard, dangling at his side. Their horses hung their heads like wearied animals; and if their muddy limbs had not been sufficient, the long beards of their riders clearly proved that they had but just returned from a long journey. A stout old man, in a gingham jacket, with a round face and little grey whiskers, stood conversing with one of them, while the other was arranging a

paper cigar, and striking fire by aid of a machéro. The respect paid by all present, and a large Molluca stick, with a ponderous gold head, which he held in his hand, and occasionally moved to support his arguments, declared him to be no other than the Alcalde of Santa. One horse stood without a rider, the reins lying on the ground, and a lazo by his side. The prisoner had been brought in upon this animal, secured by tying his legs together with the lazo.

The whole turn-out, I soon discovered, was to see a murderer, who had been just brought in by the mounted "vigilantes." The prisoner had eluded an almost constant search all over the country during more than a year, and was at last brought to the town to show that escape under such a crime was impossible even in Peru. The conversation between the alcalde and the "vigilante" was upon the best mode of keeping securely a prisoner who had murdered his patron under most aggravated circumstances. The only plan which occurred to them was to mount guard constantly before the door, because manacles or shackles they had none. Curiosity

led me to look a second time in the *carcél*, to see the prisoner, who, I concluded, was the dejected-looking man sitting against the wall ; but to my astonishment I was told that the murderer was he who was leaning his chin against the grated door. I instinctively drew back to gaze upon the wretch : he smiled, and extending his hand through the door, said, “ *Dé me un real para comprar cigarros ;*” which, with tone and manner taken into account, translated, is, “ Give me a real to buy cigars, and be d——d to you !”

About two months after this event, I was passing through the streets of the capital, and was attracted by a Mulatto walking slowly along, tolling a little table-bell in one hand, and carrying a silver plate in the other, containing several small pieces of money. I asked him what it meant. He replied, that he was collecting alms to pay for *misas* and the “mortgage” of a man who was in “*capilla*,” and who was to be shot at ten o’clock. A prisoner is said to be in “*capilla*,” when he is separated, after being sentenced, from the rest of the prisoners in the *carcél*, and only allowed commu-

nication with his immediate friends and confessor.

I hastened to the plaza to witness the execution, the manner of which was almost new to me. The portáles presented their usual appearance. A hollow square of troops was drawn up just in front of the Bishop's palace, resting on their arms, and some forty or fifty spectators, mostly idle boys or Negroes, were standing around. On a nearer approach, I discovered, at one end of the hollow square, an old Negro with a grizzled head, dressed in a short jacket, and full-bottomed bragas, open at the knee, standing upon one leg, while the other crossed it and rested the toe upon the ground ; his left hand grasped the top of a square post planted in the ground, having a small board about two feet high nailed in front of it, and his right hung by his side, holding a white handkerchief folded like a cravat. Over the top of the post were laid a white fillet and two or three strips of hide about a fathom long. Presently, an officer at the head of a small guard entered the hollow square, and, as he marched round with his sword drawn, repeated several times in a

loud voice, "Juan Mendez is doomed to die for murder ; if any person can offer a reason why he should be pardoned, let him speak." All remained silent.

In a few minutes a chanting was heard, and the prisoner, supported by two friars, attended by others, and guarded by twenty soldiers, advanced slowly into the plaza from the street leading to the prison. When he had nearly reached the place of execution, the troops were ordered to shoulder arms ; and a body of cavalry issued from the palace, and formed outside the infantry, completely surrounding them. The prisoner halted in front of the troops. He was much emaciated ; but I recognized in his strong frame and bloodshot eyes, as they wandered round the scene before him, the murderer that I had seen at Santa. He knelt down, and the executioner, that the reader has already guessed to be the Negro in bragas, blindfolded him with the handkerchief which he held in his hand. The padres, who were chanting the whole time, raised him and led him to the post, where he again knelt for a moment, and then, with much composure, took the seat which was prepared for him. The executioner passed the hide

cords round his arms and body, and secured it to the post, and then bound his head back with the white fillet ;—the padres crying in a lugubrious tone all the time, “ Misericordia ! Misericordia ! ” not, however, as if they really desired it, but mechanically, as if they did it as a trade.

At a motion of the sword of the commanding officer, after all had been adjusted, four soldiers wheeled out from the ranks, and at another signal fired, though not simultaneously, and the prisoner fell, and hung by the middle to the post, with his head and feet touching the ground. A friend advanced with the “ mortgage,” or grave-clothes, and the crowd rushed forward, anxious to see the body. The troops quickly retired, and in two minutes the padres had disappeared, and only four persons besides the executioner were standing near the spot of the execution. The body was untied and laid on the ground, and a plate laid upon the breast, into which several “ cuartillos ” were thrown. In this situation, I am told, the bodies of malefactors are frequently exposed for many hours, to obtain alms from the passers-by to pay the expenses of interment.

To judge from this instance, public punish-

'ment for crime is useless in Lima ; for not more than eighty persons besides the troops witnessed the execution — indeed, the plaza appeared to be as gay during the whole scene as if nothing unusual was going forward.

CHAPTER XXII.

Huanchaco.—Balsas.—Landing.—Port.—Road to Truxillo.
—The Grand Chimu, and his War with the Incas.—City
of Truxillo.—“El Quipos del Chimu.”—A Nunnery and a
Nun.—Pacas Mayo.—Spinning.—Ride to San Pedro.—A
Governor.—A Colonel.—Hospitable Reception.

HUANCHACO, or Guanchaco, is situated in 8° 4' south latitude, close to the beach, upon which the sea breaks with so much violence that the ordinary boats of a ship cannot land, even when the ocean is most tranquil. The anchorage is about two miles distant, and communication is held with the shore by large launches, and a peculiar kind of balsa, made of straw, which the fishermen call “caballito,” from the manner they ride upon it through the breakers. It consists of two large bundles of straw or rushes, made of a conical shape, bound close together, leaving a small space or hole towards

the large end, in which small parcels are sometimes carried; the apex of the cone is turned up in a slender point, like the toes of the shoes worn by our great-great-grandmamas, in times of old. The balséro sits astride this little vessel or caballito when in the surf, for better security; and when he gains the open sea, *d la Turque*, in the hollow or space just mentioned. A straw hat, a coarse shirt and trousers, form his dress, and he manages his "little horse" with a double paddle instead of rein.

On the morning after our arrival, we pulled towards the shore, to meet a launch that was making its way slowly to the ship, and thus save as much time as possible. After we had got on board, her head was turned again to the shore, and we soon found ourselves in the rollers. When fairly in the breakers, foaming and boiling fiercely enough, the oars were held up perpendicularly, ready to be put in the water again if occasion should require; and the timoneer, an old Indian, guided her, as she swept high on the top of a roller, swiftly towards the beach, and just before she touched, brought her bows to the sea, and the next

moment three or four Indians waded to the stern of the boat, having one shoulder saddled with a sheep-skin, on which the passengers were ridden ashore. The Indian holds the feet of his rider in his hands, while the latter holds by the other's head, to prevent himself from sliding off. For this piece of service each passenger paid a real.

At different places along the coast, as far as eye could reach, the line of the breakers was sprinkled with fishermen, mounted on their caballitos, engaged in their vocation, now mounting high on the foamy crest of a sea, like a great water-fowl, now sinking from sight in the hollow of the waves, or whirled about in the eddies; and again, by aid of the double paddle, regaining their positions.

The Indians that were on the shore, were rather short, stout, of a sleek copper colour, with small black eyes, set well apart, coarse black hair, cut close, except a small tuft or top-knot in the middle of the forehead, and temple-locks hanging down to a line with the lower part of the ear. They wore coarse white shirts and trowsers, the latter rolled high above

the knee, showing their most sturdy limbs. They were employed carrying bales of goods from the launches that were being discharged, or loading others with sugar and bales of tobacco.

The port of Guanchaco consists of a storehouse, a church, which is the general land-mark, and about a dozen or two of huts and small houses. The city of Truxillo, or Trujillo according to the latest orthography of the Spanish Academy, is about seven miles off, though probably not more than a league in a direct line from the sea.

The road is tolerably good, and passes by many huacas, and the ruins of the ancient town of Chimú, named after the king, who was called the GRAND CHIMU, the lord of the valleys, Parmunca, Huallmi (now Guarmey), Santa, Huanapu, or Guanape, and Chimú, or Chimo. He is represented to have been a haughty prince, very successful in war, and much feared by the neighbouring nations. His subjects worshipped various beasts, and birds, and fishes, for some peculiar virtue or trait in their habits: as the lion and tiger for their fierceness; the

condor for its size; the owl for its wonderful sight, being able to see at night, and the dog for his loyalty.

In the reign of Pachacutec, who died in 1423, the Incas carried their arms, under the command of Inca Yupanqui, his son, and his uncle, Capac Yupanqui (whom the king called his right arm), into the dominions of the Grand Chimu, to force him and his vassals to renounce their idols and worship the sun, the god of the Incas.

Inca Yupanqui advanced as far as the valley of Rimac, and while waiting there for some reinforcements from the south, sent ambassadors to the Grand Chimu, to declare the will of the Inca, and to offer clemency in case of submission. The powerful and Grand Chimu replied, that he was ready to die with arms in his hands, in defence of his country, laws, and customs, and desired no new gods; and that the Inca must rest satisfied with his answer, for he would never give any other.

War was begun, and waged with great fury on both sides, for some of the ancient enemies of Chimu joined the Incas for the sake of

revenge. The inhabitants of Santa and the valley of Chimu, where this proud king held his court, were more warlike than the rest, so that the contest was more fierce and bloody than any that occurred during the long dynasty of the children of the sun. At last the haughty king was forced to yield, and the Inca generously left him the government of his valleys, saying that he did not wish to despoil him of his domain, but to raise him and his vassals from their low state of idolatry, and to improve their laws.*

The huacas of Chimu have yielded more treasures and curious antiquities than those of any other of the Peruvian valleys. Large amounts in gold and silver have been extracted at different periods. Among many of these antiquities, I was shown a fore-arm and hand of gold, found several years since; it was about six inches long, hollow, without any seam, and had three holes on one side, and a single one opposite, like those in the joint of a flageolet, and it was supposed to have been used as a musical instrument.

* Garcilaso. Herrera.

The city of Truxillo (now known in public documents by the name of Libertad) stands in a sandy plain, about two leagues to the northward of Guanchaco, and about a league from the sea. It was founded in 1535, soon after the founding of Lima, by Don Francisco Pizarro, and called after the city of his birth in Estremadura in Spain. The streets are of a convenient breadth, and intersect each other at right angles; but from the nature of the soil, and being badly paved, they are dusty and dirty. Many of the houses are built of adobes, two stories high, having balconies looking into the streets and interior courts, resembling Lima in all respects. The population does not exceed six thousand.

The city is surrounded by an adobe wall, intended in former times to repel the attacks of Indians. It contains a cathedral, two convents of nuns, and a hospital. Lately, a newspaper, under the title of "El Quipos del Chimu," printed on a sheet of foolscap, headed with a phoenix rising from the flames, and the motto, "Sin ilustracion en los ciudadanos, ni severidad en los mandatarios son nulas las Republicas," is

published every Saturday, at a reale each number, or at the rate of six dollars a year. The editor announces, that all articles intended for publication must be presented before Thursday of the week, if their publication be desired for the following Saturday; this illustrates the activity of the press in this city. The "Quipos" contains the public decrees, items of foreign news, commercial advertisements, but the greater part is filled with personal wrangles and vituperation.

The title and the phoenix are both fanciful and classic, for Quipos is the name of a register of important events, composed of a variety of different-coloured strings and knots, that was kept by the ancient Peruvians, and the phoenix is symbolic of the city of Liberty rising out of the ruins of the ancient Chimu, which are in the immediate vicinity.

Truxillo was formerly the residence of several nobles, who held lucrative offices under the Spanish government. Tarralla, in his satire entitled "Lima por dentro y fuera," says, that it was "poverty enclosed in walls," and

for want of money, that articles were bartered in the market-place.

“ Que en la plaza se permutan,
Harina y carne por huevos,
Por pan, frutas y verduras
Y tambien gatos por perros.”

Though the country immediately surrounding the city is sandy and barren a few miles from the sea, the valley is rich in sugar-cane, corn, and wheat. In a report made to the general government of Peru, by the governor of Huanchaco, in July 1833, it is stated, that the province yielded for the past year 20,000 fanégas of wheat, valued at 53,000 dollars, and from the fostering care of the government being extended to agriculture, the quantity would be in all probability very much increased. The chief wealth of this part of Peru consists in the products of the mines. Large amounts of uncoined silver, in spite of the prohibition, are smuggled on board of men-of-war that stop at this port for this purpose.

One morning I paid a visit to a convent of nuns, that is under the holy protection and

patronage of Santa Carmen. On one side of the building is a small square hall, leading from the street to an interior court, which was closed. A dumb-waiter or turning wheel is placed on one side of the hall, which conveys things in and out of the apartments occupied by the nuns, without any of them being seen. While I was there, many servants arrived with baskets of fruit, sweetmeats, and various presents, that were placed on the wheel, and received on the inside by a female with a sweet voice. She heard me speaking, and inquired who the stranger was ; and then asked me, whether I was a Christian, and how I liked Peru. I told her, that it was an interesting country, though I thought Truxillo very dull, and I ventured to inquire, whether she did not sometimes feel a want of society. She replied, " Jamas, somos veinte, todas esposas de nuestro Señor Jesu Christo, y que otra felicidad podemos desear !"—" Never, we are twenty, all wives of our Lord Jesus Christ, and what other happiness can we desire !" She sent me out a scapulary, which she bade me wear as an amulet for the sake of Nuestra Señora del Car-

men, and for which I returned some silver in charity, and asked how long she had been a nun. Imagination pictured her to be young, and of course beautiful, because she had a sweet voice; but the romance vanished when she told me that she had taken the veil more than thirty years back, at the age of seventeen!

On the corner of the convent is the chapel, which is open to the public. The interior is tastefully decorated, and almost hidden in gilded mouldings and panels. On the side next the convent, are holes about a foot square, covered with a tin perforated plate, through which the nuns whisper their confessions to the priests, who occupy the confessionals placed immediately below.

Leaving Truxillo at midnight, we anchored the next day before the port of Pacasmayo, situated about fifty miles to the northward. We landed, as at Huanchaco, in a launch. The port consists of a half-dozen ranchos, built on the sand, of reeds and flag, without door or window, inhabited by Indians, who are exclusively employed in fishing with their caballitos. They use small cast nets, by which

they obtain almost their only food. In one of the ranchos, an old woman was spinning after a very primitive fashion. She was seated on the ground *à la Turque*, with a roll of nicely picked cotton enclosed in paper, and supported on three sticks, forming a kind of tripod. Her dress was a woollen petticoat, and a shawl of coarse blue baize; her face was wrinkled, and her head gray. The cotton was drawn out into a thread with the fingers, which were occasionally rubbed on a large lump of chalk beside her, and twisted by aid of a stick, having one end pointed, and on the other a heavy button, that was set in motion by a dexterous twist of the fingers, and the weight kept it revolving for some time. As the thread was spun, it was wrapped on the stick that performed the office of a spindle. In the same rancho, several sea-stars were roasting on the coals, and a young Indian was eating one with aji, which was contained in a small gourd. A little to the northward, is a small stream of fresh water, on whose banks grow some small trees, which are the only relief from the reflection of the fine white sand.

One of the persons whom we met in the port was a young man with black hair, dressed in a short jacket and pantaloons of white, and without stockings. This personage very courteously introduced himself to us as a lieutenant of the navy, and offered his assistance to procure us horses to ride to San Pedro, the chief town in the province, distant two leagues. Our party consisted of three persons. After some delay, four horses were brought forward, but only three saddles could be found, and our *compagnons de voyage* would be three, so that we made six in all. One animal was a little lean pony, about four feet high, and it somehow happened that he fell to the longest-legged man in company. In place of a saddle, a fragment of a rug was folded and placed on his back, and the owner of the animal insisted upon riding *à ancas* or *en croupe*. The other chargers were, to judge from appearances, descendants either in direct line, or from a branch of the renowned Rocinante, for they seemed to possess all the spirit of their sire, and not a jot more. I was fortunate, and had an entire horse to myself, so that we set off for the pueblo.

Our route lay over deep sand, that did not retain the tracks of our animals, and after a mile, we found ourselves amongst drifting sand-hills, which are common in several places along the coast. Here the fellow-traveller of our long-legged friend got down, and took to his own legs in preference to being longer dandled on the sharp rear of the hard-trotting pony. Seeing him toiling through the sand, I, in sheer compassion, gave him a seat behind me. In this way we got through the sand, and came out upon hard ground, planted with low cedars and willow. The road then passed through rice-fields, which were overflowed from a neighbouring acéquia.

About one o'clock, under a burning sun, we entered the pueblo of San Pedro, which consists of an assemblage of adobe houses and ranchos, sufficient in number to accommodate about five hundred inhabitants. It rejoices in a small church, a billiard-table, and a gambling-house, where we found several groups engaged at cards and monte-al-dao, for reales and dollars.

We paid a visit to the governor, a short fat man of the Indian caste, who unites in his

person the offices of captain of the port, tailor, and shopkeeper. A little band-box of a room, with a counter in front, formed his *tienda*, which was stored with American cottons, coarse cloth, white wax, candles, hardware, besides sundry cheeses suspended in little nets from the ceiling. His sitting-room was furnished with three leather-backed chairs, a low table, four tumblers, and a black bottle, from which he regaled us with a potation of pisco and water. He was warm in praise of the quiet of San Pedro, and mentioned, in proof of its prosperous condition, that a piano had been lately imported, which was the delight of “*todas las doncellas del pueblo*,—the delight of all the maids in the place.” In spite of the apparent want of comfort, he received us with great cordiality, and presented us with cigars, and had fire brought in a silver *brazéro* of fine filigree in the form of a bird. This “*filigrana*” of silver, as it is termed, is manufactured at Huamanga, or Ayacucho, by the Indians, into a variety of baskets, birds, &c. which are very beautiful, and many have been carried to Europe and the United States, by travellers, as curiosities.

Our friend the "teniente," invited us to visit his cousins, one of whom, he told us, was married to a lieutenant-colonel, and we consequently concluded that they were of the *ton*. We found his cousins, three young ladies, sleeping on the estrada, (part of the room raised about a foot above the level of the floor,) on mats, with their bare arms for pillows. On our entrance, the aunt shook the girls, saying, "Levantate, niña, aqui hay gente—get thee up! there are people here!" The cousins roused themselves, and threw their hair over their bare shoulders with a shake of the head, and concealed their busts in shawls, which they hastily put on, but without an air of surprise or embarrassment. They smiled, and said that they had fallen asleep in consequence of the heat.

At the other end of the room sat a thin little man, with black eyes, moustaches, and a long beard, in his shirt sleeves, busily employed in making paper cigars. He only bowed his head but did not speak, and continued his employment. The aunt, after a communication in a whisper from the "teniente," pressed us to

take dinner with them. While it was preparing, the girls sang and played the guitar, and exerted themselves to amuse us. There were two or three children sitting by the window studying their lessons from a catechism, and a work on Christian morality !

Our dinner consisted of stewed chickens, roasted lamb, boiled eggs, rice, and a rout of "puchéros," "papas con aji," onions, cheese, and garlic, with a desert of melted "chancaca" and bread. Before dinner, the man who was employed making cigars disappeared, and we learned that he was the lieutenant-colonel, and did not dine in consequence of indisposition.

About three o'clock, we took leave of our hospitable friends, well pleased with our reception and kind treatment, and returned on board ship.

CHAPTER XXIII.

Lambayeque Roads.—Derivation of the name of the Pacific.—Landing. — San José. — Balsa. — Ride to Lambayeque. — Plaza.—The Capús, a dress worn previous to the Conquest. — A curious currency.—The Church. — A morning visit. — Chicharías. — Huacas. — Chicha. — Gourds.—Indians. Town.—Products.—Visit Chiclayo.—Factoría de Tabacos. — Soap making. — Tanning. — Palm Sunday. — Return to Lambayeque. — Passion Week. — Scenes at the Chicharías and Billiard-room.—Mode of embarking.

ON the 22nd of March 1833, we arrived in the roadstead of Lambayeque, in $6^{\circ} 47'$ of south latitude, and anchored about six miles from the beach. The anchorage is unprotected by either point or headland, so that it is much like anchoring in the open ocean, particularly when a fog covers the distant shore. In any other part of the world it would be dangerous; but here, where storms are unknown, and the

breezes blow steadily from one direction nearly throughout the year, it is done with impunity.

“ This south sea,” says the worthy Fray Calancha, “ is called the Pacific, because, in comparison with the Atlantic, the Mediterranean, the Red Sea, and the Persian Gulf, its storms are less violent and fewer, and its calm is more tranquil. It is also called the sea of drunkards, because a drunken man might navigate in it, and if a vessel be ever lost, it is entirely owing to the ignorance of the pilot, for the navigation is safe, unless he go where he should not. Both ocean and ships are ruled over by five beautiful stars in the form of a cross—a happy prognostic of a holy domination over sea and land—at the sight of which the devil, even when most enraged, retreats, and leaves all in tranquillity !”

But the poet Peralta, more gallantly at least, even if less devoutly, attributes the tranquillity of the Pacific to the mild spirit of its empress, Amphitrite, who, according to him, rules this ocean.

“ *Pacifica Amphitrite magestuosa*
Domina en Throno rara vez turbado ;

Que solo alli de su Deidad undósea
El descuydo es despojo lamentado ;
Con que de sus espumas la violencia
Del error es castigo no inclemencia !”*

Whether the cross of brilliant stars, or the goddess, keeps away tempests, I must leave to the decision of those who are more deeply skilled in the reading of the heavens, though I hope the goddess may not be cheated of her empire, since she is so beneficent to sailors.

Soon after anchoring, we took a whale-boat and pulled in for the town, in hopes of getting on board of a balsa, which we saw under sail close to the shore, and which we conjectured was steering for the beach ; but on coming up with her, we found she was standing out with goods for a brig loading for Callao. Loth to return after so long a pull, we determined to attempt the landing in our boat, though extremely hazardous, from the heavy surf that constantly lashes the beach ; we did not apprehend much danger, as the boat had twice landed on former occasions without the least difficulty. We rowed boldly into the breakers, and

* Lima Fundada. Canto i. st. xx. p. 10.

though they boiled fiercely around us, we met with nothing that caused us to regret our undertaking, till within a hundred yards of the sand; then the steering oar was wrenched from the hands of our timoneer. Now deprived in a great measure of the means of managing the boat, she came broadside to the sea, which rushed leaping and foaming and roaring towards us, as if exulting in our danger. We found ourselves in the most imminent peril; and one of our party cried out, "It is all up with us—that sea must turn us over."

"Not so fast," exclaimed our timoneer. "Now boys for your lives!—give way your starboard oars, and back the larboard—and no crab-catching!" The order was obeyed with precision, and the stern of the boat almost instantly was opposed to the approaching sea, but not soon enough to avoid the spray, which drenched us pretty thoroughly. The boat mounted on the crest of the wave; the oars were at rest, and the next moment we lay safely upon the sand.

At this season, many families are here from the town, for the benefit and pleasure of sea-bathing. More than a hundred persons, men,

women, and children, ran to the beach, springing over the balsa logs strewed in every direction, to see us land. Some were impelled by curiosity to examine our boat, never before having seen one, except at a distance, and others, who had sympathised with us in peril, shouting for us to turn back long before we were within ear-shot, now came to reprove us for our temerity. "Que temeridad! exponerse la vida para nada!" — "What temerity! to expose life for nothing!" said one.

"Unos calavéras sin duda!" — "Some rattlepates, doubtless!" cried another.

"Valgame Dios! no lo hago yo por diez mil pèsos!" — "The Lord preserve us! I would not do it for ten thousand dollars!" exclaimed a third; but the young damsels spent their admiration on the boat, "Que buen bote! que bonito parecia en la ola! que bien andaba!" — "What an excellent boat! How beautiful she appeared on the wave! How well she sailed!" Indeed, many a boat has been lost here, and money cannot induce these people either to embark or land in anything but a balsa. Seeing us dripping like river gods, several of the

good people came forward, thanking Heaven that we were safe, and offered us a change of clothes; but our valise having escaped being wet, we declined the offer, though we were fain to accept a potation of pisco to keep out the cold.

Our boat was again launched, in spite of protestations, and being very buoyant, was soon forced through the breakers, and pulling away for the ship.

There are a few huts and store-houses built upon the shore, which together form the town of San José. The town of Lambayeque stands about six miles to the northward and westward.

The balsa used here, differs from that of Coquimbo, Cobija, Arica, or Huanchaco; it consists of a raft of large logs, of a very light species of wood that grows near Guayaquil. They are secured together by ropes, and a mast is fixed near the centre, on which a square sail is set. The balsa is managed by six or eight Indians, and used for landing and embarking cargoes for vessels, for fishing, and many sail as far north as Guayaquil, with cargoes of dry

goods. Some are employed carrying salt from Sechura to Paita, and sometimes go as far as thirty and forty miles from the coast. They beat along by standing off all day with the sea breeze, and laying on all night with the land wind, which succeed each other very regularly. Their progress is much more rapid than could be possibly conjectured from a simple examination of their structure. At this port they always land, sailing directly upon the beach, and if not required for immediate use, are at once taken apart, because the breakers very soon dash them to pieces.

Wet as we were, we mounted our horses, and in a few minutes put spur for the town of Lambayeque. The road lies over an irregular plain, winding amongst sand-hills and aboriginal mounds; the only vegetation upon it are a species of thorn-tree, called aroma, and the everywhere pervading algarrobo-tree. About seven o'clock we entered the town, amidst the noisy salutations of hosts of dogs, that were roused from their slumbers at almost every step; they seem to enjoy great privileges, and

to judge from the fact that there is a strong sympathy between poverty and dogs, it might be conjectured that this town rejoices in a number of poor inhabitants. Bells were ringing and dogs were barking as we passed through the streets, while numerous little groups of slattern women and children were assembled at the doors. We alighted at the house of a gentleman of the country, who had travelled in Europe, and who speaks English very well; but we found that he was absent in the Sierra, on a visit to some of the mines. According to a previous agreement with him, we took possession of the house, and in a very few minutes put the servants into requisition, to prepare our supper and beds.

While at tea, several neighbouring gentlemen, and two of our countrymen, residing here, came in; we passed all the evening in the house, conversing with our guests, one of whom (a native) we found to be very intelligent in the history of the country, besides possessing very correct notions in regard to Europe and the United States.

The conversation turned upon the conquest of Mexico and Peru, and our friend, Don Francisco, who, by the way, was as thin and as dry as Don Quixote himself, was very warm in the praise of Cortez and Pizarro. He defended the latter in the part he took in the death of Atahualpa the Inca, who was, according to him, an usurper, and deserving of his fate. When I urged Pizarro's ignorance and baseness, he argued that perhaps any other chief would have pursued a similar policy under similar circumstances, and that it was hardly probable, that a man who held such entire sway amongst his followers, should be unable either to read or write—particularly as he governed men, who, according to the Fray Calancha, understood both those arts—Don Francisco therefore concluded that such reports had been propagated through envy by his contemporaries.

About four o'clock the next morning, we were roused by the ringing of bells and firing of rockets, accompanied by the music of haut-boys, horns, and violins, which were altogether too noisy to permit us to sleep. We found it to be a part of a church ceremony, and when

we looked out upon the street, the stars were brilliant, and the sky almost transparent.

Soon after sunrise we visited the plaza, which forms part of every Spanish town. We found numbers of people in the street, passing thither to purchase the day's provisions, or returning with their baskets already filled. Now and then we passed a door, where two or three old men, in morning gowns of calico, and white cotton caps, sat smoking the *segarríto*, and enjoying the freshness of the morning.

Along one side of the plaza, next to the church, were the market women, sitting amidst heaps of fruit and vegetables, shaded by mats propped up with canes. The women were all Indians, short, and square-built, having coarse black hair, braided down the back, black eyes, set well apart, white teeth, and flat noses. The expression of the countenance is sad and very placid, from which might be inferred their great docility, and patience of suffering. The colour of the skin is a dark copper, and smooth. They are an ugly race, and their full black dress conceals any grace their figures may possess. It is called the "*capús*" (pronounced *capoos*), and

consists of two pieces ; the lower part is a petticoat, extending from above the ankle to the hips, around which it is gathered full ; the upper part is straight, and may be compared to a bag, in which slits are left for the head and arms ; it is looped up on the shoulders with a black ribbon or string, like an infant's slip. A broad sash of red passes round the hips several times, and secures the petticoat and lower edge of the "capús," which being much longer than the body, falls down in a sort of bagging fold, so as to conceal the sash. The "capús," sitting loosely, falls off from the bust in front, and discovers the white chemise of coarse linen, embroidered with blue thread, and being neatly puckered about the neck, completely conceals the bosom. The sleeves of the chemise are short, and also worked in blue or pink thread. A scapulary of various virtues, or a string of black beads and a cross pending in front, is the usual ornament of the neck, when any is worn.

To this costume, which does not differ very materially from that used previous to the conquest, is added a white poncho or shawl, woven

in a blue pattern, worn over the shoulders, and which occasionally serves to sling "the mother's joy" upon her back: while she sits spinning cotton after the fashion of Pacasmayo, or disposing of her truck, the infant sleeps on her back, and lolls its head and arms out of its sack, in vain endeavouring to reach the ground; and it is rarely that these children are heard to weep or complain while near the mother. The little urchin soon learns to attract the parent's attention, by tugging her ear or hair, and is sure then to be hauled by the heels over the shoulder, and his lips applied to the fountain of the purest as well as the earliest food.

On another side of the plaza are three or four moveable shambles for butcher's meat, shaded by mats, and surrounded by a bevy of idle çurs. Besides a variety of fruits, amongst which are fine cherimoyas and grapes, several kinds of fish, some salted, and some fresh, were spread out on mats; amongst those salted, were the flounder and skate. A small shell-fish, known to conchologists under the name of *donax*, was exposed for sale in little heaps.

The want of small coin in Lambayeque has

hurrying along, chirping or whistling to their asses, loaded with cool water dripping from the kegs.

We entered the only church in Lambayeque. It is built of adobes and brick, is terraced round, and occupies one side of the plaza. It has a tower or belfry about a hundred feet high. The interior, like all Catholic churches, contains several altars and saintly shrines. The altar-cloths are secured by a great iron hasp and padlock, which conveyed to my mind a dark meaning, that had some relation to the honesty of those who visit these shrines. The pulpit, as well as some of the altars, are heavily carved and richly gilt, and the square columns are hung with crimson damask, trimmed with tawdry yellow lace, but the whole is tarnished and covered with dust. The choir contained an organ, a rudely-constructed but sweet-toned harp, two horns, two vocalists, and a violin. The music was solemn and soothing at times, and then lively. The organ always sounded without accompaniment.

Several women, some in saya y manto, and one or two in the mantilla, were kneeling on

mats or rugs, in the nave of the church, counting their beads, while two priests were chanting mass before the altar. In distant corners of the temple, two were kneeling beside confessionals, whispering through its sieve-like pane into the ear of a friar seated within the box, while two or three irreverent curs were gamboling amongst the kneeling women. One old lady was apparently much annoyed, and occasionally interrupted her devotions to cast a reproving glance upon the sporting dogs, and then relaxed her countenance to a proper devotional longitude. Just as she was concluding a prayer with "Bendito sea Dios," a little dog leaped against her. Her equanimity was overthrown, and she exclaimed in an angry but subdued tone, "Zafe, perro sin verguenza!"—"Out, dog without shame!" but the dog seemed to enjoy her anxiety, and did not desist till she struck at him with her rosary.

About noon, in spite of the oppressive heat, we passed through the silent streets, to visit a family that one of us had formerly known. The matron made her appearance, with her arms drawn out of the sleeves of her dress,

which were pendent at her sides, her hair hanging down her back and shoulders, and her bosom nearly bare. In this slovenly attire, for which the heat is offered as an apology, it is not uncommon for married ladies of Lambayeque to be seen, in their own houses, during the summer season. As is customary in other countries besides this, the conversation began upon the weather. "Que calor hace!"—"How warm it is!" said Doña Juanita, (the elderly matrons are always pleased to have the diminutive annexed to their names, even after the hair has become silvered,) at the same time passing her pocket-handkerchief, first on one side of her neck, and then on the other, to dry away the effects of the heat of which she complained. This remark was most philosophically replied to by a young Peruvian of our party:—"Si, Señorita!—Es verdad, pero es la fruta de la estacion."—"Yes, madam!—It is true, but it is the fruit of the season."

After exhausting the subject of the weather, not forgetting to dwell on the pleasures and advantages of sea-bathing, the comparative facility of learning various languages was next

discussed. On a due consideration of French, Italian, and English, Spanish was decided to be more easily acquired by foreigners than any other, “*porque como se pronuncia se escribe, y como se escribe se pronuncia,*” — “because as it is pronounced it is written, and as it is written it is pronounced; but,” continued our hostess, “*el idioma de ustedes se escribe de un modo, y se habla de otro,*”—“your language is written in one way, and spoken in another.” These remarks I have heard in every town from Valparaiso to Panama. After waiting some time, and losing all patience for the appearance of the young ladies, the mother observed, “*Las niñas estan peinándose,*”—“The girls are dressing;” but as the hair is the material part of the female toilet in South America, the expression is better rendered, “the girls are combing.”*

* I am informed by an English lady who has long resided in Lima, that the belles never wear corsets, except on the occasion of attending public balls; hence whatever beauty their persons may possess is natural, and not the result of that much-to-be-deprecated habit of squeezing and lacing, so generally practised both in England and the United States, to the prejudice of health, and often to the peril of life.

About five o'clock the heat had partially subsided, and the houses in the streets, running north and south, cast a complete shade. We strolled out, and found a large portion of the population seated at their doors, the men smoking cigars, and the women dressed, and their heads ornamented with fresh-plucked flowers. Near the river, which passes on the north side of the town, is a large building, formerly used as an hospital, but now in ruins; at its corner were seated upon the door-sill several gentlemen, amongst whom were the governor and a number of officers of the customs, conversing and chatting over their cigars.

After a few remarks, we continued our paseo across the bridge, which is now swagging sadly in the centre. It is built of reeds laid athwart and covered with earth, supported by piles of algarrobo wood that have become almost as hard as stone, though they have been standing for a hundred years. The river is about a hundred feet wide and twelve or fourteen deep. Generally it runs with an easy current, but when the snows melt in the mountains, after a hard winter, it overflows its banks, carrying

everything before it. In March 1791, the town was inundated, and many lives destroyed; again, in 1828, the hospital before mentioned was nearly destroyed, and canoes were floated in the streets for several days.

Lambayeque is celebrated for its excellent chicha, and it is one of the few places in Peru that Taralla speaks well of:—

“ Que llegas à Lambayeque
Abundante fertil pueblo,
Cuyos Indios, y vecinos
Son del agrado el modelo.”

Along the streets are seen poles projecting horizontally from the tops of the ranchos, with a bunch of corn-leaves tied on the end, which indicate that chicha is to be sold within. Near the extremity of the bridge, opposite to the town, is a “chicharía,” at present in high repute for the excellence of its liquor. Here we found two or three young gentlemen and a jolly friar, styled Fray Tomas, chatting over their matés of chicha, and smoking cigars.

Fray Tomas is a remarkable little man, not only for his short stature and well-filled rotundity, but for his neat manner of dressing. He

usually wears a black silk vest, carelessly buttoned, so as to display to advantage a neatly embroidered shirt bosom and ruffles, black velvet small-clothes, secured at the knee with gold buckles, black velvet pumps, tied in bows of black riband, and his well-proportioned calf covered in black worsted hose. His upper garment is a striped gingham surtout, short in the waist, and reaching below the knees. A low straight stock, with purple edging, is worn about his neck, and a heavy gold chain and seals hang from his waistband, like a kedge anchor from the bows of a frigate. When he walks out, he wears a thin black cloth cloak, and a clerical hat rolled up at the sides, which shelters his little face, at the same time hiding his thin black hair and tonsure; besides, he carries a gold-mounted Molluca stick about four feet long. Altogether, Fray Tomas is a trig, merry son of the church, of fifty years old, who leads an easy life, saying mass, exhibiting the sacrament, and employing his leisure in playing cards, smoking cigars, and drinking chicha. He is courteous and talkative, and delights in mixing the "Nectar

del Peru," as he styles it, of different brewings, always desiring the opinion of the company whether it be not improved.

Like most of the clergy in Peru, he is skilled in Latin and church history, and besides, has somewhat of an antiquarian taste, which he indulges occasionally upon inquiries about the huacas and graves of the children of the sun, and always dwells with particular gusto upon the chicha sometimes found in them, which he represents as becoming much stronger than brandy. Speaking of the huacas, the question was agitated, whether they were tombs, or depôts for treasure, or strongholds. Fray Tomas thinks they are the depôts for treasures, because the burying-places are always found in the plains, and that nothing but treasures are ever found in the huacas, while in the graves, jars of chicha, or some implements of industry, are only met with. I expressed a desire to visit a huaca which is near the town, to satisfy my curiosity upon the subject.

At this moment, a tall Indian, whose person was but partially concealed by a dirty poncho rolled about him, who was leaning against a

post, arms folded, a leg crossed over the other, toe resting on the ground, and head reclining slightly backward, listening silently to our conversation, remarked, that it would be dangerous to visit that huaca, because it was enchanted. “No hay tal—tu no sabes nada”—“It is no such thing—thou knowest nothing,” said the priest snappishly; and then in a softer tone said to me, “No le crea V^{md.}”—“Don’t you believe him;” at the same time, with a significant look, moving his forefinger before his nose from one side to the other. He then observed, that there was a huaca near the mouth of the river, which became enchanted in a curious manner. Two parties, without any knowledge of the intentions of each other, commenced mining on opposite sides, at night, with the view of keeping their work secret. At last the adits met in the centre, and when the earth between them grew thin, they heard strange sounds, which they attributed to enchanted Indians, who were disturbed by their labours. Presently the partition broke, and there was a rush of wind through the aperture, that reduced all to dark-

ness. The workmen threw down their tools, and fled in great consternation ; and, though it was fully explained, the lower orders never could be persuaded that the huaca was not enchanted.

Though many huacas have been explored, and yielded large amounts in gold, there are still many which remain untouched ; these may reward the enterprise of some fortune-hunting individual. There is an anecdote told in Truxillo, of a poor but industrious Spaniard, who gained the esteem of an old Indian by kind offices, and protecting him from the operation of the mita system. The Indian described a spot in Chimu, where the Spaniard found more than a million in gold, in utensils and ornaments, and promised to tell him before his death where he might obtain much more, saying that he had only got a single egg from the nest. In gratitude for this mark of confidence, the Spaniard purchased an exemption from personal service in the mines for the Indian and all of his tribe, but the old man died, and his secret was buried with him !

One afternoon we visited some huacas in the vicinity, which, among the Indians, have the reputation of being enchanted. They resemble fortresses more than anything else. In the interior of one of them there is a wall, made of adobes of different sizes, which appears as if it had been heavily rained on. They are about thirty feet high, a hundred feet square, and of a pyramidal shape. There is no trace of graves or bones anywhere in their neighbourhood. The age of these mounds is not known, for we are told that seven hundred years ago their origin and use were as great a mystery as at the present day. The term Huaca, in the Quichua language, signifies "to weep," and hence the general impression that these mounds were graves or places of interment. The amount of treasure taken from them at different times is very great. It is stated in the "Diario de Lima," for 1791, that, from the year 1550 to 1590, the king's fifths amounted to nearly one hundred thousand Castellanos* of gold, worth about two hundred thousand dollars!

* A Castellano is one hundredth part of a Spanish pound.

Chicha was a liquor used by the aborigines before the conquest, which is proved by its having been found in their tombs. Chicha of the present day is of the consistence of milk, of a yellowish colour, and when poured from one vessel into another, froths like beer ; generally its taste is slightly acid, but when very good, the acidity is scarcely perceptible. The process of making it is simple. Indian corn is steeped in water till it swells ; it is then dried, and ground ; the flour and bran are boiled in water, strained, and left to ferment twenty-four hours, when it is fit for use. Sugar is occasionally added, and it is sometimes made into flip with eggs. Foreigners are generally disgusted with chicha, because they are told that it is made by chewing the corn, and spitting the saliva into a common receptacle, where it is left to ferment ! This is called “chicha mascada,” and I am assured that it is thus made in several places.*

* Chicha bears some resemblance, at least in its manufacture, to the Epeahla, made by some of the “Hollontontes” on the Southern coast of Africa.—See *Owen's Voyages to explore Africa and Arabia*.

The following verses in praise of chicha are sung to an agreeable air, both in Peru and Chile, on all occasions of festivity that partake of a national character :

LETRILLA.

*Patriotas, el mate
De chicha llenad,
Y alegres brindemos
Por la libertad.*

Cubra nuestras mesas
El chupe y quesillo
Y el ají amarillo,
El celeste ají.

Y à nuestras cabezas
La chicha se vuela,
La que hacer se suele
De maiz ó mani.

Patriotas, &c.

Esta es mas sabrosa
Que el vino y la cidra
Que nos trajo la hidra
Para envenenar.

Es muy espumosa :
Y yo la prefiero
A cuanto el ibero
Pudo codiciar.

Patriotas, &c.

El Inca la usaba
En su regia mesa
Con que ahora no empieza,
Que es inmemorial.

Bien puede el que acaba
Perdir se renueve
El poto en que bebe
O su caporal.

Patriotas, &c.

El seviche venga,
La guatia en seguida,
Que tambien combida
Y exíta à beber.

Todo indio sostenga
Con el poto en mano
Que à todo tirano
Ha de aborrecer.

Patriotas, &c.

Oh licor precioso !
Tú licor peruano,
Licor sobre humano,
Mitiga mi sed.

Oh nectar sabroso
De color del oro,
Del indio tesoro !
Patriotas, bebed.

Patriotas, &c.

Sobre la jalea
Del ají untada
Con mano enlazada
El poto apurad :
Y este brindis sea
El signo que damos
A los que engendramos
En la libertad.

Patriotas, &c.

Al cáliz amargo
De tantos disgustos
Sucedan los gustos,
Sucedan el placer.

De nuestro letargo
A una despertamos :
Y tambien logramos
Libres por fin ser.

Patriotas, &c.

Gloria eterna demos
Al heroe divino
Que nuestro destino
Cambiado ha por por fin.

Su nombre gravemos
En el tronco bruto
Del árbol que el fruto
Debe á SAN MARTIN.

Patriotas, &c.

The gourds from which chicha is drunk are called matés. Gourds grow here to an astonishing size, and are converted into all kinds of household utensils required by the Indians. The small ones are made into bottles, drinking-cups, and plates, and the large ones into dishes, and even into wash-tubs !

The Indians and common people pay less attention to personal cleanliness than at any other place I have visited. The better classes, though slovenly in their dress, are extremely careful to wash and bathe frequently in the river. In our walks, we often saw men and women bathing together, in a paucity of clothing ; and children of both sexes, of eight or ten years of age, are

seen plunging in the river, and even playing through the streets entirely naked.

The food of the Indians consists of a little fish, salted or fresh, parched corn, and chicha. They sometimes indulge in eggs, but not often, for it is like eating up their own gold ! These people still bear the impress of the Spanish domination, evinced in their silent, tolerant manners. They are extremely superstitious, and resort to witchcraft for the cure of diseases, and give a large portion of their gains to the church; they spend everything in wax for religious ceremonies, and chicha. The women carry heavy loads of wood and great jars of water, enough in appearance to weigh down a man. They are a short, square-built people, possessed of mild countenances, but an ugly race withal. Honesty is a rare virtue among them. I am told they were in the habit of placing combustibles against store-doors, and silently burning their way in ; to avoid which, many doors were made double, having the interstitial space filled with rockets to give alarm. Both in Lambayeque and Chiclayo, a town about five miles distant, there are Indians who trace their genealogy

back to the Caciques ; and one old man in the latter village is familiarly styled "el Cacique."

The town of Lambayeque contains at present about twelve thousand inhabitants, including Whites, Blacks, Sambos, Indians, and Castes. The streets are narrow, and intersect each other nearly at right angles. The houses are generally one story high, and resemble those of Lima in their architecture. There are no wheeled carriages in the place, with the exception of a sort of cart, made of heavy pieces of algarrobo, supported on low wooden trucks, and drawn by oxen.

Many years ago, this place was inhabited by Indians alone, the capital of the province being Saña, situated a few leagues to the southward ; but after the latter town was sacked by an English pirate, about the year 1685, the inhabitants removed to Lambayeque. "Old Lambayeque" applies now to the site of an ancient Indian village, about four miles northward.

The country around for many leagues is a plain, watered by the river of Lambayeque, which bursts over the land in almost every direction, and, like the Nile, carries fertility

with it; these vagrant streams terminate in small lagoons, which have so much encroached upon the roads in many places, that a guide is necessary to lead one through the many paths, winding among algarrobo and other trees, which grow thickly everywhere, a half mile from town.

This province, sometimes styled the garden of Peru, produces excellent sugar, tobacco, rice, soap, hides, and cordovan leather. The tobacco and sugar have been sent from the earliest times to the Chilian and Panama markets; the soap and leather were usually consumed at Lima. Lately, however, from difficulties existing between the governments of Peru and Chile, the export of sugar has been very limited; the latter having imposed a duty of twelve dollars the quintal on all Peruvian sugars; not because the article is raised in Chile, but to retaliate on Peru for the imposition of a heavy duty on Chilian bread stuffs! The fruits are similar to those of Lima. Large quantities of sweetmeats, both dry and in syrup, are made in the town, from peaches, quinces, and grapes, the latter being most esteemed.

Besides all the fruits of the soil, large amounts in silver bullion, from the mines of Hualgayoc and Caxamarca, are exported, in spite of the law, and sold either at Callao or Valparaiso, to English or American merchants. The ingenuity practised by the owners of the silver to elude the custom-house is admirable. It is sometimes packed in bales of soap, and sometimes in bags of rice, and in that way arrives on board of the men-of-war, where the silver is removed, and the rice and soap sent on board of some merchant-vessel. A custom-house officer once observing a great number of apparent bales of soap that were being embarked on board of an American man-of-war, remarked very archly, "The Americans must be a dirty people to require so much soap to keep one ship's company clean!"

English and American naval commanders receive one and a half per cent. freight for carrying specie or bullion, and one per cent. deposit. The French government does not allow their officers any privilege of the kind. This freight money, with the English, is divided between the captain, admiral of the station,

and the Greenwich Hospital; with Americans, it "is to be equally divided between the captain of the vessel and the Navy Pension Fund."

By this business, in the time of the revolution, some commanders gained eighty and even a hundred thousand dollars in the course of a three years' cruise. In those days, it was not uncommon for a million in plate and bullion to be shipped at one time, to save it from the hands of patriot or royalist, as the fortune of either happened to be ascendant.

The Indians manufacture a variety of cotton fabrics, which are consumed in the country; such as cotton counterpanes with raised figures, straw hats of a variety of colours, petates or mats, and segarréros.

Some years ago, a holy friar and his nephew, who was anxious for promotion in the Spanish army, left Truxillo for Spain, the latter carrying with him one of the finest segarréros made in the country. The friar contrived in a short time to ingratiate himself with the King, and get appointed one of his Christian Majesty's confessors; and the nephew, who was blessed with winning manners, soon became in such

high favour as to visit his king in his chamber before he arose from bed ; “for you know,” said the old gentleman who told me the story, “that kings never get up before twelve o’clock.” One morning, the king told the nephew to take a cigar from the royal segarréro, “which was a great honour ;” and observing that it was a very coarse one, not worth more than two reales in Lambayeque, the young man very humbly proposed to exchange it for the beautifully fine one he had brought with him. To his unspeakable joy, the offer was accepted ! For a time, the king’s segarréro was the admiration and theme of conversation with the whole Spanish court. The friar at once sent to Peru, and imported the finest cigar-boxes that had ever been seen in all Spain ; and such was the rage and fashion for these segarréros, that they sold for fifty, and even a hundred dollars each, and many Indians grew rich by plaiting them. But the most important result of the exchange was, that his majesty appointed the young man to an office near his person, which was no doubt turned to advantage both by the confessor and his winning nephew !

One Sunday, we mounted our horses at seven o'clock in the morning, and set off for Chiclayo. The road winds first among algarrobo-trees and lagoons, in which were several storks and a variety of white herons feeding; and the trees were filled with wild pigeons. Near Chiclayo, the road was inclosed between green hedges, running through fields of sugarcane and rice.

The entrance to the town is through a gateway, with square white pillars, and over a short bridge thrown across an acequia or ditch. The first building is a large one, called "Factoría de Tabacos," where, during the Spanish colonial government, tobacco was bought by the Real Hacienda, or Royal Treasury, and packed up in long rolls, about two inches in diameter, called "mazos." A million of these rolls were annually exported to Chile, where this tobacco is esteemed and still purchased by the estanco or monopoly, though it is not used in Peru. The price was fixed by the "Dirección General de Lima" at seventy-five dollars for a thousand rolls, which were sold at the same rate per hundred, yielding a large profit to

the government. Though the building has changed masters, it is still used for drying and packing tobacco for exportation.

Chiclayo is smaller than Lambayeque, which it closely resembles in general appearance, the population, lately very much increased, not exceeding eight thousand souls. The plaza is a parallelogram, having a church on one corner. On one side of it is a small apothecary's shop, tenanted by a tall yankee master of the pestle and mortar, whom I remember to have seen several years ago in Lima. He told me that he was married, "made out to get a living," and that there was an American carpenter in the place. There is not an out-of-the-way corner in the world where some of our enterprising countrymen, from "the land of steady habits," are not met with!

We stopped at the house of Don Antonio, which is at one end of the square, and by far the neatest in the place. Don Antonio was making his toilet in the sala, and saluted us with a nod, without saying a word, but continued buttoning and adjusting his shirt bosom. One of our party thought the reception so

cold, that he said something about returning. Before our host found leisure to speak, we had examined him, the apartment, and its furniture. He is a Spaniard, about forty years of age, with a short corpulent stature, surmounted by a square, stupid, inoffensive face, not at all set off by his thin hair and light-coloured eyebrows. The apartment was large, airy, clean, and floored with tiles. The furniture consisted of a Guayaquil hammock stretched across one end of the room, two leather-backed sofas, a baize-covered table, and a host of sulphur-coloured Windsor chairs, enough to make one pant with heat. A pair of tame blackbirds were hopping about, picking up flies.

At last, Don Antonio, with a deep sigh, gathering up the clothes he had just thrown off, said, "Puez, Señores, porque no se asientan ustedes?"—"Well, gentlemen, why don't you sit yourselves down?" and disappeared for a moment into the next room. When he returned, he drew a chair, expressed his pleasure at our visit, inquiring about our ride, &c. Then his better half, who is young, and very agreeable

in conversation, came in, followed by a little curly-headed girl about five years old, who, Doña Josepha told us, had been left at the door when an infant, and, having no children, Don Antonio and herself considered her as their own. In five minutes, in spite of our first impression, we were perfectly at home, and conversed with our new acquaintances as if we had known them for years.

The table was supplied with cool water, glasses, and some excellent Italia, which was so cordially recommended, that a president of a temperance society could not have refused it. In a few minutes breakfast was brought, consisting of a variety of substantial dishes in the Spanish style. After the lady retired, we sat an hour chatting over our cigars with an old Franciscan who came in; and then Don Isidro proposed a stroll through the town.

The streets were dusty and hot, and we gladly took shelter in the "tina," or soap-factory, belonging to our friend Don Isidro. He makes large quantities of soap, and tans a great number of goat-skins. Tanning and soap-making are combined here, because the soap is made from

goats' tallow, to obtain which the whole animal must be purchased. Having no coopers in the place, the soap-tubs or boilers, with a copper bottom, are built up in an octagonal form, of pieces of wood, the ends of which are dovetailed together, and the seams and joints caulked like those of a ship. The barilla, here called "lito," is obtained at Sechura, a few leagues to the northward. The soap is cut into square cakes of five, six, or nine to the pound, and packed in bales called "petacas" for exportation.

The goat-skins are tanned and dyed by the aid of a plant called paipai. A hundred thousand skins of cordovan are annually exported from the province. The goats are fattened on the algarrobo bean, and yield from seventeen to twenty-four pounds of tallow each.

The whole neighbourhood of Lambayeque and Chiclayo is taken up with soap-factories, tanneries, and sugar-mills, in most cases all combined into one establishment. They are only remarkable for the rudeness of their structure.

Leaving the soap-works, we visited several families, but found only the gentlemen at home, all the ladies having gone to church.

The news of a late revolution had just reached Chiclayo, and was the absorbing theme of conversation. An old gentleman in company remarked, "that a general commotion throughout Peru would be a great blessing to the country, because it would serve to unite the liberals, and put down the tyrant Gamarra and his army, whose only use, since the state was at peace, was to support the executive—that these local disturbances were scarcely felt beyond the capital, and in fact they were not aware of the existence of the government, except when it levied contributions to support the soldiery kept about the president's palace—that trifling revolutions only irritated and increased the complaints of the people, '*quienes son todos mui patriotas para hablar, hasta que se toca la bolsilla—entonces se callan ;*'—who are all great patriots in talk, till the purse is touched—then they are silent."

We next visited the church, which was crowded with women, sitting upon their heels in the nave, waiting for the commencement of mass. The bells were chiming right merrily; and presently we heard approaching music. In

a few minutes, a priest, followed by a half-dozen Chiclayo patricians, under cocked-hats, and adorned with bows of red ribands tied in the button-holes, entered. Immediately after them walked a dozen Indians, bearing long palm-leaves in their hands, to be blessed by the priest, previously to being affixed to the windows of their huts, to keep off witches and disease. When the padre reached the great altar, which was hidden by a large green curtain with a yellow cross upon it, the women rose up on their knees, and having scrupulously adjusted the dress so as to conceal their feet, assumed a devout look, and crossed themselves a half-dozen times. The voice of the organ rolled among the arches, smoke rose from the censers, and circulated around the priest and the palms; and two or three Indians, who had fallen asleep behind the bench upon which we were seated, started up, and were quickly kneeling and crossing. Our patience was exhausted; so we returned to Don Antonio's, and saw from his door a procession issue from a chapel called La Recoleta, and enter the church. We were too far off for a satisfactory view, and the heat was

too great to attempt to get nearer. All we could distinguish was that they carried palms (being Palm Sunday) and lighted candles, though the sun was glowing in meridian effulgence.

We chatted and smoked cigars in the house for an hour or two. During the conversation, curiosity prompted me to ask a lady's age, principally because she said she had married young. "No sè de veras ; hay madres curiosas que apuntan cuando nacen sus hijos, pero la mia no era una de esas !" — "Indeed I do not know ; there are mothers curious enough to note down when their children are born, but mine was not one of those !" This was said with so much ingenuousness that I could not suppose it was for evasion ; in fact, the ladies in Peru, when married, do not keep their ages a secret.

About three o'clock, the table was set out with fruits of different kinds, and we were invited "to refresh ourselves." After partaking of the fruits, several dishes of meat, dressed in various ways, succeeded each other to the number of ten or twelve ; and then followed a dessert of puddings, custards, and cakes.

Italia was frequently recommended during the feast, to promote digestion and prevent cholera.

About five o'clock, much gratified with their hospitality, we took leave of Don Antonio and his lady, and rode briskly back to Lambayeque.

Being what is termed Passion Week, there was a procession every night in the streets, illustrative of some part of the passion of Christ. On Sunday night, a huge table, dressed with vines, flowers, and fruits, resembling a garden, and illuminated with lanterns and candles, in which were several figures, and among them our Saviour, in a velvet robe richly embroidered in gold. The table, called the "paso" or "anda," is borne along by as many men as can crowd their shoulders under it; yet it is so heavy that they reel along, and are obliged to halt frequently to take breath. The anda was preceded by a number of men and women bearing candles, two or three Indians with silver rods, and one carrying the banner of the church. Immediately in front of the anda, were two Indian girls bedecked with jewels, which are generally loaned them by their mistresses for the occasion, carrying

silver brazeros of coals, upon which others, ever and anon, sprinkled frankincense. A priest, in full canonicals, followed; and the accompanying band was playing lugubrious airs. One evening, the scourging of the Saviour in the presence of Pontius Pilate was the scene represented; the guards were dressed for all the world like old Continental soldiers, with black beards and bristly moustaches, which strongly reminded us of our boyish days, when we were delighted with the figures in "Jesse Sharpless's wax-works" at Philadelphia. These processions, which are paid for by voluntary contributions from the Indians, serve to enliven the place, but at the same time bring religion into disrespect with the better informed.

"How would you tolerate such puppets in your country, before which everybody must stand uncovered?" asked a friend. "These are all inventions of the priests to filch money from the ignorant, who give their pittance to secure for themselves a short detention in purgatory, and a free passage through the gate guarded by St. Peter!"

"Before you condemn the clergy of these

countries, look to the United States, and tell me whether there are no abuses to be corrected in them. How many hypocritical enthusiasts, who have thrown aside the thimble and goose, or the lap-stone and awl, 'to obey a call,' are now robbing women of their pin-money, and children of their cakes, under the pious pretext of saving souls, in order to live in idleness themselves!" It is these apostates of St. Crispin who bring religion into disrespect, and make us laughed at by the thinking of all parts of the world!

We frequently visited the chicharíá over the bridge: the house, partly from antiquity, and partially from the frail nature of the materials of which it is constructed, has a decided inclination towards the street, which the owners have opposed with stout logs of algarrobo placed against the eaves. The interior presents a small apartment, or rather covered entrance, furnished with two or three high leather-backed chairs, and as many wooden benches. At our last visit, Fray Tomas sat swinging his legs, which did not reach the ground, and sipping chicha from a maté of wholesome

capacity. A little dried-up custom-house officer, in a yellow striped jacket, occupied one of the chairs opposite to him, smoking a paper cigar. Both these gentlemen were listening to a gay story, told by a tall fine-looking man, who had been in the army, but is now administrador of the custom-house. Further, there was a little group of gentlemen, smoking, laughing, and chatting ; and two pre-eminently ugly Indian women were squatted by a bed of coals, broiling fish. They were shaded by a few canes laid side by side, their ends resting on a rickety fence of reeds, that separated them from the high road.

One of these Indians had a child about two years old slung upon her back ; and the squalid little thing kept striking its mother to gain attention, but in vain ; she continued putting fish on the coals, and coals on the fish, without noticing anything else. An Indian girl, as ugly as either of the others, who acted as an attendant, wore, instead of the capús, a piece of cloth rolled about her person, extending from the armpit below the knee, secured over the breast by strings tied over the shoulders and

around the waist. Close to them were several large earthen jars for boiling and fermenting chicha; and at the remotest end of the yard were two pig-sties, inhabited by noisy black swine. Besides these, a half-dozen pigs were tied by the middle like monkeys, and tethered to pegs driven in the ground. The whole tribe were squeaking anxiously to join the preparing feast; while a dozen ducks stood in a pond hard by, prattling and shaking their tails, and an amicable company of turkeys and hens were retiring to roost. At least five mangy curs were sneaking about with tails hanging down, and watching every opportunity to plunge their noses into the earthen pots that were stewing on the fire. The Indians pursued their operations in silence, except some one of the guests cried "chicha," and then the young Hebe replied, "ya voy."

Presently the roasted fish were put into a gourd dish, and an earthen pot of "motè" (corn shelled from the cob and boiled) was turned into another, and placed on a table. The gentlemen immediately threw away their cigars, drew up the benches and chairs, and fell

to eating with their fingers. Those who could not find room at the table, got a fish on a gourd plate with a handful of motè, and eat as they walked up and down, inviting us to join them. Though we had just dined, and the food was so rudely served, we found the fish and motè very good. Fray Tomas and his friend the custom-house officer formed a separate mess, seated on a mat, with a great gourd dish of beef and rice stewed with ají, garnished by a maté of chicha, and another of motè. The padre plied his gourd spoon so rapidly, that everything like articulation was precluded; but, true Spaniard-like, never forgetting politeness, he conveyed an invitation to us by pointing into the dish, and nodding his head, with a look which made the whole gesture quite intelligible. The custom-house officer was not far behind his companion. One of the curs was disposed to join them, in spite of the rebuffs given him by the priest, under whose arm he now and then found an opportunity to run his nose into the dish, and scamper off with a piece of hot meat. We joined in eating motè and drinking chicha, and I ventured to

compliment the Indian on her cookery: her only reply was, "Ay. Señor," spoken in the usual half-singing kind of tone, as she continued poking the fire.

We followed the whole party, after they had ended the feast, to the billiard-room, where some were playing billiards, while others, seated in the corners, were gambling with dice or cards. The young men pass their evenings in this way, and, when they lose, always attribute it to some unusual run of luck. Last night a custom-house officer lost all his money with the curate and some others, who left him seated on a bench, holding fast to his chin, staring vacantly on the billiard-table, and looking like a man in despair. To-night, however, he was in luck; the curate grew desperate, and increased his bets till he placed all he had in his pocket on the table. The devil was in the dice, for they rolled against the clergyman, and in favour of the custom-house officer, who, amidst the dead silence of the astonished losers, swept the table, apparently delighted in prolonging the chinking of the silver and gold, as they dropped from sight, piece by piece, into his straw hat, and in

his turn walked off, leaving the curate to console himself with a paper cigar. Whether long habit had inured him to losses, whether his profession had taught him resignation, or whether he derived consolation from the little paper cigar that smoked so cheerfully around his nose, I could not determine; but the fact is, he did not appear to be much distressed. The custom-house officer, flushed with success, ventured his winnings at another game on the opposite side of the room. Directly there was a loud laugh; and I saw him sit down by the curate, and, lighting his cigar, torture his features to look cheerful, but the whole effort only resulted in a grin.

We left Lambayeque about twelve o'clock, and embarked on a large balsa, called El Sacramento, which was laden with supplies for our ship. The crew consisted of ten brawny Indians, who, like all of their tribe, wore the hair braided behind, and cut short from the crown to the forehead, except a long tuft in the centre. Their dress was complete in a pair of cloth trousers.

All being ready, the square sail was hoisted,

and one end of the balsa pushed off towards the breakers, while the other was retained on the beach by a rope held by a party of Indians on shore. Presently the sail filled, a heavy wave broke roaring on the beach, sending a sheet of foamy water towards the shore, and our balsa was afloat. The balséros who had been bearing off the bow of the vessel, or rather raft, gave a shout, jumped on board, and the rope was let go. The sail was now sufficient to urge us steadily through the surf into the open sea, aided by broad paddles, called rudders, which the Indians worked cheerily. As we got into deep water several short planks were forced down between the logs, giving steadiness, and, like the keel of a ship, keeping the balsa near the wind.

After we were fairly under way, the Indians put on their ponchos and sat themselves down, with gourds of *motè* and little shell-fish, before mentioned, called *donax*. At four o'clock, P. M., we reached the ship, and, having been thirteen days in port, got our anchor and put to sea.

CHAPTER XXIV.

Paita.—Bay.—Town.—Piura.—Whalers.—A fish story.

AT six o'clock, P. M., on the 10th of January 1833, we anchored in the bay of Paita, which is situated in $5^{\circ} 2'$ south latitude. Its configuration resembles that of Valparaiso, but is of greater extent. For several leagues to the north and south, the land is a flat waste, composed of rocks and clay filled with marine shells. It bears the appearance of having been submerged at some remote period; not a green spot or even a blade of grass meets the eye in any direction. A hard sand-beach stretches round the harbour, which is completely sheltered from all prevailing winds. The atmosphere is remarkably clear at all seasons, and the moon is said to be more beautifully pale than in any other part of the world. The

climate is dry, and equal in temperature. A sea-breeze usually sets in about ten or eleven o'clock, A. M., and blows till sun-down; in the summer season, before that hour, it is somewhat sultry.

A very short time enables you to survey the whole town. It is built under a precipice of clay and stone, upon a lap of land of irregular superficies. It consists of two or three parallel streets, connected by narrow alleys or lanes. The houses are constructed of split canes, brought from Guayaquil, where they grow to a large size; they are lashed to the wooden frame with cords, and are plastered with mud; they present, in the early stage of construction, the appearance of large cages. I inferred, from the great peakedness of the roofs, that heavy rains were frequent, but learned on inquiry that it is only once in two or three years that there is a shower from a stray cloud. The dews, however, compensate for the absence of rain, though they are thrown away upon the ungrateful soil in the immediate vicinity. The number of inhabitants, according to the captain of the port, amounts to three

thousand, "mal contado"—"badly counted," and consists chiefly of Indians and their progeny. The main street now presents a busy appearance; houses are being built, and others are falling under the march of improvement. Whalemen are swaggering before the doors of the pulperías, and talking of their exploits with "the fish." Children are sprawling about in the sand at play, and their parents seem to be sleeping in the thresholds. At the "Union Sociable," according to the advertisement on the door, may be had "Uillar y Café"—"Billiards and Coffee;" this is the fashionable resort, and the balls are never at rest. The female part of the community spend a large portion of time swinging in straw hammocks. At night, in the summer, the whole population seem to live in the street; after wearying themselves with dancing to the tinkling of guitars by moonlight, in spite of the dews, they stretch themselves out on the ground before the doors to sleep. In all parts of South America, the people live to enjoy themselves, and the common people indulge more generally in innocent amusements than those of similar classes in

the United States ; national music, perhaps, has a tendency to amuse the populace, and prevent it from resorting to sensual dissipation !

Paita, which was discovered by Pizarro, is the sea-port of Piura, also founded by the conqueror in 1532, and called San Miguel.* Piura is fourteen leagues in the interior, built on a river of the same name. It is celebrated for the salubrity of its climate, and visited by numbers of valetudinarians, to drink of the waters of the river, which are said to be strongly impregnated with sarsaparilla, that grows abundantly on its banks. The town contains ten thousand inhabitants, and is a market for European and American goods, which are there sold and sent to the different villages in the neighbourhood.

The exports from Paita are cinchona bark, rhatany, silver, and wool.

Paita has figured in the history of the buccaneers from the earliest periods, and has suffered as much from their invasions as any other port in the Pacific. It was sacked on the 24th

* Herrera.

of November 1741, by Lord Anson, who is now familiarly spoken of by the old inhabitants as "Jorge Anson." He landed so few of his people, that the Paitanians carried off quantities of their treasure, and buried it in the sand, yet the Admiral found wealth enough left to surprise him. Don Nicolas de Salazar, who was at that time Contador of Piura, aided by a Negro, fired two small guns from a fort that had been abandoned, but ammunition was so scarce that he loaded them with hard dollars.*

This port is a rendezvous throughout the year for American whalers, who resort to it to refresh their crews, to cooper their oil, and to fill up their supplies of vegetables and provisions. For this purpose, they are allowed to sell goods to an amount not exceeding two hundred dollars, duty free; but they generally exceed the law, and dispose of certain "ventures" at the risk of seizure and confiscation. I asked the captain of a whaler in port, whether he was not afraid of being detected in these transactions. He replied, "Why you see I

* Noticias Secretas, p. 180.

never know how things gets ashore—they will have 'em, and I am mostly asleep when they takes 'em away. But there is no trade now. When I first came to the South Sea, in 1805, we used to get just as much as we chose to ask for anything. Our captain had a barrel of gin fixed in the bulk-head, so one half of it was in the cabin, and the other in the mate's room. When the people knew we had this liquor, they flocked aboard with bottles and gourds; and while the captain drew off gin in the cabin, the mate was in his room pouring in water, so that I guess the barrel was sold three times full for about six dollars a gallon."

Whalers form a distinct class. When several vessels are assembled at any of the places of rendezvous, the oldest captain in company is styled the admiral. They have suppers on board one of the ships every night, to which all present are invited by hoisting a flag before sunset. I attended on one of these occasions, and was much amused with the peculiar slang of these people. "Come," said the captain, "take a cigar; you 'll find 'em pretty much half Spanish, I guess."

I inquired of one who had been relating some exploits with whales, whether he never felt that he was in danger. "Why, I always think, if I have a good lance, the fish is in most danger!"

I asked another whether he had ever met with an accident.

"I can't say exactly as how I have, though I came plaguy near it once. You see we was off the coast of Japan, right among a shoal of whales, and all hands was out in the boats except me and the cook. I was lookin at the creaturs with the glass, and saw one on 'em flirt her tail agin a boat, and it was a caution to see the scatterment she made of her. All the boys were set a swimmin, so the cook and me jumped into a boat and picked 'em all up. Directly the fish blowed close to us, and I took an iron and sunk it into her, and I know how to strike a whale as well as any man; but the creatur canted the wrong way, and I know how a sparm ought to cant; and comin at us full tilt, with her jaws as wide open as a barn-door, bit the boat smack in two in the middle. Then she chawed up one end on her; and by the time

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we got home in the night, she came at us again, and making another leap, took me by the back between her teeth, and shook me as a puppy would a ball of yarn, and I guess she wouldn't have injured me, if the mate hadn't come up in another boat, and shoved in his lance till she was sickened. As good luck would have it, we was all jacked up without any accident; but I got five of her teeth prints in my back to this day.

CHAPTER XXV.

Geography of Peru. — Repartimientos. — Mita System. —
General La Mar.—General Gamarra.

THE once extensive empire of Peru, whose foundation by the Incas is shrouded in the darkness of fable and an uncertain tradition, was bounded, at the period of the conquest, on the north by the Blue river, or, in the language of the country, the Ancalmayu, which is near the equator, and between Pasto and Quito; on the south by the river Maulè, which crosses the kingdom of Chile to the north of the country of the Araucanians; on the east by the snow-capped Ritisuyu, or band of snow, that stretches from Santa Martha to the Straits of Magellan; and on the west by the Pacific Ocean. In the course of time its extent

was diminished. In 1718, the provinces forming the kingdom of Quito were separated from it; and in 1778 the viceroyship of Buenos Ayres was taken away.

In 1792, Peru extended from two degrees to twenty-three of south latitude: it was bounded on the north by the kingdom of New Granada, and on the south by the desert of Atacama. On the east, a gloomy desert of five hundred leagues in extent separated it from Brazil, Paraguay, and Buenos Ayres. On the west the Pacific still lashed its shores.

At present, the Republic of Peru is separated from the territory of Ecuador on the north, by the river Tumbes; on the south it is bounded by Bolivia, the limits of which are not yet settled; on the east by Brazil, and on the west by the Pacific.

The territory is divided into seven departments, and each department into provinces.

Departments.	Provinces.
Arequipa 7.	Arica, Callyoma, Camaná, Cercado, Condoruyos, Moquegua, Tarapacá.
Ayacucho 9.	Andahuaylas, Cangallo, Castrovireyna, Huamanga, Huancavelica, Huanza, Lucanas, Parinacochas, Tayacaja.

Departments.	Provinces.
Cuzco 11.	{ Abancay, Aymaraes, Calca, Cercado, Cota-bambas, Chumbivilcas, Paruro, Paucartambo, Quispicanchi, Tinta, Urubamba.
Junin 8.	{ Cajatambo, Conchucos, Huaylas, Huamalies, Huanuco, Hauri, Jauja, Pasco.
Libertad 10.	{ Cajamarca, Chachapoyas, Chota, Huamachuco, Jaen, Lambayeque, Maynas, Pataz, Piura, Trujillo.
Lima 8.	{ Canta, Cañete, Cercado, Chancay, Huarochirí, Ica, Santa, Yauyos.
Puno 5.	{ Azangaro, Carabaya, Chucuito, Huancane, Lampa.

Population in 1795.

Departments.	
Arequipa, - - - -	136,812
Ayacucho, - - - -	159,608
Cuzco, - - - -	216,382
Junin, - - - -	200,839
Libertad, - - - -	230,970
Lima, - - - -	149,112
Puno, - - - -	156,000
Total,	<u>1,249,723</u>

This population is composed of three original castes—Spaniards, Indians, and Negroes. The secondary species, arising from these three, are the Mulatto, from the Spaniard and Negro; Quarteroon, from Mulatto and Spaniard; and the Mestizo, from Spaniard and Indian. The

other subdivisions are as numerous as the possible combination of the primitive castes.

The coast is occupied by a chain of arid, craggy hills, and sandy deserts. Several lakes, many of them very extensive, expand their bosoms to the sky, some of which are on the very summits of the Cordillera. Such is generally the face of the country; yet its watered valleys and quebrádas contain populous towns and villages, and enjoy a benign climate, while the elevated situations in the Sierra are extremely cold, the thermometer ranging, on the Pampas de Bonbon,* which are forty leagues to the eastward of Lima, constantly from 34° to 40° of Fahrenheit.

Almost coeval with the conquest of Peru by the Spaniards, the country was divided into districts or *corregimientos*, over which a *corregidór* or *prætor* was appointed to rule, with power to judge and punish civil and criminal offences in the name of the king. A tribute of one-third was exacted by law from every Indian over eighteen years of age, which was collected till he completed fifty-five, when he

* Celebrated for the mines of Pasco.

became exempt. The corregidór or prætor was charged with its collection, and for this purpose visited all the villages and estates twice annually. The prætors made arbitrary distributions of goods amongst the Indians, at most exorbitant prices, and which the individual dared not refuse, however useless the articles allotted to him might be. These repartimientos, or distributions, were made throughout Peru, excepting in the Audiencia of Quito, Paraguay, and the modern missions in the Sierra. The tribute was intended by the Spanish court for the benefit of the Indians, in paying the curates, teachers, and alcaldes; but, from the cupidity of the corregidóres, became a system of most cruel and unheard-of oppression. No crime was alleged against the unhappy aborigines; there was no fault save their docility and ignorance.

Two modes of collecting the tribute were adopted. In the first, a register of the number of Indians in the prætorship, liable to pay tribute, was made out from the baptismal and burial records, and an account rendered to the Royal Audiencia at Lima. This plan gave

room to great fraud on the public treasury, for the corregidores sometimes detained the tribute collected, in their own hands, for years, under various pretexts, and employed it in trade. A second plan, resorted to in the province of Quito, and approved by the Viceroy of Peru, Marqués de Villa de Garcia, was to sell the tribute to the highest bidder at auction, and in this case the corregidor always had the preference. Notwithstanding the law, tribute was exacted from Indians two or three years before they completed the eighteenth year, and long after they had attained fifty-five—even decrepit old men of more than seventy years of age, and who begged for their subsistence, were forced to pay the tribute. The law exempted all the Caciques and their heirs; alcaldes; all who served in the church, and all those who were corporeally or mentally deficient; yet they did not escape the grasping avarice of the corregidores, who were poor men that came to India to make their fortunes, *coute qui coute*; they generally retired at the end of five years, the term for which they were appointed, with fortunes of from one hundred thousand to a half

a million of dollars, according to the district allotted to them.

Compassion prompted brothers, wives, and children, to task themselves doubly, to assist those in paying the tribute who were exempt by law, that they might not see their near relatives cruelly scourged for its default, by the fiendish collectors appointed by the corregidór. Thus were they doubly oppressed. It often happened, too, that the tribute was twice exacted. When paid, the collector gave the Indian a receipt, which, from ignorance and want of a place of safety for keeping, was soon lost, and when called on by another collector, he was again forced to pay, in spite of every protestation. The Indians, when absent, were forced to pay the tribute in the district in which they happened to be at the time of collection, and if they did not show receipts on their return, they were forced to pay a second time. If destitute of means, the collector seized any valuable he could lay hands upon in his miserable hut; and if not enough to satisfy his demand, the Indian was set at some day-labour, at low wages, until the debt was discharged. Misery and oppres-

sion soon ended his unhappy days, if his wife and daughters were not able to free him by their extra tasks !

The corregidores masked their cruel iniquity and oppression under a pretended zeal for the service of the king and royal treasury, in order to self-aggrandizement.

In the province of Quito, besides the exaction of tribute, the corregidores employed the Indians like slaves, at very low wages, either in weaving cotton, or in the fields of their own estates. The slightest pretext was sufficient to seize the mule or cow of an Indian, as a fine for his offence ; in fact, no means of oppression were left unpractised.

With a view of encouraging industry amongst a people naturally idle, as is the case with all savage and semi-civilized nations, all the corregidores south of Loxa were directed to carry with them a supply of such articles as were adapted to the wants of the Indians, and distribute them amongst them. Being obliged to pay for these at moderate prices, it was thought, would be an incentive to industry, and the means of improvement. Such was the princi-

ple of the repartimiento, or distribution, which, in practice, became the most horrible system of tyranny and oppression that history has recorded, and contributed in no small degree to the great bloodshed and depopulation of South America.

On receiving his appointment, the corregidór went to any merchant in Lima, whom he might find willing to give him credit, and purchased an assortment of articles to be distributed in his corregimento. He generally took a large portion of unsaleable articles off the merchant's hands, and paid an exorbitant price for every thing; for, being poor, he was unable to make cash purchases.

He commenced the distribution by assigning to each Indian a certain quantity of goods, at an arbitrary price, and then gave a list of them to the cacique of the village or town. It was in vain that the Indian protested against the price, and his total inability to pay for articles which he did not require, and of which in many instances he did not even know the use. Of what use was a yard of velvet or satin to these poor savages, for which they were charged forty

or fifty dollars!—or silk stockings?—to what end were locks to men living in straw cabins, without a single article of furniture, save perhaps an earthen cooking-vessel and a few gourd dishes?—What a cruel jest it was to practise on men, entirely destitute even of down on any part of their bodies, to force upon them razors, looking-glasses, and scissors, though they never cut their hair! Yet all those things, and more, the Indian was compelled to receive at almost incredible prices. Two years and a half were given to pay for the first distribution, at the end of which period another was made; the second was not so great, and consisted of articles which might serve them for some useful purpose. Besides these two general repartimientos, or distributions, the corregidór made frequent visits to the towns, and gave to those who were prompt in payment such articles as they absolutely required, at very exorbitant prices. In each village of his jurisdiction, he established a shop, where all were forced to purchase, because no other was allowed. These were termed voluntary sales; but it must be borne in mind, that in the first distribution, the

most useless articles were given out, and those of absolute necessity reserved for the second and irregular distributions.

The distribution of mules will serve to give an idea of the repartimiento. A corregidór generally purchased from five to six hundred mules, at from fourteen to eighteen dollars each, and allotted to each Indian from four to six, according as he estimated his capacity to pay for them. He charged them generally from forty to forty-four dollars each. The Indian was prohibited from hiring his mules without permission from the corregidór, under the pretext of preventing illicit trade.

When travellers or merchants required mules for transporting their baggage or merchandise, they applied to the corregidór, who looked over his list of those who had received mules, and ordered those who were most indebted to him to undertake the journey. He received the amount of the freight, and reserved one-half on account of the debt; one-fourth was given to the traveller or merchant, to defray the expense of food for the mules, and the remaining fourth was paid to the *peones* or Indians, who accom-

panied the caravan to load and feed the animals, so that nothing was left to the Indian to whom the mules belonged. One-half of that fourth given to the peones was reserved, on account of the repartimiento or distribution of goods.

The Indian set out on his route, which in Peru was generally a long and toilsome one, and it frequently happened, that from fatigue one of the mules died. In this case, being obliged to continue his journey, he was forced to sell one of his mules at a very low price, and with the proceeds hire two others; so that when he arrived at the place of destination, he had two mules less, and nothing as an equivalent in their place. He was left without means of subsistence, and a long and rugged road between him and his home. A bare chance alone relieved his distress; sometimes he met with a return freight, which, however, from the fatigue of his mules, and their reduced number, was necessarily small, and if it was enough to replace his loss, he thought he had made a successful trip, though after two or three months' absence he had gained nothing.

After the mules were paid for, the corregidór

no longer employed the Indian, to afford him an opportunity of paying other debts, all of which were kept strictly under separate heads ; but he required payment in cloth and the products of his little farm or garden. Sometimes he distributed more mules, though the Indian did not require them, in order to increase the *recua* or drove, that he might have the advantage of employing a greater number.

It not unfrequently happened, that the mules, from being driven hundreds of leagues, from change of climate and pasture, grew sick and died, even in a day or two after they had been delivered to the Indian. An instance of this kind fell under the notice of Ulloa in 1742.

Sometimes they distributed or reparted wines, brandies, olives, or oil, which the Indians never used. For a *botija* of brandy (*aguardiente*), they were charged from seventy to eighty dollars ; and if they could dispose of it for ten or twelve, they esteemed themselves fortunate.

Such was the practice of the *repartimiento*, and truly does Ulloa exclaim, “ The *corregidores*

must have been abandoned by the hand of God, to practise such iniquities !”

In 1780, the corregidór of Chayenta, Don Joaquin de Alos, and the corregidór of Tinta, Don Antonio Arriaga, made three repartimientos in one year. The Indians, unable to bear such oppression, rose, put to death the corregidóres, and every Spaniard that fell into their hands. The veteran troops marched from Lima and Buenos Ayres to the interior of Peru, and from Jujui to Cuzco became a bloody theatre of cruelty and vengeance. After a desolating war of three years, the Indians again fell under the Spanish yoke, and their chief cacique, Tupac Amaru, after seeing his wife and children coldly butchered before his eyes, was sentenced to death by the Spanish authorities. The executioner tore out his tongue, and then he was quartered alive, being jerked asunder by the violent efforts of four horses pulling in opposite directions ! This rebellion put an end to the repartimientos, but in every other respect their cruel state was not ameliorated.*

Connected with the corregidóres and reparti-

* Noticias Secretas.

mientos, was a system of cruelty practised on the Indians, known by the name of Mita.

The mita was a law, which obliged every estate and district to give a certain number of Indians to labour in the mines and on the haciendas. By this law the Indian was free at the end of a year; but it was a matter of no importance; for whether a "mitayo" or not, his toils were the same, whether employed for the benefit of the corregidór, the miner, or haciendado (farmer). All the provinces of Quito and the Serrania, except Pisco and Nasca, were under the mita. The customs observed in Quito will illustrate those of the others. The haciendas were divided into four classes: first, the agricultural; second, those for grazing large cattle; third, those for rearing small cattle; and fourth, those on which cotton and wool were manufactured.

On an hacienda of the first class, an Indian received from fourteen to eighteen dollars a year, together with a piece of ground from twenty to thirty yards square for his own cultivation. For this sum he was obliged to work three hundred days in the year, sixty-five

being allowed for Sundays and other prescribed feasts of the church. The mayordomo, or overseer, carefully noted the number of days the Indian had worked, in order to settle the account at the end of the year.

Each Indian paid from his salary eight dollars tribute, and supposing that he received eighteen, ten were left, from which two dollars and two reales were deducted for a "capisayo" to cover his nakedness, leaving him seven dollars and six reales to maintain his family, and to pay the fees exacted by the curate. This was not all. The land allotted to him was so small that it would not yield sufficient maize to nourish his family; he was therefore usually forced to purchase from his master six fanégas of corn, at twelve reales the fanéga, making nine dollars: so that, after having toiled three hundred days, and cultivated his little garden, without receiving anything but a coarse capisayo and six fanégas of corn, he was brought in debt at the end of the year one dollar and six reales, which were carried forward in the account of the next. If an animal died upon the estate, it was brought in, and distributed

to the Indians at a high price, though the meat was in such a condition that they were obliged to cast it to the dogs!*

If his wife or a child died, the Indian's misery was at its height. The mitayo was anxious to find means to pay the curate the rites of burial, and was forced to apply to his master for money to satisfy the demands of the church! If the mitayo were fortunate, and did not lose one of his family, then the curate obliged him to bear the expense of some ecclesiastic "function" or entertainment in honour of the Virgin, or some saint; thus forcing him to contract another debt, and leaving him, at the end of the year, owing more than the amount of his hire, without his having even touched money or received an equivalent. In this manner the master acquired a right over his person, and obliged him to continue in his service till the debt should be paid; which being impossible, the Indian became a slave for life, and, contrary to all equity, the children were made to pay the inevitable debt of their father!

Another cruelty was practised. In years of

* Noticias Secretas.

common scarcity, from failure of the crops, the price of corn, which was the chief article of food used by the Indians, rose to three or four dollars the fanéga ; the masters would not give it to them, nor increase their salaries, but sold it, and depriving them of nourishment, left them to perish with hunger ! This happened in the province of Quito, in 1743 and 1744.* An immense mortality was the consequence, and many towns and estates were depopulated.

The only opportunity the Indians had of tasting meat, was when a carcass was snatched from the talons of condors and vultures, for which they were charged an exorbitant price, and punished if they refused to swallow this often disgusting offal !

The Indians who became mitayos on the haciénderas of the second class, where black cattle were chiefly reared, sometimes gained more than the day-labourers, but their toil was greater. Each one was charged with a certain number of cows, and with the milk of which they were required to make a stipulated quantity of cheese, that was given to the overseer on

* Noticias Secretas.

the last day of every week, and scrupulously weighed. If it fell short of the prescribed weight, the deficiency was charged to the Indian's account, without taking into consideration the season, the pasture, or the quantity of milk yielded; so that at the end of the year, when his mita ought to have expired, he was more enslaved than ever!

On those haciendas where flocks were pastured, the Indian shepherd received eighteen dollars, if he had charge of a complete "manada," (which in Europe is five hundred sheep,) and if two, something more, though not double, as it should have been. They did not escape the cruel tyranny exercised on all of their race. The flocks were counted every month, and if one were missing, unless brought forth dead, it was charged to the Indian;—though the pasture-grounds were in the wilds of the Andes, and subject to the inroads of condors, that often carried away the lambs, in spite of the shepherd and his dogs, and that too before their eyes.

The hut of an Indian was so small that he could scarcely extend himself in it. It con-

tained no moveables; his bed was an undressed sheepskin; his clothes a capisayo, which was never taken off, not even to sleep; his sustenance, two or three spoonfuls of meal, taken dry into the mouth, and washed down with water, or chicha, when he could get it; to this was sometimes added a handful of corn, boiled till the grain burst!

The fourth class of haciénderas were the manufacturing, where wool and cotton were converted into cloths, baizes, serges, &c.

With the dawn the Indian repaired to his task. The doors of the workshops were then closed till mid-day, when the wives were admitted to give their husbands the scanty noon-day meal, for which a very short time was allowed. When darkness prevented them from working any longer, the overseer entered and collected the tasks; those Indians who had been unable to conclude them, without listening to reasons or excuses, were most inhumanly scourged, and, to complete the punishment, imprisoned, though the workshop was nothing but a jail! During the day, the master and overseer made frequent visits to the manufac-

tory; and if any negligence were discovered on the part of any one of the workmen, he was immediately chastised. All of the task left unfinished was charged at the end of the year, so that the debt went on increasing, till the master acquired a right to enslave, not only the Indian, but his whole family.

Those who failed to pay the tribute to the corregidór, and who were consequently condemned to the manufactories, shared a still more cruel fate. They received a real a-day, one half of which was retained on account of the tribute, and the other for the Indian's maintenance; and, as he was not allowed to go out of his prison, he was compelled to receive for it whatever his master pleased to give him. Always looking to the accumulation of wealth, without regarding the means, the master usually gave such corn as had become damaged in his granary, and the carcasses of those animals that died on the estate. For want of nourishment, nature was exhausted; the unhappy Indian fell sick, and often died, without paying off his tribute. The Indian lost his life, and the country that inhabitant; here is one source

of the great depopulation of Peru. The greater number of the Indians died with their tasks in their hands. Complaint of sickness was unheeded, and he was deemed happy who reached a wretched hospital, where to expire! An order to labour in the manufactories was regarded with the greatest horror. Wives considered their husbands already dead, and children wept for their parents, when the order was received!

It was no uncommon thing to meet Indians on the road, tied by the hair to a horse's tail, dragged to the manufactories! A mestizo or negro was generally the conductor, who rode the animal!*

On the slightest provocation, the Indian was forced to lie flat upon the ground, and count the stripes on his bare back, given as a punishment. When he arose, he was taught to kneel before whoever had beaten him, and kissing his hand, say, "Dios se lo pague!"—May God

* Indians were dragged two hundred leagues, as mitayos, to toil in the mines of Potosi!—*MS. Report of the Governor of Azangaro.*

ward you ! It was not only in the workshops that they were thus punished, but private individuals, and the curates, often scourged them in the same manner !

This was the ordinary castigation. When the ire of the enraged master was not satisfied, a more horrible mode of torment was resorted to. Two pieces of light wood were set on fire, and rubbed together so as to cause the sparks to fall in a shower on the bare back of the Indian while he was receiving the stripes ! Starvation, imprisonment, and blows, were the corporeal pains inflicted ; but greater than all, was cutting off the hair, which was to degrade the Indian to the basest infamy ! In short, no species of torment that unbridled vengeance could suggest, was left unpractised by the Spaniards.

“ It was a common saying among the judicious and compassionate of that time, that their continued fasts, perpetual nakedness, constant misery, and immense punishment, suffered from the day of their birth till that of their death, was a sufficient atonement for all the sins

that could be attributed to them, and rendered them worthy of canonization, as saints in the church.”*

So horrible was the name of Spaniard, or Viracocha, (which term comprehends all who are not Indians,) that parents silenced their children by threatening that the Viracocha would catch them !

Ulloa states, that while travelling in Peru, when he wished to inquire his road, it was almost impossible to come up with an Indian, for if his approach was perceived, the Indian fled in terror. When closely pursued, they were known, rather than be overtaken, to throw themselves from precipices, at the risk of their lives !

The Indians bore this unparalleled oppression, and the religion of their oppressors, which, in the New World, was the harbinger of every vice, and the destroyer of hope ; but when once roused from their apathy, it was impossible again to reduce them to the yoke. Though the spirit of liberty occasionally scintillated since 1741, and did not burst forth in an inex-

* Noticias Secretas.

tinguishable blaze till 1809, the Indians in the province of Azangaro are not entirely satisfied to this day that the revolution of 1821 has made them citizens of an independent republic, with equal rights. They think that the Whites tell them they are free, with a view of involving them in some snare.*

For three hundred years, Peru was ruled by a succession of tyrants; and since the revolution, the country has been domineered over by a set of factious military chieftains, of unbridled passions, who have thought of little else than self-aggrandizement. A sketch of the last four or five years will convey an idea of the manner in which the people have been misruled.

In 1827, General La Mar, a man of mild virtue and eminent worth, was elected to the presidency. He was a native of Guayaquil, and served in the Spanish army during the peninsular war, with much credit to himself.

* Manuscript Report, drawn up by order of the Peruvian government. The observations were made from 1825 to 1829 inclusive. For a perusal of this document, the author is indebted to his friend, Samuel Larned, Esq. Chargé d'Affaires from the United States at Lima.

On his return to America, he was appointed Inspector-General of Peru, and soon after attached himself to General San Martin. Having distinguished himself in the glorious field of Ayacucho, he was elected President by the first Congress; but he had too little of the tyrant in his character, to preside over a people among whom a strong revolutionary spirit seems to predominate. They manifested for him all that admiration and enthusiasm a mob is wont to display on the accession of a military chieftain to civil authority. His name was painted over the gates of Lima, in the place of that of Bolívar; salutes were fired, and bells pealed joyously on convent and church; the city was illuminated; balls were given, and entertainments were got up at the theatre and in the bull-ring.

About the beginning of 1828, affairs pending between Colombia and Peru assumed such an aspect as to lead to the declaration of war between the neighbouring republics. Peru drained her exhausted treasury in equipping her army and navy; loans were consequently ex-

acted from the people, and gave rise to disaffection towards La Mar's administration.

The armies had marched to the respective frontiers of the contending nations, and in September the President of Peru took command of the forces, and established his head-quarters at Loxa, where the division of the army in the south and the southern recruits were ordered to join him. Early in 1829, Bolívar was at Quito ; the Colombian army's head-quarters were at Cuenca, and the Peruvians had possession of Guayaquil.

On the 24th of May, General La Fuente arrived at Callao from Arica, with 1500 men, well equipped, bringing with him equipments for a thousand more, and a large sum of money, coined and in bullion. When the vice-president ordered him to deliver up these funds, he refused, saying that they were intended for the pay and subsistence of his officers and men ! which excited suspicions as to his honesty.

On the night of the day of his arrival, he quartered his troops in Castle Independence. So soon as within the walls, he ordered the

troops to load their arms; and the governor, fearing that the general had designs upon the fortress, trained several field-pieces on the doors of the barracks in which the men were quartered, and doubled the sentinels at all the posts! The next day, La Fuente seized every horse he could lay hands upon, mounted four hundred men, and established himself at Magdalena, a short league to the southward and westward of Lima. On the 6th of June 1829, having matured his plans, he ejected the vice-president and all his official adherents, and assumed the administration of affairs in the name of General Gamarra! No blood was shed on this occasion. The usual number of proclamations were issued, setting forth the reasons for such violent measures, and the people, always ready for a holiday, threw up their caps and shouted

“ Long live King Richard !”

On the field of Cuenca, or Portete, La Mar commanded in person, and Gamarra had charge of the body of reserve. Fortune frowned that day on the standard of Peru. While La Mar was sustaining a murderous fire from a thicket which surrounded him on all sides, he ordered

Gamarra to charge with his whole force, instead of which he ignominiously beat a quick retreat, and galloped off the field!* The battle was lost, and in a few hours afterwards, La Mar was made prisoner by order of Gamarra, hurried on board of a little vessel, and sent to the mortiferous climate of Costa Rica, where, borne down with chagrin, and the ingratitude of him whom he thought his friend, he shortly died.†

Such was the plan of Gamarra to elevate himself to the presidential chair. He knew that La Mar's popularity, which was already diminished, would vanish if the battle of Cuenca were lost; and he therefore was careful to bring about the catastrophe by his own base desertion.

Peace was afterwards negotiated. Gamarra became the subject of popular acclamation, and, consequently, president. To reward La Fuente for his assistance, he made him vice-president. The self-election of these men was confirmed

* El Telegrafo de Lima.

† Soon after his election (1833), General Orbegoso submitted a resolution to the National Convention, to remove the remains of La Mar to Peru, agreeably to his dying request.

by congress, and their parasites were installed in office with the usual oath.

In the spring of 1831, while Gamarra was on the frontier, threatening Bolivia, La Fuente fell under his patron's suspicions. Soldiers were sent at night to seize him in his own dwelling. He fled over the house-top, and the officer pursuing him was shot in mistake by one of his own party. La Fuente sought an asylum on board of the United States ship *St. Louis*, then at Callao, and soon after retired an exile to Chile.

On the 18th of January 1832, a conspiracy was revealed to Gamarra by anonymous notes, stating that a regiment, in which Major Rosél, a young man of great promise, had a command, would revolt that night, and seize upon the person of the president. In the afternoon Rosél drilled three companies, and directed them to stack their arms in the barrack-yard. At eight o'clock, while pacing in his quarters, the colonel of the regiment entered, accompanied by a serjeant and two soldiers, and ordered them to seize the major. No sooner was the order given, than, drawing his sword, he rushed out and called the soldiers to arms, and ordered

them to charge a company that had been summoned, at the same instant, by the colonel, but they hung back. Rosél was seized, disarmed, tried on the spot, and shot the following morning at seven o'clock!

This instance is related to illustrate the summary process which has been resorted to on several occasions by Gamarra. Several revolutions, as all such incidents are termed, have been checked during his administration, and many of them are said to have been fictions. The people of Lima never take part in these disturbances, but, like peaceful citizens, retire into their houses, and there quietly wait till the military decide the matter among themselves, and again resume their vocations, only indulging in remarks upon the "suffocated revolution."

Another revolution, according to Gamarra, was to be attempted in March 1833. On the night of the 16th, Manuel Telleria, President of the Senate, and *ex officio* Vice-President of the Republic, (La Fuente being in exile,) was seized at Chorillos, where he had gone to recruit his health, and carried a prisoner

to Callao, charged with being privy to a conspiracy against the government. On the 21st, at midnight, he was put on board a man-of-war schooner, the *Peruana*, and carried to Panama. Some delay was occasioned by the desertion of her commander, Otero, a young man of spirit, who refused this duty, because the law prohibits any master of a vessel, whether Peruvian or foreign, from taking any individual out of the republic, without his own consent, under heavy penalties.

In July, the national convention assembled, according to an act of the constitution of 1828, for the purpose of reviewing and correcting the fundamental law of the government. Its sessions were for some time irregular. The presidential election was about taking place, and it is alleged that Gamarra, though constantly expressing his wish and determination to resign, did everything in his power to thwart the assembling of congress, that the election might not take place. He found that his popularity was fast dwindling away, and every newspaper in the country teemed with articles against his tyranny and injustice. Revolts occurred in

several places north and south, and having appointed Camporedondo to administer affairs during his absence, Gamarra went south to quell a revolution, which had broken out in the neighbourhood of Ayacucho.

The term of his administration expired on the 20th of December; on the 19th, he sent in his resignation to the national convention, and in an address to the people, declared, that the long-wished-for day had arrived when he could retire into private life, where he should remain, unless his sword should be required in the service of his country.

On the 22nd, General Don Luis José Orbegoso was elected provisional president, until an election should take place. The convention continued its sessions from day to day, till, on the 18th of January 1834, they were dispersed at the point of the bayonet by Gamarra and his satellite Bermudez! It was a bloody day, and many lost their lives. Gamarra, however, reckoned without his host, for he was driven from Lima, and at the latest dates was almost alone in Arequipa, and his wife had sailed for Chile.

Gamarra, who is a native of Cuzco, served in

the Spanish army in Upper Peru, and rose from the grade of serjeant to that of colonel. He was placed at the head of a regiment at Cuzco, destined as a reinforcement of the Spanish forces at Lima: before reaching there, however, he, with many distinguished officers, joined the Liberating Army, on the 24th of January 1821. He was attached to the "Division Libertadora," under the command of General Arenales, by San Martin, but during the whole campaign behaved in the most indecorous manner, avoiding in several instances skirmishing with the guerilla parties, which it was his duty to engage; and on the eve of a great action, he obtained permission from General Arenales to leave the army to hasten to Lima to inform San Martin of the state of affairs in the Sierra!*

* See Memoria Historica sobre las Operaciones e Incidencias de la Division Libertadora à las ordenes del General D. Juan Antonio Alvarez de Arenales en su segunda campaña á la Sierra del Peru; en 1821. Por José Arenales; Teniente Coronel graduado de Artilleria, &c. *Buenos Ayres*, 1832.

CHAPTER XXVI.

Valedictory to the South-west Coast of America, and return
Home.

THE last two weeks of August 1833 were spent in preparing for our homeward-bound passage, and in taking leave of our numerous friends in Lima, who seemed to think that they could not sufficiently manifest in any way the warmth of their feelings towards us, and their regret at separation. Nor were these manifestations confined to our countrymen sojourning there; both Englishmen and Peruvians vied in their demonstrations of kindness towards the officers of our happy ship.

Captain Gregory wrote a farewell letter to General Vivéro, expressing thanks for the many acts of kindness extended to the vessels of the United States, while the squadron was

under his command, as well as for the many personal civilities received by him and his officers from General Vivéro, when at Callao. To that letter the following was received in reply, which is satisfactory, because it shows on what footing the officers of the United States Navy stand in the estimation of Peruvians.

“Lima, August 24, 1833.

“SÖR DON F. H. GREGORY.

“Dear Sir, and friend of my distinguished affection; your farewell letter leaves me, as well as my family, to regret that we can no longer enjoy the esteemed virtues of yourself and your officers, who all do honour to the navy of your country, which has always been happy in bringing up officers of distinguished education, politeness, and noble deportment. To these superior qualifications, while I had command in Callao, I was unable to reciprocate, by my attentions and deportment, according to my wishes. I and my family desire that you may meet, both in your family and in your career, every felicity and prosperity that you can wish. I beg you to present my

compliments and remembrances to Commodore Hull, late of the frigate United States, and to Commander Finch* of the Vincennes, who both honoured us with their friendship. You, my friend, under any circumstances, can count that you leave here one filled with gratitude for your friendship and attentions, and who will always be

Your very affectionate,

grateful, and attached servant,

“JOSE PASQL. DE VIVERO.”

The first day of September, in spite of our being homeward-bound, was the saddest of our cruise. The ship was thronged with our friends, among whom, besides our countrymen, were a crowd of English, French, and Peruvian naval officers, and a host of citizens. There never could have been a greater show of warm and regretful feelings among men, than were manifested that day! Weather-beaten cheeks were moist with tears, as they grasped our hands for the last time, and descended the gangway to their boats!

* Now Captain William Compton Bolton.

About four o'clock, P. M. our ship got underway, and sailing in a beautiful curve towards the shore, fired a salute of twenty-one guns, which was immediately returned from Castle Independence. The French brig of war Griffon, Captain Du Pettit Thouar, hoisted the American ensign, and fired a salute, which we returned ; then followed the same compliment from the United States schooner Dolphin (Lieut. Commandant J. C. Long), another from a French sloop of war, and again several guns were fired from on board of a whale-ship, all of which we replied to in turn, as we glided steadily over the smooth surface of the bay, followed in our motions by the Dolphin, now full of ladies, who had come from Lima to see us off, waving their white handkerchiefs, as the vessel passed gracefully under our stern, and stood in to her anchorage. Our band was on the poop, playing Peruvian airs, till nearly off the point of San Lorenzo, when the Dolphin's crew mounted the rigging, and gave three hearty cheers, which were heartily returned by the Falmouth's. Then our music told us of "Home! sweet Home," and we filled

away with a gentle breeze, and placed the island between us and the harbour, as the sun dipped below the western horizon.

We lingered in a calm during the early part of the next day, close to San Lorenzo; the sea was glassy, the sails flapped mournfully, and our gorgeous stripes hung motionless; the very ship seemed to regret leaving the placid waters and ever benign skies of the Pacific.

About meridian, the breeze sprang up and gradually freshened, carrying us in thirteen days and some hours to our anchorage in Valparaiso. There we found his Majesty's frigate *Dublin*, with whose commander and officers we had been for two years on the most cordial and intimate terms, frequently entertaining each other with dinners and balls on board, whenever we met.

In Chile, though perhaps equally sincere, the parting scene was not so vivid in demonstrations of regret as in Peru. We were dined, danced, and saluted, ashore and afloat, as long as we remained. As an evidence of the feeling which existed between the English and American naval officers in the Pacific, I beg to intro-

duce the following letters. Such letters cannot be but gratifying both to Americans and Englishmen ; and, being equally honourable to the heads and hearts of their writers, I take the liberty (for which I ask their forgiveness) of publishing them, believing that neither commander expected to see them in print.

“ H. M. Ship Dublin,

“ Valparaiso Bay, 24th September 1833.

“ MY DEAR GREGORY,

“ I cannot allow the Falmouth to leave this coast, without expressing how much, individually, I shall feel the loss of yourself, your officers, and ship. But it is not me alone, but all my countrymen who feel it. Your attention and kindness can never be exceeded. To you our trade and commerce are much indebted ; and I regret I cannot find words strong enough to express the feelings of gratitude for the many obligations we are all under to you. No! my good friend, no Englishman ever knew what distress was in the presence of the Falmouth, or where she could reach to assist them. As senior officer of the English squadron, I thank you for all your friendly communications and

assistance at all times, which I have reported to my government. Individually, I am under the greatest obligations ; and believe me, a most grateful heart thanks you most sincerely for it. It may not be our lot to meet again upon the service of our respective nations, but I trust, my good and dear friend, we shall do so in private life, when the greatest pleasure to me will be to cultivate that sincere friendship which has so happily subsisted between us.

“ May you have a safe and quick passage home, and enjoy all the comforts and happiness I wish you. I enclose you my address, and I need not say how delighted I shall be to see you and your family there, as well as any of the Falmouths.

“ Believe me, my dear Gregory,

“ Your very sincere friend,

“ J. TOWNSHEND.”

“ U. S. Ship Falmouth,

“ Valparaiso, September 25th, 1833.

“ MY DEAR SIR,

“ From your Lordship’s generous and friendly conduct towards me, on all occasions, since I

have had the honour and happiness of your acquaintance and friendship, I had imagined that the measure of my obligations was completely filled; but your kind farewell letter, written with a feeling and delicacy which have always characterised your deportment towards me, has increased those obligations, and leaves me where I feel I must always remain—your Lordship's most grateful debtor. I thank your Lordship, not only for myself, but in the name of the officers of this ship, for your kindness and attention to us all; and assure you, that we unite in expressing our deep and sincere regret on the occasion of parting with so valued a friend: and we all respond most cordially to the wishes, so kindly expressed by your Lordship, that our destinies may at some future time unite us in the bonds of friendship. As an individual of a nation linked to yours by feelings and associations which can never fail to have their proper influence upon me, I feel that your Lordship has, in the warmth of your friendship, ascribed to me more merit than the little services, occasionally rendered your countrymen, deserve. The generous examples which your Lordship kept

continually in my view, as well as those of my gallant friend, Captain Hope, and others, left me no choice of action, and leaves me no other merit than that of having reciprocated them as nearly as my abilities and circumstances would allow. A pleasing part of my duty has been performed, in representing to the government your friendly conduct towards the flag of our country, and the important services rendered its commercial interest.

“ That your Lordship may ere long be happily restored to your family and country, and long enjoy every blessing of this life, is the sincere wish of,

“ Your Lordship’s

“ Very grateful and obedient friend,

“ F. H. GREGORY.”

“ To the LORD JAMES TOWNSHEND,

“ Commanding H. B. M. Squadron,

“ Pacific Ocean.”

Both in Peru and Chile we left many choice American spirits,—men whom any nation would be proud to rank among her sons, and whom we glory to call our friends and countrymen. We remember them with pride and affection,

when we recur to the many happy hours spent together, either beneath their hospitable roofs, or on board our own little ship. To many of us, the past cruise rests upon the heart like the memory of a bright dream of fairy land, which Hope whispers we shall visit, and find the reality superior to the anticipations of imagination.

We may never again meet,—

“ May they sometimes recall, what I cannot forget,
That communion of heart and that parley of soul
Which has lengthen'd our nights, and illumin'd our bowl !”

On the 5th of October 1833, we got under weigh, and after saluting the town, and exchanging cheers and salutes with H. M. frigate Dublin, we filled away, and bade a long farewell to the shores of Chile. We passed the Cape, and gazed upon the snowy peaks of the “ Land of Fire,”* with the thermometer at 33° F.

On the 9th of November, we anchored in the mouth of the broad expanding Rio de la Plata, and the next evening at Montevideo.

* Terra del Fuego.

Having visited Buenos Ayres and the town of Maldonado, we stood to sea on the evening of the 20th, but did not reach Rio de Janeiro until the 8th of December.

On the 15th, the ship having been watered, and our supplies filled up, we got under weigh, and felt that we were really "homeward bound." On the 6th of January 1834, we crossed the equator into our own hemisphere, and soon gained a sight of the north star, which had been so long a stranger to our eyes. On the 31st of January we made the shores of New Jersey, and the next day our ship was secured at the Navy Yard, New York, having been absent two years and eight months, in which time we sailed 50,132 miles in 401 days.

Those only who have been absent on a distant station can appreciate the feelings that fill the heart after so long an absence. The joy of arriving is always marred by hopes and fears for the health and lives of our dearest friends; we had been eight months without information from our homes, and it was not till the return of mail that we felt sure of their existence.

Can any one figure to himself the state of feeling with which the first letter is opened and read? It is worth a three years' cruise to feel the joyousness of the moment when we can pronounce to ourselves "All's well!"

THE END.

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