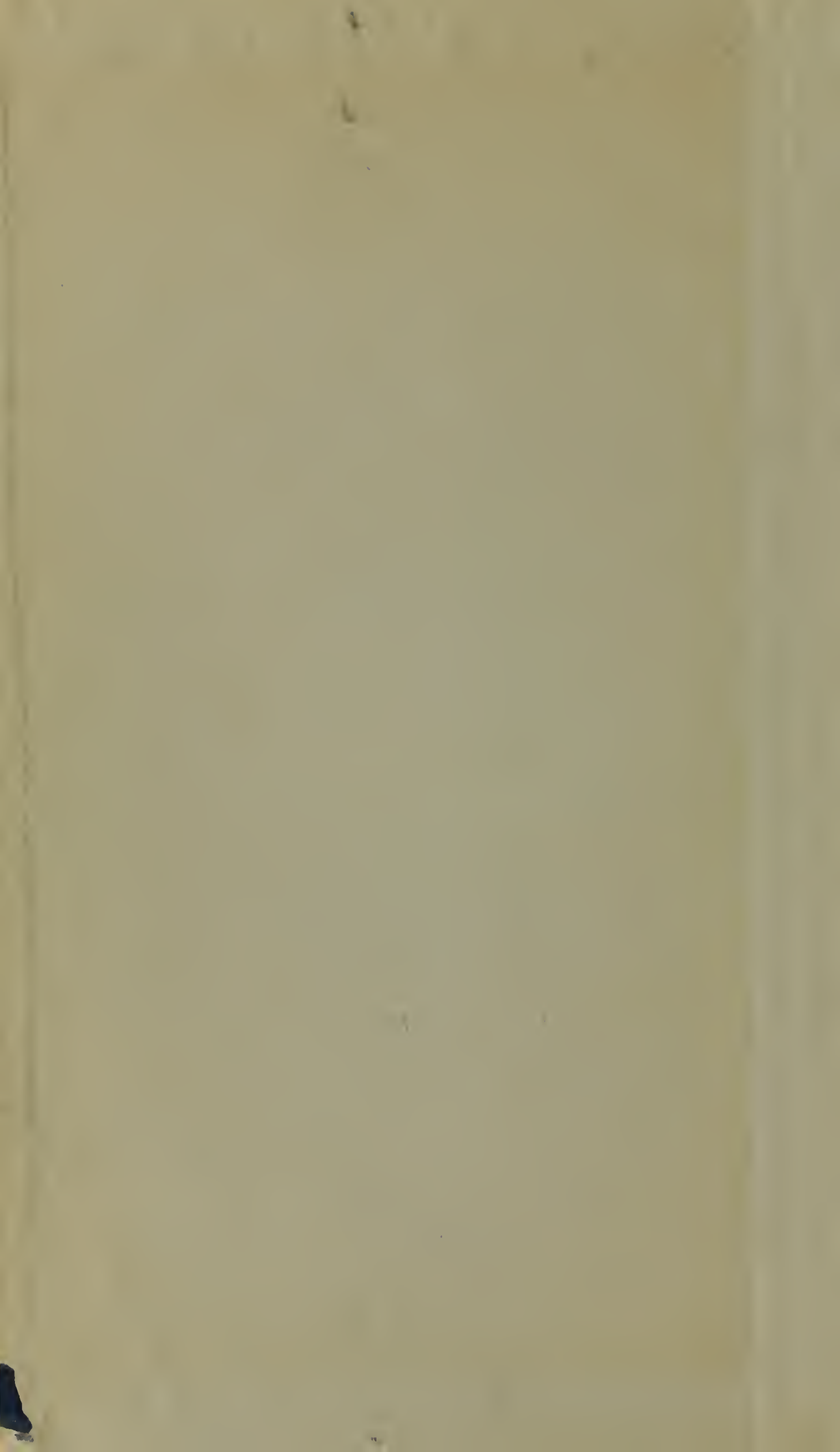


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A N
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V O Y A G E
F R O M

Spain to Paraquaria;

Performed by the Reverend Fathers,

Anthony Sepp and Anthony Behme,

Both *German* Jesuits,

The First of *Tyrol* upon the River *Eth*, the Other of
Bavaria.

Containing a Description of all the remarkable Things,
and the Inhabitants, - as well as of the Missionaries residing in that Country.

Taken from the Letters of the said *Anthony Sepp*, and Published by his own Brother *Gabriel Sepp*.

*Translated from the High Dutch Original, Printed at
Nurenberg, 1697.*

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Advertisement to the Reader.

THE Reverend Fathers Anthony Sepp and Anthony Behme, with several other Zealous Jesuits, being inflamed with a holy Zeal for the propagating of the Catholick Faith in far distant Countries; resolved with a great deal of Chearfulness to leave their Native Country. And Travelling into Spain, took upon them the holy Function of Missionaries, for the Conversion of the Infidels, and Instruction of the already Converted Indians in Paraquaria, a Province of the Western America. After their Arrival at Buenos Ayres, the said Father Sepp having thought fit to send an Account of this Voyage, together with a Description of that Country, its Inhabitants, Manners, Government, &c. in two Letters sent into Germany; The same were thought absolutely Worthy to be Publish'd, for the many remarkable Things contained therein, and scarce known before in these Parts.

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AN
ACCOUNT
OF A
VOYAGE

FROM
Spain to Paraquaria ;

Perform'd by the Reverend Fathers,
Anthony Sepp, and Anthony Behme ;
Both German Jesuits, &c.

CHAP. I.

An Account of Father Anthony Sepp, of the Society of Jesus. His Voyage out of Spain to Paraquaria, and his Arrival at Buenos Ayres, with a short Description of that Place, and its Inhabitants. Dated at Buenos Ayres in Paraquaria, upon the River call'd Rio de la Plata in America 15th of April, being the Holy Easterday, 1691.

WE embark'd the 17th of January, on St. Anthony's Day at Cadiz, and arriving the 6th of April at Buenos Ayres, were received there with such Demonstrations of Joy, as is scarce to be express'd ; because the Inhabitants of this Place (which is no bigger than a Country Town) had not seen any Ships from Spain for 3 Years last past ; whereby they were reduced to that Extremity, that they had scarce a Shirt left to shift themselves with ; so that our Vessels sold a Yard of Linnen Cloth at 20 Dollars and 25 Dollars, &c. a vast Profit indeed, it being computed that at the Rate they sold their Commodities of Iron, Copper, Linnen-

Cloth, &c. they were worth at least twelve Millions of Reals.
Concerning my other Sufferings in this Voyage, I will write more at large another time. I will only tell you, that without God's peculiar Mercy, out of 40 Missionaries that were aboard these Vessels, not half would have reach'd the American Shoar, as being altogether unacquainted with such harsh Diet as our covetous Captain was pleas'd to afford us ; which was very hard Bisket full of Maggots, because it had been bak'd 2 Years before ; about a Pint of ill scented and corrupted Water a Day, and a small quantity of Flesh ; but so full of Maggots, that without the utmost necessity, we could not so much as have

Sepp
1691.

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look'd upon, much less have eaten it.

I being the eldest of the Missionaries, had the advantage of a Cabin, of about 6 Foot long, and 3 broad, but the rest of the Missionaries were forced to take up their Quarters in the Fore-castle of the Ship, expos'd to the Injuries of the Weather and Air, and for an additional Plague were constantly incommoded with the stench of the Hen's Dung, which were kept thereabouts, and of which 10 commonly died in a Day; not to mention what other Hardships we were expos'd to, our Cloths being all tattered and torn, and it being part of our Daily Employment to keep our selves tolerably free from Vermin. After all these Tryals of our Patience, we arrived in *America*, at which I could not refrain from Tears, and upon my Knees gave Thanks to Almighty God, for his Deliverance from so many Dangers and Troubles.

Thus much of our Voyage: I will now give a brief Account of *Paraguaria* and *Buenos Ayres* (reserving a more perfect Description thereof for another Occasion.) *Buenos Ayres* is a small Town seated upon *Rio de la Plata* (the *Plate River*) which at its Mouth, where it exonerates it self into the Sea, is at least 60 *German Miles* broad, and consequently resembles rather the Sea, than a River; its Water is accounted very wholesome, and to promote Digestion, we drink every Day of it, even after eating much Fruit, without the least detriment. Their thatch'd Houses, or rather Huts of Clay, have no more than one Floor, and scarce ever last above seven Years. However about five Years ago, our Fathers have found a way of burning of Lime, and making of Tiles, wherewith they have covered their College, and are building now a Steeple of Brick, and hereafter intend to build also the Church and the College of the same Materials.

Hereabouts are no Trees, such as our Elms, Firrs, or such like, fit for Fuel, but whole Woods of Peach, Almond, and Figg-Trees, the Wood whereof is used in the Kitchin. These they Propagate by putting only the Kernels into the Ground, which grow up to admiration, and produce Fruit the first Year. I gathered this very Day some Figgs from a Tree, the Trunk whereof was bigger than I could grasp with both Arms. The Grounds are here so rich of Pasturage, that you shall see

13000 or 15000 Oxen feeding together, so that when you want a fat Ox, you have no more to do than to go only into the Field, throw a Rope about the Horns, bring him Home and kill him for your use. Our College sold once 20000 Oxen at a Time, for 12000 Crowns; they are very Tall, and generally White, and valued only for their Hides, all the rest, except perhaps the Tongue, being left generally a Prey to the Birds, and wild Dogs, which flock together sometimes to the Number of 3000 or 4000, and if they meet with nothing else, do great Mischief, and devour the Calves, which are as big here as a moderate Heifer with us.

Of Partridges they have such prodigious Quantities, that you may kill them with your Cane or Stick as you walk along, they being as tame and as large as our Pullets. Their Bread is made of the best Wheat, as white as Snow, but not Salted, Salt being very scarce among these *Indians*, and consequently but rarely used.

The Inhabitants hereabouts as well *Indians* as *Spaniards*, are *Roman Catholics*. The First live for the most part upon Beef, which they eat without either Bread or Salt, and half Raw; they go into the Field, and having thrown the Rope about an Ox's Neck, they Hamstring him with a Knife; then they kill him by thrusting a Knife into the Neck Joint, cut off the Head, and take out the Entrails, all which they throw away as useless; and this they do in less than half a quarter of an Hours time. In the mean while that their Comrades are employed in making a Fire, these cut off large Slices from the Ox's Ribbs, or wherever they like it best, and putting them upon Wooden Sticks, toast them a little over the Fire, and so devour them before they are scarce heated thro'. Sometimes they lay a whole Quarter of an Ox to the Fire, but cut it off and eat it whilst it is on the Spit: Thus have I seen two of these *Indians* devour an Ox in two Hours time, I mean the Flesh (for they throw away the Head, Feet, and Entrails) so that they seem to contend in this Point for the superiority with *Caligula*, *Manimus*, *Apicius*, and *Tripho*, famous Gluttons among the Antients, the last of which killed an Ox with his Fist only, and eat him alone afterwards the same Day.

The better to digest so vast a quantity of half raw Meat, some throw themselves immediately after into cold Water,

ter, stark naked, to retain the natural Heat within their Entrails, to promote digestion. Others on the other Hand, lie upon the Ground with their Stomachs downwards in the hot Sand; here they Sleep till they think they have well enough digested their last Meal, and then go to Work again as before. This Gluttony produces Worms in their Bowels, progenerated from the vast quantity of raw and indigested Meat, so that they seldom attain to the 50th Year of their Age.

As for the rest of the Inhabitants of *Paraquaria* they are very good Christians, and acknowledg no other Superiors, but the Missionaries, whom they reverence like Fathers, as they are indeed obliged to them for every thing, their Education, Clothing and Food; they are very apt to imitate any thing that is laid before them; I have seen some Writing of theirs as exact as the best Print. They make Clocks and Trumpets, not inferior to any in *Germany*; but value Musick above every thing else. When I shew'd them some of my Compositions and Musical Instruments, I brought along

with me out of *Europe* (tho' I am but an indifferent Musician) they were ready to adore me. At the time of our Arrival we were met by about 60 *Indians*, playing upon their Pipes and *American* Horns, one of them keeping the Time by the Motion of a kind of a Flag, after a very ridiculous manner. I presented these Musicians with some Toys, such as Looking-glasses, Needles, Fish-hooks, Glass-beeds; *Agnus's Dei*, small Pictures, &c. which they valued beyond Gold and Silver. But my Paper beginning to fail me, I will only tell you, That I, with 20 Missionaries more, are to leave *Buenos Ayres* before long, in order to go deeper into the Country, into divers Cantons, of which there are 24 in this Province; each of them having 5000, some 8000 or 9000, others near 15000 Inhabitants, each under the tuition of two Missionaries, who are to provide not only for their Souls, but also for their Bodies, by allotting each Family their due Share of Meat, Bread, Flower, &c. without which they would devour all at once. No more at this Time. I recommend my self, &c.

Sepp,
1691.

CH A P. II.

A particular Description of Father Anthony Sepp's Voyage out of Spain into Paraquaria, taken out of his second Letter dated in the Canton of Japegu, in the Province of Paraquaria on the 24th of June, 1692.

The JOURNAL.

IT having pleased the Almighty God to make me an unworthy Instrument in the Conversion and Instruction of the Pagans of *America*, he was pleased thro' his Mercy to conduct me thro' many Tribulations and Dangers from *Cadiz* to *Buenos Ayres*, where I arrived safely on the 6th of *April*, 1691. I left *Trent* the 9th of *July* 1689. and travelled thence to *Genoa*, not without great Danger from the *Banditi*; thence embarking for *Cadiz*, I arrived there the 11th of *September*, being forced to stay a whole Year at *Seville* for the departure of the Ships bound for *Buenos Ayres*. I reembark'd again on the 17th of *January* 1691. at *Cadiz* for the prosecution of our intended Voyage thither. Aboard these Ships were 44 Missionaries of divers Nations, *Spaniards*, *Italians*, *Flemings*, *Sicilians*, *Sardinians*, *Genoeses*, *Milanefes*, *Romans*, *Bohemians* and *Austrians*. I was a Native of *Tyrol*, and

my Companion Father *Anthony Adam Behme* a *Bavarian*; of whose extraordinary Zeal in his new Mission, for the Conversion of a certain Nation call'd *Tares*, wherein he underwent great Hardships, and was likely to have offer'd up his Blood for the Glory of Christ, by the Hands of a Pagan Barbarian, who had infallibly kill'd him, had his bloody Design not been prevented by a certain new converted *Indian*, belonging to my Flock, I say of all this I shall have occasion to say more hereafter.

Our Squadron consisted only of three Ships, of betwixt 50 and 60 Guns each. The *Capitaina* or Commodore's Vessel call'd *De Santissima Trinite*, Commanded by *Don Antonio de Retana*; the *Almiranta de Christo Nazareno*, by *Don Antonio Gonzalez*, and a Pink call'd *Matre Dolorosa*, Commanded by a certain *Biscayan*, as were indeed the other two Commanders. We embark'd aboard the

the *Almiranta*, in Company of the 3 Governours of *Buenos Ayres*, *Assumption* and *Chili*, with their Ladies and Families, besides divers Factors, Merchants, Barbers, Negro Slaves, 200 Soldiers, 100 Seamen and others; but before we entered the great *Atlantick* Ocean, all the Fathers Missionaries, went over to the *Mare Dolorosa*, where the Captain allow'd me no other Place to lie in than a narrow Cabin about 5 Foot long, and not above 2 and a half broad; and my beloved Companions Place, I mean Father *Anthony Behme* and another *Austrian* Father's were so short, that all that while they were not able to lie streight in it; some other Fathers who were not quite so tall as he, would have changed Places with him, but he would not put the least Inconvenience upon them to ease himself. There was a little Window to let in the Air, but this being shut for the most part, to keep out the Sea Waves, we spent our time in Darkness; besides which the scent of the Water in the Ship was so nauseous to us, that we were ready to be suffocated with it, and were on the other Hand no less pester'd with thousands of Mice and Rats, some whereof were not much less than Cats, and made a most terrible Noise. The smell of the Onions and Garlick, and of stinking Tobacco, of about 600 Pullets, 280 Sheep, and 150 Hogs, which were not far from our Quarters, were no small addition to the rest of our Troubles. To add to our Affliction we had for our Diet nothing but stinking Meat, and Biskets full of Maggots, the first having been Salted a Year, and the last Baked two Years before our departure, and kept by the Captain; his Covetousness was in some measure punished by the loss he sustained daily in his Poultry and Sheep, of the first of which died 6 or 8 a Day, and a pestiferous Contagion reigning among the Hogs aboard, most of them were thrown over-board. How often have we been glad to catch the Rain Water, sent us from Heaven, in Sheets, Hats and Vessels, with a great deal of Thankfulness? I will not mention here the Trouble and Vexation we endured from the Vermin; how often I have been glad to make use of the Cables instead of a Pillow, to patch my torn Cloths, wash my own Linnen, and such like other Inconveniences, these being but Trifles in comparison of the rest of our Sufferings; the best was, that all this was in some measure recompensed by a

prosperous Gale and Voyage, which brought us without any sinister Accident, to our desired Port.

The 18th of *January* being still in sight of *Cadiz*, the Fathers of the *Jesuits* College there came aboard us, to bid us adieu; we were not a little delighted with the vast Number of small Vessels, some of which came often aboard us, to sell us some Fruits, and other Refreshments, whilst others passing in sight of us, wish'd the Captain, Governours, and us a happy Voyage, in their usual Sea Language; such as *Dios Cavalleros*, Adieu Gentlemen; *a Dios buen Viagge*, Adieu, a good Voyage; *buen Passage*, a happy Passage; *Vent in poppa*, a fair Wind; *Mar bonanza*, a quiet Sea, &c. We answer'd them with our Drums and Trumpets, and the Fire of our Cannon and small Arms.

Being got out of Sight of *Cadiz* the 19th, I observed the Body of the Sun exactly at its setting, and that of the Moon exactly to appear much larger than ever I had observed it in *Germany*. The 20th we made 60 Leagues with a fair Wind. The 21th, 22th, 23th and 24th of *January* a brisk North Wind carried us directly within 30 Leagues of the Canaries or *Insula fortunata*; which lie 100 Leagues from *Cadiz*. The 25th being the Day of the Conversion of *St. Paul*, the Sky began to be darkned with Clouds about Midnight, which was soon after followed by so terrible a Tempest, that the Captain and whole Ships Crew cry'd out *Misericordia*, *Misericordia*, giving all over for lost; however it lasted not long, the Fury of the Tempest being somewhat allay'd by break of Day, and the Clouds soon after dispersed by the Sun Beams. We received no other Damage in this terrible Tempest, accompany'd with Thunder and Lightning (a most terrible and dismal Thing at Sea) than that one of our Ships had her Mast brought by the Board, which our Captain wisely prevented in ours, by furling its Sails in good time; one of the best remedies, to divert the Fury of this otherwise irresistible Element.

Our Procurator had brought along with him a *Sanctify'd Bell* as we call it, and *Kaloke* by the *Americans*, unto which they attribute this Vertue, that as far as its Sound reaches, no Thunder or Lightning can do any Mischief; for which reason we took care to have it rung at this time of Danger. The Original of its Vertue must be traced as far

far as *Mexico*, where they say, was formerly a Bell of a vast Bulk, which as often as it Lightned and Thundred, rung of it self, and as far as the Sound thereof reached, no Thunder-bolt was ever known to fall; afterwards it was thought fit, to cast many Bells of the Mettal of this great Bell, which are given as a singular Present to Persons of Quality; and ours is one of the same kind, every *Procurator* who goes from the *Indies* to *Rome*, having such a Bell allowed him, to protect him in his Voyage.

The 26th of *January* having pretty well refitted our Ship, we prosecuted our Voyage, the *Capitaine* leading the Van, which was followed by the *Almirante*; but the *Pink* being heavier laden, and pretty much damaged in the last Tempest, remained behind, for 6 or 7, and sometimes 8 Leagues, yet within sight. Thus we continued our Course the 27th, 28th, and 29th. The 30th by break of Day, a Seaman placed on the Main-top-sail-mast, cry'd with a great deal of Joy, *Cavalleros, Tierra, Tierra, Land, Land, Gentlemen*; It being a constant Custom aboard those Ships, for him that keeps watch on the Main-top-sail-mast, to look about him continually with a perspective Glass, and at the sight of Land, or any Ships, to give notice thereof to the Snips Crew; who, if they prove Ships, set up a red Flag, and discharge as many great Guns as there are Ships seen; the same is done by all the other Ships, of the same Squadron, with such exactness, that if a Captain fails in this Point, he is obliged to pay a considerable Fine.

The 30th of *January*, as we told you before, we discovered Land, which proved the high and famous Rock call'd the *Peak* of *Teneriffe*, which appear'd all bare without any Trees, and covered on the Top with Snow. This *Peak* is well known to the Mathematicians in their Observations. The 31st, coming to the noted *Canary Isles*, at 28 Degr. and 7 Degr. from *Cadiz*, we pass'd betwixt the Isles of *Teneriffe* and *Palma*, the first to the left, and the other to the right of us, there being Seven of them in all, but *Teneriffe* and *Palma* are only well Peopled, where the *Franciscans* have a stately Convent; and the *Canary Sack* is preferr'd by the *Spaniards* before all other Wines; they are also famous for a certain kind of Singing Birds, call'd from thence *Canary Birds*. In the Isle of *Palma* that brave Father

Ignatius Azebedius obtained the Glory of Martyrdom, with Thirty of his Companions.

February the 1st, we proceeded in our Voyage with a brisk Gale, which lasted all that Night. The 2d, being *Candlemass-Day*, a certain Father, a *Fleming* by Birth, made his last Vow. We celebrated this Day with a Consort of Musick, but the boistrousness of the Sea not permitting me to play on the *Theorbe*, we were forced to be contented with the Harmony of the Trumpets, and the thundring of our great Cannon, which were discharged upon this occasion. The same Day a certain Negro Slave belonging to the Governour *Don Augustin de Robles*, was also initiated with the Holy Baptism. The 3d we reach'd the *Tropick of Cancer*, sufficiently known by its excessive Heat, which generally reigns there; but we happening to be blessed with a cool North Wind at that time, found it as pleasant as the most delightful Spring Season in *Europe*.

The 4th, abundance of *Flying Fish* followed our Ship for a considerable time in the Air, till at last they betook themselves to the Water again. The Seamen, for Diversion sake, tyed a strong Thread on a Cane, with a Hook at the end, and a white Feather instead of the Floating Wood; the flying Fish mistaking the same for *Whiteings*, and snapping at them with much eagerness, were thus catch'd by the Hook.

The 5th of *February* being the Feast of the *Japonesse* Martyrs, a *Novice* entred himself into our Society, and made the usual Vow; and the Missionaries took the Holy Sacrament.

The 6th we pass'd with a prosperous Gale the *Hesperides Insule*, or Isles of *Cape Verde*, so call'd from their constant verdure, which continues throughout the whole Year, notwithstanding their Situation, under the *Torrid Zone*. It is an unwholsome Place, by reason of the venomous Vapours which arise from the many Pools and Fens; some Years before 8 Missionaries, with some Soldiers and Seamen, went A-shoar here, and eating too greedily of the *Coco-Nuts*, *Water-Melons*, and *Oranges* that grow here, paid for it with their Lives; for which reason strict Orders were given, that no Body should go A-shoar here. We happened to have aboard us certain Negroes, that were Natives of this Country, two of which I instructed at the same time to sound the Trumpet; These

These told me divers odd Stories of their Country, viz. That they had a *Negro* Bishop among them, and divers Canons that were likewise *Negros*, and also many *Negro* Priests; but that the Fathers of the *Jesuits* College (belonging to the *Portugueses*) were *Blacks*. This he told us because the white Colour was in no great esteem there, the greatest *Blackness* being accounted the greatest Beauty among them. This Day we observed in our Garden (which we had brought out of *Spain* to transplant into *Paraguaria*) the *Narcisse*-Flower to Blow, and a *Muscadine* Vine begin to Bud. The *Jessamine* continuing still in Blossom.

The 7th, 8th, 9th, 10th, 11th and 12th, we sail'd forward very briskly, and found our Selves at 6 deg. on this side the Line or *Equator*, the *North-Star* and *Ursa Major* being scarce any further observable to us. The 13th, 14th and 15th, we saw divers Sea-Monsters, and among the rest a certain large Fish flying near the Ship, like an Eagle. Our Ship's Crew catch'd another Fish not unlike a Wolf in his Head, Ears and Hair, but the Body like a Fish. After Dinner the Seamen being in a merry Vein, threw out a Chain, at the end of which was fastned a Leaver weighing at least 6 Pound weight. A sudden Rejoycing being heard among the Ship's Crew, the Governors, the Ladies, Missionaries and Merchants came running upon the Deck to see what the matter was, when they found that eight of the stoutest Seamen were drawing a certain large Fish into the Ship not unlike an Ox.

The Governor of *Buenos Ayres* having a mind to give us a Diversion, order'd the Captain to call his three great Dogs he had brought away with him, which being done, they were not very forward to approach this Sea Monster till being set on, they at last ventur'd, when this Sea Ox defended himself so well by striking with his Tail at the Dogs, and sometimes wounding them with his Teeth, that they were forc'd to give it over; and the Cabin Boys and some Sea Men came with their Weapons to make an end of him, which they did accordingly, boil'd and eat him; we had our share also, which I and Father *Behme* lik'd very well. There was a thing very observable in this Sea Ox, viz. That to his Skin all over his Body adhered vast numbers of small Fish, which were not his young ones, but

such Fish as being sensible of their Enemy who Preys upon them, had fastned themselves there to avoid his Fury. Nothing is more common than to see the Dolphins play in the Atlantick Sea.

The 16th, we began the nine Days Prayers in Remembrance of the *Indian* Apostle St. *Francis Xaverius*. The 17th, 18th and 19th, the Heavens blessed us with very seasonable Showers of Rain, to our no small Refreshment, our Water aboard the Ship beginning already to taste very ill, and what was worse we had no more than two small Measures allowed of it a Day; you may be sure that every Body was busie enough in catching what Water they could in Sheets, Table-Cloths and Hats, and you might see the poor Souldiers and Seamen catch it in their Shoes; and it was pleasant to see even those few Sailors that were left, to open their Wells, and to catch the Raindrops with a great deal of eagerness.

The 20th we perceived divers small Fires, like *Ignes fatui*, the reason whereof is not so easily to be found out at Sea as on Land. The 21st we came within a League of the *Equinoctial* Line, which we pass'd by the 22d of *February* early in the Morning. We were not a little surpris'd to find the Air so Temperate and Delightful, like the Spring Season; whereas commonly by reason of the nearness of the Sun, the Heat is very excessive under the Line. Ships are often Becalm'd for 60 or 70 Days, and every thing seems to change its Nature: The Water putrefies, Flesh stinks, Fleas, Lice and other Vermin dye: The Scent of Spices and Balsams vanish, and abundance of People are pester'd with a kind of Vermin in the posterior Parts, which if not taken care of in time prove mortal; Lemon-juice is the best Remedy against them. A Distemper and Remedy perhaps not much known to some *European* Physicians. Some of our Missionaries began to be infested with them, but were timely Cured. My Companion Father *Behme* was troubled with the Tooth-ach, but no sooner we were pass'd the Line, but it ceased. I for my part was very well during the whole Voyage, being not in the least troubled with Vomiting, as I was in the *Mediterranean* Sea in my Voyage from *Genoa* to *Cadiz*, but was extremely hungry and could have eat heartily, had I known where to come at it, the Salt Vapours of the Sea being extraordinary good to create an Appetite and to help Digestion. We

We were not unmindful that among our Friends in *Europe*, this was the *Merry Thursday* as they call it, which they spend in Feasting, but we found that our *African Almanack* did not agree with theirs, our Pots and Dishes being quite empty. Father *Behme* and I were got into the Acquaintance of divers *Dutch* and *Hamborough* Merchants at *Cadiz*, who tho' *Lutherans* invited us often to Dinner, and shew'd us many other Civilities; among them Mr. *Buermaister* a *Hamborough* Merchant was very kind to us, and at parting presented us with two *Muscovite* Hams, telling us that he believed they might stand us in good stead in our Voyage, which proved true enough, we having preserved them hitherto for the last extremity; but being more unwilling not to let pass the *Merry Thursday* unremembered, we invited all the *Bohemian*, *Flemming*, *Austrian*, and some *Italian* Missionaries to partake of our Hams, which they did, and we eat them merrily, tho' without Bread, Wine or Water; to add to our Mirth, I play'd several Tunes upon the *Theorbe*, and Father *Behme* and I diverted them with some pleasant Tunes upon the Flagelet.

The 23d and 24th the Night Wind continuing we were advanced a Degree to the South side of the Line; it being *St. Matthew's Day*, all the Missionaries, Brothers and Novices took the Sacrament. The same Morning hearing a more than ordinary Noise upon the Deck, and enquiring the reason thereof, I was answered, that they had seen *St. Thelmus* on the top of the Mast. You must know that this *St. Thelmus* a *Dominican* being accounted a Patron of Seafaring-Men, is Reverenced by them every Morning and Evening. Now it often hapning that certain fiery Meteors appear at Sea like the *Ignes fatui* by Land; the ignorant Seamen cry out immediately *St. Thelmus*, falling upon their Knees, and saying certain Ejaculations to divert the Danger of an approaching Tempest, which they say is portended by the appearance of *St. Thelmus*; tho' in all our Voyage to *Buenos Ayres* we met with no considerable Danger, nor lost as much as one Man at Sea; whereas not long ago in a Voyage to the *Philippine* Islands, the Squadron that went from *Cadiz*, threw above 500 dead Carcasses over Board with a Cannon Ball ty'd to their Bodies, under the Discharge of one great Piece of Artillery, the usual Ceremony used at Burials at Sea.

The 25th and 26th we met with very unconstant Weather, sometimes it Rain'd, sometimes it Thunder'd and Lightned, and not long after perhaps the Sun rejoyced us again for a small time with her pleasant Sun Beams; a thing very common betwixt the *Tropics*, especially within two Degrees on both sides of the Line; whereas beyond the *Tropics* the Sea is generally so easy and free from Tempests, that the *Spaniards* have given it the Name of *Mar de las Damas*, or the Lady's Sea.

And upon this occasion I ought not to be unmindful of my Promise, made in my Letter from *Sevil* to the Fathers of our Society, concerning the Needle of the Compass, viz. To give them a true Account whether the Needle of the Compass under the Line, does change from the North where it stood before, to the other North Pole on that side, after they are pass'd the Equator. Concerning which I will tell you, that according to my own and Father *Behmes*, and divers other Missionaries Observations, that the Needle does not in the least change its Positions, and shews the North as well here in *Paraquaria* as in *Europe*, the whole difference being not real, but only in respect of our own acceptions; for what they call the South in *Europe*, is the North with us here; and as the South wind is the warmest with them, so is it the coldest here. The Northwind is cold in *Europe* and warm here. The heart of our Winter is about Midsummer, yet without Frost or Snow, a thing so little known among these *Indians*, that they can't tell whether it be black or white: And in *December* and *January*, when all is cover'd with Snow and Ice in several Parts of *Europe*, we enjoy here the most delightful Fruits of the Summer. In short he that call'd *America* the World turn'd topsie turvy, was not much in the wrong of it.

But we must return to our Voyage. The 27th of *February* at 2 deg. of Southern Latitude, we began our Voyage not with *Muscovy* Hams as we had done the *Thursday* before, but with stinking Beef and Water, yet we were merry with this slender Fair. After Dinner I visited the Sick, and gave them some Almonds and some confited Aniseeds, which I had brought along with me from *Cadiz* for my own use. After I had made them a short Sermon upon *Patience*, I presented to them the Image of our Lady of *Ottingen*, which they

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kiss'd

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pass'd with a great deal of Devotion.

The 28th of February we began our Lent. Father *Anthony Parnu* our Superior, a Spaniard by Birth, a Person who for his Gravity and whole Behaviour resembled St. *Xaverius*, and most of the Spanish Missionaries, Brothers and Novices had been continually troubled (ever since their coming from *Cadiz*) with the Sea Distemper or Vomiting; which not only continued but increased daily; the reason whereof I attribute to nothing else, than that this was the first time of their going to Sea, which being plainly observable in those Missionaries that were aboard us, that came from *Germany*, the *Netherlands* and *Italy*, and had before pass'd over the *Mediterranean* into *Spain*, were not so much afflicted with it. Our greatest trouble was that we had nothing wherewith to Comfort them, for our Pullets were all dead as well as the Sheep, and there remained 12 Hogs, so lean and tough, and the Basket so full of Maggots, that they were very unfit Food for a sick Stomach. The Ships Crew had a kind of hard black Bisket, such as they feed the Galley Slaves with aboard the Gallies; these being without Maggots, Father *Anthony Behme* and I eat them with the same satisfaction now as if they had been the best French Bread. How often did we wish at this time for the Scraps which we had seen in our College under the Table?

The 1st of March we began to perceive the Tempests and sudden Hurricans which had pester'd us so frequently about 3 deg. in Latitude of the Line, betwixt the two Tropics to change remarkably; the Weather being much more settled, towards the Evening we saw an entire Rainbow quite across the Sky, resembling our Rainbows, except that we perceived more of the Blew mix'd with the other Colours.

The 2d of March we sail'd along the Coast of *Pernambuco* in *Brasil*, where Father *Anthony Vieira* one of our Society, a Portuguese by Birth, and formerly Chaplain to Queen *Christine* of *Sweden*, lives in the Jesuits College. The same Night *Don Antonio Gonzalez* Capt. of the *Almiranta* evacuated a Stone as big as a Pigeons Egg. The 3d at Sunset a strange Indian Bird settled upon our Mast, accounted a Sign that we were within 30 Leagues of the Shoar of *Brasil*, because the Birds seldom venture further at Sea, where they have

no Trees by the way to rest upon. His Tail was like that of a Dragons, the Wings no bigger than those of an ordinary Cock; the Head like that of a Turkey, and the Bill like that of a Snipe. The Governor of *Buenos Ayres* let fly at it with his Fusée, but the Shot not being strong enough to penetrate thro' the Feathers, he escaped with life.

The 4th being the first Sunday in Lent, we had a Sermon, which we continued for 8 Days successively, where the Governors and Ladies were always present. The 5th we found our selves at 8 deg. towards the Tropic of *Capricorn*, and tho' we had the Sun Vertical (because it made not the least shadow about Noon) we were not troubled with any excess of Heat. The 6th 7th and 8th, nothing of moment hapned except that now and then we were refresh'd with a welcome Shower of Rain. The 9th, the Tropic of *Capricorn* began to shew his Horns, but was no less favourable to us than the *Cancer*, we being not molested with Heat. The 10th proved a very clear Star-light Night, and among other Stars we then observed the Pole Star or *Polus Antarcticus*, the Peacock, the *Apis Indica*, the *Chamelcon*, *Nubicula Major* and *Minor*, with several other Stars, not to be met with in our celestial Globe, as being as much unknown to the *European Astronomers*, as divers Places and Rivers are to the Geographers, and therefore left out in their Maps.

The 11th, we saw some Sea Pigeons, 4 of which settled on our Masts; we kill'd 2 of them, and they were not unlike our Pigeons. The 12th being the Day of Canonization of St. *Ignatius* and *Xaverius*, we received the blessed Sacrament. I visited the Sick, and presented them with what Refreshments I had. The 13th at one a Clock in the Afternoon we pass'd the Tropic of *Capricorn*, 23 deg. from the Equinoctial Line, and by entering the temperate Zone, advanced toward the River *de la Plata*.

Much might be said of the temperate Zone, were it not beyond my purpose: I will only tell you that it has got its Name from its most excellent temperature of Air, being neither too Hot nor too Cold, neither too Moist nor Dry; of which we found the happy effects, all our Sick beginning to mend from this time, except the lately Baptized Negro who continued very ill; I offered him the Image of our Lady of *Ottingen*, exhorting

horting him to trust to her Goodness for Relief, which he did, and kiss'd it with a great deal of Satisfaction; and recovered not long after. The 14th being Becalm'd we catch'd several Fish, very different from ours in *Europe*. In the Belly of one they found a whole Waistcoat, in another an Arm of a Man. I spent the greatest part of this Day in Instructing four *Negro* Boys belonging to the Governor of *Buenos Ayres* to Sound the Trumpet, which cost me no small Pains; however before the end of my Voyage they had learn'd to Sound about 6 or 7 Tunes.

The 15th, *Don Antonio de Retano*, Captain of the *Capitana*, came aboard us to give our Captain a Visit, which was return'd afterwards by our Captain. They saluted one another every time with 8 Cannon shot. In the Evening I explain'd to some of the *Negro* Women certain Points of the Christian Religion, giving them an account of certain Miracles perform'd by our Lady of *Ottingen*, the Image whereof I shew'd them; they Kiss'd and Reverenc'd it, and finding them very desirous to keep it, I presented them with some others, which Father *Behme* and I had caused several hundred to be made of Earth at *Sevil*; they valued this Present above all the Gold and Silver I could have given them.

The 16th and 17th the Wind being somewhat slackened, we diverted our selves again with Fishing, and one of the Cabin-Boys laying unadvisedly hold of the Fish, he fastned his Teeth into his Hand, and held so fast, that his Teeth could not be disengag'd till they cut off the Head. The 18th being the 3d Sunday in *Lent*, we were allarm'd with a Cannon shot, but having sent a Boat to the *Capitana* to learn the reason, we found that it was only the usual Ceremony made at the Burial of a deceased Seaman, whom they had thrown over board with a Bullet ty'd to his Neck. The only Person who lost his Life in the whole Voyage, he being not very well before we left *Cadiz*. The Baptized *Negro* begins to mend every Day; of which I desire an account may be sent to the Reverend Fathers, *Jesuits*, *Philip Scuch* Preacher, and *Joseph Adelman*, two great Admirers of this Image; as also to the Masters of the *Tartian* Scholars, and to all our Companions, especially to Father *Felixfueger*; to satisfy them that our Lady of *Ottingen* does not cease to perform Mi-

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racles, even among the *Indians* in *America*. For the Image which I have caus'd to be set up in our Church, they Reverence and Present with a deal of Devotions: Nay a certain *Indian* Painter has drawn Two, no ill Copies after it, which I have presented to Father *Behme*, who does Wonders with them among the *Barbarians* call'd *Yaros*, for such as are Baptized Reverence them with bended Knees, make the Sign of the Cross before them, nay bring their young Babes to the Chappel (made of Straw and Clay) where one of them stands in order to kiss this Holy Image; all which together with the indefatigable Care of the said Father *Anthony Behme* (of which more hereafter) I look upon as a happy Prefage of the entire Conversion of these *Barbarians*; whose Case I desire may be recommended to the fervent Prayers of those of our Society in *Europe*, who thereby will have a share in those Blessings that attend the Office of a Missionary.

But we must return to our Ships. The 19th being the Feast of St. *Joseph* the Foster Father of our Saviour, I did read Mass and attended all the Fathers, Brothers and Novices at Dinner, it being my turn so to do. A little before Sunset the Dogs began to Bark and Play very Merrily, beyond what we ever observed them to do before; the Captain told us that it was an infallible Sign that we were not far from Land, which the Dogs by their quick Scent could discover at a great distance; we soon found that he was not deceived in his Guess, because soon after we got sight of the Isle of St. *Thomas* on the Coast of *Brazil*. The 20th our *Muscadine* Vines in our little Garden aboard us, began for to cast their Leaves. The 21st being St. *Benedict's* Day, I said Mass instead of another Father, whose turn it was; in which as well as in every Mass that ever I said, I bid them adieu. I constantly included in my Prayers *Rudo*, Father *Alphonso*, and my Sister *Mary Benedicta*, with all the Brothers and Sisters in their respective Convents; I desire to be remembered to them. The same Evening I Preach'd to the Ship's Crew, *Negros* and other Passengers, my Pulpit being only some Cables wrapt together; and the Seats of the Auditors, the Anchors belonging to the Ship. I enlarg'd upon the Life of the Holy Father *Benedict*, concluding with a moral Exhortation to follow his Holy Footsteps. After Sermon I told them

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several remarkable Things of the two Monasteries of *St. Mary's Hill*, and of the *Holy Cross of Loben*, of their Original and Situation upon high Rocks, of their several Rules and Discipline; and how I had a Brother in one and a Sister in the other of these Convents; who I was sure would offer their Dayly Prayers for my safe Passage over the wide Sea. Tho' I spoke to them in *Spanish*, in which I am not very perfect, yet they did hear me with the same attention as if I had been born a *Spaniard*; and I always found that when I spoke to the *Indians* concerning *Germany*, and such like far distant Places, they were as attentive to it, as the *Europeans* when they hear of the *Indian Affairs*.

The 22d. they catch'd a Fish weighing no less than 90 Pound weight. It was of a green Colour, with Gold Colour'd Spots, the Fleh was very sweet and mellow. The 23d we were forced to laveer, by reason of the contrary Winds, so that we could not make above half a Degree that Day, tho' at that rate of Sailing there goes sometimes 24 nay 30 Leagues to a Degree, whereas otherwise it is reckoned no more than 15. The 24th being *St. Gabriels Day*, we received the Communion again, and the 25th being the Day of the *Annunciation* of our Lady, it was celebrated with four Masses, the Discharge of all our Cannon, and by displaying all our Ensigns and Flags, and a Confort of our Mitical Instruments, viz. The Pipe, *Theorbe*, Trumpets, Drums and Hautboys. The Ship's Crew Danc'd in the Evening to a Drum and Pipe. Soon after divers Herons and Birds of Prey flying over our Ship, we look'd upon them as certain Messengers that we were not very far from the Shoar, to the no small Satisfaction of us all. Nothing can be more natural for Men, than to long for that Element which has given them Life and Being. I spent part of the Evening in giving good Instructions to the *Negros* aboard us, and in exercising the young Ones at the Trumpet, who began by degrees to Sound some few Tunes. The *Capitana* gave us the Signal by a Cannon shot, and sent us Word by a Boat that they had Sounded the Bottom, and found 70 Fathom Water; for whenever any Ships approach the Shoar, they are sure to Sound the Bottom by a certain Piece of Lead dip'd in Suet or white Wax, fastned to a Rope of many Fathoms long, which as soon as it touches the Bottom, they draw up again, and by the Colour of

the Earth that sticks to it, judge whether the Ground be Earthy, Rocky or Sandy, the last being the best for Anchorage.

We discovered at the same time a remarkable difference in the Colour of the Sea-Water, which appear'd not quite so Blew as before.

The 26th we had a favourable Gale, which made the whole Ship's Crew, but especially us Missionaries, full of hopes to reach the desired Shoar before long. The 27th the *Capitana* gave us the usual Signal with a Cannon shot and the white Flag, that they had seen Land; the *Almirante* did the same soon after, and was follow'd by the *Pink*. Our Explorer on the Top-Mast discovered the Land without the help of a Prospective Glafs, to the right hand of us towards *Brasil*, immediately after break of Day, and it is incredible with what Joy every Body elin'd, some upon Ladders, others on the Masts, to take part in so agreeable a sight; some were cleaning their Prospective Glasses, whilst others were endeavouring to discover it with their Eyes; among these was Father *Behme*, who being very quick sighted, cry'd out about Noon, *Land, Land good Fathers*, and not long after every Body had a plain sight of that so long wish'd for Continent of *America*; which made us fall on our Knees to offer our Thanks to God Almighty for his Mercy, in bringing us so near to the desired Port.

We found the Depth here of about 30 Fathom, at 24 deg. of Southern Lat. and 26 min. about 7 or 8 Leagues from the Mouth of the River *de la Plata*. At the same time we saw two Clouds in the South, very high in the *Hemisphere*, which we had first discovered, and constantly kept sight of ever since we approach'd to the Line, but only just above the Horizon. Our Captain told us that these two Clouds were the surest Guides to Ships bound for *Paraguaria*; and I remember that as soon as the Captain saw them, before we pass'd the Line, he told us, Be joyful good Fathers, here are our infallible Guides, these two Clouds will shew us the way to *Paraguaria*, and rest as soon as we come there. Which in effect proved true, not that these Clouds did drive before us, but they standing vertical over *Paraguaria*, and being in sight of us, we had no more to do than to steer our Course directly towards them. We saw in those Southern Parts divers new Stars, such as *Dorado*, *Xiphias*, call'd the *Gold Fish*; *Noah's Dove*, the *Paradise Bird*, the *Phoenix*,

nix, the *Pica Brasílica*, *Indus Sagittiferus*, with divers others.

The 28th of February we advanced to the Mouth of the River, which at the Entrance is no less than 70 Leagues over; and were told that the River of the *Amazons* in *Brasil* was much broader than this. We had much ado to find the right Channel, and were fain to take in most of our Sails, for fear of touching upon the Sands. The Water continued Salt, as I found by experience, but the Colour was changed from Blew and Green, into a whitish Colour not unlike the Rivulets. After much Rain, to the right of us, we had the Cape of *St. Mary*, where we could plainly see the Tower, built by the *Spaniards* after the Discovery of *Paraquaria*. Then we pass'd by the Isle call'd *De los Lobos*, from the vast number of Sea-wolves which are seen hereabouts. We saw a great number of them with Heads like Dogs, and Hair on their Backs instead of Scales, and they howled like our Wolves. But we came not in sight of the Cape of *St. Anthony*.

Thence we had still 60 Leagues to *Buenos Ayres*, which was at 38 deg. Southern Latitude, just as *Cadiz* at 35 deg. of Northern Latitude. We saw hereabouts vast quantities of white wild Pigeons. About Noon we came to the Isle *Meldonato*; and a Rumour being spread in *Spain*, that the *Portugueses* had taken the Post and Fortified themselves in that Island, the Governour of *Buenos Ayres* (pursuant to his Orders received from his Catholick Majesty) went a shoar in the said Island with some Gentlemen and Souldiers, to know the Truth thereof; they took a view of the whole Island, and found neither Men nor the Footsteeps of Men, much less any Houses or Fortifications; but prodigious numbers of fat Oxen, Cowes, Calves and Horses, the Grass being so high, that it almost covered the Cattle, notwithstanding they were very large. They kill'd an Ox, which they brought along with them besides several other Things; but the Ox was so big, that they were fain to cut him into Quarters before they could carry him into the Long-Boat.

They brought also along with them divers sorts of Flowers, of which they had made Garlands and put them on their Hats. The Governour after his return aboard the Ship told us, that near the Shore upon a Rock, there stood a wooden Cross, set up doubtless by the *Spaniards*,

as a Token that they were the first Discoverers of it. The Flowers they brought along with them, were not unlike some of our *European* Flowers. One had some resemblance to our *Gilliflower*, another to our *Saffron*, and another to that of our *Wild-Sage*. But what surpris'd me most, was a certain Flower (such a one as I never met with before in all my Life) having a thorny Crown, a Launce, 3 Nails, and the Characters of Ropes upon its Leaves; which for that reason I gave the Name of the *Passion-flower*. After this Day we always came to Anchor at Night, not daring to Sail in the Night time for fear of missing the Channel, which has on both sides most dangerous Sand Banks, thinking our selves now much more safe than in the open Sea. We all rested very well, and the 30th by break of Day, weigh'd our Anchor, and with all the Sail we could make pass'd by the Isle *de los Flores*, so call'd from its abundance of Flowers. I spent part of the Day in Instructing a *Negro* Boy who was afterwards Baptized at *Buenos Ayres*.

April the first, I found by that Water wherewith I wash'd my Face, that it had very little of the brackish Taste left, which put us in hopes that we might Drink fresh Water by Noon, which hapned accordingly; and it would have done ones Heart good to see how every Body did run to satiate himself with the most delightful Draught of fresh Water, which went down with more pleasure at that time, than the best of Wines could have done at another, notwithstanding it was not very clear. We found twenty Fathom Water.

April 2d, I told you before that this River is full of Sand Banks, to avoid which 4 Men were constantly employed to Sound the Depth by the Plumb, and according as they found the Earth, which stuck to the bottom of it, either Sandy, Clay or Marshy, they cry'd at every turn, 20 Fathom, Clay Ground; 18 Fathom, Sand; and so forth, so that by the special Care of our Captain, we pass'd on very happily without striking upon the Sand Banks.

April the 3d, a large Bird of Prey settling upon the Mast of our Ship, the Governour of *Buenos Ayres* shot a Bullet into his Carcass, which was too strong for his Stomach to digest; he had most terrible large Claws. Soon after we catch'd a pretty small Bird with our Hands. It was of a Sky-Blew Colour all over the Body except the Head, where

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Sepp, 1691. it had a red Tuft; it made not the least Noise when it was catch'd, and was presented to the Governor's Son. The same Day the Captains dispatch'd *Don Pietro de Castro*, in a Yacht to *Buenos Ayres*, to give notice of our Arrival.

The 4th we were within 20 Leagues of *Buenos Ayres*, yet could not see it; we spent that Day in clearing the Ships, put up our Flags, covered the Galleries with Scarlet Cloth, and opened the Port-holes for the Cannon, to give the usual Salute at our arrival in the Port. The Governours, Merchants, Factors, Passengers, Soldiers, and in short all the Ship's Crew, even to the Cabin-Boys, put on their best Apparel, to make the best appearance they were able at their arrival in the Harbour; among which the Equipage of the Governour of *Buenos Ayres*, and the Ladies, together with the Flags, Ensigns and Ornaments of the Vessels made a most glorious Shew, the last appearing upon the Water like so many triumphant Castles. The poor Missionaries were the only Persons, who in their Habits had not the least share in all these Preparations, their Cloths being very old, especially mine, and those of Father *Behme*, who being made a Year before the rest, were so tattered that they would not hold a stitch; and therefore wore our Night-Gowns over them.

The 5th immediately after Sun-rising, we got sight of the so much desired Port of *Buenos Ayres*, as the *Spaniards* call it, from its most excellent temperature of the Air, throughout the whole Year. Towards Evening we saw two Boats, with two Pair of Oars each, to make the best of their way towards us: In one was the Son of the Governour of the Place, accompany'd with three of the chief Officers, to welcome the new Governour, and in the other the *Procurator*, or Chief of our Society in *Paraguaria*, to do the like to the Missionaries aboard, and to regale us with divers Sorts of Provisions and Refreshments; or, to speak in plain Terms, to Feed the Hungry. The Father Procurator brought along with him 4 Sheep, and

2 Calves, but we refusing to eat Flesh in Lent, bestowed the same upon the Hungry Soldiers; of *American* Fruits they brought us Mustdelions, Apples, Melons, and Water-Melons, call'd *Sandias* by the *Spaniards*, some Onions and Garlick, 20 Wheaten Loaves of the best Sort, a small Barrel with the best Hony, a Basket of Sweet-Meats, preserved Lemons and Citrons, &c. all which how welcome it was to our Hungry Stomachs we will give you leave to guess; the other Boats having brought also such like Refreshments for the Governours and Ladies, they were no less pleased with them than we, after so tedious and troublesome a Voyage.

The 6th of *April* we arrived happily in the Port *Buenos Ayres*; where all that Day nothing was to be heard but the Thunder of our Cannon, the Noise of our Trumpets, Drums and Pipes; Here they saw our Flags and Ensigns display'd, on the Shoar several Companies of Horse and Foot, a vast Number of *Indians* with their Musical Instruments, abundance of Negroes, to bid us welcome; and to render our Arrival the more Conspicuous, many of the *Indians* came running with full speed, and thronging through the Crowd to Kiss our Hands, so that I could not refrain from Tears, but upon my Knees implored God's Mercy to assist me in my intended Design of bringing many of these innocent People to the Knowledge of the Gospel: Thus surrounded by a vast Multitude of these *Americans*, and accompanied by the Father Provincial *Gregory de Gresco*, and the rest of the Fathers of our Society, we pass'd from the Gate straightways to the Church, where we Sung the *Te Deum*, with a great deal of Devotion, the Bells ringing all the while all over the Town. Thus having given you the best Account I could of our Voyage, pursuant to my Promise at our Departure, I will now proceed to our Journey from *Buenos Ayres*, into the Cantons of the *Indians*; in hopes that you will in consideration of the weight of the Matter, pardon the unpoliteness of the Style

C H A P. III.

An Account of another Voyage performed by Father Anthony Sepp, May, 1691. from Buenos Ayres, for 200 Leagues up the River Uruguay, to the Cantons of the Indians.

BUT before I Embark a second time, I think it not amiss to give you a short Description of *Buenos Ayres*, not questioning but tho' the same has been done more at large before by other Historians, yet what comes from the Hand of a Friend, who lives upon the Spot, will be look'd upon as more sure and acceptable, than what comes from Strangers, that have been no Eye Witnesses of what they publish to the World. Being arriv'd the 6th of April, 1691. (as we told you before) at *Buenos Ayres*, our Father Provincial thought it highly necessary, that the 44 Missionaries, which had endured so much Hardship in so long a Voyage, should have a Month allowed them for the recovery of their Strength, which was much impaired by so many Fatigues, some being so much altered in their Complexions, that they appear'd as meagre and pale as Death it self.

His first Care was, to endear himself to us by all imaginable Acts of Charity; he provided Food and Drink, Cloathed and received us with all the marks of Kindness and Liberality in his College, where we did not want any thing the Place afforded; as on the other Hand such of our Missionaries as were able employed the approaching Holy Week in hearing Confession, and giving Absolution to the *Spaniards* living at *Buenos Ayres*, no *Indians* being permitted to inhabit the Town; for the whole College here (tho' next to that of *Corduba* in *Tucuman*, the biggest in these Parts) consisting only of eight Fathers and one Brother, including the Father Provincial and his Deputy, had their Hands full, in the Daily performance of their Duty.

This Province exceeds in bigness all *Germany*, the *Netherlands*, *France* and *Italy* taken together, not in the Number of Cities, for such it has none; not in Colleges, for of these there are no more than 80, and in them only 160 Persons, but in its vast extent, and the great distance of our Colleges from one another, some of which are 100, 200, 300, nay 500 or 600 Leagues asunder. There is one continued Plain of 200

Leagues long betwixt *Buenos Ayres* and *Corduba* in *Tucuman*; in these 200 Leagues you see not so much as one Tree, yet nothing but the best Pasturage in the World, full of fine Cattle, such as Oxen, Cowes, Calves and Horses, all which, as they belong to the first that catches them (there being neither Village, nor House, nay not so much as a Shepherd's Hut to be seen in the whole Plain) so you may take them by Thousands, and dispose of them at pleasure. But we must not venture too far into this spacious Field, for fear of losing our little Town of *Buenos Ayres*; which has no more than two Streets built crosswise; it lies at 35 Degr. towards the *Antarctic Pole* (of Southern Latitude) as *Cadiz* in *Spain* stands at 35 Degr. towards the *Arctic Pole* (of Northern Latitude:) It is a very healthful Place, as its name intimates; under the Government of a *Spanish* Governor, which is changed every five Years. It has 4 Convents, viz. of the *Franciscans*, *Dominicans*, *Trinitarians* and *Jesuits*; who all live here in a great deal of Poverty, by reason of the great Scarcity of many Things requisite for the conveniency of Human Life. The Houses and Churches here are not built of Brick, but Clay, not above one Story high; and this not so much for want of Stone, but of Lime and Mortar; the burning of which has been but lately set up here, as well as the making of Tiles and Bricks some Years before. They have since that time began to build a Steeple of Brick, which is near half finished, and intend soon to begin a new Church of the same Materials. The Jesuits themselves are the Architects, and the Work-men, certain *Indians*, sent thither from the Cantons in the Country. The College, and some few Houses are also covered with Tiles, but the rest only with Stone.

The Castle it self, where the Governor resides, is only of Clay, surrounded with an Earthen Wall, and a deep Trench, defended only by 900 *Spaniards*; tho' in case of necessity, above 30000 *Indian* Horse might be arm'd out of the several Cantons, and these

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not unskilful in the use of Fire-Arms and Swords, in which they are instructed by the Missionaries, as also how to draw up into Squadrons and Batalions, and to act both Offensively and Defensively, as well as the *Europeans*. Not to speak here of their own Arms, as Bows, Arrows, Slings, &c.

The Ecclesiastical Government here is composed of one Bishop only, and three Canons, whose Revenues in all do not amount to above 3000 Crowns *per Annum*; which according to a true Computation, does not amount beyond half the Sum, considering that Silver is cheaper here than Iron; for you may sell a two Penny Knife here for a Crown, an ordinary Hat, such as you Buy in *Germany* for 2 Shill. for 10 or 12 Crowns; a Gun, of about 10 or 12 Shillings Price, for 30 Crowns, and so in proportion; because these Things are often not to be bought for any Money here.

On the other Hand Provisions are dog Cheap; an Ox, or rather to speak more properly, a fat Cow (for they don't value the Flesh of Oxen) they buy for 2 *Reales de Plate*, or 10 or 12 Pence, a good Horse for 2 Shill. and for less, because I have seen 2 good Horses given for a Knife not worth 6 Pence in *Germany*, and a good Ox for a few Needles; but of this more hereafter.

About *Buenos Ayres* you see whole Woods of Peach-Trees, neither have they any other Fuel, but the Wood of Almond and Peach-Trees; these they propagate by putting only the Kernels into the Ground, which bear Fruit the next Year. But Chest-nuts and Hasel-nut-trees will not thrive so well here. They tell you an odd Story in *Spain*, concerning the Origin of the Peach-trees, *viz.* That when the *African* Moors invaded *Spain*, they brought along with them vast Quantities of Peach-stones to plant in *Spain*, the Fruit whereof being Poisonous in *Africa*, they did not question but it would have the same effect in *Spain*; by which means they hoped to root out the *Spaniards*; but that, contrary to Expectation, the said Fruit proving quite otherwise in the *Spanish* Soil, the *Spanish* Missionaries brought abundance of these Stones into *Paraguay*, where they were planted, and propagated to a prodigious Number: This Country also produces the most delicious black and white Figs; I remember that a poor Negroe, a Slave belonging to the College, went in the *Easter* Holi-

days along with me into a Wood, where he got upon a Tree, and gathered me as many as he pleased; I offered him a *Spanish* Half-penny for his Pains, which he refused, till I forced him to take it, wherewith he thinking himself as rich as *Cæsus*, he returned me a thousand Thanks, and told me, that if I would but give him the least notice, he would fetch me as many Figs as I pleased.

All this while, our chief Recreation consisted in giving them an account of the Affairs of *Europe*, especially concerning the *Hungarian* War, the Siege and Relief of *Vienna*, the taking of *Buda* and *Belgrade*, the Conquest of *Transilvania*, and such like; sometimes the Discourse would run upon the Actions of *Lewis XIV.* King of *France*, sometimes about the Divisions raised by Father *Fontaine* in that Kingdom; all which being Novelty to them, they were extremely pleased with our Discourse.

But the Father *Provincial*, and the Father *Procurator Ignatius de Trios*, (who has brought this Letter as far as *Rome*,) not thus satisfied, would needs have me make a tryal of my Skill in Musick; so that to satisfy their Curiosity, I was forced to play before them upon the great *Theorbe* which I had bought at *Augsburgh*, and upon the lesser *Theorbe* bought at *Genoa*; at which they seem'd much surprized: Father *Anthony Behme* and I, gave them also a Consort of the Flute, upon the Violin, and a little stroke upon the *Trumpet Marine*, which I got made at *Cadiz*; all which they were much delighted with, tho' I must confess my self but a very indifferent Artist.

I made also a Present of certain The-
ses and other Trifles, to the Provincial and his Deputy, and gave to the rest of the Fathers a few Earthen Images of our Lady, which were received and valued by them beyond Gold or Silver: For, it is to be observ'd, that in this Country the smallest Present of this Kind is fit for a Provincial, who will think himself as much obliged upon such an account as if in *Europe* you presented him with a piece of the best Miniature; the reason whereof is, that the Merchants who traffick into these Parts, thinking it not for their purpose to trouble themselves with the selling of Pictures, Images and Beads, the same are scarce ever brought hither but by the Missionaries, and consequently highly valued by the Inhabitants: Father
Behme,

Behme, my Companion, did in like manner give them sufficient proofs of his Liberality; He presented that Father Provincial with a wooden Cross, on which were no less than seven Sun-dials neatly done, and to the rest of the Fathers he gave some lesser Crosses, which he had bought at *Cadiz* and *Sevil*.

By such like Presents, tho' of little intrinsic Value, we so gain'd upon the Affection of the College, that they began to be very inquisitive, of what part of *Germany* we were, and would often wonder what was the reason that they had not hitherto had so much as one Missionary out of *Germany* in those Parts; which was indeed no more than the Truth. I told them that the only reason I knew of, was, That there being but few *Jesuits* Colleges in that Part of *Germany* which is immediately subject to the Emperor, they could furnish but few Missionaries. Unto which they reply'd, That the whole Empire being subject in some measure to that Emperor, and the *Spaniards* making no difference betwixt the Nations of the several Provinces of *Germany*, (provided they were not of the *French* Faction, a Nation ever hated by them,) and that there was at that time a most strict Alliance betwixt the Emperour and the House of *Bavaria* by the Marriage of that Prince with the Emperor's Daughter, they could scarce conceive how so many Colleges could not furnish some Missionaries for the *Indies*.

I had no other Answer to make, than that my first alledged reason, being an Opinion generally received in *Germany*, I had taken all possible pains to undeceive them, in that point since my departure thence, and that I had written on purpose to my Friends from *Sevil*, that they were in an Error as to this point: A *Bavarian*, *Suabian*, *Swiss* or *Palatin* Missionary being as well qualified for that Station, as a Native of *Tyrol*, or *Vienna* it self; which has been sufficiently verified since, by the trust reposed in Father *Anthony Behme*, (tho' a *Bavarian*,) by the Superiour of our Order. Unto which we might add, that since our coming thither, the Natives seem to be more fond of us than the rest. But we must return to our Story. After we had rested our selves for a Month at *Buenos Ayres*, the Father Provincial sent most of the Missionaries lately come from *Spain* to *Corduba* in *Tucuman*, for the conveniency of their Studies, most of them being but Novi-

ces, and the rest Students of Philosophy and Divinity. But the most of the Missionaries as they were no *Spaniards*, and most of them arrived to a good Age, he dispatch'd to the several Cantons upon the River *Parana*, and *Vingwas*, deeper into the Country. We pass'd up the River in the following manner:

Three hundred *Indian* Christians were appointed with certain Vessels to carry us up the Stream; but before we embarked, it will be requisite to give you a Description of these Vessels, which are call'd *Canoes* by the *Spaniards*. They take the Trunks of two large Trees, about 70 or 80 Foot long, and 3 or 4 Foot diameter; these two Trees they fasten together, like our Float-Woods, yet at the distance of a Pace from one another; this Interstice they fill up with Canes of about 12 Foot in length, and 2 Foot in depth; and upon it erect a certain Hut of small Canes and Straw, sufficient to contain conveniently enough 2 or 3 Persons; the Sides are commonly of Straw or Cane, covered with the same, over which they lay an Ox's Hide. On one side it has a little Window, and on the other the Door, made likewise of an Ox's Hide. In these Huts the Missionaries divert themselves during the Voyage, with as much satisfaction as if they were in a Palace, and perform the same Religious Exercises, as if they were in one of their Colleges, without the least Interruption; the *Indians* rowing very orderly without the least Noise, so that you shall scarce hear them speak a word all Day long.

We embark'd in these *Canoes* (2 or 3 in each) the 1st of *May*, 1691. about 2 or 3 Leagues from *Buenos Ayres*, because the Missionaries are always careful, not to let the *Indian* Christians come as far as to that Place, where these simple People would be soon corrupted and infected with the Vices of the *Spaniards*. Thus we were row'd up the Stream by 24 Men in each *Canoe*, and soon after pass'd by several Islands on both sides of us, very delightful for the vast Number of their Palm, Laurel, Lemon and Citron Trees; surpassing in natural Beauty all the Gardens of *Europe*, nothing being so much to be lamented, as that all these Islands (of which there are no less than 60) which might serve Princes for Gardens, should be uninhabited, and be Receptacles only for wild Beasts.

Of Fishes, and those of a delicious Taste (but having not the least resemblance to ours, except some few small ones) this River affords such vast Quantities, that you need no Hook nor Rod to take them, but only to hold out both your Hands, nay they will leap into your Boat, where you may catch them with ease.

After we had for 8 Days row'd up the Stream of the *Rio de Plata*, which henceforward is call'd *Rio Paraguay* (*Rio* signifying in *Spanish* as much as a River) we left *Rio Negro*, i. e. the Black River to our Right, and *Rio Terzero* on the Left, and afterwards quitting likewise the River *Paraguay* (which has given its Name to *Paraguaria*) entred the River *Uruguay* to the Right, having its course 300 Leagues thence towards the side of *Brasil*; upon this River, viz. 200 Leagues from *Buenos Ayres*, are seated 14 of the *Indian* Cantons, and 12 more upon the River *Parana*, deeper in the Country on the right Hand; whereof Father *Scherer* having publish'd a Map, I will accordingly direct your way by the same.

First therefore look for *Buenos Ayres*, and leaving the Cape of *St. Mary* to the right, follow the tract of the River upon which it lies, where you will meet with another River not named there, which is the River *Uruguay*, about the same bigness with the *Danube* near *Vien-na*, upon which I now live in the first Canton, from whence I writ this Letter. Here you will find in the Map, *St. Nicholas*, higher up *St. Xavier*, and still higher *St. Sacramentum*, *St. Joseph*, &c. Where is to be observed, that Father *Scherer* being not able to insert all the Names by reason of the narrow compass of the Map, he mentions *St. Nicholas* in the first Place, upon the River *Uruguay*, whereas it is the 7th in order. For *Japay*, where I live is the first, next *Messus Paraguaria*; Seven Leagues thence *Serutz*, then *de Sancta cruce*, and 20 Leagues further *St. Thomas*, from *St. Thomas of Borgia*, next to that *Apostoli*, *La Conception* and so forth.

The 15th of *May* we took a Walk along the Banks of the River and adjacent Woods; we found near the River Side abundance of fine Stones, which if polished would resemble our precious Stones; we also saw a kind of Vessel, naturally bak'd by the Sun, of Sand, and as bright within as if it had been glased by a Potter: In these the *Indians* keep their Drink in the hottest Season,

and hanging it in the Night Time in the Air, it keeps the Water as cool, as if it had been set in Ice. We also found here divers Pieces half Wood half Stone, and divers Pieces of Citron Peel and Flesh Putrify'd, which seem to shew a Putrifying Quality in this River.

The 20th, a considerable Number of Barbarians approaching our Vessel, we sent our Interpreter to know what their Business was, they told us that they had brought 20 Horses to sell, so we landed, and having ask'd the Price of the Horses, we produced our Needles, Knives, Fish-hooks, Tobacco, Bread, and the Powder of certain Leaves of a Tree growing in *Paraguaria*, which they look upon as extraordinary wholsom, and put it in their Drink (of which more anon) these Trifles, which in all cost not above a Crown, were changed for 20 Horses; and they were besides so well pleased with their Bargain, that they went away whistling, a certain Sign of their Satisfaction.

He that was their Chieftain, and is commonly a Sorcerer, (whom they call *Cazique*) was clad only in a Doe's Skin, hanging down from his Shoulders, the rest had only a Piece of Skin wrapt about the middle, hanging down before, as far as to the Knees; the Boys and Girls were stark Naked; upon the Head they have nothing but long Black Hair, as strong as Horse-Hair; in their Ears they have Holes, in which they hang either Fish-bones, shining like the Mother of Pearl, or a coloured Feather ty'd to a Thread. The Boys and Girls had likewise white Fish-bones or Feathers, which they wore on their Chins, in Holes made for that purpose; they also wore Feathers of divers Colours ty'd in a String round their Necks. The Men are much of the same Size as the *Europeans*, but not quite so tall, with thick Legs and large Joints: Their Faces scarce differ from one another, being rather round than oval, but flat, and of an Olive Colour. They were arm'd each with a Bow, and a whole Handfull of Arrows, these being accounted the most couragious and most addicted to Sorcery among these Barbarians. And these are the same *Tares*, for the Conversion of whom Father *Anthony Behme* was sent thither, and lives among them to this Day, not without a great deal of Difficulty and Danger; they having more than once attempted his Life.

Some

Some of the most robust among them had several deep Seams on their Bodies; these Wounds they give themselves in their tender Age, without the least repining, and wear them afterwards as a mark of their Courage. The Women appear more like Devils than rational Creatures; their Hair hangs loose over their Fore-heads the rest twisted in several Locks covering their Backs to the Hips; Their Faces are full of Wrinkles, with their Arms, Shoulders and Breasts naked; their Ornaments about the Neck, Hands and Arms, are certain Fish-bones, made like Scales of Mother of Pearl, or large Scales of Fish; the Wife of the *Cazique* wears a triple Crown like the Popes, made of Straw; their Children they wrap as soon as they are Born in a Tyger's Skin, give them Suck only for a short time, and afterwards Feed them with halt raw Meat, out of which they suck the Juice.

The Men have a Custom at the Death of their nearest Kindred to cut off a Finger every time off the left Hand; and if one of their Daughters dies (provided she be Handsome) they make a Feast, and drink round out of the Skull.

The 22th we went ashore again to purchase some Meat of these Barbarians; not above 18 Paces from the Bank-side we saw their Huts of Straw, without any Roots fix'd upon the bare Ground; all their Household-stuff consisted in a few Tompions, hollow'd out, which they use as we do our Copper and Earthen Vessels, and a few Sticks instead of Spits; their Bed was a Tyger or Ox-Hide, spread upon the Ground, except that their *Cazique* had a Net fastned at some distance from the Ground, on two Trees, for his Bed, the better to secure himself against the wild Beasts and Serpents; there being a considerable Number of us, they began at our approach to quake for fear like an Ash-leaf, but no sooner did they see us produce our Needles, Fish-hooks and Bread, but they did run towards us with open Arms, and we exchanged for as much fat Cow's-Flesh for our 300 *Indians*, and as much Veal for our own use as we had occasion for all that time.

In the mean while having cast my Eye upon a little innocent Boy, that had taken hold of me, and considering with my self, what Pity it was that so innocent a Babe should be left among these Barbarians, and in time become a Sacrifice to the Devil, I told the Father that if he would consent to the Sale of the

Vol. IV.

Child, I would Cloath him, and take Care of him as long as I lived; he consented, so my next Addressees were to the Mother, whom I tempted with Bread, Needles, and Tobacco, to part with the Child, but she answering me, that she had a peculiar Kindness for this Child, but would consent to let me have one of the rest; I pitch'd upon a Girl, which she seem'd pretty well satisfy'd with; but when she saw me produce the Needles, Tobacco, &c. her Heart began to fail, and her natural Inclination overcoming all other Considerations she recall'd the Bargain, so that I was fain to rest satisfy'd; but however made her a small Present of some Trifles, to engage her against another occasion.

The 23th, after I had said Mass, Father *Anthony Behme* and I erected a Wooden Cross upon a Hovel, near the Bank-side, with this Inscription, *Germania*; to intimate, that we were not without hopes of settling one time or other the Gospel here; and tho' some of our Company could not forbear to smile at it, and said among themselves, *These are indeed good simple Germans*; yet were we not altogether deceived in our Hopes, for within the Year God was pleas'd so to Bless the Endeavours of Father *Anthony Behme*, that not far from this Place he erected a kind of Canton for the Converted *Indians*, with a small Chappel dedicated to St. *Joachim*, as we shall see more at large anon.

The 24th of *May*, the Meat which we had bought of the *Indians*, being almost consumed, we mounted the 20 Horses, we had purchased, and riding for about half an Hour into the Country, over the most fertile Meadows in the World, met with abundance of fat Cattle, whereof we took 6 of the fattest Cows, and 4 Calves, which we kill'd upon the Spot, and having thrown away the Entrails, Head and Feet, cut them into Quarters, and so carried them to our Boats: It is almost Incredible, how nimble the *Indians* are in Catching, Killing and Quartering these Beasts; but they are no less nimble in Eating them, without Salt or Bread, and more than half raw, a Custom not easily to be abolished among them, tho' I have often attempted it; for I remember, that several times I have sent some Meat Boil'd after our way to some *Indians* that were Sick, which they received thankfully, but afterwards gave it to the Dogs, and return'd to their own Diet.

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The

Sepp,
1691.

Sepp,
1691.

The 25th we saw coming down the River a Boat like ours, which afterwards proved to belong to Father Joseph Scavia, a Missionary of the Canton of St. Cruce; he had 20 Musicians with him, who welcom'd us with their Instruments in the Name of all the rest of the Cantons; he also presented us with 90 white Loaves, 2 small Barrels of Honey, preserved Peaches, Lemons, Citrons, Apples, Water-Melons, and such like *American* Fruits, which came in very good time, ours being most spent before; this was the first Missionary we met with, being an antient Person, and very venerable for his Gray Hairs, and the Service he had done in taking care of 8000 Souls, without a Companion; it was upon this Score, that he was ravish'd to hear, that 44 Missionaries were lately arrived from *Spain*, not questioning but that he should soon have an Associate, which happened accordingly.

Just before Night, I agreed with the said Father, to Sing our Lady's *Litany* among the Barbarians, which I did accordingly, and could scarce refrain from Tears, when I saw some of the *Indian* Children that came along with him, to Sing with a great deal of Joy, to the Praise of the Mother of God; we continu'd to do the same every Night, before we went to Rest, and were infinitely pleased to see even the Barbarians flock to us, and to hear us with a great deal of Attention and Decency.

The 26th we came to a certain Cataract or Water-fall in the River *Uruguay*, where the Water rushes with such Violence from the Rocks, that we were forced to take our Boats to Pieces with incredible Difficulty, the Trees which Compos'd them being 60 or 70 Foot long, and 3 in Diameter, notwithstanding which they carried them and all the other Materials over these narrow Rocks in less than 6 Hours, and soon set them together again, in the same manner as we have described them before.

This Cataract and the Ridge of Rocks over which the Water passes, seems by Providence to be fix'd here for the singular Advantage of the poor *Indians*, against the Avarice of the *Spaniards*, who meet here with their *Ne plus Ultra*, as not being able to go further with their Ships; which is the reason that hitherto they have been confined to *Buenos Ayres*, and never been able to settle in these Cantons, which were otherwise sufficiently inviting to them, by reason of the vast Profit they would draw thence. And happy it is for the poor *Indians*, who being a simple Nation, would otherwise be soon infected with the Vices of the *Spaniards*, who besides this would make them their Slaves, they making not the least account, whether they are Christians or Pagans, but treat them promiscuously, rather like Dogs than Men.

C H A P. IV.

Containing an Account of the Arrival of Father Anthony Sepp, and Father Anthony Behme in Japegu, the first Canton of the Indians, Dedicated to the three Wise Men from the East; and of the Troubles and other Difficulties attending the Office of a Missionary in these Cantons.

AFTER we had happily pass'd the before-mentioned Cataract, we continued our Voyage for some time still against the Current, till at last the 1st of *June* (just a Month after we left *Buenos Ayres*;) we began to come within Sight of *Japegu*, the first Canton upon this River, Dedicated to the three wise Men of the East, at 26 Deg. and 7 from *Buenos Ayres*. As we were infinitely rejoiced at so agreeable a Sight, we express'd our Satisfaction, by covering our Straw Huts with the green Branches of Trees; and adorning the Doors with such Lemons and Citrons,

as we had left; we drew up our Squadron of Boats into a half Moon, and by the sound of our Drums and Haut-boys (of which each Boat had one) gave notice to all the adjacent Cantons of the Converted *Indians* (the Houses, Churches and Steeples made a most glorious Shew in so desolate a Country) of our Approach before they could see us.

We advanced in the same Order *June* the 2d, directly opposite to the first Canton, and were no sooner espied by the Inhabitants, but they express'd their Joy, by their usual Acclamations; *Jepuan! Jepuan!* You may guess how pleasing

sing a sight it was to us, to see the People in vast numbers leave their Huts, some on Horsback, some on Foot, others with their Bows and Arrows, others almost without their Cloths to flock to the River side, not excepted even the Boys and Girles, and Aged Persons, who all would partake of these Demonstrations of Joy at our Arrival.

But what not a little surpris'd us, was, that among all this Croud, we saw not as much as one *Indian* Woman kind above 7 Years of Age; some thought them less curious, others attributed their Absence upon this solemn Occasion, either to Fear or Modesty; but found our selves extreanily mistaken in our guess, when we were told that they were all repaired to Church to return Thanks to God for his Mercy, in protecting the Missionaries in their Voyage hither; but we will leave them to their Devotion and return to the River, where the Father *Procurator* and Father *Superiour* strove to outdo the *Indians* in all the Demonstrations of the most sincere Joy and Satisfaction that could be imagined. They had sent two well equip'd Boats like Gallies to meet us, lined on both sides with Firelocks; these two made a mock Engagement, discharging their Muskets briskly at one another, under the Sound of Drums, Trumpets and Hautboys, whilst some *Indians* diverted us with Wrestling together in the Water, till at last winding about, they gave us a triple Salvo and joy'n'd with ours.

On the River side we saw the Father *Procurator*, and Father *Superiour* at the Head of two Troops of Horse, and as many Companies of Foot, all *Indians* but Clad after the *Spanish* Fashion, and Arm'd with Cymetars, Muskets, Bows, Arrows, Slings, &c. Four Ensigns did their utmost in shewing us their Skill in managing their Colours; as four Trumpets, and some Hautboys animated the People, and saluted us at our Landing. We had no sooner set foot a Shore, but embracing one another, we march'd in good Order thro' a green Triumphal Arch towards the Church, being follow'd by some thousands of Converted *Indians*, where being Welcom'd by the Ringing of the Bells, and entring the Church

with a singular Gravity and Devotion, we found the *Indian* Women still at their Prayers, and that with so much Fervency, that not one among them stir'd as much as her Head, or cast her Eyes at us as we came into the Church.

We began the *Laudate Dominum omnes gentes*, which being done the *Corregidor* or Chief of the *Indians* received us in the Name of the whole Nation with a short but very good Speech, the like did one of the *Indian* Women; and that very elegantly, if we may credit what the Father *Superiour*, (who is well versed in the *Paraquaria* Language) assured us.

Thus we spent that Day and the next following in Mirth and Jollity. In the Evening we were invited to see four different Dances. The first was performed by eight Boys, managing their Pikes or Lances with great dexterity whilst they Danced. The second was by two Fencing-Masters. The third by six Seamen. And the fourth by six Boys on Horseback. All these were *Indians*, but Clad after the *Spanish* Mode, and that with so much Curiosity, that they might have not been ashamed to appear before Persons of the first Rank in *Europe*. They afterwards gave us the diversion of a kind of a Turnament on Horseback; it being then Night, they had illuminated the Place with Ox Horns fill'd with Suet, they having neither Oyl nor Wax here.

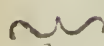
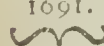
The 3d of June being *White-Sunday*, all the Missionaries said the first Mass in the *Indian* Church here; returning their most humble Thanks to God Almighty, for having made them his Instruments in the Conversion and Instruction of these poor *Indians*, and imploring his Mercy to enable them to go through with so great a Work, especially in the attaining of the Language of the Natives; among which that of the *Paraquarians* is the chiefeft, having for the rest not the least resemblance to the *Spanish*, *German* or *Latin*; being a peculiar Language, as may be by the enclosed Table, containing the *Pater Noster* and *Ave Mary* in the *Latin*, *Spanish* and *Paraquarian* Languages, with some few Rules for the Reading of it, as it was Copied by an *Indian*.

Supp
1691.

Pater-Noster & Ave Maria

In Lingua

Paraquariensi, Hispanica & Latina.


Santa Cruz
Sepp
1691.

 Ra angaba rehe
 Or amora rey mba-
 ragui.
 Orepi ciro epe
 Tupa Oreyara,
 Tuba, hac Taira
 hae.
 Espiritu santo rera
 pipe
 Amen, Jesus.

Ore ruba.

Ore ruba
 Ibape ereibae
 Imboyero bia ripiramo
 Ndereta maranga tu toy-
 co
 Tou ndereco maranga tu-
 orebe
 Tiyaye nderimimbotara.
 Quie ibipe.
 Ibape yyaie nabe.
 Orerembui
 Aranabo guara
 Emce curi orebe
 Ndeny ro
 Oreyngai pabae upe.
 Orere recumengu ahara up
 Oreny ro nunga
 Hae eipotareme
 Angaipape ore
 Orepi ciro epecant
 Mbae pochia gui
 Amen, Jesus
 Tupa rander aro Maria
 Ndere ni he Tupa graci-
 che
 Tupa nandeyara
 Ndcirunamo oyeo
 Ynombeu catupiramo
 ereico
 Cuna pabeagui
 Ynombeu catupiramo
 abe oyco
 Ndemembira Jesus.
 Santa Maria.
 Tupaci maranymbae
 Enemboe ndemembiraupe
 Ore ynangaipa bae rehe
 Ang, hae oremano mota-
 ramo abe.
 Amen, Jesus.

Por la fenal
 Dela santa Cruz
 De nuestros enemi-
 gos
 Libra nos Senor
 Dios nuestro
 En el nombre del
 Padre
 Y del Hijo
 Y del Espiritu santo
 Amen, Jesus.

Padre nuestro.

Padre nuestro
 Que estas en los Cielos
 Santificado
 Sea el tu Nom-
 bre
 Venga a nos el tu
 Reyno
 Hagase tu voluntad
 Assi en la tierra
 Como en el Cielo
 El pan nuestro
 D cadu dia
 Da nos lo oy
 Y perdona nos
 Nuestras deudas
 Assi como nos otros
 Perdonamos.
 A nuestros deudores
 Y no nos dexes caer
 En la tentacion
 Mas libra nos de mal
 Amen, Jesus
 Dios te salve Maria
 Plena de gra-
 tia
 El Senor
 Es contigo
 Bendita tu
 eres
 Eetre todas las mugeres
 Y bendito es el fru-
 to.
 De tu vientre Jesus
 Santa Maria
 Madre de Dios
 Ruega per nos otros
 Pecadores
 Apra, y en la ora de nuestra
 muerte
 Amen, Jesus.

Per Signum
 Sanctæ Crucis
 De inimicis nostris

Libera nos
 Deus noster,
 In nomine
 Patris
 Et Filii,
 Et Spiritus Sancti,
 Amen.

Pater-noster.

Pater-noster
 Qui es in Cœlis,
 Sanctificetur
 Nomen tuum.
 Adveniat regnum
 tuum.
 Fiat voluntas tua,
 Sicut in Cœlo,
 Et in terra.
 Panem nostrum
 quotidianum
 da nobis hodie.
 Et dimitte nobis
 debita nostra,
 sicut & nos
 dimittimus
 debitoribus nostris.
 Et ne nos inducas
 in tentationem,
 Sed libera nos a malo,
 Amen.

Ave MARIA,
 gratia plena,
 Dominus
 Tecum:
 Benedicta tu
 in mulieribus:
 Et benedictus fru-
 ctus
 ventris tui Jesus.
 Sancta Maria,
 Mater Dei,
 Ora pro nobis
 Peccatoribus,
 nunc & in hora
 mortis nostræ,
 Amen.

Hæc Lingua componitur ex meris particulis. Literas F. L. duplex R R. non habet. Loco Futitur P. hinc Musici non dicunt: Ut, Re, Mi, Fa, fed Pa. Ut, Re, Mi, Pa, Sol, La. Loco L. utitur R. simplici. Pronuntiationes habet tres non ita faciles, his Signis notatas Primum est gutturale, & semper ponitur supra i, pronuntiaturque intra os retrahendo linguam, & quasi acrem attrahendo, ut ibi terra, y aqua; ibæ, cælum. Secundum signum ponitur supra vocales a, e, i, o, u, non tamen semper, & pronuntiatur totum in naribus, ut Tupa, Deus, quasi intra u & p esset m Tupa. Tertium est difficillimum, formari namque debet in gutture simul & naribus, ut: amoïro, incito; alterum ad iram: aroyro, contemno. Hocque signum sæpissime integrum sensum mutat: Sic Tupa cum pileolo gemino significat Deus: Tupa sine pileolo significat Lectum, in quo Indi dormiunt, quod est rete ex duabus arboribus suspensum. Lineola supra n pronuntiatur in naribus sicut Italicum gna, ut: cuna, mulier, quasi cugna. Ya, ye, yi, yo, yu: Velut Cha, che, chi, cho, chu, lene, ut yara, Dominus: nan de yara, noster Dominus, yu acus. Præterea notandum, quod vocabula debeant pronuntiari cum accentu in ultima, nec non cum aliqua asperitate gutturali Helvetica: quam me Lucerna olim apprehendisse plurimum modo iuvat.

Sepp
1691.

Declinatio Nominis:

Nominativus. Abare, Hic Sacerdos. Gen. Abarembae, Res Sacerdotis. Dat. Abare upe, Sacerdoti. Accus. Abare, Sacerdotem. Voc. Abare, o Sacerdos. Abl. Abaregui, vel, agui, de Sacerdote. Abare pipe, cum Sacerdote. Abarepe, in Sacerdote. Abare rehe, pro Sacerdote.

Jorge Chapare gibuta heyta, Musicus, 1692.
yo peyare Junii.

The same Day the Father *Superiour* did allot to each of the new Missionaries his Place. My Lot was to stay in the first Canton, call'd *Japeya*, Dedicated to the *Three Wise Men of the East*, the Patrons of *Germany*, and the City of *Cologne*. Father *Anthony Behme* was sent to St. *Michael*, a hundred Leagues from hence. The two *Bohemian* Missionaries one to St. *Anne*, and the other to *Ad reductionem Corporis Christi*, a hundred twenty one Leagues from hence, the rest to other Places, but all using the same Language. And upon this occasion I cannot but give some account of the present Condition of our Cantons (call'd by us *Reductions*, because they were reduced to the Catholick Faith by the Missionaries) or Districts or Towns, which you please.

Of these there are in all twenty six, each of which is provided with two Missionaries if possible, tho' of late Years by reason of the slow supplies of Missionaries from *Spain*, they have been said to be contented often with one; sometimes they have also a Brother for an Assistant. Each of these Cantons contains generally 3000, 4000, 5000, 6000, and sometimes a greater number of Souls. All such as are capable of receiving the Communion, come to Confession at least 4 times a Year; besides which the Missio-

nary must Baptize the Children, give the extream Unction to Dying-Persons, Pray with them, and last of all Bury them: His Business is also to Marry such as intend to enter into the Matrimonial State, after they have been three times Proclaimed in the Church; to Catechise the Children; to say the *Ave Mary* and *Litany* Dayly before the old Ones, who are so simple and forgetful, that if you should neglect them but one Day, they would not know how to make the sign of the Cross. Every *Sunday* and *Friday* the Missionary is obliged to Preach and say high Mass; during *Lent* he must give them a kind of Sermon three times a Week, and take care of the Processions. All this would be passable enough were it not that at the same time they must act the part of a Clerk, they must take care of the Church Ornaments and Plate, and keep it clean, unless they will have it brought to the Altar Nasty and Dirty; these poor Wretches being not capable of managing these Things.

Every Missionary besides his Ecclesiastical Function, is also under an absolute necessity here of acting the part of a Steward, not only for himself, but likewise for all the *Indians* under his Jurisdiction. To be short, he must be Cook, Nurse, Doctor, Architect, Gardner, Weaver, Smith, Painter, Baker, Pot-

Sepp, 1691. Potter, Tile-maker, and every thing, that may, or is necessary in any Common-wealth: This may seem incredible to some People, but is nevertheless the naked Truth, the *Indians* being naturally so Stupid, that unless, as for Instance, I don't my self bring what quantity of Salt I think fit into the Kitchen, and plainly shew my *Indian* Cook, how much of it he must put into such a Pot, and how much into another, he would certainly put it all (tho' never so much) in one, and leave the rest unseasoned; and all the Remedy you have, is, that if you cannot Eat it, he will, and tell you afterwards, he could find no Fault in it; nay, what is more, if I expect to have my Victuals dress'd any ways cleanly, I must take care to have the Vessels brought every Day into my Chamber, and look into them my self before they are used, without which you would certainly be Poisoned with Nastiness.

Next to my Apartment I have a Garden, divided into several Partitions, one whereof is my Flower-Garden, another my Physick-Garden (for they know not what a Physician or Apothecary is) another my Kitchen Garden, besides an Orchard and Vineyard. In the Kitchen Garden grow all the Year round, divers Sorts of Salet Herbs, Endive, curl'd and not curl'd, Cichory-Roots, Parsnips, Turnips, Spinage, Radishes, Cabbages, Carriots, Beet-Roots, Parsly, Ani-Seed, Fennel-Seed, Coriander-Seed, Melons, Cucumbers, and divers sorts of *Indian* Roots; in my Physick Garden I have Mint, Rew, Rosemary, Pimpinell, Sweet-Maijoram, &c. my Flower Garden produces white Lilly's *Indian* Lilly's, yellow and blew Viols, Poppies, and many sorts of *Indian* Flowers.

In my Orchard I have Apple and Pear Trees, and Hasel-nut-trees, but these two last will bear no Fruit here, tho' they grow very lofty; Peaches, Pomegranates, sweet and sower Lemons, sweet and sower Citrons, Vaninceys, and divers other *Indian* Fruits.

My Vineyard has so many Vines, that sometimes it may produce 500 large Casks of Wine in one Year, but this Year I have scarce had Grapes enough for my Table; the Reason is, the vast multitude of Pismires, Wasps, wild Pigeons, and other Birds, which have devoured all, tho' I have constantly kept 8 *Indian* Boys on purpose to cleanse them of the Pismires; add to this the North Wind, which has blown continually all this Year; a slender Recompence for the

Pains I have taken, in Pruning, Shaving, and attending the Vines; but Patience.

However these frequent Miscarriages in the Vines, make the Wine here a dear Commodity, a Cask being sold sometimes for 20 or 30 Crowns, a great Price for such an unwholsome Wine as this, which is not to be preserved without a great deal of Lime, without which it would turn to Vinegar in a little time; this makes us use the Wine very sparingly, and sometimes not a Drop in six Months, it being sometimes so scarce, that we shall not have enough for the Communion Table.

The Missionary is also obliged to be both Physician and Apothecary, and both order and administer Vomits, Purges, Venisections, or what else seems to be requisite for the Recovery of the Patient; nay what is worse, he must be head Nurse, for tho' they have Four appointed on purpose in each Canton, yet are they so void of Sense and Judgment, that without constant overlooking they soon would send the Patient to the other World.

The best of all is, that these *Indians* are not subject to many Distempers; the Worms are their chiefest Plague, occasioned by the vast quantity of half raw Meat, they eat Daily, which being ill digested corrupts in the Bowels, and generates Worms, and these the *Bloody Flux*, which puts an end to their Lives, especially if it happen to be Cold Weather, of which these *Indians* are extremely sensible; tho' their coldest Season, even in *June* is scarce so Cold as with us in *April*. To remedy this Evil, nothing is more proper, than to give a Vomit made of Tobacco Leaves, all bitter Things being at mortal Enmity with the Worms; after the Vomit we take some Cow's Milk, into this we squeeze the Juice of a sower Lemon, put some Rew and Mint into it, after all is well mix'd, squeeze and strain the Liquor from it, and so give it the Patient.

Scarce any other Distemper is known here, except that now and then the Spotted Fever reigns among them, which about four Years ago carried off above 2000 Persons only in our Canton; Providence, as it seems, having thought fit not to afflict with many Distempers a wretched Nation that is destitute of all sorts of Remedies. For, Cinnamon, Nutmegs, Mace, Saffron, Ginger, Cloves, Rice, Antimony, Theriaca and Methridate, as well as other Medicinal Herbs and Compositions, are not as much as known

known here; nay, even Salt is a very scarce Commodity with us, especially if our usual Supplies from *Spain* happen to fail: Hence it is that the *Indians* use no Salt either with their Meat or in their Bread, tho' they else are very eager after it and will have it if they can come at it. For my part, I find that Custom may bring a Man to any thing, for I begin to love their Bread tolerably well, and find no great difference betwixt that and ours, viz. *Hunger is their*

nicest Cook. Most of their Cantons are seated upon an Ascent, for the convenience of carrying off the Rains and other Waters into the River on which they lye; which is much of the same bigness with the *Danube*, and the Water thereof so wholesom, that you may drink of it as much as you please, even after Melons, Peaches, Figs, &c. without receiving the least harm.

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Description of the Cantons or Towns inhabited by the Converted Indians in Paraquaria.

THese Cantons, as we told you just now, are generally seatd upon an Ascent near the Rivers *Uruguay* and *Paraka*, some of which contain 700 or 800, others 1000 Families and above, so that comprehending Father and Mother with all their Children, (which are very numerous,) you may safely reckon 6000, 7000 or 8000 Souls to a Canton. Near the Church of each Canton is a Square Market-place 400 foot long, and as many broad, the rest being divided into Streets like our Towns in *Europe*; but the Houses are very different, being no more than Huts erected upon the bare Ground, the sides whereof are only of Clay, and the Roofs covered with Straw, except some few that of late Years have been covered with Tiles: Windows and Chimneys are not in use among them; hence they are constantly so full of Smoke, that I have been in danger of losing my Eyes by it, when I have been frequently visiting the Sick. These Huts are not divided into Chambers, Kitchens, or other Apartments, all these being comprehended in one Room, their Cellar being a hollow Pumpion in which they keep their Water for drinking: Those that value themselves above the rest, make use of a Nett fastned to two Trees, instead of a Bed; but the poorer sort are contented with a Tyger's Skin or Ox Hide spread upon the Ground, without Pillars or Bolsters, instead of which they make use of a Stone or piece of Wood. Their Kitchen Furniture consists in two or three Pots or Pans; the Hand serves instead of a Spoon, the Teeth in lieu of Knives, the five Fingers for Forks; their Drinking Vessel is a Silver Pumpion, the Fire-hearth is

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under the Bed, there they fasten the Net at night, then spit the next Stick they meet with; and whilst their Meat is a roasting, they eat it off continually in Slices; tho' some only hold it a little over the Flame, and so eat it without farther Ceremony.

The Door of these Huts is of an Ox-hide, about six Spans high and three broad; this brings you into the place where Father, Mother, Sisters and Brothers, Children, and Grand-children, pigg all together in one Room; besides, three or four Dogs, and as many Cats; whence you may guess what a Scent there must arise from such a Mixture in so narrow a compass, which strikes the Nostrils of the poor Missionaries, when they come to do their duty among them, beyond what can be imagined or express'd, for all which they have no other comfort than to see these poor innocent Wretches expire, with all the Signs of an entire Resignation that can be imagined; It is rarely to be seen, that during their Distempers, they discover the least Symptoms of Impatience, no Sighs after their Wives and Children, no Desires after Treasures, nor Troubles how to pay their Debts, no regret of leaving their Friends; for as they scarce ever take care of these things in their Life-time, so they seldom disturb their Rest when they are to leave this World.

When a Virgin has attained the 14th Year of Age, and a Boy 16, they are marriageable, and we seldom stay longer, for fear of worse consequences; it having been found by Experience, that when the Maidens and Young Men continue in a single State for any considerable time, they have found means to pair them-

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Sepp 1691. themselves. The Objection which in other places is made against such young Marriages takes no Place here, where there is no dispute about Dowry or Settlements, or which way they will maintain themselves; all this they leave to God Almighty, and our Care, they never applying themselves to any Trade or Profession. So that upon Marriage it is the Missionary who provides the Hut, it is he who provides the Wedding Cloths, viz. 5 Yards of course Woollen Stuff for each; a Bed they never want, Ox's Hides being cheap enough; and the Wedding Dinner is made with a fat Cow, which is likewise presented by the Missionary.

Their Marriage Agreement consists only in two Articles, viz. The Woman promises to fetch what Water the Husband wants, from the River, in lieu of which he engages to furnish the Kitchen with Fuel. We allow them no Musick nor Dancing at their Weddings, but so soon as they are Married, and have heard Mass, the Bridegroom goes his ways, and the Bride hers; and if the Missionary has presented them with a fat Cow, a little Salt, and a few Loaves, they invite the Parents to Dinner, and so make the best Cheer they can. There is one Thing peculiar in their Marriages, viz. that here the Man does not Woe the Woman, but on the contrary the Woman the Man; in this Case the Maid comes to the Missionary, and says, *Pay*, i. e. Father (for so they call us) I have an Inclination to Marry such or such a one, if you will be pleased to give your Consent; whereupon the Missionary sending for the Person, says, my Son (for so we call them) such or such a one is desirous to be Marry'd to you, are you contented she should? Unto which if he reply's Yes (as they seldom do otherwise) then the Match is made, and wants nothing but the Priest's Blessing.

Let us now take a view of the Churches. Each Canton has a very handsome lofty built Church and Steeple, with 4 or 5 Bells; one, and sometimes two Organs, a high Altar, richly gilt, besides two or four Side Altars; a richly guilt Pulpit, divers painted Images, done by the *Indians*, and that tolerably well; Eight, Ten, and sometimes more Silver Candlesticks; Three, Four, or Five Silver Chalices; Three or Four Pair of Silver Offering-Vessels; Three Silver Crosses, and a large Silver *Ciborium*. The Chalices are not gilt here,

but of the natural Colour of Silver, as they use them in *Spain*; all the *Antependia*, and other Ornaments belonging both to the Altar and the Priest's Vestments, are as Rich and neatly kept as any in *Europe*.

Every *Saturday* we Sing the Litany of our Lady, and every *Sunday* a Sermon, and high Mass, when our Musicians entertain the Congregation with their Musick, which they begin to perform tolerably well.

I don't question but that several of our Friends, such as Father *Glette*, and my two Brothers *Paul* and *Gabriel Sepp*, when they hear you read this Passage will be apt to ask you, who it is that Composes these Psalms, Litanies, Hymns and Masses; who is it that has taught the *Indians* to Sing, who to play on the Organs, and to sound the Trumpets and Hautboys? Unto which I answer, that the same Missionaries, who taught these poor Wretches the Rudiments of the Christian Religion, to say Our Father, to bake Bread, to Paint, cast Bells, Organs and Trumpets, and to make Clock-works; the same I say have instructed them in Musick; which was first introduced here by some *Netherland* Fathers, who with incredible Labour taught these indocible People to Sing, and composed certain Pieces, not according to Art, but such as their natural Inclination led them to: The same was improved afterwards, by a certain *Spanish* Missionary, but after the old way, without a Base, without Measure; of Double, or Triple Notes, they know not the least; nay, even not the *Spaniards* themselves to this Day, as I observed whilst I was at *Cadiz* and *Sevil*. Thus I saw my self obliged to begin with them, quite after another and new Method, and to teach, old Gray Hair'd Fellows, the *Ut, Re, Mi, Sol, La* again. By which means I have (tho' with incredible Labour) instructed Six Trumpets (of whom each Canton has Four) Four Organists, Three Theorbists, Thirty Hautboys, and Fifty Voices (besides other Instruments) to Play and Sing most of my Compositions; which has got me such a Reputation with the other Missionaries, that they send continually to me some of their Flocks, with Presents of Honey, Preserves, and Fruit, to court my Friendship, and to have them instructed in Musick; and, to Speak without Vanity, has purchased me the singular Esteem of the *Indians*.

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Upon this occasion I can't but intreat you dear Fathers *Ignatius* and *Paul*, and other Friends who have been formerly my School-fellows, to have pity of a poor Missionary at so vast a distance, and of so many Musicians under my Care; to send me over some Mission Pieces, which I desire should be no other than the *Vespere*, *Missa*, *Breves*, *Breviores*, *Brevissima*, as also the *Litany* of the Composition of Mr. *Melchior Glettle*, Director of the Mission in the Cathedral of *Augsburg*; and these I don't desire to be new ones, but others tho' half torn will serve my Purpose as well; for I intend to have them copy'd by the *Indians*, which they do very well, and with great exactness, all the Books we send to the other Cantons being transcrib'd by them.

In requital of this Kindness, I will oblige my self and sixty Missionaries besides, that we will say sixty Masses for him, who will be at the charge of Buying them, and twenty more for him who will take the trouble to send them, tho' as to the refunding of the Money there is no great difficulty; for what ever is laid out upon this Account is therein fully repaid by our Father *Procurator* here to the Father *Procurator* at *Munichen*; which had I known it before I left *Germany*, I would have provided my self with several Things in *Germany* for my and the other Missionaries use, which will stand us in great stead now in *Paraquaria*, and would not have amounted to above 10 or 15 Crowns there; a slender Addition to the Sum of 80000 Crowns bestowed upon that Mission, whereof I was an unworthy Member. I must confess that my Father *Procurator* here, has given me several Reprimands upon this Account, which however is not so much to be imputed to my Neglect, as want of knowledge of the State of Affairs here. As for the Direction, you need send them only to *Genoa* or *Rome*, but best of all to the Father *Procurator* in *Rome*, who will take care to send it to the *Procurator* of *Paraquaria*, or the Father *Procurator* of the *Indies*; but if any of our Society in *Germany* should come this way as Missionaries, it were so much the better, and they might bring divers other useful Things along with them.

But I have dwelt too long among the Musicians, it is time to return to the Description of our *Canton*.

The 2d of *June* 1691, as I told you I arrived at *Japegu*, after a Voyage of a Month from *Buenos Ayres*, upon the
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River *Uruguay*, being no less than 200 Leagues. *Japegu* is the first of the 26 converted Cantons, seated at 29 degrees upon an Ascent of a Hill near the River *Uruguay*; a Place which seems by Nature chosen for its Situation, for the delight of the Inhabitants: To the East it has the before-mention'd pleasant River *Uruguay*, the Waters whereof excel for clearness and wholesomeness all the Rivers of *Europe*; being cleansed and purified by the Roots of an incredible number of Trees, which for 400 Leagues together stand on both sides, upon the very brink of its Banks; as likewise by the vast quantity of Gravel and Pebble Stones, over which it carries its Silver Stream; for which reason it is our constant Table Drink, and we use it in great quantity even after the eating of Melons, Cucumbers, Figs, Peaches, and such like Fruits, without any harm.

This River produces vast store of Fish, which the *Indians* catch sometimes with their Hands only; and for want of Fish-Hooks (which are very dear here) they catch them with a large Nail bent at the end. Among all the Fish I ever saw here, I met but with one *European* kind call'd *Bocado* by the *Spaniards*, but they are larger here, dark, yellow, and well tasted; As for *Carps*, *Pikes*, *Eels*, *Gudgeons*, *Flounders*, and such like *European* Fishes are not to be seen in this River; but many very delicious Fish of the *Indian* kind, among which the *King's Fish* is one of the choicest, tho' but small, and taken only in Winter; It has no Bones.

Abundance of most delightful Islands are to be seen in this River; there lies one directly opposite to our *Canton*, infinitely pleasant for its Woods and Trees, which afford a most agreeable Shade, and the Ground produces the best kind of Melons, it being not above a Stones cast from the Shore; I often divert my self here with my Disciples, to take the cool Air, and with a set of Musicians. The Situation of this little Isle is so extraordinary Pleasant, that the best Painter in *Europe* would have Work enough to make an exact Draught thereof.

On the other three sides, viz. to the *South-west* and *North*, this *Canton* is surrounded with the most fruitful Pasture Fields in the World of a vast Extent, and stor'd with an incredible number of Cattle. Stables are things unknown here, as much as the mowing of Grass, or making of Hay, because the Cattle feed all the Year round up to the Knees in
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Grafs, without being watch'd; Theft being either not understood, or at least not practis'd among these *Indians*. So that if I have occasion for Milk, I have no more to do than to send my Boy into the Fields, who Milks one of the Cows, and brings me as much Milk as I desire in a hollow'd Pompion; as the Cooks in the Kitchen use Scollop Shells instead of Ladles.

The worst is, that these Fields are infested with vast numbers of *Tygers*, which come sometimes in whole Troops, and devour the Calves, but seldom the Oxen and Cows, because they will often make their Party good with them, and their Flesh is not so tender; But if the *Tyger* happen to catch an Ox alone, he leaps upon his Back, and Points him in the first Joint of the Neck, and afterwards tears it open with his Claws; when he has a mind to a Calf, he watches it, as it lies upon the Ground, and advancing softly bites off the Head at once, and sucks out the Blood through the Neck.

The *Tygers* are not only very hurtful to the Cattle, but also very dreadful to the Inhabitants, who know of no other Enemy but this; they seldom are far from their own *Canton*, except when they Travel with the Missionaries; upon which occasion they defend themselves against the Fury of the *Tyger* by making a Wood Fire all round the Place where they rest either by Day or Night, by which means they keep off the *Tyger*, who dreads nothing more than Fire. But if they happen to fall asleep, and the Fire goes out, the *Tyger* will be sure to watch his Opportunity, and lay hold of him that comes next to him, as it happened to a poor *Indian*, who among the rest conducted me hither from *Buenos Ayres*; and a Boy belonging to Father *Anthony Behme* had likewise not long ago the Misfortune to be seized upon by a *Tyger* (tho' not many Paces from his Hut) who tore his Flesh to that degree, that his Life was despair'd of, but by the singular Care of Father *Behme*, he escaped with Life.

The *Tygers* will sometimes come over the very Fences of the Gardens, and thence into the Houses; I remember that one time a *Tyger* got into one of the *Indian* Huts, where there were only some very young Children playing together, the Father and Mother being abroad in the Field; the innocent Babes taking it for a great Dog, laid their Hands upon the *Tyger's* Head, and court-

ed him like they would have done a Dog, at which the *Tyger* wagging his Tail, went away without doing the least Harm to the Children, making the best of his way over the Fence, and cross the Field, for fear of meeting with some of the old *Indians*, who are Dexterous, beyond what can be imagined in killing even the fiercest *Tygers*, which these Creatures being sensible of, seldom Attack any of them, unless it be by Surprise, and from behind.

A Brother of our Society walking one Day in my Garden with nothing but a Stick in his Hand, a *Tyger* which got near the Fence, attack'd him, and as these Creatures are very nimble, leap'd sometimes before, sometimes behind, endeavouring to lay hold of him with his Paws, but the Brother defended himself so well with his Stick, that the *Tyger* beginning to despair of the Victory, thought fit to make off again over the Fence. Such like Accidents are frequent here, and it is very remarkable, that it was never known that either a Father Missionary, or a Brother was hurt here either by a *Tyger*, or any kind of Serpents, of which there are many here.

Venison we have also in great plenty, such as Deer, Harts, Wild Boars, Goats and *Gembs*; but the *Indians* seldom eat the Flesh, and catch them only for their Skins sake. Among the Wild Fowl we abound especially in Partridges and Wild Pidgeons; The first are so numerous and tame that you may knock them down with a Stick, so that my Boys bring them home sometimes by Dozens: And the Pidgeons are easily catch'd by Snares, which I have shewn the *Indians* how to lay, they being naturally too Simple to think upon any thing of that Nature, but used to be contented to Shoot at them with their Arrows; These they catch as often as they please, so that if another Missionary comes this way, I can soon Accomodate him with a Pidgeon roasted or boiled, with a Salat dress'd with Honey instead of Oil and Vinegar (both which we want here) and a Bottle of our most delicious River Water; This was the Entertainment I gave lately to our Friend Father *Anthony Behme*, as he pass'd this way in his Journey to his Mission.

Oxen, Cows, Calves and Horses are here in such prodigious Quantities, that in some Places the Fields are covered with them, as far as your Eye-sight will reach; and that of the best kind, which
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having no Proprietor, are Dog-cheap here, as wanting only to be fetch'd, in which the *Indians* are very Expert; and when they have brought a Cow to the Missionary ready kill'd, he gives each his Share twice a Day: For a little inconsiderable Knife you may Buy or Exchange a very good Horse, a Bridle (if the Bit be of Iron) being valu'd here beyond three Horses; they don't Shoe their Horses here, partly by reason of the softness of the Ground without Gravel, being all over covered with Grass, partly by reason of the scarcity of *Iron*, a good *European* Horse-Shoe being worth six Horses here.

Some of our *Canton* did not long ago travel 2 Days Journey deep into the Country, to fetch Provisions for the use of our *Canton* for this Year; within less than 2 Months they brought together 50000 Cows, and might have brought 100000, if we had wanted so many; what I have said of this *Canton* is to be understood of all the rest, being 26 in all; all the trouble is in keeping so vast a Number of Cattle together, whilst they are bringing of them hither, in which these *Indians* are also very well versed.

Hence the Reader may judge of the immense Quantities of Cattle in the Fields of *Paraquaria*: The three Ships wherewith we came from *Spain*, carried back at their return, no less than 30000 Ox-Hides, which stood them in no more than the Charge of Killing, each Piece of which they sell again in *Spain* for 6 Crowns; and among all these there was not one Cow's Skin. Thus the *Spaniards* have also their Gold Mines in these Parts, tho' Gold and Silver is a Thing unknown here, all their Dealing being by way of Exchange, and the Bargain soon made; for our *Indian* will tell your Merchant, for so many Yards of Linnen Cloth, I will procure you so many Oxen and Cows; for your Knife you shall have my Horse.

These Parts of the *Indies* are not destitute of Silver Mines, viz. in the Mountains of *Porosh*, but they are 600 Leagues deeper into the Country; notwithstanding which what Silver is brought from thence, is valued below the rate of Iron, Woollen and Linnen Cloth, Hats, Stockings, Needles, Knives, Fish-hooks, Brass and Tin Vessels, &c. all which are brought to *Buenos Ayres* from *Spain*, but sometimes not above once in 8 Years. Formerly they used also to bring Tiles, but since we have begun to make some

of our own, I have no less than 6 long Streets in my *Canton*, the Huts whereof are covered with Tiles.

A Missionary in these Parts, must submit to all Functions, the *Indians* being so Stupid, that they are not capable of undertaking the most frivolous Thing, without a plain Direction. Whence it came that it was a Question among the first Missionaries sent hither, Whether these People were capable of receiving the Sacrament or not.

But as Stupid as they are at Inventing, so happy they are in imitating, provided you give them a Model; thus if you shew one of these *Indian* Women a Piece of Bone-Lace, she will unrip some part of it with a Needle, and will make another after it, with so much exactness, that you shall not know one from the other. We have two Organs, one brought from *Europe*, the other made here so exactly, after the First, that I my self could scarce discern the difference. I have a *Missal* Printed at *Antorff*, which is imitated in Writing by an *Indian*, with that nicety, that they are scarce distinguishable. We have Trumpets and Watches made here, not inferior to those of *Nurenburch* and *Augsburgh*, and some Pictures, excellently well Copy'd. In short they will imitate any thing very nicely, provided they have the Model constantly before their Eyes, without which they cannot advance one Step, their Intellects being so Stupid, that they can't form to themselves in the least any Idea of a Thing, unless it be before them.

But we must return to the Fruitfulness of this Country. They abound likewise in Cocks and Hens, Pigs, Lambs, Goats and Sheep; the *Canton* of *St. Thomas* had a few Years ago, no less than 40000 Sheep; and there is scarce a *Canton* but what has 3000 or 4000 Horses. The Mules are here prefer'd before Horses; for a Horse, if dear, you may purchase for the value of a Crown in Tobacco, Needles, Knives, Fish-hooks, &c. But they will not let the *Spaniards* at *Buenos Ayres* and *Sancta Fee*, have a good Mule under 14 Crown Pieces, tho' among themselves they dispose of them at half the Value. One Sheep, Lamb, or Kid is worth three Oxen or Cows here, by reason of their Wool; they have also whole Fields full of Cotton, but no Hemp or Flax, which makes an Ell of Linnen here to be sold at three, four, and more Crowns. The *Albe* which I officiate in at *Easter*, being

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ing of *Cambrick*, edged with Bone-Lace, stands me at *Buenos Ayres* in above 120 Crowns. Hats used also to be excessive dear here, before one of our Missionaries shew'd the way of making them to these *Indians*.

The Grounds are very Fertile here, and produce a hundred-fold Crop, tho' they are miserably Manured; and scarce ever Dunged. They Sow nothing but *Turkey Wheat*, which they pound to Meal in a Mortar (Mills being not known here) this they either Boil with their Meat in Water (but without Salt) or else they make certain Cakes of them, which they toast upon the Coals, they having no Baking Ovens. If I happen to give a Piece of our white Bread to an *Indian* they rejoyce at it beyond what can be imagined, and they will give 2 or 3 Horses for such a Loaf; which they might have cheap enough, were it not for their own Laziness; for *America* being bigger than all the other three Parts of the World, and no Propriety here in Land, they might have as much of it as they please, whereas now they will not Cultivate but a few Rods each, for their own use, and this they are scarce brought to without Blows.

Their Plow is not of Iron (which is too scarce here) but only of Wood, which does not reach above 3 Inches deep into the Ground, which is sufficient to bring forth a plentiful Crop; the Missionary of a Canton has commonly above 40 or 50 Acres sow'd with Wheat, whereof he gives now and then 2 or 3 Measures to some of the *Indians* for Seed, but they commonly put it in their Belly, instead of the Ground. It may truly be said of these *Indians* that they follow our Saviour's Rule, *not to be concerned for the next Day*; for, if I happen to allot a Cow to a Family, enough to serve them 3 or 4 Days, they will often eat her in One, and come the next Morning for more, so that we are forced to give to the Father, Mother, Son and Daughter, and to the young Children, to each his Piece of Flesh of 5, 6, 7, nay 8 Pound, and that twice a Day; for if they had it at once, they would eat it all at Noon, and want more by Night; for they are so Voracious, that the Mother will snatch the Meat from her Child, and eat all that comes in sight of them; for which reason each Missionary has a great Barn, into which he forces them to lay up a certain proportion of Corn, which he gives them back at Seed Time. Notwithstanding which

they sometimes deceive the Missionary, or rather themselves. It is to be observed that their Seed Time is in *June* or *July*, when the Missionary allots each *Indian* 2 or 3 Oxen to Plow with-all. One of these *Indians* after a quarter of an Hours Plowing, began to grow weary of the Sport, and finding himself and his Wife very Hungry, they agreed to kill one of the Oxen, which they did accordingly, and having quartered the Ox (as they usually do) they put them on a Wooden Spit, and (for want of other Fuel) made a good Fire with the Plow, throwing into it some of the Suet to encrease the Flame, and to dispatch the Work, roasted and eat them. The Missionary perceiving the Smoak in the Field, began shrewdly to suspect the Truth, and making the best of his way to the Field, he soon saw by the Bones, that he had not been mistaken in his Guess; he fell a Chiding the *Indian*, who gave no other answer, but that he being both Tired and Hungry, he had made bold with the Ox, begging the Good Father to give him another, which he was glad to do, unless he would see him and his Family want Bread all the Year after. Such like Things often happen to the Missionaries, these *Indians* being naturally so Lazy, that often (unless compell'd thereunto by Blows) they will not carry in their *Turkey Wheat* after it is ripe.

You wonder perhaps which way they can be compell'd by Blows; this is done in the same Manner as we do our Children, only that instead of Birch, we make use of a Scourge; this is performed by some *Indian* or other, who gives the Delinquent 24 or more Stroaks, according to the Missionaries Order. This Correction they take very patiently, without any Cursing or Swearing, nay without making the least Noise, and if they happen to make any Exclamations, it is by the Name of *Jesu Maria*; the Correction being over, they kiss the Missionaries Hand, and return him Thanks into the Bargain; their Love and Respect being such towards their Missionaries, that they take every thing without the least regret at their Hands, which being imprinted in them from their tender Age, they can never shake off afterwards.

Perhaps you may be curious to know in what Dress the Missionaries appear here; their Leather Shooes are fastned with a Leather Bottom, without Heels; and their Stockings are likewise made of black

black Sheeps Leather. Our Callock is Black, and made after the same Fashion as we wear in *Germany*, except that it is not open before, but has a Seam down to the bottom, without Lining, Pockets, or Border, made out of black Linnen Cloth. The Gown (which we use likewise in the House) is Chestnut brown with long hanging Sleeves reaching to the Ground: The Novices wear altogether Brown Cloths, with a Leather Girdle about the Waste; we don't carry our Beads on the Girdle, but hanging down from about them, in the same manner as all the *Indians* of both Sexes wear it. Our Shirts are of Callico; for the rest the same as in *Germany*. Upon the Head we wear a kind of Bonnet, as you have seen them represented in the Plays, for the High Priests of *China*. We keep our Heads and Beards shaved, and the Priestly Coronet (which the *Indians* make for me after a certain Model) is something bigger than ours. Whenever I go abroad to visit the Sick, or to Administer Baptism or the Holy Communion in the Huts of the *Indians*, I carry a Cross instead of a Cane, which for that purpose stands always ready at the Door of my Apartment, wherewith I have kill'd many a Serpent and other Vermin, without receiving the least detriment: Before I conclude I will give you likewise a short Account of our Dayly Transactions, which are so troublesome, that what is performed here by one or two Missionaries, would be sufficient to employ Seven or Eight in another Place, there being 7000 or 8000 Souls, to be provided for by his Care, both in Spiritual and Temporal Matters, the eldest of them being as ignorant as Children, in Matters relating to the providing for their Families, which is the perpetual Care of a Missionary.

Every Morning, an Hour before break of Day, one of my Boys awakens me, and sets up a Candle, we having no Oil for Lamps, the *Venerable* in the Church being supply'd with Tallow. After I have Dress'd my self, I salute the Blessed Sacrament, and perform my private Devotions at Church; then I go to Confession, if there be two Missionaries in one Place, and the Bell rings to the *Ave Mary*, and the Holy Mass. This done I Pray a quarter of an Hour in private, and afterwards sit to hear Confession every Day. Then I instruct the Children in the Catechism, Visit the Sick, and if occasion requires, hear their

Confession, Administer them the Holy Communion, and Extream Unction; and if it be not too late, proper Medicines: And as scarce a Day passes, but that one or other Dies, I have Dayly Burials. After the Sick, I Visit the several Offices; first the School, where Boys are instructed in Reading and Writing, and the Girls in Spining, and Needlework; I also Visit my Musicians, the Singers, Trumpets, Haut-boys, &c. Some Days I instruct certain young *Indians* in Dancing, who are made use of at certain Feasts, where they are richly Attired, and Dance in the Church, as it is practised in *Spain*, the simple *Indians* being extremely taken with these Ornaments in our Religion, which raise in them a high Esteem and Affection. After these I go among the Work-men of divers Sorts, to the Brick and Tile-Makers, the Bakers, Smiths, Joiners, Carpenters, Painters, but above all, the Butchers, who kill betwixt 15 and 20 Oxen every Day.

If I have any spare time, I take a turn in the Garden; about half an Hour before 10 a Clock, I take care that the Sick have their Dish with Milk and white Bread, and perhaps some Meat, to be carried to them by their Nurses. About half an Hour before 11 the Boy rings the Bell to the *Examen Conscientie*, when I lock my self into my Room for a quarter of an Hour, and afterwards go to Dinner.

One of the best taught of my Boys reads a Chapter in *Latin* out of the Bible, and a Passage out of the Saints Legend in *Spanish*; another reads to me the *Martyrologium* appointed for each Day, whilst 6 others attend, bring and carry what is desired, and are ready at a Wink; after Dinner I give each of them a Piece of white Bread, and upon Holidays perhaps some Cake, or a Piece of Pastey, which they receive with a great deal of Thankfulness. If there happen to be two Missionaries in one Canton, they spend an Hour after Dinner in Discourse. Half an Hour after 12 the Litany of all Saints is said in the Church, and what spare time is left after that till 2, I bestow in what I please; such as making of Images, Composing some Musick Pieces, &c. About 2 a Clock the Bell rings, to summon every Body to his usual Employment; then I again Visit the Sick, and supply them with what they stand in need of: At 4 a Clock we have Prayers, and afterwards say the Litany. Then we Bury

Sepp,
1691.

the Dead, which happens Dayly. About 7 a Clock I go to Supper, and spend an Hour after to divert my self. After which I come again to the *Examen Conscientiæ*, and having prepared my self for the next Days Meditation, go to Rest, which is however frequently interrupted by the urgent necessity of the Sick, unto whom I must Administer the Sacrament.

Every *Sunday* and *Friday* there is a Sermon, and High Mass said; on every Holiday, *Prime Vesperæ*; every *Sunday* at 3 a Clock I Baptize Infants; of these I have Christened several Hundreds in a little time, some of which are dead, others alive. Every *Monday* I Marry such of the *Indians* as desire it, and this very Day I have Married no less than 8 Couple. Each first Day of the Month, we say Mass for the deceased *Indians*,

and remember the Saints placed in that Month; the Number of Penitents is so great here, and of the Fathers Confessors so small, that we hear Confession, and give Absolution all the Month. But the Paper beginning to fail, I will recommend my self and my Flock to the most fervent Prayers of my dearest Friends and Country-men. The whole preceeding Treatise being a faithful Abstract of such Letters as my Brother *Anthony Sepp*, of the Society of Jesus, has transmitted to me from *Paraguaria* into *Germany*, I thought fit to Publish, for the Glory of God, and the general Benefit of Mankind; Promising, that whatever hereafter shall be sent to me from thence, thought worthy the publick View, shall be communicated by the Press.

Adver-

Advertisement concerning the Fragment of the Discovery of the Islands of Salomon.

Little can be said relating to this Fragment of the Discovery of the Islands of *Salomon*, the Thing being so short that the Reader may soon satisfy his Curiosity in viewing the whole. I do not find any Account who the Author was, and tho' doubtless the Relation must be taken from some of the Discoverers, yet the Methodizer of it; was certainly none of them, because he all along speaks in the third Person, as one no way concern'd. If we may be allow'd to guess, 'tis likely the Account was given or left behind by one *Quiros*, whom at the latter end he brings in making Interest to the Viceroy of *Peru* to be furnish'd with Ships and Necessaries to continue that Enterprize, and shewing Reasons that induce him to it. The time of making this Discovery was in the Year 1595, for the Relation tells us, That the

Arrival at *Manila* was in February 96, without naming the Century, which we know could not be the 17th, besides that it speaks of an *Indian* they found who had been Pilot to Sir *Thomas Candish*, who was in the South Sea not long before. The Description is of some few Islands in the South Sea, small in compass, but well inhabited, whereof yet they had not any perfect Knowledge, as having only touch'd at some of them, and seen others at a distance. Then follow some Particulars of the Islands call'd *De los Ladrones*, and the *Indians* inhabiting them; the rest is only their Sufferings and Distress till they arriv'd at *Manila*: And lastly some Reasons given by one *Quiros* for going again upon the same Discovery. For more Particulars I must refer the Reader to the Fragment it self.

Discovery of the Island of Salomon.

Imperfect
Relation.

—making as if they would throw them. Others cast Stones with Slings. One of these wounded a Soldier after it had hit the side of the Ship. Our Men would have fir'd their Muskets, but the Powder would not take because it had rain'd. It was worth observing with what Noise and Cries the *Indians* came on, and how when they saw Aim taken at them, some hung by the Canoes, others slunk behind their Companions. The desperate old Fellow was Shot with a Bullet in the Forehead, and drop'd down Dead, and eight or nine with him, and some being wounded, the rest began to stand, the Ships still continuing under Sail. Three *Indians* came out hollowing in a Canoe. One of them had a green Bough, and something white in his Hand, which was look'd upon as a Signal of Peace. It was thought they would have had them go to their Harbour, but they did not, and they went away leaving some Coccoes.

Descripti-
on of four
Islands.

This Island seems to be about ten Leagues in compass. That part they saw of it is clear, and open, high and mountainous along the Shore. The Port

is on the South side; it is in the Latitude of 10 Degrees, and 1000 Leagues distant from *Lima*. It is very Populous, for besides those that came out in the Canoes, the Shore and Rocks were throng'd. *Mindana* knew it not, and being convinc'd of it, said, those were none of the Islands he came to find out, but a new Discovery. A small distance from this they saw three more. The first of them the *Adelantado* call'd *St. Peter*. It is about ten Leagues North and by West off the *Magdalene*; they knew not whether inhabited or not, because they did not approach it. The Extent of it about four Leagues, very woody, level, and not high. Another was discover'd which they call'd *La Dominica*, it lies North-west of that of *St. Peter*, is about fifteen Leagues in compass, about five distant from the other, and lies North-east and South-west. It appear'd Pleasant, having fine Plains and Hills, on which appear'd Tokens of much Wood. It seem'd to be well Peopled. The other which was call'd *St. Christina*, lies South of *La Dominica*, and to appearance was nine Leagues in Extent; it is but a little

above a League from *La Dominica*, the Channel clean, and foundable. The *Adelantado* call'd all the Islands together *Las Marquesas*, or the Marchionesses, in honour of the Marquess *de Canete*, and as an Acknowledgment of the many Favours receiv'd of him in the dispatch of his Business. They sail'd backwards and forwards seeking a Port in the Island *Dominica*. Several Canoes with *Indians* came out, some darker colour'd than others, and by their Cries seem'd to desire the same the others had done. Among them was a comely old Man, who had a green Bough, and something white in one Hand. He was calling just as they tack'd about, and believing the Ships were going off, he began to cry out the louder. He made Signs even with his Hair, pointing to the Land with them, and with his Finger. The *Adelantado* was inclinable to go thither, but it could not be done, because it was East, and the Wind blew fresh from that Point, besides that there was no safe Harbour to come to an Anchor in, tho' the Frigate sought it close to the Land. Here he said there was abundance more People whom they had seen from the Ship, and added that an *Indian* came aboard, who with much ease lifted up a Calf by the Ear. Four handsome *Indians* were got aboard the Comadore, and having been there a while, one of them snatch'd up a curious Bitch, and giving a Shout, they all boldly leap'd into the Sea, and Swam away with her to their Canoes. The next Day, being the Feast of St. *James* the Apostle, the General again sent the Colonel with twenty Men in the long Boat to fetch Water, or find out a Harbour in the Island of St. *Christina*. He went, and being come to an Anchor in a Port landed with his Men in good order, and Drum beating. He went round a Town, the *Indians* never offering to stir; then he halted, and call'd to them, and about 300 came to him. Our Men drew a Line on the Ground, making Signs to them that they must not come over it, and asking Water of them, they brought it in Cocos, with some Fruit. The *Indian* Women came out, and the Soldiers affirmed that many of them were extraordinary Beautiful, and made no difficulty of sitting down by them. The Colonel bid the *Indians* go fill some Jarrs of Water, they made Signs for our Men to carry them, but at the same time fled with four of them, for which reason they were Canoaded. On the 28th of July the *Adel-*

lantado came to an Anchor in a Port the Colonel had found, and Landing, carry'd his Wife, and most of the Men to hear the first Mass said by the Vicar, at which the *Indians* were present Kneeling, very Silent and Attentive, quietly doing all they saw the Christians do. A beautiful *Indian* Woman sat down nere the Lady *Elizabeth* to Fan her, and she seeing her Hair so very Fair endeavour'd to have some of it cut off, but perceiving she avoided it, they forbore, for fear of angring her. The General in His Majesties Name took Possession of all four Islands, view'd the Town, sow'd *Indian* Wheat before the Natives, and having convers'd with them amicably, went aboard leaving the Colonel ashore with all the Soldiers. No sooner was *Mindana* gone, but they fell together by the Ears, such are the Consequences of ill Government. The *Indians* threw abundance of Stones and Darts, which hurt one Soldier in the Foot, but did no more Harm. That done, they fled to the Woods with their Wives and Children. Our Men pursu'd firing at them till they got into the shelter of the Trees. They went up to the tops of three high Hills, where they intrench'd. Morning and Evening they all at once made a regular harmonious Noise which Echo'd in the Dales. Then they hollow'd to one another, shew'd an Inclination to do Mischief, throwing Darts and Stones, but all to no Purpose. The Colonel placed Guards upon three several Avenues, to secure the Town and Shore, where the Women were Diverting themselves, and the Men taking in Wood and Water for the Ships. The *Indians* perceiving how little harm their Weapons did, and the great Loss they sustain'd from the Fire-arms, endeavour'd to come to an Accommodation. This they made appear, because when the Soldiers went over their Lands, they came out lovingly to meet them, offering them clusters of Plantans, and other sorts of Fruit. They seem'd to miss the Conveniency of their Houses, for by Signs they enquir'd when they would be gone. Some of them came to the Guards bringing such as they had to Eat, which they gave freely, especially one good likely *Indian*, with whom the Chaplain contracted great Friendship, and they call'd one another Comrades. He taught him to Bless himself, and say *Jesus, Mary*. In the same manner the others convers'd with their new Friends. Every one had one whom he sought out when he came, and would

Amity
with the
Indians.

They fall
at Vari-
ance.

Reconcil'd
again.

fit

Colour of
the *Indi-
ans*.

Their
Strength.

The Dis-
coverers
Land in
an Island.

fit down with him. They ask'd of one another by Signs how they call'd the Heaven, Earth, Sea, Sun, Moon, Stars, and other Things they saw, and they seem'd to be pleas'd in their Answers. The last Words they said at parting were Friends, Friends, Comrades. The *Indian*, we said, was Friend to the Chaplain, came to the Guard, and was carry'd aboard that the General might see him. He went merrily along, saying Friends. The *Adelantado* receiv'd him with much Kindness and Affection, offer'd him Sweetmeats and Wine, but he neither Eat nor Drank. He began to take notice of the Cattle, and to appearance gave them Names, observ'd the Ship, Rigging, Masts and Sails, went down under Deck, and noted all Things with more Curiosity, than could be expected from an *Indian*. They desir'd him to say, Jesus, which he did, and seem'd well pleas'd. Then he press'd to be set ashore, and he was so Friendly, that when he understood the Ships were about departing, he express'd Sorrow, and would have gone away with them. The Island *St. Christina* is well Peopled, somewhat high, has Vales and Hollows where the *Indians* dwell, the Port they call'd, *De la madre de Dios*, that is, Of the Mother of God. It is on the West side, in nine Degrees and a half of Latitude, shelter'd from all Winds. The shape of it is like a Horseshoe, the Neck or Entrance very narrow. At the Mouth there is 30 Fathom Water clear of Sands, 24 in the middle of the Harbour, and 12 close to the Shore. A Rock on the South side upright next the Sea, serves for a Land-Mark to it. At the top of all is a sharp Clift, besides others there are, and on the North side a Hollow. There appear out at Sea five several Groves facing the Harbour, and a Ridge of Hills which divides two Strands, with a Spring of excellent Water, which falls from the height of a Man and a half, as thick as ones Wrist, and by it a Brook as good as that, running close to a little Town of the *Indians*, so that the Spring, Brook and Town are together on the Shore, at the foot of the Hill on the North side. On the South side there are some Houses among Trees, and on the East some Rocks and Clifts whence the Brook flows. Most of the *Indians* in this Island, did not seem to be so white as those in the Island call'd the *Magdalen*. They use the same Language, the same sort of Weapons, and Canoes, which serve them near at hand. Their Town

is like two sides of a Square, the one North and South, the other East and West, with the Avenues well pav'd, the rest like an open Place encompass'd with thick Trees. They are built like double Galleries, the Floor higher than the Street. Abundance of People seem'd to lie in each of them, because there were many Beds. Some had low Doors, others had all the Front open. They are made of Timber interwoven with great Canes, whose Hollow is as big as a Man's Arm, and they are above an Ell long in the Joynt. They affirm, the Women have most beautiful Faces, delicate Hands, a good Shape, and slender Waste, many of them far exceeding the most accomplish'd Women at *Lima*. They were white enough, from the Breast downwards clad with a sort of Tunicks curiously Wove of delicate fine Palm-tree Leaves. At a distance from the Town was an Oracle, or Place of Worship Paliadoed about, and the Entrance on the West side, almost in the middle of it a House with the Door to the North, in which were some Mishapen wooden Figures, and some eatable Things offer'd there; among the rest a Hog, which the Soldiers took down, and being about to take away other Things, the *Indians* hindred them, making Signs that they should not touch them, and shewing that they had a respect for that House and Figures. Without the Town they had some *Piraguas*, a sort of Boats, long, and handsomely wrought out of one piece of Wood, with a sort of Keel, Head and Stern, rais'd with Boards, fast bound with Ropes they make of the Cocons. Each of them will carry betwixt thirty and forty Men to Row. Being ask'd by Signs, what use they put them to, they gave to understand they went in them to other Parts. They Work them with little Hatchets they make of Fish Bones and Snails, or rather Fish Shells, and sharpen them on great Stones for the purpose. The Constitution, Health, Strength, and Corpulency of those People, shews the goodness of the Air they Live in. Cloaths could be well born with Day or Night, the Sun was not very troublesome, some great Rains fell, there was never any Dew, but a dry Air, insomuch that whatsoever they left wet over Night on the Ground was dry in the Morning without being hung and laid out, but it is not known whether it were so all the Year. There were Swine and Hens like those in *Spain*. The Trees we mention'd were in the

Indian
Boats

St. Christina
Island
describ'd.

Fruit of
several
sorts.

Square, bore a sort of Fruit, as big as a Boys Head; its Colour when Ripe is a light Green, and a very deep Green when Sour. The Shell is mark'd with cross Streaks like a Pine Apple, its shape is not altogether round, but is somewhat sharper at the other end than at the Stalk. From the end there runs in as it were a Plug, or Core, and from that there spread several Webs. It has neither Stone, nor Kernel, nor any thing to throw away, but only the Shell, and that is thin, the rest is a solid Mass with little Juice in it when Ripe, and less when Green. Abundance of them were eaten Ripe and Green, and they are so Delicious that the Men call'd them white Meat, a dainty *Spanish* Dish made of the Brawn of Fowls. It was look'd upon as Wholesome, and very Nourishing. The Leaves the Tree bears are very large, and sharp pointed like the *Papayas*. There is another sort of Fruit enclos'd in Prickles like Chestnuts, but its Kernel is as big as six *Spanish* Chestnuts, and tastes much like them. They are shap'd like a plain Heart. There are Walnuts about the bigness of ours, and much like them in Taste, their Shell is very hard, and all of a piece without any joyning. The Kernel is not interwoven with the Shell, but so loose that when crack'd it drops out whole. They eat and carry'd away a great many, and at last found it was Oily. On the Shore they saw *Spanish* Pompons sow'd, and among them some Flowers, beautiful to the Eye, but without any Scent. Nothing can be said of the Inland, because no Body went up it; but by what they saw, the Souldiers affirm'd all the Groves were of Fruit Trees. Whilst the General was in the Island, he had the Galliot refitted, because one Day before it came to an Anchor it was foul of the Commadores Boltsprit, and in great Danger. He order'd Wood and Water to be taken in, the Ships to be made ready, and the Men to come aboard. Before they set Sail, he erected 3 Crosses in several Places, and Carv'd another on a Tree with the Day and Year when it was done. On the 5th of *August* they weigh'd, and Sail'd away in quest of the Islands they were to Discover. They held their Course West and by South, the Wind at South, and veering to East South-east, running, by their reckoning, 400 Leagues, East and by South, and West and by North. After three or four Days sail, the *Adelantado* said, they should that Day see the Land they sought. All the Men were pleas'd with this News,

but tho' they look'd out, they saw none in many Days after, which discourag'd the Souldiers, for the longer they were out, the shorter their Water and Provisions grew, having been extravagant upon hearing the Land was nigh. Irresolution and Despair began to prevail, and few were untainted, nor is it to be admir'd, for such undertakings require Men enur'd to Sufferings and patient in them.

On *Sunday* the 20th of *August*, after running 400 Leagues, at break of Day, the Ships found themselves near four little low Islands, the Shores Sandy, and cover'd with abundance of Palm and other Trees. The extent of them all four seem'd to be eight Leagues, little more or less. They stand almost square, close to one another. On the East-side of them lye certain Banks of Sand, South-west and North-east, for which reason there is no coming at them on that side. In the Channel that runs to the South-west there appears a Cape. The General call'd them *St. Bernard's* Islands, because Discover'd on his Day. They would have endeavour'd to find a Harbour, but at the request of the Vicar it was not done. It was not known whether they were Inhabited, tho' those in the Galliot said they had seen two Canoes, but it was only a fancy. They are in the Latitude of 10 Deg. and 20 Min. South, their Longitude 1400 Leagues from *Lima*.

Discover
four I-
lands.

Having left these Islands the Wind held always at South-east, and sometimes there fell short but heavy Showers of Rain. The Clouds were thick and of several Colours, appearing in various Shapes, and many Hours were spent in observing them. Sometimes they were settled so, that it was a whole Day before they dispers'd, which made them jealous they were near Land, being towards that part that was unknown. They held on their Course Westward, that is, West North-west, and West South-west, always keeping in such Latitude as the *Adelantado* directed, which was never to exceed twelve deg. nor be under eight, so that they kept betwixt ten and eleven. On *Tuesday* the 29th of *August*, they saw a little low Island, quite round full of Trees, and hemm'd in along the Shore with Ridges of Rocks above the Water. Its Compass was about a League, the Latitude 10 deg. 40 min. the distance from *Lima* 1535 Leagues. It was call'd the *Solitary* Island, because it stood alone. The *Adelantado* order'd the two small Vessels

Hold on
their
Course.

The Disco-
verers sail
away.

Vessels to seek some Harbour, to take in Wood and Water, the Vice-Admiral being in great want. They came to an Anchor in 10 Fathom Water, and hail'd the Admiral to stand to Sea, because all the Shoar was full of great Rocks, which were to be seen. Sailing over them and sounding as they went, sometimes they found 10 fathom Water, and sometimes found no ground with 100. It was frightful to see the Ship over so many Rocks. All diligence was us'd to get out to open Sea, as they did.

The Admiral bore patiently with all the Men's muttering and despair, endeavouring what he could to prevent any publick, or private Sins, he study'd the Peace of all Persons, giving a good Example, with his Beads in his Hand at all times. Every day he caus'd the *Salve Regina* to be said before an Image of our Blessed Lady of Solitude. He had Evensong sung Solemnly, and kept Holydays, putting out the Colours and sounding warlike Instruments, reproving those that Swore, charg'd the Souldiers to exercise their Arms, and every Afternoon review'd them, put his Hand to every thing that was to be done aboard the Ship, tho' it were the most laborious Work. On the 7th of *September* they sail'd before the Wind, which was a stiff gale at South-east, under a Top-sail reef'd, due West. The Sky appear'd very thick ahead, for which reason the Master Pilot sent out the Galliot and Frigate ahead, one in sight of the other and of the Galeon. He order'd them, if they discover'd Land, or Shoals, or any thing else to give notice of, they should make a signal with two Lights, and he would answer in the same manner, but Fear prevailing they fell a Stern. Thus they sail'd in dread, under such apprehensions as that Night suggested. About nine the Vice-Admiral came up, and about 11 on the Larboard side, they discover'd a great thick Cloud, covering all the Horizon on that side. They that were upon the Watch doubted whether it was Land, but were soon undeceiv'd by a heavy shore of Rain that fell presently after. As soon as it was over they plainly Discover'd Land, from which the Admiral was not above a League. Being assur'd it was Land, they Proclaim'd it with the usual Joy, and all came out to see it. The Galeon took in her Sails, and lying athwart the Land, made Signs to the other Ships, only two answer'd, the other was not seen. Day appear'd and discover'd towards the South-west, a

Point of Land, Plain, Large and Black, being cover'd with Trees; and looking about they could not find the Vice-Admiral, which was a great Trouble to all the Men. Day-light also Discover'd a high Hill like a Sugar-Loaf, all smooth; and another little Hill towards the South-east, which appear'd to be three Leagues in Compass, and is eight from the Island. It has no Harbour, nor any other Place to land, being all rocky and bare without Trees, or any thing green, but a dry Colour'd Earth and Stones. There are some Clefts in it, particularly two on the West side, out of which and the very Top of the Hill, there gushes out much Fire and Sparkles, with a great Noise. It had a very handsom Head, which a few Days after the Ships got into Harbour, broke off and flew with so terrible an Earthquake, that tho' the Anchoring Place was ten Leagues off, it was heard, to the great Terror of the Men, and made the Ship shake. From that time forwards there were great Thunderclaps within it every now and then, and for the most part when it gulch'd out Fire, after which there came out such quantities of thick Smoke, as seem'd to ascend up to the Heavens, and then follow'd a rumbling Noise. The Admiral order'd the Frigate to sail round the fiery Mountain, to see whether the Viceadmiral, happening to fall to the other side of it, lay there under shelter, ordering him to come away to the Island they had Discover'd. Being pretty near it there came out a small Boat with a Sail, and after it a Squadron of 50 more. The People in them hallo'd and made signs with their Hands, as if they hail'd the Ship, who did the same, but not without apprehension. When the Vessels came close, it appear'd the Men in them were Cole black, and some a little clearer, all of them with curl'd Hair, some white, some fair, and of other Colours, it being certainly Dy'd; half the Head shorn, and with other Distinctions, their Teeth colour'd Red. They were all Naked save their Privities, which were cover'd with a sort of soft Stuffs. Most of them were stain'd with a Dye blacker than themselves, and others with other Colours. There were streaks to be seen on their Faces and Bodies, their Arms were several times wound about with black Withes, and about their Necks many Strings of small Beads of Bone, Ebony and Fishes Teeth. About several Parts of them hung abundance of some little and some big Plates

Land discovered again

A burning Island.

Other Indians, their Colour and Weapons

or flat Pieces of Mother of Pearl. The Canoes were small, and some of them link'd two and two together. Their Weapons were Bows and Arrows with sharp Points of burnt Wood. Others were Pointed with bearded Bones, and some with Feathers; the Points seem'd to be infected with the Juice of some Herb, but not very hurtful. They had also Stones, *Macanas*, which are their Swords made of a heavy sort of Wood, Darts of Hard Wood with three Rows of Beards, and the spear Part above a Span in length. Across them like Shoulder Belts, hung Budgets of Palm-Tree-Leaves well made, full of Bisket, which they make of Roots, all of them were eating of it as they came, and freely gave Part. As soon as the *Adelantado* saw the Colour of their Skins, he concluded they were the People he look'd for, saying, *This is such an Island, or such a Land.* He spoke to them in the Language he learnt the first Voyage, but they neither understood him, nor he them. They stopp'd to view the Vessels, and went about them as if they had been Chattering. No persuasions could prevail with them to come aboard, but having talk'd to one another they stood all to their Arms, a Tall, Old, Lean *Indian* who was foremost seeming to persuade them so to do. They presently bent their Bows to let fly, the old Man talk'd to them, and they clapt themselves down again; they gave the Word about, and could not resolve what they were to do. At length they concluded, and giving a shout let fly many Arrows, which stuck in the Sails and other Parts of the Ships, but did no harm. Upon this the Soldiers who were in a readiness, had Orders to Fire upon them. One was Kill'd, many Wounded, and the rest fled in great Consternation. They Cruiz'd up and down seeking a Harbour, which they all were impatient for, having suffer'd much, and believed they should be eas'd of all their Troubles if they could but land. The Frigate return'd without finding the Viceadmiral, which increas'd their Sorrow and Apprehensions. The three Ships came to an Anchor at the Mouth of a Bay, under the shelter of certain Flats. The Anchors were a-peck, and the Water flowing about ten at Night, the Galeon dragg'd hers with very great Danger of being a-ground on the Sands. The Admiral ran out to encourage his Men, who were in great Disorder and Confusion, the Danger being at hand, and the Night making it

Vice-Admiral lost.

more dreadful. At last the Anchors were weigh'd, and letting fly the Sails, the Ship with much difficulty got out to Sea. At break of Day the *Adelantado* went aboard the Galliot to seek out a Port. The Master Pilot found one, tho' small, lying North-west of the burning Mountain, shelter'd from the South-west Wind, with 12 Fathom Water, a Town, River, Ballast, Wood and a good Airy place. It being then late, they came to an Anchor at one of the Points that jetted into the Sea, a Serjeant with 12 Musketers went a shoar to secure the Port. The *Indians* belonging to a Town that was hard by, came out and ply'd them so violently with their Arrows, that they were forced to take shelter in a single House they found. The Ship fir'd two Guns, which put them to flight, the Boat going off to fetch the Men. All that Night they ply'd it out at Sea, and the next Day, the *Adelantado* found a still Harbour, shelter'd against all Winds. There they came to an Anchor in 15 fathom Water, the bottom owfy near to the Land, where was a River and Towns, which sounded all Night with the noise of Dancing, and Musick after their manner, beating Sticks one against another, and Tabors. Abundance of *Indians* came to see the Ships and Men. Most of them had red Flowers on their Heads and in their Noses. With much persuasion some of them came aboard the Admiral, leaving their Arms in the Canoes. Among the rest came aboard a handsome body'd Man, and of a good Aspect, a brown Complexion, lean and somewhat grey Hair'd. He seem'd to be about 60 Years of Age, on his Head he had some blew, yellow, and red Feathers, in his Hands a Bow and Arrows pointed with Bone curiously wrought. On his sides were two *Indians* of better Quality than the rest. This they found was some Person of Note among them, as well by the difference of his Garb, as by the Respect the rest paid him. He enquir'd by signs, who was chief of the new Comers. The *Adelantado* receiv'd him with great demonstrations of Affection, and taking him by the Hand, signify'd that he was Commander. The *Indian* said his Name was *Malope*, the *Adelantado* answer'd his was *Mindana*: *Malope* understood it, and answer'd, applying the Name he had heard to himself, that he would be call'd *Mindana*, and the General should take the Name of *Malope*. Having made this exchange he seem'd very

Indians come aboard.

An *Indian* changes Names with the Spanish Commander.

very well pleased, and when they call'd him *Malope* would signify it must not be so, but *Mindana*, and pointed to the *Adelantado*, saying he was *Malope*. He also said he was call'd *Taurique*, this Name seeming to import as much as *Cacique*, or Cominader. *Alvaro de Mindana* put a Shirt on him, and gave him some other Things of small Value. The Soldiers gave the other *Indians* Feathers, little Bells, Glass-Beads, bits of Silk and Cotton, and Cards, all which they hung about their Necks. They taught them to say Friends, Friends, crossing their Hands and Embracing one another in token of Peace. They presently learnt, and practis'd it often. They show'd them Looking-Glasses, shav'd their Heads and Beards, and par'd the Nails of their Hands and Feet, at which they were much pleased, earnestly begging the Razors and Scissers. They also endeavour'd to see what was under the Cloaths, and being satisfied, did the same Monkey Tricks, like those in the first Islands. This lasted four Days, they going backwards and forwards, and giving such as they had to Eat. One Day *Malope* came as he did very frequently, expressing the most Friendship of any, his Town being near to the Place where the Ships lay at Anchor. Fifty Canoes joyn'd him, all of them with their Arms hid in them, expecting their *Malope*, who was Aboard the Admiral; and because a Soldier took up a Musket, he went away to his Boats, no Perswasions being of force to prevail with him to stay, but got him to Shoar, follow'd by all his People. There was another number of People on the Shoar, by whom he was receiv'd with great Demonstrations of Joy, and they seem'd to consult together; that same Afternoon the *Indians* remov'd all they had in some Houses near the Shoar, to *Malope's* Town. At Night they made great Fires on the other side the Bay, which lasted almost till Morning. It was look'd upon as a Signal of War, which was confirm'd by the Jealousie the Canoes had caus'd that Day, running hastily from one Town to another, as it were to make ready, or carry Advice of some Matter.

Next Morning the Galliot sent its Boat a-shoar for Water, which was at Hand, and as they were Shipping it, some *Indians* who lay in Ambush fell upon the Men, Shouting and Shooting their Arrows, following them to the Boat, where the Musketeers firing on them they halt-

ed. The wounded Men were taken care of, and the General immediately ordered the Colonel to Land and do them all the harm he could with Fire and Sword. The *Indians* made a stand, and Five being Kill'd the rest Fled. The *Spaniards* went off without loss, having cut down some Palm Trees, and burnt Houses and Canoes.

This same Day the *Adelantado* sent Captain *Laurence* in the Frigate with 20 Sailers and Soldiers, in quest of the Vice-Admiral: He had Orders to Sail about that part of the Island they had not yet seen, till he was at the Place, where Night came upon them, when they discover'd the Land, and that when he was there he should sail away from West to North-west, which was the Course the Vice-Admiral could stand, to miss that the Admiral took, and to observe what he could discover in his way. He also order'd the Colonel to be ready with 40 Men, to go in the Morning early, as he did, to certain Huts that were near a Hill, to take revenge on the *Indians*, for shooting at his Men, and to endeavour by the Harm he did to them to prevent greater Mischief. He came to the Place without being discover'd by the Natives, secur'd the Avenues, beset their Houses, and set Fire to them, attacking Seven that were in them. They seeing themselves hard set by the Fire and Enemy, made as brave a Defence as they could, but being over-power'd ran desperately upon the *Spaniards* Weapons, without valuing their Lives. Six were Kill'd, and the Seventh made his Escape much Wounded. The Colonel went off with his Men, among whom Seven were wounded with Arrows.

The *Spaniards*
Burn and
Spoil.

After Noon *Malope* came down to the Shoar, for the Towns and Canoes that had been Burnt were his, and with a loud Voice call'd the *Adelantado* by the Name of *Malope*, and striking his Breast, call'd himself *Mindana*. Then he embraced himself, and complain'd, pointing to the Harm they had done him, making Signs that they were not his Men, but the *Indians* on the other side of the Bay that had Shot our Men, and bending his Bow, gave to understand, that they should all joyn in taking Revenge, and he would be aiding to it. The *Adelantado* call'd him, being desirous to appease him, but he came not till next Day, when much Friendship was express'd on both sides.

Indians
Sue to be
reconcil-
ed.

The *Indians*
fall
out with
the *Spaniards*.

A Skirmish with
the *Indians*.

On *S. Matthew's* Day they set Sail from this Harbour to another larger and more convenient, which they found half a League higher within the same Bay. As they were sailing towards it Captain *Laurence* return'd, and brought an Account, that as he sail'd about the Island according to his Orders, he found in the same Line North and South as the Bay lay, another not Inferior to it, better Peopl'd, and more full of Canoes. He also said, he had seen beyond that two other little Islands, near the great one, both of them very well Peopl'd; and that eight Leagues to the South-west they discover'd another Island, that seem'd to be no less than so many Leagues in compass, and that nine or ten Leagues West North-west of the Place, where Night overtook them, when they discover'd Land, he had found 3 Islands inhabited by *Mulattoes* of a clearer sort of Complexion, and full of Palm-Trees, with abundance of Ridges of Rocks, running West North-west, and Channels betwixt them, which they did not see the end of; and to conclude, that they met with no Foot-steps of the Ship they sought after. The Ships came to an Anchor in the second Port, the *Indians* thereabouts making great outcries all the Night long, as if they had sported or scoffed, very often plainly repeating the word *Amigos*, that is, Friends. In the Morning about 500 *Indians* came to the nearest Shore, shooting abundance of Arrows, and casting Darts and Stones at the Vessels, but perceiving they fell short, many of them ran into the Water Breast-high, and others Swam, coming up so close, still shooting, that having got hold of the Buoys they were making to Land with them.

The *Adelantado* perceiving their Boldness, Commanded Captain *Laurence* to go out with 15 Men in the Boat to engage them. Those that carry'd Bucklers cover'd them that Fir'd and Row'd; yet they shot two, and had hurt more but for that defence, some of the Bucklers being struck through. The *Indians* fought scatter'd and running, but with such Resolution as made it appear the *Spaniards* had met with Men that would defend what they had. This lasted as long as they were not sensible of the Harm our Fire-Arms did, but being undeceiv'd by the Death of two or three, and wounding of others, they left the Shore, carrying away their Dead and Wounded Men.

Next Day the Colonel being a-shore he propos'd to his Men to unwood a

Place near a great Spring, in order to build a Town there. All of them did not like the Place, believing it would be unhealthy. Therefore some of those that were Marry'd went Aboard to acquaint the Admiral with the Colonel's Design, and desire him to go a-shore and give Orders that they might settle in one of the Towns belonging to the *Indians*, for that the Houses being built, and the Ground about it beaten, it must be fitter than the Place pitch'd upon. The *Adelantado* landed, held a Council, and most of the Soldiers being

Here it breaks off abruptly, and so begins again.

miraculously. *Indians* came off from the Islands in their Boats, some with Sails, and some without. Not being able to get over the Rocks, they got out upon them, and from thence made Signs with their Hands to come to them. In the Afternoon one *Indian* alone in a small Canoa came out at the end of the Flats, made to the Windward, keeping at a great distance, and therefore it could not be discern'd whether he had any Beard, the Islands of the Bearded Men being thereabouts. He seem'd to be a well shaped Man, naked, and had long Hair hanging loose. He pointed to the Place from whence he came, and pulling a white thing he brought in Pieces, eat it, then turn'd up Coco-shells as if he Drank. They call'd him, but he would not come. This Island is in 6 large Degrees of North Latitude, is almost round, about 30 Leagues in Compass, and not very high. It is well Wooded, and on the Sides of the Hills there are abundance of Roses, and much Till'd Land. Three Leagues almost West of it are four bare Islands, and a great many more close to it, all of them hemm'd in with Rocks. This seem'd to be clearer on the South side.

Another Island.

They held on their Course North North-west, and on *Monday* the First of *January* found themselves in 14 Degrees of Latitude. They steer'd away due West. The Wind was large and blew fresh, and on *Wednesday* the 3d of the same Month at break of Day, they had sight of Two of the Islands *de los Ladrones*, which they sought after. One of them was *Guam*, and the other *Serpana*. They sail'd along between them, lying North-East, and South-west, through a Channel 10 Leagues in length, which

The Islands *De los Ladrones*.

which lies close to *Guam*. Here a Man fell overboard as he was trimming the Top-sail; there was but one Fishing-Line in all the Ship, and somebody had put it over just where the Man hapned to fall, he laid hold of it, and was sav'd, giving Thanks to God for so great a Deliverance. It will be an Excuse for giving some Lines in this Book to Things of small Moment, to say as the Antients did, that little Things have, I know not what that is Divine, which tho' all Men perceive, yet none can comprehend. Therefore it is, they often draw the Attention of those who see or hear them in such manner that they take a liking to them without any other Recommendation or Edcomium. Such a one is the Description of Countries, Habits and Manners of the Natives, tho' he that is curious, when he meets with it, may reckon it among the most material of that Sort, as well on account of the Pleasure its variety produces, as for the Instruction and Benefit reap'd by it.

Guam one of those Islands.

The Ship being in sight of *Guam*, abundance of Canoes began to come off from it. These are small Boats made of a certain Wood as light as Cork, only one *Indian* goes in one of them, and tho' it has a Mast, Sail, Yard, Tackles, Halliards and Helm, he Steers with one Hand, and with the other, Hoists, Lowers and Trims his Sail, having one of the Tacks fastned to each Foot, and so veers out or hales to-as occasion serves. Both Ends are Heads, and as soon as the Sail is slipt round, they make way without bringing about the Vessel. They are very swift, and when a Wave breaks, and fills it full of Water, the Man casts himself into the Water like a Fish, overturns the Boat, and so clears it of all the Water. The Boat being clear, he gets in at one Side; being come to Shore he takes his Vessel on his Back; and leans it against a Tree, on which he has his Habitation, like a Bird, living upon the Fish he takes. Thus he lives, tho' Barbarously, yet happy in being a Stranger to the fall of Court Favourites, and to the Favours of the World, such as Wealth, Honour, and Preferments, Imaginary Blessings and chimerical Delights. Many of those Boats came to the Ships Side, with such Fruit as the Country produced, as Coccoes, Plantans, Comboyes and Sweet Canes, besides several sorts of Sea-fish, which they catch with their Hands, among the Clefts of Rocks, without any other Tackling, insomuch that no Fish is safe from their Nimble-

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ness but the *Cayman* or Crocodil, the Shark and *Caella*. These they Worship as Deities, and on account of the harm they do them, and the dread they have of them, they offer to them part of the Product of the Earth in the nature of Tithes. They lay the Offering in a Canoa, turning it to Sea under Sail without any Body in it, by which means it soon oversets and sinks. The People of these Islands are of a dark Complexion, neither Men nor Women wear any Cloaths, but they are mighty Hairy, large Limb'd, very Strong, and their Skin so hard, that they run naked and bare Legg'd, through Thorns and Briars, and over Rocks and Stones as swift as Stags. They use no sort of Mony, despise Gold and Silver, for which reason Strangers could not deal with them, but by bartering for Iron, which they value since they have known the *Spaniards*, seeing it cut down Trees, and hew Timber. They chiefly covet Axes and Knives, because those they used before were made of Pibbles and Flints, wherewith they made their Boats and other Things. Several times when Seamen and Soldiers went A-shoar upon these Islands for fresh Water, they found, as has been said, Houses of these *Indians* built upon Trees. There were also some Huts upon the Shoar, and Sailors through Covetousness having often search'd both of them, found nothing but Oziers across them, on which many Leg-Bones and Skulls of Men were Strung. These are Bones of their Fore-fathers, which such Brutal People Worship as Gods, because they know no other, except the Sun, Moon, Alligators and Sharks, in whom they suppose the Souls of the departed to be. In order to give dead Bodies honourable Burial they flea them, and burning the Flesh, put the Ashes of it into a Jar of *Tuba* (a sort of Wine they make of the Coco-Tree) and shaking it about, drink it off among them. They only save the Bones for the Kindred to hang about their Houses, and keep their Friends always near them. As long as they live they lament their Dead upon certain Days and Nights, at Hours appointed. To this purpose there are abundance of Mourners, to be hir'd, but they mourn for one another either for Interest, or out of Friendship. He that has lamented for his Neighbour, is to be paid when he has occasion, either by coming in Person to Mourn, or hiring one to do it. They observe these Obsequies, which

Superstitions of the Islanders.

Q q q q

are

are pleasant enough, for they Eat and Drink plentifully, they last about a Week at a time, the business of the Day being Drunkenness, and Weeping of the Night. Every one Mourns an Hour in his turn, and amidst his Tears relates the Life and brave Actions of him or them he bewails. He relates his Infant Behaviour, and so on as he grew up, describing particularly his Stature, Shape, good Qualities, Valour, and all that may be for the Honour of the dead Person. If any thing in his Relation be comical, he bursts out a Laughing as heartily as he Wept before; all that are present Laughing out so loud, that they cannot hear one another. When the Laughing Fit is over, after Talking and Drinking a while, for this they never omit, the Lamentation begins again. On the other side when they hint at any sorrowful Passage, all the Standers by shriek as loud as they can, and there uses to be 200 of them together.

A notable Accident.

In the Year 1668. two Companies going over to the *Philippine Islands*, one of them Commanded by *John Lopez de Aguirre*, and the other by *Laurence Chacon*; it happened that some Men going A-shoar upon this Island of *Guam*, for fresh Water and some Fruit, a *Spaniard* of about 20 Years of Age, went up from the Shoar to seek some Fruit, and entering into a Grove found a little Savage about 14 Years of Age. The Stranger seeing such a Boy naked, and without any Weapon, was not afraid, tho' he was unarmed himself, not designing to go far from his Companions. The Islander drew near, and Embracing the Soldier, fawn'd upon and seem'd to shew Friendship, as if he were very glad to see him. Then he shew'd him where there were Plantanes, and so they continued some time, without any Jealousie on the *Spaniard's* side. When they were a good distance from the Guard, the Savage again Embraced the Soldier, and was carrying him away with much ease under his Arm into the thick of the Wood, holding so fast that he could not break loose, neither durst he call out to his Companions, for fear the Savage should make the more haste, and because he carry'd him away Laughing, and as it were in Jest. As they kept along in the same Path among the Trees, there happen'd to come towards them four *Spaniards*, who had gone up the Wood to find something to shoot. They all stood, hearing the Noise the Barbarian made among the Bushes, and presenting

their Pieces that way they heard the Noise, as supposing it was some Deer or Buffalo. They were much surpris'd to see the two Men, and that their Country-man strugled to get loose. The Savage seeing them, let him go, and run and hid himself in the Wood, the Prisoner remaining among his Friends, by whom, and his Captain, he was reprov'd for going away from the rest alone and without Arms. Five Years after this Accident, *D. Martin Enriquez*, Viceroy of *Mexico*, order'd *John Lopez de Aguirre*, as he pass'd by those Islands to carry away with him one or more Savage Boys, to be instructed in the Faith, and learn *Spanish*, that when they return'd to their Native Country they might serve as Interpreters, and teach the Natives the Faith and Language. The Captain us'd all his Endeavours, and could get only one Savage Youth, whom he carry'd along with him to *Manila*, where he was Baptiz'd. It hapn'd by good Luck to be the same we spoke of above, and he talking one Day with the same Soldier, they remember'd one another, and were afterwards great Friends. After repeating the whole Passage, he own'd his Design was, when he had got him to his Cottage, to suck his Brains, drink up his Flesh, reduced to Ashes, and adorn his House with his Bones.

The Ship holding on its Course towards the *Philippine Islands*, left the Islands *De los Ladrones* astern, without touching at them, tho' it had need enough, having no Tackle to launch the Boat, or Ship it again. She sail'd on due West, till upon *Friday* the 12th of *January*, when they found 13 Degrees of North Latitude. The Master or Pilot having never been in those Parts, sail'd upon Information, without any certain Rule, seeking *Cape Spiritu Santo*, or of the Holy Ghost, which is the first part of the *Philippine Islands*. On *Sunday* at break of Day they discover'd the top of a high Hill. They all rejoiced as if they were already arriv'd at a Place of certain Rest. Most of the Men were so spent they could hardly stand upon their Legs, and so thin that they look'd like Death it self, so that it was become a Saying among them, that they would carry off nothing but the bare Skeletons well prop'd up. Abundance of Rocks and other frightful Discoveries, every Moment interrupted their Joy, being hourly in eminent Danger of their Lives. They lost sight of the Hill by reason of the Fog,

The Discoverers in Distress put into *Cape Spiritu Santo*.

Fog, their Sorrow increas'd and they began again to mutter against the Master, or Pilot, whose fair Speeches avail'd him little, no more than his Skill. They discover'd the Land again where it made a Cape. It being somewhat to Windward, they put a Bonnet upon the Sail, and lay as close to the Wind as possibly they could, intending to run along the Shoar, sounding all the way and ready to drop Anchor when they found conveniency, and do as they thought most expedient. They hoisted the main Yard, but the Halliards giving way, it came by the board, and the Men who were before out of Heart, so entirely despair'd, that they would not look to save themselves. At last good words, and certain Flats they discover'd to Leeward, prevailing, the Yard was hoisted, and fixed to the Mast with Ropes to stay it, The Ropes broke and the Yard came by the board again; good words were of as much use as Hands to hoist it again. The Sea had run high that Night, and did so still, and the Ship sailing hard upon the Wind, it rack'd her so much that almost all the Tackling gave way, but especially that belonging to the Foremast, insomuch that it had only one of the Ropes of the Shrouds left on each side, and look'd so naked, as if it would have spent itself the very next time the Ship beat, but it was good and strong. The Ship and Men were much in the same condition, and it pleas'd God to look down upon them in his Mercy, and to order it so that as they were standing in for a Bay, the Wind came about large, so they got into it, through a Channel enclos'd with Rocks at the mouth of the same Bay. By this time 3 *Indians* came in a Boat to view the Ship, and took their Post to Windward without speaking one word. Aboard the Ship there was a Souldier that spoke the Language of the *Philippine*-Islands, tho pretering to know something of the Voyage, he had like to have been the ruin of all the Crew. He spoke to them in that Language, and the *Indians* being satisfy'd the Ship belong'd to Christians, drew near, and went aboard to shew the Anchoring place they were looking after. They came to an Anchor in the midst of the Bay in 14 Fathom water. One of these *Indians* spoke several Languages, and another of them, as he said was the same *Sr. Thomas Candish* carry'd away with him, when he sail'd that way to shew him the Channels amidst those Islands. Being ask'd what Land that

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was, they said it was Cape *Espiritu Santo*, or of the Holy Ghost, and that the Port and Bay was call'd of *Cobas*. This account gave new Life, to those who an hour before look'd upon themselves as dead Men, which made many express their inward Joy with outward Tears. The *Indians* went away to their Town, and others came in their place, one of them carrying a long Rod of Justice, which together with a Cross they saw on the Shoar, convinced the Men they were Christians and Friends. They brought Fowls, Swine, Palm-tree-wine, abundance of Cocos, Plantans, Sweet Canes, Papayas, Roots, Water in Pipes, Wood, and all such relief, as People in that distress stood in need of. All was bought for Royals, Knives, glass Beads, which they value above Silver, so that for three Nights and three days the fire in the Cookroom was never out, nor did they cease Cooking and Baking, minding nothing but eating. This excess was very prejudicial to the Sick, for being us'd to eat very little, and now using no moderation, 3 or 4 of them dy'd of it. In this Bay which lyes in 12 degrees and 50 minutes of North latitude, they continu'd a fortnight. At length after much debate about Sailing, without refitting the Ship, they set forward on the 29th of *January*. At five in the afternoon the Island of *St. Bernardine* was far astern of them. Night overtaking them near another call'd *Capul*, they met with furious Eddies and Currents, which brought the Ship quite about, and had she not answer'd the Helm well, must have run ashore. Next day some *Indians* came out in Boats they call *Barangays*, from a Port call'd *Nibalon* in the Island *Luzon*, bringing abundance of Fowl, Swine and Fruit, but little was purchas'd because there was little left to give for it. They sail'd on, keeping the Island in view amidst many others, at Night by guess, and passing through several Places, in which afterwards skilful Pilots admir'd they had not been all lost, there being abundance of Flats that way, but they never saw any, so that it was God's Providence preserv'd them. On *Thursday* the first of *February*, being come to the Place they call *Galban*, the Governess sent her two Brothers with seven Men more in the Boat, on pretence they were going ashore for Provisions. They waited its return all day, but it came not, being gone to *Manila* fifteen Leagues distant from that Place, over a narrow neck of Land the Island makes

They put to Sea again for *Manila*.

Q q q q 2 there

Get an In-
dian Pilot.

there to give Advice of the Ships coming. Next Morning about break of day the Ship appear'd enclos'd amidst Islands, seeing no way to get out, without its Boat, and very bare of Provisions, what they got at the last Port being spent. They saw a great many *Indian* Boats, but they all fled from the Ship, tho' they made signs to them, because, that not being the Season when the Ships use to go from *New-Spain*, they took that to be an *English* Ship. The trouble Hunger caus'd, was increas'd by seeing no way for the Ship to get out. Thus they mov'd every way as much as the Calm would permit, and at last discover'd a narrow Channel, about a Stones throw over. The Wind freshning astern they struck into it, and running between the Island they call *Casa*, and that of *Luzon*, close under a Point, call'd *Azufre*, or Sulphur, they got out into more Sea-room, being a large Bay call'd *Bonbon*. By this time they discovered two *Caracoas*, which are large *Indian* Boats. Forty *Indians* row'd in each of them, twenty on a side, with long Skoops. They made a sign to the headmost of them with a small Flag. It stood off and would not stay. They stood right upon the other, which fearing to be foul, came to, and drew aboard with a Rope they threw over to it. They ask'd the Master whence he came, and whither he was bound. He answer'd from *Manila*, which was 20 Leagues from that Place, and was bound for *Cebu*, the first Town the *Spaniards* built in those Parts, and is 100 Leagues distant from *Manila*. They ask'd for an *Indian* Pilot, the Ship being that Night to pass over the Flats they call of *Tulei*. It was agreed he should have 3 Pieces of Eight for his Pains. The Night was spent very watchfully, and in the Morning they discover'd the mouth of the Bay, drawing near to it close under the Land of the Island of *Fortune*. The Wind was not fair, the Mouth of it lying W. and the Breeze coming from the North-east. At the Mouth of the Bay is an Island call'd *Marivelez*, where there is usually a *Spaniard* stands Centinel, with some *Indians* to Row, and swift Boats, to go see what Ships come in, and carry quick advice to the Governor of *Manila*. There is also a small Mount or Rock lying North and South with *Marivelez*, which they call *El Frayle*, or the Friar. These two Islands make three small Channels, and they began to tack to get in at that which lyes between

See the
Port, but
are kept
off by the
Wind.

Marivelez, and *el Frayle*. The Ship having none but the two Main-sails, and the Men being spent with labour, they advanced little or nothing and sometimes fell off considerably. Thus they spent three days tir'd to Death, and in despair to see that for want of fetching up that Island, they were depriv'd of the satisfaction of coming to rest at *Manila*. They were still in Pain, expecting every Tide, reckoning when it would be Flood to carry them in, but that being irregular the hour never came. The Sailers bid the Master, or Pilot run the Ship aground, for they had labour'd sufficiently, perhaps it was because they saw Land on both sides, and the Smoke of *Manila*. They did the work of the Ship, as if it had been rather a compliance than Duty. All their aim was to run aground, alledging that since they were so near a Christian Country, it was better the Ship should be lost alone, than so many Men in her. The Water and Provisions were now quite spent, and all they had too much of was the brisk contrary Gale. This made the Master express more concern to the Seamen, and therefore he bid them take notice that all the Coast was inaccessible and the Sea ran high, besides that they had no Boat, nor Provisions, but many sick Men, that in the weak condition they were in, it was impossible they could hold out many hours, much less days. He said it was a shame it should be said of them that they had endeavour'd to save themselves, because they were strongest and could swim. He encourag'd them, saying they had brought that Ship from such remote Parts, thro' Seas never cut by Ship, and therefore they that had so bravely endur'd the most, ought not now to boggle at the least. He declar'd it was not to be born, that they should lose the Honour of so strange a Voyage at the very entrance of the Port, from whence they were observ'd. He added, that had they brought the Ship well condition'd, full of Provisions, the Men in health, and well pay'd, they had deserv'd very little commendations; but all things being quite otherwise, they now merited the greatest Praise. By this time they discover'd a *Barangay* making all possible speed towards the Ship. When near, they discover'd four *Spaniards* in it, and eight *Indians* that row'd. One of them was the Centinel at *Marivelez*, whose Name was *Alonso Albarran*; he came with the Governor's Master of the Household

Great distress.

hold sent by him with two Soldiers to condole with the Lady *Elizabeth* for her Misfortune, bringing a Letter containing many honourable Offers. The Sight of the four *Spaniards* rais'd the Hearts of those disconsolate Men, as may well be imagin'd, considering their Circumstances. They were handed up and most lovingly receiv'd. They went about carefully viewing all the Men, and seeing so many Sick, so many with Sores, so Ragged, Poor, and Distress'd, only said, God be prais'd, God be prais'd. *Albarran* went down betwixt Decks to see the Hospital, and when the sick Women saw him, they cry'd out; What do you bring us to Eat, for we are ready to run Mad with Hunger and Thirst. He comforted them with Hopes of fresh Provisions that were a coming, and so went out upon Deck, astonish'd at what he had seen. At length God sent them all Blessings together, that Tack the Ship made up with *Marivelez*, whence the Lady *Elizabeth* sent a Soldier, with her Answer to the Letter she receiv'd from the Governor, and he went away in the *Barangay*. Soon after they discover'd another, in which came the Chief *Alcayde* of that Coast, with the Governess's Brothers, bringing a great deal of new Bread, Wine and Fruit, given them in *Manila*. As it was dividing, the greatest Persons did some Actions misbecoming them, but who can forbear in a time of so much want? Next Day there came a good large Boat, loaden with Fowl, Calves, Hogs, Bread, Wine, and Greens. It was brought by *James Diaz Marmolejo*, by the Governor's Order; it was divided bountifully among all the People.

The Ship drew nearer to the Harbour still upon the Tack. One *Pinao*, Mate to one of the King's Ships, came to help with a Boat full of Seamen, all Clad in Silks of several Colours. The Captain of the Port was on the Shoar with his Colours flying, and all the Seafaring-men drawn up at their Arms. As soon as the Anchor was dropt, they saluted the Royal Standard with all the Canon and small Arms. The Ship answer'd the best it could, and came to an Anchor on the 11th of February, 1696. in their desired Port of *Cabite*, two Leagues South-west of the City *Manila*, the Capital of the *Philippine-Islands*, in 14 Degrees and a half of North Latitude, with fifty Persons less than they brought from *Santa Cruz*, who all Dy'd by the way. The Ship being at an An-

chor, other Persons came aboard, who charitably brought so much Bread and Flesh, that now there was to spare. Next Day in the Morning a Colonel came from the Governor *D. Lays Perez de las Marinas*, a Rigidor or Alderman from the Common-Council of the Town, and a Clergy Man from the Chapter of the great Church, to receive the Lady *Elizabeth*. They presently carry'd her off to the King's House at the Port, saluting her again as she landed. After Dinner they carry'd her to the City, where she made her Entrance by Night, and was receiv'd with Flambeaus. The sick People being taken out of the Ship, were convey'd to the Hospital, the Widows to the Houses of Persons of Note, and all of them afterwards Marry'd to their Satisfaction. Those that were recovering, and the rest of the Soldiers were quarter'd in private Houses, and those that were Marry'd went to House-keeping. So that they were all of them lovingly receiv'd and entertain'd by the charitable Inhabitants of *Manila*. Soon after, ten Dy'd, and Four betook themselves to Religious Orders. The Frigate never came home; there was an Account that it had been found with all its Sails abroad, the People Dead, the Vessel rotten and run Ashoar. The Galliot arriv'd at an Island call'd *Mindanao*, in ten Degrees of Latitude. As they sail'd without knowing what way to take among those Islands, they were reduced to such want, that they went Ashoar upon a small Island call'd *Camaniguin*, where they kill'd and eat a Dog they found. They accidentally met some *Indians*, who directed them to the Harbour, where there were Fathers of the Society of Jesus, and they sent them to the Corregidor or Governor of those Parts. He sent 5 of them Prisoners to *Manila*, the Captain having made his Complaint to him that they had mutiny'd, with a Letter to Dr. *Antony de Morga*, Lieutenant General of that Government, in which were these Words: *Here arriv'd a Galliot, whose Captain was as Impertinent as his Discourse. I ask'd him, whence he came, and he told me that he had been with the Adelantado Alvaro de Mindana, who sail'd with four Ships from Peru, to make the Islands of Salomon. This one arriv'd here, and bearing his Majesty's Colours, I receiv'd it, as was proper. If the others happen to go thither, you will have a better Account of this Affair.* The Soldiers were not prosecuted, as was said,

What became of the Galliot.

A Boat comes to them from Shoar.

They get into the Harbour.

only because the Captain with his Galliot forsook the great Ship.

This was the end of that prodigious Voyage. If I have been too tedious in giving an Account of it, the Strangeness of it may be my excuse, since neither that of *Ulysses*, nor that of *Gama* were equal to it, and yet both of them deserv'd Poems compos'd by those two most noble Poets the *Greek* and the *Portugues*. But because it might seem superfluous to have said so much of an undertaking, to appearance unfortunate, it will be fit to give an Account of the benefit accruing from it, and shew what future Advantage Heaven was pleas'd should be the Consequence of the present Loss, to the greater Honour and Glory of God, and of the Viceroy, his Instrument.

One of the Discoverers returns to Peru. *Quiros*, after waiting upon the Lady *Elizabeth* from *Manila* to *Mexico*, where she stay'd at that time, went away to *Lima*, where he made Interest with *D. Luis de Velasco*, the Marquess's Successor in the Government of *Peru*, to be furnish'd by him with Ships, Men, and other Necessaries to continue the Discovery they had begun, and as he said to plow up the Waters of the unknown Sea, and seek out the undiscover'd Lands under the *Antarctic* Pole, the Center of that Horizon. He presented two Memorials containing the Motives that inclined him to this Undertaking, expressing himself much to this effect.

His Reasons for proceeding again upon the Discovery. That part of the Moon, which is darkened when she is Eclipsed, being the part of a Circle, proves that the Body of Earth and Water which causes it is round. About this Body is an imaginary Line, long, without breadth or depth, which encompasses and divides it into two equal Parts, one whereof is call'd the North, the other the South. At this Equinoctial Line commence the Degrees, reckoning from 1 to 90, which is the furthest extent of Latitude, towards either of the Poles. Towards the North all is already discover'd to 70 Degrees, the remainder from thence to 90, tho' it were discover'd, seems uninhabitable, because of the extream Cold, the inequality of the Day and Night, and other Inconveniencies. It is well known, that in several Parts already sufficiently discover'd, the People live in Caves, and use much Art to support Life against the Hardships of the Weather. Towards the South there are Discoveries, as far as 55 Degrees, beyond the Streight of *Magellan*, and to 35 the

Latitude of the *Cape of Good Hope*, or somewhat above 40, which Ships make to Weather it. These two Points of Land, with their Coasts, and the Coasts opposite to them are already fully known. It now remains to discover the remaining part parallel with this, and in less Latitude Westwards, up to 90 Degrees, to know whether it is Land or Water, or what quantity of each. The *Adelantado*; *Alvaro de Mindana*, as he was sailing in the Year 1695. towards the Islands of *Salomon*, which he said lay between 7 and 12 Degrees of South Latitude, and 1500 Leagues from the City of *De los Reyes*, found Four small Islands together, Inhabited by so good a sort of People, that none of those yet discover'd can equal them, but are for the most part ill-look'd *Indians*, indifferently shap'd, and dark Complexion'd, such as we see in *Peru*, the *Firm-Land*, *New-Spain*, *Nicaragua*, the *Philippine-Islands*, and other Parts. These Islands are between 9 and 10 Degrees of Latitude, 1000 Leagues distant from the City *De los Reyes*, 650 from the nearest Coast of *New-Spain*, and 1000 from *New-Guinea*. The usual Breezes there are Easterly, for which reason to return from them to *Peru* or *New-Spain*, a Ship must run upon a Bowling, North or South, to meet without the Tropicks, those they call general Winds, and to this purpose it is requisite to have proper Instruments for Navigation, and substantial Vessels, two Things, besides many others very necessary, which those People are destitute of. These, and many other Reasons that may be alledg'd, make it appear that they could never have any Commerce with those two Provinces above-mention'd, nor much less with *New-Guinea*, or the *Philippine-Islands*, because there is no Sailing from those Parts to the said Islands, by reason the Wind is West and quite contrary to them. From the four Islands no other Land was discover'd. The Vessels the Inhabitants use are for short Voyages, and therefore it was consider'd which way it was possible for them to get to far distant Parts, and the most likely way is, that when they sail from a Place whence no other Land can be discover'd, they make their Observations, and take aim by that Land they leave behind, till by degrees they lose sight of it, and when they have lost that, then they have a view of the other part they are bound to; for whensoever Sight is lost both of the Land they come from, and that they go to, there is then an absolute

solute necessity of understanding at least the Sea-Compass, which they have not. I will say nothing of contrary Winds, Currents and other Things, which may put them from their Course. This appears the more plain in that the most experienced Pilots, furnish'd with all those Necessaries these People want; when they have been three or four Days out of sight of Land, cannot positively assign where they are. Therefore, generally speaking, it must be said, those *Indians* Instruments of Navigation are no other but their Eyes, or their Guess at small distances. As to what might be objected, that they take aim by the Sun, Moon and Stars, the Answer is, that the Sun cannot be seen at Night, the mutability of the Moon is well known, and in short neither Sun, Moon, nor Stars are always visible, nor are they fix'd in one same Place, or free from Clouds. Yet tho' all these Things were as they are not, their Voyages must still be but short, as has been said. And tho' it be true that the most Ignorant may in their Vessels go from a small Island to a large Continent, so it be near at Hand, since if they miss of one part, they will hit upon another, yet it is not therefore to be granted that they can without Art seek small and far distant Islands, from

large or lesser Countries. Among those *Indians* there were some that drew towards *Mulattoes*, which difference in Colour argues some Commerce with other People. Besides those four Islands being but small, it is to be observ'd, that great ones are scarce able to contain Men who are always looking out for another where they may live more at Ease, and they leave them either because they cannot agree, or because they will not be subject to their Rulers, or else because they would Rule themselves. It may therefore be rationally believ'd, that towards the South-east, South, and South-west, quite away Westward, there are other Islands one after another, or a Continent running along till it joyns with *New-Guinea*, or comes near the *Philippine-Islands*, or the South Coast of the Streight of *Magellan*, for otherwise we know of no Parts whence People could go to inhabit those Islands, unless it were miraculously. Whether it run the one or the other, or both ways, it is likely there are abundance of Islands, or a large Continent, being the *Antipodes* to the best part of *Europe*, *Asia* and *Africk*, where between the Latitudes of 20 and 60 Degrees, God made Men so useful.

Thus the
Account
ends a-
bruptly.

THE

END

THE
HISTORY
OF THE
PROVINCES
OF

*Paraguay, Tucuman, Rio de la Plata,
Parana, Guaira and Urvaica.*

And something of the
Kingdom of Chili,
In South *America*.

Written in *Latin* by *F. Nicholas del Techo*, Priest of the
Society of *Jesus*.

THE P R E F A C E.

THE Author having design'd this for a History of his Order; has fill'd a considerable part of it with the Lives, particular Actions, Preaching and Teaching of his Brethren the Jesuits, and inserted abundance of Miracles, and other pious Matter, which is not the Subject of this present Work, nor likely to be at all acceptable to the Reader; who in a Book of Travels, will expect to meet with nothing but what is profane History, Description, strange Manners, Customs and Superstitions, surprizing Accidents, Discoveries, Conquests, and such Things as are usual in Books of this Nature. Such Care has been therefore taken, that his Expectation may be answer'd according to the Nature of the Work, and therefore those religious Narrations are either quite left out, or if any thing be said of them, it is so concise as may no way be tedious, but rather afford something of variety, and serve to make a connection, lest breaking off too abruptly in some places, we should altogether lose the Order and Method of the Author. But he having dispos'd Things so as that the delivery of the Affairs of his Society, may appear to be the principal Part of his Undertaking, has not therefore digested the others to the best advantage for a Reader that looks only for Travels, who therefore may think all Things are not so regularly recited as might have been, which is here endeavour'd in some measure to be rectify'd, by joyning some Accounts, which in him lye far sever'd, that so all Confusion might be avoided. And lest any one should object here is too much mention made of the Jesuits and their Actions, it is to be observ'd they are the main Subject of the History; and that with good reason. For whereas in all other Discoveries, we see the whole Relation lyes upon Commanders and Souldiers, who Conquer'd those Nations sound out by force of Arms; Here on the contrary, and which is very well worth our curious Observation, we see vast Provinces converted to Christianity, and brought under the Dominion of the Kings of Spain by a few Religious Men, Arm'd only with the Sword of the Gospel, and yet these same Preachers are brought in here no more than absolutely Necessity requires, they being the great Discoverers of those far extended Countries we treat of, and Founders of Towns, so that these Things cannot possibly be deliver'd without mentioning those who were the prime Actors; but the Thing will justify it self. As for the Truth of the Relation, I see little reason to call it in question, since the Author could have no Inducement to forge any part of it, as being a Religious Man who valued his Reputation, and could propose to himself no Benefit or Advantage by Falshood. Nor could he easily be impos'd upon, having Liv'd 25 Years in those Countries, during which time he must have seen much, and learnt more from Persons of Credit and Authors above blemish. Now to give a more particular Account of what is done, as to the Translation, several Matters as was hinted before, which in the Original lye far asunder, are here for the better understanding of them brought together. The first 21 Sections run exactly with the Author, neither adding nor diminishing, because so far he proceeds upon the account of those Countries, not interrupting it with any spiritual Matter. At Chapter 22 he begins to enter upon the Subject of the Jesuits coming into those Parts, where we reduce many Chapters into a few Lines each, till some Matters altogether spiritual occurring; there are Chapters quite left out, till we meet with more temporal Affairs. This same Method is continued throughout the whole Work, sometimes delivering whole Chapters, oftner reducing them into less compass, by leaving out those Things that are not Historical, and sometimes wholly omitting Chapters, which contain nothing but the particular Lives of some of those Fathers, or Miracles, and such Things from the purpose. The Original is divided into Chapters and Books, which method is not follow'd here for the Reasons already set down. In fine, the whole Work is Diverting, full of Variety and New, for of those Parts we have had but very imperfect Accounts before, and such peaceable Conquests as are here found we do not meet with in any other Travels.

THE
HISTORY
OF
PARAGUAY, TUCUMAN,
And the adjacent
PROVINCES
In South America.

Techo.

The Intro-
duction.

AMERICA is divided into the Northern and the Southern. South America is shut in between two Seas, has a considerable part of its Shores Inhabited by the *Peruvians* and *Brasilians*, neither of them stretching far into the Inland, unless where the desire of Gold or Silver, or the goodness of the Soil has drawn the *Spaniards* on the one side, and the *Portugueses* on the other. All the Land between *Brasil* and *Peru*, and consequently between the *Atlantick* and *Pacifick* Oceans, being a vast extent down to the Streights of *Magellan*, is for the most part comprehended under the Names of *Chili*, *Tucuman*, *Paraguay*, and some other Provinces included in them. This New World divided like the Old into two vast Peninsulas, and only knit together by a small Isthmus, was in the last Age but one brought under a foreign Dominion to its own unspeakable Advantage; for upon this occasion, through the special Goodness of God, and great Care and Expence of the Catholick Kings, wherever the *Spanish* Dominion extends, the Christian Faith is propagated. For if there be any Nations that have not yet own'd Christ, the King of *Spain* is no way to be blam'd for it, but all the fault is to be imputed either to the Obstinacy of those Barbarians, or, as is usual in all Parts, to the ill Behaviour of some private Persons. Others will speak of what relates to the rest of *America*, but I being commanded by my Superiors, to

write the Affairs of the Society in those vast Southern Regions of *Paraguay*, *Tucuman* and *Chili*, which in the Year 1607 were made one Province of the said Society, will first give an account of the first coming of the *Spaniards* into those Countries; of the Towns founded by them; of first Preaching of Christianity; and afterwards proceed to such other Actions, as hapned in process of Time upon further Discovery of those Parts, chiefly as to Temporal Affairs, yet not so as altogether to forget the Spiritual. This I shall endeavour to perform with that Truth and Sincerity, that becomes a Religious Man. And thou, my God, the Author of all Good, without invoking whom a Religious Person ought not to enter upon any Work, assist me in this Undertaking, as thou hast done so many Heroes of our Society in propagating the Faith, whose steps I have follow'd in that great Work, tho' not so worthily, for the space of 25 Years. Do thou Fountain of eternal Wisdom, correct my Stile, which so many Years use of a barbarous Language has corrupted; and guide me, that I may make the best choice of the vast mass of Matter that lyes before me, and worthily deliver that to Posterity, which shall be to thy greater Honour and Glory.

Pizarro having carry'd the War into South America, and the *Spaniards* under his Command, gaping after the vast Wealth of the *Incas*, Kings of those Parts, having possess'd themselves of a large Tract

The *Portugueses* first Discover *Paraguay*, but unsuccessfully.

Traſt of Land along the *Pacifick* Ocean, commonly call'd the South Sea. Several Perſons perſwaded themſelves there might be a ſhorter and leſs dangerous way found along the Coaſts of the *Atlantick* or North Sea, to *Peru*, which was then reported to abound in Gold and Silver. The firſt I can find, that propos'd the Diſcovery of this Way, was *Martin de Souſa*, who Govern'd *Braſil* for King *John II.* of *Portugal*, and divided it into Provinces, and was ambitious to vye with the *Spaniards* in Diſcovering new Countries that might increaſe his Maſter's Dominions. To this purpoſe he ſent *Alexius Garcia* a Man of undaunted Reſolution, with his Son, and three *Portugueſes*, and a conſiderable Attendance of *Indians*, from the Southern part of *Brazil*, to pierce as far as poſſibly he could into the Inland of *America*. He having travell'd 300 Leagues by Land, and coming into the Country about the River *Paraguay*, being well verſ'd in the Language of the *Indians*, and knowing how to deal with them, prevail'd with about 2000 of the People of *Paraguay* to follow him as their Captain; with whom, in martial manner he made his way to the Borders of *Peru*, whiſt the *Inga* was ſtill Living, and there by Plundering gather'd a vaſt quantity of wrought and unwrought Silver. Being loaded with this Booty, he ſent away two of his *Portugueſe* Companions to *Brazil* for Succours, and returning to *Paraguay*, was cruelly Murder'd by the Barbarians, who ſpar'd his Son, becauſe of his tender Years. The Father's Memory will live for ever, becauſe he durſt with ſo ſmall a Company traverse almoſt all the Land between the two Seas that encompaſs South *America*, travelling unknown Ways, where no *European* had been before, and through fierce and warlike Nations, ſhewing that nothing is impracticable to thoſe, who prefer Fame and the Benefit of Poſterity before their own Lives. His Companions returning to *Brazil*, and beſides the Account they gave of the Friendſhip contracted with the People of *Paraguay*, and the Wealth of the *Inga*, producing Pieces of Gold and Silver, as undoubted Proofs of the Truth of their Aſſertions. All the *Portugueſes* were overjoy'd, and eager upon repeating that Expedition. Hereupon 60 *Portugueſes*, and a good number of *Braſilians* under the Command of *George Sedenio*, were ſent to the Aſſiſtance of *Alexius Garcia*, whom they thought to be ſtill alive. When they were come near the River *Paraguay*, the *Indians* who

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were Guilty of the Murder of *Garcia*, fearing Revenge, refus'd them Proviſions, and ſoon after fell upon them, killing their Commander and putting the reſt to flight. Thoſe that eſcap'd were by the *Paranenſian Indians* taken into their Boats, which were Rotten and Worm-eaten, and being in the middle of the River, the *Indians* pull'd off the Clay they uſe inſtead of Pitch, by which means the Boats ſunk, drowning all the *Portugueſes*, the *Paranenſians* who were Naked and good Swimmers getting ſafe to Shoar. Thus the Expectation of the *Portugueſes* was diſappointed, either thro' the Raſhneſs of *Sedenio* or Treachery of the Barbarians, God reſerving *Paraguay* and the adjacent Countries for the King of *Spain*.

3. Not long after, *Sebastian Gavor* a Man ſkilful in Navigation, who had diſcover'd *Virginia* for the King of *England*, offer'd his Service to the Emperor *Charles V.* promiſing to find a ſhort way to *Peru* South of *Braſil*, or elſe to Diſcover the Inland of South *America*. The Propoſal was pleaſing to the Emperor, then fill'd with the Expectation of ſubduing vaſt Dominions, and ſeeking all means to ſecure the beſt Provinces of that new World. He therefore order'd four Ships to be immediately fitted out with 300 Men aboard, and gave the Command of them to *Gavor*, who in the Year 1530. croſſing the *Atlantick* Ocean, put into the Mouth of *Rio de la Plata*, or the River of *Plata* (the Mouth and Coaſts whereof had been Diſcover'd fifteen Years before by *John de Solis* a *Spaniard*, and four Years after review'd by *Magellan*) and ſail'd up it, till he came to an Anchor, where the River *Urvaica* falls into that of *Plata*. Thence he ſent *Alvaro Ramon* to Diſcover up the River *Urvaica*, who the third Day after he left him, loſt his Ship upon the Sands, and was himſelf ſlain with moſt of his Men. *Gavor* having Built the Fort of the Holy Ghoſt at the Mouth of the River *Carcaranna*, which falls into that of *Plata*, ſail'd 150 Leagues up this laſt River, till he came to the Place where *Paraguay* joyns it with a mighty Stream, and advancing forty Leagues up it, after Conquering the *Indians* that oppos'd him, came to that Place, where we ſaid *Alexius Garcia* the *Portugueſe* was Robb'd and Kill'd by the People of *Paraguay*. There as he pry'd into all Things, finding many Utenſils of Plate in the Huts of the *Indians*, and not knowing any thing of *Garcia's* Travels and Death, thinking them to be the natu-

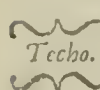
Techo.

Gavor takes poſſeſſion of the River of *Plata* in *Paraguay*, for the King of *Spain*.

Eſpiritu Santo-Fort built.

R r r r 2

ral


 ral Riches of the Country, he hastily bought all up of the *Indians*, and as if he had now done the Business he came about, having Fortify'd the Fort of the Holy Ghost, or *Espiritu santo*, and leaving *Nuno de Lara* in it with 120 Men, he hastened back into Spain.

The *Indians* conspire to destroy the Fort.

After *Gavot* was gone, *Nuno de Lara* contracting Friendship with the neighbouring People, made a shift to maintain himself, till *Mangora* chief of the *Timbusians* resorting often to the Spanish Fort on account of Trade, fell in Love with a beautiful Woman, *Lucy de Miranda*, that was the Woman's Name, and *Sebastian Hurtado* her Husband, both born at *Ezija* in *Andalusia*, were not ignorant of the Barbarians wicked Deligu, and therefore she modestly confining her self before her Husband, receiv'd the *Indians* Presents after such a manner, as sufficiently evinc'd she did not design them as an earnest of any base Affection. However *Mangora* try'd all ways to enjoy her, and therefore pretending much kindness, earnestly Invited *Sebastian Hurtado* to go into his Lands to divert him with his Wife, where he should be respected and presented by his People. But *Hurtado* valuing his Wife's Honour above all he could hope to gain, excus'd himself to the Barbarian, pleading the rigour of military Discipline, which forbid such Liberty, and directed much Watchfulness to be observ'd among Strangers. *Mangora* inrag'd at this Disappointment, drew his Brother *Siripus* to his Party, and resolv'd to destroy all the *Spaniards*, that he might debauch one Woman. Nor was it long before an opportunity offer'd, for understanding that *Nuno de Lara* Governor of the Port, had sent *Ruiz Mosquera* and *Sebastian Garcia* Husband to *Lucy de Miranda*, with 40 Men into the neighbouring Islands, to bring in Provisions, *Mangora* hastily drew together 4000 Arm'd *Indians*, and lay'd them in Ambush to wait his orders in the Morasses near the Spanish Fort. This done he conducts 30 young Men loaded with Provisions into the Fort, as he had done at other times, and bestowing what he brought with great dissimulation, feasted among the *Spaniards* till late at Night. Then most of them being asleep, having order'd his Men what every one was to do, he fir'd the Magazines, slew the Centinels, threw down the Gates, and letting in his Men, fell upon the *Spaniards* either asleep, or in a Consternation. Many of them were struck through with Darts before they knew of any Design

Slaughter of the *Spaniards*.

against them, others as ignorant of the Treachery, were butcher'd as they ran to put out the Fire, some few forcing their way through the Barbarians into the Parade of the Fort made a mighty slaughter of them. Among them *Nuno de Lara*, tho' he had receiv'd many Wounds, seeing *Mangora* the Contriver of the Mischief proud of his Success, made his way, and being incens'd at his Treachery, run him through, so often repeating his Strokes as he lay, till he was assur'd of his being dead, and not so satisfy'd slew several others of the chief Men; but being surrounded by many he fell down dead upon *Mangora*, all his Men oppress'd by the Multitude undergoing the same Fate. *Lucy de Miranda* the cause of this Misfortune, with four Spanish Women and as many Boys, whom their Age or Sex reserv'd for greater Sufferings, surviv'd the Slaughter. Which being over, *Siripus*, who had inherited his Brother's Lust, allowing his Men all the other Booty and Prisoners, taking none but *Lucy de Miranda* to himself, and left no means unessay'd to overcome her Constancy, calling her Sovereign Lady of a numerous People, and Wife of a powerful Lord, whereas she had lost a Husband that was destitute of all things. But nothing so much perplex'd the worthy Lady, as being Belov'd by the Barbarian, and she blam'd her Sex for having sav'd her Life, and her Beauty which had made her belov'd above the rest, so that she could not so much as afford her new Master a good Look. After some Days spent between the *Indian* Courting, and *Lucy* Resisting, some Parties that were abroad, brought in *Sebastian Hurtado* her Husband. He returning from the Islands and perceiving the Destruction of the Fort and Slaughter of his Country-Men, guessing at the occasion of it, deliver'd himself up to the *Timbusian* Guards, to be conducted to his Wife. As soon as *Siripus* saw him, being enrag'd with Jealousie, he order'd him to be taken away and shot to Death, which had been accordingly done, but that his Wife interceded for him, and the Barbarian granted her his Life upon Condition, they should for the future abstain from the Marriage Bed, otherwise both should dye. Having accepted of the Condition for some time, they only allow'd their Eyes the liberty of Enjoyment, tho' they liv'd together, till at last *Siripus* surpriz'd them in conjugal Embraces, his old Wife being the Informer. Then being inrag'd above measure, he order'd *Lucy* to be

A faithful couple murder'd.

Burnt,

Burnt, who being dragg'd from her Husband's Arms to the Pile, having recommended her self to God, perish'd in the Flames. Her Husband *Sebastian* like the Saint of his Name, being bound to a Tree, was shot to Death with Arrows. Thus 'tis to be hop'd the two faithful Consorts, having purg'd all earthly Guilt, were receiv'd into the heavenly Mansions.

The forty *Spaniards*, whom we mention'd before, to have gone out under the Command of *Mosquera*, to get Provisions, having bewail'd the Misfortune of their Companions and Fort, and Bury'd the Bodies, not knowing how better to bestow themselves, sail'd over to the next part of *Brasil*, where they built a strong little Fort, in 25 deg. of South Latitude. Having made Friendship with the Natives they sow'd the Land, and one *Edward Perez* a *Portuguese*, being by his King Banish'd to *Brasil* with a numerous Family, had encreas'd their number, when *Martin Alfonso de Sousa*, Governor of the Southern Coast of *Brasil*, sent a Messenger to order *Perez* to retire to that Part of *Brasil* to which he was Banish'd; and to require *Mosquera* and his Men, if they design'd to live Peaceably there, to take the Oath of Allegiance to the King of *Portugal*, in whose Dominions they were settled. *Mosquera* answer'd, that there was still a Controversie depending between their Kings, about the division of the *Indies*, which did not belong to them to decide, but that he and his Companion's Intention, was to keep that Part they had possess'd themselves of, for their Sovereign *Charles V.* Soon after a *French Ship* accidentally putting into the Island *Cananea*, opposite to the Port where *Mosquera* had settled, put the *Spaniards* in the mind of getting some Arms, and supplying their Wants. Having therefore taken 200 *Indians* to their Assistance, they went out in the dead of the Night in Canoes, and surprizing the *French*, brought them ashore, after taking their Ship and Arms from them. This done, understanding that the *Portugueses* were marching against them, they carried four Pieces of Cannon from the Ship to their little Fort, and preparing all Things for their Defence, lay'd an Ambush in a little Wood that was between them and the shore, keeping the rest of the Men close in the Fort. The *Portugueses* to the number of 80, follow'd by a multitude of *Indians*, suspecting nothing of the Ambush, nor thinking of the Cannon; but despi-

sing the small number of the *Spaniards*, march'd very disorderly as if they went to punish a parcel of Thieves. But as soon as they had pass'd the Ambush, and came up to the Trench, the *Spaniards* fir'd their Guns, and at the same time those that lay in the Wood, attack'd them in the Rear, which putting them into Confusion, those in the Fort fall'd out, and having drove them into a close Place, slew them at Pleasure. After the Slaughter, going aboard their Vessels with the *Indians* their Confederates, they sail'd to the *Portuguese* Town of *S. Vincent*, which they plunder'd, and return'd immediately to their own little Town loaded with Booty, in which Expedition some *Portugueses* of their own accord sided with the *Spaniards*. This was the first Fight I know of that hapned between the Catholic Europeans in *America*. Not long after *Mosquera* and his Companions, no ways able to cope with the Forces of *Brasil*, and fearing Revenge, went away to the Island of *S. Catherine*, lying in 28 deg. of South Latitude, to Inhabit there, till being afterwards Recruited, they might return to the River of *Plate*.

In the mean while *Sebastian Gavot* return'd into *Spain*, and spread abroad the Fame of what he had found, saying, The Countries about the River *Paraguay*, were not scorched with the violent Heat of the Sun like *Brasil*, nor subject to violent Cold like those Parts more Southward, but enjoy'd a temperate Air: That the vast Coasts of *Parana* were Inhabited by infinite numbers of People fit for Service: That there was much more variety of Fish and wild Beasts, than in any part of *Europe*: And then shewing the Pieces of Gold and Silver, and many Utensils made of those Metals, which he had purchas'd of the People of *Paraguay* that murder'd *Alexius Garcia*, and falsely believ'd to be the natural Wealth of that River; he by these means made so powerful an Impression in the Minds of the *Spaniards*, that many made Interest to be sent into that Country. From that time the River *Parana* on account of *Gavot's* Silver, or the hope of much Silver to be found there, was call'd, The River of *Plate*, a Name rather specious than true. *Gavot* having made the same Report to *Charles V.* it was decreed in Council, that a numerous Colony should be sent into that part of *America*. Two Thousand Two Hundred Men were rais'd, besides Sailors, and Ship'd under the Command of *Peter Mendoza*, a Man of the first Quality, the Emperor's Sewer,

Techo.

Rout the
Portu-
gueses.

Retire to
an Island.

A great
Colony
sent to the
River of
Plate.

40 *Spaniards* erect
a Fort on
the Coast
of *Brasil*.

They take
a *French*
Ship.

and now made Governor of the Rivers of Plate, and Paraguay. The chief Men among them, whom covetousness had mov'd to undertake this Expedition, were *James Mendoza*, the Governor's Brother, *Francis Mendoza*, once Steward to *Maximilian* King of the Romans, *Charles Dubrin* Foster-Brother to the Emperor *Charles* the 5th, *John Ossorio* Commander of the Fleet, nobly born, and renowned in the Wars of Italy, *Luis Perez*, Brother to *S. Teresa*, *Bernard* a Genoese Captain, formerly in great Esteem with *Doria*, *James Ramua*, a Flemming, not to mention the *Gusmans*, *Riberas*, *Rocas*, *Bracamontes*, *Manriques*, *Aguillars*, *Lucanes*, *Ayonlas*, *Iralas*, and other noble Persons, so very numerous, that there were thirty two Heirs of noble Families and Estates, reckoned aboard that Fleet. All these Sailing from *Cadiz* in the year 1535, when they had cut the Line, were parted and drove to several Places, *James Mendoza*, the Governor's Brother, after the Tempest was over, arriv'd safe in the River of Plate with a few Ships. The Governor with the rest put into the Port of *Rio de Janeiro* in *Brasil*, where whilst he lay for a Wind, he caus'd *John Ossorio* his Lieutenant, a Man much envy'd for his Bravery and Courtesy, to be Stabb'd, without any Tryal, being wrongfully accus'd of ambitious Practices, for that he was reported to have insinuated that in a short time he should Command in chief; which Action was so resented, that many stay'd behind in *Brasil* and others conspir'd to desert their Governor. But before the Conspiracy could come to a head, he left *Brasil*, and joyn'd his Brother *James Mendoza*, who was then in the River of Plate, building flat bottom'd Vessels to cross the Rivers, and hearing of the Murder of *Ossorio*, is reported to have said, he was afraid, lest the whole Fleet should incur some Judgment for his Brother's wicked action.

Buenos
Ayres
built.

The Governor having thus got all his Strength together, order'd the Fleet to make over to the other side of the River, where landing *Sancho del Campo* his Kinsman, began to encourage the Men to settle, commending the goodness of the Air, which gave occasion to call the Town there built *Buenos Ayres*, it being 50 Leagues from the Mouth of the River, almost in 35 degrees of South latitude, directly opposite to the *Cape of Good Hope*, and put under the Protection of the Virgin *Mary*. As they were

carrying on their Work, the Natives fell upon them, slew some they had drawn into an ambush, and kept the rest within their Fort. This mov'd the Governor to send his Brother *James Mendoza* with as many Men, as he thought fit, to check those inhospitable People. He taking 300 Foot, and some Horse of the prime Nobility, the Day after he set out, came to a Place, where out of a vast Lake there ran a Brook, on the further Bank whereof about 3000 Indians were drawn up in order of Battle. A Council of War being held, most were of Opinion, that they ought to expect the Enemy, whom they might easily destroy in the Passage of the Water. But *James Mendoza* was for attacking them immediately, and commanded the Foot to pass the Ford, on whom the Indians fell with such Fury, that they had neither leisure to fire their Muskets which had taken wet, nor to put themselves into any Order. However there was a great Slaughter made of the Indians, till *Bartholomew Bracamont*, and *Paraferna Ribera* Commanders of the Foot, being overpower'd by the Multitude, were kill'd. Then many of the Foot being slain, some few Horse that durst fall upon the Indians, were condemn'd by them; for the Horses being weak after the Voyage, and under no Command, as having not been back'd a long time, expos'd the Riders to the Enemies Darts, who were thereupon easily struck down, or put to Flight. *John Manrique* a noble Horseman fighting among the foremost, was kill'd, and *James Mendoza* going to Revenge his death, tho' well seconded by *Ramiro de Guzman*, was knock'd down with a Stone, and slain by the Enemy. The Commander being slain the rest fled, and the Barbarians, according to their Custom, cut off the Heads of those they had kill'd carrying and tossing them about by the Hair, in an Insolent Boasting manner. 250 Spaniards were lost in the Action and Pursuit; a great number, considering how few they were in all. *Lucano* a Horseman, who had receiv'd many Wounds, falling down dead on the Bank of an inconsiderable River, left his Name to it, which continues to this day. It is reported, that many of the contrivers of the Murder of *Ossorio* dy'd in that Fight, to shew what Fate they are to expect, who follow violent Councils. The news of the Slaughter being brought to the Governor, it is not easy to express how much he was troubled

Slaughter
of Spaniards.

troubled at the loss of his Brother, and so many Men of Note. His grief was increas'd by the death of *Medrane* a noble Horseman, Murder'd as was suspected in Revenge for the death of *Oso-rio* in the Fort, and the Murderer never known.

After these disasters, the Provisions they brought being spent, there follow'd such a terrible Famine, that many fed upon Man's-flesh, and other things not to be nam'd; nay there were those that eat their dead Brother's Bowels, and gnaw'd Carcasses on the Gibbets to the Bones; for the Cruelty of the Barbarous People, the fear of wild Beasts, and severity of the Commanders suffer'd none to go out of the Works. Yet there was a Woman, who weighing the misery of Famine, chose rather to expose herself to the Inhumanity of the *Indians* and wild Beasts, than suffer the torture of Hunger; and therefore stealing out, she wandred a long time about the Fields, till at Night she went into a Cave, where finding a Lioness ready to whelp, she renew'd the antient Example, and had the boldness to play the Midwife, much to her own advantage, for the Lioness laying aside her fierceness, fairly divided her Prey among her young ones, and her Midwife, till she fell into the Hands of the Barbarians, and being after many accidents redeem'd by the *Spaniards*, was brought again to the Fort. But being there condemn'd for her Rashness, and Disobedience, she was expos'd without the Works, to be devour'd by wild Beasts, where she must have Perish'd, had not God in his Providence so order'd it, that the Lioness she help'd to whelp, came up to her first, and defended her innocent Midwife against the rest. This being observ'd, lest Men should seem more Savage than wild Beasts, she was let loose and Pardon'd, and liv'd many Years after an unquestion'd Witness of these wonderful accidents. Her Name was *Maldoneda*. Who this severe Judge was, the Governor having been a short time absent, is not known. Certain it is, there was such rigor us'd, that a Souldier lost his Ears for stealing a Lettuce, and an other was publicly disgraced for a Cabbage. For then the integrity of Discipline and Justice exercis'd in *Europe*, was still in force among the new Planters; and would to God it had continu'd in their Posterity, to Punish heinous Crimes daily committed on account there is no fear of Punishment to deter them. The

Governor quite discourag'd with his ill Success, having every where made Inquiry after *Gavots* Silver, the Nature of the adjacent Countries, and the hopes of building Cities, and finding all things far short of expectation, repenting him of his Expedition built the Fort of *Corpus Christi* in the Territory of the *Tymbusians*, brought *Mosquera* and his Companions from the Island where we left them near *Brasil*, and caus'd a Ship to be fitted out with expedition, which done, having appointed *Francis Ruiz* Governor of *Buenos Ayres*, and *John de Oyola* of *Guipuscoa* his own Lieutenant, or Deputy Governor, he set Sail for *Europe*. But his Voyage proving tedious, and the small Provision he had being spent, he was reduced to eat all filthy things, and at last dy'd miserably with several of his Companions, who all ran Mad after eating of a Bitch that was big with Puppies. It is reported that many of those *Mendoza* carry'd with him to this Expedition, had serv'd under *Bourbon* at the Siege of *Rome*, whence returning through Shame of that scandalous Service, they went away to this Part of *America*, where God's Judgments follow'd them.

In the mean while *John Oyola* the Deputy Governor, running up into *Paraguay* with some Ships, the same way, that *Gavot* had gone before, and being inform'd there was to the South-West, a Country abounding in Gold and Silver, which might be gone to, partly by Land and partly by Water, resolv'd to go thither. At his departure, he order'd *Dominick Irala*, whom he left as his Lieutenant, to expect his return in six Months in the upper part of *Paraguay*, and if he return'd not in that time, to be at his own disposal. During *Oyola's* absence, *Salazar* and *Gonzalo Mendoza* sailing from *Buenos Ayres* to *Paraguay* for Provisions, contracted Friendship with the People call'd *Guaranians*, and found a fit Place to erect a Fort, whereupon they two parting, *Mendoza* built the Fort call'd by the Name of the *Assumption*, in the same Place where it still continues, being the Metropolis of the Province of *Paraguay*, *Salazar* going at the same time to bring away the wretched Souldiers almost starv'd to Death, from the Port of *Buenos Ayres*. Whilst they Sail'd backwards and forwards, the barbarous *Indians* of *Caracara*, who hated the *Spaniards*, dissembling their Malice fraudulently desir'd *Alvarado* Governor of the Fort of *Corpus Christi*, to

Techo.

Corpus Christi Fort built.

John Oyola goes away by Land to *Pern.*

Assumption Fort founded.

Terrible Famine at *Buenos Ayres.*

A Woman kept by a Lioness.

Techo.

Two Instances of
crafty
Treachery in the
Indians.

assist them against another barbarous People. *Alvarado* suspecting no design, readily sent them 50 *Spaniards* commanded by *Alonso de Figueroa*, who being come into a little Wood adjoining to the Town of *Caracara*, were enclos'd on all sides; and every Man kill'd. In this heat the Barbarians hast away in great numbers to the Fort of *Corpus Christi*, then much weakned with the loss of that part of the Garrison, and made several Attempts to break in. It must certainly have been lost, had not God in his Providence order'd that *Ramua*, a Flemming, who had the Command as to Martial Affairs, should touch upon that Coast, and guessing how the Matter went, fir'd from two Ships, which oblig'd the *Indians* after losing many of their Men, to quit their Enterprize. The *Indians* that were taken said, that during the Fight they saw the likeness of a Man over the Fort of *Corpus Christi*, clad in White, dazling their Eyes with his Brightness, and threatening with a Sword, which made many of their Men drop down with the Fright. This hapning on *S. Blas's* Day, the *Spaniards* concluded it to be he that appear'd, and therefore the Planters of *Paraguay* reckon him as one of their Patrons. About the same time *Dominick Irala* sailing on the River *Paragna*, had like to have Perish'd by the Treachery of the *Paraguans*, for about 400 of them appearing on the Shoar opposite to him, and sending to desire there might be an Interview and Trade between them, upon Condition both Sides should come unarm'd; *Irala* accepting of the Condition, order'd his Men to lay aside their Weapons, whereupon the Barbarians suddenly attack'd them, and they must have perish'd had not the *Spaniards* run to their Arms, and stood upon their Guard. Whilst they fought a-shoar, the Ships were beset by other *Indians*, and the Fight continu'd doubtful for a considerable time, both by Land and Water, till the Cannon firing from the Ships sunk the small Vessels of the Natives, and gave the Victory to the *Spaniards*, both in the Ships and a-shoar. Of the *Spaniards* 40 were Wounded, and 2 Kill'd, besides *Caravajal* a brave Man, who dy'd within three Days of his Wounds. Of the Enemies many were Kill'd, with their Commander, the rest fled, where a vast Multitude expected them. Eight Months were now pass'd, since *Irala* had been waiting for *Oiola's* return, and he began to consider, whether he should yet stay longer, or go off to avoid the Danger

that threatned from Famine, and from the Enemies. Whilst he was thus divided with himself, on a sudden he hear'd the Voice of an *Indian* on the opposite Shoar, who ask'd to be carry'd Aboard, which being done, the Tears flowing from his Eyes show'd he brought dismal News, and being order'd to declare the Cause of his sorrow, fetching a deep Sigh, he said he had been an Eye Witness of the Death of *Oiola*. *Irala* inquiring after the Particulars, he deliver'd himself to this effect. *John Oiola*, said he, with whom I went of my own accord, leaving *Paraguay*, travers'd all that vast Tract of Land that lies between this Place and the Borders of *Peru*, and gather'd a great Mass of Gold and Silver among the *Samococians* and *Sivococians*, who dwell near the Mountains of *Peru*, which he brought back into *Paraguay*, but in his return the *Paiaguans*, the worst of Men, and counterfeiting a readiness to do any Service, at first freely offer'd him their assistance and Provisions, till they thought he and his Company might be cut off with safety. Having therefore observ'd what Guards the *Spaniards* kept at Night, the chief of the Nation appointed several to cut off every one, and in the dead of Night they all at once set upon and Butcher'd them. *Oiola* alone, I know not by what Accident, fled, and hid himself among the Reeds in a neighbouring Marsh, whence being dragg'd out, he pay'd for delaying his Death by the Cruelty of it, being inhumanly Murder'd in the Market-Place of the Town, amidst the Clamours of the bloody *Paiaguans*. Thus not one *Spaniard* escap'd. Being an *Indian* I sav'd my Life, for by that means I was deliver'd from their Hands, and escap'd to bring you the News of so great a Slaughter. These Misfortunes taught the *Spaniards* how little Confidence was to be repos'd in the *Indians*, for the most stupid People have a sort of Craft, which is the more dangerous, because least suspected. The Marsh to which *Oiola* fled for safety, retains his Name to this Day.

Dominick Irala, being left at his own disposal, after the Death of *Oiola*, sail'd down the River with his Company to the new Fort of the *Assumption*; and the *Spaniards* met in Council there from all Parts, having read the Emperor *Charles* the 5th's Commission, newly brought out of *Spain*, with some Recruits, and a few Priests, by *Antony Cabrera*, by which the Inhabitants of the River of *Plate* and *Paraguay*, were authoriz'd to choose their Governor, in case the former

The
Slaughter
of *Oiola*
and his
Men.

Irala chosen
Governor.

mer dying had appointed none ; they all unanimously pitch'd upon *Dominick Irala* for their Governor. Nor was he unfit for the Employment ; for besides his Birth, he had many good Civil and Military Qualities to recommend him ; inſomuch that he had the principal Honour of having brought under that new Province. Before the Aſſembly for the Election broke up, the new Governor put it to them, whether they did not think fit for a while to abandon the Fort of *Buenos Ayres*, then infeſted with Famine and Plague, for a while, and to build a new Town on the Shoar of the River *Paraguay*, where they then were, to contain all the *Spaniards*, that their Forces being united they might be the Stronger. Some of the Members were of Opinion, that not only the Fort of *Buenos Ayres* ought to be maintain'd, but ſeveral other Colonies to be ſent out, that the *Spaniſh* Dominion might be ſpread Abroad ; ſaying, it was below them to confine ſo many brave Men in a Nook, when they had ſuch a vaſt Country before them, and that they did not doubt, that was the Emperor's Deſign, in order to cut off all other Nations any Paſſage to *Peru*, whither they would eaſily make their way, unleſs the Shoars of thoſe vaſt Rivers were beſet with many Towns ; and that the ſmall Number of the *Spaniards* was no Objection, they being enough to curb the Multitude of *Barbarians*. This was in general the Opinion of thoſe, who aiming at Commands, deſir'd there ſhould be many Governments. But the wiſer ſort, preferring the publick Good before their own Advancement, alledg'd, that tho' Experience ſhew'd the *Spaniards* wanted neither for Courage nor Conduct, yet the *Indians* were not without Craft and Reſolution, as was ſufficiently evinced by the freſh diſmal Examples of *Ramon, Lara, Mendoza, Figueroa* and *Oiola*, which ought to weigh more than the Opinions of a few, who would have the Men diſperſed, only to make the more Governments. The Governor being a prudent Man, Diſcourſed concerning both Opinions, as if he had been inclinable to each. For he ſaid, it were to be wiſh'd, they could hem in thoſe vaſt Countries with many Garrisons, but that conſidering the preſent Poſture of Affairs it did not ſeem ſo convenient. Nor would the Emperor think otherwiſe, if he were preſent, and therefore, that the building of many Towns was put off for a while, not abſolutely re-

jected. That in erecting a new Common-wealth, the Head was to be ſecur'd before the other Members. Therefore he thought fit the Fort of *Buenos Ayres* ſhould be abandon'd for a time, and a Town built on the Banks of the River *Paraguay*, where they then were ; which being once well ſettled, it would be no difficult Matter to ſend out Colonies, and ſecure them againſt the Attempts of the Natives and Foreigners. The Reſolution of building a Town prevailing, *James de Abreu* was ſent with three Ships to the Port of *Buenos Ayres*, to bring the Men thence, whoſe Number he found increas'd by the arrival of a *Genoeſe* Ship, which having in vain attempted to paſs the Streight of *Magellan*, put in there by chance, the Men chooſing rather to joyn themſelves to the Colony on the River of *Plate*, than to hazard themſelves again in an unknown Sea. Thus both Sailers and Landmen joyning with the Garrison of *Buenos Ayres*, ſail'd up to *Paraguay*, whence it came that the Families of the *Trochi, Aquinates*, and *Rezi*, were propagated in this Part of *America*. Having gather'd all his People, *Irala* the Governor muſter'd them, and, what is wonderful in ſo ſhort a time, of ſo many *Europeans*, there were ſcarce 600 Men left, the reſt being all miſerably conſum'd by War, Famine, Plague, and the Cruelty of the *Indians*. To ſhew us the great Miſchiefs that attend the ſearch after Wealth, which is the incentive of all Evil.

After the Muſter, all Things began to proceed regularly, the Ground near the Fort was mark'd out for Building of Houſes and Churches, and publick Structures erected, Magiſtrates appointed ; to be ſhort, in the Year 1538. the City of the *Assumption*, afterwards the Metropolis of the Province, was begun to be built, in 25 Degrees of South Latitude, 240 Leagues from the Sea, and 40 from the Mouth of the River *Paraguay* ; it was as the time would permit well ſecur'd againſt any Attempts of the Enemy, and ſtill continues to this Day. The River *Paraguay*, on whoſe Banks the new City was ſeated, is reckon'd among the chiefſt of that new World. It runs 300 Leagues from its Source, receiving ſeveral other great Rivers, and carrying a Channel fit for great Ships, before it falls into the *Parana*, by which it is ſwallow'd up 200 Leagues from the Sea, and both together make the River of *Plate*. There is one Thing very remarkable in their Conjunction, which

A *Genoeſe* Ship at *Buenos Ayres*.

All Colonies abandon'd to build the Town of the *Assumption*.

The City of the *Assumption* built.

Paraguay deſcrib'd, why ſo call'd, falls into *Parana*.

is, that tho' they run down the same Channel, yet for several Miles each preserves its own natural Colour, as if *Parana* scorn'd to mix its Crystalline Waters with the troubled Stream of *Paraguay*; or as if *Paraguay* resented the loss of its Kingly Name; for *Paraguay* signifies the crown'd River, so call'd because the Natives on each side of it wear Coronets made of the Feathers of Birds, of wonderful fine Colours, which that Country abounds in. Nor is there more variety in the Feathers of the Birds, than in the Languages, and Manners of the People that live scatter'd in the Woods and Plains about *Paraguay*. Among them all the *Guaranians* were the most Rational, and aptest to be Civiliz'd, and easily submitted to the *Spaniards*, being first perswaded to be Friends, then to be hir'd as Servants, and lastly to own the Sovereignty of the Catholick King.

A Conspiracy of the Indians detected and punish'd.

About the end of Lent, in the Year, 1539. the Governor thought fit to make a Procession in Honour of the Passion of our Saviour, inviting the Inhabitants of all the Villages far and near to it, that they might begin to have some Notion or Opinion of our Religion. The *Indians* already provok'd by the unusual Service they perform'd, looking upon this otherwise than it was design'd, conspired together to destroy the *Spaniards* upon the Procession Day, and to take away all Jealousie of any Rebellion, brought no Arms but their Bows and Arrows, thinking the *Spaniards*, who were unarm'd, naked, and ready to Discipline themselves, would be easily slaughter'd by their Multitude. It is reported there were 8000 Conspirators in the Town, and the *Spaniards* suspecting no Treason, were taking their Disciplines or Scourges to lash themselves. The Images to be carry'd were brought out, when an *Indian* Woman, who knew of the Design, being mov'd to Compassion, privately went to her Master *Salazer*, and said to him, Master I pity you, because you are this Day design'd for Slaughter. *Salazer* was surpris'd at these Words of his Servant, and having by fair Means got the whole manner of the Contrivance from her, went away to the Governor and acquainted him with it. He having no leasure to consult, or take any other Method, gave out he had receiv'd Intelligence that the *Japirans*, lately revolted from the *Spaniards*, were in Arms, and almost at the Gates. The Alarm was given, and the *Spaniards* lay-

ing aside their Scourges, took up their Swords and Fire-Arms, then the Governor, as if he would have made use of the Conspirators against the common Enemy, sends for the Heads of them to his House, where they were all put into Fetters and parted; then having forced them to a Confession, hangs up the chief of them. The rest, as if they had been Thunder-struck, were quite dispirited, and so far from daring to attempt what they had design'd, that they humbly sued for Pardon, promising Fidelity for the future. The Governor having taken off the Heads of the Conspiracy, spared the Multitude, which so gain'd the Hearts of those *Indians*, that from that time, as the *European* Women fail'd, they willingly gave their Sisters and Daughters to the *Spaniards*; on which Wives they got such a numerous Offspring, that some fresh Supplies coming out of *Spain*, in a few Years they were able to send out new Colonies, dividing that vast Province into several Territories, all of them subject to *Paraguay*.

In the mean while the Emperor *Charles* the 5th, having receiv'd the News of the Death of *James Mendoza*, and the ill Success of Affairs at the River of *Plate*, and being of a Spirit that ever struggled against Adversity, he resolv'd to send thither another Governor, with a supply of Planters. Several aspiring to the Command, *Alvar Nunez Cabeza de Vaca* carried it, on account of the great Merits of his Ancestors. For his Grand-father *Peter de Vera*, had subdu'd the *Canary-Islands* for King *Ferdinand*, and govern'd them; in which Employment he behav'd himself with such Integrity, that having spent his own Estate, he was reduced to such Distress, that he gave his two Sons in Pawn to a Moor, for a Sum of Money to support his Dignity and maintain his Government, and the King afterwards redeem'd them. One of these was Father to this *Alvaro* we now speak of; who being in his Youth educated in his Fathers and Grand-fathers Virtues, going over into *Florida* under *Pamphilo de Narvaez*, to be the King's Treasurer there, was Shipwrack'd on the Coast of *America*, and fell into the Hands of the *Indians*; and Authors of the first Rank tell us, he was so Virtuous, that during his ten Years Captivity among the People of *Mexico*, he wrought several Miracles invoking the Blessed Trinity. This Man being appointed Governor, imbark'd

Alvar Nunez the new Governor arrives with Recruits.

700 Men besides Women and Children upon five Ships, and sailing from *Cadiz* with a fair Wind, when he came to 28 Degrees of South Latitude, landed in that part of *America* with 500 Men, and sending the Women and Children with the rest by Sea, travell'd himself by Land, almost the same way *Alexius Garcia* had gone before, for 300 Leagues, discovering the Country, and in the Year, 1541. happily arriv'd at the City of the *Assumption*, and what is most remarkable, he lost not one Soul in all that Voyage and Journey by Sea and Land. As soon as he had taken Possession of his Command, he sent *Dominick Irala*, the late Governor, with 300 chosen Men, ordering him to run up the River *Paraguay*, as far as possibly he could towards the West, having agreed in *Spain* with *Vaca de Castro*, Governor of *Peru*, that they would use all their Endeavours to make that way easy and fit to be frequented, that *Peru* and *Paraguay* might supply and support one another. *Dominick Irala* pursuing his Orders, ran 250 Leagues up the River in his Vessels, and returning acquainted the Governor that he was of Opinion, *Peru* might be gone to that way. This Affair being laid aside for a while, the Governor sent Messengers to the Barbarous People living upon the Banks of the River *Ipana*, to desire them to restore the Son of *Alexius Garcia*. The *Ipanensians* having Murder'd all the Messengers but one, sent the Governor word again, that they would never have any Peace with him, but if he would revenge the Death of his Messengers, they were ready for War. The Governor provok'd by this Answer, appointed *Alonso Riquelme* his Nephew, to go with 300 *Spaniards* and 1000 *Indian* Confederates, to reduce those inhospitable Barbarians. A Battle was Fought, in which 4000 of the *Ipanensians* were slain, and 3000 taken, of the *Spaniards* 4, of the Confederate *Indians* 150 were kill'd. This Victory obtain'd on the Eve of the Feast of *S. James* the Apostle, Patron of *Spain*, induced other People to submit themselves to the *Spaniards*.

The Governor goes to discover the way to *Peru*.

After the Expedition against the *Ipanensians*, the Governor resolving to open the way to *Peru* in Person, and at the same time observe what Places were proper to plant Colonies, and find out the Mines of rich Metals, took aboard his Ships 400 *Spaniards* attracted by the Hopes of enriching themselves, and extending their Dominion. By the way

he punish'd the Murderers of *Oioiz*, and having sail'd 250 Leagues up the River, came to an Island wonderful for the delightfulness and fruitfulness of the Soil. Its length 30 Miles, the breadth, except at the Point, Nine. How much this Island charm'd the first Discoverers, appears by their calling it *Paradise*. It enjoys an equal temperature of Weather all the Year, and would incline to be Hot, did there not Dayly at a certain Hour rise a fine westerly Breeze, and were not the natural Heat of the Torrid Zone moderated by the moisture of the River, and many Springs gushing out and forming considerable Brooks. There is vast plenty of Fruit, growing wild, yet so various and excellently well tasted, that tho' wild, they are scarce inferior to the Product of the best Gardens in *Europe*. The Natives, call'd *Aurecones*, because their Ears are bor'd, observe no Seasons for Sowing; they use a Drink made of Honey; for Game there is such Plenty, they rather take it as it comes in their way than seek after it; and for Fish, there is greater Store than of wild Beasts. The People unacquainted with War, and likewise with Fraud, and loving to Strangers, far exceed all the others lately discover'd in goodness of Temper, insomuch that they seem to have deriv'd their Goodness and Affability from the very nature of the Place. The Fleet continu'd there a long time, which was of ill Consequence, for the old Soldiers, allur'd by the deliciousness of the Place, began to fall at variance with their Commander. What is it, said they, we seek, amidst so many Dangers, and in these Barbarous Countries? We have been now tosd about these ten Years, without seeing any thing but deep Morasses, uncouth Mountains, fierce Nations, new Diseases, and the Death of our Companions. Let us at last grow wise upon our own and other Men's Experience, and ceasing to seek after uncertainties, make use of what we have. Let young Men seek after Gold, let us rest our antient Bodies in this Place, where there is plenty of Servants and Provisions. This was chiefly urg'd by the old Soldiers. The young ones, tho' they had not parted with their Desire of Gold, yet were of Opinion, that a Colony ought to be settled in that Island, whence there would be an easier and safer Passage to *Peru*, than from the City of the *Assumption*. Hereupon they all together repair to the Governor, desiring he would grant their

Techo.

A Delicious Island.

Request, and order the Foundations of a Town to be laid in that Place. The Governor nothing shaken in his Resolution, spoke to them thus. *What is the meaning, fellow Soldiers, that like Children, you are taken with Apples, despising, or not understanding the value of Gold? How come you to be so insatuated, as to prefer a little Honey before the present Hope of Wealth? Did we come through the vast Ocean to seek Land, or Gold? Who would forsake the Pleasures of Spain, his dear Friends, and native Country, and run so many hazards, to come and eat his fill of Fish, Fruit, and Venison, among a Barbarous People? But these are your private Concerns. It is my Duty, who am Governor, and yours, who are Soldiers, to grow old in the Service of the Publick, having engag'd our Lives and Fortunes to serve our King and Country. I will not disband my self, nor do I think it becomes Spaniards so to do. We must seek for Gold.* Having spoke these Words, he gave Order for all to be in a readiness, and the Ships to make over to the Continent, where leaving a Guard with the Ships, he travell'd away by Land to the Northward. As they march'd along in good Order, many of those inland Nations came voluntarily to offer Peace and Provisions. Some small Dispute there was with a few of them. When they were come near to the Borders of Peru, the Fore-runners gave Advice, that a vast multitude of People was flocking out of a great Town, and seem'd to be about 5000 Men. The Governor had scarce drawn up his, before the *Indians* appear'd, who being frighted at the strange Presence of the *Europeans*, and Noise of the Muskets, betook themselves speedily to Flight, without engaging, leaving the *Spaniards* an empty Town of 8000 Houses. The Houses of this Town differ'd not from the rest of the Country, but in the middle of a great Market-Place or Square, there was a round Tower made of vast Pieces of Timber, the top of it being Pyramidal, and cover'd with Palm-tree Bark. Within it was a Serpent of an extraordinary Bulk, kept upon a Religious or rather Superstitious Account, and fed with the Bodies of Men slain in War. The Devil was reported to give Answers by this Monster, like the antient Oracles. It was 25 Foot long, and as thick about as an Ox. The Eyes were very little and sparkling, tho' in a very thick short Head. Two Rows of Teeth stuck out of the Jaws like Sickles, the Tail was

smooth, the rest of the Body cover'd with Scales, like large Platters. The Soldiers were astonish'd at the sight of the Monster, especially when being enrag'd with the Bullets, it made a hideous Roaring, and shook the Place about with beating its Tail. The Monster being Kill'd, Discord, which is worse than any Monster, arose between the Governor and the King's Receivers, because he would not consent that the 5th part of the Booty taken by the Soldiers should be paid into the Treasury, alledging that it was not customary, nor becoming the King to receive a part of such inconsiderable Things, gain'd with so much Peril. But they still insisting upon it, and requiring every fifth Deer, or Fish taken to be deliver'd them, for the King, tho' the Governor offer'd to make good out of his own Pay, what it should amount to, in case the Matter were decided for the King, yet the Contention ran so high, that, much against his Will, they were all forced to return to the City of the *Assumption*, without compassing what they went about. There at the instigation of the King's Receivers, who pretended Misgovernment, he was in a tumultuous manner Seis'd by about 200 of the Towns-men, who had conspir'd together, and sent Prisoner to *Spain*, with the chief of his Accusers. But the Emperor having heard both Parties, not only clear'd but gave him a Pension of 2000 Crowns a Year, and he liv'd with Honour to a good old Age in the Council at *Sevil*. His Accusers far'd otherwise, for being cast into Irons by the Emperor, and order'd to clear themselves, they dy'd miserably, before judgment was given, one of them for fear, and another mad; The supream Judge preventing the Emperor's Sentence.

The Emperor keeping *Alvar Nunez* in *Spain*, made *John de Sanabria* Governor of *Paraguay*, who dying before he set Sail; his Son was order'd to go in the same Post, with a Supply of 400 *Spaniards*; but he being kept in *Spain* by other Business, at last the Government was by the Emperor again confer'd on *Dominick Irala*. He being abroad upon Discovery, *Francis Mendoza* being Convicted of having us'd unlawful Means to make himself Governour, was Condemn'd to lose his Head; and confest'd on the Scaffold, that he had formerly Murder'd his Chaplain and Wife in *Spain* upon very groundless Jealousies, upon that very Day he was then himself to Suffer. Thus giving

The Governor sent Prisoner to *Spain* and clear'd there.

Irala Governor again.

A Judgment upon Murder.

A Monster.

Glory

Glory to God, he shew'd there is no avoiding divine Vengeance, by flying from one Country to another. *Iralas's* Successors were *Francis Vergara* and *John Ortis Sarate*, who in the Year 1572. brought 500 *Spaniards* to *Paraguay*, and under whom the Race of the *Spaniards* being grown up, many Colonies were planted in the Province. I will describe the Situation of them, as far as concerns the Work I have in hand, without observing the order of their Foundation.

The Province of *Paraguay* was so call'd from the River of that Name; and before it was divided into two Governments, by taking *Tucuman* from it, contain'd all that Tract of Land, which lying between *Brasil* and *Peru*, runs beyond the Mouth of the River of *Plate*, a vast extent along the Atlantick Ocean. It is easie to guess at the largeness by the two Rivers *Paraguay* and *Parana*, running almost 300 Leagues each through mighty Provinces, and receiving into them many other Rivers, before they mix their Waters. But where they meet 200 Leagues from the Sea, they make the River of *Plate*, which falls into the Sea through a Mouth 80 Leagues in Breadth. The City of *Buenos Ayres* is built 50 Leagues above the Mouth of the River in the same Place, where we gave an account *Peter Mendoza* erected the Fort of the same Name. The City of *S. Fe* or *S. Faith*, built almost eighty Leagues higher near the same shoar, is very Commodious to those that Sail backwards and forwards. Much about the same distance is another small Spanish Town call'd *Corrientes*, built upon the Conflux of the *Paraguay* and *Parana*, but far inferior to the Dignity of those two Rivers. Then running up the *Parana* above 100 Leagues, after passing over a vast Precipice, is *Guairana* a Province joyning to *Brasil*, formerly famous for two little Spanish Towns, call'd *Villarica*, and *Guaira*. Upon the upper part of the *Paraguay*, is *Xeres*, and another *Villarica*, small Towns, built only to joyn *Paraguay* on that side to the further Provinces. Lastly, the City of the *Conception* built upon the Marshes of the red River, which falls into *Parana*, was for a long time of great use to curb the Neighbouring fierce Nations. But as for the Inhabitants of the City of *Assumption* the Metropolis of the Province of *Paraguay*, and those of the other Towns here mention'd, I would have them look'd upon, as the Race of most noble Families, and Seed of the best Names in *Spain*, for perhaps no Pro-

vince in *America*, had such a number of Persons of Birth and Quality to Plant in it. Yet the Nature of the Place has much lessen'd that Nobility, as affording no Wealth to support the Grandeur of those Families. It is plain, no part of that new World did so much deceive the expectation of the *Europeans*. For *Paraguay* is quite a Stranger to Gold, Silver, and Jewels, nor do the Natives dig any Iron, wherein that Country abounds, and as yet the *Spaniards*, except only the Inhabitants of *Buenos Ayres*, and *Sa. Fe*, by reason of their Trade with *Peru*, know any thing of Money, but live still by exchange of Commodities, after the manner of Antiquity. There are but few Places where they make Wine, or sow Corn, the prime Men seldom eating Bread, or drinking Wine. They make Bread and Drink of *Indian* Wheat. All other Dainties, they seek in Fishing, Hunting, and Shooting; tho' at present their Herds of black Cattle being increas'd, they are not sparing of them. For a long time Sugar and Cotton both produced in small quantities, were their chiefest Wealth, till the Leaves of certain Trees growing in Marshy Grounds, commonly call'd the Herb of *Paraguay*, began to be in Esteem. These Leaves they dry at the Fire, and reduce to Powder, then mixing it with warm Water, the *Spaniards* and *Indians* both Men and Women, drink of it several times aday, and Vomiting it up with all they have eaten, they find it creates an Appetite. Many things are reported concerning the Virtue of this Powder, or Herb, for they say, if you cannot Sleep, it will compose you to it; if you are lethargick it drives away Sleep; if you are Hungry, it satisfies; if your Meat does not digest, it causes an Appetite; it refreshes after weariness, and drives away Melancholy, and several Diseases. Those who once use themselves to it, cannot easily leave it, for they affirm their Strength fails them, when they want it, and cannot live long; and so great Slaves are they to this slender diet, that they will almost sell themselves rather than want wherewithal to purchase it. The wiser sort, tho' moderately us'd it Strengthens, and brings other advantages, will hardly ever make use of it; and if immoderately us'd, it causes Drunkenness, and breeds Distempers, as too much Wine does. Yet this Vice has not only over-run *Paraguay*, but *Tucuman*, *Chile*, and *Peru*, and is near coming over into *Europe*, this Herb

Techn.
Nobility of the Planters.

Poverty of the Country.

Herb of Paraguay.

Description of Paraguay.

Buenos Ayres.

Sa. Fe.

Corrientes.

Villarica, and Guaira Xeres, and another Villarica.

Conception.

~
Techo.
~

of *Paraguay*, being valu'd among the precious Commodities of *America*. At first the *Spaniards* in *Paraguay* were well pleas'd with their Cotton Garments, and Liquor made of Honey; but afterwards Trade enhancing the value of this Herb, Covetousness and Luxury increas'd, to feed both which the *Indians* began to be more enslav'd to make this Powder. Labour made their numbers decrease, and that made the *Spaniards* poor again; to shew us that very often the same Methods we take to gather Wealth serve to impoverish us. Thus much of the Foundation of the Colonies of *Paraguay*, and the River of *Plate*.

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Towns
and Con-
querors of
Chile.
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The Kingdom of *Chile* joyning to *Peru*, and running along on the same Coast, lyes between the *Pacifick*, or South Sea, and a continual ridge of Mountains parallel to it, from 28 to almost 44 degrees of South latitude, being but 30 Leagues in breadth, and sometimes less. The first, I know of, that invaded this Kingdom, was *James Almagro* with 400 *Spaniards*, and the Son of the *Inga* of *Peru* that was Slain, follow'd by a croud of *Indians*. This was in the Year 1536, and the success did not answer his Expectation, for having scarce discover'd the Vale of *Coquimba*, he return'd before he had done any thing, into *Peru*, to Govern one part whereof he was appointed by the Emperor *Charles* the Vth. Not long after *Peter de Valdivia* breaking into that Kingdom with some *Spanish* Forces, subdu'd all the whole Country, Planting several Colonies. He built the Metropolis, call'd *Santiago*, or *S. James*, afterwards beautify'd with stately Structures after the *European* Manner, 25 Leagues from the Sea, in 34 degrees of South latitude. The City call'd *Imperial*, he seated in almost 38 degrees of South latitude; which place *Lipsius* says was so call'd, because the *Spaniards* there found Eagles with two Heads carv'd in several Houses and over the Doors, as they are drawn in the *Imperial* Standards, whence he would infer, that this new World was perhaps formerly known to other Nations. But in my Opinion, this is a groundless Conjecture, for *Charles* the Vth's Eagles had been carry'd about in *America*, for several Years before the City *Imperial* was built, which the People of *Chile* Trading with those of *Peru* might have seen. *Valdivia* founded a City of his own Name in the latitude of 40 degrees, and in a Soil abounding in pure Gold, not far from the Sea, as also *Villarica* up the inland. *Coquimbo* or

Santiago.

Imperial.

Valdivia.

Serena in the Valley of *Coquimbo*, and *Angel* between *Imperial* and the *Concepcion*, another new Town, were also built by him. The Kingdom of *Chile* being thus secur'd by building of Colonies, the Natives of the Valleys of *Arauco* and *Puren* much imitated by being immoderately kept to dig Gold, conspir'd together under the Conduct of *Caupolica*, and made a miserable Slaughter of *Peter Valdivia*, and a great number of *Spaniards*, and the *Spanish* Historians relate a cruel Action of an *Indian*, who pour'd melted Gold into *Valdivia*'s Mouth, bidding him glut himself with Gold, since he so much thirsted after it, *Francis Villagra* Successor to *Valdivia*, to revenge his Country-men, wag'd War successfully a long while, till his Forces were at last overthrown by the *Indians*. The Consequence of *Villagra*'s misfortune, was the abandoning of some new Colonies, the *Indians* refusing to undergo such Labour as they were unus'd to. After *Villagra* *D. Garcia Hurtado de Mendoza* Son to the Marques de *Cánete* Vice-roy of *Peru*, went Governor into *Chile*, with considerable *Spanish* Forces, and several pieces of Cannon, which struck such a Terror into the *Indians*, that many of them submitted themselves. Those of *Arauco* and *Tucapelán* holding out, were overthrown in Battle, and *Caupolica* the Muderer of *Valdivia* kill'd. *Mendoza* restor'd the Cities *Valdivia* and *Imperial* destroy'd by the *Indians*. He built the Town of *Osnoro* in about 41 degrees of latitude, and gave it to the chief of his Men he had brought out of *Peru* dividing the Country about it among them. He also built by his Lieutenant the City of his own Name, afterwards head of two other Towns, in the Province of *Cuioe*, or *Chicuito*, which is a limb of the Kingdom of *Chile* beyond the Mountains. At length leaving the Government of the Kingdom to *Roderick Quiroga* Knight of the Order of *Santiago*, he return'd with great Honour to *Peru*, which he Govern'd some time after as Viceroy. *Roderick Quiroga* having govern'd the Kingdom with various Success in continual troubles, left it to the Management of *Alphonso de Soromayor* in the Year 1579. He having built the Fort of *S. Ildefonsus* in the Vale of *Arauco* in some measure curb'd those People, us'd to rebel at Pleasure, insomuch that *Martin Loiola* his Successor receiv'd a Kingdom to govern, in some measure peaceable and renowned, for twelve *Spanish* Cities there were in it. What Actions the *Spaniards* perform'd in so many

Osnoro
Mendoza
Cities.

ny Years War with a resolute Nation, does not belong to me to relate, it is enough for my purpose to mention those things that conduce to the understanding of the History I have in hand

Description of
Chile.

Its beauty.

Fertility.

Wealth.

Tucuman
how seated

This I must add further, that nothing can be more Pleasant and Delightful, or better furnish'd with all that is requisite for a luxurious Life than is the Kingdom of *Chile*. It abounds in all sorts of Fruits, and produces on its pleasant Hills banks of Rivers, charming Plains, and sides of Springs, most of those that are dispers'd through *Europe* and *America*. There is such plenty of Milk and Wool, as is possible for Sheep and Cows to afford in plentiful Pasture. It yields as much Honey, Wheat, and generous Wine, as serves for his own use. The Strawberries, and Apples growing about Wild are wonderful sweet. The wholesomeness and delicacy of the drinking Water, which runs through veins of Gold is in great Esteem among the frugal *Spaniards*, tho' I cannot deny but the Veins of Gold themselves are much more valuable to most of the *Spaniards*. No thunder is heard throughout the Year, Lightning, Stormy Winds, and such like Storms are not known. The whole Country produces no Poisonous Creature, or hurtful wild Beast. Only sudden Earthquakes, sometimes terrify Men lull'd asleep, with long intervals of undisturb'd Happiness, nor is there any thing that so much awes the Planters, whom the deliciousness of the Country and plenty of all things, for the most part rather inclines to Luxury than Piety. Throughout all *America* scarce any Gold is more valu'd, than that of *Chile*, in digging whereof, if the *Spaniards* had at first us'd Justice and Moderation, and submitted their avarice to the Laws of the Catholick Kings, they might have continu'd long Happy. But when the Kingdom of *Chile* was brought under by building Colonies in all parts, private Men in opposition to the Catholick King's Edicts, began to oppress the Natives; whence ensu'd continual Wars, and the Wars were follow'd by so notable a depopulating of the Country, that there scarce remains any thing of the Splendor of that most happy Kingdom, but the Name.

Tucuman lying in the middle, between *Paraguay* and *Chile*, on the E. partly Borders upon *Paraguay*, and partly upon the River of *Plate* on the W. it is bounded by the

Mountains of *Peru*; on the S. it Borders on vast Plains running as far as the Streights of *Magellan*, and on the North is shut in by most fierce Nations. It is all within the temperate Zone, except some small part that runs out into the Torrid, and what is most wonderful that part is Subject to immoderate Cold, as being full of high Mountains, and therefore nobly confutes all the Antient Notions of the torrid Zone. But *Tucuman* being about 300 Leagues in length, but varying much in breadth, and ending somewhat like a Cone, is generally speaking inhabited by four sorts of People. The most Southern live in the Plains, and on craggy Mountains without any Habitation, feed upon what they kill, and carry about Mats to serve them instead of Houses or Tents. The Northern People live in the Marshes and feed upon Fish. Both Nations are equally fierce, the Southern are the tallest, the Northern the more Brutal. Bones of Giants have been found there above four times as tall as other Men, though now there are scarce any to be found that exceed eight Foot. Others Born to darkness, denying themselves the enjoyment of the Air, bury themselves all their Life time in Caves they make under Ground. The last sort live in small Villages about the Plains and Mountains, after a more plentiful and polite Manner, by reason of their nearness to, and Trade with *Peru*. They are almost all alike, given to Sloth and Idleness; they make little use of Brass and Silver, which are not wanting among them. I dare rather affirm they have no Gold, than that the *Europeans* have neglected to search after it. These People make use of Sheep to carry their Burdens, which for shape may be compar'd to Camels, Their Beasts. Colts. They are of a great Strength, but their Wool much finer than ours, of which they make all sorts of Garments, much resembling Silk. There are also Lions, like those of *Africk* in shape, but not so large, or noble natur'd, for they are not bigger than a Mastiff, scarce so strong, or fierce, have no Mains, and are terrible only for their Roaring. But the Tygers are fiercer than in any other Country. The chief Rivers in *Tucuman* are two, the one call'd *Dulce*, or Sweet, the other *Salado* or Salt, from the tast of their Waters. Both of them, tho' many others fall into them, are rather like Brooks than Rivers, and not capable of carrying little Boats but only at certain Places.

Next

Techo.

Techo.

Next to these is *Carcaranial*, and some others of no Note, which having run a short Course, as if they were ashamed of their own littleness, are either swallow'd up by the Earth, or lost in Lakes. Some of these petrify Sticks and Bones, and cause great swellings under the Chins of Men and Beasts like large Bladders, which are dissolv'd by the Waters of other Rivers. The scarcity of Rivers is sufficiently made amends for, by the Multitude of Springs gushing from the Woods and Mountains, and the Lakes in the Plains, which was the cause, that most of *Tucuman* was formerly well Peopl'd. It is very well known, some hundred thousand of Natives were found by the first Spanish Planters in Provinces of no great extent. That part, which lay next to *Peru* was Subject to the *Incas*. The rest divided into little Parties, were under several *Cariques*, less remarkable for their Manners, than for their variety of Languages. It was very rare that two or three of these small Parties combin'd to repell their Enemies, which was a great help to the Spaniards towards subduing them, for they scarce ever consulted the Publick good.

Of the 1st
discover-
ers of *Tu-
cuman* and
founders
of Cities.

The first I know of that discover'd *Tucuman*, was one *Cesar* a Souldier belonging to *Sebastian Gavor*, who in the Year 1530, undertaking to find out the way from the River of *Plate* to *Peru*, attended by only three Companions, travelling with wonderful Courage and Success over Countries then unknown, and over vast Rocks, and Morasses, and traversing all *Tucuman*, the Borders of the Kingdom of *Chile*, and greatest part of *Peru*, at length arriv'd at the City of *Cusco*, at such time as *Francis Pizarro* having taken *Atabalipa* the *Inga* in the Marshes of *Cacamarca*, kept him in Chains, in order to put him to Death. In this Journey he travell'd 2000 Leagues. But because there are many fabulous accounts spread abroad, concerning the Countries discover'd by that Souldier, which tho' it be an Age since, infatuate the minds of some People, who believe that in South *America* there is a Country call'd of the *Casars*, from this *Cesar*, not yet found out, but abounding in Gold and Silver, and remarkable for multitudes of Men, and political Government, I shall forbear speaking any more of him; being resolv'd not to tread in an uncertain By-Path, whilst I have a known sure Road to go upon. Five Year after, whilst *Peter Mendoza*

was building the Castle of *Buenos Ayres*, upon the Banks of the River of *Plate*, 2 other Souldiers with incredible boldness travelling through *Tucuman* to *Peru*, fill'd their Country-men with the hopes of a vast Empire. Therefore in the Year 1540 after *James Almagra* the Younger, was defeated at *Chupas*, the Viceroy *Vaca de Castro*, after pacifying *Peru*, giving new Provinces as a reward to those that had serv'd well, *Tucuman* fell to the lot of *John Rojas*, who crossing the Mountains of *Peru* with 200 Spaniards, and coming to a Battle with the *Indians*, was kill'd in the very Borders of his Province by a poyson'd Arrow. After his Death, his Men taking *Francis Mendoza* for their Commander, march'd thro' *Tucuman* to the River of *Plate*, and arriv'd where *Gavor* had built a Fort at the mouth of the River *Caracanal*. *Mendoza* designing to go thence up the River to joyn the Inhabitants of the Town of *Assumption*, he was Stabb'd by his own Men, who mutiny'd refusing to follow him, and return'd the same way they came. In the Year 1549 after *Pizarro* was defeated, *John Nunez Prada* by the Authority of *Peter Gasca* the Vice-roy, seven of *Mendoza's* Souldiers or Murderers advising and accompanying him, he gather'd upon the hopes of mighty Success a Company of brave Spaniards and piercing into the Heart of *Tucuman*, built the Town of *S. Michael*, on the Banks of the River *Escava*, which was first Translated to the Valley *Calchaquima*, then to another place, and soon after destroy'd. He also erected Crosses in several places, ordering they should be a Sanctuary to all that fled to them, whence it follow'd that the Heathens set up Crosses in their Villages, and began to give them that respect, which afterwards became a Religious Worship. He invited the *Indians* to embrace the Catholick Faith, and submit themselves to the King of *Spain*, by the means of *Gaspar Caravagal*, and *Alonso Trueno* *Merzenarian* Friars. Lastly coming to a Battle with *Francis Villagra*, who was leading Recruits from *Peru* to *Chile* thro' *Tucuman* upon a dispute about Jurisdiction, he was taken by him, and was set at liberty, and restor'd to his Command upon condition, that *Tucuman* for the future should be Subject to the Governor of *Chile*, and the Governors to be appointed by him. Accordingly in the Year 1553, *Francis de Aquire* was sent out of *Chile* with 200 Spaniards by *Peter Valdivia* then Governor there, destroy-

Boldness
of two
Souldiers.

Origin of
the Town
of *S. Michael*.

First
Preachers
of Christi-
anity.

Tucuman
subject to
Chile.

stroying the Town of *S. Michael* built the City of *Santiago* or *S. James*, afterwards the Metropolis of *Tucuman* and a Bishops Sec, upon the Banks of the River *Dulce*, or the sweet River, and in 28 degrees of South latitude. *Roderick de Palos* succeeded *Francis de Aguirre*, and did nothing remarkable. But in the Year 1558, *D. Garcia Hurtado de Mendoza*, Son to the Marquess de *Canete* Vice-roy of *Peru*, and himself Governor of *Chili*, gave the Government of *Tucuman* to *John Gomez Zarita*, who building the City of *London*, curb'd the *Calchaquines*, and other barbarous *Indians*. He rebuilt the City of *S. Michael*, subdu'd the *Diaguitas* grown unruly, and the *Indians* opposite to *Rio Roxo*, or the red River, as also most of the Inhabitants of the Valleys of *Famatina*, *Sanagasta*, and *Catamarca*. By his Command *Julian Sedenno* built the Fort of *Cordova*, which in some Measure brought the *Calchaquines* under Obedience; then he scour'd the Banks of the River *Salado*, and others, spreading the Terror of the Spanish Name so that in the Territory of *Santiago* only there were 80000 Subject *Indians* muster'd. In short he was so successful against the *Indians*, that as a reward the Vice-roy of *Peru* gave him the absolute Command of *Tucuman*, delivering it from any subjection to the Kingdom of *Chili*. But about that time, viz. in the Year 1561, *Gregory Castaneda* sent by the Governor of *Peru*, with a Body of Men to Govern *Tucuman*, having routed *Zarita* sent him away to *Peru*, whence it follow'd that the Town of *Cannete*, and Castle of *Cordova* being Destroy'd, most of the *Indians* revolted. Which being known, the Vice-roy of *Peru* in the Year 1563 sent *Francis de Aguirre*, with a considerable force into *Tucuman*, by whose Valour and Conduct, many of the *Indians* were again brought under Subjection, the Town of *Esteco* built, and all things in some Measure re-establish'd, till he embroiling himself in several Affairs was call'd back into *Peru*. Afterwards several other Colonies were founded or restor'd throughout *Tucuman* by the succeeding Governor's coming with fresh Supplies out of *Peru*. Whereof, the rest being destroy'd either by War, or their ill Situation, there now remain standing, besides *Santiago* the Metropolis, *Cordova*, the City of *S. Michael*, *Salta*, or *Lerma*, *Xuxui*, or *S. Salvador*, *Rioja*, *Esteco*, or *Nuestra Señora de Talavera*, *London*, and a few small Garrisons, to which the People of several

Nations divided into Provinces are Subject, being for the most part brought under the Dominion of the Catholics, by the Valour and Conduct of the *Spaniards*, not without the Expence of Blood.

When I come to speak of particular Places, or of the propagating of the Christian Faith in them by the Society of *Jesús*, I shall then as they occur give an account by what sorts of People, that vast Tract of Land here spoken of is inhabited; of their Form, Religion, Manners, and Language, of the Soil, Climate, and Irrational Creatures, as also of Rarities, and Secrets in Nature. But it will not be to my purpose to inquire, whether that part of *America* was known to the Antients. *Cicero* in his Dream, dividing the Globe of the Earth into two Habitable parts, Places one in the N. and the other in the S. which he calls *Ἀντιχθονα* from the opposite Pole. *Pomponius Mela* calls the part of the Earth opposite to the old World *Ἀντίχθονα*, and the Inhabitants of it *Antichthones*. Besides, the Words of *Aritus*, the Orator in *Seneca*, are well known, who affirms there are fruitful Lands in the Ocean, and another World and other Shores beyond the Ocean. *Clement* Disciple to *S. Peter* speaks of the Ocean, and Worlds beyond it; whence some will infer that this part of the World had been formerly heard of, and seen. But many inquire whence that new World was Peopled, with more curiosity than certainty. *Lipsius* following *Aristotle's* Conjectures, thinks the *Africans* Sail'd thither. *Ferdinand Oviedo* will have the Islands *Hesperides* so call'd of *Hesperus* King of Spain, and that they and the Continent of *America* were peopled by *Spaniards*. Others affirm the *Americans* are the Race of the *Jews* carry'd into Captivity by *Salmanazar* and placed in Countries till then not Inhabited, after a Progress of 18 Months. Many believe they were carry'd thither by Storm, being *Chineses* Sailing on the Pacifick or South Sea, or other more Northern People. I will not pretend to decide the Controversy; but allowing the possibility of each Opinion, own I am a Stranger to the certainty of the Fact. *Lipsius*, *Acosta*, *Pineda*, *Solorzano*, and other learned Men, may be seen, who after searching all the Records of Antiquity, shew much erudition, but nothing of certainty concerning the antient Affairs of *America*. I know the Memory of a Deluge is preserv'd among these People; but whether it is to be understood of the universal

Techo.

Concerning the Antiquity of the aforementioned Provinces.

London City.

Towns in Tucuman.

Techn.

Flood, or of the Inundation of some particular Provinces, as of that of *Ogyges* in *Achata* or *Deucalion's* in *Thessaly*, I leave to others to decide. I therefore leave it to others to discourse upon *Plato's Atlantis*, the reasons of the Deluge, *Solomon's Ophir*, the transmigration of Animals, and much more to that purpose; for I am willing to lay aside Conjectures and Fables, having enough of Truth to treat of.

The Care the Kings of Spain have had of the Indies.

Peru and the Southern Provinces of *America* seem to me like another *Ophir*, to the Emperor *Charles V.* who like *David* fought the Battles of our Lord, and his Son King *Philip II.* following the example of *Solomon*, built the noble Temple of *S. Lawrence*, call'd the *Escorial*. But to come to my Business, the Emperor *Charles V.* the same Year the Metropolis of *Paraguay* was built, sent over some Priests, and in the Year 1553 the first Bishop of *Paraguay*, furnishing him nobly with all Things for the Service of the Church. Afterwards Bishopricks were erected, Collegiate Churches founded, and Seminaries built in the Kingdom of *Chili*, in *Tucuman* and the Port of *Buenos Ayres*, by the Authority of the Chatholick Kings, and at their Expence. Besides, throughout these vast Dominions, Their Generosity has maintain'd Priests, founded religious Houses, and the Viceroy, Governors of Provinces and Towns, and the Courts and Councils have always been strictly charg'd, that forbearing to oppress the *Indians*, they should make the Conversion of those People their principal Study. In this particular the Society of *Jesus* has spread the light of the Gospel through *Chili*, *Tucuman* and *Paraguay*, whereof I am to give an Account.

The Society call'd into *Tucuman*.

At first the Condition of Religion was miserable, there being only a few Priests, ignorant of the *Indian* Tongues, and consequently the Bishops had but little help. Several *Spanish* Towns having no Body to administer the Sacraments, liv'd after a very dissolute manner: For tho' the *Spaniards* are naturally frugal, yet plenty and abundance of Servants and Women, had so debauch'd them, that they lamented their own Misery, seeing many Live and Dye without any spiritual Assistance, besides the infinite numbers of *Indians* who were destitute of all Instruction. At length the Reverend *F. Francis Victoria*, Bishop of *Tucuman* of the Order of *S. Dominick*, a Man renowned for Piety of Life and Conversation, thought of calling in the *Jesuits*,

and in order to it writ to *F. Joseph Archieta* Provincial of them in *Brasil*, and to *F. John Atienza* Provincial of *Peru*, desiring they would send some Priests to his Assistance.

In compliance with his just Request the Provincial of *Peru* sent *F. Francis Angulo* and *Alonso Barsena* Priests, and *John de Villagas* a Lay Brother in the Year 1586. These setting out from *Potosi*, and passing the Mountains that part *Peru* from *Tucuman*, were receiv'd at *Salta* a *Spanish* Town, built three Years before, with incredible Joy; for till then there was no Priest in that Town. The City *Esseco* is 50 Leagues from *Salta*, whither they resorted to supply the want there was of Priests. They both knew the Language of *Quichoa*, and *Barsena* had learnt somewhat of that of *Tonocote*, by which means they began to instruct the *Indians*, till having spent a Month in this last Place, they were call'd away by the Bishop of *Tucuman* to *Santiago*, the Capital of the Province.

Jesuits at Salta and Esseco.

The Fathers we received out of the Town, and conducted to it by the Governor and all the People with the greatest Pomp, and came at so good a time into the Province of *Tucuman*, that there were then in it besides the Bishop, only five Priests and a few religious Men, who labour'd as much as in them lay, but few of them could speak the *Indian* Language. The Town of *Santiago* consisted of 500 *Spanish* Families, but in the Territory about it there had been 80000 Bow-Men muster'd besides Women and Children, whereof tho' many were destroy'd by the common calamities of the *Indies*, a vast multitude still remain'd without any to instruct them till the Fathers came. To work the more powerfully on the Natives, they apply'd themselves in the first place to reform the Lives of the *Spaniards*, wherein they had extraordinary success, and then applying themselves to the Heathens, instructed some Converts chosen out from the Multitude, whom they employ'd to help teach the others, who came in mighty Crouds to be Catechis'd. How many thousands were Baptiz'd is not known, for no account was kept, but great numbers resorted to Confession, and confin'd themselves to one Wife contrary to their former Custom.

They repair to Santiago.

F. Alonso Barsena was sent by the Bishop with the Lay-Brother, to the City of *Esseco*, to preach to the Infidels dispers'd in 50 Villages belonging to the Territory of that Town, where they spent

Conversions at Esseco.

spent nine Months undergoing vast Labours and Toils, during which time 6600 *Indians* were Baptiz'd and Instructed, and many thousands lawfully Marry'd, which done by order of the Bishop, they return'd to *Santiago*.

Immediately both the Fathers without any respite, were sent to the Territory of *Cordova*, 100 Leagues distant from *Santiago*, built sixteen Years before. It was hard to instruct the *Indians* there, because of the great variety of Languages, yet 500 of those in the Town were Baptiz'd, and three hundred without in the space of a Month, besides 400 Converts brought to lawful Wedlock. This done they return'd to meet others of the Society that were coming from *Brasil*.

The Provincial of *Brasil* having receiv'd the Bishop of *Tucuman*'s Letter, sent five Fathers in the Year 1587, who after many Dangers escap'd, arriv'd safe at *Cordova*, where two of them dissatisfy'd that they had been fetch'd out of a *Portuguese* Province, to a place where the *Spanish* Fathers of *Peru* were before, return'd back to *Brasil*, the other three stay'd with the *Spaniards*, where they altogether labour'd in the Conversion of Souls incessantly, Baptizing many thousands, and Marrying no less number. But Father *Barsena* who was to teach the *Brasil* Fathers the Language, falling Sick, they went away to the City of the *Assumption* the Capital of *Paraguay*, where having labour'd with the same success as they had before in *Tucuman*, two of them travell'd through into the Province of *Guaira*, Baptizing and Instructing many thousands. It is here to be observ'd speaking of these several Parts, that about *Cordova* the *Indians* live in Caves they dig under Ground, no Roof appearing above it, for they are altogether in the Earth, and distant from one another as Rabbits in a Warren.

Thirty Leagues from the Town of *Villarica* in the Province of *Guaira*, are a People call'd *Ibirabas*, being not above 1000 Men, who liv'd dispers'd upon Hunting, a fierce Nation and hard to be Reduced by Force.

Thus far the Translation has follow'd the Original pretty close, but must here, as is observ'd in the Preface, omit all things which only relate to the Jesuits, and therefore only a few words shall be added out of the first Book which have something Historical. Those, these and the last mention'd seem to come in some disorder. *John Ramirez de Velasco* Governor of *Tucuman*, went out with *Spa-*

nish and *Indian* Forces to reduce the *Calchaquines* who had revolted. They being a fierce and warlike People, had possess'd themselves of the Tops and Cliffs of the Mountains, lying there ready to roul down vast Stones upon the *Spaniards* as they march'd up the narrow Paths to them. Father *Barsena* ordering the *Spaniards* to halt, durst go up alone, and by the force of his Eloquence, so far prevail'd with those obstinate People, that they submitted themselves to the *Spaniards*. In the Year 1590. two other Fathers came out of *Peru*, one of which with another of those that had been in *Tucuman* before, went to Preach upon the *Rio Roxo*, or red River. This River has its Springs in the Mountains of *Peru*, and being come down into the Plain, swells with the Winter Rains, overflows every Year the Country for eight Leagues about, except where it finds Hillocks, which it converts into Islands, all which multitude of Waters, gently flow into the River of *Plate*, a little below the great River *Paraguay*. Not far from it on the Banks of a Lake, 30 Leagues from the Rivers mouth, the *Spaniards* built the Town of the *Conception*, to the end an infinite multitude of *Indians* might by degrees be Civiliz'd. This City is 90 Leagues from *Santiago* the Metropolis of *Tucuman*, all over a vast Plain without any Water, but what it receives from the Clouds. The People about this City the *Spaniards* call *Frontones*, because they make the foreparts of their Heads bald to have high Foreheads. At their Girdle hangs a Club, and Quiver or bunch of Arrows. They carry a Staff set with the Jaw-bones of Fishes, with their Teeth like Saws, their Bodies naked, and painted to look more terrible. Being full of Factions they are continually at War among themselves, about the Limits of their Lands. They fix the Bodies of the Enemies they kill, in Rows to the Trunks of Trees for a Terror, that the Borderers may not dare to go over to Hunt in their Liberties. Their Houses being made of Mats, are easily remov'd at pleasure. They do not apply themselves to Tillage, but live upon what they shoot and Fish, and have one good quality, which is, that they keep to one Woman. Almost every Faction has a several Language, so that there are eight several Tongues spoke on both sides of the Red River.

The Nation of the *Matararians* is much more docible than any of its Neighbours. *Alonso de Vera*, Founder and Governor

Tedo.
Fier
dis
mic

Red River

Conception City.

Frontones their Manners, &c.

Matararians.

Teco.

of the Town of the *Conception*, took them from living dispers'd after their barbarous Manner, and brought them together into a Town, causing many of them to be baptiz'd, but still they continu'd very ignorant of the Principles of Christianity. The Place of their Habitation was very wretched, for they had no Water to drink, but what was muddy and stunk, being only the Rain that fell gather'd in Ditches cut for that purpose. All their Food was *Indian* Wheat and Pumpions. Yet here the Fathers Preach'd and Taught with such Success, that in the whole Town there was not one Heathen left, nor any but liv'd as a Christian to the best of his Knowledge and Capacity. In the Year 1593 the Jesuits began to preach in *Chili*; they that desire may see their Actions in our Author.

Revolt of
Chili.

Having given an account in numb. 17. of the Towns built in *Chili* by the *Spaniards*, and a description of that Country in number 18, let us now look back to see many of those Colonies destroy'd, and the *Spaniards* almost expell'd that Country. They had, as has been said, built twelve Towns at convenient distances, which seem'd to have secur'd the Possession of that Kingdom, where they found great quantities of the purest Gold, and abusing the Plenty and Deliciousness of the Country, liv'd in Debauchery and Leudness. Vice produceth Sloath and Security, which gave occasion to the *Indians* to revolt, and in a great measure to compass their Design of extirpating the *Spaniards*. This hapned about the Year 1598. when *Martin de Loiola* being Governor of the Kingdom, lying abroad in the Fields in Tents within no Works, and attended by a very small Guard, was set upon by the barbarous *Chilenians*, and kill'd; which was no sooner done, but they drew all the rest of the Country to join with them, and exercise all manner of Cruelties upon their Enemies. The *Indians* might easily have been quell'd at first, had any good advice been taken, but what could be expected where there was no head? Besides, the suddenness of the Misfortune took away all time to consult, or prepare for War, the *Indians* every where falling upon and slaughtering them in confusion. The mischief began by the *Spanish* Souldiers abandoning their Town of *Millapon* in a consternation, next follow'd *Angol* and *Chilla*, two neighbouring Towns, first plunder'd by the *Indians* and then burnt; only 150 *Spaniards* with the Women and Children saved

The Governor
kill'd.

Several
Spanish
Towns de-
stroy'd.

themselves from the Fire and Slaughter in a Work cast up in haste, where they with true *Spanish* Bravery, several times repuls'd 8000 Natives that besieg'd them, till at length they got off with safety. The City *Imperial* was a whole Year besieg'd, so that the Inhabitants having spent all their Provisions, and being drove to eat unwholsom Food not fit to be nam'd, it bred Infections among them, which made such havock, that many more dy'd of Sickness than by the Enemies Weapons. In this distress they patch'd up a Boat, in which they sent Messengers to demand Succours. Accordingly the Governor came from the City of the *Conception*, with Forces to rescue the Inhabitants and carry them away in safety. But the City was left to be destroy'd by the Natives, who fail'd not to exercise their Fury on the Houses, being disappointed of the People. The Town of *Valdivia* far'd not so well, for it perish'd with all its Inhabitants. When the *Indians* had glutted their Rage with Slaughter, they sav'd 400 Women and Maids belonging to the Town, to debauch and make Slaves of; This Turn of Fortune making them Servants to those very People they had before kept under. The Gold of *Valdivia* is counted the best in *America*, and there the Enemies most exerted their Cruelty; that, where Avarice had most predominated in seeking after Gold, there the Judgment might fall the heavier. The Town of *Oformo* follow'd the same fate, but the Inhabitants sav'd their Lives in a Work they had thrown up in haste, and some Forces coming to their Relief, were carry'd off in safety. It was here remarkable, that a Nun of the Order of the poor *Clares*, being taken by an *Indian* who would have deslour'd her, she us'd such powerful Arguments to defend her Virginity, that he kept her a whole Year in his House among his other Women, with the greatest Respect imaginable, till he found an opportunity to convey her to the next *Spanish* Garrison, and some time after fled himself to the *Spaniards*, among whom he became a Christian, living many Years in a very pious manner. The Revolt ran through the whole Kingdom; the Enemy after destroying the *Spanish* Towns, being absolute Masters for above an hundred Leagues. The Metropolis or City of *Santiago* was not out of Danger, but had certainly fallen under the prevailing Rage of the *Indians*, but that the Magistrates being inform'd of the Conspiracy, prevented the execution

cution among them, by the Punishment of the Conspirators. Thus a bloody War broke out between the two Nations, which might have been more fatal to the *Spaniards*, had not the Catholick King soon after sent over *Alonso Ribera* famous for his good service in the Low Countries, who entring upon the Government, erected many Forts after the manner of *Flanders* in the Enemies Territories, whence making Excursions, he rescu'd several *Spaniards* who defended themselves in small Works, and baffled the designs of the Enemy.

Cordova
City built

In the Year 1573. *Jerome Cabrera*, a Gentleman of *Cordova* in *Spain*, founded the City of *Cordova* in a Plain, at the foot of vast Mountains, 120 Leagues from the Port of *Buenos Ayres*. It does not Rain there in Winter, but in Summer there are thick Mists and Rains enough to make the Land in some measure Fruitful. When the City was first built, there were reckned to be 60000 Archers in its Territory, of which number only 8000 continu'd in Subjection to the *Spaniards*. In the Year 1600. the rest were either dead, or being fond of their Liberty and ancient Way of Living, had revolted from the *Spaniards*. In this Place the *Jesuits* were at first coldly receiv'd, but soon after all the Town vy'd to serve and honour them, building them a Church, and allowing them a Monastery, which was afterwards the Head of the Province. Hence the Fathers set out to preach to the People call'd *Diaguitas*, where whole Towns were Converted without any difficulty, only one considerable Place objecting, That they would not cut off their long Hair, as usually Converts did, nor take off the Ornament of Feathers they wore on their Heads, when they went into the Church; but being inform'd their Hair was no obstruction, provided they forbore superstitious Practices, they all readily submitted themselves. Other Places at the same time freely offer'd to part with their long Hair, which was held in such account among them, sending to invite the Fathers to come to them, going out to meet them, and clearing the Roads they were to come for three Leagues in length. All the Heathens were baptiz'd in these Towns, and inquiry being made after their antient Worship, it appear'd that the whole Nation ador'd the Sun, and in Honour of him sprinkled bunches of Feathers stuck up in their Houses with the Blood of Beasts. They believ'd the Souls of their *Casiques*

Conversion
and Superstition
of the *Diaguitas*.

when they were dead became Planets, and those of the common sort and Beasts, lesser Stars. A Temple they had dedicated to the Sun, which these People at the command of the Fathers, destroy'd, burning all that was in it, and Crosses were erected wheresoever such Temples had stood. In the midst of this success the deputy Governor of *Tucuman's* Son, who was with the Fathers, presuming upon their Protection, order'd a number of Servants to be gather'd out of the Valley, which so exasperated that People, believing that Religion only a Cloak to enslave them, that the Fathers were in great danger of being Murder'd, and forced to hast away whilst they had time to save their Lives.

Techo.

Let us again look back into the kingdom of *Chili*, where we left *Alonso Ribera* pacifying that Country, by building many Forts to curb the Natives; and the Success would doubtless have answer'd Expectation, had he not been unseasonably put out of the Government, when he had gain'd more Reputation for his military Exploits, than any Governor before him. But as he rais'd the Reputation of the *Spaniards* among the *Chilians*, by his Courage and Conduct, so he lost himself by confiding too much in his own Merits. For notwithstanding Governors by the Laws of *Spain*, are forbid marrying Wives of those Provinces they have in charge, lest Affinity should make them partial and corrupt; yet *Alonso Ribera* presum'd to marry a noble Woman in *Chili*. Whereupon the King of *Spain*, (tho' he was very Serviceable) took away his Government, lest the Example might be of ill Consequence, but so moderated his Punishment, that by the next Letters he was appointed Governor of *Tucuman*, a Post little inferior to that of *Chili*. After him *Alonso Garcia Ramon* obtain'd the Government, who when he set out from *Lima*, took *F. Luis Valdivia* along with him, in hopes by his means to pacifie the kingdom of *Chili*. After escaping Fire and Tempest at Sea, they at length arriv'd at the Port of the *Conception*, the Residence of the Governors of *Chili*, small for number of Buildings and Inhabitants, and built along the Shore of the *Pacifick* or South Sea. Its Territory towards the Metropolis of the Kingdom, extends it self largely, and grows streight on that side towards the revolted *Indians*, that Space *Ribera* and other Governors had secur'd by erecting Forts at due distances, the Garrisons whereof with much difficulty kept the *Indians* under. As soon as the new Go-

New Governor in
Chili.

Conception
City.

vernour

Techo.
General
pardon.

vernor arriv'd, he caus'd the Kings Proclamation for a general Pardon to be publish'd, inviting all that were in Rebellion to return to their Duty. That done he set out to visit the Forts and Villages of *Indians* that continu'd in Subjection to the *Spaniards*, either of their own free Will or by Force, yet the Minds of them all were so alienated, that they might well be accounted Enemies, and therefore tho' they had the Name of Friends, no Man went among them but what carry'd a Guard of Souldiers, for there is little confidence to be repos'd in them whom only Fear binds to you. The Governor was attended by the King's Troops; but *Luis Valdivia* was a better Security than many arm'd Men, because the *Indians* were inform'd and found by Experience, that *Valdivia* had always protected them from the Insolencies of the Souldiers, and being made Slaves. For this reason wheresoever he went, the prime Men of the Country flock'd about him, calling him their Father, Protector, and only safety of their Bodies and Souls; and *Valdivia* laying hold of that favourable opportunity, gain'd all he could to Christianity, and the subjection of the Catholick King. Twenty *Caciques* were met in the Fort, they call'd *Levo*; where hearing *Valdivia* discourse of the Immortality of the Soul, and other mysteries of Faith, they all desired to become Christians. All the Children were baptiz'd, the Men put off till Tryal was made of the Truth of their Call. About 40 *Caciques* of the *Tucapelán* Faction liv'd about *Paica* a Spanish Fort, of whom it was hard to judge whether they ought to be counted Friends or Enemies, nothing being friendly in them but the Name. The Governor thinking open Enemies less dangerous than false Friends, threatned them with War; but *Valdivia* interpos'd, and prevail'd with the *Tucapeláns* to enter sincerely into Unity with the *Spaniards*. War breaking out in other Parts, he ventur'd with five Souldiers among those People, and was honourably receiv'd by the *Caciques*, where beginning to discourse of the end of good and bad Men, one of the *Indians* interrupted him, asking, *Who taught him that Doctrine?* *Valdivia* answering, *It was deliver'd by the Son of God?* Then said the Heathen, *Your God had a Wife, if he begot a Son?* This led him to make such a discourse on the Mysteries of the blessed Trinity and Incarnation, that the Infidels were much taken and surpriz'd. After this they ask'd, *How Drunkenness could be a Sin,*

A Jesuit
undertakes to
make
Peace.

Since Sleep was innocent, and that provok'd Man to Sleep? Which being answer'd by telling them, *That Drunkenness depriv'd Man of his Reason, and therefore was more prejudicial than if it took off a Limb?* They next put the Question, *Why it was forbid to have many Wives?* To which *Valdivia* answer'd by asking, *Why Women were not allow'd many Husbands?* Then they alledging Custom against the one and for the other; he shew'd them that Custom neither made any thing lawful nor unlawful, and with many other Reasons and Arguments satisfy'd their Curiosity. Thus they spent the greatest part of the Night in discourse, till about break of Day 20 *Caciques* came from the remoter Villages, whom *Valdivia* embracing and discoursing upon the King's Pardon and former Kindnesses pass'd between them, very much inclin'd to his Party. Among the last Comers, one *Avila* a *Cacique* had great Authority, who understanding that *Valdivia* affirm'd the God of the Christians was the only Creator of all Things, in a great Rage cry'd out, *He would never allow Pillán the God of the Chilenians, to be deny'd the Power of Creating.* *Valdivia* inquiring concerning this imaginary Deity. *Avila* told him, *That his God did, after Death, translate the chief Men of the Nation, and Souldiers of known Bravery, to Places where there was Dancing and Drinking, there to live happy for ever. That the Blood of noble Men slain in Battle, was placed about the Sun, and chang'd into red Clouds, which sometimes adorn the rising Sun; but that the common sort and poor People received no Reward from their God. What an unjust God is yours, said Valdivia, to be so kind to wicked Men, and take so little notice of the Innocent; for it is plain that many of your Nobles and brave Souldiers are guilty of much greater Crimes than the common sort. As they were thus discoursing, some of the Spaniards told him, They suspected Treachery design'd against them, whereupon he withdrew, and slipt away to the next Spanish Garrison. This jealousy prov'd groundless, for those same Caciques came to Valdivia, assuring him, The whole Nation was much concern'd that he should suspect them, and promising, if he would go with them to the inland Parts of the Kingdom, they would be Mediators of Peace, and Guard him. Valdivia accepted of their offer, and Travelling over uncoth Mountains, Bogs and other inaccessible Places, at last came to the Place where the Enemies Leaders were assembled to confer together. There the*

Pillán the
Chilenian
God.

Indians re-
concil'd.

King

King of *Spain's* Pardon, the manner of settling a lasting Peace with the *Spaniards*, the propagating of Christianity, and other Points were so handied, that it plainly appear'd those People would easily embrace the Christian Religion, and submit to the King, provided their Grievances were redress'd. Three Commanders of the *Indians*, not far from the Place where this Conference was held, engag'd to submit to the *Spaniards*, and several other *Indians* being reconcil'd, *Valdivia* return'd to his People.

A notable Accident.

At this time there hapned an Accident worth relating. After the Southern Towns of the Kingdom of *Chili* were destroy'd, as has been mention'd, several *Spanish* Families remain'd in Slavery among the *Indians*, of which Number was one *Heredia*, a Man of some Account, happy in this that he had with him his Wife *Marcella Grajal* a worthy Woman, and two Sons grown up to Man's Estate, and his Master was not unkind, as requiring nothing of them but a certain quantity of their made Wine, which they carefully perform'd, for fear of being put upon worse Labour. It hapned that *Heredia* falling out with his Master, as they were drinking, had very ill Language given him, which he not being able to endure, kill'd his Master upon the Spot. This done he fled, and tho' pursu'd, made his Escape; whereat the *Indians* were so inrag'd, that they fell upon his eldest Son, and without giving Ear to the Mother's Prayers, or minding her Tears, burnt him alive. The Mother, with her other Son, terrify'd at this Sight, fled as soon as it was Evening, and to avoid being taken, travell'd by Night, retiring to Caves in the Day, and feeding on such Herbs as they found by the way. After three Days they came into a Wood, near a little Village, almost spent, and expecting to perish by Hunger, or at the Hands of the *Indians*. A Woman of the Country going out for Wood, found them both, and mov'd by *Marcella's* Tears, promis'd to assist them, provided they were not discover'd by the other Women that came on the same Account. To prevent such discovery she left them hid in a Ditch cover'd with Leaves, and returning to bring them some Meat, at last fled with them her self, through By-ways, and after three Days more, they all arriv'd safe at *Arauco*, a considerable Garrison of the *Spaniards*, where the *Indian* Woman embraced Christianity, and was chari-

tably provided for. *F. Valdivia* having labour'd incessantly to restore Peace, and finding that the enslaving of the *Indians* was the Cause of all the Calamities that beset the Country, and that he was not able to remedy that Disorder, he apply'd himself to the Viceroy of *Peru*, who finding his Authority not sufficient to redress the Evil, sent him into *Spain*, to the King to procure the Abolition of that Abuse.

We now come unto the 3d Book of our Author, which he begins with the first entring of the Jesuits into the Kingdom of *Peru* 1568, who prosper'd so well that about the end of the fifteenth Century, that Province was grown too great to be manag'd by one Provincial. Wherefore it was resolv'd to divide it, and in order to it *F. James Torres* was sent to *Rome* to the General, for him to settle that Affair, who contrary to what they had contriv'd and design'd in *America*, united the Provinces of *Tucuman*, *Paraguay* and *Chili*, into one Province independent of *Peru*, and committed the Care of it to the said *F. James Torres* as Provincial, in the Year 1607. This Father in his Journey through *Spain*, waiting upon the Duke of *Lerma*, and being with him at a Window, the Duke told him that but a few Days before it hapned they threw a Whelp, or young Puppy out of that Window into the Yard below, which was beset with Cages, where Lions were kept and let out to walk and feed. As soon as the Puppy fell it fawn'd upon and wagg'd its Tail to one of the fiercest Lions, which was taken with it, and carry'd it to his Den, Cherishing, Feeding and Protecting it from the other Lions, as long as it kept close to the said Lion, as if it had been his own Whelp, till some time after the Puppy venturing out into the Yard alone, was torn in Pieces by the other Lions, which as soon as he that had protect'd it perceiv'd, he leap'd out of his Den, and in Revenge tore to Pieces those that had kill'd the Whelp. Then one Lion coming out after another, they never gave over Fighting till they were all destroy'd. This remarkable Passage I thought worth inserting, tho' it may seem from our present purpose. *F. James Torres* being come into *Peru*, had 15 Companions, most of them Men of Note, assigned him for the erecting of his new Province, twelve of which were Priests, and had all their Charges thither defray'd at the expence of his Catholick Majesty, one half

The settling of the Jesuits.

half travelling all the way by Land, the rest going by Sea into *Chili*. The new Provincial and his Company were every where receiv'd with great Honour and Affection, every Town inviting them to continue and settle there. He visited all the Province of *Tucuman*, and from the City of *Cordova* set out to hold a Chapter or Congregation at *Santiago*, the Metropolis of *Chili*. The way thither is cross a Plain an hundred Leagues in Breadth, after which follow the Mountains, which rising first in the Isthmus of *Panama*, divide the Kingdoms of *New-Granada* and *Quito*, and running along the length of *Peru* and *Chili*, to the Streights of *Magellan*, like the *Apennine* Mountains, divide them from the rest of *America*, and are so high, that the very Birds with difficulty fly over them. Some Passes there are to go out of *Tucuman* and *Paraguay* to *Peru*, not immoderately high, and easy enough; but out of *Tucuman* into *Chili*, there is only one way, and that never passable but in Summer, being impassable the rest of the Year, because of the intolerable Cold, deep Snows, and rapid Streams of Water. *Tapu*, the *Hannibal* of that new World, and second of the *Ingas*, leading an Army out of *Peru* into *Chili*, is said to have found out or made this way; which is not a little Dangerous at the usual Season of Travelling through it, being only a very narrow Path shut in on the one side by craggy Rocks, and bounded on the other by most frightful Precipices, and it often happens that Beast slipping fall down with their Riders an unmeasurable Depth. Being come to the top of these Mountains, which is above the Clouds, tho' below all be burnt up with the immoderate Heat of the Sun, yet there the Cold is so intense, and the Air so sharp, that very often it parches the Skin off those Parts which are naked. And very often the continual shining of the Snow, which here has a sharper Reflection than in other Places, blinds People for the present, or causes a violent smarting in the Eyes. There are also abundance of *Ignes Fatui* or *Will i'th Wispes*, playing about, so that they seem to fall upon Travellers, and be hid in their Cloaths, which terrifies those that are unacquainted with them. The Natives attribute these Fires to the Devils, endeavouring by that means to frighten Travellers; but others better vers'd in Philosophical Speculations, suppose them to be the Matter of Thunder and Lightning,

A vast
ridge of
Moun-
tains.

*Ignis Fatu-
us.*

which being every where hemm'd in with Cold, and as it were Fetter'd, for fear of its Enemy, naturally flies to the Bodies of Animals, in which is something of their natural Quality. Whatsoever it is, several Persons faint away with it; but what is most to be admir'd, Deer, Goats, Hares, and such like Creatures run upon the Tops of these Mountains cover'd with Snow, as safe, as if they were in the pleasantest Fields; and to give you to understand, that Nature has surrounded all Things of the greatest value with mighty Difficulties, the *Guanacos*, Creatures which carry the *Bezoar* Stone, live most upon these Mountains.

Bezoar
Stone.

The Farmers having held their Congregation, *F. John Romero* was sent thro' *Tucuman*, to the Port of *Buenos Ayres* to be ship'd off for *Europe*, and to found a Monastery in his way at that Port, which gives us occasion to treat of it. The Fort of *Buenos Ayres* was twice Built by the first Planters of the River of *Plate*, and their Numbers being waisted by Plague and other Misfortunes, twice destroy'd; till the Affairs of *Tucuman* and *Paraguay* prospering, in regard to the nature of the Soil, the nearness of the River, abounding in Fish, and that there was an easy Passage through that Continent to *Peru*, *Chili*, and *Paraguay*, these Reasons mov'd *John Garay* Lieutenant to *John Ortis Zarate* the Governor, after routing the Natives in the Year 1580. to build in the same Place where the Fort had stood, a City famous for carrying the same Name, and for its Port, and increasing to this Day under the Tutelage of the most Blessed Trinity. This Port, tho' by the Laws it be forbid to Trade to it, is yet resorted to by several Ships from *Europe*, *Africk* and *Brasil*, on Pretence of being put in there by Storm, or for fear of Pirates. The chief Commodity this Port affords is Hides, and Beef dry'd in the Sun; for the Country abounds in Pasture, and has excellent Meadows for feeding of Beefs and Horses, whereof there are such vast Multitudes, that all the Country lying beyond the 34th Degree of South Latitude, as far as the Mountains of *Chili* and Borders of *Tucuman*, swarms with Herds of wild Cattle and Horses, belonging to no certain owner, all that vast Number being multiply'd out of two Horses and five Mares carry'd out of *Europe*. In these Fields there are great Numbers of Ostriches and wild Goats. There is also plenty of

Descripti-
on of *Bue-
nos Ayres*.

Vast in-
crease of
Cattle.

of a little sort of Creatures, less than a Hare, not unlike it in Shape, but of much more variety of Colours, and brighter, nothing in Nature is more curious, or seems more delightful to Man. It is as Tame as Beautiful, for it fawns upon those it meets, and courts them to make much of it. Yet such is the malignity of this Beautiful Fox, as the *Spaniards* call it, that after all this Courtship, when least suspected, it sprinkles them that handle it with its Urine, which has such an intolerable Stink, that it can neither be wash'd, nor wore out with time, but utterly spoils the Garment so sprinkled with it. Thus we see there is no trust to be repos'd in fawning Beauty, which at last will exhale some damp, and infect those that enjoy it with a Stench scarce to be wash'd away with the Waters of many Tears. There are also other Sorts of Beasts; but I must speak of the Manners of the Men, inhabiting those vast Plains scatter'd about, and in a wandring manner. That they were vastly numerous, appears by their encountring 2000 *Spaniards*, when the new Fort was first built, and destroying many of them; for besides their Number, their Weapons and Gigantick Stature were a Terror to the first Planters, the People towards the Streights of *Magellan*, being taller by the Head and Shoulders, and sometimes by half the Body than the *Europeans*, wherefore they are often call'd Giants. To shew their Strength, they thrust their Arrows down their Throat into their Stomachs, and take them out a considerable time after. In Fight they fasten Stones bigger than a Mau's Fist, to a long Rope, and having swung them about some time, let them fly with a great Force, not as is us'd with a Sling, for they let go Rope and all. Wherever they hit they shatter the Bones to Splinters, and at one stroke knock down Man and Horse; but whether they are fled up the Country for fear of the *Spaniards*, or have been otherwise destroyed, there are very few to be seen at present in that great extent of Land, and those live scatter'd about without Villages or Houses, feeding upon Herbs, and what they Kill, being Cloath'd in Skins, and lying on the Ground, both Men and Women. Nor have they any other shelter against the Rain or Heat, more than the wild Beasts, unless they cover themselves with some little Hay; wherever Night takes them there they ly, always roving, and always at Home. They

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have little knowledge of God, and consequently think not of worshipping him; yet after Death they say they return to the Creator of all Things. They celebrate the Birth of their Children with abundance of Tears, saying when they are Born they begin to Dye. At the Funerals of their Kindred instead of Tears they shed abundance of Blood. They carefully keep the Bones of their Relations; nor is there any affront they Revenge with so much War and Slaughter, as the upbraiding of them that the Bones of their Ancestors have been lost for want of looking after. They Honour their dead *Caciques* by killing their Slaves, believing them to be sent after their Masters to serve them. Very few of these *Indians* had been Converted since the first coming of the *Spaniards*, and therefore the Society could not but be well employ'd there, either in regard of them, or of the Planters, or of the Seamen or Traders repairing thither out of *Peru*, *Chili*, *Tucuman*, and *Paraguay*.

After the *Indians* of the Valley of *Arauco* had murder'd the Governor *Martin Loidola*, and destroy'd the Towns in the South of *Chili*, a bloody War ensu'd between the two Nations, and the Kingdom of *Chili* was divided into two Parts; one of which lying towards the South, beyond 37 Degrees of Latitude, as far as the Streights of *Magellan*, and the richest in Gold Mines, is inhabited by the revolted Natives; the other lying next to *Peru* and *Tucuman* is wholly subject to the *Spaniards*. But several Forts have been built within the Borders of those barbarous People to curb their Fury, the chief of which is *Arauco*, seated in a Valley of the same Name, not far from the Sea, in 36 Degrees of South Latitude, with a Garrison of 500 *Spaniards*, and a convenient Number of *Indians*. The other Forts built in the Province of *Jumbeline*, near the River *Biobio*, were defended by 600 chosen *Spaniards* and *Indian* Soldiers. All the Country about those Forts was inhabited by abundance of Heathens living in small Villages, and subject to the *Spaniards*, either by force, or of their own accord. Both Natives and *Europeans* liv'd dissolute Lives, for generally the best of Men did not go over to those remote Parts, but if any had been good among them, they were corrupted by ill Company, or the Country it self, for the Plenty and Delights of the Kingdom of *Chili*, are a great Snare to those that desire to live voluptuously. The *Indians* were

U u u u

S n

Manners
of the In-
dians.

Techo.

The State
of Chili.

Techo.

Superstitious, Obstinate, and refus'd to embrace Christianity, or converse with the *Spaniards*, for fear of being oblig'd to Work. To remedy these Disorders, the Society sent three Fathers into these Parts, whose Actions since we do not intend to give an Account of, we will proceed to speak of the Place. The Fort of *Arauco*, as was said above, is seated in a Valley or Plain of the same Name, from which not only those that inhabit it, but all the other revolted *Indians* of *Chili* are call'd *Araucans*, as all the People of the United Provinces are call'd *Hollanders*, or those of the *Spanish* Provinces *Flemmings*, taking their Names from the principal Towns. These *A-*

Valour of
the *Araucans*.

raucans have made themselves Famous throughout the World, being inferior to none of the *Indians* for Valour, for they have these many Years oppos'd the *Spaniards* to assert their Liberty, and still hold out in their full Vigour, to the vast Expence of the Kings of *Spain*; exercising the *Spanish* Troops in those Parts, that they may be always enur'd to War, to keep under those vast Dominions they possess. The Plain of *Arauco*, which is almost 20 Leagues square, when first the *Spaniards* enter'd it was inhabited by the following Numbers of *Indians*. *Tucapellean* Commanded 3000 Men, besides Women and Children; *Ongol* 4000; *Caicculienpec* 3000; *Paicave* 3000; *Millarapuc* 4000; *Levo*, *Pure*, and *Limoia* each 6000; *Levopia* and *Golenio* 1000; besides other *Caciques* who had smaller Numbers. But the chief of them all was *Petugutu* Lord of 6000 *Indians*. Of all which Number, when the *Jesuits* came into that Valley, which was in the Year, 1608. there were scarce 2000, as *Horatius Bechius* one of them testifies. But out of the Plain, beyond the River *Bio-bio*, there was a far greater Multitude kept under by the *Spaniards*, either through Fear or Affection. What the Number of the Enemies might be, could never be understood, none agreeing in their Accounts. The whole Nation is of a strong Constitution of Body, and what is wonderful, fit for War, or Country Labour, tho' addicted to a thousand Vices. Whatever Weapon

Their
Manners.

every one chooses in his Infancy he is oblig'd to use all his Life-time, and forbid any other, lest by changing their Arms, they prove expert at none. Being all divided into small Parties, when an Enemy invades them, the Heads consult together whether they shall be for War or Peace. A Decree once made

after three Days Consultation, Feasting all the while, like the ancient *Gauls*, is inviolable. Those that perform any notable Exploits, are prefer'd to Commands, the rest of the Soldiers are maintain'd at the Publick Charge. *Lipsius* tells us in his Political Examples, that the *Araucans* us'd to choose their Leaders only by their Strength of Body, trying it with a great Log of Timber, which he that could carry the longest, was thought fit to undergo the Burden of Government. But this Folly is laid aside; for at present being continually train'd in War by the *Spaniards*, they choose their Commanders by the experience they have of their Valour and Conduct. Tho' the *Spaniards* before the revolt had spread their Colonies throughout all the Kingdom, yet very few of the Natives were Converted. One Obstacle there was from the *Europeans*, viz. that the Avarice of private Men enslaving them, and the ill Example of their Lives created an aversion to Christianity. On the *Indians* side there were many; first their living dispers'd in the Mountains for fear of the War, and not in Towns, the multiplicity of Concubines they keep, the Authority of the *Caciques* against whose will there is no persuading of their Subjects; their wicked Custom of revelling to such a Degree, that they would invite the Country round about, and two or three thousand of them meet at a Feast, where they committed all Lewdness and Debauchery; their fond Opinion that Baptism was Mortal, occasion'd by the Custom us'd at first to allow it to few till they were near Death, because of their intollerable Vices, the confusion of continual War, the great Number of Wizards or Negromancers among them, and their Stupidity, occasion'd by their natural indulg'd Vices. For the better Preaching of the Gospel to these People, at the instigation of the Fathers, the Governor drew the Inhabitants of abundance of Villages, into 20 large Towns, where much Good was done upon them, till the *Spaniards* again oppressing them they all slipt away and dispers'd as they were before.

Obstacles
to their
Conversi-
on.

Opposite to the Shore of *Arauco*, at 15 Miles distance is the small Island of *S. Mary*. The Inhabitants ador'd a God they call'd *Quequebu*, had general Meetings at certain times, which they call'd *Requets*, where after much Debauchery, they made Priests, consulted the Devil, and perform'd many detestable Ceremonies

Island of
S. Mary.

Island of
Chiloe.

nies, *Chiloe* an Appendix of the Kingdom of *Chili*, is an Island opposite to the Southernmost part of the said Kingdom, 50 Leagues in length, and seven in breadth, in the shape of an Arm Bow'd, contrary to what Geographers formerly represented, who made it square. The South part of it, is parted from the Continent by a very narrow Sea, and the Continent itself, as if loath to part with the Island, makes a Bay to receive it. All the Country is uneven, Mountainous, Woody, and Marshy, subject to extraordinary Cold, lying all beyond 43 degrees of South latitude. The Summer Season is interrupted by such Cold Storms, that it is scarce to be distinguish'd from Winter. The Frosty Winds and little warmth in Autumn hinder the Fruit from ripening. If you turn up the Earth a span deep, you presently come to a red Sand, so mighty dry that it destroys any Seed, and yet the Woods produce such tall Trees, that *Ovalle* with good Authority tells us, several lengths of Boards are cut out of them. The Soil being unfit for Plowing, was formerly Planted. This unfruitfulness of the Air and Land, makes them think they have a good Crop, when they have five for one of an insipid sort of Roots. On the North end of this Island, some few *Spaniards* that escap'd, being the remains of those Towns destroy'd by the *Araucans* when they revolted, built a little Town call'd *Castro*, which the *English* Pyrates plunder'd in the year 1600, when it was but just built, after which scarce 30 Inhabitants were left. In another of the Neighbouring Islands, which we shall soon describe they erected a Fort, kept by a Garrison of 80 *Spaniards*, who being in want of all things, are often burdensome to the Poor Natives. Most of the People live upon what the Sea casts ashore, and therefore before the coming of the *Spaniards*, only the Coast was inhabited; but since for fear of Oppression, the Islanders betake themselves to the inland, and hide themselves in the inaccessible parts of Mountains, living in miserable want on pretence of Liberty. They wear about their Waist a sort of Net-work made of Shells, all the rest of their Bodies being naked. When the Island was first discover'd there were reckoned in it 15000 Families. One only Ship sails thither in a Year, sent by the Governor of *Chili* to supply the *Spaniards* all the rest of the Year they see none. In those Islands they use Boats made of three Boards, sew'd together with a

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thick Cord, and caulk'd with the Bark of Trees, steep'd in Water. There is no going in these Boats, which they call *Pyraguas*, without great Danger. But the Peril is yet greater from the revolted *Chilenians*, who live all along that Coast opposite to the Island. So that considering the danger of the Sea, the Climate and Nature of the Soil, and the Poverty of the Natives and *Spaniards*, it is not only the farthest part subdu'd, but the miserablest of all that new World.

About the Island *Chiloe*, lye 40 small Islands, not very well Peopled, and at a small distance from one another, discovering the high Tops of their Woods, which look like so many Bands of arm'd Men placed about to guard the chief Island. The sight is Pleasant did not the sudden Storms rising there disturb this satisfaction, for it is ever dangerous to Sail upon the *Archipelagus* of *Chiloe* amidst all those Islands. The Natives live after the same manner as those of the great Island, and follow the same Customs, the Soil being alike, but that being less conversant with Men, they are more stupid. After the revolted *Chilenians* had destroy'd the Towns on the Continent, 80 *Spaniards* built a Fort and settled upon one of these Islands. Most of these Islands are miserably dispeopled, and the reason the Natives give for their being so few, is because they are stole away by Pyrates, contrary to the known Laws, and carry'd over to the Continent, as Slaves. All the Islands are subject to the Governor of *Chiloe*.

Because we have often occasion to speak of the oppression of the *Indians*, vulgarly call'd *Personal Service*, it will be proper in this Place, to inform the Reader with the Nature of it, and to shew how much it was to the advancement of Christianity and the Honour of the Kings of *Spain*, that it was absolutely abolish'd and taken away. It is the antient Practice in *America* to reward such *Spaniards* as have serv'd well by making them Chiefs of a greater or lesser number of *Indians* subdu'd in War, or that have voluntarily submitted. This Custom introduced soon after the Discovery of the *Indies*, continues till this Day. The design of their Catholick Majesties was, that the *Indians* should pay some acknowledgment to these Men, according to the Nature of the Place, instead of the Tribute due to themselves. This thing was prudently contriv'd by the Kings, if the *Spaniards* who are Lords over *Indians*, and call'd *Encomenderos*, had made use

What the
Personal
Service in
the *Indies*
was.

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Techo. of their Authority with any Moderation, and it would have prov'd much more profitable both to the Crown and private Persons. But many of them abusing that limited Power given them by the King, and not satisfy'd with their yearly Contributions, oblig'd the *Indians* to serve them in Person, with their Wives and Children, which they call'd *Personal Service*, and the Nature of it was such, that those who were forced to it, could get nothing, or say any thing was their own. They were carry'd from their own Villages to serve their Masters in their Country or City Houses, without any Wages. Nay very often, upon some frivolous pretence they were sold away. For this reason a great part of the *Indians* of *Chili* had revolted, as had the *Calchaquines* in the Province of *Tucuman*, and other Nations about *Paraguay*. Whensoever the *Indians* were exhorted to embrace Christianity, they stood out obstinately, alledging it was the way to lose their Liberty; and even those that had been converted fled to recover it, hiding themselves in Mountains, and Bogs rather than live in Slavery. Whole Provinces suffer'd under this Calamity, for tho' the Emperor *Charles* the Vth, and King *Philip* the IIId, sent repeated orders to suppress the *Personal Service*, yet some Governors for their own Interest suppress them, and others were not able to oppose the avarice of the *Spaniards*, who obstinately stood up for it. *Philip* the IIId, repeated what his Forefathers had done putting out another Edict for suppressing it. The first that obey'd were the *Jesuits*, who dismiss'd all the *Indians* given them by several Persons, allowing them a competent reward for the time they had serv'd them. Some few Conscientious Persons follow'd their Example, the rest became their Enemies, refusing to quit those advantages they made by enslaving the *Indians* tho' never so unjustly.

Cuio, or Chicuito Province.

Cuio, or *Chicuito* is an inland dependence of the Kingdom of *Chili*, at the Foot of the Mountains, on the side of *Tucuman*, seated, as it were without the Walls of the Kingdom, 200 Leagues in length, the breadth uncertain. There are in it three small Towns, thinly inhabited, the chief whereof is *Mendoza*, seated close to the pass of the Mountains that leads into *Chili*, and built by *Peter Castillo*, famous for taking *Pizarro's* Standard in the Civil Wars of *Peru*. The Name it had from *D. Hurtado de Mendoza* Marquess of *Canete* Vice-roy of *Pe-*

ru. The Copper of this place is in good Esteem. The whole Country is famous for nothing so much as for fruitfulness, caused by the melting of the Snow in Summer on the tops of the Neighbouring Mountains, and convey'd down at Pleasure in Trenches to the Plain below, which produces such abundance of Corn, Wine, and other Fruits, that it supplies the neighbouring Countries. The Days in Summer are cut very short by the continu'd ridge of Mountains, rising up to the Skies so close by, which a few hours after Noon hide the Sun, and are impassable either way, unless, when the Spring is well advanced, even at which time there is Danger in passing them. Yet the Natives were forced to Travel that way almost naked every Year, without regard to Sex or Age to serve in the further parts of the Kingdom; where many lost their Limbs, and others Perish'd with Cold, besides many other Hardships imposed on them, without any care of their Souls. The *Indians* of this Province live either in Marshes, or in the Plains wandering without any certain Place of abode, carrying about Mats which are all the Houses they have. They feed for the most part upon what they kill, they Fish, and make Bread of the Roots of Rushes growing in the Marshes, dry'd in the Sun. They also dig holes in the Ground with small Mouths like Cunny-burroughs, to live in. It is usual among them, like the Jews, to sell their Daughters, and the Husbands make use of those they buy as Slaves, and Wives. See more of them at numb. 65.

The Town of *S. Michael* contended long with that of *Santiago*, about which should be Metropolis of *Tucuman*; for the former of them was founded in the Year 1550 by *John Nunnez Prada*, three Years before the latter; but having been destroy'd by an inundation, not many Months after it was built, and the Town of *Santiago* successfully rais'd out of its Ruins, the Superiority remain'd with this last, and the Honour of Antiquity, with the other. In the Year 1564, *Diego de Villaroel*, Nephew to *Francis de Aguirre*, Governor of *Tucuman*, rebuilt the Town of *S. Michael* in a more lasting manner than it was before, by Order of King *Philip* the IIId. After it was thus rebuilt *Gualan* the most Powerful *Indian* in those Parts assaulted it, Slaughter'd a great number of the Inhabitants, set Fire to it, and had utterly destroy'd it, but that they say the Apostles *S. Si-*

Of the Town of *S. Michael*.

mon and Jude, whose Festival it was, terrify'd the Barbarians with terrible Lights, so that they were put to Flight, *Gualan* slain, and those Apostles ever since have been receiv'd as Patrons of the City. Since then it has stood many assaults of the *Calchaquine Indians* without ever being shaken. Its situation is adjoining to those Mountains, which run through all South *America*, cutting it in two by a continu'd ridge from North to South. All about it, the tops of the Mountains, the bottoms of Valleys, and the Plains are beautify'd with Country Houses, Farms, and Woods, abounding in all sorts even of *European* Fruit, and there is such abundance of all other sorts of Fruits of the Earth, that the first Planters call'd the Territory about *S. Michael's Town* the *Land of Promise*. But the most delightful Country, like the *Garden* of the *Hesperides*, instead of a Dragon, has cruel Tygers, which often devour Men and Beasts; that we may adore the wonderful Providence of God, which every where gives Prosperity and allay of Trouble, lest too much Felicity should make Man forgetful of his Misery. Formerly the Natives exercis'd themselves in Warlike manner, to destroy these Tygers and they that kill'd most, which was made appear by producing their green Skins, were Honour'd and Preferr'd above the rest. The *Indians* kill them after this manner. They hold a thick Truncheon by both Ends, and as the Tyger comes up to them, give it her to fasten on; and the Nature of them is such, that they never quit that they first seize. When it has fasten'd on the Truncheon with Teeth and Talons, the Hunter, turning it about overthrows the Tyger, which done, before it can recover its Feet he strikes it into the Belly, and Bowels it. The *Spaniards* Inhabiting the Town of *S. Michael*, being of peaceable dispositions are more addicted to Gallantry, than Arms, unless provok'd. They are well dispos'd to Piety, and Love and Honour their Pastors, which made them Ambitious of entertaining the Jesuits, whom they receiv'd with great Affection, and built their Church at the publick Expence. The Society had formerly been all over the Valley of the *Calchaquines* a part of this Country, where they gain'd few Souls, by reason of the Barbarity of the People, yet all was quiet till the *Spaniards* during the Peace, Baptiz'd many of them without any Examination, and then on pretence of causing them to be in-

structed in Christianity sent them away by force into Slavery. These Wrongs provoking the *Indians*, the War broke out between them and the *Spaniards*, and spread throughout all *Tucuman*, and the *Spaniards* themselves being then at variance, it was fear'd the *Indians* might make use of that advantage to destroy them; when the Fathers of the Society offer'd their Service to procure an accommodation with the Natives. Two were sent, and so well receiv'd by those People, that in a very few Days they converted great Numbers, erected eleven Chappels in so many Villages of the *Indians*, and concluded a Peace between them and the *Spaniards*, upon condition no wrong should be done for the future. | See P. 207

Guaira is a large Country, part of the Province of *Paraguay*, Bordering on *Brasil* Eastward, and shut in by the River *Parana* on the West. Its breadth from the Plains of the *Urvaicans* in the South, to the Woods and inaccessible Marshes in the North, is not certainly known, but reaches a vast extent of Ground. This Country lying for the most part under the Tropick of *Capricorn*, is by reason of its immoderate heat, and moisture, no less Fruitful of Provisions, than of Diseases, the very same Causes producing Plenty, and Fevers. It is much fitter to be the Habitation of wild Beasts, and Serpents than of Men. Yet if we may Credit *Guzman*, when the *Spaniards* first came into *America*, there were 300000 *Indians* in this Country, who liv'd for the most part about the River *Huiba*, *Tibaxiva*, *Paranapana*, *Pirapo*, and *Parana*. The Ruins of abundance of Villages, caus'd by Sickness, and driving away of the *Indians*, which appear thick and almost contiguous, make this Account credible, tho' at this time scarce the 5th Part of that number remains. The Inhabitants of 2 little *Spanish* Towns are the Posterity of those, who being sent into *Paraguay*, settled in this part about the Year 1550. The whole Nation lives miserably, having no Bread, but what is made of the Root *Mandioza*, or any Flesh to eat but that of wild Beasts. They kill abundance of Elks, whose Hoofs are reported to be good against the Hartburning. This Province is famous for a sort of Stones, which Nature, after a wonderful manner, produces in an Oval Stone-case, about the bigness of a Man's head. These Stone-cases lying under Ground, when they come to a certain Maturity, fly

Techo.

Nature of the Country.

Hunting of Tygers.

Peace made by the Jesuits.

Province of *Guaira*.

Curious Stones.

fly like Bombs, in pieces about the Air, with much noise, and scatter about abundance of very beautiful Stones; for they are bright, some of the colour of Amethysts, others violet colour, some a Grass green, some like Glafs, some red, and some sharp like Diamonds; in fine, such is their beautiful Variety, that to see the lustre of the Stones one would take those Cases for Caskets of Jewels. But these Stones are of no more Value, than our *Bristol* Stones; but before this was known, the new Planters of the Province of *Guaira*, are reported to have abandon'd their Colony, after gathering a great quantity of these Stones, with a design to return into *Spain*, hoping to make Estates of them. But being stopp'd by the way, they were sufficiently laugh'd at, as they well deserv'd. There are here abundance of Trees that yield Balsam. The Woods produce various sorts of Berries and other Fruits, as does the rest of *Paraguay*. The most remarkable among the Flowers, is that they call *Granadillo*, which represents the Instruments of our Saviour's Passion, and of it comes a Fruit about the bigness of a common Egg, most delicious, when the Rind is taken off, so that it is an excellent emblem for the Meditation of our Saviour's Passion, which after the first appearance is wonderful delighting. Next to this the *Guembe* is a great Dainty, being long and sharplish, at both ends, and pretty large; when the Rind or Shell is broke there appear yellowish Kernels, like those of a Pomgranate, which are good to eat. The Fruit is perfectly sweet, unless you chew a very small Seed there is within those Kernels; for when that is broke it causes a sharp Pain in the Jaws. An excellent emblem of human Pleasure, which yields Gall, under the appearance of Hony, when close follow'd. The same Seed if it falls upon the tops of Trees whose Bark is rotten, will send down a sort of winding Fibres, like Ropes to the Earth, which being fed by the moisture of the Ground, take Root, and run up again like the Ivy, producing abundance of Fruit. There are also abundance of Dates, not so sweet as those of *Africk*; yet they make a sort of Wine of them, and Pottage, and eat the Pith of the Palm instead of Bread, for want of better. Among their wild Cattle, the Swine are famous, because, contrary to the Nature of all other Creatures, their Navel is on their Backs, which if you do not cut off, as soon as

Techo.

Granadillo
Flower.Guembe
Fruit.Strange
Swine.

ever the Beast is kill'd, it all corrupts immediately. There is vast abundance, and variety of Bees, but never to be brought to the House, their Wax can never be made White; the Honey is generally good, and fit to make Metheglin. The Snakes are here more mischievous than elsewhere, and there being no remedy against them, they destroy many Men. Some there are, which darting themselves off the Trees, twist themselves about the Bodies of Men, or Beasts, and unless immediately cut in pieces, soon kill any Creature, and devour it by degrees. These Snakes when they happen to gorge themselves, lay their Bellies to the Sun, which corrupting together with what they have eaten, they find themselves restor'd to their former Strength. Another sort of them lye retching their vast Jaws on the Banks of Rivers, casting out Foam, which deludes the Fishes, whom they thus allure and devour. Lastly another sort springing from Marshes, or Lakes catch at a certain sort of Birds, which defending themselves, when they find themselves hurt, presently eat a sort of Herb call'd *Macagua*, from which the Birds themselves take their Name, as an Antidote, and as soon as well return to Fight. The Battle is Pleasant to behold, for the *Macagnas* make use of their Wings as Bucklers, their Beaks as a Weapon, and the Snakes lye intrench'd in Water, securing themselves by their winding motion, so that they do not easily kill, nor are they soon kill'd. The Province of *Guaira* has little in it remarkable, besides what has been here mention'd, which are common to the Neighbouring Countries, and Monkeys and Tygers. There was very little Christianity in this Country even among the *Spaniards*, till the Jesuits came among them. From the Mountains of *Brasil*, there runs down into this Country the River *Paranapan*, almost as great as the *Paraguay*, and falling into the River *Parana*, after it has receiv'd the *Tibaxiva*, *Pirapus*, *Itangua*, and other lesser Streams. Both sides of it are cover'd with great variety of Trees, but the Natives value the Cedars most, which are so tall and of such a vast Bulk, that there are Vessels made out of single Trunks of them hollow'd, which carry twenty Oars. The Jesuits sail'd up this River, till they came to the Place where the *Pirapus* falls into it, where they gather'd the Natives, and built a Town, which they call'd *Our Lady of Loreto*, and four Miles

Snakes.

Macagnas
Birds.Paranapan
River.Loreto and
S. Ignatius
2 Towns.

from that another to which they gave the Name of their Father *S. Ignatius*, a third call'd *Itaberaca*, and a fourth the Name whereof we have not. These Places being built, the *Spaniards* resorted thither to carry away *Indians* for their Service; but the Fathers oppos'd them, and the King's Visitor hapning at that time to come into the Country, they obtain'd an Order of him to secure the Inhabitants of those Places from all Molestation from the *Spaniards*. This was the Original of the Towns of *Loreto* and *S. Ignatius*, which continue to this Day, and have been the occasion of building eleven more in that Province of *Guaira*.

The People of *Parana*.

About the same time that the Jesuits labour'd as above to bring the *Indians* of *Guaira* into Towns, that they might be the better Instructed, which was in the Year 1610, those People that Inhabited the Country between the City of the *Assumption* and the River *Parana*, opposite to the *Paraguay*, who till then had oppos'd the *Spaniards*, began to shew themselves much more tractable than before. For *Arapizanduvius* a Man in great Authority among them, went to *Ferdinand Arias*, Governor of *Paraguay*, promising, *If they might have Priests sent among them, he with his confederate Caciques, would build a Town, and submit to the King of Spain.* The Governor overjoy'd at this Offer, went directly to the Bishop to demand of him Priests, to bring those People to the Faith, and obedience of the Catholick King. The Bishop refus'd to send any, because those *Indians* were mortal Enemies to the *Spaniards* and *Canibals*, and could by no persuasions be prevail'd upon to alter his Resolution. *F. James Torres* Provincial of the Jesuits, finding the Bishop not to be mov'd, sent *F. Marcellus Lorencana* then Rector of the *Assumption*, and the only one he had that could speak the Language, with his Companion *Francis Martin*. These having travell'd thirty Leagues into the Country, passing the Marshes with incredible difficulty, stay'd in the first Village of the *Indians* they came at; where they gather'd the People of all the neighbouring Country, and mark'd out a Place for building a Town, labouring Day and Night to reduce those Barbarians to the Worship of the true God. But it was a Work of Time and much Patience to change the Manners of those hardened Heathens. These *Indians* follow'd their Debaucheries in the new Town, at certain Seasons, Painting their naked Bodies to look the more Terrible, and

A Town built.

spending two or three Days and Nights together without Sleep, in Drinking, Laughing and Roaring, after such an extravagant manner, that the Fathers did not question but they should one time or other perish at their Hands, in these drunken Fits. Nothing but Patience could Conquer this perverse Custom, which at length in some measure prevail'd, and many of them sued to be Baptiz'd, which was not granted them till after good Trial of their forsaking their barbarous Manners. It hapned that the Fame of so many Persons being Baptiz'd spreading abroad, a *Paranian* Woman with her Daughter stole privately from her Husband, to get an opportunity to be admitted to the Christian Religion. The *Indian* enrag'd at his Wife's flight, and laying all the blame on the Priest, stir'd up his Country People to take Arms to revenge his Quarrel. Being got together, they first vented their Fury on the *Mahomas*, Friends to the *Spaniards*, and having made a great Slaughter of them, drove away a great number of Captives to make their inhuman Feasts of Man's-flesh. *F. Lorencana* hearing of it, sent in the Name of the *Spaniards* to complain of that Action, and demand the restitution of the Prisoners. They answer'd, *They had already eaten a good number of those Mahomas, and were fattning up the rest for Slaughter:* Threatning the Father, and sending him Word, *It would be a merry Day, when they had his Skull to Drink out of.* This was a sufficient Declaration of War, and therefore the Converts taking up Arms for their Pastor, chose *Aniangara* for their Commander, which discover'd the Pride and Arrogance of that Nation; for *Aniangara*, being a Man in great Repute among his People, and puff'd up with his Election, spoke to them in this haughty manner. *You had good reason, Gentlemen, to chuse me for your Commander, who am well known far and near to be singularly Brave; Me all the Country about Fears and Loves for my noble Exploits in War. For who has so often Routed the Enemy, but Aniangara? Who has Baffled their Designs, but Aniangara? Who has brought away the Spoils of their Commanders, but Aniangara? Aniangara is my Name, equally Lov'd and Dreaded by my Enemies. For tho' I have overcome many, yet after the Victory I have us'd such Moderation, as to kill none of the Prisoners, being no less famous for my Mercy when Action is over, than for my Bravery in War.* This Speech was receiv'd with great Applause. Soon after

Techo.

War among the Indians.

a Com.

Techo.

The Town
of S. Ignatius.

Guaicureans live
dispers'd.

a Company of *Spaniards* with 300 of their Confederate *Indians*, came to their Assistance, and *Aniagara* joyning them, they all march'd into *Parana*, where they routed a 1000 *Indians* without the loss of a Man. This done the *Spaniards* return'd home, *F. Lorencana* refusing to go with them as they desir'd, but chusing to remain expos'd to any Dangers among his Converts. His Followers increasing, he built the Town and Church in a more convenient Place, and gave it the Title of *S. Ignatius*. But the *Paranians* being Inrag'd by their last Defeat, and the hatred to Christianity inflaming their Rage, study'd the Ruin of the new Town, and joyning in far greater Numbers than before, their Bodies Painted after their barbarous Manner; pass'd the River and plunder'd the Country about the Town. The News hereof being brought, it is hard to express what a Dread seiz'd all Men, for the *Spaniards* were gone, and the Enemy more numerous than the Townsmen. *F. Lorencana* prepar'd his People for Fight and Death, performing all the Duties of a good Pastor, and his Converts offer'd themselves to stand by him. In the mean while their Spies brought an account, that the Enemy in a panic Fear had retir'd into their own Country. It was remarkable at this time that *F. Francis* of *S. Martin*, Companion to *F. Lorencana*, was so terrify'd with the News of the approach of the Barbarians, that he ran Distracted, but afterwards recover'd.

At the same time the Society sent Missioners among the *Guaicureans*, of whose Manners we will here give a short Account. This Nation is divided into two Parts, the one call'd *Guaicuru*, the other *Guaicuruti*. Both of them live on the Banks of the River *Paraguay*, opposite to the City of the *Assumption*, towards the Kingdom of *Peru*, dispers'd about without any settled Habitation; but they are most numerous about that part where the River *Pilcomayo*, which comes out of the Mountains of *Peru* and falls into the Sea. They carry about their Towns at Pleasure, having no Houses but Mats, which they set up where they think fit like Pens for Sheep. They understand Sowing, but will not addict themselves to it; but live by Fishing and Hunting. They use themselves from their very luxury, to eat all manner of venomous Creatures; and feed on Worms, Snakes, Tygers and Lions, without any hurt. The Women are cover'd after a barbarous, but modest manner. The Men to

look the more Terrible, daub rather than paint all one side of their Bodies from Head to Foot with stinking Colours. Instead of a Beard they fasten a Stone a Finger long to their Chin; anoint their Hair with a bituminous Matter; make themselves Bald by art; pull up all other Hairs about their Body, and make themselves monstrous by scarifying their Faces; making Deformity the Standard of Valour. Their chief Delight is Drunkenness and War; but they go through cruel Trials to attain to the Title and Dignity of Souldiers. For those that aspire to this Honour, are to testify their Courage to the rest by enduring most hideous Tortures, boring their Legs, Thighs, Tongues and other Parts of their Bodies with an Arrow; and if they flinch, or complain the least amidst their Sufferings, they are excluded the Honour; which that they may be the surer of obtaining, the very Children use to run Thorns and Briars into their Flesh, for Sport and Pastime. All their Youth they practise Running, enure themselves to Labour, and are train'd in their way of Fighting. They pay a greater Honour to their Commander than any of the other *Indians*, receiving what he spits in their Hands, standing about him when he Eats, observing his least Motions, and clearing the Ways for him. Drunkenness, or the desire of satisfying their natural Cruelty, is often the cause of War among them. They are continually engag'd against the *Chiriguans*, *Alipones*, *Frontons*, and other Nations like themselves in Manners. Of the Prisoners taken in War, they Sell or Kill all that are grown up to Mans Estate, the younger Fry they breed up after their own way. They love dark Nights to fight in, having no force but in the Fury of their Onset, not knowing how to stand together in Bodies. Having done Mischief by Night, they retire to their lurking Places over horrid Marshes and Bogs, all scatter'd about like Tygers. Thus keeping many Spies abroad, they not only oppos'd the *Spaniards* during almost a whole Century, but very often made great Slaughter of them, continuing in their antient Superstitions. They pester'd the City of the *Assumption* from its very Foundation, committing Robberies and Murders, and wasted all the Places about it with continual Excursions. They carry'd away the Sister of *Ferdinand Arias* the Governour, and several other *Spanish Women* into miserable Thralldom. In fine, they did a thousand Mischief without

Their way
of War.

without scarce receiving any, being no less Dreadful in Peace than War. They were defended and born out in this savage Way, by the Marshes of the Country, many Rivers not to be forded, thick Woods, and Bogs full of Reeds, where they hid themselves, and by the multitude of vast Snakes bred by the Heat of the Sun in that wet Soil. This Country, tho' separated from the City of the *Assumption* only by the River *Paraguay*, had not as yet been visited by any Priest, because of the Barbarity of the People. However *F. James Torres* Provincial of the Jesuits, ventur'd to send thither *F. Roch Gonzales*, and *F. Vincent Griffus*. They pass'd the *Paraguay*, and having travell'd three Days over the Marshes, were carry'd before the Commander of the *Guaiacureans*, as Spies, but he finding to the contrary, defended them from any Violence. Being ignorant of the Language, they were forced to make use of a Converted *Indian* Interpreter, all whose Words they diligently writ down to learn the Language, which those ignorant Heathens observing, they concluded they had marked down the Roads, their Strength, and other Circumstances to bring the *Spaniards* upon them; for which reason they resolv'd to Murder them, and had done it, but that *F. Gonzales* by the help of his Paper, recited to them in their own Language those Mysteries of our Faith which he had taught them by the Interpreter; whereat they were so pleas'd, that the Commander order'd a Cottage of Mats to be set up for them, and became better inclin'd towards Christianity. After spending a Month there, the Fathers propos'd the building of a Town, which the *Indians* (who love Novelty) easily consented to. Besides their Captain upon the publick Faith given him, ventur'd himself with *F. Roch Gonzales* into the Town of the *Assumption*, and returning from thence, the Provincial went with him, being carry'd over Rivers in a sort of Boat made of a Hide, and over Marshes on the backs of the *Indians*. At length he came to the Place appointed for the Town, where the scatter'd *Indians* were gather'd, and set up their Huts of Mats. The Fathers liv'd among them in a miserable manner, feeding upon every Thing as they did, except venomous Creatures. It was very difficult to curb the Vices of those Barbarians; for it was terrible to hear their drunken Crys at Night. In the Day they would perform some heliish Ceremonies, and many lew'd, lascivious

ACTIONS in the Face of the Sun. In fine, the Fathers labour'd there long with little Success, for all those Nations of *Indians* which do not Sow, nor dwell in settled Places, are more vicious, barbarous and obstinate than the others, and less fit to receive the Faith.

The Provincial having done such good Service about the Town of the *Assumption*, sail'd down the Rivers *Paraguay* and of *Plate* to the Port of *Buenos Ayres*, where arriv'd 19 Fathers out of *Spain*, sent by his Catholick Majesty to forward the propagating the Faith in those Parts, with Orders that all so Employ'd should be Maintain'd at his Cost. About the same time *Ferdinand Arias* late Governor of *Paraguay*, prevail'd with the Provincial to settle some Fathers in the Town of *Santa Fe*, eighty Leagues above the Port of *Buenos Ayres*. This Town was built by *John Garay*, not long before that of *Buenos Ayres* was rebuilt, upon the Banks of the River *Quiloaisa* just where it falls into the River of *Plate*, for the conveniency of Ships coming out of *Europe*. The *Indians* often fell upon the new Planters, but without Success. It was formerly very remarkable among the other Customs of the Natives, that the Women were not allow'd to paint their Bodies with a clay Colour, till they had tasted humane Flesh. If they had no Prisoners taken in War, they would cut the dead Bodies of their own People in pieces, and give them to the young Maids to eat. They planted Trees over the Graves of their Ancestors, and adorn'd them with Ostrich Feathers, and met there at certain times to Lament. Before the coming of the *Spaniards* they liv'd upon Fishing and Hunting; but afterwards the Herds of black Cattle multiply'd so fast, that they serv'd not only to feed the Natives, but in some measure to enrich the *Spaniards*. It appears upon Computation, that from the Year 1611 till 1631, a Million of Oxen were drove from the Country about *Santa Fe* into the Kingdom of *Peru*, which have yielded a prodigious Profit. This is all that was remarkable concerning the Town of *Santa Fe*, besides the hopes of bringing those Barbarians to the Faith of Christ; for on that side next *Paraguay*, runs the Plain of *Calchaquina* almost an hundred Leagues along the River of *Plate*, and is Inhabited by most inhuman People. In this Town the Fathers settled a small House, and *Ferdinand Arias* the late Governor, with his maiden Daughters, carry'd Earth upon their Shoulders at the building of the Church.

Town and Country about *Santa Fe*.

Their Manners.

First introducing of Christianity.

Techno.
A College
at Cordova.

Another
in Chili.

The Fathers had now more Work upon their Hands than it was possible for them to go through, by reason of the great Multitudes of Infidels, and vast extent of the Country, besides many Places desir'd they would settle among them, but they were too few to fix in every Part. Their chief Seat was at *Cordova*, where they settled a College and Noviceship, choosing rather to breed up their Young religious there, than in *Chili*, the Delights of which Country might render them less able to undergo the Toils they were to be expos'd to. Many thousands of Infidels were Converted in the Country about this Town, whence the Provincial went over the Mountains to *Chili*, and in the Metropolis of that Kingdom, at the request of the Magistrates, Founded a College for the Education of Youths, under the care of the Fathers. The Provincial returning into *Tucuman*, *Luis Quinones* Governor of the Province, sent to acquaint him, That certain stragling Souldiers having kill'd some Caciques of the *Diaguitas*, those People were again Revolted, and desired he would send some Fathers to pacifie them. *John Darius* and *James Baroa* were appointed to manage that Affair, who passing thro' *Aconquinca*, betwixt the Cities of *S. Michael* and *London*, and the Places adjoyning to the Wood of *Joncavil*, Converted abundance of Infidels. Then entering the Territories of the *Diaguitas*, the Success answer'd their Expectation, those People freely condescending to their Proposals, and they on their side ingaging to have them secur'd against all Outrages of the Souldiers. Thus they visited the *Guaassans*, *Malleans*, *Huacasses* and *Andalgas*, Inhabitants of small Towns, Baptizing 500 of them. Those Fathers we mention'd before that had been among the *Guaicureans*, having met with very little Success, were about to be recall'd, but the Commander of those People desiring they might be continu'd, and delivering up his Son then twelve Years old, to be bled a Christian, they were continu'd in hopes of bringing those Barbarians to more Civility. In the mean while the Fathers in *Guaيرا* and *Parana* continu'd indefatigable in their Labours, in the latter of which Provinces they found the Natives so wild, and unfit for the Yoke of Christ, that they thought fit to forbear for some time, till by degrees they could by fair means, and good offices reclaim, and bring them to something of Humanity. In the first

answer Expectation, but then on a sudden those unsettled Infidels would slip away from the Towns to their usual lurking Places, and fall to their antient Practices, seizing upon such other *Indians* as they could come at to sell them for Slaves, and spending whole Nights celebrating their Victories, and performing many superstitious Acts. *F. Romero* one of the Missioners there, inquiring into their Religion, found that they ador'd the Moon and the Constellation, call'd the *Charles Waine*, and had no other Worship. During these Transactions, Father *Valdivia* had been in *Spain* to solicit for the *Indians* of *Chili*, and having obtain'd all he went about, return'd into that Kingdom, where he presently had a Conference with 50 *Ulmes* (so they call their great Men) and after a short time concluded a Peace with the *Leicureans* and *Pureneans*; *Utablame* one of the principal *Indians* answering for the rest. He press'd to have some Women belonging to *Aganamon*, another prime Leader of those revolted People, restor'd to him, they being then Prisoners. It was granted that a Daughter, who was an Infidel should be return'd, but for his Concubines and another Daughter, who were become Christians, he could not prevail. Peace being settled, *Utablame* took three Fathers along with him to persuade the remoter *Indians* to submit themselves, but when they came to his Town call'd *Leicura*, *Aganamon* dissatisfy'd with what had been done, entered the said Town by force, killing some *Ulmes* that had been for the Peace, and railing at the Jesuits because his Women had been detain'd, first dash'd out their Brains with Clubs, and then hew'd their dead Bodies with other Weapons. Thus dy'd *Martin de Aranda*, *Horatius Bechius* and *James de Montalva* for refusing to restore the Infidel his Concubines. After this Murder most of the *Indians* fell from the Peace, many Factions, tho' wholly Innocent, fearing they might suffer among the Guilty; yet 8000 *Cata-raians* continu'd Friends to the *Spaniards*. Because we do not pretend to write the Actions of the Fathers, but only what is Historical, or relating to the Description of those Countries, we have pass'd by the greatest part of the fourth Book, according as our Author divides his Work, only relating what is to our purpose, and omitting all that relates only to the Society. All we can add out of the said fourth Book, is, That about 50 Leagues from the City of the *Assumption*,

up

up the River is an *Indian Town* call'd *Guaramba*, consisting of about 900 Families part Christians, and part Infidels, and remarkable for nothing but being very unhealthy, and about ten Miles from it are two others of about 300 Families each, the Names of them are *Pitave* and *Niegua*.

Country of *Parana*. num. 43, concerning the People of *Parana*, that relating only to such as live between the Town of the *Assumption*, and the River of that Name, we must in this place add something of that Country in general. The River *Parana* runs 500 Leagues, as has been said above, before it falls into the Ocean, through a Mouth 80 Leagues in breadth, and has not undeservedly the Name of *Parana* given it, as representing the Greatness and Majesty of a Sea in most Parts. This makes me dissent from *Joseph d'Acosta* and others, who reckon the River *Maranhao* the greatest in *America*, tho' the same *Acosta* affirms the Mouth of *Maranhao* is but 30 Leagues wide. The *Parana*, as well as the *Silaro* in *Naples* has the occult quality, of converting Wood into Stone, so that it is frequent to see Sticks, as far as they lye under Water petrify'd. *Ferdinand Arias*, the Governor set up a Pillar thus Metamorphos'd or converted, in the Porch of his House. Besides it every where breeds Fishes of a vast Bulk; and *F. Ruiz* affirms he has seen some thicker than an Ox towards *Guaira*. It is frequent to see Sea Wolves swimming in Shoals, lifting up their Heads above Water, when a Man Whistles, and then ducking again, as if they sported. The *Capibara*, an amphibious Creature, is often kill'd by People, as they Sail along. In the middle of the River *Parana*, lies an Island eighteen Leagues in compass, all round very high and encompass'd with lofty Rocks, so that it is inaccessible, unless in some Places, where the Land is a little lower, but those Parts beset by many dangerous whirl Pools. This Place was formerly the refuge and Fortrefs of the *Paranenians*, against Incurfions of the *Spaniards*, for which reason, the Inhabitants besides their natural Fiercenefs, were of a Warlike disposition. Both the Shores as well where they are plain and open, as where they are wooded, produce a great multitude of Beasts, and Birds. There are every where great flocks of Birds and Parrots, but these last are three times as big, as those of

Wood converted into Stone.

Vol. IV.

Asia, and their Feathers so beautify'd with variety of colours, that the Natives formerly for their sightlinefs, ador'd them as Gods; but they are only commendable for their Colours, as never learning to talk. That sort of Bears is very remarkable, which are call'd Ant-Bears, because of their eating those Insects. Their Head is very long, the Snout twice as long as a Swines and sharper, out of which they draw a Tongue like a Spear, as it were out of a Scabbard, and thrust it into the Ant-hills, and draw it back with a great Booty of Ants sticking to it. These Ants which are as big as the top of ones Finger, being tossed over the Fire, are reckoned by the Natives and *Spaniards* as dainty Food. Formerly there were no great Towns upon the *Parana*, but the People liv'd dispers'd in Villages. Both sides of the River, running a vast extent, are inhabited by several Nations, all, except the *Guaranians*, as like one another in Manners, and Barbarity, as they are remarkable for diversity of Languages. Among them all, I think those very remarkable who feed upon a certain sort of Earth dry'd at the Fire, and then dipp'd in the fat of Fish; so that there is little cause to admire, they should think so little of Heaven, who find so great a relish in the Earth. That part of the *Parana*, which is next the Ocean, for the space of 200 Leagues from the Mouth, is by the *Spaniards* call'd the River of *Plate*, the Reasons given for this Name varying. For some will have it to be so call'd from *Gavot's Plate*, as was observ'd in its Place; others from the first Planters, seeing the Natives on the Shoars, as they sail'd along in their Ships, cover'd with white Shells, which at a distance glitter'd like Silver. Some will have this Name given it, because the Lakes and Rivers on whose Banks the Silver Mills are set at work in the Province call'd *Los Charcas* in *Peru* rould down, after a prodigious long run, a great quantity of good Silver Oar among the dross, there wash'd away, which quantity is so vast, that those, who know how to judge of Metals, guess there have been 40 Millions of Silver, so carry'd away by the Rivers *Tarapaya*, and *Picolmayo*, from the first working in the Mountains of *Potosi* till the year 1611. And for Quick-silver, us'd in the working of the *Plate*, the quantity is so great, as serves to Poison the Waters of those Rivers for a vast space, so that they

X x x x 2 breed

Techo.
Parrots
worship'd
as Gods.

Bears and
Ants.

Name of
the River
of *Plate*.

Techo. breed no Fish, that venomous Mineral destroying all living Creatures. But it is a Folly to allign this for the Reason of calling the River of *Plate* by that Name, because it was certainly so call'd, before the Mountains of *Potosi* were known to the *Spaniards*. Whatever the reason of the Name is, the *Parana*, as far as it is call'd the River of *Plate*, that is, till the *Paraguay* falls into it, has three *Spanish* Towns on it, which in some Measure, keep the *Indians* about the Shore in subjection. Towards its source, for almost the space of two hundred Leagues, it runs thro' *Guaira*, and other Countries, in a manner subdu'd by the *Spaniards*. That part of *Parana* which lyes between *Guaira* and the River of *Plate*, and is opposite to the *Paraguay* for almost an hundred Leagues, itill holding out, chose rather to be harass'd by War than to submit to a Foreign Yoak. Those People baffled the Forces of *Ferdinand Arias* a brave Commander, and other Governors, tho' they consisted of considerable numbers of *Spaniards*, and the choice of their confederate *Indians*. They almost ruin'd the *Spanish* Town of *S. John* seated on the conflux of the Rivers, *Parana* and *Paraguay*, by their continual Excursions. They often invaded and terrify'd the Converts made by the *Jesuits*, at the Town of *S. Ignatius*. There was no going out of *Tucuman* into *Paraguay* without a Guard, the *Paranensians* lying upon all the Roads, and Killing and Robbing all they met. But none so cruel, as those who having been converted were fallen off, for they being incens'd by the Service the *Europeans* requir'd of them, continually set the People of *Parana* against their Masters; so that for several Reasons the Name of the *Paranensians* was equally terrible to the *Spaniards*, and their *Indian* Confederates. No Priest had been among them as yet, that is in the Year 1615, except only *Roch Gonzales*, who ventur'd among them two Years before, with no other Weapon, but the Cross, being sent by *Marcellus Lorenzana*, having made way to this Mission, by founding the first Town fifteen Leagues from the River. This same Year 1615 the same *Roch Gonzales*, after travelling some time through an uncouth Country by Land, came to a Lake call'd *Appupen*, running into the *Parana*, and call'd by the *Spaniards* *S. Aone*. About it dwelt abundance of Infidels, with whom he so far prevail'd, that they desir'd him to mark them out Ground to build

Fierceness
of the Peo-
of *Parana*.

a Town, which he did and converted many Families; but the *Franciscan* Fathers, who had Preach'd there before, demanding to have that part left to them, which they first took in Hand to instruct, he freely quitted it to them, being sensible there was Work enough elsewhere for the Society. *F. Gonzales* went up the River by Boat, tho' much oppos'd by the *Indians*, who would not harken to his Proposals, about 50 Leagues, and came to *Itapua*, where *Caciques* resided with a considerable number of their followers, who after some difficulty submitted, promising to erect a new Town in that Place, provided the Society would promise to settle among them. He hereupon hastened away to the Town of the *Assumption*, to negotiate the sending of some Fathers to settle there. As soon as he was gone, the *Paranensians* on the upper part of the River, being wrought upon by an Apostate, made War upon the *Itapuan*s, for having entertain'd *F. Gonzales*, and attempted to pull down a great Cross he had set up, but were oppos'd by the *Itapuan*s, who though still Heathens stood about it, and repuls'd them, tho' much more numerous.

Itapua.

James Marino Negron, Governor of *Paraguay* and the River of *Plate*, being Dead, *Francis Gonzales de Santa Cruz*, Brother to *F. Roch Gonzalez* was Deputy Governor, till the King should appoint another. He thinking it would be an Honour to him, that the Province of *Parana*, so often attempted without any Success, should be reduced during the time of his Government, and by means of his Brother, having conferr'd with *F. Marcellus Lorenzana* the Rector, granted a Patent in the fullest manner he could, by which he permitted the Society to build as many Towns as they thought fit, upon the Rivers *Parana* and *Urvaica*, to appoint Magistrates, and erect Churches. *F. Lorenzana* provided all necessaries for building a new Town, and so they dismiss'd *F. Gonzalez*, who return'd to *Itapua*, where he arriv'd upon *Christmas-Eve*. *Itapua* is a Place equally distant from the Mouth of the River *Paraguay*, and the Borders of *Guaira*, being about 60 Leagues from each, and standing high on the South Side of the *Parana*. A Lake that runs into the River makes a Port before it. There were *Indians* enough in the Country about, to make a handsome Town. The *Itapuan* *Caciques*, who had gain'd

Itapua describ'd.

renown

renown by defending the Cross, gave *F. Gonzalez*, when he return'd, a House made of Mud and Straw ; after the *Indian* manner. He having fitted up one part of it for a Chappel, what by his own means, and the assistance of some *Indians* his Emisaries, drew a considerable Number of the Neighbouring People to come and join with the *Itapians*. *F. James Boroa* being come to keep *F. Gonzalez* Company, after he had been there four Months alone, they both joyfully mark'd out the Ground for the new Town, built a House, and Church big enough to contain the Multitude, made Huts for the *Indians*, whom they persuaded more by their Example than Words : Brought Clay and Straw, cut Timber, and made it fit for the Work, being in such want of Provisions, that they accounted an insipid sort of wild Thistles, and Bread made of the Pith of Trees, as Dainties. They using to make some Pottage of a sort of Herbs, which only the Parrots were wont to eat before, those People in a harmless way of jesting call'd the Fathers Parrots. The Church being built, the Dedication was celebrated in the best manner they could, and a Picture of the Blessed Virgin being set up therein, not only the said Church, but the Town took the Name of the *Annunciation*, under which Name it continues to this Day. By the contrivance of the Devil it was soon given out, that the Fathers were no Priests, but Spies in Disguise, to betray the People, under the Show of Religion, to the *Spaniards*; and that they brought the Plague with their Pictures and Books. These Things alienated many of the *Indians* from them, till being by degrees undeceiv'd, they became more familiar with the Fathers. Having built this Town and the other we mention'd before, call'd *S. Anne*, on the Lake *Appupen*, which he left to the *Franciscans*, *F. Gonzalez* return'd to the City of the *Assumption*, where having given an Account of all he had done to *Ferdinand Arias*, who was again appointed Governor of *Paraguay*, and the River of *Plate*, he endeavour'd to dissuade him from going into those Parts, as yet, but in vain. The Governor therefore having sent the Father before to dispose the *Indians* to receive him, set forwards with 50 *Spanish* Soldiers. Being come to the River *Parana*, he cross'd it in small Vessels provided by *F. Gonzalez*, and when they arriv'd at *Itapua*, made great rejoycing, the Governor saying to his Men, let us give God Thanks on our

Knees, that by virtue of the Cross alone, we now tread that Ground, which neither my Sword, nor the Valour of the *Spaniards* could conquer in so many Years. Then having appointed Commanders of the *Indians*, and charg'd them to be respectful to the Fathers, he set out from the Port of *Itapua*, the same Day he came thither, covering his Fear with the pretence of Business, because the report went that the Inhabitants up the River, were alarm'd at his coming, and their Boats began to appear. As he was sailing down the River about 300 *Indians* appear'd on the steep Banks, arm'd with Clubs and Darts, and had certainly attack'd the Governor, but that *Gonzalez* by his Authority withheld their Commander. His Name was *Tabacambius*, who being ask'd by the Governor to accept of a General's Staff in his Catholick Majesties Name, by which he might be known to be Commander of the *Paranenians*; Haughtily answer'd, He had been their Commander before, and should be so still without a Staff.

All the Country that lies between the River *Maranon*, otherwise call'd of the *Amazones*, and the *Parana*, which are above a thousand Leagues distant from one another, makes almost one half of South *America*. All which Country the *Guaranians* Inhabit, and not so satisfy'd, passing these Bounds, possess all that lies between *Paraguay*, *Parana*, and the Borders of *Peru*. But within that Compass there are several other Nations to be found, differing from the *Guaranians* in Language and Manners, and whom they out of their natural Pride call Slaves. With them they have continual Bloody Wars, satning the Prisoners they take, and eating them. At these Feasts they take new Names to express their Warlike Exploits. They live in little scatter'd Villages, which are under the Command of *Caciques*, renowned either for their noble Descent, or popular elocution. In time of War they chuse a General of known Valour; but know nothing of Regular Troops, keeping their Ranks, foreseeing Dangers, chusing a proper Time or Ground, improving Opportunities, or laying up Provisions. For the most part they Fight as Chance offers the Occasion, being hot the first onset, but cowardly if suffered to cool. In Fight they use Clubs and Arrows; and make their Bodies hideous with dismal Colours before they engage. They make no use of Lime, Stone, or Tiles ;

Of the
*Guarani-
ans.*

Their
Houses,
but

S. Anne
Town.

Techo.

Women.

Hospitality.

Witchcraft.

but build Houses of Clay and Straw, either round or long, and for the most part so large, that one of them makes a Village. Matrimony is at Will, for every one has as many Wives or Concubines as he can keep or get. The *Caciques* claim a Right to the handsomest Maids in their Village, whom they easily give up to be deflower'd by their Followers or Friends. To have to do with their Daughters-in-law is frequent, and no Shame to put away Wives, or be cast off by them. It is look'd upon as a great Crime to turn any Stranger whatsoever out of Doors. They entertain their Guests with Weeping, and long Praises of their Ancestors, but their Sorrow ends in Laughing and Feasting. They cover their nakedness with a very short Garment made of Shells or Feathers put together, the rest of their Body is Naked. They sow *Indian* Wheat, and several Sorts of Pompions, Beans and Roots. When any Person, particularly those of any Note among them Dies, it is not to be express'd, what horrid Howling the Women make in all parts; swelling their Cheeks, they by Fits give hideous Shrieks, they sometimes cast themselves headlong from high Places, tear their Hair, batter their Fore-Heads, turn the Dead Bodies, embrace and talk to them, bow their Sides, open their Hands, lay the Carcasses into great Pots; and believing the Souls are bury'd with the Bodies, cover the Faces of the Dead with concave Dishes, that the Souls may not be stifled; to show they had the same Master, who pray'd that the Earth might ly light upon those they lov'd. They adore no God, but are addicted to the Superstitions of Wizards and such Impostors. Their manner of Conjuring varies according to the several Countries; but they almost all agree in giving the greatest Honour to those Sorcerers, who are most familiar with the Devil. Those that aspire to the Knowledge of their Magick Arts are to mortify themselves with most severe Fastings and other Afflictions; which whilst they are performing, they live alone, naked, and without washing in dark and remote Places, eating nothing but a sort of Pepper and *Indian* Wheat roasted, affecting to look gasty with their Hair uncomb'd and clotted, their Nails grown to a shameful length, and other filthy Circumstances, and bring down their Bodies with other rigorous Practices, till having almost lost their Strength and

Senses with Fasting, they call upon the Devil and see him. It is their Business to do Mischief, by darting Bones, Coles, and Hairs undiscover'd; which Things being deprav'd by their Charms, and piercing the Bodies of Men, make them wast away, and sometimes Die, unless he that did the Mischief, take the Cause out of the Parts so affected. There is another sort of Magicians, who do no harm, and only Boast of their familiarity with the Devil, and pretending they can discover Secrets and Things done a great way off, to them that ask, which they learn of the Hellish Fiends. In some Countries, if a Woman will be a Witch, she must pretend to Chastity, for if once she proves with Child she is no longer respected. The Devil never appears to these Conjurers without a hideous and frightful Noise. There is also a sort of Sorcerers who pretend to Phisick; it is also their Business to talk much, Lye without measure, and for the most part do nothing. They Suck the sick Bodies, and pretend to spit out some corrupt Substance, as if they had suck'd out the Cause of the Distemper. The whole Nation minds Dreams, and superstitious Observations to a Madness. They think the touch of an Owl will make them Lazy, because that Bird among them does not fly much, nor build a Nest. If a Woman eat a double Ear of Millet, she believes she shall be delivered of Twins. They exercise a young Maid the first time she has her Courses, after a strange manner. She is put into the Hands of a lusty brawny Woman to be thus exercis'd; she is forced to abstain from eating Flesh, till her Hair before cut off grows down to her Ears. It is a Crime for her to look upon Men. If she happens to see Parrots, they think she will be talkative ever after. She is made to sweep the House, to carry Water walking apace without stepping out of the way, to pound Corn in a Mortar, never to be idle, and to do all the Business of a good Houle-wife. This Exercise of theirs *John Rho* reckons among their many Virtues. In short they are of Opinion the young Girl will behave her self all the rest of her Life, as she does about the time of her first Courses. Women with Child abstain from almost all sorts of Food. They eat no Elk, lest the Child should be born with a swollen Nose. If they eat small Birds, they fancy they shall bring forth a small Child. They are forbid eating any of those Creatures, whose Qualities they fan-

Superstitions.

fantastically imagine may hurt their Children. The Laws the Men are to observe when their Wives are with Child, are these, not to kill any wild Beast; not to make Arrows, Clubs, or Handles to any other Instruments; to abstain from eating Flesh, fifteen Days after the Wife is brought to Bed; to unbend the Bow; not to lay Snares for Birds; to lye at Home idle, and fasting till the Infants Navel-String be cut; if they do any thing to the contrary, they must expect some great Mischief will follow. When the new Born Babe happens to be Sick, the Kindred Men and Women abstain from such Diet as they believe would hurt the Infant, if it eat of it. As soon as the Children are Born, they give them Names agreeable to the Beauty or Imperfections of the Body. If it be black or swarthy, they call it Crow; if it have a hoarse Cry, Frog. I omit much more of the same Stamp, lest it nauseate the Reader. Yet it is found by experience that this Nation, notwithstanding this Folly and Barbarity, if it be well taught is more apt than any other People of *America* to embrace and retain the Christian Faith, and to learn mechanick Trades, and a good measure of Civility.

Childrens
Names.

Many following Chapters affording but little Matter to our purpose, we will only collect out of them, what may be worth relating, giving this Advertisement of it, that the Reader may not be surpriz'd to find many short Relations put together, which have no particular Connection among themselves. The Fathers of the Society Preaching among the *Guaicureans* were not so successful, as in other Parts, those *Indians* looking upon Baptism as mortal to whosoever receiv'd it. The cause of the Error was, that by reason of their many Vices this Sacrament was not granted them till they were in the utmost extremity, and therefore most of those that receiv'd it, immediately Dy'd; which those Infidels imagin'd to be the effect of Baptism. But Time and Experience undeceiving them, they afterwards came in more freely to embrace the Faith. It hapned that a Sorceress among them lying desperately Sick, and having try'd all the Arts of their Impostors for her Cure, and been supply'd during the time of her said Sickness with some better sort of Sustenance by the Fathers, overcome by their Charity, turn'd off her *Indian* Charmer, and desir'd to be Baptiz'd. As the Father was about complying with

her Desires, a multitude of *Indians* flock'd about him, begging he would not bestow that Favour on the worst of Women, who was us'd to do much Mischief; for if he should according to his Custom, bury her in the Chapple, she would turn into a Tyger and destroy all about her, and therefore it was better to carry out her Carcass when she was dead, into some remote solitary Place, lest she should do more harm dead, than she had done alive. This they said, because the *Guaicureans* are of Opinion, that the Souls of wicked Persons transmigrate into wild Beasts, which are mischievous in Proportion as they were when living. But the Father undeceiving them, Baptiz'd her, shewing that the Virtue of Baptism was such, when rightly apply'd, as to make the blackest Souls brighter than the Sun, and send them into eternal Bliss. At *Gordova*, in the Province of *Tucuman* about the Year 1616, a Monastery of Nuns was founded by *Ellenor Texeda*, which was the first in those Parts. She design'd them for *Dominicans*, and accordingly they wore that Habit, and the Monastery was erected under the invocation of *S. Catherine of Siena*; but there being none of the Order to begin it, nor any Book of the Rule, they follow'd that of *S. Teresa* with some little alteration, which afterwards bred great contests; for some would have it that their Vows were void, because they were design'd for *Dominicans*, and follow'd the *Carmelite* rule, besides other circumstances that made them a confus'd sort of an Order; but after much Debate the thing was refer'd to Pope *Paul* the 5th, who order'd the present Nuns should remain for the present as they were, under the Rule they had taken their Vows to, but for the future others admitted should be reduced to the Rule of *S. Dominick*, and so the Monastery continue as had been at first design'd.

Techo.

First
Nuns in
Tucuman

Great Hopes were conceiv'd of advancing the Faith, throughout the Province of *Parana*, and introducing it into that of *Urvaig* or *Urvaica*, when the Governor *Ferdinand Arias* had like to disturb all, by designing a Conquest on the latter of those Places, from which all the Perswasions of the Fathers could never divert him, till the *Spaniards* refusing to follow him in that dangerous and unprofitable Expedition, oblig'd him to alter his Resolution. *F. Gonzales* being eas'd of this Fear, which would have alarm'd the

Aguaque
Town
built.

Am-

Error of
the *Guaicureans*.

Techo. Indians, and utterly destroy'd all that had been done for their Conversion, went away to a Place the Indians call *Jaguapua*, where he persuaded a good Number of the scatter'd Natives to come together and settle. *Tamboaicus*, Cacique of an Island opposite to *Jaguapua* increas'd the Number of those People, and by his Example many more flock'd thither out of the Woods, who altogether built a Town, *F. Gonzalez* marking out the Ground for them. *Jaguapua* is about four Leagues from the Town of *Itapua*, and twelve from that of *S. Ignatius*, and therefore there being no Fathers to settle at *Jaguapua*, those of the other two Places took it by turns to go over thither to instruct the Indians, where they made very many Converts. At this time *Arapizanduvius* the Indian Commander of the Town of *S. Ignatius*, taking some disgust at the Fathers, gather'd a number of Malecontents, and stirring up the *Paranenian* Infidels, went away to joyn *Tabacambius*, who we said before had refus'd to accept of the Generals Staff from the Governor of *Paraguay*. These two great Men retiring into a Peninsula made by the River and a Lake, call'd by the Natives *Maracana-is*, struck a Terror into the new Towns of *Parana*, and the Fathers were much afraid lest they should by their great Authority draw many Converts to abandon the Faith. Therefore *F. John de Sales*, before they were well settled in their Designs, ventur'd to go from the Town of *S. Ignatius* to them, to persuade them to Peace, where he had doubtless been Kill'd, had not an old Woman put them in mind that the Spaniards would revenge his Death, which made the Infidels hold their Hands, and the Father taking that Opportunity to speak to them boldly, His Words had such force, that *Arapizanduvius* immediately begg'd Pardon, and drawing together his Followers, forsook *Tabacambius*, returning to the Town of *S. Ignatius*. At the same time *F. Joseph Cataldinus* attended by a small Parcel of Converted *Guacianians*, ventur'd through the Country among the *Piropoensians*, among whom he spent 10 Months, and having converted 700 of them, caus'd them to remove out of their Woods, and build a Town not far from that of *Loreto*. Very little good was done among the *Guaicureans*, their Obstinacy and Stupidity prevailing above all the Labours of the Fathers, and therefore many advis'd they should be given over,

but Father *Peter Romero*, who had spent some Years among them, and brought them to live together in a Town, was for overcoming them with Christian Patience and Kindness. The Plague raging among them, they all dispers'd and fled to the Woods, many of them that had taken the Infection dying by the way. *F. Romero* never ceas'd following them, and prevail'd with some few at the last Gasp to receive Baptism, and when the virulency of the Plague was over, brought back those that had escap'd it to the Town. They abusing that Health they had been restor'd to, according to their natural Inclination, presently engag'd in unjust Wars, making Slaves of the Prisoners they took, spending the Nights in hideous Cries, giving up themselves to Drunkenness, and celebrating their new Moon Festivals with superstitious Madness. This Year 1617, Father *John de Viana*, who had been sent Procurator to Rome, arriv'd at the Port of *Buenos Ayres*, with 37 Fathers he gather'd by the Generals order, for a supply to the Province of *Paraguay*. This addition made the Province so flourishing, that the Provincial now settled nine Colleges in it, and seeking which way he might enlarge either among the Spaniards or Indians, soon found an Opportunity, the Spaniards of *Estecho* and the *Calchaquine* Indians, admitting the Fathers to settle among them. *Estecho*, otherwise call'd *Nuestra Senora de Talavera*, is a small Town, very conveniently seated for the relief of those that travel out of *Peru*, to the River of *Plate* and *Paraguay*, through *Tucuman*, and it had increas'd beyond all the other Cities of *Tucuman*, but that the unwholesomeness of the Air, which is hot and moist, obstructed its thriving. This Place being in want of Priests, made Provision for and receiv'd five of the Fathers.

The Valley of *Calchaquina* above-mention'd running thirty Leagues in length, from North to South is but of a small breadth, and almost enclos'd on both sides by the high Ridges of Mountains that make the Borders of *Peru* and *Chili*; the two Angles of it look, the one towards *Salta*, the other towards *London*, two small Towns of *Tucuman*. Many Monuments of the Conquest make it still appear, that the Inhabitants of this Valley were formerly subject to the *Ingas* Kings of *Peru*; and those People, to this Day, have a Veneration for the very Name of the *Ingas*. It is most certain, there are Mines of rich Metals in

37 Jesuits arrive at Buenos Ayres.

Estecho Town.

Valley of Calchaquina.

this

this Valley, but as yet they could not be discover'd, those *Indians* for fear of being forced to dig concealing the Gold and Silver, which have been the Cause of so much Mischief. It is reported, that in the Night there is a sort of Creature seen there, which casts a mighty Light from its Head, and many are of opinion that Light is caus'd by a Carbuncle; but as yet this Creature could never be taken or kill'd, because it suddenly baffles all the designs of Men, leaving them in the Dark by clouding that Light. The Natives of this Valley, ever obstinate from the first coming of the *Spaniards* into *Tucuman*, have defended themselves and their Families with such Resolution, that the Women have been seen to force their Husbands back to fight, driving them with Firebrands, when they saw them give way or fly; and when their Strength has fail'd them, Rage still prevailing, rather than fall into the Hands of their Enemies, they have either run upon their Swords, or cast themselves headlong from the tops of Mountains. *Alonso Barseña* had formerly pacify'd these People, which Peace they had often broke at Pleasure without regard to Articles, either running into open Rebellion, or doing harm under shew of a false Peace. During those Intervals of Peace, such as they were, some Fathers of the Society made several Excursions among them, wherein they found much more Difficulty than Success. But these Excursions for a short time turning to no account, it was believ'd their obstinacy might be overcome by continually inculcating the Doctrine to them, or at least it would be some curb to their frequent Revolts. Therefore *F. James Torres* having this Year 1617, obtain'd an allowance of 600 Pistoles a Year from the Viceroy of *Peru*, for the support of the Society, he resolv'd to fix two constant Seats of the Society in this Valley, and accordingly sent four Fathers with full Power from the Governor and Bishop, to build Towns and Churches, and do all other Things for the well governing of those People as they should think fit. The *Indians* were willing enough to entertain the Fathers, not so much for the sake of Religion, as because their numbers being much diminish'd during the late Wars, they now thought not themselves Superior to the *Spaniards*, and therefore were glad to have an honourable Opportunity offer'd them of putting an end to the War. For this Reason the principal

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Men went out to meet the Fathers, offering their assistance towards building of their Houses; and having carry'd the Fathers about the neighbouring Villages, diligently built a Chappel in a convenient Place, with Cells made of Mud and Straw. This Place in gratitude to Cardinal *Ferdinand Borromeus*, was dedicated to *S. Charles Borromeus*. After some time *Christopher Torres*, who was Superior of that Mission, leaving two Fathers there, went away with a Companion to the further part of the Valley, where he settled another Mansion, under the Invocation of the blessed Virgin *Mary*, the *Indians* assisting as the others had done. From these two Seats they were in continual motion over all the Valley, endeavouring to propagate the Faith, but with very little success, the Customs of those barbarous People being too opposite to Christian Religion, and therefore it will be proper in this place once for all to give an account of their Manners. It was suspected that these *Calchaquines* were descended from the *Jews*, because at the first coming of the *Spaniards* among them, many of them had the Names of *David* and *Solomon*; besides, the eldest among them affirm'd, that their Forefathers us'd to Circumcise themselves. It was also a Custom among them to raise Seed to their dead Brothers; and their Garments hanging down to the Ground gather'd up with a Girdle, shews something of a *Jewish* Custom. This Conjecture is confirm'd by the opinion of *Joseph d' Acoſta* and other Writers, who affirm the *Americans* to be descended from the *Jews*. The whole Nation like the *Jews*, is superstitious even to Madness. They frequently adore Trees adorn'd with Feathers, so that what was said formerly of the Synagogue may be well apply'd to them, *Thou didst fall down under every flourishing Tree*. They worship the Sun as their prime God, the Thunder and Lightning as next to him. They pay an Honour to Heaps of Stones, which are the Monuments of their Ancestors, which is a further instance of their *Jewish* Extraction. They give much honour to Sorcerers, whom they use as Physicians and Priests, being most notable Impostors. These Men live in solitary Hermitages, conversing with the Devil, or at least pretending so to do. It is the duty of these Priests to bring up others to their hellish Practices. They practise all sort of Extravagancies with these Novices, and are as Mad and Abominable

Techo.

Customs
of these
People.Fathers go
to reside
there.

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in

Techo. in these their filthy Debaucheries, as can possibly be imagin'd from the worst of Men, inflam'd with continual Drunkenness and Rage. When they are heated with Wine, they fall upon one another in a riotous manner to revenge past Injuries, battering one anothers Heads with their Bows. In these Drunken Frays, it is an everlasting Shame to shun a Stroke, or put it by with the Hand; but it is reckoned the greatest Honour to receive several Wounds, to shed much Blood, and to have their Faces made hideous. In the heat of their Madness, the Priest muttering many Words, Consecrates the Skull of a Hind stuck full of Arrows, to the Sun, praying for a good Harvest; this done he delivers the Skull to another, who receiving it, becomes Head of the next mad Revels. Thus the prime Men of the Nation giving the Token round, spend their Lives in raving Mirth. At their Sacrifices they are daub'd with the Blood of Beasts by the Sorcerer. But they are never so mad as at their Funerals. All the Kindred and Friends repair to the dying Man's House to drink together Day and Night, as long as the Distemper lasts. They encompass the sick Man's Bed with abundance of Arrows stuck into the Ground, that Death may not dare to approach for fear of them. As soon as the Party is dead, they bewail him with the loudest Cryes they are able, place all sorts of Meat and Wine about the dead Body, which is seated on a Chair, make Fires, and Burn a sort of Leaves instead of Frankincense. To move Compassion, both Men and Women shew the dead Persons Goods to the Multitude; whilst others Dancing and Leaping after a distracted manner, clap Meat to the Mouth of the dead Carcass, as if it were to eat it, and then swallow it themselves. Having spent eight Days in these and such like Follies, they Bury the Body, casting into the same Grave with him, his Dogs, Arms, Horses, and other Goods, besides abundance of Garments offer'd by his Friends. This done they burn the House he dy'd in, that Death may never return thither again. Having spent a whole Year in Mourning, they celebrate the Anniversary with the same Ceremonies. Instead of Mourning Cloaths, they paint their Bodies Black. That nothing may be done amiss, they make use of a Master of the Ceremonies. They believe no Body dies a natural, but all violent Deaths, which Error makes them always

Their Funerals.

Grofs Errors.

full of Jealousies and Fighting; the Devil to promote War, sometimes whether truly or falsely laying their Deaths at some Persons Doors by the Mouths of their Sorcerers. They think the Souls of their Friends after Death are converted into Stars, whose Brightness is proportionable to the high Post they had in this World, or the brave Actions they perform'd. On Festival Days they make themselves Crowns of Feathers of several Colours. Their Hair, which reaches down to the Waist, they wreath with Ribbons like Women. Their Arms are cover'd as high as the Elbow with Silver or Copper Plates, which is useful for shooting with their Bows, and some Ornament to them. The chief Men of the Nation wear a Silver or Copper Ring within a Diadem or Coronet of some other Matter about their Heads. Youths are forbid having to do with Women, till they are Emancipated or made free by their Sorcerers. Maidens wear Cloaths of several Colours, which when they have lost their Maidenheads, are chang'd into one Colour only. The Factions among them are almost continually destroying one another in warlike manner. The Women are most powerful to reconcile the two jarring Parties, and produce Peace, those most barbarous People easily granting any thing at the request of those that Bore and Suckled them. It was reported there were at this time about 30000 Natives living in abundance of Villages; but I find even those that went to instruct that Nation differ about the Number. But this they all agree in, that the *Calchiquines* are as easily induced to imbrace the Christian Faith, as they are afterwards ready without any Cause to renounce it. Not one of those, who had been formerly Baptis'd, liv'd at this time like a Christian, but resided promiscuously among the Heathens, following the Customs of their Fore-fathers. For which reason the Fathers agreed, that for the Future none should be Baptis'd, but at the point of Death, or after several Years Trial. Infants were more easily admitted to Baptism. Because the antient deprav'd Customs of the *Indians* were to be abolish'd, before the Laws of Christianity could be introduced, therefore the Fathers spar'd no Labour, but without regarding the Danger of Death, cast down Idols wheresoever they came, exclaim'd against their Funeral Rites, and hindred their being performed about any Body that had been Baptis'd. Besides they took

Garments.

Women-peace-makers.

took much Pains to dissuade many from the opinion they held that nothing was a Sin, and therefore they had no need of Confession. But tho' the Fathers gain'd few Proselytes among that perverse People, yet it was a Comfort to them that they often baptiz'd dying Infants, and sometimes others grown up, and kept that Nation from revolting openly against the *Spaniards*, and warring among themselves. Besides the usual Allowance for the subsistence of the Fathers, the King sent Bells and Church-Stuff for both those Mission Houses.

they had given him an hundred lashes by tale, the Boys laughing and making sport at him. The two following days he was again publicly Scourg'd, that he might three times abjure his being God three in Persons. This Punishment brought him to a right understanding, for his Man and Woman being detain'd at *Loreto*, he was banish'd the Province for a time, which being expir'd he return'd and became a Christian. This hapned about the Year 1618, at which time a raging Plague ran thro' all the Province of *Guaira*, which abundance of the new Converts believing would be less contagious if they were dispers'd, they fled in Shoals from the new Towns, into their antient Woods, so that the last of the three Towns erected in that Province, was utterly ruin'd. The Heathens to whom some of them fled endeavour'd to persuade them quite to abandon the Towns, and restore themselves to their antient Liberty; adding threats to their persuasions, and declaring there was nothing they so earnestly desir'd, as to have one merry bout at drinking out of a Priest's Skull. Howsoever, when the Plague abated, the Fathers with the assistance of the most faithful of the Converts, began to gather up those that had surviv'd out of the Woods and Marshes, some travelling one way, and some another, and having brought together all the Converts, they by continual labour drew a great number of Infidels, which more than made amends for what the Plague had destroy'd. The Converts, who were continually searching out the wild Indians between the Rivers *Parana* and *Huibaio*, light upon a sort of Men more fierce than generally the *Guairanians* are. Many of these had fastned three or five little Stones in their Lips which stuck out, and made them look hideous. They liv'd in Cottages not so high as themselves. All their Food was Dates, the Pith of the Palm-trees, some little Venison, and Roots. Having no Iron, they supply'd that want, with sharp Stones and Bones fix'd to long Wooden handles. They had no name to express God, but worship'd the Thunder as their only Deity. The Fathers brought 73 of these Men at one time to inhabit the Town; but being us'd to feed upon such things as grew naturally, and to live in shady Woods, they all but four dy'd within a Year, having been first Baptiz'd. About this time some of the Planters of *Brasil* that went about to take Indians, came to the new Towns of *Guaira*, reporting

Teche.

Plague.

A wild People.

Punishment of a Sorcerer.

We now enter upon the sixth Book of our Author, and find nothing in his two first Chapters, but little excursions of the Jesuits, and therefore wholly omitted; in the third we find this following account of a *Brasilian* Impostor, who repair'd to the Town of *Loreto* in the Province of *Guaira* attended by a Man-servant and a Woman. All the way he came this Sorcerer had practis'd his Frauds, and as soon as he arriv'd at *Loreto*, the residence of F. *Cataldinus*, he there gather'd the Multitude by the River side, and putting on a Garment of Feathers us'd by Sorcerers, and shaking a sort of Rattle made of a Goats Skull, crying after a mad manner, he proclaim'd himself absolute Lord of Death, Seed, and Harvest, that all things were subject to his Power; that he could destroy all things with his Breath, and create them again; that he was three in Persons, and but one God. For, said the Blasphemous wretch, *I begot my Companion*, (that was his Man) *with the Splendor of my Face*, and this young Woman proceeded from us both, whom we equally love, making use of her by turns. This Monster of a Man astonish'd those Ignorant People, and he the more to terrify them, roar'd after a hideous manner, that he would make a mighty Slaughter, and presuming to rave before F. *Cataldinus*, shaking his Rattle, skipping, repeating his Blasphemies against the blessed Trinity, and declaring, if they durst attempt any thing against him, he would destroy their Converts and their Priests; The Father justly provok'd, order'd those that were next to seize him, and being deliver'd to the Officers, the sham God was well Whipp'd; and tho' he cry'd out after a few Stripes, that he was no God, nor any thing different from any other vile Fellow, that all his Divinity was vanish'd, and he had no Power in his Breath; yet the lusty Converts who had him in Hand left not off, till

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they

they had cross'd a vast Country as far as the River *Marañon*, and telling many wonderful things they had seen, which their Authority not being very good, we shall not impose upon the Reader, as not becoming the Authority of this History. Among other things they said, they had found some Memory among those People of S. Thomas his having Preach'd there, of which because I find some account from better Hands, I will here say something.

Of S. Thomas the Apostle's being in the Indies.

F. Joseph Cataldinus, and Simon Maceta being employ'd about reducing the People about the River *Parapana* to live in Towns, *Maracana* a Powerful Man, among those *Indians*, and several other Heathens told them, *They had a Tradition from their Ancestors, That S. Thomas (whom they call Zume Brasili, as the Guaranians do in their Language) formerly travel'd through Guairania, and Prophecy'd to those Country People, that it would come to pass in process of Time, that all their Nation should be reduced to two Towns, by Men carrying Crosses in their Hands; which they said was fulfill'd, by building the Towns of Loreto and S. Ignatius. Seven Years after, the same F. Cataldinus preaching the Gospel to the Pirapoensians, and after him other Fathers in several Parts of Guaira, found the same Memory and Prophecy of S. Thomas still preserv'd; which is confirm'd by part of a Letter written by F. Emanuel Nobrega, Visitor of Brasil, in the Year 1552, whose Words are these. The Natives, (says he) that is, the Brasilians, have some knowledge of S. Thomas, whom they call Zume, and have it deliver'd down to them by their Ancestors, that he travel'd this way, and affirm his Footsteps are still to be seen near a certain River, which that I might be more certain of, I went my self, and with my own Eyes, beheld the Impression of four Feet and the Toes made pretty deep, which are sometimes cover'd by the swelling Water. They report those Impressions were made as S. Thomas fled from his Persecutors, who would have kill'd him, and that the River divided it self, through the midst of which he pass'd without wetting his Feet, and went away to India. They also recount, that the Arrows shot at him, return'd back upon those that shot them; that the Woods through which he pass'd made way for him; and he promis'd he would some time return to visit those Countries. Thus far Nobrega. Nor is what Orlandinus relates in his History of the Society unlike this. There is a Path still to be seen by such as travel out of Brasil to Guaira, to which the Natives have given the Name of S. Thomas, be-*

Account of him in Brasil.

lieving the Apostle travel'd that way. This Path continues much the same all the Year about, the Grass growing on it but low, and quite different from the adjoining Fields, which are very full of Grass, and looks like a Way made by Art; which the Fathers teaching in *Guaira*, affirm, *They have often seen, but never without Astonishment.* Besides, near the Metropolis of *Paraguay*, there is a sharp Rock having a small flat space at the top, on which there are still the prints of Mens Feet in the Stone, and the Natives affirm, *That from thence the Apostle S. Thomas us'd to preach the Law of God, to the Multitude resorting to him from all Parts; adding, That he taught them to plant the Mandioca, of which they make their sort of wooden Meal.* Laurence Grado, Bishop of *Paraguay* and afterwards of *Cusco*, as also Francis Alfaro of the King's Council, affirm, *They found In Peru. Footsteps of the same Apostle in the Province of Misqua. The Peruvians shew a seamless Garment of an unknown Stuff, found among the Ashes of a burning Mountain, a pair of Shooes of a most fragrant Smell. As James Alvarez de Paz, affirms, Prints of Feet upon Stone with exoticick Characters, and a Path through the Reeds on the Marsh of Titiaca, are still plain to be discern'd.* And Men of Authority are of opinion all these Things belong to S. Thomas the Apostle, because of the memory there is of him among the *Indians*, who call him *Tume*. Torribius Archbishop of *Lima*, renowned for Sanctity of Life, caus'd that Rock on which the prints of a Mans Feet are, to be enclos'd within a Chappel; and before the coming of the Spaniards, Colla Tupa Tutor to *Guarcar Inga* in his Youth, caus'd that Rock to be worship'd. In the Province of the *Cachensians*, there are Rocks still to be seen scorch'd with Fire, and it is a receiv'd Tradition, that they were formerly burnt with Fire from Heaven, sent down to punish the Peoples attempting to kill a certain Man that taught the Law of God; which Man the *Colla*, another People of *Peru*, held in such Veneration, that they call'd him the Son of the universal Creator. But nothing makes so much for my purpose, as the Cross at *Carabuco*, famous through all *Peru*. *Carabuco* is a small Town of Convert *Indians* upon the Lake of *Titiaca*, under which, upon Information receiv'd from the *Indians*, Sarmiento Curate of the Place, after much digging found a Cross, soon after famous for working many Miracles; among which one very remarkable is, its growing up again as fast as

In Paraguay.

In Peru.

bits

bits of it are cut out to satisfy Peoples Devotion. It is a receiv'd opinion that this Cross was formerly erected at *Carabuco*, by *S. Thomas* the Apostle. The Devils at the same time declaring, they would give no answers by their Oracles, till it was taken away, and therefore the *Indians* cast it into the adjoining Lake, which they having often repeated and finding it still swimming on the Water, and that no Fire would consume it, at last they dug deep under that Lake *Tiriarra* and bury'd it, laying a vast heap of Earth upon it. The signs of their having in vain attempted to burn it, are still visible upon it. But there being no such Wood as this Cross of *Carabuco* is made of, to be found either in *Peru* or the adjacent Countries. *Antony Ruiz* guesses the Apostle carry'd it through the Provinces of *Guaïra* and *Paraguay* out of *Brasil*, where he says there are many Trees of that sort, which he has seen himself. But if any Body should object the weight of it, which is above three Horse loads, they may as well refuse to give credit to *Orosius*, who affirms, *That at Malepur or Meliapur, a Town in Cambeia, where the Apostles Tomb is to be seen, they to this Day shew a piece of Timber miraculously brought thither, which is so vastly big, that a great number of Oxen, or as Mendoza says, several Yoke of Elephants, cannot stir it out of the Place where it is.* If any Man make a question, which way the Apostle sail'd into *America*, let him read *Navarcha's Asiatick Epistle*, where he proves that might be done without any Miracle. I am not ignorant how many Stories of *S. Thomas's Travels* are counted as Apocrypha; for as it is certain the sound of the Apostles was spread throughout the Earth, so it is doubtful which way every one went. Therefore I rather relate than affirm what has been here said, lest by omitting it, I seem to contradict the Opinions of grave Men; or by asserting to deliver Conjectures for certain Truth. Let us proceed to what is better known

The Fathers sent to Convert and Instruct the People of the Archipelago of *Chiloe*, on the Coast of *Chili* before spoken of, built among those Islands 80 little Chappels, and spent the whole Year sailing from one to another to assist those poor People. The Fathers *Melchior Vanegas*, and *John Baptist Ferrusin*, sent thither by the Provincial *F. James Torres*, were by him order'd to inquire diligently into the Manners of the *Chunians* and *Huillans*, Inhabiting near the Streights of *Magellan*, and to send him an account

if there was any hope of propagating the Gospel among them. *Delco* the chief Man among the *Chunians*, satisfy'd their Desires. He being us'd to come from his Country to the Islands of *Chiloe* on account of Trade, trafficking with the *Spaniards*, found the precious Stone of the Gospel, and having taken the Name of *Peter* in Baptism, desir'd nothing so ardently, as that his Son might receive the same Grace. He repairing to the Fathers then busie among the Islands upon this Account, gave them very great Comfort. He brought along with him in five Vessels, besides his own Family, a numerous Train, and one well skill'd in the Language of *Chiloe*, who serv'd for his Interpreter, and after a courteous Reception, being ask'd concerning the Manners of the *Chunians* and *Huillans*, he deliver'd himself to the Fathers to this Effect. 'Three Days Journey (said he) 'from the Archipelago of *Chiloe* is *Guatana*, the first Island of the *Chunians*. 'All the way thither is through a Sea 'subject to continual Storms, which is 'not very dangerous to the Islanders, 'who by continual practice are perfectly 'acquainted with the Sea and Winds; 'but if Strangers go thither, the hazard of being Cast away is almost inevitable, by reason of the Shoals and 'narrow Channels. The whole Nation lives partly on the Continent of 'America, and partly in an infinite number of Islands not far distant from the 'Shore, but these so thinly Peopled, that 'none among them except *Guatana*, contains above three or four Families. 'The Soil is all Barren, Stony and Wild, 'scarce bearing any Grain. The Trees 'as to greenness, are much more dismal 'than those of *Chiloe*. The Natives 'live upon Fish and what the Sea casts 'up, the Women diving to the bottom, 'and soon after coming up with great 'store of Fish in Baskets hanging about 'their Necks. Their greatest want is 'fresh Water. They press an Oyl out 'of Sea Wolves, which they drink, 'and know of no other Wine, or delicate Liquor. Having drank a great deal 'of that Oyl, and gorg'd themselves 'with eating unreasonably of Fish, they 'vomit it up, and so celebrate their Bacchanals with Motions like drunken Men, 'that they may not seem to be outdone 'by the neighbouring Nations, whose 'drunken Feasts are their principal Mer- 'riment. Yet at present the *Indian* 'Wheat, of which Drink is made, grows 'indifferently well in the Island of *Gua-*

Techo.

Their Food.

Drink.

The Chunians.

tana

Tecbo.

The Huil-
lans.

Their
Houfes.

tana, my native Country. The Na-
tives are for the most part red Hair'd,
of an olive Colour Complexion, and
of a mild disposition. In the remoter
Islands they breed Dogs with long Hair
and Mains, whom they trim, and of
their Hair make Garments, so short,
that they cover nothing but the Shoul-
ders and Breast, covering their Nak-
edness with Sea Weeds, or Leaves of
a vast bigness growing in the Sea, and
hardned in the Sun. *Delco* deliver'd
himself much to this purpose. 'The
Condition of the *Huillans* who are near
the Streight of *Magellan*, is much more
miserable, and their Disposition more
barbarous. They live in almost 50
degrees of South Latitude, in a very
cold Climate, and stark Naked, build
moveable Huts of the Barks of Trees,
in the shape of a Cone or Sugar Loaf,
eat nothing dress'd, and nothing but
raw Fish and Oysters. Their Skins al-
most black, and their Hair so harsh
and upright, that it looks more like a
Bush than Mans Hair. Their number
is small, and they give no other reason
for it, but that the Nature of their
Country and the Incursions of their
Enemies, suffer them not to increase;
for the *Chunians* hunt after the *Huil-
lans* as if they were wild Beasts, and
either keep them as Slaves, or sell
them in the Islands of *Chiloe*, or else
give them away; and they are still
happier in Slavery than in their own
Country. They rather make a Noise
than Talk. They are of no use in the
World before being transported; they
learn the Language of *Chiloe*, but to
drive the Birds from their Corn Fields
like scare Crows, being equally fit to
fright and to be frighted. By the
help of the Interpreter, *John Baptist Fer-
rusin*, in two Days time translated the
ten Commandments, some principal
Prayers and the *Confiteor*, into the *Chunian*
Language so successfully, that the poor
Indians were besides themselves for Joy.
Delco earnestly beg'd his Son might be
Baptiz'd, but he not being sufficiently
Instructed, and the *Chunians* oblig'd
to return home it was put off till another op-
portunity, those People most humbly in-
treating the Fathers to go along with
them, which could not be granted to the
great Sorrow of those distressed Converts,
who had no other Comfort, but that *F.
Melchior Vanegas* promis'd he would let
slip no opportunity of procuring the
health of their Souls. Yet for ten Years
following those Nations had no help but

what some few of them receiv'd, who
came to the Islands of *Chiloe*. Till this
Year 1619. the aforementioned *F. Mel-
chior Vanegas* and *Mathew Stephanus*, with
great Danger and Trouble sail'd over to
the Island *Guatana*, where *Delco* being
inform'd of their coming, had built a
Chappel after the manner of those of
Chiloe, and gather'd as many of his Peo-
ple as he could, that they might be bap-
tiz'd and receiv'd into the number of the
Faithful. Thence they pass'd over to the
Continent and other Islands, where they
found abundance very desirous of learn-
ing the Christian Doctrin; yet baptiz'd
only 212, because they could not be long-
er absent from their own Province.

Let us return from the South Sea to-
wards the *Atlantick* and *Brazil*. The
River *Urvaica* of the first Magnitude,
rising out of a small Spring in the Moun-
tains of *Brazil*, carries but a small Stream
for a long way and without any conside-
rable name, till having swallow'd up
many Streams and considerable Rivers
on both sides, and by that means increas'd
its store, it becomes equal to, if not
greater than the *Paraguay*, and falls into
the River of *Plate*, a little above the
Port of *Buenos Ayres*, where losing its
Name and Channel, as it were for a Pu-
nishment of its Presumption, it is hurry'd
away into the Sea. For when it has once
left *Brazil* running directly up the In-
land, it gives a turn and runs continu-
ally parallel to the River *Parana*, not
much inferior to it for greatness. Great
Stones and Rocks lying in it at certain
distances, make it incapable of Ships of
burden; but when it has receiv'd the
Winter floods from the Rains and other
Rivers, swelling over its Shoals, vast
Rocks and both Banks, unless where con-
fined by mighty topping Shores, it spreads
its Waters like a Sea. It runs two hun-
dred Leagues from its Source with a
mighty Noise, being streightned by con-
tinual Ridges of Rocks and Woods,
till having with much struggling rid it self
of those troublesome Obstacles, it glides
more gently along the Plains. The
Woods, which abound in Monkeys, Ty-
gers, Parrots and other sorts of Crea-
tures, differ but little from those of *Pa-
rana*. Formerly nothing was to be seen
in the Fields, but Ostriches, Lions and
several sorts of Goats and Deer; at pre-
sent all that vast extent of Land on both
sides the River is Pasture, cover'd by an
infinite number of Cows and Horses; as
if these Beasts had succeeded in the place
of Men, who formerly in great multi-
tudes

Urvaica
River and
Province.

tudes Inhabited these Plains, but are now very thin considering the largeness of the Country. The Province *Urvaica*, so call'd from the River of that Name, reaches as far in length as the River. On the East it has *Brazil* and the *Atlantick* Ocean, on the West *Parana*, on the North *Guaira*, and on the South the River of *Plate*; and is divided into several Provinces distinguish'd by as many barbarous Languages. Among them all the *Guaranians* far excel the rest, both in number and aptness to be civiliz'd and become Christians. The first *European* I can find that attempted to discover this Province, was *Ramon* or *Raimund*, sent thither by *Gavot* the Discoverer of South America for the Emperor *Charles V.* in the Year 1526. He sailing up the River in a Frigate, was slain in Battle by the *Charvas* a most fierce People, with many of his Companions. Afterwards in the Year 1557, an hundred and twenty *Spaniards* were sent by the Governor *Martin Irala*, to build a Town near the Mouth of the River *Urvaica*. But the very first Year of their settling there, the Natives tir'd them out with such continual Attacks, that they were forced to abandon the Colony. As they were sailing back to *Paraguay*, a most dismal accident befel them; for many of them being gone ashore at Noon to dine, the high Bank on which they sat, on a sudden opening and sinking under them, drew those Persons that were dining, after it into the River, making so great a Commotion in the Water, that one of the Ships being overset, stuck its Mast in the Bottom of the River, not one of those that went out to dine escaping. But the Ship recovering, brought up a Woman alive after she had been many Fathom under Water. About the Year 1610, the Governor *Ferdinand Arias* made his way with some *Spanish* Troops to the Province of *Urvaica*; but hearing of the great Multitudes of Natives there were in those Parts, retir'd ingloriously without doing any thing; for the Barbarians had secur'd themselves by spreading the Terror of their Name far and near, insomuch that the *Spaniards*, as covetous as they were to make themselves Masters of those vast Countries, so famous for the fruitfulness of the Soil, plenty of Pasture, and conveniency of their Rivers; yet despair'd of ever subduing the *Urvaicans* by force of Arms. This great Work was resolv'd to be perform'd by the preaching of the Gospel, and the first that attempted it was *F.*

Roch Gonzalez. Whilst he and *F. James Boroa* were teaching the Law of God upon the River *Parana*, some of the *Urvaicans*, attracted by the fame of the new Religion, came several times to the new Town of *Itapua*, under pretence of Trade, and were there courteously entertain'd by the Fathers, hoping the Christian Faith might be propagated in their Country. The small number of Preachers obstructed it for a long while, till the Provincial *Peter Onate* being reinforced, appointed *F. Roch Gonzalez* for this great Work. He set out attended by a small number of Converts, and having travel'd through dismal Places as far as the Brook *Aracuta*, which runs into the River *Urvaica*, found there a great number of *Indians*, who had notice of his coming by their Spies, and were there naked, but arm'd with Clubs and Bows, haughtily commanding him to proceed no farther, because it would certainly cost him his life. His Companions terrify'd by their Threats left him, but he lay in a Wood all Night with only two Boys that serv'd at Mass, and the next Morning *Quaracipucutius* a *Cacique* of note came to him, promising his Protection against his Country People. By his solicitation several *Caciques* met, and resolv'd to hear the Father, who having declar'd to them the cause of his coming, so far prevail'd, that *Nieza* the most powerful of all the *Caciques*, invited him to his Village. The River *Urvaica* was two Leagues from this Village, whither he went with *Nieza*, and gathering a multitude of *Indians*, set up a Cross of a mighty bigness on the Bank of it, teaching those People to pay a devout Veneration to it, for having expounded the mystery of the Redemption, and thereupon kiss'd the Cross, all the Heathens fell down and worship'd it. There is a place a League distant from the River *Urvaica*, call'd *Ibitiraqua*, where several of the *Caciques* assembling upon the Day of the Conception of the Virgin *Mary*, *F. Gonzalez* mark'd out the Ground for a Town, to which he gave the Name of the *Conception*, and abundance of *Indians* from all parts resorted to Inhabit it, so that it afterwards became the Metropolis of the Province of *Urvaica*. Some *Indians* beyond and others up the River, at first threatned the new Town, but were soon appeas'd by *F. Gonzalez*. He by the Provincial's Order, set out with a few Converts to discover all the River down to the Port of *Buenos Ayres*, which the *Indians* beyond the River be-

Techo.

Manner of introducing Christianity.

First Discoverers of *Urvaica*.

ing inform'd of, and imagining he went to bring in the *Spaniards*, now he was acquainted with their Country, they pursu'd with a Resolution to murder him, but he let them pass by in a dark Night, and return'd to the Town of the *Conception* without daring to proceed further. Being disappointed of this Design, he apply'd himself to build another Town, which, that it might be done with less danger of his life, he caus'd the Converts to appoint a general Hunting, as they call it, to which the *Orvaicans* dwelling in all the neighbouring Plains were invited. The manner of those general huntings is thus. The *Indian* Hunters beset a large Field, encompassing it with their Multitude; then upon a Signal given, they contract, drawing equally into a less Circumference towards the center, whither all the Ostriches, and wild Beasts retire for fear of the Men; having shut them up into a very narrow compass, they give a shout for joy, and fall to slaughtering the Game, which they dress and feast together: The *Indians* us'd to resort to this sport from far and near. F. Gonzalez under pretence of seeing this Sport, hop'd to gain an opportunity of finding a fit place to build a Town, and become acquainted with the Heathens. Both these things he perform'd, yet could not for the present, attempt the erecting of the Town. Besides, at his return from the hunting, he found the Plague in his new Town of the *Conception*, which made the Converts disperse, and found him and his Companions work enough to follow them into the Woods and Plains, that they might not die without help. After the Plague follow'd Famine, which was so sharp, that what had escaped before, fled to remote places, eating any filthy Food they met with. The Sorcerers gave out, this was a Punishment for embracing the Christian Faith; and the *Paranensians* were not wanting to blow the Coals, but still the Patience and Resolution of the Fathers prevail'd, and they brought back the *Indians*, and restored the Town.

In the Year 1620, the Provinces of *Paraguay* and the River of *Plate*, which till then had been subject to one Governour, and one Bishop, were divided into two several Governments and Bishopricks, the River *Parana* being the Boundary of both their Jurisdictions. The first new Governour of the River of *Plate*, brought over with him from *Lisbon*, contrary to the known Laws,

a considerable quantity of Merchants Goods; whereof Information being given at Court, the King sent over a Judge with power to examine the matter. The Town of *Buenos Ayres* favour'd the Governour, and contriv'd to expell their Judge, who, at the same time, happened to offend the Fathers at that Port; whereupon some crafty Friends of the Governour, advis'd the Rector to appoint a Judge Conservator to assert his and the Society's Right: The Rector who was a plain, harmless Man, took their Advice, and appointed a Judge over the King's Judge: This Person so appointed being set on by the Governour's Emissaries, gave Sentence against the King's Judge for the wrong done to the Society, and sent him back by force into *Spain*: The King's Council in *Spain* complain'd of this Affront to the General of the Jesuits, who, besides other religious Punishments insisted in private, declar'd the Rector for ever incapable of the fourth Vow of the Order, and of any Dignity or Preferment in it. The King on the other side, sent one of the Counsel of *Peru* to punish the Abettors of that Insolence, who is said to have fin'd them in 80000 Pistoles: Discord at this time, like a Plague, ran through the whole Province, and particularly the Towns of *Sancta Fe* and the *Assumption*. About the same time a *Spaniard* being abroad in the Field, was set upon by a Tyger, which had broke through a Wring of *Indians*, and with much difficulty escaped alive, but much torn; which Accident was very remarkable, because it is the nature of Tygers ever to assault the meanest Creature first: Thus, if it meets a Man on Horse-back with a Dog, it first falls upon the Dog, then the Horse, and last of all the Man; nay, it goes further, and makes choice of Men, so that if it meet an *Indian*, a Black, and an *European* together, the *Indian* is first attack'd, then the Black, and next the *European*: Even among *Spaniards* it makes a distinction, and picks out those first that have most mixture of *Indian* Blood. This Section being compos'd of several Matters, as they occur'd in the Author; tho' we have elsewhere treated of the *Guaicureans*, we will here insert the manner of their performing the Funeral Exequies. F. Joseph Oregius had baptiz'd their Chief Commander, who was always a Friend to the Society, but would never be reconcil'd to Christianity till a little before his Death: Whilst

Nature of Tygers.

Obsequies of the *Guaicureans*.

the

Techo.

General Hunting.

the Father was burying the Body after the Christian manner, the *Indians* made a dismal howling Lamentation, and rending and breaking into pieces all his Garments, Ensigns, Garlands, Bow, and all his other Goods, scattered them abroad in the Air: Some blooded themselves at the Calves of their Legs in great abundance, others express'd their Grief by mad motions, killing all the Dogs, Parrots, and other Creatures their Commander delighted in; and had certainly murder'd and thrust into his Grave, a Woman and her Son to serve him, as they fancy'd, in the other World, had not *F. Oregius*, by his Authority, prevented it: His Son, *James Francis*, succeeded him in the Command, who being a Christian, gave great Hopes of propagating the Faith; but the fierceness of the People disappointed that expectation, and very few were gain'd the following Years.

Tho' it may seem something foreign from our purpose, yet because our Author thought fit to insert it, and the curious Reader may for variety sake, be pleas'd with an Argument concerning a nice Point in matter of Religion; I have resolv'd not to omit a Controversy that arose about Baptism, and 'twas whether the Baptism of the Blacks brought from *Angola* were valid, or not; some being of Opinion, that the said Blacks newly brought over, ought to be baptiz'd conditionally, others denying it: Those who were against re-baptizing argu'd thus. That it was not allowable to call in question what the Prelates on that Coast of *Africk*, which was subject to the Catholick King, did in relation to conferring of Sacraments: That if Scruples were started on that account, the ignorant Blacks throughout *America*, seeing their Country-men re-baptiz'd, would never rest 'till the same were granted them. That to prevent an Evil which might very rarely happen, there would be a Snare laid to an innumerable Multitude. That it was not deny'd, there might sometimes be Defects in the Baptism of those People, but for the most part they were not such as touch'd the validity of it. That even among Hereticks, Baptism was not duly administred; and yet it was rare that Hereticks converted were ever re-baptiz'd. That the Baptism of the Blacks had never been call'd in question for so many Years past, and therefore such an Innovation, tho' never so much palliated under the show of Reli-

gion, would be suspicious. This they said that oppos'd it; the other Party alledged, That it would be no Reflection on the Prelates of the Coast of *Africk*, if those Defects which they desir'd to correct but could not, were rectify'd in any other part of the World. That it was not to be called a Niceness, or Scruple to secure the Salvation of so many Souls, which was otherwise dubious. That the Blacks, who had once been examin'd, would easily be pacify'd. That it was improper to instance the Baptism of Hereticks, who rarely do any thing to invalidate it; but yet in those things wherein they err'd, the Errors were cautiously to be rectify'd; but as for the point of Innovation urg'd by the other part, it did not at all make to the purpose, because it is certain, there daily arise Disputes started by ingenious Persons upon several matters, which as Circumstances vary, alter from the former state they were in. Thus they argu'd on both sides, but the time of starting this Doubt, and cause of it, was as follows. In the Year 1605, *F. James Torres*, who was then laying the Foundation of the Province of *Quito*, observing that many thousand Blacks were every Year brought out of *Africk* unto *America*, by the way of the Port of *Carthagena*, he committed the care of them to *F. Alonso de Sandoval*, who afterwards compos'd a very useful Book, about restoring the Blacks to a state of Salvation, and dedicated it to the same *F. James Torres*. He often enquiring of the *African* Traders, after what manner the Blacks were baptiz'd at *Loanda*, and finding by several Years experience, how ignorant most of them were of the Mysteries of Christianity, thought he would do a very good Work, in composing a small Book, and directing it to the Archbishop of *Sevil*, shewing it was his Opinion, that the Baptism of most Blacks brought out of *Africk* into *Europe* and *America* was void for want of catechizing them; and that therefore they ought not to be admitted to other Sacraments, 'till they were conditionally baptiz'd. The Book pleas'd the Arch-bishop, who caus'd it to be examin'd by Learned Men, not only of the Society, but of other Orders, who all were of *Sandoval's* Opinion. By their consent the Archbishop passed a Decree, ordering all Blacks brought into his Diocese, without exception, to be examin'd by able Men; and those that they had any Scruple about to be con-

Techo.

Of the
Baptism of
the Blacks.

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Techo.
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ditionally baptiz'd. The Bishops of *Mexico* and *New Granada* soon follow'd his Example, and appointed Examiners of the Blacks in the Sea-port Towns. The News hereof being brought into *Tucuman*, *F. James Torres* labour'd to introduce that Examination there, with much opposition from the adverse Party. Whilst the Controversy was depending, he receiv'd Letters from *F. Jerome Bogado*, Rector of the College of the Society at *Angola*, whom *F. Torres* had sent to consult upon the matter, the very Words were these. *F. James Torres*, Your Reverence is in the right in questioning the Baptism of the Blacks sent out of Africk into other parts; for in my Opinion, they are not baptiz'd, and ought, at least, to be conditionally rebaptiz'd, because they receive Baptism without being scarce Catechiz'd: For the Day before they sail, they are carry'd in Troops to the Vicar; by whom being ask'd all together, whether they desire to be made Christians? and a few words more said to them, they are baptiz'd, and have Christian Names given them, before they understand what Faith they embrace. I have often charg'd the Vicar Generals with this great neglect, in the presence of the Bishops, but to no purpose; for tho' at first, when they have been check'd they are more careful of their Duty, yet they soon relapse into their former Negligence, and serve those poor Wretches after an undue manner. The Bishop thinks he had sufficiently clear'd his Conscience, if he lays some punishment upon the Vicars that are accus'd of such neglect. Thus *F. Bogado*. When these Letters were read, the Controversy ceased, and all the Fathers applyed themselves to the relief of that miserable Nation. This may suffice, as to the matter of the Baptism of Blacks, which I thought worthy to be inserted, being a curious point which may give the Reader satisfaction.

Town of
Corpus
Christi.

The Plague continued to rage in the Province of *Parana*, in the Year 1622, yet the Fathers supplyed the places of those that dyed in their Town, with new Converts brought out of the Woods, and were so successful as to build a new Town. The *Inians* are fifteen Leagues distant from the *Itapuan*s up the River, and had been earnestly solicited by *F. Gonzalez* for some Years, to joyn with the *Itapuan*s, but either the natural fierceness, or the natural love of their Country, had still made them refuse; yet, at this time, they became so well inclin'd to Christianity, that, of their own accord, they

ask'd for Fathers to be sent among them. *F. James Boroa* and *F. Peter Romero* went and found all things to their mind; so that very few opposing it, they apply'd themselves to build the new Town, upon the Banks of the River *Inian*, which falls into the *Parana*, giving it the Name of *Corpus Christi*, under which it flourishes to this Day. Not far from it are the Rivers *Tibiapo*, *Pirapo*, and *Caapibari*, whence many Inhabitants have been drawn to the new Town, and in the Year 1670, there were computed 5000 Souls to have been baptiz'd there: About the same time this new Town was built, a number of wild *Indians*, of the Province of *Ibitaranbeta* in *Brazil*, came to the Woods of the Town of *Loreto* in *Gnaira*, to fetch Wood to make their Arrows; some few of which Nation had been among the Converts at *Loreto*, and told them that their Country swarm'd in Men. *F. Cataldinus* laid hold of this Opportunity, in hopes of converting those People; and having, by means of the Converts, entertain'd many of them lovingly in his Town, desir'd they would take him along with them, to teach them the Christian Religion. *Nambahains* their *Cacique*, said he was willing enough to do it, but that he fear'd it might cost them both their lives. The Father being willing to expose himself to the danger, went along with him, and they travel'd a Month up the River *Tibascia*; but as soon as they came near the Borders of *Ibitirambeta*, the *Cacique Nambahains* stole away before his People knew of his bringing the Father: He thinking it a rashness to go on, sent two Youths to invite the *Caciques* of *Ibitirambeta* to come to him, but they with threats prevail'd with one of those Youths to marry among them, tho' he was marry'd before, and renounce Christianity; the other, rather than comply, suffer'd himself to be cut in pieces and eaten by them. Whilst these things were doing, *F. Francis Vazquez*, who had been sent Procurator into *Europe*, arriv'd at the Port of *Buenos Ayres*, with a supply of 21 Fathers. There *F. John Vas* had taught sixteen Converts Musick, which play'd and sang so well, that they gave extraordinary satisfaction. These new Fathers brought over the Catholick Kings, and Pope Gregory the 15th's Letters Patents for erecting Universities in the Province, and accordingly, the City *Cordova* in the Province of *Tucuman*, and that of *San-*

tiago or *S. James*, in the Kingdom of *Chili* had that Honour conferr'd on them. There were now in this Province of the Society, eleven Colleges, two Residences, one Noviceship, and thirteen small Houses among the *Indians*, and in them 194 Fathers.

Nicholas Durandus, the new Provincial of the *Jesuits*, in the Year 1623, erected a College of the Society at *Salta*, a small *Spanish* Town, built in the Year 1582, not far from the Borders of *Peru*, and at the very entrance of the Valley of *Calchaquina*, to curb that barbarous Nation, by *Ferdinand* of *Lerma*, Governour of the Province of *Tucuman*. The Town furnish'd all Necessaries for building the House and Church; and the Provincial perceiving the Fathers, who had been sent into the Valley six Years before, and settled there, did reap no Fruit worthy of their Labours, call'd them away, thinking it enough for the present, if they made some Excursions at times from the Town of *Salta*. The News being brought into those Southern Parts, that *S. Ignatius Loiola*, and *S. Francis Xaverius* had been Canoniz'd the Year before, there was extraordinary rejoicing in most costly manner, not only in the *Spanish* Cities, but even in the *Indian* Towns. The pleasantest Sight, for its novelty, was in the Town of the *Assumption*, where a number of *Urvaican* Boys lately made Christians, and brought thither by *F. Roch. Gonzalez*, were divided into two Troops, the one in the *Indian*, the other in the *Christian* Habit, and represented a Battle, dancing very dexterously to the Musick: The *Indians* distinguishable by the variety of their Feathers, were arm'd with Clubs and Bows, the Christians with long Crosses. It was diverting to see them sometimes all mix'd, and then presently parted; sometimes fiercely attacking one another; sometimes falling into two Ranks, and then mixing again, as if they would destroy one another: After they had thus fought a considerable time, the Christians got the day, and the Musick following to another Tune, they led the *Indians* as their Prisoners, and presented them to their Bishop, and Governour, to express they became Subjects to the Church, and Catholick King. At this Solemnity *Quaracipucutius* a Cacique, and 23 more, *Urvaicans*, brought to the Feast by *F. Gonzalez*, were baptiz'd. Soon after, a Controversy arising between the Society and the Bishop of *Paraguay*, he sent Complaints against them

into *Spain*, and took from them their Schools in the Town of the *Assumption*, but it was not long before he was reduced to restore them, and be reconcil'd. The Governour of the River of *Plate* had desir'd of the last Provincial, to send *F. Peter Romero*, who was skilful in managing the *Indians*, up the River *Urvaico*, to try whether the *Tarosians* might be brought under, and a new Town built at the Mouth of the said River. Tho' the Mouth of the River *Urvaica* be not far from *Buenos Ayres*, yet no body had dar'd to venture up it, the numerous *Indians* on both sides, all of them fierce People, and speaking several Languages, having refus'd all Commerce with Strangers. Among them all, the *Tarosians* and *Charuans* were most obstinate in adhering to their Ancient Customs; living dispers'd, utter Strangers to Husbandry, and any Form of Government; and so very barbarous, that they cut off a Joint of a Finger at the death of every one of their Kindred, so that there are several of them who have nothing left but the bare Palm of their Hand. Before the coming of the *Spaniards*, they liv'd upon Ostriches, other Fowl, Venison and Fish: At present, they ride about the Plains, there being vast Herds of Oxen and Horses: They feed, for the most part, on Beef half raw, generally use Slings, and are so expert at them, that they often hit Birds flying, and knock down the largest Beasts. *F. Romero* ventur'd among them attended only by one *Spaniard* and a few *Indians* that row'd: Wheresoever they went, they met fierce Men, with their Bodies anointed, their Hair hanging below their Shoulders, their Limbs deformed with much pricking of them, and formidable for their hideous Voices. These being exhorted to embrace Religion and Civility, positively refus'd admitting any alteration of their Ancient Manners. Nevertheless the Father proceeded till he came to the first Villages of the *Guaranians*, an hundred Leagues distant from the Mouth of the River *Urvaica*, and was very desirous to make his way through, to that part of the Province *Urvaica*, where *F. Gonzalez*, four Years before, had founded the Town of the *Conception*; but the *Indians* would not permit, threatening immediate Death, if he did not turn back. Therefore finding none of all those People ripe for the Gospel, he return'd to the Port of *Buenos Ayres*, to give an Account of

Z z z z z.

what

Techo.

The Tarosians.

Town of Salta.

A pleasant Dance.

Teeho. what he had seen, to his Provincial, and the King's Governour.

*The Guai-
cureans
instruct-
ed.* The Provincial immediately sent him back to the *Guaicureans*, two hundred leagues up the Rivers of *Plate* and *Parana*, where he employ'd all his Talent with his Companions in reducing that Nation; but the Barbarity of those People frustrated the Labours of those Fathers. Three Months after his arrival there, the Commander of the *Guaicureans*, and his Mother, attended by a great number of *Indians*, met the Provincial, then going and visiting the College of *Assumption*, intreating him to afford their People his presence. The manner of inviting him was thus; there went before a Woman singing and expressing the Desires of the Nation in Tune, declaring in many Words, how acceptable and beneficial it would be to that miserable Nation to enjoy his presence; when her Song was ended, the whole Company, with confus'd Cries desiring the same thing, oblig'd the Provincial to cross the *Paraguay* and repair to the place where the *Guaicureans* had set up the Cottages of Mats, about the Chappel of the Society, in the form of a Town: The Provincial artickled with the Commander, that in case he would have the Fathers stay amongst them, they should settle in the Town, and forbear unjust Wars; because it was not fit, that those, who had so many Years since put themselves into the Hands of the Society, should be no way civiliz'd. They, in appearance, submitting to the Conditions, receiv'd some Gifts from the Provincial; yet very little Credit was given to their Promises, because many Years Experience had shewn, that they would not stay long in a place, their Inclinations to War being such, that they change their Habitation every Year almost, to find out new Enemies. When they return from War, they bring home to their Wives, in triumphant manner, the Skulls of their Enemies slain; which Skulls the Women on their Festival Days, bring out in great Pomp, with the commendation of the People, as it were to insult over their Enemies. Nay, they are sometimes so mad, as to contend with the Elements. When a Storm arises, and there is much Thunder, or Wind, they all go out in Troops, as it were to Battle, shaking their Clubs in the Air, shooting flights of Arrows that way from whence the Lightning comes; and believing this show of resolution hinders

*Customs
of theirs.*

Madness.

the Spirits or Devils, whom they look upon as the causers of all Tempests, from doing any mischief. They have also some Festivals in which they represent Battles. There is no time of so much Joy among them, as when the North Winds begin to blow in that Hemisphere; for then, without any regard of Age or Condition, they fill the Air with Cries, beating one another with their Fists, computing the Year will prove plentiful, or otherwise according to the measure of their madness. Therefore the Provincial, tho' he had but small hopes of converting those People, left the Fathers there to try the utmost, who continu'd three Years longer, and then utterly abandon'd the place, when they had been in it sixteen Years, without reaping any Fruit among those hardened Barbarians, but only the baptizing some Infants, and a very few at Mens estate, at the point of death. At the same time the Plague raging through the Province of *Parana*, made mighty havock in all the new Towns of the converted *Indians*, but more especially at *Jaguapua*, where the Fathers had been eight Years a gathering a considerable number of *Indians*, and bringing them into the Church. Here the Distemper was so virulent, that after the greater part of the Inhabitants had perished, those few that remained went away, some to *Itapua*, and some to other places. As soon as the Infection ceased, the Fathers, with infinite labour, searched all the Woods, Mountains, and Marshes, to bring fresh Supplies of Inhabitants to the Towns. Having mentioned the Town of *Itapua*, I will not omit a more than manful act of a Woman of that place. A cruel Tyger had seiz'd a Boy of ten Years of Age in the presence of the Father and Mother, and close by them, which the fierce Beast made away with, throwing the Child over its Shoulder, as the Fox does with a Fowl. The Father, astonish'd at the Accident, fled, but the Mother, whose Love was tenderer, forgetting the danger, ran after the Tyger, and recovering the Boy, brought him back to her Husband, that fierce Creature never attempting to oppose her; the Husband ever after confessing, his Wife had more Courage than he.

Plague.

*A brave
Woman.*

Something was said before of the *Ibitirambetans* concerning whom we will add what remains in this Place. Tho' the

*A Town
built a-
mong the
Ibitirambetans.*

the Attempt made before upon them prov'd unsuccessful, this did not discourage the Fathers *Antony Ruiz*, *Joseph Cataldinus*, and *James Salazar* from making another effort to bring them over to the Flock of Christ. The whole Province of *Guaira* is divided into two Parts, the Woody, and the Champain. The woody had been under the direction of the Fathers for several Years. But as yet they could never get into the Champain, because of the Inhumanity of the People, who cruelly devour Strangers, and resolutely defend themselves against any Foreign Invasion. *Ibitirambeta* is a woody Mountain, which separates these two Parts of *Guaira*, so call'd by the Natives, because at a distance it looks like a Man's Head, with a Rock sticking out of the Chin, instead of a Beard. About this Mountain were abundance of Villages of Heathens, which being brought together would make a populous Town, and be a good Step towards the Champain Country. A Year before this, as was mention'd above, the Inhabitants of this Mountain, cruelly slew the Youth sent to them by *F. Cataldinus*, and had roasted and eaten several of the People of the woody Country at their Feasts; for they reckon Man's Flesh their greatest Dainty. When the Fathers, after passing the Rocks and Precipices of the River *Tibaxiva*, came near to their Borders, the Converts attending them, began to be seiz'd with Fear, and chiefly because *Taitetus*, a Man famous for Cruelty among the *Ibitirambetans*, had met them a little before, and assur'd *F. Ruiz* that if he durst proceed he would meet with many Enemies. Yet some offer'd to hazard themselves in carrying a Message to those People. But the Fathers *Ruiz* and *Cataldinus* leaving *F. James Salazar* to look to the Boats, with Orders if they were Kill'd to fly down the River, went on themselves with a few *Indian* Converts by Land. Having wandered a long while without knowing the way through the Woods, they at last met with a Man more like a painted Devil than an *Indian*, who acting the Part of an Angel, undertook to introduce the Fathers into his Village, provided they would let him go before, to dispose them to receive their Guests favourably; assuring them it would be very dangerous to go without he made way for them. The Fathers thinking it safer to stand the Brunt of coming upon those People suddenly, than to give them time to consult together, follow'd

the *Indian* Guide close at the Heels, and that same Day boldly enter'd the first Village of the *Ibitirambetans*, the People whereof, tho' they forbore acting any Cruelty, yet shewing their mistrust declar'd they would not allow the Fathers to stay among them, lest after them should follow the Rovers that went about to carry the *Indians* into Captivity. As they were in this Condition, the *Cacique* of another Village promising *F. Ruiz* his Protection, gave some Hopes of Success. Having therefore call'd away *F. Salazar*, from the River, they mark'd out the Ground for a Town, fell to build a Church, and abundance of People flocking thither from the Neighbourhood, order'd a Form of Government. As they were thus Employ'd, News was brought, that several Factions had conspir'd together, and particularly those that the Year before slew the Youth sent by the Fathers, all unanimously agreeing, that the Strangers were to be made away, lest they should bring some Mischief upon the Province; and that they would Taste whether the Flesh of Priests differ'd in Taste from that of other Men. The Enemy being within less than a Mile of the Town, *F. Ruiz* came to *F. Cataldinus*, then busie about building the Church, to acquaint him with the Danger, who answer'd, *As the Will of Heaven is, so let it be*, and went on with his Work. The Enemy being told of this Resolution of the Fathers, went off without attempting any thing, fearing some great Misfortune might befall them, seeing those Strangers make so small account of Death. This Storm being blown over, there ensu'd such a Calm, that they had leisure to build the Town in Peace, and Dedicate it to *S. Francis Xaverius*. Not only the neighbouring People, but even those that before had been Enemies, and others from remoter Parts resorting to Inhabit this Town, it came to contain 1500 Families. Here *F. Cataldinus* was left alone, and so continu'd a Year among those barbarous People.

The other two Fathers *Ruiz* and *Salazar* undertook a new dangerous Expedition into the Lands of *Taiacoba*, whereof I find the following Account. *Huibains* a River in *Guaira*, falling into the *Parana*, under the Tropick of *Capricorn*, has on its Banks *Villarica*, a little Spanish City, thirty Leagues from its Mouth, and eight *Indian* Towns not far from it, and under its Jurisdiction. Above this Town the River falling from a Precipice

Techo.

Taiacoba's Territories.

hinders any Vessels going farther up. *Techo.* This Precipice was a Boundary and Entrenchment to *Taiaoba*, and his confederate *Caciques*. All this Nation is so barbarously greedy of Human Flesh, that when they want Enemies, they inhumanly Kill and Eat their own People. Some of them wean their Children with Mans Flesh, and make the Heads of their Arrows of Men's Bones, making the Monuments of their Brutality the Instruments of fresh Cruelty. Which makes me admire *Ranfonierius* should write, that in this part of *Guaria*, there are no Tygers or wild Beasts, whereas there are almost as many wild Beasts as Natives; for the old Saying fits no Nation so exactly, *viz. Man plays the Wolf with Man.* The reason why this Country took its Name from *Taiaoba*, was because he being the most powerful of all the neighbouring *Caciques*, was by his People call'd the Great. Take this Account of him. Some Years before this we now write of, an *European* Commander, famous for his Hatred to the *Indians*, coming from the Metropolis of *Paraguay* to *Villarica* with a Power, pretending Friendship, sent to invite *Taiaoba* to come to him, promising him much Courtesie and some Presents. Upon publick Faith given *Taiaoba*, and three other powerful *Caciques*, come to *Villarica*, full of Hopes of what they were to receive, but there instead of Gifts, they met with Threats, Stripes and Bonds; that Commander terrifying them with Death and Tortures, if they did not bring a Number of *Indians* to *Villarica*, to be made Slaves. Three of the four *Caciques*, rather than betray their People, starv'd themselves to Death in Prison. *Taiaoba* alone escaping with his Fetters into his Territories, for the future was so strict in hindring any resort to his Territories, that he not only kept off the *Spaniards*, but tore to Pieces and devour'd the *Indians* sent to him at several times to settle Peace. The *Spaniards* had often invaded him, but never came off without much Loss; insomuch that there were no further Thoughts of subduing them. Thus stood *Taiaoba*, when *F. Ruiz* entertain'd Thoughts of Converting those People. When his Design was known, every Body affirm'd he went in great Danger of his Life; but he set out and travell'd eight Days difficult Journey, with *F. Salazar*, a resolute Man, to the Borders of *Taiaoba*, and leaving his Companion in the Towns about *Villarica*, he pass'd over

the Precipice, and got to the first Village of *Taiaoba's* Party; and perceiving how great the Danger was, those Man-eating *Indians* flocking about from all Parts, he prepar'd himself and fifteen Converts that attended him, for Death. As he was so employ'd, the *Canibals* and Sorcerers gather'd about him, to whom he declar'd the cause of his coming, which was to teach them the way to Heaven through *Jesus Christ*, and how to avoid eternal Torments. Scarce had he spoke those Words, when the *Indians* gave him the Lye, declaring him guilty of Death for denouncing eternal Torments to them, and were just ready to fall upon him. *John Guirains* a Convert persuaded him to fly, which as they did the Arrows flew about them so thick, that Seven were immediately Kill'd, and *Guirains* perceiving they all aim'd at the Father, who could not fly so well as the rest, clap'd his Gown and Cap on him himself, that the *Indians* might mistake him for the Priest, and aim at him. Thus they both escap'd into a Wood, with Seven more of their Companions, whence with great Sorrow they made their way through the Bushes and Brambles, down to the River, and there found a Boat two old Men had brought from a Village that was in Amity, hearing of the Danger they were in. This Boat carry'd him down the River to the Towns about *Villarica*, where he found *F. Salazar*. In the mean while, the *Canibals* having divided the Booty *F. Ruiz* left behind him, made a Feast of the Bodies of the Convert *Indians*, nothing troubling them, but that they had mist of the Priest's Flesh, and could not drink about in his Skull. *F. Salazar* was left in those Towns of Converts about *Villarica*, that being near at Hand, he might endeavour by Kindness to win *Taiaoba's* People, but nothing succeeded for a Year and a half. *F. Ruiz* went away to the Town of *S. Xaverius*, which he found much encreas'd by a great Number of Converts, and having afterwards been to give an Account of his Actions to the Provincial return'd into the Province of *Guaira*, where attempting to reduce the *Tucutiansians*, he found the Success answerable to his Expectation. The People lay in the mid-way between the old Towns of *Guaira*, and the new Colony of *S. Xaverius*. It was therefore very convenient to settle a new Colony among the *Tucutiansians* that there might be a direct way and Commerce between
the

The *Tucutiansians*

the aforeſaid Towns and Colony, be-
 cauſe before the way was very trouble-
 ſome, being far about, and along the
 Rocky River *Tibariva*, beſides the Dan-
 ger of leaving barbarous Enemies be-
 hind. The *Cacique* of the firſt Village
 the Fathers came to, offer'd them that
 Place to build the Town, but that be-
 ing unhealthy, they choſe another, to
 which 200 Families immediately reſort-
 ed out of the Neighbourhood, and ſoon
 after ſix Villages came over to it entire.
 The Church and Town had the Name
 of S. *Joſeph* given them. Having ſet-
 tled this Town, and left F. *Simon Maceta* in
 it to inſtruct the People, F. *Ruiz* under-
 took to open a way through the Woods
 and Mountains, to the Colony of S. *Xa-*
verius, and tho' he met with almoſt in-
 ſuperable Difficulties and Hardſhips, be-
 ing ſeveral Days without Water, and
 forced to ſuck the moiſture of a certain
 Branch that runs up the Trees like a
 Rope, for Drink, and feed upon Leaves,
 he at length prevail'd, and got ſafe to
 the Town, to which he had made this
 new Road. I have follow'd F. *Ruiz* in
 all theſe Travels to come to the concluſion
 of what we are to ſay of *Taaioba*,
 with whom we began this Section, and
 am now drawing near to bring them to-
 gether that the Relation may not be diſ-
 membred, as it is in our Author, who
 has divided it too much for the Conve-
 niency of the Reader. *Suruba* a *Cacique*
 in great Authority had been the main
 Obſtacle for a long time to the Converſion
 of the *Taiatenſians*, a People of the
 Territory of *Nivaſingua*, oppoſite to
 the Plains of *Guaira*, he being an ob-
 ſtinate follower of the Cuſtoms of his
 Fore-fathers, and a profeſs'd Enemy to
 Chriſtianity. He, tho' his People were
 well inclin'd to the Faith, kept them
 from any Communication with F. *Ruiz*,
 becauſe he was reſolv'd to have no
 Town built within his Liberty. This
Suruba, attended by ſeveral *Caciques* and
 their Followers, all Enemies to the *Span-*
iards, went into the Lands of the great
Taiaoba, to gather the Herb of *Paraguay*,
 in which they take great delight, and
 whereof an account has been given be-
 fore. Among them was *Pindovius*, a
 powerful Man among his People, who
 the Year before lay in wait for F. *Ruiz*,
 to eat him, and afterwards would have
 had him come to erect a Town in his
 Territories. *Taiaoba* the Great, diſſem-
 bling his hatred to Strangers, gave them
 free Paſſage through his Lands, to ga-

ther the Herb, but laying an Ambuſh
 for them as they return'd, ſlew *Suruba*,
 and all his Company, ſecuring their Bo-
 dies to make a Feaſt. Only *Pindovius*
 making the beſt uſe of his Weapous,
 broke through a Company of Bow-Men,
 with three Followers, and made his
 Escape. *Suruba* being thus taken off,
Pindovius conſidering to what a peacea-
 ble Condition the *Itibirambetans* were re-
 duced by the Society, from their former
 Confuſions and Diſorders, but erecting
 the Town of S. *Xaverius*, and that he
 had Enemies whom he could not with-
 ſtand, unleſs he joyn'd the Chriſtians,
 ſent three *Caciques* of his Faction to F.
Ruiz, to deſire in his Name he would
 come and build a Town. The Inhabi-
 tants of the Town of S. *Xaverius* hear-
 ing of it, ſeverely reprimanded his Meſ-
 ſengers, hindring them from the Speech
 of the Father, alledging that was one of
Pindovius his uſual Frauds, to draw the
 Fathers to him, that he might devour
 them. Yet F. *Ruiz* taking the Meſſen-
 gers apart, promis'd to go with them in
 three Days, notwithstanding any Dan-
 ger that might threaten. They thank'd
 him for giving Credit to them, rather
 than to thoſe that gave ſo ill a Character
 of them, and promis'd, they would be
 as zealous in proteſting him and his,
 as the *Itibirambetans* had been. After
 the three Days F. *Ruiz* and his Compa-
 nion ſet forward, and the fourth Day
 of their Journey came to the Place of
Pindovius his reſidence, by whom they
 were receiv'd with triumphal Arches
 made of Boughs, amidſt the Noiſe of
 Drums and Trumpets, and throng of
 People flocking from all Parts, and ſo
 Conducted to a Chappel built for them.
Pindovius promis'd to uſe all his Endeavours
 to gather Inhabitants for a popu-
 lous Town, he gave the Fathers a Houſe
 that was Fortify'd with a Trench and
 Palifadoes, againſt the attempts of a cer-
 tain *Cacique*, who had taken and eaten
Pindovius his own Mother, as *Pindovius*
 had done by ſeveral of his Friends; and
 not long before the coming of the Fa-
 thers that Enemy had taken three Boys
 of *Pindovius* his Party and roaſted them,
 and kill'd ſome Indian Women, whoſe
 Bodies *Pindovius* recover'd, and among
 the reſt one that was ſhot through hav-
 ing Life left was Baptiz'd and recover'd.
 The Place pitch'd upon to build the
 Town, was a Field very commodious
 by reaſon of the River running along
 it, and abundance of Fir Trees cloſe by.

There

Tacho.

Town of
S. Joſeph.

Techo.
Incarnati-
on Town
built.

There a Cross was erected, and the Names of many Saints being put into an Urn, they drew to give a Name to the Town, and missing *All Saints*, took out *The Incarnation*, as the Place is still call'd, which soon contain'd 1500 Families.

F. *Christopher Mendoza* was left in the new Town of the *Incarnation*, F. *Ruiz* repairing to other Parts. Whilst he was absent, the *Indians* of the *Plian* rose in Arms against *Pindovius*, for having receiv'd the Society, resolving to kill F. *Mendoza*, and destroy the Town. Having gather'd their Forces, they sent a Youth to discover the Strength of *Pindovius*. This Youth being taken was put to the Rack to discover the Designs of the Enemy, which still he resolutely refus'd to have any Knowledge of, till F. *Mendoza* taking up his Breviary to say his Office, he believing that Book discover'd all Secrets to the *Europeans*, of his own accord reveal'd all that could not be extorted from him before, declaring that the Enemy desir'd nothing more than to gorge themselves with the Flesh of the Priests, and had resolv'd to ruin the Town, and Slaughter all its Inhabitants. Upon this Intelligence *Pindovius* led out his Men with all expedition against the Enemy; but their being disappointed by their Spy, fearing some Treachery, retir'd to their own Lands. But to return to the great *Taiaoba*, from whom the continu'd Series of these Affairs has diverted us, he being now somewhat mollify'd by the Fame of the Society, sent two of his Sons in a Disguise with the *Cacique Maendius* to the Town of S. *Xaverius*, to discover whether all was true that was reported of the Society. They having liv'd conceal'd some Days in the Town, were at last discover'd by a Servant of theirs to F. *Francis Diastanius*, who then had charge of the *Ibitirambetans*. The Father hoping that opportunity might serve to oblige *Taiaoba*, sent for the two Youths, and *Maendius* in an honourable manner, and ask'd what was the Design of their coming; who ingenuously answer'd, they came as Spies to pry into the Manners of the Christian Priests and their Converts. Next he ask'd, How they lik'd the Religion? To which they unanimously reply'd, they lik'd it well, and would persuade *Taiaoba* to admit Christianity in his Dominions. This done they were handsomely clad and sent Back. F. *Ruiz* being inform'd hereof by Letter, hastened to the Town of S. *Xaverius*.

Taiaoba re-
 concil'd.

Taiaoba hearing of his approach, went out to the Borders of his Territories to meet him with a great Retinue, and embracing him with great Demonstrations of Joy, said, *Behold me here, O Father, receive me as your Son, and instruct me what I am to do.* His Wife in no less obliging a manner, set before him her three little Children, whom F. *Ruiz* lovingly Imbracing, wonderfully oblig'd both the Parents. For nothing so much takes with the *Indians*, as to see their Children belov'd by Strangers. Being conducted through Arches made of Boughs, with great Noise of Trumpets, into *Taiaoba's* Lands; His first care was to chuse a Place to build a Town, and having pitch'd upon it near the River *Huibaio*, with the assistance of 300 *Indians* he erected a Cross, laid the Foundation of a Church, mark'd out the Plat for the Town, created Magistrates in the Name of his Catholick Majesty, gave the chief Command to *Taiaoba*, appointed his eldest Son Captain of the Forces, honour'd the other *Caciques* with several Titles, baptiz'd 28 small Children of *Taiaoba's* by several Wives, and gave hopes to those that were grown to Mens estate, that they should be receiv'd into the number of the Faithful, as soon as they had learnt the Rudiments of Christianity. The Sorcerers enrag'd at this Success, stirr'd up all the neighbouring People against *Taiaoba*, who setting out gave strict Command that no harm should be done to F. *Ruiz*, their design being to take him alive, and kill him with Solemnity at a Feast. *Taiaoba* and his confederate *Caciques* being much inferior to the Enemy in number, and sensible of their Danger, went late at Night to F. *Ruiz* desiring to be baptiz'd, and promising, *If that Favour were granted them, to dye Manfully in Defence of the Faith.* The Father considering the present Circumstances, instructed them the best he could for that short time, and made them all Christians. Before break of Day the Enemy having divided their Troops into four parts, attack'd *Taiaoba's* Forces. At the first Onset several of the Enemies and two of ours fell, many on both sides and among them *Taiaoba's* Son being Wounded, and his whole Party put to flight. F. *Ruiz* order'd *Taiaoba* to stay in the Place design'd to build the Town, with the *Cacique Piraquatia*, till they could have an opportunity of retrieving that Misfortune. The People of *Villarica* hearing of what had hapned, sent 500 Converts well Arm'd against those revolted

revolted *Indians*. These coming to a Battle, and being overpowered by the Multitude of the Enemies, were forced to secure themselves within Palisadoes. Where the Fight being renew'd, they must all have perish'd, had not *F. Ruiz* advis'd them to receive all the Enemies Arrows without shooting any, because both sides make use of the Enemies Arrows, and when they have none left they certainly fly. By this means our Men having receiv'd all their Arrows without any harm, soon put them to flight, which done they return'd home. It hapned in this Expedition that our Men having put the Enemies to flight, brought away a Pot full of Flesh, whereof *F. Ruiz's* Hunger pressing, and believing it to be Venison, eat a little, but was struck with horror, when at the bottom of the Pot they found a Mans Head and Hands, and above all when it was found to be the Flesh of his own Clerk, who being taken in the former flight, had been reserv'd for a solemn Entertainment. Concerning the Ceremonies of their Feasts of human Flesh, because we have often occasion to mention them, take this short account. The Man-eaters of the Province of *Guaïra* led any Prisoner they took in War to their Village, allowing him all manner of Dainties they could think of, that he being fatted, might fatten others with his Flesh. During the fattening Time, it was a Crime to refuse him any Thing he had a mind to. On the Day before the Slaughter was to be, the Inhabitants of the Village calling in the Neighbours on all sides, made a mighty Appearance. First went a great number of armed Men two and two, and Women in the same manner; one Maid in the midst of the Procession richly adorn'd with Feathers and Garments, carry'd a Club, the Instrument of their Cruelty, in a fine Dish; and another dress'd like her, a Crown or Garland for the intended Victim. Lusty brawny Women led the Prisoner, bound about the middle with slack Ropes and his Arms loose, throwing Sticks and Stones at all about him. If the Prisoner hapned to hurt any Body, all the Multitude applauded his Valour and Dexterity, with great Shouts and Acclamations. The Procession of the Eve being ended, they spent the Night in confuse Noise, Dancing and Drunkenness; cramming the Prisoner with Meat and Drink. In the Morning they led him in the same manner as the Day before to the Place of Slaughter, where having repeated all the same Fol-

lies, the Prisoner being Crown'd by some powerful *Cacique* and curiously Adorn'd, was knock'd down with the Club. When down all there present struck him, leaving their old Names and taking new Ones, and even the little Children having Names given them by their Mothers, were forced to strike the Body with their Hands. When it appear'd he was dead, all the Company broke out into immoderate Laughter, and Danced about before the inhuman Feast. Then they boil the Carcass, cut in pieces and eat it, sending some Pieces to the neighbouring Villages, that they might Taste and take new Names. This Barbarity was look'd upon as a glorious Death, and therefore very few Prisoners made their escape, tho' they might easily do it. Things not being yet ripe for building the Town, because the Enemies were too powerful and the Friends but few; *F. Ruiz* retir'd from thence to visit the other Parts of *Guaïra*. Having perform'd that Duty, he return'd with greater Resolution, and tho' all People dissuaded him, alledging, *He would infallibly be devour'd by the barbarous Indians*, nothing could alter him. He therefore sent before *Nicholas Taiaoba*, with Orders to gather all the Force he could to oppose the Enemies, whilst he had recourse to God for Aid. About the same time an hundred of the Bloodiest of those *Indians* who had formerly eaten the seven Converts that attended *F. Ruiz*, came and submitted themselves to him; and News was brought that seven *Caciques*, who were mortal Enemies to Christianity, had been beaten to Death with Clubs in the Woods, and many others of that stamp Slain in the same Place, yet it could never be known who had made all that Slaughter. So many Obstacles being remov'd, *F. Ruiz* set forward, and within a few Days was met by *Taiaoba* and *Piraguatia*, with whom he went to the Place design'd to build the Town, where he found very few *Indians*, because the Followers of *Taiaoba* and *Piraguatia* understanding the other *Indians* had again Conspir'd against them durst not assemble. *Guiravera* a *Cacique* was the most inveterate of Canibals, who now threatned *F. Ruiz*, should not escape him, and therefore call'd together all the *Caciques* of his Faction, who agreed to put his Design in Execution, which was thus disappointed. Among the rest was *Ararundio*, who in the former Attempt against *F. Ruiz*, Commanded their Forces; him *Guiravera* upon some suspi-

Techo.

Town of the Seven Archangles built.

Teeho.

cion, Murder'd with his own Hand, and lay'd him before the rest to be eaten, designing to make a Feast of all his Followers. Accordingly *Cheacabic* another *Cacique*, who had formerly promis'd his Concubines to Treat them with *F. Ruiz's* Legs, was shot through. These Murders bred Discord, and so the Enemies Forces were divided, and *Taiaboa's* Party so considerably Increas'd, that of 80 *Caciques* there were in that part of the Country, 60 favour'd Christianity with *Taiaboa*. *F. Ruiz* encourag'd by this Success, fell to Work on Building the new Town, gave it the Name of the *Seven Archangels*, and settled the Form of Government. There he baptiz'd 500 Persons, before he left that populous Town to the charge of *F. Peter Spinosa* to go himself into the Plain, where we shall speak of him again hereafter.

Of the
People of
Cuio or
Chicuito.

Tho' some Account has been given before at number 40. of the Province of *Cuio* or *Chicuito*, we will here add a further Relation our Author gives out of a Letter of *F. Dominick Gonzalez*, Rector of the College of *Mendoza*, the Capital of that Province, who labour'd much for the Conversion of those People, and writing to the Provincial, speaks thus of them. *The Indians* (says he) *among whom I have been, inviting one another from several Villages, have often solemn Revellings. I saw the Places of their mad drunken Meetings, which the Lord of the Village and Master of the Feasts encloses with Straw, making them round with Gaps at certain distances, and in bigness proportionable to the number of the Guests. There all the Men pass three or four Days in Dancing and Singing, without Sleeping. The Women are not to come within these Inclosures, only when they bring their Husbands Wine, which they do with their Eyes shut, and their Face turn'd away; if through any neglect they look upon the Men when they are Revelling in that Ring, the Punishment is Death; which Law is so rigorous, that neither the Husband forgives his Wife, nor the Father his Daughter. The reason they give for this superstitious Cruelty, is that they have found by Experience, as they pretend, that some of the Revellers dye presently, and sometimes are openly kill'd by the Devil, if they are seen by Women in that Enclosure. The Devil before call'd upon, is present at these Dances, and the way of raising of him is thus. An old Fellow standing in the midst of the Dancers, beats a Drum till he visibly appears with a mighty Noise, in the shape of a Man, Dog or Fox. When come, the Devil does not refuse to Drink,*

*then having made a Speech to the Company, the Parents offer their Children to him, whom he marks as his, drawing Blood from them with his Nails. At other times, those that desire to devote their Children to the Devil, carry them to certain old Men appointed for that purpose, who tear the Children's Skin with their Nails, and pierce their Heads with a sharp Bone till they bleed plentifully, the Blood which runs they receive in their Hands and scatter it in the Air, believing the Children Consecrated by this Ceremony. Having thus Blooded them, they make them fast in some retir'd Place remote from all other Company, by which Misery they pretend they become strong. All the Nation adores the Sun, Moon and Morning Star, hoping for all Health and Prosperity from them. Thus *F. Gonzalez* of the People of the Province of *Cuio* or *Chicuito*.*

Let us look back a little into the Province of *Parana*, where some attempts had been made to introduce Christianity among those People, Inhabiting on the Banks of the upper part of the River, yet at length some of the *Caciques* had been so far oblig'd by frequent Courtesies, that it was believ'd there might be a probability of building a Town. *F. James Boroa* and *Claudius Ruiz* undertook this Work in the Year 1624. setting forwards in March, with a Company of select Converts. The Mouth of the River *Acarai* is 30 Leagues from the Town of *Corpus Christi*, whence they set out. About that River dwelt several *Caciques*, one of whom of his own accord, assign'd a Place in his Liberty to build the Town. The Report whereof being spread abroad, drew many *Caciques* thither to confer, who departed so as was believ'd they had been gain'd over to the Faith. The Fathers therefore built a sort of Chappel for present use, and give the new Town the Name of the *Nativity* of the *Virgin Mary*, taking all possible care to attract all the neighbouring People to come to Inhabit there. *F. Claudius Ruiz* was left there alone, and endur'd very much, there being scarce a Man in the Town but what fell sick, as soon as they recover'd he drew over the Inhabitants of two Villages. But his main Design was upon *Quaracipucatus* an Apostate, who hearing the Father was coming to him, assembled the neighbouring *Caciques* to Murder him; but the Father wrought so powerfully upon him by his Words, that he furnish'd him Provisions, and some time after joyn'd the other Converts. At this time and others the Fa-

The Town
of the Na-
tivity built

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ther brought several *Indians* to his Town, but they out of their natural Laziness neglecting to build their Houses, were so frightned by a Tyger that us'd to come into the Town at Nights, that they fell to Work in their own Defence, and with wonderful Celerity built substantial Habitations to defend them from Danger. Soon after the Tyger was taken in a Gin. This Place was long subject to be so infested by Tygers, and had another Plague, which was a multitude of Gnats breeding in that low hot Ground, that Day and Night were a continual Torment to the Inhabitants, yet the Town prosper'd and continues to this Day. *Jaguapinus* a Cacique of this Province of *Paragua*, was a great hindrance to the progress of Christianity, and persuaded the Heathens of *Urvaica*, to build a larger Town near to that of the *Conception*, to the end they might with united Forces make War on the Christians, and obstruct their Increase. The Converts of *Parana* having notice of his Design, drew together and fell upon his Town, where they took him, and sent him into Banishment; which prov'd a double Advantage to the Towns of *Parana* and *Urvaica*; for *Jaguapinus* became a Christian with all his Followers, and afterwards many more Towns were built. Yet amidst all this Prosperity, no little Trouble was rais'd by one *John Quaracius* a wicked Sorcerer, famous for many Villanies, who being born in the Province of *Guaira* came into that of *Parana*, suffering himself to be Baptiz'd, that he might being the less suspected do most Harm. He travelling into several Countries, spread every where his damnable Superstitions, endeavouring to dissuade all he could from embracing Christianity. In the Town of the *Assumption*, being Convicted of heinous Crimes, he was Condemn'd to be Hang'd, but sav'd by some indiscreet Persons, and Banish'd to the Town of *Santa Fe*. Making his escape from thence up the River *Parana*, he privately got into the Town of the *Itatinensians*, subject to the *Franciscan* Fathers. Being a crafty Fellow he persuaded the People to conceal him, and by insinuating Discourses prevail'd with those credulous *Indians*, to repair to him in great numbers at Night. The Doctrine this Night-Doctor taught, was this. ' That they should ' take heed of the Christians and their ' Priests, who were devoted to the Ruin ' of the *Indians*. That they persuaded ' the Converts to Confession, that they

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' might make an ill use of the knowlege ' of their Sins. That the Salt they use ' in Baptism, was a sure Poison sooner ' or later to infect the Bodies of Infants ' or Men. That the holy Oyls serv'd ' only to cause Deformity. That the ' Christian Priests forbid the having of ' many Wives maliciously, lest the *Indians* multiplying too fast, should be ' too hard for the *Spaniards*. That ' therefore he by the Power he had in ' him, commanded them all not to be ' satisfy'd with one Wife for the future, ' but to keep as many as they could get. *Live* (said he) *and Drink after your ancient Manner, making Merry with Dancing and Drunkenness; celebrating the Memory of our Ancestors. Give no Honour to the Images of Saints, but look upon me as your only Deity. If you do otherwise, I will deliver you up to be swallow'd by the Parana, transform'd into Frogs and Toads.* To these blasphemous Doctrines, he added a leud Example. For besides keeping seven Concubines constantly to satisfy his Lust, he would have to do with any others at Pleasure. Having thus done much harm by Words and Example, in a short time he so perverted the *Itatinensians*, that they look'd not like the same People. For instead of Respecting they Revil'd the Priests. Instead of frequenting the Sacraments, they were fallen to their former Vices so openly, that a Revolt of the whole Town was fear'd. *F. John Gamarra* a *Franciscan*, well skill'd in the *Indian* Language, and in the way of managing those People, was then Chief there, who inquiring into the cause of this sudden change, was a long time before he could make any Discovery, till at last a Boy made some Discovery. For having a particular kindness for him, and asking him, *Whether he lov'd him?* The Boy answer'd, *Indeed I love you Father, but John Quaracius lies privately in Town, whom I love better than you.* Quaracius's Name was well known, and therefore having heard this Account, he made no question but that was the cause of all the Mischief. But he being more earnest in that Business than was proper, Quaracius making his escape with his Concubines up the River *Parana* got away into *Maracana*, the refuge of wicked Men for many Years. Then making some Looses from thence, spreading his Venom in all Parts, he infected our Converts, and sail'd to the Villages of the upper *Parana*, to persuade the Infidels not to embrace the Faith. *F. Gonzalez* observing the change in the Converts,

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and

A famous Sorcerer.

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Techo.
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and not knowing the cause whence that Mischief proceeded, having receiv'd Letters from *F. Gamarra*, giving an account of *Quaraciu's* escape, gather'd a Company of the most Faithful of the Converts, and with them hasted to *Maracana*, but before he could get thither, the Impostor had betaken himself to his lurking Places in the Marshes, wherewith he was well acquainted, and would never have been drawn thence, had not one of his Concubines betray'd him. When found, the Converts bound him fast, and after shewing him in the Town of *Ititana*, conducted him down the *Parana*, and up the *Paraguay* to the City of the *Assumption*, where he was hang'd, and so deliver'd the Provinces of *Parana* and *Urvaica* from imminent Danger.

About this time, that is, the Year 1625 or 26. the Kingdom of *Chili* which hitherto had been a part of the Jesuits Province of *Paraguay*, by reason of the vast extent of the said Province, and the vast Mountains which part those Dominions, and are passable but at certain times in the Year, was divided and made a Vice-Province, subject to that of *Peru*, which I mention here, because this History treating only of the Father's Province of *Paraguay*, we shall for the future have no more occasion to speak of the said Kingdom of *Chili*. Upon this Separation, all the Fathers born in that Kingdom retiring to it, there began to be a want in *Paraguay*, to remedy which *Gaspas Sabrino* was sent Procurator to *Rome*, to bring new Supplies out of *Europe*. There we will leave him and return to *F. James Boroa*, who being chosen Rector of the College in the City of the *Assumption*, beg'd of the Provincial that before he entred upon that Dignity, he might have leave once more to try to bring the *Iguazuans*, a People bordering on *Parana*, among whom he had been before with imminent Danger of his Life, to build a Town and embrace the Faith; which having obtain'd, he set forward with all Necessaries for his Design. *Iguazu*, which signifies, great River, falls into the *Parana* with a mighty Noise, at an almost equal distance from the Town of *Itapua* and borders on the Province of *Parana*, in about 24 degrees of South Latitude. A craggy Rock lying quite athwart the River four Miles above its Mouth, renders it innavigable, and rous down from a great height such a vast quantity of Water, that the Noise of its falling is heard three Leagues off, and the violence of its dashing, forms

River Iguazu.

as it were a Cloud ever visible from the *Parana*. This Precipice had till this time been as a Bulwark, to secure them against all Foreigners. The whole Nation differs in nothing from the rest of the *Guaranians*. Before the coming of the Jesuits among them, the Women went Naked. They reckned it dainty Diet to feed on the Flesh of their Enemies. No Spaniard had hitherto been among them, nor was there any hopes of entring by force of Arms. Three Years before this *F. James Boroa*, attempting with a few Converts to introduce Christian Religion among them; was forced to retire by the Natives in Arms. Two Years after having pass'd the same Precipice, and gain'd the good will of some *Caciques*, he was again expell'd by *Taupá*, the most powerful of the *Iguazuans*, and return'd to *Parana* with small hopes of reducing those People. But being of a Spirit that still struggled against all Difficulties, he again went upon the same Expedition better provided than before, with *F. Clandius Ruier* for his Companion. Their Design being known, the *Iguazuans* according to their Custom, held a Consultation at a solemn Feast, to Debate, whether the Preachers of a new Law ought to be admitted. That the Business might be perform'd with the greater Solemnity, they with horrid Ceremonies kill'd a Youth they had Prisoner, dress'd, and eat him. What is wonderful, amidst these Abominations, when the Matter was put to the Vote, they all unanimously agreed, that *F. James Boroa* was to be admitted, because from the time they had resisted him, God had punish'd them with Famine and Pestilence; most of those who were the chief Cause of expelling him, being taken off by the Plague. As soon therefore as they heard that the Father had set out of *Acarai*, they sent Boats to the Precipice, which when he had pass'd, they receiv'd him in their first Village with extraordinary Demonstrations of Kindness. The following Days *Taupá* himself, and other *Caciques* came very readily to submit themselves. Several strove to have the new Town built where their Villages stood, but the Fathers without regard to private Interest, chose the most convenient Place for the Publick. A great Cross was erected, and the Plat being mark'd out, abundance of People from all the neighbouring Parts, destroying their Villages, came to settle there. The new Colony was call'd *S. Mary Major of Iguazu*. After four Months the *Cacique*

Town of
S. Mary of
Iguazu
built.

Para-

Paravera, at the instance of *Taupá*, brought over two hundred Families to the Town; after whom, none refused to embrace Christianity, so that 150 Men and Women were baptiz'd on the Feast of the *Assumption*, and above 500 of all sorts within a few days after, all the rest coming in by degrees, to the number of 8600, at the time when the Author resided there. The House and Church were five Months building; during which time the Fathers dwelt and taught under Mats; living so poorly, that insipid Roots were their chief Dainties; for the Country of *Iguazu* being all woody, has not Pasture for Cattel; and the River being shut up by the Precipice, has no Fish, so that all the People feed on Snails, and some inconsiderable Fruits of the Earth.

F. Roch Gonzales was no less successful upon the River *Urvaica*. He had been confin'd for seven Years to the Town of the *Conception*, built by himself, not being able to set his Foot beyond the River, because of the Obstinacy and Jealousy of the *Indians*; but many Obstacles being now remov'd, passing the *Urvaica* with a few Converts, he went as far as the place where the small River *Piratin* falls into it. Having found a place fit to build on, two Leagues from thence on the Banks of the said River, he summon'd the Neighbouring People to a Conference, and having gain'd their Affections, on the Day of the *Invention* of the Cross, he erecteth one, and laid the Foundation of a Town, which, in honour of his Provincial, *Nicholas Durand*, he call'd *S. Nicholas*; and the *Indians* resorting to it, in a short time it grew populous, so that above seven thousand were baptiz'd there in a few Years. In the mean while, *Luis de Cespedes*, Governour of the Province of *Rio de la Plata*, thinking it would gain him Reputation, and be a matter of Merit with the King of *Spain*, if the Province of *Urvaica* were reduced to admit of Towns, during his Government, used all possible means to open a Way from the Port of *Buenos Ayres*, to the Town of the *Conception*, founded by *F. Gonzalez*. But despairing of ever subduing such vast Nations by force of Arms, he concluded the only way to compass it, was to encourage the Society, with Supplies from the King to continue that Expedition. To this purpose, having purchased the Friendship of the Inhabitants, near the Mouth of the River *Urvaica*, he prevailed with *Ferdi-*

nand de Sa, a *Spaniard*, well acquainted with the Language and Temper of the *Indians*, partly by his Authority, and partly by hopes of Reward, to venture to sail up the River *Urvaica* 150 Leagues and carry his Letters to *F. Gonzalez*, then in the Town of the *Conception*. *Ferdinand de Sa*, escaping many Dangers, performed the Journey, and deliver'd the Letters to *F. Gonzalez*, by which the Governour signify'd, that it would be a great service to God and the King, if he would discover along the River *Urvaica*, and come down to him to the Port of *Buenos Ayres*, that they might consult about the best means of reducing the Province of *Urvaica*. *F. Gonzalez* rejoicing that the means was offer'd him of doing that, which he had so earnestly desir'd; taking along with him the boldest of the Inhabitants of the *Conception*, and their Commander *James Nieza*, set out with *Ferdinand de Sa*. By the way he perswaded 400 *Indians*, that came out to meet him in War-like manner, to return peaceably to their Homes. Wheresoever he went, the People along the Shoars, remarkable for their diversity of Languages, and Barbarity, ran out to have a view of him. In 25 Days he came to the Port of *Buenos Ayres*, to the great joy of the Governour, who understanding, that the chief of the *Urvaican* Converts came along with him, thought it might be of consequence to receive them with Grandeur, to instill into those ignorant People, a respect for the Catholick King, and *Spaniards*. To this purpose, on the Day appointed, he march'd out with all the prime Men, and a good number of Horse: Next him followed his Eldest Son, Captain of a Troop of Horse, and another Son that was Captain of Foot, exercising their Men, the Cannon in the mean while roaring from the Walls. Thus were the *Indians*, astonished at that terrible Noise, conducted, in state, first to the Governour's, and then to the Bishop's Pallace; and the Governour having kiss'd his Hand, and speaking to him some time on his Knees, taught those Strangers what respect was due to Prelates. Then *James Nieza*, in the behalf of all his People, took an Oath that he and they would be faithful to the Catholick King, and obedient to his Governours; and take care that none should obstruct the execution of his Majesty's Commands; and begg'd that they might not be oblig'd to serve private Men, or be govern'd by any

Techo.

S. Nicholas Town built.

any but the Fathers of the Society. The
Techo.

Conditions being granted, and Homage receiv'd for the Province of *Urvaica*, the Governour appointed *James Nieza* Commander over his People, and having presented him with his own Coat, and several other things, advis'd him to continue faithful to the Catholick King, as he had sworn, and be obedient to the Fathers. The Bishop did the same, and then gave the Fathers full Authority in Spirituals, as the Governour did in Temporals; delivering, at the same time, to *F. Gonzalez*, Bells, Church-stuff, and other Necessaries at the King's expence; and knowing there might be more Towns erected, besides the two already built on the Banks of the River *Urvaica*, if there were Fathers to supply them, he sent *F. Michael Ampuero* back with *F. Gonzalez*, and writ to the Catholick King, extolling the Proceedings of the Society, and begging that 30 of them might be sent to serve the Province of *Urvaica*; which Letters were of good effect at *Madrid*, for obtaining the Fathers that came two Years after to *Paraguay* with *F. Gaspar Sobrino*. *James de Vega*, a rich Portuguese, gave considerably towards priestly Vestments, and other Church-stuff, and promised to send for all sorts of Iron Tools for the service of the new Towns, which he afterwards perform'd, and was of great Use. Having spent ten Days in concluding these important Affairs, *F. Gonzalez* returned the same way to the Place from whence he came; and having again viewed the Shores of the River *Urvaica*, found there was little Hopes of founding any Town, for an hundred Leagues from the Port of *Buenos Ayres*, because the Natives were of that sort of People, who wandring about all their life time, would not be brought to Till the Land, or settle in one place. Beyond that, he encourag'd the *Japeivians* to build a Town; and twenty Leagues further, prevail'd with the *Jaguaraitians* to do the same, whereof we shall soon give an Account. This done, he return'd to the Town of the *Conception*.

This was the posture of the Province of *Urvaica*; when the Provincial *F. Nicholas Durant*, having resign'd the Kingdom of *Chili*, resolv'd upon visiting *Guaira*, where no Provincial as yet had been. There were two Ways out of *Tucuman* into *Guaira*; the one had been used for many Years past, which was up the Rivers of *Plate* and *Paraguay*, and the rest by Land. But his was much about,

and almost 500 Leagues in length; besides, that it was infested by the *Paia-guans*, the most inhumane of the *Indians*, and famous for the slaughter of many Travellers. The other Way was much shorter, which was sailing up the *Parana*, and had never been attempted before the Society erected the Towns above spoken of, for fear of the Infidels; and because of a vast Precipice running quite athwart the *Parana*, near the Borders of *Guaira*. Most of those People being now brought into Towns, the Provincial hoped he might take that way. *F. Anthony Ruiz* being inform'd of the Provincial's Design, sent several Messengers one after another, to discover that new Way; the last of whom making his way through into *Tucuman*; satisfy'd the Provincial, that he might go up the River to *Guaira* with very little danger. He set forward from *Cordova*, and travell'd 60 Leagues to the College of the Town of *St. Fe*; thence 150 Leagues to *Itapua* on the River, and 15 further to *Corpus Christi* Town, and so 30 more to the new Colony of *S. Mary Major* of *Iguazu*, wherein were already 2000 Inhabitants. He held on his Course to *Acarai*, and thence towards the Precipice, which was 40 Leagues further. Drawing near the Precipice, he began to be sensible of the force of the Water that fell; the little Vessel that carried him being much batter'd; and another in which were *F. Martin Marinus*, and *Mendiola* Priests going to assist in *Guaira*, beaten to pieces against a Rock, but the Passengers sav'd. This oblig'd them to travel by Land. *F. Anthony Ruiz* had laid Bridges over the Clefts of the Precipice, and open'd a Way through the impassible parts of the Woods; yet they were forced very often to lay Planks over from Rock to Rock, going over them in great danger of their Lives, if their Feet had slipped, being sure to fall a vast depth into the rowling Waters. Very many fabulous Stories have been made concerning this Precipice, which I will not take notice of. Most certain it is, that many have lost their Lives, being dash'd by the falling Waters against the Rocks; and I know not whether there be any thing in the World more wonderful of that kind; at least in *America*, there is nothing more dreadful, or more spoken of; for a little above the Precipice, the River *Parana*, which is two Leagues over, draws into so narrow a compass, that the breadth is not above

The wonderful Precipice of *Guaira*.

Two ways from *Tucuman* to *Guaira*.

a stones throw. When it is at this narrowness, it tumbles most impetuously from a prodigious height, down a descent of twelve Leagues, the stooping Channel being full of hideous Rocks, against which, the Water violently beating, flies up a wonderful height. In many places the Channel is obstructed by mighty Rocks; but as soon as the Waters, thus stopt, get a head again, they make most dreadful Whirl-pools. In other places, the falling Waters, after making their Efforts against the Rocks, slip away out of sight through private Passages, and having been long conceal'd, piercing through the Rocks, break out again at the bottom of them, and spread abroad with a frightful noise, as if it were out of inexhaustible Springs. In fine, so great is the violence of the Waters, tumbling headlong down that inclining Channel, that there is a continual Foam of an Iron-colour for all the twelve Leagues the Descent lasts, which being reflected upon by the Sun, dazles the Eyes of those that behold it. The noise of the Waters falling and beating against the Rocks, is plainly heard four Leagues off. Not far from the foot of the Precipice, the Water seems desirous to rest in a smoother Bed; and having made, as it were, a Sea, looks more like a standing Pool than a *Cataract*. But that calm is mischievous, for almost every Hour there rises a great noise from the bottom, the cause unknown, and throws up the Water many Cubits high, perpetually giving warning, that there is no confidence to be repos'd in its counterfeit stillness, which every now and then grows boisterous to the destruction of many. There are Fishes there of a prodigious bulk. *F. Anthony Ruiz* affirms, he has seen one as big as an Ox, swimming with half its Body above Water. It is reported, as a most certain truth, that an *Indian* was swallowed by one of these Fishes, and afterwards cast up whole on the Shore. They spent six Days with unspeakable toil in climbing the Mountain; for tho' the Way of it were strait, would be but twelve Leagues, yet the many Windings make it almost double. Besides, it is all along an uncooth rocky Shore, divided by Lakes, Brooks, Woods and scorching Sands. No part of the World would be hotter, did not the Woods at small distances make a shade; and yet that very thickness of the Trees, which does not give free passage to the Air, is very tiresome to Travellers.

Where they were to lie at Night, the *Indians* set up a little Cottage, the Walls and Roofs whereof were made of Leaves, orderly placed, which being bound together with Roots instead of Cords, kept out the Rain. Techo.

When they came to the top of the Precipice, *F. Peter Spinoso* met the Provincial with Boats from 60 Leagues further up the Province of *Guaïra*, and entertain'd him and his Company with a plentiful Provision of the Country Fruit; this meeting at the top of the Precipice being in some measure, an Emblem of those, who ascending with much difficulty to the pitch of Virtue, taste there the sweet Fruits of their past labours. Two Leagues beyond the Precipice, the chief Men of *Cuidad real*, came out to meet the Provincial, receiving him with the greater Honour, because, 'till that time, no Bishop, Governour, or Provincial had been in *Guaïra*. After the reception, they desir'd of him that he would erect a College in the City, which he could not grant, because of the small number of Fathers, but promis'd he would appoint some to take care of the City, and to see the *Indians* perform'd their two Months service, according to the King's Orders, and suffer'd no further Oppression. Thence he went to *Lorero*, where the Converts, to honour his coming, represented a Fight among themselves on the River, which was all cover'd with Boats, re-sounding with musical Voices and Instruments. The Church he found adorn'd with such curious Inventions, that he declar'd, he thought them a sufficient Reward of all his Labours. The Town of *St. Ignatius* entertain'd him with no less Tokens of Affection; and he departing from it, left the River *Parana* on his left hand, and went up the *Tibaxiva*, which being very shallow in many places, he had much ado to make 30 Leagues in fifteen Days, to come to the Town of *St. Xaverius*, containing 1500 Families, under the direction of *F. Francis Diastanius*. Hence he sent *F. Christopher Torriano* some days journey by Land to *Villarica*, to restore the Residence of the Society in that City, that it might be a check to some who oppress'd the *Indians*, and assist them in their Spiritual concern. In his return upon the River *Tibaxiva*, the Vessel that carry'd him was cast away, and many things lost. Wheresoever he went, he bestow'd Shirts, Hooks, Pins, Needles and Glass Beads among the *Indians*; infomuch, that he is

The Provincial's Travels.

said

Techo.

The poor Rock.

said to have spent to the value of 2000 pieces of Eight among the *Guaicureans*; which Liberality was not ill bestow'd, for the Fame of the great Father's Gifts, (as they call'd him) gain'd the Hearts of abundance of the Infidels, and encourag'd the Converts. At his Departure, he order'd *F. Antony Ruiz* to build 3 Towns more among the *Inianians*, and in the Countries of *Tataoba*, and the *Coronadas*. When he came down the Precipice of *Guaira*, he went to see a vast Rock, which by contraries they call *Pena pobre*, or the poor Rock. This Rock is of several Colours and so bright, that the Sun Beams striking upon it are reflected, as it were from a Glass; which makes the ignorant Multitude believe it to be all of some rich Metal, if not of Gold; but they are deceiv'd, for it is known to be meer Stone, so Rub'd and Polish'd with the Sand of several Colours drove by the Wind, that it looks at a distance like Glass. It is reported that 30 Spanish Boats were formerly lost going near to view this Rock. Thence the Provincial proceeding through the Province of *Parana*, diw away the two Fathers that were among the *Guaicureans*, there being no hopes of the Conversion of those People, tho' the Society had been sixteen Years settled among them. At *Itapua* the Inhabitants Petition'd the Provincial, that he would suffer the Blessed Sacrament to be placed in their Church, and the best Instructed among them to receive it, which he granted, whereupon they kept a Festival with such Solemnity, that the nicest *Europeans* who beheld it were struck with Admiration. Let us return a little to the Province of *Urvaica*, which not long since we left in a good Posture towards being Reduced.

Tumults in Urvaica on account of Spanish Governors

The too hasty eagerness of the Governor of the Province of *Rio de la Plata*, bred much Disorder and Confusion there. This Governor sent from the Port of *Buenos Ayres*, *Ferdinand de Sa*, *Peter Bravo* and *Paiva*, all Spaniards, to be Corregidores, or Governors of the new Towns the Fathers had or should erect for the King of Spain. *F. Gonzalez*, tho' he foresaw the ill Consequence of that unseasonable Resolution, yet not daring to withstand the King's Governor's Commands, permitted *Ferdinand de Sa* to act as Corregidor in the Town of the *Conception*. *Paiva* he sent to the *Jaguaraitians*. And *Peter Bravo* to the *Japevians*, People of *Urvaica*, who had desir'd of the Society to be gather'd into Towns. But it was not long before this

precipitate Project did much harm, for tho' out of respect to the Fathers, the Converts for some time bore with the strange Governors, yet it soon appear'd that could not be lasting, which was tolerated so much against Inclination. For the News being spread abroad, the *Itapuan*s a People of *Parana*, sent a Messenger to threaten the *Ibitiraquans* with War, if they did not cast off the Yoke of that foreign Governor. And the Infidels Inhabiting the opposite Shore of *Urvaica*, gathering into a Body, fell upon a Party of *Ibitiraquans*, and plundering them, sent them home with many Reproaches and a Declaration of War. *Ferdinand de Sa* by his imperious Carriage added Fuel to the Fire, provoking the People not us'd to be under Command by his Threats and arbitrary Practices, and by giving a box on the Ear to a Youth who had powerful Relations, for not obeying his Orders immediately. The *Ibitiraquans* impatient to be upbraided and provok'd by this Action of *Ferdinand de Sa*, besides some Jealousie of his Lust, ran to Arms in a tumultuous manner, beset the Fathers House, and demanded to have the new Governor to be deliver'd to them to suffer Death, and had done it, but that *F. James de Alvaro* interposing his Authority in some measure appeas'd them, but *Ferdinand de Sa* durst not go out of the House, or presume to exercise any Command. Not long before this hapned *F. Gonzalez* had got together as many of the *Jaguaraitians*, as were sufficient for a handsome Town, which they had begun to build. *Paiva* coming thither had with his Threats so incens'd those People, that *Potirava* a powerful *Cacique* contriv'd to kill him, and had done it, but that *Tabaca* the Indian Commander of the new Town obstructed it. *Potirava* being disappointed of his Design, for fear of being Punished, fled to his antient lurking Places, drawing along after him about a thousand of the Inhabitants of the Town. *Paiva* for fear hid himself in the Woods. Upon this News the Provincial with some Companions hastened to the Province of *Urvaica*. As he came into the Town of the *Conception*, the chief Men of the Town flock'd about him, rather Demanding in a tumultuous Manner than Intreating, that he should interpose his Authority, unless he would have the Church perish there; for the *Urvaicans* were all agreed, That the Faith could not be propagated among them, if any other Governors came among them but those of the Society, under whom they

they would obey all the King's Commands. The Provincial having heard their Complaints, defer'd giving them an answer till the next Day, when he told them, *It was not in his Power to displace the Corregidores sent by the King's Governor General, but that he would send one of the Fathers to him, and did not question, but he would remove the Causes of their Troubles.* The People were satisfy'd with his Answer, and he presently sent *F. Michael Ampuero* down the River *Urvaica* to the Port of *Buenos Ayres*, who obtain'd of the Governor not only the removal of those *Corregidores*, but new Supplies for the support of the Fathers in that Province. The Provincial then continuing his Visitation, proceeded to the Town of *S. Nicholas* on the River *Piratin*, and thence to the *Japeivians*, where he forwarded the building of a Town already begun, and call'd *Los Reyes*, or the Three Kings, which made way to the Conversion of the *Jarosians*, *Membaguas*, *Charuas*, *Guenoas* and other fierce Nations till then untouch'd, which hope is since much advanced by the building of the Town of *S. Andrew* among those People. Here let us leave these People ending this Section to proceed upon other variety of Matter.

The River *Ibicuit*, falls into the *Urvaica* an hundred Leagues from the Port of *Buenos Ayres*, on the opposite Shore among the People call'd *Japeivians*. It was requisite to bring the People dwelling on its Banks to the Faith of Christ, in order to open a way to those other Nations that Inhabit the great Continent, between the River *Urvaica* and the *Atlantick* Ocean. To this purpose *F. Gonzalez* with great danger of his Life, venturing up the River *Ibicuit* in a Boat with only a few *Indians* to Row, ran forty Leagues, till he came into the Country of *Tabaca*, a powerful *Cacique*, by whom being friendly receiv'd, he found the beginning of his Attempt easier than he had imagin'd. For *Tabaca* having heard the Doctrine of Christ, took upon him to gather as many Infidels as would suffice to make a considerable Town. The Father thus assisted, presently erected a Cross, built a Chappel to serve for the present, and mark'd out the Plan of a Town, to which he solemnly gave the Title of the *Purification*, other wise call'd *Ibicuit*, which done he return'd to the River *Urvaica*, promising to send them a Priest with all possible speed to Reside there. When he was gone, the People further up the Country Conspir'd, and thinking he was still there, came Arm'd in great num-

bers to Sacrifice him and demolish the new Town. At first Onset they threw down the Cross, burnt the Chappel, threatned the Supporters of the new Religion with Death, and destroy'd all they found. The News being brought to *F. Gonzalez*, he set out with *F. Romero* contrary to the advice of all the *Japeivians*, who affirm'd he was running to most certain Death. Having run up the River *Ibicuit* twenty Leagues, his Spies told him he could not possibly escape if he advanced. Nevertheless sending *F. Romero* back, he ventur'd alone with only a few Men that tow'd to the Place where the Town had been destroy'd, There he was inform'd by *Tabaca* and the neighbouring *Caciques*, that the thing had been done in their absence, and that tho' they had been there, they could not have oppos'd such a Multitude of Enemies. The Father having sent for some of the *Caciques* of the upper Country, by his Authority and Rewards, prevail'd with them tho' much against their Wills, to convey him into the Country of the *Tapensians*, to retrieve what had been lost. Being there, as he was examining all Things and disposing the *Indians* to build a Town, News was brought that the further People were marching in great Numbers to kill him. The *Caciques* his Friends gave some check at first to their Advance, but being press'd by too great a Number, and almost lost, *F. Gonzalez* made use of his Wits to shun this threatening Danger, fetching out a great Book, and a Saw he carry'd with him to cut down Timber. The Enemy's Spies being terrify'd at the sight of those Things, ran back to acquaint their People, That *F. Gonzalez* brought along with him an Iron Instrument full of Teeth, which he said could with great Ease cut in Pieces an infinite Number of Men: And that he talk'd with a parcel of Leaves put together, which certainly were able to destroy whole Armies. The *Indians* hearing this Account, being very apprehensive of the Power of Books, and not knowing the Power of the Saw, were struck with a pannick Fear, and fled. *F. Gonzalez* finding Matters were not yet ripe there for his design, return'd to *Urvaica*. But it was not long before an opportunity offer'd to attempt it again, for the chief of the *Piratinians* inform'd him, that above the River *Piratin* there was a Place call'd *Caasapamin*, very commodious to build a Town, and that the People thereabouts (if it were put to them) would easily be brought to embrace the

Teche.

Ibicuit or
Purification
Town
built.

Techo. Faith. Upon this hope *F. Gonzalez* taking *F. Romero* along with him, enter'd the Borders of the *Caafapaminians*, whereof about 200 met him in Arms, threatening in case he did not retire; but these very Men being persuaded by the Fathers, promoted their Design, encouraging their Country People to embrace the Faith, so that *F. Gonzalez* laid the Foundation of a Town, calling it the *Purification*, as he had done the first time, the Care whereof he committed to *F. Romero*, under whom it prosper'd so well, that there were 3000 Souls reckned in it the first Year, and above 7000 had been Baptiz'd when the Author was there. The Country of *Iguazu* was now miserably afflicted with Famine, the Fathers in the Town of *S. Mary Major* being reduced to Extremity, and the *Indians* for the most part dispersing, of whom *F. Ruiz* afterwards with much difficulty gather'd 400. A Tyger having tore to Pieces a young Girl that lay in the Woods, *F. Ruiz* laid a Snare for and catch'd it that same Night, which gain'd him much Reputation among the *Indians*, and thereupon many of them return'd to the Town. But their natural Fierceness prevailing, they broke out into War with some neighbouring People their Enemies, and having taken a number of Prisoners, Slew some, and design'd to Butcher the rest, and would have relaps'd into eating of Man's Flesh, had not *F. Ruiz* boldly ceas'd the Promoters of it, and forced them to release the Prisoners. Yet many hundreds there and in other Parts were Converted by degrees, and became religious Christians. At this same time *F. Maceta* Founded the Town of *S. Paul* among the *Inians*, a People lying between the Town of the *Conception* and the Lands of the great *Taiaboa*. The *Cacique Gniravera* a great Man-eater and Sorcerer, us'd all possible means to obstruct the Increase of this Town, which nevertheless in a short time grew to 4000 Inhabitants, but we may have occasion to speak more of this Matter hereafter.

Indians of the plains. About this same time the *Indians* of the Plains, so call'd because they Inhabit the vast Champain Country above the Town of the *Incarnation*, found the Fathers new Employment. They are also call'd *Coronados* and *Cavelludos*, that is, Crown'd and Hairy, because both Men and Women wear their Hair down to their Shoulders, but the top of the Head shav'd round like Religious Men. These People seem'd to have excluded all hopes of being brought to Civility

ever since, as was said before; they attempted to destroy the Town of the *Incarnation* and Murder *F. Maceta*, yet now they began to be better inclin'd upon this account. The *Tupies* a People of *Brazil*, (of whose Fierceness *Orlandinus* in his History of the Society makes mention) breaking into the Territory of the Town of *S. Xaverius* in great Numbers, were driving away some Converts into Slavery, which were recover'd by the Industry of the *Jesuits*. Another Company of them had made Prisoners some Townsmen of the *Incarnation*, whom *F. Mendoza* rescu'd, pursuing the Robbers with *Pindovius* and a parcel of Converts. And being further inform'd, that a Village of the *Coronados* had been Plunder'd by the same People, and many carry'd away, he surpriz'd them, and recovering the Booty and Prisoners, sent them back well reprimanded into *Brasil*. The *Coronados* oblig'd by this Kindness and some Gifts he bestow'd on them, were dismiss'd, promising, To send their Country People to the Fathers to be inform'd in Matters of Religion, which they perform'd. Not long after ten *Caciques* of the *Coronados*, mov'd to it by *Taiaboa's* Example, sent to desire of the Fathers some one to instruct them in the Christian Doctrin. Hereupon *F. Ruiz* hasting out of the Country of *Taiaboa* to the Town of the *Incarnation*, took *F. Diastanius* with him, and set out towards the *Coronados*. When they had travell'd eight Days over Rocks and Marshes attended by thirty Converts, they met some of the *Coronados*, who told him, That *Gnabair* a powerful *Cacique*, hearing of their coming, had drawn over several Villages to his Party, and by common Consent lay in wait for them in the next Wood, where they would undoubtedly all Perish if they presum'd to advance. That they themselves had been Summon'd to have a Hand in that Business, but being mindful of the Kindness receiv'd from the Society, were come a By-way to give them Intelligence. The Fathers thanking them, consulted whether it were safe to proceed, and finding it was not, turn'd back and put off that Expedition till the next Year.

It is time we should say something of the Province of *Chagua*, under which Name is comprehended all that part of *Paraguay*, *Tucuman* and *Rio de la Plata*, under the Jurisdiction of the Bishop of *Santa Cruz*, or the holy Cross in the Mountains, and the Archbishop of *Chagua*, which is a vast extent of Land. It is divided into several Parcels by Rivers rising

Province of *Chagua*.

Techo.

rising in the Mountains of *Peru*, and falling (after a run of many Leagues) either into mighty Lakes, or into the Rivers *Paraguay* and *la Plata*. Upon the first coming of the *Spaniards* into those Parts, abundance of the Natives of *Tucuman* and *Peru*, retir'd thither for fear of those new Guests, as appears by those that still use the Language call'd *Amiarra*, proper to the *Peruvians*. The most noted Nations among them are the *Tamivi-ans*, formerly Inhabiting 188 Villages, the *Tents*, *Mataguais*, *Agois*, *Mosobies*, *Japitilagans*, *Churumatans*, *Tonocotas*, *Abipones*, and several other Factions of *Indians*, differing more in Languages than Customs. There is no supream Power among them, they are subject to *Caciques* like the other barbarous People, whose Power extends not beyond a House or Village. Every particular Person among them, superstitiously chooses a Fish for his Patron and Protector, and worship it so religiously all their Life time, that they will rather starve than eat any of that Species. They are continually at War with their Neighbours, being more dreadful to Strangers for their Cruelty than Valour. Some Governors have endeavour'd to open a way through these People into *Peru*; but that Road has been forsaken, because those Barbarians have at several times Murder'd many *Spaniards* in their way from *Paraguay* to *Peru*, till in the Year 1628, *Martin de Ledesma*, Governor of *Tucuman*, conceiv'd some hopes of performing what had been in vain attempted before by subduing the Province of *Chagua*, by the way of *Xuxui*, the last Town under his Government, near the Borders of *Peru*. Having therefore rais'd a body of Men, he writ to *F. Durand* the Provincial, earnestly Intreating him, To assign some Priests to Preach the Gospel. The Provincial well knowing that Souldiers commit many Infolencies when they enter upon new Conquests, lest he should render the Society odious to those *Indians*, answer'd, *He would send Fathers into the Province of Chaguay, when he could see any hope of settling there.* But when he understood that the Governor with his *Spanish* Forces had pierced into the Province of *Chagua*, and having built a Castle, lay'd the Foundations of a Town, in that part where the River *Lobo* runs through the most fertile Soil, and most frequented by *Indians*, he then sent *F. Gaspar Oforio* to look to the spiritual Welfare of both *Spaniards* and *Indians*. He being a comely and sweet temper'd Man, soon won the Affections of all

Men. Several *Caciques* of sundry Factions resorted to him, with whom he agreed, that they should fell Timber in three Places to build, as many new Towns, after the manner of the People of *Parana*. These were reported to be above 50000, whose Language he endeavour'd to make himself Master of. There were reckned 30000 of the Language of the *Mataguais*. Nor did he neglect the Tongues of the *Tobas*, *Mocovias*, and *Zapitalaguas*, very numerous Nations, as well because many of them desir'd to become Christians, as because there were Hopes of making a way through them to many other populous Nations. He also study'd the Language of the *Churnmates*, so call'd perhaps, because they often use this Syllable *Chu*, *Chu*. *Martin Ledesma*, the Governor being gone to found another Town on the Banks of the River *Solotano*, *F. Oforio* stay'd among the *Tobas* to mark out the Plan of another Town; whence he writ to the Provincial, acquainting him, that three Towns might be founded in the Territories of the *Tobas*, *Mocovias*, and *Zapitalaguas*, if there were Fathers enough. He added, that the *Indians* up the Country were so tall, that he could scarce reach their Heads with his Hand. The first Year the *Spaniards* sowing, found the Soil fit to bear all Sorts of *European* Grain, and what pleas'd them best, the *Indians* were reported to conceal Mines of Gold and Silver. Yet there were some, who fear'd these easy beginnings would end unhappily, through the Avarice of the new Planters. At this time *F. Gaspar Sobrino* who had been sent Procurator to *Rome*, return'd to the Port of *Buenos Ayres*, bringing with him 42 Fathers to be dispers'd through that vast Continent, to carry on the Work so well begun. They were receiv'd with great Joy, and the more for having narrowly escap'd being taken by Pirates, who appear'd in the River of *Plate*, presently after their Landing, and were known to be *Dutch*, who to Poison the People, and excite them to Rebellion, left on the Shoar under a Chest, a Parcel of *Spanish* Books but printed in *Holland*, tending only to follow their Example in falling off from their Obedience to their lawful King. But of this enough, for we must confine our selves to the Affairs of the *Indies*.

There *F. Gonzalez* traversing the Province of *Urvaica*, endeavour'd to find Employment for the new come Fathers, the News of whose arrival was spread

CARROAS.

B b b b b 2

abroad.

First Settlement of Spaniards.

abroad. First he made his way into the Woods of the *Caaroans*, knowing that the Inhabitants of them were in some measure dispos'd to receive the Faith, by the Example of their Neighbours, and Persuasions of *F. Romero*. Sixty *Caciques* dwelt in these Woods, most of whom he perswaded to sow their Grain not far from one another, in hopes of building a Town; and promising them one of the Society should come speedily to instruct them in the Christian Faith, he went away to the *Jivians* through the Country of the *Piratinians*. The *Jivius* more like a Brook than a River, having fallen down some easy descents from its source, runs directly into the *Urvaica*, a little above the *Ibitiraquans*. On both its Banks and the adjacent Plains there are Woods, inhabited, at that time, by about 500 Families and their *Caciques*. The chief among them was *Niezuvius*, who by his nimble Tongue and Sorcery, had prevail'd with all the neighbouring People to follow him as their Leader. He was a Fierce, but crafty Man, cunningly flattering Strangers, that he might have them in his Power. Abundance of *Indians* offended at our Converts, had fled from the Town of *S. Xaverius* and other Places, to that Monster of a Man, allur'd by a licentious way of Living; all whom *Niezuvius* kept about him and maintain'd, requiring them all to Worship him, as a God. His Disposition was naturally fit for any Fraud or Villany. This Man must have prov'd very troublesome to the Affairs of the Converts, had he persisted in his Wickedness; therefore *F. Gonzales* putting in execution the Design he had long entertain'd of going to him, made no account of the Man's Cruelty, or the Danger of Deserters and Renegadoes that lay in wait, and appearing unexpectedly before *Niezuvius* prevail'd so far by his Eloquence, that the inveterate Enemy seem'd to be reduced the first Encounter. Therefore the more to oblige him he brought him to the next Town of *S. Nicholas*, where he was conducted to the Church with great State. This Show of Honour so far inclin'd him to the Society and Christian Religion, that returning home he built a House and Church for the Priests that were to come, and brought over many of the neighbouring *Caciques* to follow his Example. This was a difficult Province, and requir'd a prudent and resolute Man; for it was fear'd, that *Niezuvius*, who was so easily brought over, might soon re-

lapse, being known to be much given to Sorcery, to affect Divine Honour, and even at that time to keep a great company of Concubines. *F. John Castillo* was left there, and *F. Gonzales* going away to the River *Tabatio*, which runs into the *Urvaica*, found that another Town might be erected on its Banks, as was afterwards done, and therefore he promised the *Tabatians* an Instructor, as soon as there were Fathers enough. Then hearing that ten Fathers were coming up the *Parana*, he went to meet them, and having detain'd and dispers'd them, returned through the Territories of the *Jivians* and *Caasapaminians*, into the Country of the *Caaroans*. This Country lies about ten Leagues from the River *Urvaica* towards the Inland, nothing unlike to the other parts lately civiliz'd, but that it seems to be somewhat more populous; nor would it be any thing more remarkable than its neighbouring People, but for having signaliz'd it self in a base Action, and afterwards in making amends for it. One great cause of reducing this Country to Christianity before any other, was its bordering on the Lands of the *Caasapaminians*, as those do on the *Jivians*, and these on the *Piratinians*, who are parted from the *Ibitiraquans* only by the River *Urvaica*; and it was hop'd, that these People, among whom the Fathers had founded Towns, being so linked together, would easily defend themselves against their Enemies, and make the Passage easie to these Lands which lie between the River *Urvaica* and the *Atlantic* Sea. *F. Gonzalez* being come with the *Caciques* to the place appointed, erected a Cross, marked out the ground for the Church and Town, to take the Name of *All-Saints*; appointed Magistrates, baptiz'd Infants, instructed the Men and Women, and began vigorously to carry on their Work. As things were thus going on prosperously, *Potirava*, a bold Man, fit for any mischief, who had fled from the Town of *S. Xaverius*, being hardened in his old Superstitions, went privately to *Niezuvius*, and telling him he would soon be no better than a Slave to the Jesuits, and must quit all his Concubines, easily stirr'd him up to conspire the Death of the Fathers. Having drawn his People to consent to the Murder, he sent the *Cacique Cuniaragua* to carry the Design among the *Caaroans*, directing him to put the *Caciques Caarupe* and *Caabure* upon murdering *F. Gonzalez*, and *F. Rodriguez*, which

Town of
All-Saints.

done,

Je-fuits
murder'd.

done, they were to go to execute the same upon *F. Romero*, whilst he put to death *F. Castillo* and other Fathers, about the River *Piratin*. All things were disposed as *Niezuvius* had order'd, so that *F. Gonzalez* having call'd together the *Indians* to hang a Bell, that was to call them to be catechized, they were all ready, but upon another Design, for *Caarupe* had underhand commanded them to be privately arm'd, and make no discovery, till he gave the Signal to *Marangoa*, who was to execute the Murder. They were all thus assembled, and *F. Gonzalez* slooping to put the Rope into the Ring of the Bell, *Caarupe* thinking that a fit opportunity to strike, made the sign to *Marangoa*, who, with all his force, struck the Father on the Head with a Club that had a great Stone fixed at the end, and at one blow knocked out his Brains and left him dead, yet another seconding, the Head was quite bruised to mash. Then all the Company gave great shouts of joy, which alarmed Father *Rodriguez*, who was at his Prayers in a Cottage near by. As he was coming out, the cruel Executioners beset his Door, and in the same manner with their Clubs, batter'd him to death. When they were both dead, a continual Cry followed, but not all of a piece, some rejoicing at the Murder, others (for they had not all consented) expressing their Grief, in doleful Lamentations. The Barbarians not yet satisfied, cut the Trunk of *F. Rodriguez*, his Body from the Limbs, mangling them with many Wounds, dragging them about the Church, and at last burnt them and the Church together, tearing and breaking all that belong'd to it. Then sending an Account of what they had done to *Niezuvius*, they all fell to Feast together, where, as they were boasting of this action, as if it had been some honourable Enterprize, an Ancient *Indian*, Father-in-law to *Guarobains*, a great admirer of the Society, tho' not yet baptized, had the Courage to reprimand them for their Insolence, whereupon they all furiously fell upon, and tore him to pieces. Two Youths who serv'd *F. Gonzalez* at the Altar, being taken, it was consulted whether they should destroy them, but their Advice prevailed who would have them sent home, lest it might be a Provocation to the *Indians* of *Parana* to make War upon them. These being accordingly sent home, discover'd the whole manner of the slaughter.

The next Day, being nothing more

sedate after their Nights sleep, they repair'd in throngs to the place of the Murder, where finding the Fire had not consum'd the Trunks of the Bodies, they kindled the Fire again, and cast them in. Whilst they were thus employ'd, one of the Youths, we said they had sent away home, passing in his way through the Territories of the *Caasapaminians*, acquainted *F. Romero* with the slaughter of his Brethren; which being spread abroad, those People, according to the Custom of their Country, first kept a doleful silence, and then broke out into dismal shrieks, to express their Sorrow, till their Grief turning into Anger, they ask'd leave of the Father to revenge the Murder. He dissuaded them from seeking Revenge, but said he should look upon it as a great Testimony of their Affection, if they durst bring away the dead Bodies. *Membacaba*, a Man in repute among his People, immediately chose about two hundred out of all the multitude, and ordering them to arm themselves, set forward with speed, and came the same day to the place where the mischief had been done, where they took the Bodies half burnt, and return'd with them in despite of their Enemies, and put them into a Coffin, as the time would permit. Not long after, the wicked *Coarupe*, came unexpected upon the *Caasapaminians* with 300 armed men, to sacrifice *F. Romero*, whom, because he liv'd single, in scorn he call'd the old Woman. The Towns-men, according to their Custom, were abroad in the Fields about their Country Affairs, so that there were but ten young Men in Town, who being led by an Old Man, went out with their Bows and Arrows against that great number, and behaved themselves so gallantly, that they stopt them, till the *Caasapaminians* flocking out of the Fields, put them all to Flight, killing some without the loss of a Man. *F. Romero* himself appearing on Horseback with two Converts, contributed much towards gaining this Victory, and so daunted the Enemy, that they durst never make a second attempt. Before these things were done; that is, the next day after the slaughter of the two Fathers, *Niezuvius* having receiv'd the News of their death, and rejoicing at the bloody Fact, put on his Garment of Feathers, and all the other Ornaments us'd in their prophane Ceremonies; and ordering one of his Concubines to be dress'd after the same manner, call'd all his People about him; it

Techo.

The dead
Bodies re-
cover'd.

A brave
Action.

was Night when they all met, and he making use of the Darkneſs, for all Lights were put out, after ratling ſome ſtrange Words in his Throat, and making a hideous noiſe with an empty Calabaſh ; at laſt when he had fill'd all the Company with horreur, declar'd to them that *F. Caſtillo* was to be taken off. They all conſented, reſolving to manage it dexterouſly, left he ſhould make his eſcape, and therefore they took along with them ſome Infidels that were come to be inſtructed in Chriſtianity. At break of day they came to *F. Caſtillo*, then at his Prayers, deſiring him to admit thoſe who deſir'd to be inroll'd in the Catalogue of Chriſtians, and to beſtow ſome ſmall Preſent on them, according to cuſtom. The Father receiv'd them with all poſſible affection, but as he was buſie, and ſuſpecting nothing, they fell upon, buffeted, and threw him down. *If it be for theſe little things I beſtow*, ſaid he, *that you exerciſe your cruelty on me, take all, and keep me as your Slave*. They answer'd it was his death, and of all the Fathers throughout *Parana* and *Urvaica*, which they fought ; and ſo to make ſhort, they bound him with a long Rope, and thus dragg'd him half naked out of the Town, over Briars and Stones, ſcofſing at him and ſhoutng. By the way they hew'd his Face, pierc'd his Body with Arrows, a Slave of *Niezuvius* every foot cruelly battering his Belly with a Club. At laſt they cover'd his Head, all deform'd with Blood and Mud, under a heap of Stones, caſting the Body into the Woods to be devour'd by Tygers ; which done, they return'd to give *Niezuvius* an account of their Exploits. He putting on *F. Caſtillo*'s prieſtly Veſtments, and over them the old Garment of a Sorcerer ; aſſembling his People, told them, they had no cauſe to fear their Fields would lie waſte ; that they might now ſafely, after the manner of their Anceſtors, keep as many Wives as they pleas'd, and again beſtow Divine Honours on him. Then cauſing the Children that had been baptiz'd, to be brought to him, as if he could take off the Baptiſm, waſh'd their Heads with hot Water, ſcouring their Tongues with Sand, and ſcraping them with a Shell, to wipe away the exorcis'd Salt that had been laid upon them. Having perform'd many more extravagant Ceremonies, he burnt the Church, and order'd his Men to be ready to march the next day, to kill the two Fathers that were among the *Piratinians*. The News of their

Deſign came thither before them, and the Fathers prepar'd themſelves for Death ; the *Indians*, in the mean while, tho' few in number, becauſe moſt were abroad in the Fields, making ready to defend their Teachers ; hearing that the Enemy was very near, and numerous, the Converts forced the Fathers to fly into the Woods, and the Rebels being too numerous for the *Piratinians*, broke into the Town of *S. Nicholas*, ſeeking the Fathers, and exerciſing their Cruelty againſt the Houſes and Goods, till the *Piratinians* that were abroad, could be call'd home, and then renewing the Fight, put thoſe bloody Barbarians to flight, killing ſixteen of them, and wounding many more, without the loſs of one Man.

In the mean while, *F. Alſonſo de Aragon*, and *F. Francis Claviſo*, were forced to fly in great diſtreſs to the Town of the *Conception*, among the *Ibitiraquans*, whither the News was already brought of *Niezuvius*'s Cruelty ; and *F. James de Alſonſo* had call'd together the Chief Men of the Town to conſult what was to be done. Their Commander, *Nicholas Nienguir*, deliver'd himſelf thus. *Nothing will do, Father, but to make uſe of our Weapons with expedition ; the Enemies Deſigns muſt be ſpeedily prevented, leſt they run us down while we loſe time in debating. I would have you entertain that Opinion of me and my Followers, that we will not return to ſee our Wives and Friends, till having repulſ'd the Enemy, we revenge the death of our dear Maſters with much Blood of theirs*. This ſaid, he order'd 200 of his beſt Men to arm and follow him, whom he led into the Territories of the *Piratinians*, thinking it enough if he put a ſtop to the progreſs of the Enemy, till Supplies could come from further parts. The News of the Murther of the Fathers being ſpread into other Towns, cauſ'd great Sorrow and Conſternation, which was increas'd by a report ſpread by the Enemy, That the Inhabitants of all places had conſpir'd to ſlaughter their Teachers. But when a further Account came of the death of *F. Caſtillo*, and that *Niezuvius* was ſtirring up the *Indians* towards the *Atlantic* Ocean to War, that he might overpower the Converts, the Terror was beyond meaſure. Therefore Expreſſes were ſent to the *Spaniſh* Cities, and *Indian* Towns far and near, to make known the numbers of the Enemy, how few there were to oppoſe them, and how

Courage
of the Ibi-
tiraquans.

A general
Conſter-
nation.

how great the Danger was. In the mean while, a Company of Souldiers was sent to the *Caasapaminians* to bring away Father *Romero*, who was next to the Enemy; but the *Caasapaminians* declar'd they could not part with him, unless he would have all the Converts return to their scatter'd Habitations, being forsaken by their Pastor; but if he stay'd, they would defend him from any harm at the expence of their own Blood. It was necessary to comply with their request, for fear of doing wrong to such well-deserving People. Whilst these things were transacting, three Spies were taken, and it appear'd they were some of the Murderers, and came to draw over *Quaracipucatus*, the Chief *Cacique* among the *Ibitiraquans*, over to *Nizuvius's* Party, on account they were Kindred. *Quaracipucatus* was then present with his Men, and being asked by *F. James de Alfaro*, what he would have done with those Kinsmen? Answer'd, There ought to be enquiry made into their Actions, and if they were Guilty, no notice to be taken of their Consanguinity; for that from that time, he would look upon no Man, who was an Enemy to Religion, as his Relation. *F. Alfaro*, to try the Man, order'd the Chief of the Spies to lay down his Arms, but he refusing, stepp'd back, clapping an Arrow to his Bow, and pointing at the Father, being ready to let fly, had not the Company seiz'd and bound him. Eight hundred Men were now got together, with which Force it was thought fit to set out against *Nizuvius*, who was not well provided, and the *Tivians* scatter'd about the Country. Only two Men were found in the Town of the *Tivians*, one of which had like to have been kill'd by a zealous Convert, had not the Father prevented him. The next Morning our Men came in sight of the Enemy, of whom they demanded if they desir'd Peace; to have *Nizuvius* and all that were guilty of the Murther deliver'd up to them, but receiv'd no other Answer but by Arrows. Thus incens'd, they fell on with such fury, that in a moment, they routed the Enemy, killing many of them, with the loss of only three killed, and about thirty wounded. *Nizuvius* flying before the Fight, got over the River *Orvaica*, in a Boat made of Branches of Trees, and lay conceal'd, and roving in several places, till some Years after, falling into the Hands of Robbers, he suffer'd the Punishment due

to his Guilt; being long formidable under his Misfortunes, because his Condition was not known. His scatter'd Houses being as many as his Concubines, were all burnt.

Having thus, in some measure, revenged a just Quarrel, *Niengurius* leading back the Conquerors into the *Piratinian* Territories, found new Succours were there assembled. *F. Emanuel Cabral Alpino*, a Noble Portuguese, had, at his own cost, brought a Company of Spaniards by publick Authority, from the City of *St. John*, 80 Leagues distant; and from the Indian Towns subject to the *Franciscans*, *F. Gregory de Osuna*, a Godly Man, had sent 200 Converts; and *F. John Gamarra*, worthy of Eternal Honour, as many more. *Arapisanduvius* and other *Caciques*, had brought a considerable number from other Colonies of Converts. These things were much forwarded by *F. James Boroa*, Rector of the *Assumption*, who having unsuccessfully try'd the Spaniards in Paraguay, drew some Men together himself, and came with great speed to joyn the *Piratinians*, because he acted for the Provincial, who was then absent. In December, *Emanuel Cabral*, who commanded in chief, led the Forces to the Territories of the *Caasapaminians*, where *F. Romero* was in danger. It was a Providence that he was so expeditious; for the next day after his arrival, the *Caaroan* Murderers, to the number of 500, knowing nothing of our Forces entred the Borders of the *Caasapaminians*, and were now at hand, threatening the Town, when our Troops marching out unexpectedly, struck such a terror into the Rebels, especially at the sight of the Spanish Horse, that after the first onset, they never stayed for a second, but betook themselves to the next Woods, *Cabral* on the one side, and *Niengurius* on the other, making a great slaughter of them. Many fled, and fifty were taken, among whom were the *Caciques*, *Caabure* and *Caarupe*, with others of the Murderers. The next day they march'd, and made themselves Masters of the Town of the *Caaroans*, where a consult was held about the punishment of Offenders. The Multitude was for punishing all, the wiser sort for taking off the Heads of the Rebellion, and the Society for no Blood. *Cabral* order'd it so, as to endeavour to please all, for having given sentence of Death against them all, he pick'd out only twelve of the number, by their Example, to shew what

Techo,

The *Caaroans* punished.

Tivians routed.

all

all had deserv'd. *Caabure* and *Caarupe* were hang'd first, and then *Marangoa* in the same place where he had murdered *F. Gonzalez*. *Potirava*, the Author of the Conspiracy, having absconded for some time with *Araguira*, the Murderer of *F. Castillo*, they were both deliver'd up by the Heathens, and put to Death. They all desired to be baptized before they dy'd, except *Caabure*, who dyed blaspheming. After punishing the Criminals, the Bodies of the Fathers were taken up, and carried in a very honourable manner to the Town of the *Conception*, where they were received in solemn Procession. First went the victorious Forces leading their Prisoners, then the Children of the Town, next the Women, after them the Men, and lastly, the Chiefs of the Nation, attended by variety of Musick. On both sides of the Biers, were Fathers who had resorted thither from all parts. The People had adorned the Way with triumphal Arches, lighted Bone-fires, and made other demonstrations of Joy. In the Church the Bodies were placed in an honourable Tomb, and *F. Boroa* made their funeral Oration. Thus ended the Rebellion of those *Indians*, whom we must leave to give an Account of others.

Of the
Gualaches.

The Province of *Guaira* now calls upon us, where the Fathers *Ruiz* and *Diaztaninus* venturing upon the *Gualaches*, met with unexpected success. The Country of the *Gualaches*, who are also called *Guanianes*, lies between the Lands of *Taiaoba*, and the Territories of *Urvaica*, and *Ignasu*, running out as far as the Sea towards *Brazil*. All this Nation differs from the *Guaranians* both in Customs and Manners, and is for the most part, at War with them. It would be far more populous, did not the Inhabitants continually destroy one another; for when they are heated with their Drink made of Honey, in their circular drinking Meetings, their Pleasure turning into Madness, they fall upon one another with whatsoever Weapons come next to hand, with such fury, that many are desperately wounded, or killed in the height of their Drunkenness. These Festivals coming about very often, must needs lessen the number of the People. Besides, their numerous Sorcerers increase the number of the Dead, killing many with their Charms and Poyson. They frequently converse with the Devil, and live rather upon Hunting than Tillage, dwelling in

small Villages, not far distant from one another. No body had been among them as yet to preach the Gospel; but the Borderers came to the Iron Mines, where a few *Spaniards* wrought, not far from the River *Piqueri*, which falls into the *Parana*. These *Gualaches* hearing the News, that the great *Taiaoba*, with whom they had been at War, had forsaken his barbarous manner of Living, and was become a Christian, sent several Messengers to *F. Ruiz*, to acquaint him that the People of several Villages were willing to live together in a great Town. *F. Ruiz* was then in the Colony of the *Incarnation*, with *F. Diaztaninus*, and taking him for his Companion, he went away to *Villarica*. From thence, there were two ways to the *Gualaches*; the one by the Iron Mines, which was fives days Journey; the other about, up the River *Huibaio*, through the Lands of *Taiaoba* and the *Indians* of the Plains, who were always at War. *F. Ruiz* took the former, *F. Diaztaninus* the latter, but with very great danger, because no Man had as yet ventur'd through those Lands, which were much infested with Sorcerers, and this Father was the first that got through that way. When he entered the Country of the *Gualaches*, the sixth day of his Journey through the Desert, he met with greater danger, being met first with two Companies of Men-Eaters, and afterwards by a greater number, from whom escaping through special Providence, he at length came to a part of the Country of the *Gualaches*, then infested with the Plague, where he baptiz'd abundance of Infants, and some Men and Women, after, instructing them by the help of an Interpreter. *F. Ruiz* taking the direct Road, as was said, came upon the Borders of the *Gualaches*, the fifth day after he set out of *Villarica*, baptizing very many, because the Plague rag'd in those parts. As he was thus employ'd, Messengers came to him from the *Chiquitos*, beyond the River *Piqueri*, desiring to have one of the Society sent to instruct them, and make out the Plan for a Town; whom he dismissed, promising to send a Priest as soon as they had gather'd a sufficient Number for a Town. Having spent 8 Months in Baptizing those that were infested with the Plague; at length the Fathers, *Ruiz* and *Diaztaninus* met in a convenient place to build a Town, which was the residence of *Cobe* a *Cacique*, Father of five Sons, each of which was chief of a Village. Besides them, many

The *Chiquitos*.

Conception
Town
built.

many other little Villages were willing to joyn. The *Indians* therefore assembling in great numbers, a Cross was erected, and the Foundation of a Town laid, which was call'd the *Conception. Curiso*, the most powerful of the *Gualaches*, renowned among both *Spaniards* and *Indians*, being invited by *F. Ruiz*, came to him with an hundred Followers, promising he would either erect a Town in his own Lands, or joyn the People of the *Conception*. The first of these Proposals was approved of, and he sent home with Hopes; the *Spaniards* admiring that a word from the Fathers should be of more force than their Arms, with which they had despair'd of reducing the great *Curiso*. After he was gone, because the Way to the Country of *Taiacoba* was not streight, and through the Lands of War-like *Indians*, *F. Ruiz*, with incredible labour, open'd another through impenetrable Woods, which was but four days journey. *F. Diastanius* left in charge with the new Town, reducing the Language of the *Gualaches* to Grammar Rules, and committing the Elements of Christianity to Writing, made things easie for those that were to succeed him there in the care of Souls. Besides, he gain'd the Affections of those People by his Skill in Mechanics, and specially in Smiths work, which he had learnt of himself, and most necessary where there was great want of Iron Tools. Yet the Converts were not very numerous, because of these *Indians* inclination to Drunkenness, and other barbarous Customs.

F. Ruiz being come into the Lands of *Taiacoba*, through that Way he had made himself, bent all his Thought upon gaining of the *Cacique Guiravera*, who did all he could to obstruct the founding of any new Towns, and endeavour'd to destroy those already founded. And indeed it was no indifferent Conquest to reduce him; for *Guiravera* was the Chief of all the Man-eaters and Sorcerers in the Province of *Guaira*; looked upon, by the People far and near, as a Destroyer of Human race for his greediness of Man's Flesh, and made it his principal to study to contrive to have *F. Maceta*, who had drawn over many of his Heathens, fall into his Snares. Besides, he had declar'd to all the *Caciques*, who for fear of his Power and Sorcery, adher'd to him, that the greatest service they could do him, would be to seize *F. Ruiz*, and serve him up roasted for him to eat. This Cruelty was attended by

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Pride, which made the Monster stile himself the High-priest, and Commander of all *Guaira*; and such was his Madness, that he assum'd an air of Divinity, employing all his Power in obstructing People from becoming Christians. The Fathers studied all means to reduce or appease this inveterate Enemy; and found it was something more than a Humane act to gain; a Man who was reported to be familiar with the Devil, who laid the way to be taken in his own Snare; for *Guiravera* using to receive Oracles from dead Bodies, the Devil speaking, according to *Pythagoras* his Opinion, of the transmigration of Souls, is said to have told him, that the Soul of *Quaracitus*, who in former times had been look'd upon as a God, was gone into the Body of *F. Ruiz*, and had transferr'd all its Divinity thither. Which being spread abroad, *F. Ruiz*, among the Heathens, was generally reputed to be a God, and the true Image of *Quaracitus*. Which, in process of time, prov'd beneficial to Christian Religion; for *Guiravera* being very eager to see *F. Ruiz*, whom he took for *Quaracitus* come to life again; after several Messages sent forward and backward, set out to see him in great state, attended by 200 *Indians*. Being come near the Town of *St. Paul*, among the *Inanians*, he sent in a Man to fix the Conditions of the Interview, but being impatient of delay, enter'd the Town after him, proclaiming, in a hideous voice, that contrary to his Dignity, he had vouchsafed, at present, to tread the Ground to see the Foreign Priests. Going on with this sort of Discourse, he found the Fathers sitting in the Market-place, and was by them desir'd to sit down upon a low Bench. He with insupportable Pride, order'd his Men to cover the Bench and Ground his Feet were to rest on, with their Garments; then sitting down, and looking more calm, he saluted the Fathers after the Country manner. They return'd the Salutation, and having endeavour'd to introduce some discourse of Religion, finding him very uneasie, they put it off to a proper Season, and so they parted. But knowing that nothing so much gain'd the Hearts of the *Indians* as feasting, they killed two Oxen, and having made a plentiful Banquet, their Exordium or Introduction, *F. Ruiz* finding *Guiravera* very suspicious of Treachery, among many other things he said, ended his Speech to him in this manner. *You have*

Techo.

C c c c c

no

The *Cacique* *Guiravera* solicited to embrace the Faith.

no cause, Guiravera, said he, to apprehend any Treachery from those, who desire nothing so much as to die for the Glory of God; you see our Innocence is our defence, suspecting nothing, tho' unarm'd, amidst your armed Guards, and only studying to entertain those, who are reported to covet nothing so much as to catch and devour us. Our only care being to gain Souls; we have never been known to hurt the Body, it being our only Study to bring all Men to worship one only God. Trusting in this Hope, we despise all Dangers. But be not deceiv'd, Guiravera, with the false glittering of an empty Name; for you and I are mortal; I arrogate nothing from the Impostures of your false Oracle, nor do I allow you that Divinity you vainly boast of. You and I were made of Dust, and to Dust we shall return; this was our Original, and this will be our end. Alay thy Pride therefore, Dust and Ashes, and learn what distance there is between a vile Clod of Earth and the Universal Creator. Why do you boast of having created the World; who have hitherto behaved your self, as if you had been born to be a plague to it? You are not the Creator, but destroyer of Men; not the bestower of Dignities, but a base Slave to Vice; not the joy of Humane race, but its devourer, still gorg'd with Bodies of Men, and gaping after more. You are not the Maker of the Universe, but an empty product of the Devil's. Yet believe, God is always so merciful, that he is ready, if they repent, to pardon the Transgressors of his Laws. Honour this God, unless you will rather chuse to endure his Punishments for ever. Return home for the present, we soon will follow you. The Barbarian becoming much more complying, made show, as if he approv'd of what was said; but it plainly appear'd he only temporiz'd, and counterfeited. Several of the *Caciques* that came with him shewed an Inclination to embrace Christianity privately, affirming, if the Fathers would come into their Country, that many of *Guiravera's* followers would quit him to embrace the true Religion. *F. Ruiz* knowing that the People were all led by their *Caciques* and Sorcerers, and that all things would be easie when they were gain'd, to oblige *Guairavera*, gave him a Rod, such as the Spanish Magistrates carry, in the Name of his Catholick Majesty, and caus'd him to be honourably conducted about the Town by 400 armed Converts, by which means, he seem'd to be somewhat oblig'd. After his departure, the Fathers consulted about settling a Colony in his Lands, what-

ever the danger might be. Whilst *F. Ruiz* was upon this Design, Letters were brought, giving an Account that the Town of the *Incarnation* was infested by the *Mamelucs*, and therefore putting off the Business of *Guairavera*, he hastened away to oppose them.

Some Companies of *Mamelucs* (of whom we shall give a full Account hereafter) had pass'd the River *Tibaxiva*, near the Town of *S. Xaverius*, and encamping near the Colonies of Converts, struck a terror into all the Province of *Guaira*. For besides a Multitude of Infidels, they had drove away into Captivity several Converts, whereof *F. Mendoza* complaining they made a meer Jest of what he said. *F. Ruiz* being come, and expecting no civility among Robbers, order'd a thousand Converts to take up Arms in their own defence, and sent two Fathers to try those Rovers, who kill'd one that went with them, and wounded one of those Fathers, yet they proceeded, threatening to raise all the Province against them, and boldly unbinding the Prisoners, carry'd them back to *F. Ruiz*. The Robbers still seem'd inclin'd to give Battle, tho' *F. Ruiz*, in the name of the Catholick King, conjur'd them to peace; however at last they drew back from the Towns of the Converts, shewing as if they would be satisfy'd with driving away the Infidels, and forbear infesting the Converts. Yet it was fear'd, and the event shew'd there was no truth in their Pretences, to the ruin of the Province, as we shall see in its place. New Fathers coming in the midst of these Troubles out of *Europe*, found matter to exercise their Patience and Charity. For the *Coronados Indians* inhabiting the Plains, who had been attempted a Year and half before without any success, sent now to *F. Mendoza*, residing in the Town of the *Incarnation*, to desire they might have Priests sent them, and Towns founded. Which they were the more earnest for, when the report was spread abroad, that only those were to be led away Captives, who would not submit to be instructed by the Society. *F. Ruiz* taking *F. Mendoza* with him, went and found all things in a great Forwardness. *Ibitiruna* is a very craggy Mountain, three Days journey from the Town of the *Incarnation*, the Inhabitants of which Mountain being commanded to demolish their Villages, which lay scattered up and down, and to build a Town in the Place appointed, readily performed it.

Invasion
of Mamelucs.

In the mean while *F. Mendoza* sent to the *Ibiangués*, a People opposite to the Sea, to build a Town there, finding they were all dispers'd for fear of the *Mamalués*, brought an hundred Families he could gather, to add to the new Town of *S. Michael*, so that there were 2000 Souls in it. This Place being settled, *F. Ruiz* at the request of *Paraguirusuvius* a *Cacique* of Note, went a Days Journey further, and gathering *Indians*, laid the Foundation of another Town, under the Invocation of *S. Antony* the Hermit, so many Inhabitants resorting to it, that in two Months it contain'd 2500 Souls. The Fathers were no less successful in the Lands of *Taiaoba*, for *F. Diastanius* being sent by *F. Ruiz* from the Town of the *Conception* to look to the Colony of the *Archangels* for some time, several *Caciques* of *Guairavera's* Faction resorted to him, requesting so earnestly to have a Town built, that there was no refusing of them. There is an Eminence half way between the Towns of *Archangel* and *S. Paul*, which the *Indians* call the Burying Place of *S. Thomas*, having receiv'd by Tradition from their Ancestors, that the said Apostle of the *Indies* passing through those Countries, Bury'd a great Multitude he had Baptiz'd in that Place. This Spot being very commodious and encompass'd by abundance of Villages of Infidels, was chosen by *F. Diastanius* to build a Town on, and a Cross erected; and what is wonderful, those very Men who had contriv'd to murder *F. Ruiz*, and were counted the cruellest of Man-eaters, came voluntarily into it. Besides 400 Families that came in of their own accord at first, *F. Diastanius* gather'd 400 more in the Woods and Mountains, and call'd it the Town of *S. Thomas*. But the Plague raging at this time throughout the Province of *Guaira*, found the Fathers a great deal of Employment. But the dread of the Infidelity of the Robbers was more grievous than the Distemper, for it was now fear'd they had lost all Respect to the Fathers, and would fall openly upon the Converts. The Jealousie was increas'd by the Arrival of the new Governor of *Paraguay*, who coming through *Brasil*, the same way the Robbers came, and being an Enemy to the Society, was fear'd would furnish a sorrowful Subject for History.

The Province of *Urvaica* was not well settled after the Troubles rais'd by the Murderers of the Fathers, and it was much fear'd that *Niezuvius* being still

alive, might elsewhere gather new Forces and do the more Mischief, because the Converts were grown confident of their own Strength after their late Victory. Hereupon the *Ibitiraguans* calling in Succours from all Parts, set out a Fleet of an hundred Boats, with which they ran up the River *Parana*, to the Place where *Niezuvius* was thought to be contriving an Insurrection. They search'd all the Woods to no effect, till they heard he was fled an hundred Leagues further. This done they return'd home without any Success, but the baptizing of two old Men they found Dying in the Woods. The Territory of *Iguazu* was no better settled. All the Heathen Inhabitants of the Town of *S. Mary Major* had been warn'd, That if they intended to be Instructed for Baptism, they must put away all their Women but one, whom they were to take to Wife. Many who had so much Grace, obey'd, the rest fearing they should be compell'd to it, fled up the River into the Woods, and sowing in remote Places, built a Village after their antient Manner, renouncing Christianity. *F. Ruiz* sent after them those he thought the sincerest of the Converts, to tell them, *It should be no Disgrace to them, if they would return in time.* These Messengers pleas'd with imaginary Liberty, changing their Mind, grew more Mischievous than those they were sent to, for they not only perswaded those that were fled to stay abroad, but undertook to draw the rest from the Town, and it was fear'd they might by their ill Example debauch other Converts, and trouble all the Province of *Parana*. To prevent this Mischief, after mature Deliberation, the Fathers *Ruiz* and *Badia* went to the Place where the Deserters were, attended by a Company of trusty Converts, and coming at a time when the Men were gone a Hunting and to cut Wood, with the assistance of the *Caciques* that came along with them, they set Fire to the Huts, and began to drive the Women and Children to the Town. The Deserters returning at Night, and suspecting by the Fire how the matter stood, for the sake of their Wives and Children, came and submitted themselves to the Fathers, who commending them for Returning, instead of blaming their Desertion, restor'd them to the Town, where they continu'd without ever relapsing, to the great Joy of the whole Province; most of them soon after embracing Christianity, quitting their Concubines, and marrying lawful Wives. Yet

Techo.

Disturbance in *Iguazu*.

Techo.

Caaroans
submit.

the Plague ceas'd not to rage throughout the Province of *Parana*, and therefore because the Town of *Corpus Christi* seem'd to be seated in an unhealthful Place, as drawing the Vapours from the River with the Rising Sun, it was remov'd to a better Seat. Next all the Fathers apply'd themselves to repair the Damniages sustain'd by the Revolt of *Niezuvius's* Faction. This Design was not a little forwarded by the Repentance of the *Caaroan* Murderers, which they were easily brought to by *Tambataius* a Prisoner sent back to them. To testify their Penitence, they sent a piece of *F. Gonzalez's* Chalice to the Fathers, intreating them to come and restore all Things to the same Posture they were in before. Whereupon *F. Romero* and *F. Alfaro* prepar'd to repair to them, notwithstanding the Converts us'd all Arguments to dissuade them, and being upon the Spot erected a Cross, and finding sufficient Encouragement to undertake the building of a Town, return'd in safety. Soon after *F. Vasquez* the new Provincial, coming out of the Province of *Tuchman* to visit those of *Urvaica* and *Parana*, resolv'd to go thither himself well attended to gain the greater Reputation. The Chief of the *Caaroans* follow'd by a Multitude of People, came out to meet him Unarm'd, in whose Name *Guarobaius* who had continu'd Faithful, spoke to him after this manner, *We lay our Arms at your Feet, Great Father, being ready to obey all your Commands, provided you do not impose it as a Punishment of our Crime, to be depriv'd of the Society. This is the Request of all my Country-men, and they have chose me, who am Innocent, for their Advocate, that the Guilty may the more easily obtain Pardon.* This said they fell down at the Provincial's Feet, begging of him not to forsake them, *F. Romero* being their Interpreter. The Women and Children by dismal Motions interceded for their Husbands and Parents. The Provincial return'd a most affectionate Answer, laying all the blame on *Niezuvius*, and calling them to Imbrace him, whereat they all burst out into Tears. The next Day the Provincial baptiz'd several Infants, set at Liberty some Prisoners taken when *Niezuvius* was defeated, bestow'd some Garments among the *Caciques*, and appointing *Guarabains* their Commander in the Name of the Catholick King, went away to the River *Urvaica*. Soon after *F. Oregius* came from the Metropolis of *Paraguay*, to take charge of the *Caaroans*, restor'd the

Town, and baptiz'd many Men, Women and Children. After the *Caaroans* were settled, *Tuca* a powerful *Cacique*, in that Part where the River *Tabatius* falls into the *Urvaica*, seven Leagues from the Colony of the *Ibitiraquans* Eastward, requested of *F. Boroa* that he would send some Father to him to build a Town. This Father hasted thither, and building a little Cottage to serve for House and Chappel, began to Instru& the Multitude that repair'd to him. As he was thus employ'd, a great number of naked Painted *Indians* came upon him from the neighbouring Mountains, but he soon appeas'd them with some small Gifts, and they went off without doing any Harm. Notwithstanding this and other Dangers, he gather'd a sufficient Number to lay the Foundation of a Town, in which he was much assisted by a Converted *Indian* Woman, who running through the Woods, persuaded many to repair to hear him. Thus soon after a Town was built there under the Invocation of *S. Xaverius*, because the *Jaguaitians* being but a very small number, had left theirs of that Name and were gone elsewhere. Next the *Acaraguaians*, another People on the *Urvaica*, sent to desire Fathers might be sent them, but this could not be granted for the present, because there were not enough to supply all Parts.

In *Guaira* the Fathers having in some measure reconcil'd *Guiravera*, thought it would be for the Glory of God, to expose themselves to Danger, endeavouring to found a new Town in his Lands. To this purpose *F. Ruiz* and *F. Maceta* banishing all fear, went into his Territories, by whom they were at first courteously receiv'd, many *Caciques* favouring them, and chose a Place to erect a Town, which they call *Jesus and Mary*, so many resorting to it from all Parts as sufficiently evinced the general Approbation of that Undertaking. *F. Maceta* was left there to carry on the Work, and People flocking in great numbers. *Guiravera* who could not bear to be forsaken by his Followers, came attended by some *Caciques* to *F. Maceta*, demanding that long white Vestment he wore at Mass to be given him, speaking very reproachful Words against the Virgin *Mary* and the Society. *Guiravera's* Companions advis'd the Father to rid himself of that troublesome Man at so easie a rate, but he knowing by experience, that giving way to those Heathens, was an encouragement to them to crave more, bold-

Town of
S. Xaverius.

Jesu-Maria
Town
built.

boldly refus'd to give it, and laying hold of a little Trunk or Box the Vestments were in, declar'd he would dye before he would part with it. *Guiravera* and his Company were so daunted at his Resolution, that they turn'd pale and had not a Word to say; whereupon the Father altering his note, spoke to them in a loving manner, promising them all favour if they would desist from their Enterprize. In the mean while *Guiravera's* Annt and other *Caciques* came in, encouraging the Father, and engaging to secure him against any Violence. This Storm being blown over, a short Calm ensu'd. *Guiravera* possess'd by evil Spirits, was at times put into such a Ferment, that he foam'd, his Eyes sparkled, and his Hair stood an end, till his Concubines by stroaking and caressing had brought him to himself. In one of these Fits, without any provocation, he ran into the middle of the Market-Place at Midnight, waking all the Townsmen, and crying out he was a God, and that there was a Man in Town, whom he must presently devour. But some other *Caciques* coming to him, frighted him out of that raging Madness. During the peaceable Intervals, the Work was carry'd on so prosperously, that in a short time fifty powerful *Caciques* had engag'd to come in, who would have brought above 2000 Archers with them, besides an infinite number of Women and Children, so that this would soon be the biggest of all the Indian Towns. *Guiravera* again Conspir'd with a *Cacique* call'd *Apemond*, to Murder *F. Maceta*, but the Design was timely discover'd and they disappointed, whereupon *F. Diastanius* coming with a good Company of Converts to the Relief of *F. Maceta*, reprimanded *Guiravera* severely, so that he submitted and beg'd Pardon. He was Pardon'd, but to keep him a little under, another Commander of the Town was chosen, with equal Power to him, which did good for some time, he endeavouring not to be outdone in good Deeds by his Companion. But Vice cannot lye long hid under the Cloak of Virtue. For *Guiravera* when his Fear was over fell to his old Practices, threatening the Father by Signs tho' he forbore Words. It was his custom when he design'd to be most Outragious, to hang three Plates about his Neck before his Breast; when he would Rave in a less degree, he hung but two; and only one when it was to be a common Madness. *F. Maceta* declar'd, He had good reason to suspect that one of the Plates was

a *Paten*, such as Priests use at the Altar. After many struglings between them, *Guiravera* was baptiz'd by the Name of *Paul*; but tho' he had been a *Saul* in Persecuting, he prov'd not a *Paul* in Repentance; for he is reported to have fallen again to eating of Man's-flesh, and so to be kill'd by Robbers; yet his being baptiz'd did this good, that none of his Followers refus'd to follow his Example. Thus much of *Guiravera*, that Devourer of Mankind, and Terror of the Converts and Fathers.

Christianity now Dayly increas'd, and it was to be hop'd, that all the Province of *Guaira* would soon embrace the true Religion, when the Devil envying this Success, either by himself or by his Agents the *Mamaluks*, contriv'd the Destruction of the new Colonies built in *Guaira* by the Fathers of the Society. The *Mamaluks* being the prime Actors in this Tragedy, it seems but reasonable we should give an account of their Original, Country, Manners and Allies, that we may afterwards go on without Interruption in the Relation of their overrunning a most flourishing Province, so that there was scarce any hope of restoring it, and their plundering other Countries. *Brasil* a vast Province of the new World, extends Northward as far as the Line, and Southward to the Bounds of the Government of the River of *Plate*. It lies all along the Sea Coast, and no where runs far up into the Country. The Kings of *Portugal* at several times possess'd themselves of this Country, planting Colonies in it, and *Alonso de Sousa* by Order of King *John III.* divided it into several Governments, and then built the Town of *S. Vincent*, in about 25 degrees of South Latitude, Fortifying it with a Castle and Tower, in a Place where a small Bay is shut in by two Islands, which serve as Ramparts to it. In one of the Islands he built another Town under the Invocation of *All Saints*, that the one might be a Defence to the other. From these two Towns some Colonies were sent up the Country, one of which is call'd *Piratininga*. Two Years before the Death of *S. Ignatius*, *Emanuel Nobrega* the first Provincial of *Brasil*, gave it the Name of *S. Paul*, because he came into *Piratininga* on the Festival of that Apostle. Tho' all the Fathers of the Society, who Founded a College there labour'd with great Applause, yet *F. Anchieta* excell'd them all for his wonderful Actions and Innocence of Life, and the European Planters for a long

Original
and Man-
ners of the
Mamaluks.

Techo.

a long time preserv'd their native Honour, till the European Women failing, they began to mix with that barbarous Race, and corrupted the Noble *Portuguese* Blood. This mixture, in process of time, running through them all, and bad Sons succeeding good Fathers, and worse Grandsons; the Sons that generous *Portuguese* breed, being so often mix'd, degenerated, so that there nothing remain'd among the Posterity of those first renowned Conquerors of *Brazil*, but their Names. The *Portuguese* disdaining to call this Generation by their Name (as *Orlandinus* in his History of the Society observes) gave them the barbarous Title of *Mamelucs*; that since they are like them in nothing else, they may not be alike in Name. This deprav'd Race was increased by the addition of worse Companions, who resorted to them in great numbers from other places, being invited by Liberty, and the good disposition of the place. For *Piratinunga*, as to situation and fruitfulness of Soil, furnishes such as desire to live wickedly and daintily, with Necessaries and Safety. It is fifteen Leagues from the Ocean, and a little South of the Tropick of *Capricorn*. Being therefore in a temperate Climate, it produces most things necessary for life, so that it not only furnishes it self, but the rest of *Brazil*, which is so luxuriant; by reason of the great Heat and Moisture, with plenty of Corn and Cattle. It produces Sugar, and is said not to want Gold Mines. There is but one way thither from the Ports upon the Ocean, which is over craggy Mountains, and very difficult to pass; and so narrow, that a very few may keep out any numbers. This fertility of the Soil, and inaccessibleness of the place, draws many, who are forced to fly for their Crimes, or desire to commit them to fly thither out of *Europe* and *Brazil*. Thus Men of several Nations, and guilty of all Crimes, having found out a place suitable to their Inclination, and joining in amity with the *Mamelucs*, began to treat the *Indians* after a far different manner from the first generous *Portugals*, who first planted Colonies in *Brazil*. The first, and a singular Proof of their Villanies, as I find it fell upon the *Tupinaques*. These People dwelt on both the Banks of the River *Antambi*, which rising out of the cold Mountains, and running a long race through the Province of *Guaira*, falls into the *Parana*. They were computed to be 30000 Archers, living in 300 Villages; but they so destroy'd all that Nation in

Tupinaques

six Years War, that there scarce remains any token of that Multitude, except the Ruins of the Villages. The War with the *Tupinaques* being at an end, they entered the Territories of the *Tupiguas*, inhabiting both sides of the River *Teticai*, in the Year 1589, after having spread their Terror through the neighbouring Countries, and for seven Years drove all before them; after which followed the five Years Desolation along the River *Parababa*, which falls into the Springs of that of the *Amazons*. King Philip abhorring the cruelty of these Robbers, set out an Edict, which was only the renewing the Laws of the Emperour *Charles* the 5th, and the Kings of *Portugal*, forbidding the *Indians* being made Slaves on any pretence whatsoever. The Governours and Magistrates of *Brazil*, and even those of the Town of *Piratinunga* endeavour'd to have the King's Commands observ'd. But the *Mamelucs* breaking through all Antient and Modern Laws, were still more wickedly bent upon the destruction of the *Indians*. Yet, lest they should seem openly to violate the Laws, they had always specious Pretences, and such as seem'd to carry a Zeal of the King's Service for what they did, palliating their Villany under a show of Justice. Thus, under a colour of going to the Gold Mines found up the In-land, they often broke out in great numbers from the Towns of *Piratinunga*, *S. Vincent*, and the *Saints*, and drove away an infinite Multitude of *Indians* into slavery. But what is most preposterous, they perform all acts of Devotion before they set out upon these Expeditions, which last three or four Years, as if Heaven could hear the Prayers of Miscreants, and give a Blessing to Villanies; and what is most provoking, these Wretches call their Robberies, *Apostolick Excursions*; saying, they go to ferret the *Indians* out of their lurking Holes, to bring them to Civility and Christian Religion. I could give a particular Account, having the Authentick Relations by me, of the Persons, Times, and Places; I could show how cruelly they wasted whole Provinces, who the Commanders of the Robbers were, and what particular Places they utterly destroy'd; but I shall express it more briefly, by saying, that all the vast tract of Land, from the River *Marannon* to thirty Degrees of South Latitude, up the In-land, suffer'd by their continual excursions. There remain'd a part of *Guaira*, and some other Countries famous

Tapiguas.

Parababa River.

mous

mous for the Labours of the Society in them, which how they plunder'd or damaged, I am now about to set down as acted in several Years.

Luis de Cespedes, a Man nobly descend- ed, arriv'd from *Spain* in *Brazil*, in the Year 1629, to proceed to *Paraguay*, having obtain'd the Government of that Province of the King. There are two Ways from *Brazil* to *Paraguay*. The one by Land, the other by Sea. The Way by Land was absolutely forbid by the King, to prevent the Oppression of the *Indians*. Yet the new Governour thought fit to go by Land, alledging he had the King's Dispensation. Being at *Piratiniga*, he set out at such time as 900 *Mamalucs*, and 2200 *Tupims*, (these are fierce *Indians*, in League with the *Mamalucs*) were preparing to enter *Guaira* to plunder. Their Commander in chief, was *Antony Raposo*; other Men intamous for enslaving the *Indians*, were Captains under him. The Governour setting out of *Paratininga* in an ill Season, having travelled some Days by Land, made the rest of his journey into *Guaira* on the River. Being honourably entertain'd at *Loreto* by *F. Ruiz*, all the Return he made was ill Language; and having consulted about providing against the *Mamalucs*, he fix'd upon nothing. Tho he could not but commend the Labours of the Society, he could never be brought to order Supplies to oppose the Robbers, declaring he was not strong enough for them; but it appears he was faulty in that particular, and therefore some time after was fined by the Council of *Spain*. In the mean while the Troops of the *Mamalucs* drove the Lands of the Infidels not far from the Towns of the Converts, attempting nothing upon the Converts of the Society; yet the Fathers did not doubt there was Fire hid under those deceitful Ashes, which soon broke out into a dreadful Conflagration; for it was plain that the Robbers only wanted a Pretence to fall on. The *Cacique Taturana* was the innocent cause of all this Mischief. He had been once taken by *Simon Alvarez*, a *Mamalu*, but having made his escape, with his Men, fled to the Town of *S. Antony*. This being known, *Simon Alvarez*, Commander of one of the Troops of *Mamalucs* demands *Taturana* of *F. Mola* Director of the Town of *S. Antony*, who answering, That *Taturana* was free by Nature, and therefore could not, contrary to the Laws of Nature, put him into Chains, who had fortunately de-

liver'd himself; the Rover was enrag'd, and consulting with *Antony Raposo*, chief Commander of the *Mamalucs*, order'd his Company to Arms, resolving, in revenge, to destroy the whole Colony of *S. Antony*. *F. Mola*, on the other side, not questioning he should be attack'd, baptiz'd all the Infants in the Town. The next Day a numerous Company of *Mamalucs* under the command of *Simon Alvarez*, assaults the Town, plunders it, spares none, cuts off such as oppose him, secures the prime Men, drives away the weak Multitude, robs *F. Mola* of all he had, tho he us'd all means to move those Robbers to commiseration; but finding no humanity among them, and despairing of defending the Bodies, apply'd himself to procure the health of the Souls of those poor People, baptizing, instructing, and otherwise helping them, as occasion would permit in that short time, and this not without danger of his Life, one of these Miscreants aiming to kill him, had not another of the Gang obstructed him. About 2500 *Indians* are said to have been taken at this Invasion by the Robbers; the Shepherd was left without his Flock, lamenting the loss of his dear Children in God, whom he saw drove away like Sheep before his Face, without hopes of redress. Nor was the Sorrow of those poor Captives less, who still look'd about to see whether there was any possibility of making their escape; and some having found means of compassing it, made their Way to *F. Mola*. To these were added some others who had hid themselves from the Robbers, all whom as he was leading to the Town of the *Incarnation*, he was again in danger of being kill'd; for several of them changing their Minds, began to Mutiny, accusing *F. Mola* of Treachery, and affirming he dealt underhand with the Robbers; whereupon they were ready to fall upon him, but that he commemorating the dangers he and others of the Society had expos'd themselves to for their sakes, diverted them for that time, with the assistance of some sincere Converts. But the danger was accidentally doubled; for a great number of Gentiles, altogether ignorant of the Mischief done the Day before, coming to the Town of *S. Antony*, with a design to embrace Christianity, finding it abandon'd and strewed with dead Bodies, grew enrag'd, and dispersing into several Companies, sought about for the Fathers as Betrayers of their Country. But *F. Mola* was got safe to the *Incarna-*

Tello.
Mamalucs destroy the Town of *S. Antony*.

tion, *F. Pastor* having come out to meet and relieve him.

The News of the Invasion being brought to the Town of *St. Michael*, oblig'd *F. Mendoza* and *F. Vansuck*, who resided there, to provide the best they could against it: And because it was unsafe to remain in the Town, endeavour'd to perswade the Inhabitants to fly with them to the Town of the *Incarnation*, where with joint Forces they might oppose the Robbers. Many taking the Advice, follow'd *F. Vansuck*, and were met and reliev'd by the Fathers and Converts of the *Incarnation*. Having secured them, *F. Vansuck* return'd to the Town of *S. Michael*, and perswaded the rest for fear of the Enemy, who was now near, to hide themselves in the Woods. He himself stayed in the Town with two Youths, to the great danger of his life; for many of the *Indians* were full of Jealousies, and some were reported to design against his life; whereupon some Converts venturing from the *Incarnation* to defend him, fell into the Hands of the *Mamelucs*, and were carry'd away into slavery, notwithstanding he went to demand them. Soon after, *Antony Vicudo*, Captain of another Band of *Mamelucs*, envying the Plunder of the Town of *S. Antony*, without any other provocation, enter'd the Town of *S. Michael*, and finding it abandon'd, in a rage, search'd all the Country for four Leagues about, making all Slaves that he could meet with. These two Towns being destroy'd, there could be no opportunity of attending the Conversion of the *Cacivans*, a numerous Nation, that desired the assistance of the Society. In the mean while, great numbers fled for protection to the Town of *Jesu Maria*, but in vain, for neither could this Place avoid the fury of those Miscreants. *Emanuel Morato*, Captain of a Band of those Thieves, being inform'd of the Multitude there was in the Town of *Jesu Maria*, taking some Detachments out of the other Companies of Rovers, and 2000 of the *Tupus* their Auxiliaries, in march appear'd before the Town of *Jesu Maria*. The chief Men of the Town going out a little way to discover whether those were profess'd Enemies, were presently seized and bound. *M. Maceta* perceiving they acted in a hostile manner, went out to them with a Crucifix in his Hand, and an *Albe* or Surplice on to try whether any Respect would be given to his Priestly Function, but they scorn'd him, calling him Fool, and

Deceiver of the *Indians*. The new made Christians surrounded their Father, expressing their Affection the best they could in Words or Tears. Among them *Curuba*, a powerful *Cacique* complaining to him with a filial Confidence, of the Violence offer'd him, was shot through the Body with a Bullet by one of the Robbers. *F. Maceta* provok'd at this Villany, severely reprimanded that Wretch, who drawing his Sword threatened to kill him, but was diverted from it. *Curuba* in the mean while wallow'd in his Blood, and having not been before baptiz'd, was there at his Death made a Christian. *Guiravera* with the rest of the principal Men had their Hands bound behind them, and were drove away like Sheep. *F. Spinosa* hearing of the Danger *F. Maceta* was in, came with some hundreds of *Indians* by Night to his Assistance, and had like to break his Neck off a Rock, of which fall he lay three Hours as if he had been dead, recovering afterwards with much difficulty. Three hundred more Converts came with *F. Diastanius* on the same account from the Town of *S. Thomas*. All the good these Succours did, was only to receive some few that made their escape from the hindermost Troops, for the Robbers were gone off in time. *F. Maceta* went away with *F. Diastanius*, who advis'd him to pursue the Robbers, that if he could not move them by intreaty, he might force the Prey from them in *Brasil* by the assistance of the Magistrates. This being resolv'd on, *F. Maceta* and *F. Vansurkins* who had been rob'd of their Flocks, follow'd the Robbers through a vast Desert and soon overtook them. The *Mamelucs* divided into Companies as they were, drove a numerous Multitude of Captives before them; and that none might escape, had secur'd the *Caciques* with Fetters link'd to a long Chain, the rest were put forward with their Hands bound. *F. Maceta* ran among these poor Wretches embracing them, and begging of their Keepers for his Children in Christ, but they scoff'd at him, saying he was Mad, and yet he desisted not till he had mollify'd one of those Thieves, and rescu'd some few of the *Indians*. Encourag'd with this Success he went to another Company, where with much intreaty, he obtain'd Liberty for Eight, one of whom was the famous *Cacique Guiravera* and with him his Wife. He try'd others, but with no Success, for Cruelty once hardned is not to be mov'd by any Intreaties. Therefore left the

Rovers

And that
of *Jesu
Maria*.

*S. Michael's Town
Plundered.*

Tecbo.

Rovers should repent them, the Fathers sent back the *Indians* they had deliver'd with those that carry'd their portable Altar into *Guaira*. After which they follow'd the Thieves through a vast Tract of Land, attended by three Companions, and feeding on Berries or other wild Fruit that grew in the Woods, with eminent Danger of their Lives. The *Mamalucs* march'd slowly, lest the Prisoners should faint by the way, if they drove them hard; yet very often some dropt, being either spent with Sickness or Hunger, or failing through Age or Weakness, who the Fathers having prepar'd for Death, were oblig'd to leave in the Wilderness expos'd to wild Beasts, that they might give the same Assistance to others. There it was frequent to see young Men loaded with their Mothers, Mothers with their Children, Sons with their Fathers, Wives with their Husbands, and Husbands supporting the Wives who had their Infants in their Arms. If any one attempted to make his escape, he was cruelly Whipp'd: Nor was it permitted any Man, if his Father or Mother dropt by the way, to stay behind with them, but wheresoever one sunk, there he must dye alone. Parents were dragg'd away from their dying Children, and Sisters drove away from closing the Eyes of expiring Brothers; and the Mothers dying Infants perish'd for want of Suck. At length having overcome the Difficulties of that tedious Journey, they came to *Piratinanga*, or the Town of *S. Paul*, where the Fathers were lovingly Entertain'd in the College of their Order. The *Mamalucs* returning after an Expedition of nine Months with 1500 Captives, divided the Prey among themselves, owning they never made a better Booty.

well enough knew it; for it was plain that so villanous a Cause was not manag'd with that Severity it ought to be; and it was plain that those Robbers ought not to be dealt with by Form of Law, but Force of Arms. The Connivance was universal, for the miserable Captives were sold throughout all *Brasil* as Slaves, and many of the principal Men bought of them, that so more being concern'd there might be the less hopes of Redress. But *James de Vega* a noble *Portuguese*, perceiving the Business was protracted, without any hopes of Success, offer'd *F. Maceta* as much Money as would bear his Charges into *Spain*, to sollicite this Affair before the King, but it being reported that the *Mamalucs* prepar'd for another Invasion into *Guaira*, the Fathers thought better to return thither with all speed. Having recover'd but twelve of the Prisoners at *Rio de Janeiro*, they went away to *Piratinanga*, carrying a Child of four Years of Age on their Backs up a Mountain two Leagues to the top. Being come to *Piratinanga*, the *Mamalucs* in a tumultuous manner, obstructed their entring the College, and carrying them to another House, detain'd them till the Rector of the College deliver'd them by force of Intreaties. The Judge sent by the Governor of *Brasil*, was in danger of his Life, one of those Villains firing at him; and some of those Miscreants were heard to say, *They would rather renounce their Baptism than suffer the Governor's Order to be put in Execution*. Thus the Judge despairing of doing any good, return'd from whence he came. The Fathers after many Affronts put upon them, set out of *Piratinanga* with a very small Number, they had rescu'd out of so many Thousands; and being plentifully furnish'd with Provisions for their Journey by the Fathers of the College, sail'd down the River *Aniambi* into the *Parana*, and out of that into the *Parapana*, returning home after a whole Years Toils to little purpose.

The Province of *Guaira* having suffer'd so much by the Incursion of the *Mamalucs*, was no less rent by Jealousies and Fears; for many of the Converts thought they were gather'd into Towns by the Fathers, that they might be the better betray'd to those barbarous Enemies; giving out, there was no Faith to be given to those who had so often affirm'd, *That the Mamalucs would only infect those who did not become Christians, and submit to the King of Spain*. That dismal Experience had taught them, they

Ticbo.

Troubles in *Guaira*.

What the Fathers did in *Brasil*.

The two Fathers having made their Complaint to the Judge of *Rio de Janeiro* in *Brasil*, of the *Mamalucs* Plundering their three Towns, and driving away all the People, and demanding to have the Prisoners restor'd, were answer'd, *That he had no Power to determine those capital Cases, which were all refer'd to the Governor General of Brasil*. Upon this they set Sail from *Rio de Janeiro* with the Provincial of the Order, to *Baia de todos os Santos*, the Residence of the Governor. Where having made their Complaint, they obtain'd an Order for all the Prisoners to be restor'd to them, and a Judge was appointed to go force them from the *Mamalucs*. But this was more Specious than Effectual, and the Governor

~
Techo.
~

sparr'd none; and considering what had hapned, there was less Danger in the Woods than in Towns, for since the coming of the Fathers, more had perish'd in one Day, than in many Years before. This and much more they alledg'd, and their Suspicion was increas'd by a Report spread abroad, That the wild Infidels in the Woods, had made a notable Slaughter of the *Mamaluks*. The Fathers on the other side vindicated themselves, repeating the extraordinary Kindnesses they had at all times done that Nation, instancing that they had protected the *Indians* at the expence of their own Reputation and Goods. That they had prevail'd with the *Spaniards* of *Villarica* not to oppress the Natives. That they had obtain'd several Laws to be enacted by the Catholick King in favour of the *Indians*; and much more to this purpose; besides all the particular Actions of every Father in particular, wherein they had serv'd them at the expence of their unspeakable Toils, and hazard of their Lives. The *Indians* inrag'd with Misfortunes would hear no Reason, but became Ungovernable, looking upon all these Allegations no better than so many Snares. When *Guiravera*, who had been deliver'd from Captivity, as was said above, returning home, and finding the Society traduced, ran among the People, shewing with what Danger and Trouble *F. Maceta* had deliver'd him; and how he travel'd into *Brasil* to secure them against further Invasions. This fresh Example prevail'd above reason, and *Guiravera* shewing himself in all Parts, in some measure took off the false Imputation. Yet there was no less trouble at *Villarica*, for some of the Citizens there, had the Confidence to seize those for their own use, who escap'd the *Mamaluks* at the Town of *S. Anthony*, which the Fathers took care to oppose, lest it should produce new Troubles. But the most deplorable thing of all was, that the Governor neglected in this time of Distress to relieve *Guaira*, a principal part of his Province. After the Governor departed the Province, *F. Diastanius* discover'd a Practice that would have prov'd very pernicious, which I will set down in this place to divert the Reader amidst the Relation of so many Calamities. About 1500 Families of Inhabitants of the Town of the *Incarnation*, had been so well Instructed by *F. Mendoza*, that they differ'd but little from the antient Converts. But amidst these Confusions of War spoken of, the De-

vil set up certain Sorcerers, who had such Influence over them, that they could not endure to come to Church, or do any other act of Christianity, but look'd like quite another People than they were; and seem'd to have return'd to their former Barbarity. *F. Diastanius* being much concern'd at this change, and having long endeavour'd to find out the cause; when he least expected had it discover'd to him by a Youth he had bred at home. He told him, *It was all the Work of the Sorcerers, who had seduced most of the Inhabitants; and built two Temples on the Tops of the Mountains, for Men, Women and Children to resort to. That the Devil gave Answers, as the Oracles us'd to do, through the Bones of dead Sorcerers placed there, to Honour which they had appointed Priests and Priestesses. That even those who had charge of Catechising others, were Infected, and Debauch'd others; and that all sorts of Sacrileges were committed there. That the Men there making extravagant Motions, like mad Men, sought Predictions of what was to come. And the Women with dishevel'd Hair, fed the perpetual Fire in honour of the Devil. That it was reckned a Crime to touch the Bones of the Sorcerers, which they pretended had again taken Flesh. That they resorted thither on Sundays and Holy Days, to be out of the way of attending the Christian Devotions.* The Fathers having consulted together, went out two one way and two another, to burn the Temples and burn the Authors of this Mischief. *F. Diastanius* and his Companion coming about break of Day, unexpected to one of the Temples, found all things agreeable to the Information given, for it was large, and the Sorcerers Bones were in a private part in a Hammock hanging by two Pillars, and wrap'd up in Blankets and adorn'd with Feathers of several Colours, and worship'd with extraordinary Ceremony. Without it were several little Huts, in which those that were newly admitted to the Religion Feasted and Revell'd; from the Roof hung an infinite number of Offerings made to the Devil, who on his part distracted his Worshippers with monstrous Lies. Having examin'd all things, they set Fire to the Temple and all that was in it, and to all the little Hovels about it, which done they return'd home. *F. Ruiz* and *F. Mendoza* understanding the way they went, that the Bones were carried out of that Temple, pursu'd and brought them back, burning all together as the others had done. The next Day the

the Fathers gather'd the *Indians*, and checking them severely for relapsing into this Superstition, soon brought them all to Repentance. This done, the Fathers apply'd themselves to repair the Damages caus'd by the *Mamalucs*, and *F. Cataldinus* built a Town among the *Gualaches*, five Days journey from that of the *Conception*, which was the 13th they had founded in the Province of *Guaira*, and called it the Town of *S. Peter*.

Jesu Maria
Town
re-built.

Town of
S. Paul
plunder'd.

The Fathers searching the Woods, gathered those that had fled for fear of the *Mamalucs*, and with the assistance of *Guiravera*, who, as has been said, was return'd from *Brazil*, drew such a Multitude as was sufficient to re-build the Town of *Jesu Maria* in the same place it was before, where it was accordingly begun; but *F. Maceta* coming from *Brazil* with the News of the obstinacy of the *Mamalucs*, it was, for more safety, remov'd to a place near the Precipice of *Huibai*. Thus was the Province of *Guaira* beginning to be restor'd, when the dismal News was brought, that the *Mamalucs* had destroy'd the Town of *S. Paul*, and drove all the Inhabitants away into Captivity. The Inhabitants of the *Incarnation* hearing of the destruction of *S. Paul*, fled some of them to the Town of *S. Xaverius*, and some to *Huibai*. Thus one Town was destroy'd by the barbarity of the Robbers, and another only by the dread of them, without any hopes of being restor'd. *F. Ruiz* hastening from among the *Gualaches*, to remedy these Misfortunes, could find no better expedient, than to gather the remains of the Inhabitants of both Towns, and to send them toward *Villarica*, where the Track of *S. Thomas* remains, there to build a new Town. But this was running them into fresh Disasters, for other stealers of *Indians* lying in wait for Booty, seized all they could for their own use, and drove them a vast way into *Paraguay*. *F. Ruiz* sent *F. Suarez*, and *F. Racionero* to complain thereof at *Villarica*, and finding no redress, but that new danger threaten'd from the *Mamalucs*, he sent away *F. Diastanius* into *Paraguay*, to acquaint the Governour with the whole matter, and beg some assistance to support the sinking Province. The Governour having heard the Account *F. Diastanius* gave of the Invasion of the *Mamalucs*, the destruction of the Towns, and destruction of the Province of *Guaira*, was as much inrag'd as if some Affront had been offer'd him, and

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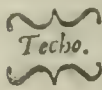
told the Father, he was well assur'd by Letters from *Villarica*, that the Fears of the Fathers were groundless, and that the Society magnify'd every thing to misrepresent him. But *F. Diastanius*, lest the conniving at this Behaviour, might afterwards be a Reflection on the Society, drew up a Petition, and presented it to the Governour before a publick Notary, praying relief for the Province of *Guaira*; but no Answer being return'd, he hastened away to consult the Provincial upon that point. At the same time *F. Alfaro* was sent thither, because the same Governour, had made a Law, forbidding any Person, without his leave, to go through the Province of *Parana*, into that of *Guaira*, but through *Paraguay*, which is 250 Leagues about; and tho the Society represented the ill consequences of that Law, which cut off the sending any timely Supplies to those distressed People, yet they could not make him alter his Resolution. *F. Vasquez* the Provincial, was extremely concern'd at these Calamities, especially when he receiv'd further News from *Guaira*, that there were People there, who made Slaves of those poor *Indians* who had escaped out of the Hands of the *Mamalucs*. These things mov'd the Provincial to send *F. Diastanius* to the supreme Council in *Peru*, and he himself went up the *Parana* to *Guaira*, to comfort the Afflicted, and be an Eyewitness of other Calamities. But having stay'd so long in this Province of *Guaira*, it will not be amiss to look back into the others, before we proceed upon the rest of its Calamities.

About the end of the Year 1630, and the beginning of the next, the Province of *Tucuman* began to be infested with War, which might have been avoided, if the People had been satisfy'd when they were well. The *Spaniards* inhabiting the Towns on the Borders of the Valley of the *Calchaquines*, had, some Years ago, been offended at the Society, for having settled in two places of the said Valley, saying the respect they had for the Fathers, hinder'd them from subduing those fierce People. The Fathers, tho' they had long labour'd in vain to reduce the *Calchaquines*, yet thought they did Christianity, and the Publick good service, in baptizing the Children, and keeping that savage Nation from plundering the rest of *Tucuman*. Yet for other Reasons, as has been said before, the Valley was forsaken. After which, the Citizens of *Salta* and *Rioxa* living

Rebellion
of the *Cal-*
chaquines.

D d d d z

living



living in greater security than was convenient among faithless and offended People, till'd the Lands as they used to do upon their Borders; and *Urbina*, a rich Man, was so bold as to build a stately Country House like a Castle, at the very entrance into the Vale. But the Fathers being once gone, as if all Bands were broken, their Antient Hatred prevailing, the barbarous *Indians* broke out, falling first on what was next at hand and then further off. Then joyning with their Neighbours, they take *Urbina's* Country House, and killing him, with his Wife and Servants, carry'd away his Daughters, who were afterwards recover'd by the Citizens of *Salta*; destroying all the Country Houses of the *Spaniards*. The *Andalgales*, *Famentines*, *Andacoles*, *Capaianes*, and other barbarous *Indians* in league with them, came into their assistance. The *Indians* bred under the *Spaniards*, murder their Masters, and force their way into the Vale to recover their Liberty. *Albornoz*, Governour of *Tucuman*, elder Brother to the Cardinal of that Name, falling upon the *Indians* before they could joyn their whole Force, defeats them, and builds a Fort at the Entrance of the Vale; but the Enemy uniting, kill the Commander of the Fort and all his Garrison that had ventur'd without their Works, and taking the Fort, destroy the City *London*, killing many of the Inhabitants, lay siege to *Rioja*, and strike a terror throughout all the Province of *Tucuman*. This War lasted above ten Years, and was not ended till the Society return'd to the Vale.

Of the
Caiaguas.

In the Province of *Parana*, an Excursion was made from the Town of *Acarai*, to bring over the *Caiaguas* to the Faith of Christ. The Nation of the *Caiaguas* is small, and the most savage of all the *Indians*. They live scatter'd in Woods between the Rivers *Parana* and *Urvaica*, whence they had the Name given them; for *Caiagua* signifies of a Wood. They have a particular Language of their own, not easily to be comprehended; for in uttering their Words, they seem rather to whistle, and to make a confus'd noise in their Throats than to speak. They live in wretched Huts, made of the Boughs of Trees, far distant from one another, without making any more Provision for Food than the Wild Beasts, for they neither mind Husbandry nor Trade. They kill both Beasts and Fish with their Arrows; and for the most part, feed on Worms,

Snakes, Mice, Pismires, and such ready kind of Food, and eat the Flesh of Tygers. The Elks, which the *Spaniards* call great Beasts, they fight with and eat. As for Monkeys, they creep after them from Tree to Tree, as if they were Monkeys themselves, and it is the nature of those Creatures to carry their young ones along with them, as they fly from one Tree to another; so that if they happen to slip down, the Inhabitants catch and devour them. Wild Honey is one of their Dainties, and they make a Liquor of it which warms and defends them against the Cold. They are continually at War with the Tygers, nor can they give any other reason for their being so few, but that they are continually destroy'd by those fierce Creatures. They look upon Madness as Valour, and are unacquainted with any other Endowments of the Mind. Many of them are deformed to a Prodigy; as like Monkeys as Men, especially if you look upon their Noses, which are more like Snouts. They are generally hump'd back'd, and wry neck'd; yet there are some among them well shap'd, especially the Women, who being born and Bred in the Shade, are colour'd much like the *European* Women. Both Sexes have but very little use of Reason, which they so deprave by their Food, fierceness, and libertine Life, that they differ but little in their ways from the very Beasts. The Women cover themselves from the Waste to the Knees with Nettles, which they steep like Flax, and combing them with their Fingers, weave them together like Nets. The Men wear no Cloaths but Skins, which are so little, that most of their Bodies are naked, and yet their Skins are so hardened, that they creep like Snakes, through Bryars and Brambles without the least concern. If any of them are taken in War, it is harder to tame them than the wild Beasts, for they will bite Iron Fetters, foaming all over like Mad-men; and even the Children, when taken, can hardly be brought to be sociable and tame. If they are kept long bound, they soon starve themselves to death, like Creatures that cannot live out of their Element. There is another sort of warlike *Caiaguas*, whose Military Exploits are more like the Sallies of wild Beasts, than the fighting of Men. These sallying out of their Woods, surprise Travellers, as they lye asleep, and murder them; not out of any revenge or Covetousness of what they have, but to eat their flesh, or satisfy their own

cruel

cruel Temper; which inhumanity they call War. They are so much concern'd to be overcome, that tho sometimes they are spar'd by their Enemies, they will neither eat, nor suffer their Wounds to be dress'd. The Fathers in *Guaira*, had at several times, got some numbers of both these Nations out of the Woods, but most of them, as soon as they were shut up in the Town, dyed like Plants that grow in the Shade, and cannot bear the Sun. The Fathers of *Acarai* had done the same, and were desirous to find some expedient to provide for the Salvation of those wretched Creatures, with more safety to their Bodies. *F. Alvarez*, with incredible Labour and Danger, made his way through almost impenetrable Woods to these People, and having got eighteen of them together, he return'd to the Town, where he instructed them the best their stupidity would bear; and having baptiz'd them, they all dyed. The rest of the Province of *Parana* was peaceable, and the Heathens daily came over, and were baptiz'd.

The Province of *Urvaica* was still more prosperous, and yielded a more plentiful Harvest, for above 3000 Souls were there baptiz'd, a new Town built, and the Foundations of two others laid. The River *Acaragua* falls into the *Urvaica*, seven Leagues above the Colony of *St. Xavierius*. The Provincial *Vasquez* had promised the People, dwelling on its Banks, to send them a Father, in hopes whereof, they had so gather'd their scatter'd Houses, that they seem'd seriously to desire to be civiliz'd and become Christians; and the Society thought it a matter of great consequence to secure that Post, which would open a Way to the upper part of *Urvaica*, and obstruct *Niezuvius* from raising new Troubles. *F. Romero* repairing thither, and finding 350 Families already assembled, and as many more ready to meet, erected a Cross, appointed Magistrates, and baptiz'd the Children. *F. Altamirinus* well skill'd in the *Indian* Language, govern'd this new Town, call'd the *Assumption*, twelve Years, with such success, that 4200 were there baptiz'd. It was here I learnt to express my self in the Language of *Guaira*; and having gain'd some skill in it, through God's great mercy, was able, tho unworthy, to employ my little Talent for twenty Years, through the Towns of *Parana* and *Urvaica*. The Infidels of the Inland of *Urvaica* towards the South, were

no less forward to ask for Fathers, and particularly, the *Caapians* and *Caasapans*, mov'd to it by *Apicabija*, and *Mbo-carata*, the Lords of those numerous Nations. But *Ibapirius*, a fierce Man, oppos'd their Designs. He being grown famous by his skill in Sorcery, among the Heathen People about the River *Igai*, rais'd the neighbouring People, declaring he would revenge *Niezuvius* his Quarrel, and crush the *Caapians*, and *Caasapans*, that they might do no harm by their Example. The Multitude ran to Arms, and marched towards the *Caasapans*. This being known, the *Ibitarapans*, *Tabativians*, *Piratinians*, *Caasapaninians*, *Acaraguans*, and *Caarvans*, drew out their Forces, lest the new Candidates to Christianity should suffer, and meeting the Enemy, put them to flight, and pursuing, overtook them again two Days after, but they slipt away over the Fords of the River, *Igai*, before they could be engag'd. There *Ibapirius* recruiting his Forces, making many more Fires about the Fields than were necessary for his Men, to strike a terror, and putting on the Vestments *F. Gonzalez* formerly us'd at the Altar, with a piece of the Chalice he had, carry'd himself as vainly as *Niezuvius* had done. Then affecting Divinity, he threatned to destroy all those that follow'd the Fathers. The Converts, frighted at these things, had certainly fled, but that *Alonso Querrana*, a Man of note among them, having spoken some words to encourage them, bid them follow him, and then with Father *Romero*, tho the Season was cold, ran into the Water up to the Neck, where the Ford was, and the rest following his Example, made their way over, attacked and plundered *Ibapirius* his Houses. Then marching with diligence, overtook, and routed the Enemy. *Ibapirius* fled with such precipitation, that there was no hopes of reaching him. The Conquerors alledging, it was requisite to hang some for a terror to others. *F. Romero* advis'd them to hang one of those that had been killed, which was accordingly done. *Cunamipita*, the promoter of this War, *Ibapirius* his Son, and four of his Concubines were taken, and afterwards became Christians. *Ibapirius* himself, after he had lived some Years in Banishment, wandering about, desir'd to be carry'd to a Town of *Indian* Converts, but dyed by the Way. *F. Romero*, before he dismissed his Forces, mark'd out the Ground for a Town among the *Caasapaguans*, and

Techo.

Ibapirius
subdued.

Town of
Assumption
built in
Urvaica.

being

Teche.

being inform'd that *Apicabija* had gather'd a sufficient number, laid the Foundations of another among the *Caapians*. The first of these Towns was dedicated to *S. Peter and Paul*, the other to *S. Charles Borromeus*. Not long before, *F. Rua* sailing up the River *Ibicuit* from the Town of *Japeire* to the Province of *Tape*, invited the Inhabitants of three Villages to go with him to the Colony of the *Three Kings*, then very thin of People. They all refus'd saying, *That if the Society would build a Town among them, they would all consent and become Christians*; and the Chief of them shewing that they and their Neighbours could make a populous Town, the Father promis'd Care should be taken of them, and return'd, Priests being yet wanting to supply so many Places. The Plague now raging, destroy'd many hundred of *Indians*, who lying much dispers'd, because when Towns were first built, the Fathers gave them leave at times to return to their Villages to Sow, till there could be Corn enough about the new Colonies, the said Fathers had an endless Fatigue, continually running through Woods, Rivers and Marshes, and over Hills and Mountains, to assist those that were Infected. It being therefore impossible for so few to attend them all, some of the best of the Converts were entrusted, after being well taught by the Fathers to let Blood, prescribe Purges, bring the Sick to Town, and in case of necessity to Baptize. *Vincent Japius* a *Cacique*, who formerly had a hand in the Death of *F. Gonzalez*, was now one of the most zealous and diligent in performing all charitable Offices to the Sick, carrying them to the Town, supplying the Needy, assisting those that were Dying, instructing the Ignorant, rebuking those that retain'd any thing of their former Superstitions, and doing all things that could be serviceable to Body or Soul; till the Infection seiz'd him, and he Dying happily, was succeeded in the Employment by *Marcellus Maendius* another *Cacique*, no less zealous. Some of the wild People call'd *Caiguas* before-mention'd, perceiving that the *Iguazans* their ancient Enemies, troubled them no more since their Conversion to Christianity, ventur'd with a *Cacique* to the Town of *S. Mary Major*, the People running to see them as if they had been Monsters. They gave ear to what the Fathers said to them by an Interpreter, eat what was offer'd them, and felt the Father's Garments and Shooes with admiration, thinking they had been born

with Hats and Shoes; so very ignorant were those wild Creatures. It was pleasant to see how they star'd at the Ringing of the Bell, as if it had been Thunder, and to hear them ask, *How so little a Thing could talk so loud*. But it was much pleasanter to see those barbarous Men only us'd to the noise of Tygers, leap about when they heard the Musick, and strive to imitate the Converts, who danced to it. They return'd to their Woods giving some hopes they would come again, but tho' the Fathers us'd all means to gain them, very few were Converted. The Bishop of *Paraguay* visiting the Province of *Parana*, was receiv'd in the Towns with triumphal Arches, and in the Churches with Musick; confirm'd many thousand Converts, and applauded the Labours of the Fathers. All this Joy was allay'd by the coming of *Emanuel Correa*, a Man of Quality out of *Brasil*, with the News that vast numbers of *Mamalucs* and *Tupus*, were setting out to destroy the Province of *Guaira*, the Governor of *Paraguay* shewing no manner of concern at it; which draws me away, tho' with horror to relate what hapned there.

F. Vasquez the Provincial after visiting the Towns of *Parana*, went by the way of the famous Precipice, before spoken of, into the Province of *Guaira*; for tho' the Governor of *Paraguay* had forbid going that way, the royal Council of *Peru* had vacated his Order. Proceeding up the Rivers *Parana* and *Huibai* to *Villarica*, he there receiv'd the News that the Town of *S. Xaverius* was besieg'd by the *Mamalucs*. Having therefore encourag'd the Inhabitants of *Villarica* to defend the Country; he went the shortest way with all the speed he could to succour those in distress. *F. Pastor* who had charge of the Town of *S. Xaverius*, hearing that the *Mamalucs* were driving the *Indians* from the further Villages, ran out among them and contemning all Danger, prevail'd to have some few of the Prisoners restor'd to him. But the next Day those Robbers exercis'd their Cruelty upon the Houses nearest to the Town. There the Father thrust himself among them to save one of his Converts, and the *Mamalucs* flocking about him, gave occasion to the *Indians* to think they had Murder'd him, which prov'd advantageous to many, who upon that notion immediately fled to the old Towns of the Province. *F. Pastor* pick'd up three hundred, whom he deliver'd to *F. Suarez* to be convey'd to Places of safety, the

The Colonies of *S. Xaverius* and *S. Joseph* destroy'd.

Mamalucs

Mamalucs in the mean while after their manner, securing their Prisoners within an Enclosure made of Stakes, or Palisades, or else fastning them in long Chains. The Inhabitants of *Villarica* coming up at this time, fell upon the *Mamalucs*, but one of their Men being Wounded and another Kill'd, gave way, and could never be persuaded by the Provincial to make another Onset with them, to rescue the Prisoners. *Pindovius* Captain of the Colony of the *Nivatinguians* which had been destroy'd, drawing along with him a multitude of People, deliver'd himself up to the Robbers, after which the Town and Church of *S. Xaverius* were destroyed, which had contain'd 1500 Families, whereof scarce 500 Souls were saved, and sent down the *Tibaxiva* to the old Town. Nor did the Invasion stop here, for the Colony of *S. Joseph* lying in the mid way between *S. Ignatius*, and *S. Xaverius*, was destroy'd with only the dread, the Inhabitants running away for fear of the *Mamalucs*, or else falling into their Hands. Because the remainders of so many Towns destroy'd, might be burdensome to others, the Provincial order'd a new Town to be built near *Loreto*, that they might assist one another. Having thus order'd Affairs, he hasten'd away to relieve other Towns of the Faction of *Taiaboba*; for there was a Report, not altogether groundless, that the *Mamalucs* and *Tupus* were coming in great numbers to destroy the rest of *Guaira*. The Society had erected three Towns about the Lands of *Taiaboba*, one of which called the *Archangels*, contained above 1000 Families, that of *St. Thomas* 800, and *F. Maceta* had gathered such a Multitude in that of *Jesu Maria*, rebuilt by him, that it was little inferior to what it had been at first. The Provincial being there, was again inform'd by their Spies, that the *Mamalucs* were not far off; therefore calling all the Fathers together, he consulted what was best to be done in that danger: They answer'd there were two ways of assisting those People, which were either to encourage them to oppose their Enemies, or lead them away to safer places; which latter Advice the Provincial inclining to, because the *Indians*, who were almost naked, and fought with Arrows made of long Reeds, which did but little execution upon the *Mamalucs*, who had Coats stuffed with Cotton to resist them, could not, tho more numerous, withstand those Enemies, who had Swords and

Fire-arms, he resolv'd the three aforesaid Towns should be remov'd out of hand, near to the Precipice of *Guaira*, that their great distance might be a defence to them, and in case of need, they might pass the Precipice, and repair to the Towns in *Parana*. Having so order'd Affairs, he went away himself for that Province, in great anxiety of Mind for these Calamities. No sooner was he gone, but News came that the Enemy drove all the Country before them, whereupon the Project of removing was hasten'd. Accordingly the Fathers took care to save all that could be carry'd away, and convey the Inhabitants to the places appointed. *F. Ernotus* was 60 Days marching with those committed to his charge, and brought all safe without the loss of one Creature. The others met with greater difficulty; want of Provisions, and the hardships of the Way, prevailed with many of the *Indians* to turn back to their native Country. Of these, some were killed by the *Gualaches*, and others made Slaves. Three Days after they were gone, the *Mamalucs* entering the Lands of *Taiaboba*, found a greater Booty than ever they did before; the People surrendring themselves of their own accord, and voluntarily running themselves into Fetters, for fear of Death. All those who forsook the Fathers, ran the same Fortune. But the *Mamalucs*, not satisfy'd with so great a Booty, understanding that great Companies of the Converts had been conveyed away, through the Lands of the *Gualaches*, they pursu'd them in several Troops.

The Society had founded two Towns in the Country of the *Gualaches*, the one call'd the *Conception*, and the other *S. Peter*. A Troop of the *Mamalucs* falling unexpected into the latter, bore down all before them, without any respect to the Priests. The *Mamalucs* do not like the *Gualaches* for Slaves so well as the *Guarans*, because of their natural fierceness; and therefore passing them by, they made it their whole business to overtake the People of *Taiaboba*, that fled with the Fathers. Thus the Town of *S. Peter* was destroy'd, the Inhabitants retiring to their lurking places, and the Fathers, all the *Guarans* being taken from them, retiring to the River *Piquiri*. The Town of the *Conception* fared no better; for tho the *Mamalucs* did no harm there, but the carrying away of two Women, the Inhabitants were so inrag'd at it, that they fell upon *F. Salazar*,

Techo.

Three Towns deserted, and the People transplanted.

Towns of *S. Peter* and the *Conception* destroy'd.

Techo.

zar, plunder'd all he had, and forced him to fly through the Woods to the other Fathers. When such Multitudes of People from so many Towns as were destroy'd, met almost in the same Place, Provisions failing, and even the hopes of any, both the *Indians* and Fathers were in a miserable Condition, scarce keeping themselves alive with Herbs, and wild Fruits, and Berries. Every one had the Misfortune of another to bewail besides his own; Fathers lamented their Children, Children their Parents, Husbands their Wives, Wives their Husbands carry'd away by the Robbers. The Fathers who were in care for all, agreed to Sow in that Place, till such time as other means could be found to relieve those People; tho' it was plain there could be no settling there, or in any other Part of the Province of *Guaira*, because no Place was safe against the *Mamalucs*. *F. Ruiz* who had been to attend the Provincial to the Precipice, returning to visit the distress'd *Indians*, receiv'd News that the *Mamalucs* infested the Villages under the Jurisdiction of *Villarica*, on the River *Huibai*; and that fresh Troops of Robbers were coming from all Parts of South *Brasil*, full of hopes of a mighty Booty, to destroy all the Towns of *Guaira*, and little Cities of the *Spaniards*. Hereupon he made all possible halt to the Towns of *Loreto* and *S. Ignatius*, in the greater Consternation, because *F. Salazar* writ to him, that a *Mamaluc* in the Town of the *Conception*, being oblig'd to him for some former kindness, had assur'd him, That when they had plunder'd the Country of *Taiaoba*, the Robbers had resolv'd to fall upon the old Towns of the Converts; which the Provincial foreseeing, had before his departure order'd a great number of Boats to be built, which would be useful to remove when the Enemy was near. The *Spaniards* of *Villarica* having been in due Form of Law requir'd to defend the Country, and owning themselves too weak, *F. Ruiz* order'd the People of *Loreto* and *S. Ignatius* to make ready to remove. These two Colonies built 20 Years before this time, were by the Industry of the Fathers so improv'd, that they might compare with the best *Spanish* Towns in those Parts. The Churches in them were more stately and better adorn'd than any in *Tucuman* or *Paraguay*. *F. Vaz* had brought up such Choirs of Musick in both Places, that they differ but little from those in *Europe*; and the Behavior of the Converts was scarce infe-

rior to that of the most polite Nations. There began to be a good increase of Kine and other Cattle, brought thither with much Trouble by the Society. There grew enough Cotten and Corn, not only to supply the Natives, but to furnish the *Spaniards*. All these Things, it was fear'd would make the People averse from removing, and the more because they would consider the Miseries that must attend them in perpetual Banishment. They had a Journey of an hundred and thirty Leagues to the place, whither they were to be conducted, nor was it likely that the Women and Children, Sick and Aged, who would soon feel the want of Necessaries, could pass that vast Precipice and Solitude. But on the other side the Enemy press'd, who besides reducing them to miserable Servitude, would bring their Souls into danger. Finding themselves in this condition, they all unanimously promis'd, To follow the Fathers whithersoever they pleas'd to lead them. Saying, *They would never forsake their Teachers, and if any perish'd by the way, they should have the satisfaction of knowing they Dy'd for the Faith; and did not doubt but God would have a providential Care over them.* *F. Ruiz* not to slip this opportunity, orders all to make ready; accordingly all that could be carry'd away was put into Boats, there call'd *Balsas*, and having laid in Provisions, they set out much better pleas'd than such as are going into Banishment us'd to do, running down the River *Parapana*, never to see their Country again. They went very slowly for fear of leaving any Boats behind them for the Enemy. Being out of the *Parapana*, they held on their way on the *Parapana*, against the will of the Inhabitants of *Cuidal Real*, and came without any considerable loss near to the great Precipice; where on the further Bank, all those *Indians* we said came from the other Towns expected their coming. *F. Maceita* an Eye-witness, affirms, There departed from the Town of *Loreto* 900 Families, and 800 out of that of *S. Ignatius*; besides 400 Families that join'd them from other Parts. How many met in all at the Precipice from all Parts, I cannot affirm, because the Fathers who were present differ in their Accounts. This is certain, that it was an unspeakable Grief to them to consider how many thousands of Converts out of thirteen Colonies, had been either drove away by the *Mamalucs*, or fled to their antient lurking Places; besides that there remain'd no hopes of ever being

Colonies of Loreto and S. Ignatius abandon'd.

being able to assist so many Thousands of Infidels as they left behind; or of recovering the scatter'd Converts. But now they were to consider of passing the Precipice, that the Multitude might then be convey'd down the *Parana* to the Place appointed, which was still seventy Leagues off; lest these remains should fall into the Hands of the *Mamelucs*. For News was brought that the Robbers three Days after the Departure of the Inhabitants, came to the Towns of *Loreto* and the *Conception*, and finding them abandon'd, in a Rage had threatn'd further Destruction. The difficulty was in finding Boats for such a Multitude after they were down the Precipice; for there was no hope that of all that number of Boats, any could escape Shipwreck, if they were let run down from the Top of the Precipice, to the Pool at the Bottom. Yet because they would try all Experiments, they turn'd almost all the Boats loose, after taking out their Lading; which in a moment were shatter'd into Chips and vanish'd, beating against the Rocks, and being swallow'd by Whirlpools. The next hope was to have Boats brought to the foot of the Precipice, from the Towns of the Converts in *Parana*; but they were therein disappointed in a great measure, the chief of the Fathers of *Parana*, being at that time call'd away to the Chapter at *Cordova*. Therefore the best Advice was, when they had march'd down the Precipice to the Plains, to build new Boats.

For the better conveniency of their descending, *F. Ruiz* divided the Multitude into Troops, placing a Father at the Head of each to lead, encourage and assist them. They all march'd loaded with their Provisions, and other small Utensils, meeting every now and then with Brooks, to pass which they were forced to cut down Trees and make some sort of Bridges. Sometimes the steepness of the Rocks, sometimes the hot burning Sands, and sometimes impassable Woods, obstructed their Passage; which made not only the Sick and Aged, but the Women loaded with their Children, and healthy Persons faint by the way; wheresoever any one fail'd, he was forsaken by the rest, the Fathers not being able to relieve them, but only taking care of their Souls. It is certain that a great number Perish'd in the Descent of that Precipice, which I have describ'd before. That Descent, if they went strait forward is but 14 Leagues, but they are forced to take so much Com-

pass, as makes it almost double that way. Having spent eight Days in coming down, when they arriv'd at the Plain, all fell to Work at making of Boats, which the *Indians* being us'd to make of Trees hollow'd out; and there being no large Timber at the foot of the Precipice, they were forced to make Boats of very small Burden. The Fathers of *Parana* had with great labour and the loss of many, sent a few Boats laden with Provisions to the foot of the Precipice, to relieve the *Indians* after their March; but being so few among a Multitude, they signify'd little. For these reasons all the Multitude was divided into four Parts. The first Troop was order'd to march along the Banks of the *Parana*, under the leading of *F. Spinoso*. Two others took their way through the Woods up the Country, on both sides, towards the Towns of *Acarai* and *Iguazu*, under the conduct of *F. Contreras* and *F. Suarez*. The last Troop went down the River under *F. Ruiz*, and he not having Vessels enow to carry so great a number, *F. Maceta* was order'd to stay at the foot of the Precipice with the rest of the People, till the Vessels could return from *Acarai*, and other Conveniences be provided. *F. Maceta* and his Company liv'd there 3 Months upon wild Fruits; and *F. Salazar* liv'd four Months on the other side among the Rocks with 600 *Indians*, in great want of all Things; till *F. Gallego* came from the Town of *Iguazu* to relieve them. But whether they went by Land or Water, abundance dy'd; some fainting with Hunger, some with Weariness and other Misfortunes. Those on the River, the Boats being small and the Surges great, were often overset and many Drown'd. Many had made Boats of Canes, fifty Foot long and thicker than a Man's Leg, bound together, in which several were lost. One of these was stav'd, and drop'd all it carry'd into the Water, before the Fathers; but all that were in it swam ashore, except one Woman, who chose rather to be Drowned with her Children, than quitting them to get off with the rest; but the other *Indians* sav'd both her and the Infants. Another Boat being swallow'd up by the River, all the Men and Women were sav'd, and eleven Children lost. Those that surmounted all these Dangers, were first reliev'd by the Converts of the Towns of *Iguazu* and *Acarai*; nor is it easie to express how Charitably the Fathers and Converts of *Parana*, receiv'd and entertain'd so many.

Techo.

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thou-

Techo.

thousand Strangers; reducing themselves to extrem want to supply them. Before it was propos'd to build Towns, the whole Nation dispers'd itself among the Colonies of *Parana* and *Urvaica*; which Colonies, by reason of the ill Crop the Year afforded, being ill provided to supply the Natives, involv'd themselves in wonderful Calamities. It is well known that the Inhabitants of the Town of *S. Ignatius* on the River *Paraguay*, distributed two thirds of the Provisions they had, in Alms among the Strangers. The *Itapuan*s bestow'd 3000 Oxen among them. The Inhabitants of *Corpus Christi*, slaughter'd a great number of Cattle to relieve them; and yet soon after Plague and Want destroy'd many of them. Six hundred were bury'd in the Town of *Acarai*, in a short time after some Thousands of these Pilgrims came thither. Those that surviv'd having consumed all the Food there was about the Town; labour'd to protract Life, dispers'd about the Woods, killing what came in their way. *F. Alvarez* ranging the Forrests to take care of their Souls, was reduced to such extremity, that he had nothing but the Skin upon his Bones, and look'd like a Ghost, being just ready to eat a pair of old Shoes, he had softned by long Boiling, when some small Supply was sent him by the other Fathers. The *Iguazuan*s for four Months maintain'd 1500 of those *Guairancans*, for which they afterwards suffer'd Famine. The Plague soon after destroy'd 500 of them. In the Town of *S. Mary Major*, the Tygers first flesh'd on the dead Bodies, devour'd 20 *Indian* Converts. The People of *Urvaica*, whither a part of these Strangers were sent, were profusely bountiful to them, notwithstanding all which some dy'd of the Plague and for Want. To be brief, of the remains of 13 Towns of *Guaira*, scarce 4000 surviv'd the first Year after their Transmigration; all the rest either Dying in the way, dispersing themselves about, or Perishing by Hunger or Famine. When the Pestilence was a little abated, *F. Ruiz* gathering the Survivors from all Parts, apply'd himself to rebuild Towns. The River *Jabeuir* is about half way between the Towns of *Itapua* and *Corpus Christi*; on its Banks, not far from the *Parana* into which it falls; were lay'd the Foundations of two Towns, under the old Names of *Loreto* and *S. Ignatius*. That the People might not perish with Hunger whilst they were Building; the Fathers out of

the Money the King allows them Yearly, and what they could raise by sale of the Goods of the Towns destroy'd, bought 10000 Oxen; which, with some other helps, kept them from starving; and those transplanted Colonies, through the Industry of the Fathers, began to regain some part of their former Luster. Hither were brought the remains of *Guaira*, where the Fathers had spent 23 Years with incredible Labour in reducing those People; having Founded thirteen Towns, besides the Spanish City of *Villarica*, which was also abandon'd. The Province of *Guaira* through their indefatigable Labours was thus improving, and it was hop'd the whole would embrace Christianity, and submit to the Catholick King; when that Plague of the *Mamaluc*s, as has been said overthrew all, cutting off the hopes of any return thither; for after Plundering the Towns erected by the Society, the Robbers first ruin'd the Villages under the Jurisdiction of the Spanish City of *Villarica*, and then without any respect to the Bishop of *Paraguay*, who came thither in Person, overthrew that and the City of *Guaira*. Some of the Spaniards of *Villarica* were remov'd to the River *Paraguay*, and some took up among the *Mamaluc*s. The two Towns being settled, *F. Ruiz* was appointed to have charge of them. Where we must leave him to look a little into the Province of *Urvaica*, and some other Parts.

When *F. Romero* had made some Provision for the poor *Guairanians*, being strengthned by the Accession of the Fathers came from that Province; he seriously apply'd himself to propagate Christianity beyond the bounds of *Urvaica* in the Province of *Tape*; wherein God's special Providence was visible, which after the Destruction of so many Towns, furnish'd a new Province for that of *Guaira* which had been utterly ruin'd. Under the Name of the Province of *Tape*, is comprehended a ridge of Mountains running an hundred Leagues from East to West; but the Extremities of which Mountain are eight Days Journey from the River *Urvaica*, and twice that distance from the Atlantick Ocean. The Vales below it are excellent Pasture for Cattle. The Land which will bear any Grain, and Water'd by abundance of Springs and Brooks. In the marshy Grounds towards the Sea, there is often found an amphibious Creature very like a Sheep, but that it has Teeth and Talons like a Tyger; and is reported

Descripti-
on of the
Province
of *Tape*.

As, a
fierce am-
phibious
Creature.

reported to be so fierce, that it does not spare Lions, nor do the Natives dread any Creatures so much as these, which sometimes come out of the Water in Flocks, and do much mischief. There is no way to escape them, but by speedy climbing of Trees, and even that will not do sometimes, for those Sheep either root up the Trees, or stay so long about them, 'till Fear or Hunger makes the People drop off. If ever they happen to kill any of these Creatures, which is very rare, they wear their Skins, whence the *Guarans* call a Garment *Ao*, taking its Name from the Beast, or giving the Beast the Name from the Garment. These Monsters really are in Sheep's Cloathing, but are themselves ravenous Wolves. There is also a famous White Bird, which tho it have but a very small Body, has a Voice that sounds like a Bell, which therefore the Natives call *Guirapo*, or the sounding Bird. The Woods produce a low sort of Palm-trees, not unlike the *Indian Junces*, of the Bark whereof they make Bow-strings, stronger and finer than if they were made of Silk. There is plenty of shining Stones, which doubtless might be curiously polish'd, if there were *European* Artists. The Tree *Ecapis*, which is also found in other parts, when the Sun rises, weeps or sweats out a plentiful Flower, which appears to be no Dew, because the other Trees about it are dry. This Tree seems to put us in mind, that Men should weep when the Sun of Prosperity shines on them. The People of the Province of *Tape* differ not from the rest of the *Guarans*, either in Customs or Language, only they seem to be of a milder Temper, and less Vicious; and Experience has taught, that no Nation in South *America* sooner embraces Christianity, or retains it more steadily. Loving their Antient Liberty, they were utter Enemies to Strangers, and could not easily have been subdu'd by force of Arms, had not the power of the Cross prevail'd. They liv'd after the manner of the *Guarans* in little Villages, built either on the tops of Mountains, or in Woods, near to Springs or Brooks; of all those Villages, *Tape*, which gave Name to the Province, was the biggest. *F. Gonzalez* had been there before his Death, but the People being not well dispos'd, retir'd with some danger. But in the Year 1631, *F. Ruiz* coming hither up the River *Ibrinit*, and *F. Romero* by Land; they found, that by conversing

with the Converts, many of the People were become inclinable to Christian Religion, and particularly *Guamica*, *Jabico*, *Cuniambo*, *Aracajo*, and some other *Caciques*, earnestly intreated they might be furnished with Teachers of the true Law. Their Request was now granted this Year 1632, because the Province of *Guaira* being ruin'd, the Fathers that came from thence, did not only know the Language, but knew how to deal with the *Indians*, and were zealous to retrieve their late Losses. *F. Romero*, having sent two other Fathers before, and following himself with two more, was honourably received there by *Guamica* and his confederate *Caciques*, and conducted to a House and Church they had built for him. *F. Mendoza* and *F. Bernardes*, left there to take care of that new Colony, within the space of a Year, gather'd 750 Families. The Town had the Name of *S. Michael* given it, where above 8400 Souls have been baptiz'd. In another part of the same Province, *F. Romero* was receiv'd with abundance of Bonfires, where there was also a sort of Church ready built, and Huts about it, to shew their readiness to obey whatsoever the Fathers should command, and in three Months time, 1200 Families settled in that place. This Town had the Name of *St. Thomas* given it, and was two Days Journey from that of *S. Michael*; in the mid space between both which places, there were abundance of scatter'd *Indians*, who assembling of their own accord, in a place called *Itiquatia*, built their Houses in order as for a Town, with a Habitation and Church for the Fathers, sending some Men to *F. Romero*, to desire he would not slight them any more than others, for they were resolv'd to become Christians. *F. Romero* blessing God for this wonderful Success, hastened to them, call'd the Town *S. Joseph*, and promised to send them a Priest. The same was done in another place call'd *Ararica*, on the top of a Mountain, where 600 Families met together, and had the Name of the *Nativity* of the *Blessed Virgin* given it. Another Town was erected near the Wood *Ibitarana*, and call'd *S. Teresa*, of which more may be said hereafter.

Nothing bred more frequent Of the Troubles, and made the *Indians* fly Marriages from Christianity so much, as the confining of them to one Wife, which gives us occasion to say somewhat of a Controversy that arose among the Fathers, concerning the Marriages of the *Guarans*.

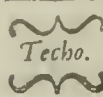
Tecbo.

Town of
S. Michael.

And St.
Thomas.

Guirapo,
a strange
Bird.

Ecapis, a
notable
Tree.


Techo. rans, not unworthy to be here mention'd with the decision of it, because it was nice and curious. The Chief Men of this Nation, were wont to keep as many Concubines as their Lust inclin'd them to, or their Authority could obtain among their People; and it was a great discouragement to them to embrace Christianity, when they were warned to be satisfied with one Woman. This was in some measure heightned by the too austere nicety of some of the Fathers, who would oblige these Men to take to Wife the first of their Women. Others, without any Scruple, allow'd the new Converts to chuse any one they pleas'd of their Women for a Wife. These different Opinions having continued and been maintain'd for some time, the decision of it was at length refer'd to the *Pope*, who was then *Pope Urban* the 8th, and the whole Controversy sent him in Writing by *F. Lugo*, who was afterwards a Cardinal, which because it shews the barbarous practice of those People, and several particulars worth observing, I will set down at large; his Words are these. *Most Holy Father*, "There arises a mighty Difficulty in the Conversion of the *Indians*, of the Province or Kingdom of *Paraguay*, in the *West Indies*, on account that some of our Missioners, will oblige them to take to Wife, and stick to the first Consort they had, during their Infidelity; for this Nation, according to their barbarous Custom, turn away at every foot, their Wives, if they may be so call'd, as we do our Servants; and this, only because the Wife is sick, and cannot dress the Meat, or sew the Garments, or look to the House, or because she grows Old. Nay, very often, a Man takes not only one Wife at once, but with her, all her Daughters, or Sisters if she has any, of which he afterwards bestows some on Friends or Servants, and then takes them again if the Servants go away. Others leave their Wives only because they remove to another place, and will not take them along. For this reason many are of Opinion, there is no true Matrimony among them, but that these are all Concubines; and therefore when Converted, they are allow'd to take a Wife or Husband that is Baptiz'd. Others are scrupulous, and oblige these Men so strict to their first Wife, which causes many Inconveniences. *First*, Because many on this account,

" take an Antipathy to Baptism. *Secondly*, Because they lye, saying they had no other Wife, and thus deceitfully marry another. *Thirdly*, Because they pretend to return to their first Wife, but in reality have another, and value not the first. *Fourthly*, Because it is often a difficult matter to know which was the first, because amidst such a Multitude, they scarce remember which was the first; and when they have found her, Inquiry must be made again, whether she had any Husbands before, and again whether those Men had any prior Wives. Besides all this, they use no outward Ceremony at these Marriages, more than they do when they take a Concubine for a Week or a Month; so that very often there is no exterior sign to be found to express their giving consent to that Marriage. Therefore considering their practice and manner of proceeding, many Learned and Godly Men are generally of Opinion, that there is no true Contract of Matrimony among them. But to remove all Doubts and Scruples, and to take away this mighty Impediment to the Conversion of that Nation, we do humbly pray, that since according to the Judgment of Learned Men, the See Apostolick can, upon urgent Causes, annul the Marriage of Infidels, as your Holiness has declar'd in your Brief, of the 20th of *October*, 1626; and again, in another of the same nature, dated the 17th of *September* 1627, in these Words, *We observing that such Marriages of Infidels are not look'd upon as such, but that they may, in case of necessity, be dissolved, &c.* "And in this case the Motives are very great, or rather an absolute necessity, for the Conversion of those Infidels, we therefore pray as before, That your Holiness will be pleas'd, in your Apostolick Goodness, to grant Power to the Provincial of the Society of *Jesus*, that he and such of the Society, as are employ'd in the Conversion of that Nation, and are fit to be entrusted with it, may when occasion offers, upon due Examination, and there being a doubt of the validity of the Marriage contracted in Infidelity, or a great difficulty of discovering the Truth, or of finding the first Consort so parted from, that they may, I say, for the more ease of their Conversion, or for the retaining of those already converted in the Faith and Obedience

" to

“ to the Church, dispense with such
 “ Converts, that after Baptism, they
 “ may contract a real Marriage in the
 “ Face of the Church. For by this
 “ means, your Holiness will open a
 “ way into the Church for those Infidels, which the Devil endeavours to
 “ shut up; as our Duty obliges us to
 “ hope of your Holiness, whom God,
 “ &c. Pope Urban the VIII. having consulted learned Men upon that Point, declar’d he did not believe there was any need of his special Dispensation, there being the probable Opinions of Doctors on both sides; and therefore they should follow those Opinions, which according to the Nature of the Places and People they had to deal with they found most favourable to them, still leaving learned Men the liberty of believing according to their Judgment. It was therefore the general Opinion of most of the Fathers residing in these Countries, that the Marriages of these Infidels were void, for the reasons above alledg’d, and that the *Indians* Converted might lawfully take any one Woman that was Baptiz’d, to Wife, and cast off the rest. Yet this they always acted cautiously in, as the matter requir’d.

Province
of *Itatina*.

The Province of *Guaïra* being totally overthrown as has been said, some amends was made for it by the reduction of that of *Itatina*, whereof we will here give a perfect Account. The mighty Rivers *Paraguay* and *Parana*, as was declar’d in its Place run through large Countries for above 300 Leagues from their source, before they joyn their Waters. A long ridge of high Mountains divides the Land lying betwixt those two Rivers, out of which Mountains several Rivers and Brooks run down, some East to the *Parana*, and others West into the *Paraguay*; with this notable difference, that the Waters flowing into the *Parana*, running along high Lands, preserve their original clearness, the Mountains where they have their Birth stretching themselves out with a gentle Descent till they reach the Banks of the *Parana*. But on the other side being in a manner upright, precipitate their Waters into a low marshy Ground, where drawing the Mud along with them, they continually defile the *Paraguay*, and overflowing in several Places with the said River make a little Sea, which makes some compare this Winter Inundation with that of the *Nile*. In this low Part lies the Province of *Itatina* upon the Borders of the Torrid and Temperate Zones, extending

Paraguay
River why
so Muddy.

from the nineteenth Degree of South Latitude beyond the Two and Twentieth. On the South its Boundaries are the Villages of *Indians* within the Jurisdiction of the City of the *Assumption*, on the North the River *Buturco* heins it in. The Inhabitants differ but little in Language and Manners, from *Paranians* and *Urvaicans*, being also alike in this, that they have small Parties of different Languages about them, with whom they formerly wag’d endless Wars. They us’d to try their Strength (as *Lipsius* writes of the *Chilenians*) by carrying a great Piece of Timber, which whoever could first run with to a Place appointed, gain’d a Reward or Honour. The Women deform rather than Paint their Bodies, pricking their Bodies in Streaks which they daub’d with a Dirt Colour. They honour’d the Funerals of their Kindred by casting themselves from high Places, and sometimes with loss of Life. The rebounding Balls of *Itatina* made of the Gum of Trees are famous all the World over, and being tosted are us’d for curing the Flux. The whole Nation considering the great extent of Ground, and variety of People, is not very numerous, the Place, which is hot and moist, being naturally sickly and consequently thin of Inhabitants. Yet it was hop’d that when the Province of *Itatina* was once subdu’d, the Light of the Gospel might be carry’d beyond the *Paraguay*, as far as *Peru* one way, and the other way to the Lands about the River *Maranon*, all famous for Multitudes of *Indians*. The Provincial had in the Year 1631. order’d F. *Ruiz*, then residing in the Province of *Guaïra* to repair thither, but he being busy about transplanting the Colonies of that Province sent F. *Rancionieri* in his stead, who repairing to *Xerez*, a Spanish Town on the Borders of *Itatina*, after serving those Inhabitants, went away into the Lands of the Infidels. At his first coming the *Indians* shew’d rather jealousy of him, than any Affection. The reason of it was, because one *Acoffa* a Portuguese Priest, having brought together many of the *Itatinians* into a Town, on pretence of Religion, endeavour’d to drive them away into *Brazil*, to make Slaves of them, which he had wickedly perform’d, but that the *Indians* discovering the Fraud put him to Death, and now they fear’d lest F. *Rancionieri* should prove another *Acoffa*. Their Fear was increas’d by the indiscreet saying of an European, whether in Jest or Earnest,

Natives
oppose
the Fa-
ther.

for

Techo.

for meeting some *Itatinians* on the Road, he told them, that all those who receiv'd *F. Rancionieri*, should afterwards serve the *Spaniards*. To this was added the Knavery of their Sorcerers, who gave out, that the Stranger Priest was come thither, that he might gather the Multitude in the Churches he built, and burn them. The calmest among them, taking up Arms, as if War had been declar'd with the *Spaniards*, openly declar'd, That the Peace could not be kept as long as *F. Rancionieri* was there, for he was the fore-runner of Slavery and other Calamities. But whether the Misfortunes that fell upon some of his chief Opposers, or some other Providence prevail'd with them, the *Itatinians* soon chang'd, so that they not only allow'd him free liberty of Preaching, but invited him to their Villages, and he making use of his Time, set out to view all the Country. Some for Joy of his coming, went out to meet, and carry'd him Home in their Arms. Famine now raging they liv'd upon the Pith of Palm-Trees, call'd *Palmitos* ground into Meal, and sometimes eat Locusts. The Father by his discreet and religious Behaviour so gain'd the Hearts of those People, that they were absolutely at his disposal, when three other Fathers came to his assistance, and they all apply'd themselves to building of Towns. The first there founded was call'd *S. Joseph*, and put under the Care of *F. Enarius*, who presently gather'd 200 Families. The second was the *Angels*, under *F. Martinez*, who gather'd the like Number of Families. The third the *Incarnation*, not far from the Borders of the *Guarambareans*, formerly famous for the Labours of the Society, whither *F. Vanluck* drew 500 Families. Near to this Town was a Village, the Chief whereof very opportunely order'd the Father not to apply himself to any thing but instructing his People, for he would plentifully supply him with all Necessaries. The fourth Town under the direction of *F. Rancionieri*, appointed by the Provincial Superior of this Mission, was built in the Lands of *Nianduabusuvius*, who did not only boast himself to be Lord of the *Itatinians*, but extending his imaginary Power, beyond the bounds of his Country, pretended all the *Indians* as far as the City of the *Assumption* ought to be subject to him. It appear'd he was almost ador'd by the *Itatinians*. The *Spaniards* had for many Years us'd endeavours to have a Sight of him, but in

vain; for to deceive them, he always appointed another *Indian*, who represented his Person. This same Deceit he made use of towards *F. Rancionieri*, receiving him into his Dominions by another who personated him, having strictly enjoyn'd his People, not to discover him to the Stranger Priest, till he had observ'd his Life and Conversation. He in the mean while having given another his Ensigns of Honour and Attendance, went about like a private Man. After four Months spent in making this Discovery, perceiving that the Father truly favour'd the *Indians*, and that he alone it was to be hop'd would protect them against their Enemies, he took off his Disguise, promising for the future to be favourable to him. Thus all Things seem'd to favour the Father, who Baptiz'd many of *Nianduabusuvius* his Followers, and call'd the new Town *S. Peter and Paul*, it being seated three Leagues from the River *Paraguay*. On the opposite side of that River is the Nation of the *Paiguas*, which from the first coming of the *Spaniards* had continu'd its ancient Cruelty, infesting all the Neighbourhood with Rapine and Slaughter; so that those People were accounted as bad as the *Guaicureans*. Some Converts either of their own wicked Inclination, or else provok'd by hard Usage, had fled to them at several Times, and given them an account of the Fathers, informing them that they only sought the good of Souls, without any prejudice to the Body; whereupon they resorted to *F. Rancionieri*, affirming they would build a Town. As they said they did, setting up their Mats after the Country Fashion not far from the Town of the *Apostles*, after the manner of a Town. But being naturally Fickle, they soon after slipt away to their old lurking Places, beyond the River *Paraguay*. The Fathers in their four Towns labour'd to Convert those People with good Success, not omitting to attend the *Spaniards* of *Xerez*, whom *F. Enarius* serv'd so diligently in the Lent, that they writ to the Council and Bishop of *Paraguay* to desire the Society would settle among them. Besides not far off were the *Guatians*, *Gualachians*, and other People of sundry Languages, who seem'd inclinable to receive the Light of the Gospel, if there were any Body to convey it to them. Beyond this Province in the Lands towards the great River of the *Amazones* there were *Pigmies* remarkable for the smallness of their Stature; and *Amazones*,
so

Receive him with Joy.

Towns built, *S. Joseph*, the *Angels*.*Incarnation*.*S. Peter and S. Paul.**Paiguas.*

so call'd because living in War all their Lives, they are reported every Year for a very short time to call Men from the Neighbourhood to get them with Child; besides other Nations so numerous, that F. *Rancionieri* writing to his Superiors, affirm'd there might be many Towns built at once up the Country, if there were Fathers to serve them. Thus considering the State of the Province of *Itatina*, this alone with its neighbouring Countries, was sufficient to blot out the Memory of the Unfortunate *Guaira*. But another Storm, overturning the present State of Affairs, and in a great measure eluding the Hopes conceiv'd, will almost represent to us another *Guaira* in the Province of *Itatina*.

For the Fathers had not been long settled in their new Towns, before they receiv'd the dismal News that the *Mamalucs* were broke into the Province. They after destroying the Province of *Guaira*, being joyn'd by a numerous Company of the *Tupus*, took the same way the Fathers had done into the Country of *Xeres*, and joyning with some other Robbers, consulted about the means of plundering the new Towns; which that they might do with less Trouble, they sent Messengers to S. *Joseph's* in the Absence of F. *Enartius*, fraudulently to insinuate to the People there, that they were not come to Plunder, or do any Mischief, but to revenge the Wrongs done to F. *Rancionieri*, by the *Indians* further up the Country, that if they joyn'd their Forces with them, it would oblige the Society. The chief of the Town innocently giving Credit to the Robbers, order'd his Men to go out arm'd to take Revenge, and led them directly to the *Mamalucs* Camp; where when they came they were all disarm'd and bound, the Women and Children thus depriv'd of all Defence being after this easily convey'd from off the Town to the Camp. F. *Enartius* returning, and finding the Town empty with the Tokens of the Enemies Fraud and Cruelty run to the *Mamalucs* Camp, where instead of any Favour he was threatned with Death, which he slighting, they forced him from among them, giving him abusive Language, tearing his Cloaths, and treating him in an outrageous manner. Another Party of *Mamalucs* invaded the Colony of the *Angels*, but found it in a great Measure abandon'd, for F. *Martinez* being inform'd of their coming, had taken Care that most of the Inhabitants should hide them-

selves in the Woods, yet many were taken, the Captain of those Thieves having order'd the Father to be bound, if he made any Opposition. They drove those they found to their Camp, whither F. *Martinez* following them, he was there confin'd three Days, that they might carry no Intelligence, or Advise those in the Woods. At the same time another Company of these Rovers plunder'd the Lands of *Nianduabusuvius*, where they deluded the People after this manner, in the absence of F. *Rancionieri*. Having drawn the chief of the Nation to a Conference, they gave out, that they were not come as Enemies, but to gather the *Indians*, who liv'd scatter'd abroad, into a great Town, for instructing of them in Religion, and if they would lend their helping Hand, they should all live friendly together. The poor People deluded by this Pretence came in Crowds to them, whom the *Mamalucs* cruelly bound, secur'd *Nianduabusuvius*, and appear'd as open Enemies; but then prosecuting their deceitful Villany, they told the principal Men, they had no way to escape being made Slaves, but by delivering up their People; who being produced, were perfidiously secur'd without releasing the *Caciques*. As F. *Rancionieri* having heard of the Invasion, was hasting to assist his Convert, he was met by about 500 *Indians* of *Nianduabusuvius* his Faction, who were to be deliver'd to the Robbers for him and other *Caciques*; which the Father understanding, he encourag'd them to stand upon their Defence; but before they could make Head, the *Mamalucs* fell upon them, and did some Harm. Seventy of them, who were arm'd, having joyn'd F. *Rancionieri* in the abandon'd Town, bravely withstood 30 *Mamalucs*, and 70 *Tupus*. These Towns being destroy'd, the Fathers flew to all Parts, where they might relieve the Captive, or scatter'd *Indians*. F. *Rancionieri* in vain begg'd of the *Mamalucs* for his Flock; for they fearing lest the *Gualaches*, *Paiaguas*, and *Spaniards* should unite to revenge the *Itatinians*, driving away about a Thousand Captives, hasted away to joyn the Plunderers of the other Towns. Before they departed the Province of *Itatina*, F. *Enartius* going to them, by many Intreaties obtain'd Liberty for *Nianduabusuvius*; and following after them, assisted many that made their Escapes; among whom he found the chief of the Town of S. *Joseph*, and sav'd him from some pursuing *Mamalucs*. Some

Techo.

And S. Peter and Paul.

of

Mamalucs destroy the Town of S. *Joseph*.

The *Angels*.



of the *Tupus* in hatred to the *Mamalucs* deserted to *F. Enartius*, but the *Itatinians* suspecting some Treachery, slew them all. The *Mamalucs* going off declar'd, they had met with no Nation of *Indians* so brave as the *Itatinians*, and magnifying the Dangers and Difficulties of the Ways, protested they would never return thither to Plunder; like Seamen, who in a Storm vow they will never go to Sea, but are always Forsworn. All the *Caciques* of the *Itatinians* were drown'd in passing a River, they being all in a Chain, and a sudden Storm arising. The rest of the Prisoners, Provisions failing, were reduced with the *Mamalucs* to eat Snakes, and other Vermin. After the Departure of the *Mamalucs*, *F. Rancioneri* sent *F. Martinez* to the City of the Assumption to demand Supplies of the Governor of *Paraguay*, and ask Advice of the Rector of the College. Which done, he travell'd to all parts of the Province, very often in danger of his Life; for the *Itatinians* grown Jealous, kept in mind the Words of some of the *Mamalucs*, who had the Impudence to say they had been call'd in to Plunder the Province by the Fathers. This so intrag'd them, that a Company attempted to Murder him, saying he was the forerunner of them, and they had come in the same way he did, yet by great Providence he escap'd. The *Indian Villages* every where smoak'd, the Inhabitants being hid, or running about like mad Men; and because the *Mamalucs* had given out, that another Troop of them was gone to destroy the Villages of *Paraguay*, neither the Fathers, nor the *Indians* knew which way to turn themselves, yet by degrees these Jealousies vanish'd, and Things were in some measure restor'd. After all the Mischief had been done, the Governor of *Paraguay* sent two Troops of *Spaniards* to defend the Country; but they coming late, and the Soldiers being eager to make Slaves of the *Indians* did more harm than good; for returning to the Town of the Assumption, that they might with more freedom enslave the *Indians*, they told the Governor, he would do well to give the Charge of the *Itatinians* to the Clergy, and not to religious Men. The Governour was about imbracing this illcontriv'd Advice, had not *F. Vasquez*, the Povincial interpos'd. Hereupon *F. Rancioneri*, who was come to the City of the Assumption, was sent with two other Fathers, and full Power to take care of his

Itatinians. They with great Labour, this Year 1633, gathering those that had been dispers'd for fear of the Robbers, and calling in other *Indians*, founded two Towns, the First upon the River *Tepotio*, under the Care of *F. Vanluck*, the other an hundred Leagues from the City of the Assumption, not far from the River *Paraguay*, under the Direction of *F. Rancioneri* and *F. Enartius*. To speak of the Hardships they endur'd is needless, being much the same as we have mention'd on other Accounts. All Obstacles to the Conversion of the *Indians* were remov'd by the Catholick Kings Letters, wherein he declar'd all Converts free from any Service of private Persons, and immediately tributary to himself. It was no small hindrance to the Proceedings of *F. Rancioneri* that the *Paiaguas* hapned to report, that the *Spaniards* of *Paraguay* were about making War on the *Paiaguas* and *Itatinians*. Which made such an Impression on the *Indians*, under the Fathers, that 400 of them under the leading of *Nianduabuswius* the Elder, crossing the River *Paraguay*, fled away to the Mountains that run out a vast length, and were by this means made perversious to the Excursions of the Fathers, who the following Year brought back many of those People.

The chief Heads of the Province of *Paraguay* who should have forwarded it, for a while stopp'd the speedy Course of the advancing Gospel. For the Governour imprison'd a Convert *Cacique* of the Province of *Parana* and his Followers, only because he had made some Canoes, or Boats of the body of a Tree hollow'd out, less than he was Order'd, adding scurvy Words to his ill Usage, threatening he would go with arm'd Forces to the new Town of *Parana*, and make all the Converts of that Country Slaves to the *Spaniards*. This so incens'd those People, as yet not enur'd to Subjection, that it was much to be Fear'd they would have Revolted, had not the Authority of the Fathers prevail'd. But the Bishop provok'd them much more, for he forgetting the Commendations he had given the Society, studying his own private Interest, conceiv'd that his Revenue would be much greater, if the care of the new Towns of *Parana* was taken from the Jesuits, and bestow'd upon the secular Clergy, over whom his Power was more Absolute. Therefore pretending some Reasons for what he Did, and particularly the Converts under the Fathers not paying the Fourths and

The Fathers troubled by the Governour and Bishop.

Tithes,

Tithes, he interdicted all the Fathers in the Province of *Parana*. Both the Governor and Bishop would have proceeded further had not F. *Romero* superior of those Fathers hasted to the City of the *Assumption*, an hundred Leagues from where he was, to oppose them. The Governour he soon persuaded not to oppress those People, and force them to revolt before they were well subdu'd; but he had more to do with the Bishop, who stood obstinately to what he had undertaken. To convince him, he produced the Grants of the Catholick Kings, and Briefs of Popes in favour of the Society, by which it appear'd the Bishop had no Power to Interdict them upon that Account. Whilst the Controversy was still depending, F. *Vasquez*, the Provincial, coming to Town opportunely seconded F. *Romero*, and put by the Bishop from attempting any Innovation, by shewing him the King's repeated Orders, forbidding any Person whatsoever upon any pretence to molest the Society in the care of their Converts. The Governour who was before reconcil'd now also interpoling, at length the Bishop comply'd, and following F. *Romero* into *Parana*, again visited the new Towns and Confirm'd the Converts. These Troubles were follow'd by rumours of War, and the Transmigration of two Towns. F. *Contreras* had been seen by his Superiors up the River *Parana*, to bring away the remaining People and Goods of the ruin'd Province of *Parana*. When he was pass'd the famous Precipice, some *Mamelucs* met him, diligently inquiring about the Towns of *Iguazu* and *Acarai* seated on the River *Parana*, and telling him there were three Troops of *Mamelucs* with the Booty they brought from the Province of *Itatina*, not far off. This gave occasion to suspect another Invasion, and therefore F. *Contreras* returning from whence he came, went himself with all speed to acquaint the Inhabitants of *Iguazu* and *Acarai* with the danger, and sent Letters of it to F. *Romero*, who sending Messengers to all the Towns of *Urvaica* and *Parana*, call'd together as many Fathers as he could. Being altogether, they all unanimously agreed to expose their Lives for their Flock, and encourag'd the Converts to take Arms. In the mean while the *Acaraians*, upon fresh Reports of the approach of the Robbers, abandoning and burning their Town, went away and joyn'd themselves to the Inhabitants of *Itapua* and *Corpus Christi*, some Days

Journeys distant from them, where they still continue, having laid aside all hopes of returning to their Country. Hereupon F. *Romero* apply'd himself altogether to deliver the *Iguazuans* from Danger. It was manifest that Town could not be secur'd but by removing it to another Place; for besides that it was thirty Leagues from any other Colony of Converts, there was an easy Descent to it either by Land or Water, out of the Province of *Guaira*. The Transmigration being resolv'd on, the next debate was to what Place it should be. There was a Plain on the River *Urvaica*, about half way between the Towns of the *Conception* and *S. Xaverius*, fit to build a Town in, but the way was round about, and 50 Leagues in length, and the Fathers were afraid, lest, as a great part of the Transmigrators out of the Province of *Guaira* had perish'd by the way, the same might happen to the People of *Iguazu*; but the fear of the Enemy soon took off this Apprehension, Reason pleading it was better a part should suffer than the whole. Besides F. *Romero* rendred the matter easier, having order'd Provisions to be furnish'd by the other Towns, and gather'd Boats from all Parts, directing the Fathers to attend the Transplantation. Thus 2200 Inhabitants of *Iguazu* were transplanted without any considerable Damage, and building a Town on the Banks of *Urvaica*, still retaining the Name of *S. Mary Major*, they began to be reckned among the *Urvaicans*. Many, as is usual in such Cases, were against this removal, hiding themselves in the Woods, whom the Fathers and faithful Converts at several times brought away. Afterwards the Town was increas'd by the Accession of many *Indians*, where I resided two Years. The Inhabitants of *Iguazu* being thus Transplanted, there were ten Towns then built by the Society in the Province of *Urvaica*.

Yet as great as their Success was there, still the Province of *Tape* exceeded it, for in the Town of *S. Michael* 844 were Baptiz'd, and in that of *S. Thomas* 1500 of all sorts; besides far greater Numbers that were still instructing. About a days Journey from each of these Towns, that is, half way between them, was a woody mountainous Place call'd *Itaquatia*, whose heathen Inhabitants had left no Stone unturn'd for the obtaining of one of the Society. F. *Romero* had promis'd to fulfil their desires when the Provincial came from the Ca-

Techo.

Techo.
Town of
S. Joseph
built.

pital of *Paraguay*. They not satisfi'd with this Promise, and understanding that the Provincial was in the Province of *Parana*, sent the chief of them to him, to desire he would not deny their Request. But the Provincial having been inform'd of their desires, had already sent away F. *Cataldinus* the first Founder of the towns of *Guaïra*, to lay the Foundations of a Town among them, which took the Name of S. *Joseph*. The *Itaquatians* meeting him, were wonderfully pleas'd; and laid aside the design of going to the provincial. F. *Cataldinus* being come to the Place, and having fitted a Church and House for the Fathers, lay'd the Foundations of a Town so successfully, that at the first he found 300 Families all earnestly desirous to become Christians. They daily flock'd to Church at the ringing of the Bell to be Catechiz'd, as well knowing it was in vain to ask Baptism till they had learnt the Rudiments of Christianity. About the same time were lay'd the Foundations of another Town on the Top of a high Mountain call'd *Ararica*, which is reported to have hapn'd thus. F. *Ximines* residing among the *Caaroans*, and after him F. *Romero* by some Courtesies had gain'd the affection of *Cuniambo* Brother to *Mboipeo* a famous *Cacique*; who returning into his Country perswaded the People to call in the Fathers. In order to obtain some of them, they of their own accord built a Church and House for them, and sending frequent Messages to the Fathers seem'd rather to demand, than sue for a Teacher of the true Law; and they were so eager as to Consult, whether in Jest or Earnest, about taking a way forcibly one of the two that resided in Town of S. *Michael*; so hot was their desire to embrace Christianity. The Provincial hearing their Request, sent thither F. *Alvarez* with Power to found a Town, and dedicate it to the *Nativity* of the Blessed Virgin. His first Labour was to Baptize 927 Children, the next to Catechize those that were of Age, and the third to search the Woods to increase the other Town; wherein he was so Successful, that the first Year it contain'd 800 Families. All these People among whom I liv'd three Years, they being remov'd to another Place, the Society to this time has Baptiz'd 9800. Nor did the Fathers Zeal stop here; for about the same time they pass'd beyond the River *Igai*, which divides the Mountains of *Tape*, at the request of *Itapavia*, a powerful *Ca-*

The Na-
tivity of
Ararica.

cique in those Parts, who coming to F. *Romero* and F. *Mendoza*, then in the Town of S. *Michael*, assur'd them if they would go over the River *Igai* with him, they would find all Things requisite for building a Town. Both of them going thither, found much more than the *Cacique* had promis'd, for 400 Families forsaking their Villages had flock'd together, shewing as forward a Zeal as could have been expected from People who had been long Instructed. A Cross was set up in solemn manner, Infants Baptis'd, and the Town founded under the Invocation of S. *Anne*. This Place was committed to F. *Martinez*, who had gain'd Reputation in the Provinces of *Guaïra* and *Itatina*, and before the end of the Year gather'd 800 Families.

Whilst these Things were carrying on at the Top of the Mountains of *Tape*, Two other Towns were founded in the opposite Part of those same Mountains, concerning whose Original, Situation and Progress take this short Account. About the Springs of the River *Igai*, there are vast Plains, divided at Intervals by great Woods. Among which Woods were particularly those of *Ibitiruma*, *Ibitirabebo* and *Mondeca*, very full of Pines, which Trees, when they come to their full Growth, are said to be 120 Foot high; and they are so very strait, that they seem rather made by Art than Nature. As they grow, they cast out their Boughs at equal distances in the manner of Garlands, which falling off by degrees of themselves, so as only the Signs of them appear, leave Knots behind them, so very hard, that when artificially wrought, they look more like Bones than Wood. The Inhabitants of this Country feed a considerable part of the Year on very large Pine Apples, which differ little in Taste from the Walnuts in *Europe*. Here is also found the Herb of *Paraguay*, the delight of the *Indians*, and a vast number of wild Boars and wild Goats, so that with a little Tillage the Natives have enough at home to maintain them. F. *Romero* had made an Excursion to these Woods two Years before, in hopes of reducing the People to the Town of S. *Charles*, two Days Journey from thence; but finding the Natives could not easily be drawn out of their native Soil, which was very fruitful, he thought of founding a Town. To this purpose F. *Mola* by order of F. *Romero* the foregoing Year erected a Cross in the Lands of *Quararco* a powerful *Cacique*, which were opposite to those

Town of
S. Teresa
Founded.

those of *Ibitizuna*; from that time the said *Quarareo* and *Tupaminio*, the *Cacique* of the Forrest of *Mondecca*, us'd all their Endeavours to obtain one of the Society. *F. Ximenes* sent thither to lay the Foundation of a Town satisfy'd the Desires of them both. At his coming *Quarareo* receiv'd him with an elegant Speech, wherein he mention'd all the Parts of his Body, and affirm'd they were all so overwhelm'd with Joy, that he could not express it. The Plan for the Town being mark'd out, abundance of *Indians* flock'd together with great Alacrity to build the Church and Houses, in so much that the cold frosty Season did not move them to desist from their Work. These People from their Childhood stick long Stones into their Chins instead of Beards, which Custom the Fathers condemning, alledging it was indecent to deform the Bodies God had made by those unbecoming Additions, the young Lads pulling out those Stones cast them all into the Fire, fearing lest that barbarous Custom should be any Obstacle to Christianity. The Women brought in their Children to be Baptiz'd, knowing the Fathers would not forsake those whose spiritual Fathers they were. Having lay'd these Foundations, both the Fathers were oblig'd to return to their Charge of their Towns in *Urvaica*, whence they came, till this Year 1633. *F. Ximenes* was sent thither again with Orders to remove the Town to a nearer and more commodious Place, which he soon did, having mark'd out a Place for it in the Lands of *Tupaminio*, to build which *Quarares*, tho' very unwilling to leave his native Mountains resorted with his Followers and great Numbers of the neighbouring People. This Town at the Request of the Governor of *Rio de la Plata*, was call'd *S. Teresa*, and put under the Care of *F. Ximenez*, who with the assistance of his Companion *F. Salas* within the first Year drew 800 Families to it. At the same time *F. Romero* went away over the Mountains of *Tape*, to the Town of *S. Teresa*, to make the way fit for the Provincial who was antient, and coming thither. When he was past the Mountains *Carvaio*, a powerful *Cacique* met him with some Followers, acquainting him he was desirous to become a Christian and found a Town, and would find Inhabitants enough in the Neighbourhood, if a Priest were assign'd them. *F. Romero* embracing him, blessed God, for that he inspir'd those barbarous People, of their own accord to seek Salva-

tion. Having view'd the Place, and seeing the Inclination of the *Indians*, he could not but grant his Request; for besides his Desire of the Conversion of so many Souls, it was very convenient to secure this Place in the Province. For the better uniting the Town of *S. Teresa* with the other Colonies planted upon the other Ridge of the Mountains, He erected a Cross, Baptiz'd the Infants, call'd the Town *S. Joachim*, and till a Priest could be sent for, committed the Care of it to *F. Ximenez*, who coming thither soon after from the Pine Groves, built a Church for present use with the assistance of a multitude of People flocking in from all Parts. Afterwards *F. Suarez* built a House and Church fit to contain the Multitude, and gather'd a sufficient number of *Indians*, to make a reasonable Town. The Provincial having now visited *Parana* and *Urvaica*, came to see the new Towns of the Province of *Tape*, and hurting his Leg in the way to *S. Teresa*, was forced to be carry'd by *Indians*. Being past the Mountains, other *Indians* came to him, desiring to have a Priest to instruct them, and build a Town, he gave them Hopes, appointing *S. Cosmus* and *S. Damianus* their Patrons, and went down the River of Snakes to the *Ibicuit*. Another Parcel of Infidels that came to him upon the same Account, he persuaded to joyn themselves to the *Japivians*, as they afterwards did, there not being Fathers enough for so many Places. All the way he went he still gave something to the *Indians*, insomuch that not one Convert of so many Thousands mis'd of some little Gift. After his Departure out of the Province of *Tape* the Fathers founded another Town under the Invocation of *Jesus* and *Mary* in the furthest corner of the Mountains of *Tape*. The Place was call'd *Ibiticarain*, whither so many Inhabitants resorted, that the first there were 4000 reckned under the Care of *F. Mola*, a Man of an excellent Disposition, and notable for his Art of managing the *Indians*. Thus in less than two Years there were eight Towns built by the Society in the Province of *Tape*, and Places appointed for founding of others, which made sufficient amends for the loss of the Province of *Guaira*. About the latter end of the Year, 1633. *F. Vasquez* the Provincial receiv'd Letters from *Rome*, ordering him to resign that Dignity to another, when he had held it five Years with various success, for in his time eleven Towns of *Guaira*

Techo.

Town of
S. Joachim found-
ed.

Techo.

were destroy'd, those of *Acarai* and *Iguazu* remov'd, the Converts of *Urvaica* and *Parana* swept away by the Plague, the Province of *Chagua* twice attempted in vain, and the Towns of *Itatina* almost ruin'd in their first rise. On the contrary he was successful in restoring the Town of the *Caaroans*, building others among the *Caapaguachians* and *Caapians*, those of the *Assumption* and *S. Xaverius*, Eight in the Province of *Tape*, and Two in that of *Itatina*, besides opening the way to Preach the Gospel in other Parts. He left to his Successor nine Colleges in the Spanish Cities, and 25 Seats of the Society in the Indian Towns built by them.

We now enter upon the Year, 1634. under the new Provincial *F. James Boroa*, a Man in great Reputation of Sanctity, for his Austerity of Life; he had formerly been serviceable to the *Calchaquies* in the Province of *Tucuman*, and the *Guarambareans* in that of *Paraguay*, reduced the *Indians* on the *Parana*, and the *Iguazians* to Towns, and founded the Colony of *S. Xaverius* on the River *Urvaica*. To make short, he was receiv'd with general Approbation. His first Action was to send out *F. Martinez*, and *F. Valera* out for four Months along the Banks of the Rivers *Dulce* and *Salado*, or the Sweet and the Salt, where they were successful, undeceiving many who deny'd the immortality of the Soul, and therefore like Atheists liv'd in all manner of Leudness; others who profanely dedicated the matter of their Debauches to the Devil, and others who had to do with *Incubus* Spirits, or dealt with Sorcerers. The new Provincial having visited all the Province of *Tucuman*, being a Journy of 400 Leagues, hasted away to the Towns of the Converts in *Parana*, to be a Witness to the Labours of the Fathers, and order the Expedition to the *Chiriguans*, a most fierce Nation, concerning whose original take this short Account. After the *Indians* of *Paraguay* had cruelly murder'd *Alexius Garcia* (before the coming of the *Spaniards*, as was related at the beginning of this Work) in his return from the Borders of *Peru*, joyning in Confederacy with the *Paranians*, either for fear of Punishment, or for the liberty of Plunder, they forsook their native Soil, and went away to the same Place where they had been with the said *Alexius Garcia*. Having appointed the time of Transmigration, the *Paranians*, travelling along the Country adjoining to

the River *Picolmayo*, came to the Mountains about the Spanish Town call'd *Tarica*. The *Paraguarians* taking another way, having travers'd a vast Tract of Land, settled in that Place where the Town of *S. Laurence* is seated, not far from the Banks of the River *Guapaio*. Then consulting together, and fixing their Villages on the Tops of the Mountains, they plunder'd all about them far and near so incessantly, that it is reported, these *Chiriguans*, of whose Name I know not the Original or Etimology, in less than a Year, either kill'd or drove away into Captivity an Hundred Thousand *Indians*. For some time after their Transmigration, it was a solemn Feast among them to eat the Bodies of the Prisoners they took; but having afterwards settled an underhand Trade with the *Europeans*, they forbore Eating of Man's Flesh, taking Prisoners to sell them as Slaves. Yet they dealt after such manner, as not to forbear doing the *Spaniards* a Mischief, if occasion offer'd, so that they had several Battles with them, and they carri'd it so far, as publickly, and without any Dammage to defy *Francis de Toledo*, the Viceroy of *Peru*; and they do not yet cease to infest *Tarifa*, *Pasmaia*, *Pilaia*, *Momina*, *Misca*, the Towns of *Peru*, all the Province of *Santa Cruz de la Sierra*, or the Holy Cross in the Mountains, and the Borders of *Tucuman* and *Paraguay*. So that there is no Nation in the Inland of South America, more terrible to the *Spaniards*, or more destructive to the *Indians*, than these *Chiriguans*, encourag'd by the desire of Gain, and enur'd to constant Robbing. What is most to be admir'd, it is reported that only 4000 of them transplanted themselves at first; but in process of time having brought some Prisoners to follow their Course, and increas'd by Procreation, they spread abroad beyond their Mountains, and scatter'd the Terror of their Name far and near. Hitherto no endeavours had been of any force to bring these People to Christianity, the Bishops of *Peru*, had in vain try'd all Expedients; *F. Ortega*, an excellent Man, had in vain attempted thirty Years before this to dispel their Darknes by the Light of the Gospel; in vain had several others labour'd among them, so that they had been quite abandon'd for several Years, as People altogether desperate. Till at this time, *F. Diastanius* being solliciting the Affairs of the Society with the Kings Council in the Town of *Chuguisaca*, some of these

Chi.

Wicked Practices of Indians.

Chaurigns their original, &c.

Chiriguas came to him, declaring their Country People would easily be brought to imbrace the Faith, if there were any Fathers that understood the *Guaran* Language sent to them. Hereupon *F. Dianstanius* and another Priest were sent by *F. Torres* late Provincial of *Paraguay*, who was in the same Town, and had receiv'd a great Sum of Money of one *Guzman*, a rich Man, and the Yearly allowance of 500 Pistoles for that Mission; these I say were sent to try the Temper of those People. The consequence of which Expedition was that *F. Torres* writ to the General, to acquaint him, he thought it would be an advancement to Christianity, if two Fathers, well vers'd in the Mission of *Paraguay*, were sent into *Peru*, to labour for the Salvation of the *Chiriguas*. When the Generals Consent was obtain'd, and the Approbation of *F. Durand*, Provincial of *Peru*, as also of the King's Council, *F. Boroa* the Provincial hastened away to *Parana*, to choose out Fathers fit for that Expedition. *F. Alvarez* and *F. Martinez*, Men renowned for their extraordinary Labours, were pitch'd upon; who setting out from the Towns of the Province of *Tape*, travell'd 600 Leagues, and came that same Year they set out into the Country of the *Chiriguas*, where for some Years they labour'd much without any great Success, as the Annals of *Peru* will make appear.

The new Provincial at this time set out from the College of the *Assumption*, to visit the Towns of the Provinces of *Parana*, *Urvaica*, and *Tape*, whom I design to follow, to shew the distances from Place to Place, which is a Matter of great Consequence, and will at once insert whatever occurs that is memorable. The first Town of *Parana* is thirty Leagues from the City of the *Assumption*. Thence he travell'd twenty Leagues to *Itapua*, and was receiv'd with great demonstrations of Joy by the Converts, many of whom he had formerly brought to the Faith. Fifteen Leagues above *Itapua*, is the Colony of *Corpus Christi*, built by himself twelve Years before, and therefore his Reception was accordingly. Between *Itapua* and the Colony of *Corpus Christi*, the Provincial with no little Compassion saw the small remains of the Province of *Guaira* in two Towns. Having visited the *Parana*, he struck over to the first Town of *Urvaica*, call'd the *Conception*, sixteen Leagues distant. Three Leagues from thence the *Iguazuans* lately remov'd thither, entertain'd

him with Joy, they having been first Converted by him, and brought to live in a Town, nine Years before. Hence sailing up the River *Urvaica* to the Town of *S. Xaverius*, he was Shipwreckt in that short Passage of four Leagues. His Companions being parted from him by the Storm, thought he was lost, because the Stream carry'd him violently away, and therefore said Mass for his Soul; but the next Day they rejoiced at the News of his being safe, especially when they understood he must have perish'd, had not the *Iguazuans* upon notice of his being wreck'd, with great Danger of their own Lives struggled through the swelling Waves to save him. He found 2000 Inhabitants in the Town of *S. Xaverius*, which he had founded himself. Thence he held on a whole Days Sail to *Acaragua*, or the new Colony of the *Assumption*. From this Colony he travell'd sixteen Leagues to the Town of *S. Nicholas* in the Province of *Piratina*, in building of the Church of which Place it was remarkable, that the Mothers not satisfy'd with carrying Earth themselves, made Baskets for the sucking Infants they had in their Arms, that God Almighty might be favourable to them, since they wrought for his Worship. One Days Journey distant was the Town of the *Purification* in the same Province, where against the coming of the Provincial, *F. Dominicus* had introduced the Custom of carrying the Blessed Sacrament in Procession, which that it might be done with more decency in that poor Country, the Converts erected 1500 Arches of Boughs and Flowers, and made four Altars of the same sort, in the four Corners of the Market, about which they hung all sorts of wild and tame Creatures, which was much admir'd both by the other Converts and Infidels. Next he went to the Town of the *Caaroans*, or of the Martyrs of *Japan*, then to that of the Apostles *S. Peter* and *S. Paul*, and then to that of *S. Charles*, all of them about a Days Journey one from another. From this last he travell'd a Days Journey to the Town of *S. Teresa* on this side the Mountains. Thence to the Colony of the Visitation of the Blessed Virgin is eight Leagues. The distance from it to *S. Joachim* I do not find, but that the Place was a craggy Mountain, beset with vast Rocks, among which Rocks, and the thick Woods the Natives dwelt, and were to be drawn thence with great Labour to be brought to a sociable Life, and a very great number was so gain'd.

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Techo.



The manner of burying here was to throw a great Heap of Stones on the Body. The way was very bad from S. *Joachim's* to the Town of *Jesus Mary* beyond the Mountains, which *F. Arenas* took great Pains to mend, falling many Trees, and removing abundance of great Stones. From S. *Joachim's* the Provincial went two Days Journey over the Mountains of *Tape*, to the Town of *Jesus Mary*, built the Year before by the Fathers *Mola* and *Arena*. Two Leagues from the Town of *Jesus Mary* was a Place appointed for building a new Town, whither some hundred Families had resorted, desiring they might be allow'd a Priest. *Caraichure*, a Heathen, sent by his Country People to request this Favour of the Provincial, came 50 Leagues to meet him, and would not desist till he order'd *F. Contreras* to go lay the Foundations of a Town accordingly, and to call it S. *Christopher*, which prosper'd better than any other Colony, for within a Year and a half 4600 *Indians* resorted to inhabit it. The Colony of S. *Anne*, beyond the River *Igai* was in a prosperous Condition, being increas'd to 800 Families. The Provincial passing the River *Igai* proceeded to *Ararica*, or the Colony of the Nativity of the Blessed Virgin, less than a Days Journey from S. *Anne*. The Town of S. *Cosmus* and *Damianus* is but a few Miles from *Ararica* founded this Year by *F. Formosus*, who gather'd to it out of the neighbouring Woods a thousand Families. Not far from it was the Colony of S. *Michael*, then at a small distance that of S. *Joseph*, and lastly that of S. *Thomas*, the true distances between which Places I do not find. The Provincial having run through his Visitation, sail'd away to the Port of *Buenos Ayres*, whence he sent *F. Diastanius*, who had been four Years soliciting the King's Council of *Peru* in favour of the *Indians*, into the Province of *Tape*, to take care of the Town of *Jesus Mary* against the *Mamaluks*, for now the Report ran, and not without Reason, that the *Mamaluks* design'd to invade that Province. *F. Romero* giving an Account of the Actions of the Fathers under his Jurisdiction, says they Baptis'd 13800 this Year 1634; which was a small number in respect of the many that desir'd it, and could not be dispos'd and instructed for want of Fathers, there being more Harvest than Labourers. For now in these beginnings, every single Man of them was taken up in marking out

the Ground for the Inhabitants, in building Churches and Houses for themselves, ordaining their Civil Government, inviting the Infidels to the Towns, receiving those that came, in time of Plague to seek them out in their lurking Places, assisting those that continu'd in the Towns in all their wants, Catechising, administering Sacraments, Comforting the Afflicted, disappointing the Artifices of the Sorcerers, Curing the Sick, letting Blood, preparing Medecines, dressing Sores, tilling the Ground, and dressing their Garden, so that adding to this their Priestly Duty, they had scarce time to Eat or Sleep. Nor was this all, for they labour'd under great want of Bread, Wine, and most Necessaries, were forced to accustom themselves to strange Diet, and bear with the loathsome Customs of those People, living always in miserable Solitude, for it is rather a Pain than any Comfort to converse with barbarous Men. And the *Spanish* Towns, where Things necessary for their Cloathing were Sold, were an hundred and fifty Leagues off, whereby their Sufferings were much the greater.

The two Towns of the *Guairanians* after their Transmigration were in great want of Cloaths, because the Fields and Woods near the River *Parana*, were not proper for producing of Cotton, the Damps of the River destroying the Flower before it was Ripe. To supply this defect, *F. Ruiz* sent *F. Spinosa* with a choice Company of Converts to the Town of *Santa Fe*, or S. *Faith*, an hundred and fifty Leagues distant, to bring Sheep through a vast Desert. They were about half way, when a dismal Accident hapned. A few Days before, some *Spaniards* travelling that way, had offended the *Guapalaches*, a wandering sort of *Indians*, who being upon revenge, as soon as they perceiv'd a Smoak in the Fields, near the *Parana*, and the Footsteps of Travellers, thinking they had been the same *Spaniards*, stole very gently to the Place where *F. Spinosa* lay, as the Custom is there, in the open Air, and at first onset murder'd Five of his Converts. Next they fell upon the Father himself, then awak'd, and asking what was the matter. As soon as they heard his Voice, the *Indians* concluding he was one of the *Spaniards*, they had resolv'd to Kill, stripp'd, and then beat him till they thought he had been Dead; but he coming a little to himself, and calling upon *Jesus Mary*, brought them on him again, and so they made an end

A sad Accident.

Techo.

Plague.

Excursion
to the Ri-
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of him. They tore off one of his Arms, and left the rest of his Body to be devour'd by the Tygers. When it was Day, and they perceiv'd they had kill'd a Priest, they are reported to have repented, it being said they only sought to destroy those *Spaniards* that had offended them; yet others affirm they knew he was a Priest before they kill'd him. In the Year 1635. the Seminary the Fathers had in the Metropolis of *Tucuman* was dissolv'd, the Canons of the Church having writ to the King that it was useless, and thereupon the Society quitted it. About the same time the College of the City of *Esteco* was dissolv'd, the Town being left almost desolate by the Plague, and the Goods of the Society perishing for want of Servants to look after them. The General sent Orders that all the Villages of *Indians* in the Province of *Tucuman* should be visited at least once a Year, which oblig'd the Fathers of several Colleges to make many Excursions into the Country, not without a considerable gain of Souls. The Provincial himself to give a good Example, travell'd through the Plain by the Port of *Buenos Ayres* an hundred and twenty Leagues, inviting the Troops of wandring *Indians* to embrace the Faith and be Civiliz'd, but without any great Success. He held on his Journey with three other Priests, serving all the *Indians* in the Villages between *Cordova* and the Metropolis of the Province of *Tucuman*, whence he went on in the same manner to the Territories of *S. Michael*, *Salta*, and *Rioja*. The Fathers at *Salta* long exercis'd their Function in a private House, their College having been the last Year, as was then mention'd, destroy'd by a Flood, and another Inundation now carrying away their House, they betook themselves to another out of Town. *F. Herrera* this Year made an Excursion among the *Pul-lares*, but to little Advantage, the War diverting them from any Care either of Soul or Body. In the Port of *Buenos Ayres*, the great Employment of the Society was to instruct and Catechize the Blacks brought from *Angola*. Many Things are here related concerning an Image sweating in the Port of *Santa Fe*, and other miraculous Matters hapning thereupon, which I omit here, as is done in all other Places.

Some Things remarkable hapned in the Province of *Urvaica*. Among the rest *Chemombeus*, a wicked Impostor, being call'd by some Sorcerers from the

Country near the Sea to the Town of *S. Xaverius*, gain'd great Authority among the Multitude by his voluble Tongue, and prevail'd so far as to carry on a Conspiracy for Murdering *F. Cespedes*. Some of the Towns-men had built him a large House without the Town, where the Plot was lay'd for the Murder amidst Drinking and Dancing, and *Easter-Eve* was pitch'd upon to be the Day, when they had perform'd the Villany, but that a Youth, bred under the Fathers, discover'd the Design; which being known, the faithful Converts, a little before *Chemombeus* came with his Arm'd Followers, convey'd *F. Cespedes* away into a Den in a Rock. Whilst he in vain searches about for the Prey, which had slipt out of his Hands, the Inhabitants of *S. Mary Major* having Notice of what was doing, came to the Father's assistance in great Numbers, and having secur'd *Chemombeus* and other Conspirators, sent them away into Banishment. *F. Cespedes* brought out of his Concealment continu'd in the Town of *S. Xaverius*, where he reckon'd above 3000 that had been made Christians since the Colony was founded. The Plague devour'd 500 of the Converts of *Acoragua*, whose Places were fill'd up by great Numbers of Infidels soon after brought over to Christianity. This Plague extended to the Province of *Piratina*, where Processions were made, the Converts carrying great Crosses to appease God. Nor was it less destructive among the *Caaroans*, where it swept away 852 Souls. About 80 Converts of the Town of the *Three Kings* of *Japeiva*, going out to gather in the Cattle that stray'd about the Plains, without any certain Master, fell among certain fierce People, and Fighting with them, lost half their Number; and at the same time the Plague carry'd off many more, so that in a short time the third Part of the Inhabitants was missing, yet the Town was recruited by fresh *Indians* brought in. Having briefly mention'd these Things in the Province of *Urvaica*, let us now remove to

The Province of *Tape*, where there is much Matter worth relating. *F. Bo-roa*, the Provincial, at his going away into the Province of *Tucuman*, had order'd Excursions to be made into the Countries of the Heathens towards the Sea, as well to gain Opportunities of founding new Towns, as to invite those *Indians* to repair to the Towns already built. As also to contract Friendship with those People, to oppose the com-

ing

ing of the *Mamalucs* into the Province of *Tape*; for there were many Tokens of a new Invasion. The first that went from the Colony of *S. Teresa*, attended by a small but faithful Company of Converts, was *F. Ximenes*, whose chief Design was to bring as many *Indians* as he could to the Colony of the *Visitation*, which was begun to be built, but as yet wanted a Priest. The fifth Day after his setting out he came to the River *Caapibaris*, and having sail'd on it two Days, came to another call'd *Mbocariro*, and out of that in two Days more came into the *Tebiquar*. Searching the Rocks, Woods and Forrests along these Rivers, he found many Men desirous to embrace Christianity, and was every where receiv'd with great Joy, and conducted by the *Indians* from Village to Village. Sometimes he was met by thirty Canoes at a time, all resounding with Mirth and Jollity, and the *Indians* desiring him to erect Crosses, and build Towns, where they would readily obey all his Directions, so they were not oblig'd to quit their native Soil. Yet some consented to remove, whereof fifteen hundred went to the Town of the *Visitation*, and 300 to that of *S. Teresa*. Having spent 25 Days in this Expedition *F. Ximenez* return'd Home, having found that some Towns might be built upon the River *Tebiquar*, if there were Fathers to attend them. When he was at Home, understanding that the Heathens all about were much distress'd for want of Provisions, he sow'd a vast Tract of Land, to the end that Hunger might draw those People to him to receive the Nourishment of the Soul, as well as that of the Body; which succeeded accordingly, for great Numbers came in to him. The Plague raging at the same time swept away above 900 Souls, 1030 of all sorts were Baptiz'd. *F. Suarez* travelling into those same Parts, from the Town of *S. Joachim*, over Rocks and dismal Places, having suffered much by Hunger and Weariness, brought a considerable Number of Infidels to the Town; which he and *F. Arenes* practising afterwards by turns, they made that Colony of *S. Joachim*, which was inconsiderable in its beginning almost equal to any other for number of Inhabitants. Amidst these Successes many Things hapned that caus'd Dread and Fear, and the Fathers Apprehensions were all of the *Mamalucs*; for there were several Reports spread abroad in the Towns of the Converts concerning

the Designs of those Robbers. For the better oppoling of whom, *F. Romero* going away upon Business, appointed *F. Mendoza* to be Superior over the rest in the Province of *Tape*, and to be watchful and ready to oppose those bloody Villains. *F. Mendoza* accordingly provided the best he could for his Defence, as soon as he came to the Town of *Jesus Mary*. The *Mamalucs* had us'd for many Years past, to run along the Coasts from the south Parts of *Brasil* in small Barks, to the Mouth of the great River of the *Holy Ghost*, which is compos'd of the Rivers of the Province of *Tape*. Then going some way up this River, they traded with the *Indians* along the Shores, giving them Iron Tools, Apparel, and other Things for Slaves. The *Indians* allur'd by these Commodities, sometimes Sold their own Country-men seiz'd by force, or made Irruptions up the Country to take Prisoners to sell. These were generally call'd the Friends and Confederates of the *Mamalucs*, who about this time, had the boldness to drive away many out of the Villages that were subject to the Town of *Jesus Mary*. This being made known, who had made their escape out of Captivity, struck a great Terror into the *Indians* of the Province, and perplex'd the Fathers, as well knowing the *Mamalucs* would highly resent having their wicked Trade obstructed by the Fathers, and rather choose to break out into open War, than be disappointed of buying Slaves. Thus the Alarm was given for all to stand upon their Guard; but especially the Towns-men of *Jesus Mary*, who provok'd by the late wrong, took up Arms, and march'd out that way their People were reported to be carry'd off. The Fathers *Mendoza* and *Mola* went along with them, and overtaking those Robbers, took them, and set the Prisoners at Liberty, and banish'd the Takers to the River of *Parana*, that they might be out of the way of doing Mischief for the future. This Action was not only the Cause of Converting those Thieves, but gain'd the Hearts of the Infidels all about, seeing the Fathers took care to defend the *Indians*, and therefore they earnestly desir'd to have Towns founded in their Lands, or to remove themselves to those already built.

The principal Care of the Fathers, was to invite the People towards the Sea to the Faith, lest being deluded by the *Mamalucs*, they might unite their Forces to ruin the Province of *Tape*. Yet tho

Fear of
the *Mamalucs*.

tho *F. Mendoza* had taken as much care as could be to sollicite them by Messengers, and oblig'd many of them with Gifts, yet many still persisted in their Obstinacy. Among whom *Jaguacaporuus* look'd upon as a good Man by the neighbouring People, relying on his Allies, durst talk publickly of murdering the Fathers. The Business therefore not being so well manag'd by Messengers, *F. Mendoza*, travell'd several Days Journey to the River *Tebiquar* to draw over the Infidels to his Side, endeavouring to persuade the People not to trust to the *Mamalucs*. After his return Home he set out towards the *Caaguas*, because it was fear'd the Enemy might break in through their Lands. *Caagua* is a populous Country, in the mid way between the Province of *Tape*, and the Atlantick Sea, as yet not entred by the Europeans, but design'd to be attempted as soon as there were Priests to supply it. To this purpose the *Caaguas* that came to the Province of *Tape*, were kindly receiv'd by the Fathers, and handsomly presented. It hapned about this time many of them were come to the Town of *Jesus Mary* to Trade, with whom *F. Mendoza* easily prevail'd to take him along with them into their Country. He took along with him a numerous Train of Converts to stand by him in case any Violence were offer'd, and after some Days travel entring the Country of the *Ibians* where *Jaguacaporuus* resided, found many seemingly favourable; for they promis'd by that time he return'd from the *Caaguas*, abundance of their People would be got together to receive the Gospel. With this Hope he proceeded to the *Caaguas*, where all things succeeded according to his Desires, those People readily harkning to the Account he gave of the Behaviour of the *Mamalucs*, and to the Affairs of Christianity. But whilst he was there employ'd the *Ibians* consider'd to kill him, at the Instigation of *Taiubaius*, a crafty Man, and Enemy to the Christian Religion. He had formerly endeavour'd to exclude the Society of the Province of *Tape*, and also he still endeavour'd to debauch the new Converts, setting up for a Deity; he was punish'd with one Days Imprisonment by the procurement of *F. Mendoza*, in the Town of *S. Michael*. Sometime after flying to the Infidels, he us'd all his Endeavours to oppose Christianity, and now understanding *F. Mendoza* was gone to the People up the Country, he ga-

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ther'd the Heads of the *Ibians*, and with many Words persuaded them to Murder him in his return. They were easily persuaded, and sent to *Jaguacaporuus* to joyn with them. A Day being appointed, the principal Men, with their Followers in Arms, laid an Ambush in a convenient Place, which the Fathers Company discovering, many of them fled to hide themselves; some few fought, but overpower'd by Numbers. The Father mounting on Horseback, for he had alighted to Dine, rode about to strike a Terror into the Enemy, but endeavouring to Baptize one of his Catechumens that was desperately wounded, as he rode to fetch Water, his Horse stuck in a Bog, where the Enemy hem'd him in, and gave him many Wounds, till he fell off his Horse almost Dead. One of the *Indians* cut off his Ear to keep as a Monument of his Cruelty; but the Weather being Rainy, they soon betook themselves to the Woods, thinking he had been Dead, deferring the Burning his Body, and Cutting up his Belly till the next Day. When they were gone he crept to another Place, which surpris'd them the next Morning, but they soon found him by the Track, and then exercis'd many Barbarities on him till he dy'd almost cut and mangled in Pieces. This done they Feasted on the Bodies of two Youths that us'd to attend the Father. When the News of his Death was spread abroad in the Towns of the Province of *Tape*, the Converts were all inflam'd with the desire of Revenge. Those of *Jesus Mary* would have taken the Field immediately without expecting the assistance of other Towns, had not *F. Mola* stopp'd them, protesting he would have no revenge; yet soon after 1500 Men of that and other Towns assembling could not be hindred from going to seek the Body. As soon as they entred the Territories of the *Ibians*, the Enemy met them, forbidding them to proceed any further, shewing a part of *F. Mendoza's* Garment in Scorn, and behaving themselves so insolently, that they oblig'd the Converts to come to a Battle. At the first Encounter the Converts being encompass'd by their Enemies, receiv'd much harm, till gaining a better Ground, they enclos'd the others, and Killing many of them, obtain'd a glorious Victory. Not one of the Victors was Kill'd, and all the wounded recover'd. Most of those who had a Hand in the Murder of the Father were slain, and among them the Ringleader of them,

Ticho.

Punishment of the Murderers.

G g g g g

all,

Of the
Caaguas.The *Ibians* murder *F. Mendoza*.

Techo. all, *Taiubacus*. At the same time the Inhabitants of the Town of *S. Joseph* upon the same Provocation pierced through almost impassable ways into the Country of those Murderers, and meeting with a great Body of the Enemy, overthrew them, taking many Prisoners, three hundred whereof afterwards became Converts.

Wicked
Practices
of Sorcer-
ers.

After the Death of *F. Mendoza*, new Troubles ensu'd in the Province of *Tape*, the first was caus'd by the Cruelty of the Sorcerers devouring many Children that were Baptiz'd, and threatening Ruin to the new Towns. This Mischiefe proceeded from the *Ibian* Murderers, who not being sufficiently punish'd, and relying on their Numbers, conceiv'd Hopes of extirpating Christian Religion. The Ringleaders were three *Caciques*, who being skilful in their old Impostures, held forth to the Multitude in great Houses, Baptizing Infants after a wicked manner, prophaning the Priestly Ceremonies, and commending their ancient Practices with great Applause of the People. Seven hundred *Indians* flock'd together from several Parts, and among them twelve Sorcerers, one declaring himself a God, and threatening the Converts with Darknes when they should Engage; another that he would take the shape of a Tyger to destroy them, and such like Follies. At first they dispers'd about the Villages, eating all they took, without sparing the Heathens, till fearing they should joyn with the Christians to defend themselves, they resolv'd to spare all that would suffer themselves to be Baptiz'd by the Sorcerers. That this might be known they sent out Dancers, whose Business it is to impose upon the People. These having wrought themselves into the Villages subject to the Town of *Jesus Mary*, so debauch'd many of the Inhabitants, that the Town began to grow thin, the Fathers being still ignorant of the Cause. *F. Diastanius* sent to supply the Place of *F. Mendoza*, having got Information of the whole Business, secur'd two notable Sorcerers, and expos'd them to publick Shame, some Converts of Authority gathering their arm'd Followers repairing to the Places where the Dancers were doing all the Mischiefe. When several of them were taken, News was brought that *Chemombeus* was drawing near with 700 Men, and many of the Converts of the Town of *Jesus Mary* were in his Interest. The sudden Floods stop'd the coming of the Enemy

till Supplies could be brought from other Towns. When 500 Men were got together, they pass'd the River, and fell upon one part of the Enemy, Killing many, and so pursuing their Success to the other Body, utterly routed them, obtaining a compleat Victory. Seven Sorcerers were Kill'd, three Taken, and two fled, many Prisoners made here afterwards became Christians. Another Trouble was rais'd by the Governour of *Paraguay*, and Citizens of the *Assumption*, who being still covetous of enslaving the *Indians* pretended to bring all those of *Parana*, and the remains of *Guaira* under their Danger, but the Fathers of the Society and some of the *Franciscans* opposed them so vigorously, that all their Designs were disappointed, whereof I will not give more particulars, because it is a Subject has been often mention'd. Some Comfort amidst these Adversities, was the Arrival of *F. Terricinus* with 20 Fathers of the Society, to recruit those Parts, who were all presently dispers'd as was most for the publick good.

F. Romero, who had been superior of the Provinces of *Parana*, *Urvaica*, and *Tape*, having discharg'd that Office, was appointed to take care of the Town of *Jesus Mary*, which being much expos'd to the Enemy, the Converts had by appointment of the Governour of *Paraguay*, begun to throw up a Work about it. Whilst they were thus employ'd, the *Mamaluks* with 1500 *Tupus*, and a great Number of Heathens they had got together by force in the way, on a sudden invaded the Place. Four hundred *Indians* oppos'd them with much Bravery, the rest as the Custom is there, being abroad about Tillage or Hunting, The Fathers appear'd every where, shunning no Danger to assist those that were wounded. An *Indian* Woman call'd *Mary*, whom the Author knew, habiting herself like a Man, fought with a Lance, kill'd a forward *Tupu*, check'd the Enemy and encourag'd her own Party. But the Enemi having the advantage in Numbers and Weapons, and firing the Church where the Women and Children were, at last made themselves Masters of the Town upon certain Conditions. Yet they exercis'd their Rage upon those that had surrendered, without any regard to their Articles, or to Sex or Age, burning the Town and Killing many of the Inhabitants. The Town being taken, the Robbers spreading about the neighbour-

Mamaluks
destroy
the Town
of *Jesus*
Mary.

ing

ing Villages, drove all they could find into Captivity, so that of such a numerous Colony not the fourth part escap'd by Flight. Of the Enemy fifty five were kill'd in the Fight, besides the Wounded. The Fathers were detain'd four Days, lest they should repair to other Towns to advise the People what to do. Thus the Town of *Jesus Mary*, where the Fathers had Baptiz'd 5057, besides a greater Number preparing for it, was destroy'd three Years after it was built. The Remains of it remov'd to another Place are a doleful remembrance of that once flourishing Colony, to all that knew it, but especially to me, who had for several Years, and still have the Care of them. Two Leagues from the Colony of *Jesus Mary*, was that of *S. Christopher*, very populous, tho' founded but two Years before; whither when the News of the Invasion was brought, *F. Contreras*, who had charge of the Place, led away all he could to the Town of *S. Anne*. No sooner were they in safety, than the *Mamelucs* came into the empty Town, and finding it abandon'd, presently fell to searching all the Country round, plundering the Houses, and driving away all the People they found. In the mean while *F. Romero* having gather'd 1600 Converts of those that fled from the Town of *Jesus Mary*, those of *S. Anne* and *S. Christopher*, and other Places, he went with them to the Town of *S. Christopher*, whither four Days after his Arrival, came 120 *Mamelucs*, the prime of their Gang, with 1500 *Tupus*, who coming to a Battle, tho' at first they gave way, yet at last by the advantage of their Weapons got the better. Many being thus carry'd away into Slavery *F. Ruiz* return'd with the remains to the Town of *S. Anne*. This Place then contain'd above 3000 Souls, and was in a flourishing Condition, but being beyond the River *Igai*, lay expos'd to the Enemy, and therefore it was propos'd to remove it. As they were consulting *F. Ruiz* the Superior came, and the general Opinion was that the remains of *Jesus Mary* and *S. Christopher*'s, and the Inhabitants of *S. Anne* were all to be remov'd over the River *Igai*, to the Town of the *Nativity*, that they might defend themselves with the River and the nearness of the other Towns. This being done with great Confusion, all the Boats were brought together under the defence of a Work cast up like a Castle, that the Converts flying over the River might

be secur'd, and the Robbers obstructed. Besides, this Guard was placed in several Parts where the River was fordable, and Ambuscades were placed beyond the River in the neighbouring Woods, whence the Converts fallying out by way of surprise on the stragling Robbers, slew many of them without any loss. By this time those of the Town of *Jesus Mary* that fled, spread the terror abroad, reporting much more than Truth, saying all the Towns of the Province of *Tape* were destroy'd, many of the Fathers Murder'd, and the Enemy ready to invade *Urvaica*. *F. Ruiz* increas'd the Dread, ordering the Fathers of *Urvaica* to burn the Towns, and retire to the *Parana*, which the *Caasapaminians* immediately perform'd, tho' the Enemy was forty Leagues from them. The *Taapians* and *Caasapaguasans* were about doing the same, when Orders came from *Boroa*, the Provincial, that none should stir, till he came to see what occasion there was for it. He heard the News of the Invasion, as he was travelling from the City of the *Assumption* to the *Parana*, and in his way met 1500 *Caasapaminians*, who refusing to return to the Town they had burnt, were recommended to the *Itapians*. A little further he met the *Caaroans*, whom he sent to the other Colonies of *Parana*, till safe Places could be appointed to rebuild their Towns. He sent to desire Assistance of the Governor of *Paraguay*, but the Answer was, that the *Mamelucs* on another side had invaded the *Itatinians* and it was not convenient to divide those small Forces he had. The Governor of the Province of *Rio de la Plata*, his Son who was Commander of the Forces, made other Excuses, and the City of *S. John* refus'd any assistance. Having lost all hope of Foreign Helps, he hastened to the Province of *Tape*, gather'd the scatter'd Converts, order'd the bravest of all the *Indians* of several Towns to be call'd out, with whom he ventur'd over the River *Igai*, that this Show might in some measure curb the Insolency of the Robbers. But they were gone with their Booty, and he found nothing but Ruins and dead Bodies. He bury'd the Dead, and sent a particular Account of all to the King of *Spain*. Then he sent the People of the Towns destroy'd into the Lands of the *Caaroans* and *Caasapaminians* with Priests, there to be kept in the Villages till Things could be better order'd. It is well known, that at this time the

Techo.

That of
S. Christopher.

Converts
defeated.

S. Anne's
Colony
abandon-
ed.

Techo. *Mamaluks* carry'd 25000 *Indians* as well Converts as Heathens into *Brasil* to be Sold for Slaves, besides all that Dy'd by the way. Thus the Fathers lost all Hopes of doing any Good beyond the River *Igai*, and began to dread further Losses, which we shall soon have occasion to speak of.

Relief
fought
against
the *Mamaluks*.

The Year 1637 being now advanced, the Provincial Chapter at *Cordova* made choice of *F. Diastanius* for Procurator. The Bishop of *Tucuman* at the same time writ to the Fathers thus assembled, intreating them to take Charge of the *Indians* of *Tucuman*, who wanted all spiritual Assistance, giving the Provincial ample Powers for such as he should appoint. Besides he writ to the King most honourably concerning the Society, desiring forty of them might be sent to supply his Diocese of *Tucuman*. In this same Chapter *F. Ruiz*, who had been an Eye Witness of the Mischiefs done by the *Mamaluks*, was order'd to go into *Spain* to solicit the King and his Council, whilst the other went to *Rome*, to relieve the distressed Province of *Paraguay* against those Robbers. *F. Ruiz* arriv'd safe in *Spain* with *F. Diastanius*, where he found King *Philip* the 4th very favourable to his Pretensions; for having appointed a Committee of the Councils of *Castile* and *Portugal*, to consider of that Affair, it was by his Majesty and them enacted, That those Eruptions of the *Mamaluks* were contrary to the Laws of God, and of the Kingdom, and a scandal to Christian Religion, and therefore the Punishment of them was committed to the Inquisition, all the *Indians* by them taken to be set at liberty, and the *Mamaluks* that took them to be look'd upon as guilty of High Treason, and accordingly to be punish'd with loss of Life and Goods. *F. Ruiz* further obtain'd that all the *Indians* reduced by the Industry of the Society in the Provinces of *Parana*, *Guaira*, *Urvaica* and *Tape*, should be exempt from serving private Persons, and only Tributary to the King, and that the new Converts should not pay any thing till twenty Years after they had been Baptiz'd. At *Madrid* he Printed a Dictionary, Grammar and Catechise, compos'd by himself in the *Guaranick* Language, which was very useful. Having finish'd the Business he came about, and being in his way to *Lisbon*, to set out for *America*, he receiv'd Letters giving him an Account of another Irruption of the *Mamaluks*, the Mutiny at *Rio de Janeiro*, the expulsion of the Fathers, at the Town of *S. Paul*, and the driving

away of our Converts, whereof I shall speak in its Place. Therefore returning to *Madrid*, he obtain'd more positive Orders to the Governours and Magistrates to defend the Converts, with which he sail'd for *Peru*. He was detain'd some Years at *Lima*, to defend the Society of *Paraguay* against its Enemies.

After the departure of *F. Ruiz*, *F. Alfaro* was appointed Superior of the Provinces of *Parana*, *Urvaica* and *Tape*, where many Disasters hapned. The first was the abandoning the Town of *S. Joachim* in the Province of *Tape*, which was done with much Difficulty, the *Indians* abhorring to be thus transplanted, many of them slipping away to other Places than were design'd for them, and some meditating the Death of the Fathers. At length the Houses being fir'd, they all retir'd to other Towns, and new Troubles ensuing could never rebuild a Town, so that it quite ceas'd to be, the third Year after its Foundation. But the *Mamaluks* invading the Town of *S. Teresa*, was a much greater Calamity. This Town contain'd above 4000 Inhabitants, was still increasing, and there was hope of founding several other Colonies along the River *Tebiquor* and others; when 260 *Mamaluks* with a great Number of *Tupus* and other *Indians*, breaking into the Place about the end of this Year 1637, destroy'd all that had been gain'd with so much Labour, and all Hopes of future Improvements. The Towns-men being inferior to the Robbers in Number, Arms and Courage, for the most part delivered themselves up. Some few fled, others were bound, and others kept under by dread. Yet these Villains upon *Christmas-Day* had the Impudence to go to Church in a solemn manner, and scoff at *F. Ximenez* who reprov'd them. The small remains of this Town were added to the *Itapuan*s, where they still continue much improv'd. The new founded Town of the *Visitation*, was dissolv'd with only the Dread, and the Inhabitants of the other Colonies of the Province of *Tape*, fearing the like Fortune, either fled or prepar'd for their defence. The People of the Town of *S. Anne*, beyond the River *Igai*, hearing that another Company of *Mamaluks* was near, without expecting the Advice of the Fathers, dispers'd themselves wheresoever Fear, or love of Liberty dictated. It was now frequent to rail at the Society, saying the Fathers gather'd the People into Towns the better to betray them to the

Colony of
S. Joachim
trans-
planted.

S. Teresa
destroy'd.

Mama-

Mamalucs; and this Opinion was confirm'd by those Robbers, who told the Converts they held Intelligence with the Fathers, so that many contriv'd to Murder them. F. *Contreras* had like to have been Kill'd by a *Cacique* enrag'd with this Jealousie. The *Araricans* plunder'd F. *Alfaro* and fled to the Woods, declaring they would rather deliver themselves to the *Mamalucs*, than be transplanted to *Urvaica*. Nor was the Province of *Urvaica* any quieter. The *Caasapaminians*, who for fear of the War had remov'd to the River *Parana*, having no Hopes of returning Home, with the assistance of the *Itapuan*s, built a new Town, three Leagues from *Itapua*, still retaining the Name of the *Purification*. The *Caaroans*, aided by the Inhabitants of *Loreto* and S. *Ignatius*, founded another Town on the same River. The *Caasapaguacuan*s and *Caapians* continuing to behave themselves in a tumultuous manner, many of them being dispers'd, and many taken by the *Mamalucs*, put the Fathers to much trouble; whose principal care it was to keep together and cherish the remains of the Towns destroy'd the first Irruption, the *Indians* being much distracted in their Thoughts betwixt the Love of their Native Soil and the fear of Slavery. Tho' they be the Actions of several Years, let us go on with the *Mamalucs*, that the Account of them may not be too much dismembered.

In January 1638, the dreadful News was brought that great Troops of *Mamalucs* and *Tupus* were marching thro' the Lands of *Caama* and *Caagua*, and design'd when they had carry'd away the Heathens, to divide and attack the Colonies of *Urvaica* and *Tape*, and so proceed to destroy all the Province of *Parana*. The Alarm thus given, F. *Alfaro* the Superior in those Parts, encourag'd all the *Indians* to defend themselves, and having List'd Men in every Colony, order'd the Rendezvous at the Town of S. *Peter* and *Paul*, whither the Enemy seem'd bent, and where the Men in a pannick Fear, abandoning the Women and Children, were fled to the Woods. This being known, the Troops of the other Converts not confiding in their own Strength, retir'd disorderly. The Enemy in the mean while drawing near, had certainly drove away the Women and Children, but that F. *Alfaro* getting them over the River in some measure secur'd them. The Robbers disappointed of this Booty, falling upon the Towns of S. *Peter* and *Paul*,

and S. *Charles*, and the Villages about them, seiz'd many *Caapians* and *Caasapaguacuan*s, destroying those two Colonies. In seven Years space the Society had Baptiz'd 4337 Souls in the Town of S. *Charles*, and 5845 in that of S. *Peter* and *Paul*. Scarce the third part of these Numbers was afterwards gather'd to settle in the other Towns. After destroying these Towns, the Robbers bent their Force against the Lands of the *Caaroans* and *Caasapaminians*. The Inhabitants of both those Places, had during the former Invasion transplanted themselves into *Parana*, whose Towns had been in some measure restor'd by the remains of the Colonies of the Province of *Tape*, to defend whom 1500 arm'd Converts were brought together from several Parts, and stood the Enemy in the Lands of the *Caaroans*. Coming to a Battle and many being Wounded, and some Kill'd on both Sides; before the Action was over, some Converts in a Consternation, fled as if the *Mamalucs* had got the Day, and as the Custom is there, set Fire to the Town, to signify they submitted themselves. The Women and Children seeing the Fire, and knowing the Cause of it, appear'd in a most lamentable Condition. The Sight was dismal, yet neither Side got the Victory, each Party after the Fight retiring. The next Day the Women and Children were by the Fathers conducted away to the Colony of the *Caasapaguacuan*s, six Leagues distant, whither our Men retiring, were opportunely recruited by some Hundreds of Converts from *Parana*, for the Enemy appear'd soon after. The Converts perform'd their Devotions before they Engag'd. Fifteen Hundred of them Engag'd with such Bravery, that they soon drove their Enemies into the Wood, taking some Colours and a rich Booty. The *Mamalucs* having secur'd themselves there with Palisadoes, put out their Fires at Night, and lay very still, that it might be thought they were gone. The Converts deceiv'd by this false appearance, and thereupon presuming to go plunder their Fort, pay'd for their Rashness, for the Robbers firing on them kill'd one of the principal Men, and wounded others, the rest fled, and being seiz'd with a panick Fear, could not be brought to face the Enemy again. Most of them never stopp'd till they came into the Territory of *Piratina*, the rest follow'd them by the Advice of F. *Alfaro*. Of five Towns built in the Province of *Urvaica* beyond the River

Techo.

Towns
built.Towns of
S. Charles,
and S. Peter
and Paul de-
stroy'd by
Mamalucs.Defeat of
Mamalucs.

of

of that Name, only that of *Piratina* was left standing, out of which *F. Alfaro* in very good time sent all the Women and Children over the River, for but a few Days after News was brought that the *Mamaluks* seeking for more Booty, still continu'd between the Territories of the *Caasapaminians* and the *Caaroans*. Many of the Converts, after the late Fight, believing the Enemy was gone away into *Brasil*, return'd to their Towns, whom it was hard to call back; yet about a Thousand *Indians* drawn together in haste gave the Enemy a Check, till more Forces could be gather'd. The Fight lasted five Hours, with almost equal Damage about 80 being wounded on both Sides, and some few Kill'd. After the Fight the Enemies strew'd the way our Men were to go with Crows Feet, which might have done harm, but that they were discover'd. Then they sent a Woman gaudily dress'd to allure the Chiefs of the Converts, to go over to the *Mamaluks*, who was turn'd away with Scorn. Before this *Chemombeus*, that famous Impostor had gone over to the *Mamaluks*, drawing some Converts with him, and to do them some signal Service, now by their Consent, pretended to Desert, but being taken endeavouring to debauch some Converts, he was put into Irons, and afterwards truly repented. All Frauds failing, the Robbers fell again to open Force, and drawing out their Forces, furiously charg'd the right Wing of the Converts, which was led by *Nicholas Nienguiri*, a Man no less skill'd in War than Peace. They had been easily repuls'd, but that he who commanded the left Wing, being offended at *Nienguiri* for having forced him to put away a Concubine, refus'd to second him; so that *Nienguiri* being inferior to the Robbers, was forced by this Treachery to give way, and leave the Victory to them. The Enemy having taken the Town of *S. Nicholas*, and not daring to pass the River, drove the Prisoners into the Territory of the *Caasapaminians*. Thus the Colony of *Piratina*, remarkable for its stately Church, and the Number of Converts, was drawn back over the River *Urvaica*, and forced to build new Houses a little below the Town of *S. Xavierius*.

Mamaluks
defeated.

This done the Chiefs of *Parana* and *Urvaica* joyning their Forces, drew together the greatest Army that had ever been there in the Field, that they might either recover the Booty, or oppose the Enemy, if they durst attempt to cross

the River *Urvaica*. Having cross'd the River, the first Parties that came to the ruin'd Town of *Piratina*, found Letters writ by the *Mamaluks* in the Church, full of virulent Slanders on the Society. But the Converts understanding the Robbers were marching away for *Brasil*, ceas'd not to pursue till they overtook them. The first Day they Fought with indifferent Success, still with greater loss on the Enemies Side than on ours. Fifteen hundred fresh Men now brought by *F. Romero* encourag'd our Men, and quite dismay'd the Enemy. These having just rested themselves, fell furiously on the *Mamaluks*, who were ready to fly, doing much harm, and had utterly routed them, had they not defended themselves within their Palisadoes set up before. The Converts throwing up other Works, drew them out to Battle, in which the Loss was equal on both Sides, but the Confusion greater on ours. But now eleven *Spaniards* sent two hundred Leagues by the Governor of *Buenos Ayres* coming up, the Enemy quite desponded, for when they drew up 4500 Converts in military Order, the Robbers were so astonish'd, that despairing of Success, or so much as being able to escape, they humbly su'd to be allow'd to Article. A Conference being granted, *F. Alfaro* after severely reprimanding and making them Swear they would never return nor send any of their Gang to disturb the Towns of the Converts, sent them away unpunish'd, to the great regret of the Converts. Other Troops of *Mamaluks* were picking up the dispersion of the ruin'd Towns, and threatened the others, but the Provincial gathering other Regiments of Converts, repulsed them and secur'd the Province of *Tape* for that time. However those Towns being 60 Leagues from those of *Urvaica*, it was plain they could not continue there with any Security, and therefore it was resolv'd to transplant them, and the Place appointed for it was between the two Rivers *Parana* and *Urvaica*, because they being but fourteen Leagues distant from one another, would serve as vast Trenches to secure the great Multitudes of People in the several Towns, who might draw together the easier to stand upon their own Guard. Ten Towns as has been said had been built in the Province of *Tape*, whereof Four being destroy'd, there remain'd Six, which could not all be transplanted at once, abundance of the Inhabitants choosing rather to run the hazard of being made Slaves, than forsake their native

The *Tapiensians*
Transplanted.

tive Soil. The Work was begun by some Hundreds of the People of the Town of *S. Cosmus* and *Damianus*, who with great difficulty drew them over the Mountains and River *Urvaica* to the *Parana*, where they rebuilt their Town under the Invocation of the same Saints, between the Colonies of *Loreto* and the *Purification*. The *Araricans*, or Town of the *Nativity of our Lady* had been rebuilt between those of *S. Mary Major* and *S. Xaverius*, but many of the Inhabitants had fled to the Woods, whence they could not be drawn, till now become sensible of their Danger they submitted themselves and went where the Provincial order'd them. Of the Towns-men of *S. Anne* dispers'd for fear of the *Mamaluks*, *F. Contreras* gather'd as many as built a Town first on the River *Urvaica*, but afterwards on the *Parana*, where they still continue. The People of *S. Joseph*, were as obstinate as the rest against removing, but being at last wrought upon, had the Woods of *Parana*, between the Towns of *Corpus Christi* and *S. Charles* allotted them. In the mean while the Inhabitants of *S. Thomas*, setting fire to their Town, went away part by Land, and part upon the Rivers *Ibiacit* and *Urvaica*, under the Conduct of *F. Ernot* and *Bertor*, and settled 14 Leagues below the Town of the *Conception*, on the latter of the two last named Rivers, where building their Houses, they prov'd more fortunate than the others; for tho' at their first coming they were not assisted by other Colonies, yet in Process of time they enjoy'd many Conveniences the others wanted, because of the vast Plains about them, fit either for Pasture or Tillage, so that at this time I am writing, after so many Calamities, there are computed in this Colony 4000 Souls. The Colony of *S. Michael* transmigrated as well as the rest, and in its new Seat took the Name of the *Immaculate Conception*. Thus above 12000 Souls were brought with little loss through a barren Solitude for 60 or 70 Leagues to the Places where they settled on the Rivers *Parana* and *Urvaica*. Woods were cut down to make room for this Multitude to Sow, Seed fetch'd at a great Expence, Cattle bought, Houses and Churches built, and all other Necessaries provided. After they were settled the Fathers passing the Rivers that lay in the way, gather'd many thousands of Converts and Infidels that lay lurking in the Woods, and brought them over to increase the aforesaid Towns. All Things being thus settled the *Caciques*

of *Parana* and *Urvaica* su'd to the Provincial, begging he would for the future make some Provision of the safety of so many thousand Souls, as were expos'd to the Fury of the Enemy, unless they would allow them the use of Fire Arms. For how can we, said they, who are naked Fight with those that are in Armour, or have stuff'd Coats? How can we defend our selves with Arrows of Reeds, which scarce do any Execution, when the Enemies attack us with Guns that sling Bullets a vast distance? Let us have equal Arms, and we will shew as much Courage as our Enemies, and make it appear we can as well defend our Wives and Children, as the *Mamaluks* hunt for Slaves. Thus the *Indians* pleaded, and the Provincial thought there was reason enough to furnish them with Weapons equal to the *Mamaluks*, who else would never desist till they had depopulated all South America, and it was much to be fear'd, lest if ever there was a War betwixt *Spain* and *Portugal* they might break into *Peru*. Having therefore receiv'd Letters out of *Spain* from Men of great Note employ'd by the King, directing him to provide for the safety of those miserable People for the future, he us'd all possible means to get them Fire Arms; and tho' the Governours and Civil Magistrates alledg'd that the use of Fire Arms had never been allow'd any *Indians* for fear of a Rebellion, yet after weighing all Circumstances, they all agreed with the Provincial, and granted they should be allow'd Fire Arms. Which Resolution the royal Council of *Peru*, and afterwards the King himself approv'd. Musquets were accordingly bought up and made, and granted to the Converts upon Condition they should make use of them in time of War; but in Peace to avoid Tumults, they should be lock'd up; which I find has been very useful in War, and it is certain the Robbers have not since been so bold as before. Therefore to give every Man his due, there is no doubt that the liberty of the People of *Tape* and *Urvaica* is in a great measure owing to *F. Boroa*, the Provincial, but for whom the *Indians* would not have consented to be transplanted, nor had there been Fire Arms obtain'd to defend them for the future.

Let us after so many Calamities and Troubles look back into the Province of *Tucuman*, where the Fathers made Excursions from their Colleges to Convert and Instruct the scatter'd *Indians*, with Success in the Valley of *Pasipama*, and in

Techo.

Fire Arms granted the Indians.

Teebo.
A barbarous People.

the Villages subject to the Jurisdiction of the City of *London* lately rebuilt, but advancing further to a most barbarous Nation, they made no improvement, for those People being wholly devoted to Drunkenness and Extravagant Superstitions, would give no Ear to better Advice. It is the Custom among them to hire Women to commend their Dead. They do not close but open the Eyes of their Friends departed, lest they should miss their way to the other World, which abounds in Delights. The same Error makes them Place their best Goods and store of Provision about the dead Body, which they dress in its best Apparel, and do not Bury, but lay in an open Grave on some high Ground. They sprinkle the Corn when it first comes up with the Blood of Beasts new kill'd to obtain Fertility. By the persuasion of their Sorcerers, they think they shall dye presently, if they give Ear to our Priests, and therefore having this Horror of them, it is no wonder the Fathers could do no good among them. But F. *Oforius* in the Year 1638, happily attempted the Nation of the *Ocloias*. These People lye between the Borders of *Peru* and *Tucuman*, within the Precinct of the City of *Xuxui*. The *Franciscan* Fathers had formerly Preach'd among them, but for many Years past they had been wholly abandon'd and left to their old Customs. *Ochoa* a powerful *Biscainer*, to whom the *Ocloias* had been given, as is the Custom of the *Indies*, recommended them to F. *Oforius* in hopes a way might be made through them to the Province of *Xuxa*. He taking F. *Medina* along with him, travell'd over the Mountains till they came to the *Ocloias*. Inquiring into their disposition, they found they were peaceably given, Enemies to Sorcerers, and continu'd in their native Errors only for want of Christian Priests to undeceive them, and therefore it was plain they would all embrace Christianity if instructed. Many were Baptiz'd in *Sicaia*, the first Village of them, and so in other Places. F. *Oforius* going on to the *Guisparas*, and F. *Medina* to the *Guarcontes*, found those *Indians* well inclin'd towards them, and so return'd through the Lands of the *Homognacas*. F. *Oforius* coming again to them with F. *Riparius* they us'd all their Endeavours to bring those scatter'd People to live together in one Place, that they might be the better instructed in the Faith. As soon as their Design was known the neighbouring

The *Ocloias*.

Caciques offering to remove, began to lay the Foundations of a Town eleven Leagues from the City of *Xuxui*, and others resorting to them by degrees from further Parts, having built a Church, they placed their Houses regularly, to the great Satisfaction of the *Spaniards*. Thus 600 *Ocloias* were Baptiz'd and given in charge to F. *Medina*, who being about to proceed, the *Franciscans* interpos'd, alledging they had first Preach'd the Faith there, and consequently that Province belong'd to them. The Provincial to avoid all Controversy resign'd the new built Town to them. Yet F. *Oforius* and F. *Riparius* having in vain attempted to make way through the Province of the *Ocloias*, into that of *Xauxa*, took another way through impenetrable Woods. Such *Indians* as they met they endeavour'd to Catechize, and gain their Affections with some small Gifts, as they did some of those the *Spaniards* call *Palomos*, and another sort known by the two Names of *Labradillos* and *Pintadillos*. Their Provisions falling short, they sent back *Sebastian Alarcon*, a Youth born in *Paraguay*, who desir'd to be admitted into the Society, with some of the *Labradillos*, to fetch Supplies from the City of *Xuxui*. They, the second Day after they parted from the Fathers, murder'd *Alarcon*, and having eaten his Flesh, as was reported, took the Skull along with them, and return'd to the Place where the Fathers pass'd the Night, to repeat their Cruelty. That Night they plunder'd their Baggage, and the next Morning murder'd the Fathers, cutting off their Heads, and carrying them away in Trophy. The *Indians* that were with them returning to *Xuxui* gave an Account of their Death.

The Fathers in *Parana* and *Urvaica* were now employ'd in rebuilding the Towns destroy'd, and discovering the Designs of the Robbers, and because they could not altogether confide in the Converts, who were easily carry'd away with groundless Fears, F. *Alfaro* so order'd it, that two Fathers in their Turns passing the River *Urvaica*, should observe the Motions of the Enemy, and bring to the Towns the wandring *Indians* they could meet with. The Fathers *Palermo* and *Vivero* being out upon this Design, two young Converts that attended them going too far, fell into the Hands of the *Mamaluks*, by whom being bound they lay among the Prisoners, till they perform'd a notable Exploit, which

The notable escape of two Converts.

was

was, that at Night, when all the Robbers were asleep, they held their Hands which were ty'd behind them so long to the Fire, till the Cords were burnt asunder, and being thus loos'd, they made their escape flying through by-ways fourteen Leagues till they came to the Fathers, and were very useful in discovering the Designs of the *Mamalucs*. Not long before, *Peter Lugo*, Governour of *Paraguay*, had receiv'd Letters from the Catholick King, signifying it was his Will, that he should employ all his Force in defence of the *Indians* reduced by the Society, and infested by the *Mamalucs*, and it fell out opportunely that the said Governor himself was taking a view of the Converts Towns in the Province of *Parana*. At the Instance therefore of *F. Alfaro*, he drew together 4000 *Indians* with his own *Spaniards*, and march'd with all speed into the Territory of the *Caafapaminians*, where the Enemy had settled. *F. Alfaro*, and some others of the Society follow'd him, to encourage the Men, and help those that were in danger of Death, and they were all in Hopes the Robbers might be easily routed, when a dismal Accident hapned. For *F. Alfaro*, Superior of the other Fathers, having advis'd them not to expose themselves rashly, and encourag'd the Converts in some small Skirmishes to defend themselves Manfully, going out a little way from the Camp to discover the *Mamalucs*, was shot dead by one of them, who lay in Ambush. His Death being known, the *Indians* fell furiously upon the Enemy, and totally routed them. Many of the *Mamalucs* and *Tupus* were taken in this Action. The Governour having severely rebuk'd the *Mamalucs*, put them into the Custody of the Converts, till it should be determin'd what Punishment was to be inflicted on them for so many Villanies. The *Indian* Prisoners were happy in that being deliver'd from Bodily Slavery, they were adopted into the Liberty of the Sons of God, being Baptis'd, and made equal in the new Towns to their Conquerors. The Body of *F. Alfaro* was carry'd four Days Journey to the Town of the *Conception*, and there honourably Bury'd. His Death undeceiv'd many Converts, who were still jealous that they were gather'd into Towns, to be the better betray'd to the *Mamalucs*. The Governour carry'd the *Mamalucs* taken fourscore Leagues back to the City of the *Assumption*; and was blam'd for being afterwards too favourable to

the worst of Men; for tho' he sent them to the Governour of the River of *Plate* to be punish'd, yet it came to pass that by Favour those Miscreants were suffered to slip away safe into their own Country.

F. Ruiz succeeded *F. Alfaro* as Superior of the Jesuits in those Parts. He at the request of the Governour of *Rio de la Plata*, sent *F. Romero* with a Band of 400 chosen Converts to the Lake of the *Caracaras*, about an 100 Leagues distant. The *Caracaras*, *Capasacas* and *Menepos*, a fierce sort of People, being part Heathens and wild, and part bred in the Town of *S. Anne*, but fled thence and in open Rebellion, dwelt about this Lake, which is 40 Leagues in length; and falling thence upon Travellers, either by Land or on the River, carry'd away their Booty into inaccessible lurking Places, amidst the Reeds and Rushes; and not long since had made an Excursion and burnt the Church of *S. Lucy*; besides the Murderers of *F. Spinosa* were retir'd thither. Long Impunity made them bold to attempt any Thing, because it was hard to come at them, the Lake which runs to the *Parana* having but one Entrance, choak'd up with Mud and Bushes, and the further Part of it being full of floating Islands, like those at *S. Omer* in the *Low-Countries*, which were dangerous for Strangers, but a secure retreat for the Natives. But the Converts encourag'd by *F. Romero*, broke through all Difficulties, and dragging those Barbarians out of their Fastnesses, Killing some, forced the rest to submit. All the Prisoners were deliver'd to *John Garay*, Commander of the *Spaniards*, who highly commended the Converts. This Victory caus'd the Town of *S. Lucy* to be in some measure restor'd, made the Ways safe to Travel, and secur'd the *Spanish* and *Indian* Towns. The Provincial having visited the Province of *Itatina*, cross'd the River *Pirapuis*, then much swell'd, in a Boat made of Canes, which are thicker than a Man's Leg, and being well knit together, cannot easily be sunk, but these being green when they receiv'd a weight, could scarce bear up above Water, so that he was in great Danger; but much more the next Day crossing another River in a Bull's Hide, only fastned in a hollow Form with Hoops, which there the *Indians* use to carry Passengers in over Rivers, swimming about and bearing them up, but too many officiously flocking about it he was almost drown'd.

Techo.

Caracara Lake.

Mamalucs routed.

Techo.

He pass'd the River of *Xuxui* in a Boat made of the Barks of Trees. Which Things I have here mention'd to shew what sort of Boats are us'd in those Parts.

Favours
granted
the Pro-
curator.

F. *Diastanius* sent, as was said before, Procurator into *Europe*, having finish'd some Business at *Madrid*, went on to *Rome*, where he easily obtain'd leave of the General to gather Supplies of Fathers out of the Provinces of *Rome*, *Naples*, *Milan*, *Sardinia*, the *Low Countries* and *Spain*. Pope *Urban* the 8th granted him a Bull, allowing all the *Indians*, *Blacks*, and those of a mixt Race in *South America*, all the time between *Septuagesima* and the *Octave of Corpus Christi* to perform the Duty of receiving the Blessed Sacrament about *Easter*. And another, by which he Excommunicated all such as upon any Pretence whatsoever should enslave the *Indians*, whether Christians or Heathens. Many other Favours he bestow'd on F. *Diastanius*, who returning to *Madrid*, obtain'd of the King Passage for thirty Fathers at his Majesties Expence. The King also put out an Edict, by Authority of his Council of the *Indies*, forbidding the *Mamelucs* to infest the *Indians*, and ordering those so taken to be restor'd to their Country and Liberty, and the Takers to be punish'd. Then gathering the *Spanish* Fathers that were to go with him, he went away to *Lisbon*, where he found Six, long since come thither out of the *Low-Countries*, and they altogether sail'd on the Eve of the Purification. By the way several of the Fathers fell Sick, and two Dy'd. The Weather proving very Stormy, after being drove away almost as far as the Cape of *Good Hope*, they were forced to stand for *Brasil*, and at length arriv'd in the Port of *Rio de Janeiro*, where they were generously entertain'd by the Governour of the Province, and the Fathers of the Society. After the mutual Ceremonies of the Reception, F. *Diastanius* being intent upon his Business, undertaking to proclaim the Pope's Bull against the Enslavers of the *Indians*, tho' he did all Things regularly, brought much Trouble upon himself. For when the Bull was solemnly read in the Church of the Society, the *Mamelucs*, many of whom live in the Territory of *Rio de Janeiro*, and their Friends grew so inrag'd, that the Fathers were in danger of their Lives; these Mutineers breaking open the College Gates, and rushing into the Court, giving the new Converts very oppro-

Mutiny at
*Rio de Ja-
neiro*.

brious Language, and resolving to Murder them. Their chief Rage was against F. *Diastanius*, who had procur'd the Bull, and they had perhaps executed their bloody Design, but that the Governour drawing them Artificially to the Church, put some check to their Fury by the Holiness of the Place. The next Day all the chief Men and religious Persons meeting at the Church of the *Car-melites*, the Jesuits to lay the Tumult, consented the *Mamelucs* should appeal to the Pope against his Bull, and thus the Business was put up. Whilst this was doing at *Rio de Janeiro*, it was much worse at the Town of *Santos*, where *Ferdinand Rodriguez*, Vicar of the Place had proclaimed the same Bull in the great Church; no Man presuming to mutter against it, till a turbulent Fellow promoting it, there was a Conspiracy carry'd on against the Vicar. Having lay'd their Design, one of the Conspirators Appeals to the King from the Pope's Bull, and the Vicar excommunicating him, all the rest fell upon him with their drawn Swords, trampling on him, and exercising more barbarity than can be express'd in the very Church, the Vicar still persisting resolute in maintaining the Pope's Authority. But they appealing, and requiring the Vicar to allow of their Appeal, he answer'd, he allowed of it, as far as in him was, and the Laws would allow. When they demanded the Bull to be delivered to them, he sent them to the Superior of the Jesuits. The said Superior to give some check to the Mutiny, put on the Priestly Vestments, and coming out to a Porch with the Blessed Sacrament in his Hands, warn'd them as they drew near, not to be the Cause of their own Ruin, and eternal Infamy; and earnestly requested them to be obedient to the Vicar of the Son of God for his sake. Hereupon some falling on their Knees, and others standing, confusedly cry'd out, that they ador'd God present in the Blessed Sacrament, but could not consent to be wrongfully depriv'd of their Goods by him, who defended the Pope's Decrees. Others in a tumultuous manner requir'd to have the Bull deliver'd to them, and having got it, and in vain requir'd the Vicar to absolve them from all Censures, they went away to other Religious Men, some of whom being ignorant of the matter, declar'd they had not incurr'd the Censures of the Bull, because Pope *Urban* express'd it should be publish'd, if there were no lawful Impediment, and that
the

And of
the Town
of *Santos*.

the general dislike was sufficient Impediment, but all this was palliating wicked Designs, which nevertheless appear'd too bare Faced. Nothing was more frequent among the Mutineers, than that the Society was to be expell'd the Town, lest by their favouring the *Indians* they should be reduced to Beggery. The Storm was still more violent against the Fathers in the Town of *S. Paul* of *Piratinga*, that being the chief Residence of the *Mamelucs*; for over and above all the Insolencies mention'd in the Town of *Santos*, the Fathers here were forced out of their College, and banish'd the Town; some of whom resorting to *Rio de Janeiro* gave an Account of their Usage. But to give every Man his due, the Governour of *Rio de Janeiro* deserves to be commended for his Resolution, in causing a Fellow who had behav'd himself Insolently before the Blessed Sacrament, to be publicly whip'd, and a Master of a Vessel to be punish'd for giving the News of the Expulsion of the Fathers of *S. Paul*, in a joyful insulting manner. Many Citizens were also praise-worthy for their Resolution in standing by the Fathers, and those Fathers in asserting the Pope's Bull, but none more commendable than the Pope himself who granted it, and King *Philip* the IV. and his Council, who sent repeated Orders to the Governours to protect the *Indians*; and doubtless the *Mamelucs* had been crush'd, but that the War breaking out between *Spain* and *Portugal*, disappointed his Majesty's Designs. About the end of this Year 1640. the *Mamelucs* contemning the King's Edicts and Pope's Bulls, gather'd their Forces to invade the Converts, which made *F. Diastanius* haste away from the Port of *Rio de Janeiro*. The 20th Day after he set sail he arriv'd at the Port of *Buenos Ayres*, where the Provincial receiv'd him and the new Comers with Musick of the Converts, come 200 Leagues to that purpose. The Fathers that came now were thirty three, all whom *F. Acosta*, the Rector at *Rio de Janeiro* maintain'd seven Months at his own Expence, and being desir'd to give an Account of the Expence, that the Province of *Paraguay* might refund it, he answer'd there had been 600 Pistoles spent, but that he would not accept of the least return, expecting his Reward from God. But having brought the Fathers to *Paraguay*, let us return to those Parts to see what was done there.

Peace being restor'd, as was mention'd.
Vol. IV.

ed in its place, between the People of the Province of *Tucuman*, and those of the Valley of *Calchaquina*, the Spanish Governour prevail'd with the Provincial to send two Fathers thither to continue and improve the good Correspondence. They attempted to pass through the Country of the *Diaguitas*, but in vain, and were forced to return to the City of *S. Michael*, whence they took their way over vast Mountains, and being courteously receiv'd by the principal Men, travell'd over all the Valley. This done they return'd to give the Provincial an Account of what they had done, who sent them back with Orders to endeavour to build Towns. At first those People receiv'd them with much Affection, and built them a Chapel for present use; but this Kindness was not lasting, for some of the *Spaniards* of *Rioxa*, having fallen upon a Village of the *Diaguitas*, the *Calchaquines* their next Neighbours soon took the Alarm, saying, the War was declar'd, and consequently the Fathers ought to be made away. They having obtain'd leave of their Superior, went away to *Salta*, whence the Provincial caus'd them to go back again, and the former Jealousies being remov'd, they began to rebuild the Town of *S. Charles* in the same Place where it stood before, with Hopes of its continuance. Yet the Progress of Christianity has not been very considerable, because those People mind nothing but their ancient Superstitions. The Boys, who under the Care of the Fathers seem to be Good and Pious, as soon as ever they return among their own People, fall immediately to the Customs of their Parents. The prime Men endeavour to hinder the Fathers learning their Language. Thus little hopes appear'd of gaining many to the Faith; yet these People permitted the Fathers to erect Crosses, build Chapels, and exercise their Function before them; and some of the *Caciques* have shewn them extraordinary Civility, which is all yet gain'd, and so we must leave them, having no more to add concerning them.

The People call'd *Abipones* seem'd to afford copious Matter for Conversions, and therefore *F. Pastor*, Rector of the College of *Esteco*, with a Companion undertook them this Year 1641. He set out of the Metropolis of the Province of *Tucuman*, and travell'd through Deserts, till he came into the Territories of the *Indians* call'd *Matarans*, about 80
H h h h h 2 Leagues

Techo.
Valley of
Calchaqui-
na paci-
fy'd.

And at *S.*
Paul.

Techo.
Matarans
 their Cu-
 stoms.

Leagues distant from the Place where he set out. The Nation of the *Matarans* being addicted to Drunkenness, us'd to have daily drinking Bouts, the People inviting one another in their Turns. Besides these Daily Debauches, they had others more Solemn, which they call'd Funeral Drinkings, being dedicated to the Ghosts of their departed Ancestors, whose Anniversary was celebrated by the Heirs, with Feasting, where the chief Pleasure was Drunkenness. When the Guests were all come together, they presented him that Treat-ed with an Ostrich, carry'd by a handsome young Maid upon her head. If it hapned that the Anniversary of several dead Persons was kept the same Day, they kill'd and presented as many Ostriches. Each Person was oblig'd to make the Master of the Feast some particular Present, upon Condition he was to make a futable Return when they celebrated the Anniversaries of their Ancestors. There were scarce any bloodier Quarrels among them, than what grew upon breach of this Contract; the Duty of performing whereof, did not only extend to those present, but to their Children and Grand-sons, it being Hereditary. Having spent three Days in the Funeral Feast, they forced themselves to Weep for a whole Hour, which was follow'd by Laughing, Dancing and Drinking. But the worst was, that they follow'd those Customs, and pretended to be Christians, alledging they had receiv'd the Faith from the Fathers *Barsena* and *Agnasco*, and they had a Curate, who Baptiz'd the Infants, and instructed Children, but as soon as they were grown up they fell again to their antient ill Customs. They all us'd the Language of *Tonocota*, in which *F. Pastor's* Companion was expert, who prevail'd with many of them to confess their Sins, which was look'd upon as almost a Miracle. Having staid a few Days among the *Matarans*, they continu'd their Journey towards the *Abipones*, still sixty Leagues distant from them, the Curate of the *Matarans*, their chief *Caciques*, and very many *Indians* attending them; for tho' there were Wars of long standing between them and the *Abipones*, they hop'd the Fathers by their Authority might produce a Peace. No sooner were they out of the Town but they fell into thick Woods frightful for the many Dens of wild Beasts, the Track of Tygers and other Things of that Nature, every where threatening Death. The prickly Boughs of the Trees some-

times lash'd their Faces, and tore their Garments. The greatest Hardship was want of Water, for tho' they were dry'd up with Heat and Weariness, there was none but Rain Water, which lay stinking in Ditches, and was rather a Plague to the Nose, than any Comfort to the Mouth. About half way, the thickness of the Woods and want of Water was succeeded by Lakes and Marshes, caus'd for five Leagues together by the overflowing of the *Red River*. The *Matarans* discourag'd at the Sight of so much Water would certainly have return'd, had not the Fathers encourag'd them to proceed with good Words and Presents. Having pass'd the Lakes, they had a better way through a Plain, till they pitch'd their Tent two Leagues from *Abiponia*. The *Matarans* considering here, they were going to put themselves into the Hands of their Enemies, without any Retreat or House of Succour, were by much ado stay'd by *F. Pastor*, who set out with his Companion, and 2 others to discover the best way to enter *Abiponia*. When he was a little advanced, a Troop of 200 *Abipones* on Horseback came out and hemm'd him in. They were naked, and the Horses bare; the Men tall, broad shoulde'r'd, shewing their Inconstancy by the rowling of their Eyes, and their Fierceness by their long flying Hair. When they levell'd their Arrows at him, he spoke to them in the Language of *Tonocota*, telling them it was his Love to them brought him, without regard of Life, for their good, and therefore advis'd them not to be guilty of a Crime they might have afterwards Cause to repent. The *Indians* thus appeas'd, threw down their Arms, after their manner, to betoken Peace, and saluted the Father courteously. Being inform'd that another Father of more Worth was behind, the Commander sent his Son well attended to conduct him. At the first Village he was receiv'd with several sorts of Sports, the Women shouting, and as they did so, often clapping their Mouths with their Hands. After the first Salutation, they spread a Hide on the Ground for a Carpet, in token of Honour, and placed Trunks of Trees for Seats. The Fathers return'd their Kindness, distributing Hooks, Pins, Needles, and Glass-Beeds, which the *Abipones* valu'd above the richest Metals. Then being invited to eat upon a Table, not unlike their Stools, they had such Meat lay'd before them, as would soon qualify Hunger; yet lest they should be offended that

Abipones
 first seen.

their

their Meat was despis'd, the Fathers did eat against Stomach. The next Day they erected a Cross, and the Father Rector telling them he would stay among them, *Caliguila* the chief Man of the Nation carry'd them to his Village, where they were joyfully receiv'd. Having told the cause of their coming, the same *Caliguila* promis'd for all the People, that they should not be hindred from Baptizing the Children, and building a Church after the Christian manner, provided the Youth were not oblig'd to come to Church Morning and Evening, which would render them unfit for War; but the Father soon convinced him that it would be no prejudice to the Youth, by the example of the *Spaniards*, who are never the less brave for resorting to Church and School. *Caliguila* so satisfy'd, desir'd at least that the Boys might be permitted to go into the Church with their Bows and Arrows, and that they should not be punish'd, which was readily granted. Then they all desir'd, that if any *Caciques* should embrace the Christian Faith, it might be lawful to bury their Bodies after the manner of their Ancestors, on the Tops of Mountains near the Tombs dedicated to their Deities; but this could not be allow'd as being Superstitious. When the Assembly broke up, a great Cross was erected, and the Christian Doctrin explain'd, which some of the *Indians* in a very short time grew so perfect in, that the Curate of the *Matarans* was for Baptizing some of them underhand; which the Rector perceiving, he sent him back to the Place from whence he came. After his Departure he built a Church with Clay and Straw, began to write a Dictionary of the Language of the *Abipones*, Instructed the Youths, and there was hopes that a great Multitude might be Converted in a short time to the Faith, when he was forced by the Provincial's Order to quit that Undertaking. Thus the Conversion of those People was put off for want of Fathers, and therefore we will here in a few Words set down the Account F. Pastor gives of their Manners. Generally the *Abipones* are of a large Stature, well Made, Brawny and looking Big. In Summer they go Naked, in Winter cover'd with Skins. About their Necks hang their Clubs, and Quivers on their Shoulders. They always carry a Bow in the left, and a Spear in the right Hand, staining all their Body with several Colours like Tygers, to be the more Terrible; and look upon those as most Ho-

nourable who make most Holes in their Bodies and stick Ostriches Feathers in them; which they wear in their Nostrils, Lips and Ears as if they design'd to fly. A Beard they look upon as dishonourable, and therefore pluck up the Down that grows in their Youth. They make themselves Bald by way of Ornament, and none may let his Hair grow, but he that has kill'd an Enemy in War or in Duel. Manslaughter among them is the Proof of their being Soldiers, and no Man is allow'd Military Ensigns till he has committed it. They have also their Nobility and Heroes, to which Honour they are advanced by degrees of excessive Cruelty; for he that desires to be accounted a Hero, must give Proof of his Bravery by enduring most horrid Tortures, piercing their Legs, Thighs, Arms, Tongues and other parts of their Body not fit to be nam'd, and then tearing off the Skin of all those Parts with a rough Stone. Five of the Elders exercise this Butchery on the Candidate, who if he gives the least token of feeling the Pain but by never so inconsiderable a Motion, is not admitted into the Order of Noblemen. But if he carries himself resolutely in the Torture, rowling himself in his Blood to denote his Satisfaction, then the Ensigns of that Honour are confer'd on him. That they may be the securer of obtaining this Honour, they enure themselves from their Infancy to prick and flea their Limbs after this manner, so that it is frequent to see Boys and Youths run Thorns or Briars through their Tongues, Lips, Nostrils, Ears or other Parts; and forcing a sort of Laughter to conceal all Sense of Pain. Thus much of the Men. The Women Cloath themselves below the Bosom with coarse Nets, the rest of their Bodies they paint or adorn with Stones set in it, particularly their Breasts and Faces; making themselves bald, shaving the hinder part of their Heads with Razors of Flint or Reeds. When their *Caciques* dye, they all change their Names, and fast a whole Month, howling most dismally Day and Night. The manner of Fasting among them is this, to eat no Fish, but devour as much Flesh and as often as they please. They breed up but two Children, cruelly Murdering the rest; and the reason they give for it is, that being us'd to War and Robbery, whence consequently they have no settled Place of Abode, but live up and down wheresoever they set up their Mats, after the manner of a Town, therefore

Teebo.

therefore they keep but two Children, *Techo*. one of which the Father carries, and the other the Mother, that they may not fall into the Hands of their Enemies; but if one or both the Children be grown up to be able to follow them before another is born, then they allow more to live. Many of their old Women are Witches, and have frequent Converse with the Devil. These would sometimes invite the Fathers, using a Motion strange to other Nations, often contracting their Hands turn'd upwards like Claws or Hooks, and distorting their Faces with wrinkled Laughter, ratling something in their Throats, and whistling, for the *Abipones* understand one another by whistling. Yet little good was hop'd when they call'd, deprav'd Habits being as hard to be remov'd in the Mind as in the Body. One of these Witches being prest when she was dying to be Baptiz'd, as the only remedy against falling into the Power of the Devil for ever, answer'd, She did not fear the Devil, having been long acquainted with him, and so she dy'd. The rest of them cordially Entertain'd the Fathers, and when they were returning to *Esteco*, bore them Company in great Numbers under the Conduct of *Caliguila*, for thirty Leagues, furnishing them continually with what they kill'd, and desiring they would not stay long away from them. The *Guamalucas* border on the *Abipones*, and other Nations that know nothing of Christianity.

Converts
rais'd a-
gainst the
Mamaluks.

Whilst the Fathers were thus employ'd in *Tucuman*, the Province of *Urvaica* was full of Troubles; for News being brought that a great Body of *Mamaluks* was in motion, no doubt was made but they design'd against the Converts of *Urvaica* and *Parana*. All Men were therefore order'd to be in Arms, and it was decreed, the Forces of both Rivers must be join'd whatever it cost, and the Enemy drove out of their Liberties at the common Expence, to put at once an end to that continual War. To this purpose 4000 *Indians* were chosen out of all the Towns, and Arm'd as the time would permit, some with Slings, others with Bows after their ancient manner, and 300 of the Chief had Fire Arms given them. As soon as they had Rendezvouz'd at the Town *Mbororeo*, on the Borders of *Urvaica*, they were order'd to prepare both Soul and Body, their Scouts bringing an Account that the Enemy was but one Day's Journey from them, and had possess'd themselves of the Ri-

ver *Acaraguai* which falls into the *Urvaica*, with 300 Boats; that they were 400 *Mamaluks* in whom lay the greatest Strength and 2700 *Tupus*. The Enemy confiding in their Numbers, and encourag'd with assured hope of a mighty Booty, mov'd down the River against our Army, offering Battle, which was as readily accepted. The Fight was begun by the fortunate Firing of a Cannon, which sunk three of the *Mamaluks* Boats, and then both the Fleets engag'd. The *Mamaluks* despairing of Success on the River, most of them landed, where our Men fought with no less Success, and had totally Routed the Enemy, but that Night put an end to the Action. Another part of the Army in another Place came off without loss, doing much harm to the Robbers. At Night the Retreat was sound'd, as well that the Converts might rest themselves, as to prevent losing the Victory obtain'd, by falling to plunder in the dark. Only three of the Converts were kill'd that Day. The next Morning as soon as the Light appear'd, they were at Arms again, and hemming in the *Mamaluks*, fell upon them on all sides, and would certainly have made an end of them in a small time, had not they by the favour of a Storm rising suddenly, retir'd into the adjacent Woods. After taking their Camp, our *Indians* still pursuing, overtook them as they entred a small Wood a little before Night. Being there besieged they became rather Desperate than Courageous; yet our Men hunting them out through the Thickets and over the Rocks, overcame their Rage with wonderful Bravery. They Fought every where hand to hand, for the Place would not allow them to do any Execution at a distance. The Enemies flight put an end again to the Battle at two in the Afternoon, the Victors through weariness not being able to follow them. Of ours three were Kill'd, and 40 Wounded; of the Enemies a vast number, particularly of the *Tupus*, many of whom surviving the Fight came over to us, alledging as a reason for what they did, the Cruelty of the *Mamaluks*, and their haughty Government. The Robbers being disappointed of their Booty on the River *Urvaica*, when they had gather'd some Strength after the Fight, altering their Design, divided their Forces to fall upon the Heathens, but this way of Robbing was no more successful than that of open War. For those *Indians* who were the remains of the Town of

Mamaluks
defeated.

S. Teresa, about the River *Tebiquar*, whether they fled during the former depopulations, delivering themselves up to one Company of *Mamalucs*, unbound themselves in the Night, and falling upon them, made a great Slaughter; which done, they fled, and joyn'd the Converts of *Parana*. At the same time another Band of the Thieves was utterly destroy'd by the Heathens, and Ten prime Ring-leaders of all Mischief, are reported to have been slaughter'd with their Leader, by stragling Parties. Another parcel of them counterfeiting themselves to be of the Faction of *Ignatius Abiacu*, Captain of the *Mboreans*, enslaved many who came in, taking them for Friends. Those that went to take the *Caaguas*, us'd much the same Artifice; for, pretending there came Fathers of the Society with them to teach the Law of Christ, many *Indians* deliver'd themselves up; but the greater part defended themselves against Force and Fraud. Many of the *Mamalucs* were cruelly handled by the *Gualaches*, the fiercest of all the *Indians*; for when they fell into their Hands, they tore off their Beards and Hair, and tore off the Flesh from their Arms and Thighs to eat, mangling their Bodies, and fixing their Heads on Poles upon the tops of their Cottages to terrify others; many of the *Gupuis* far'd no better. It was certainly reported from *Brazil*, that 120 *Mamalucs* perished in the fight and flight, and almost all the *Gupuis*. When our Forces were dismiss'd, it being known that many, both Infidels and Christians were dispersed for fear of the *Mamalucs*, and might be easily drawn to the Towns, if invited; and that many of those taken before the Fight, had made escapes; the *Mborean* Converts making Excursions by Land and Water, for two Years together brought in abundance of them. Among these few Captives the *Mamalucs* gather'd before the Fight; and were driving to *Brazil*, a young Maid not above fourteen Years of Age, got into one only Boat there happened to be on the River, and losing it, was drove down by the Stream, the Robbers having no means to fetch her back, shot abundance of Arrows and Bullets at her, but she making no account of them, and receiving no hurt, ran down the River till she fell among some of the *Mborean Indians*, who conducted her safe to the Town, where she was Baptiz'd. Another about Nineteen Years of Age having been solicited to consent to the Lust of the Rob-

bers, and not knowing how to resist Violence, knowing they were in great Distress for want of Provisions, pretended she could find excellent Roots in the Woods to supply them, if she were suffered to go, but as soon as she got thither, she hid her self so safe, that they could never find her, till she got safe to the Town of the *Mboreans*. Two other Sisters, the one of 13, the other of 10 Years of Age, after they had been drove an Hundred Leagues towards *Brazil*, made their escape with a Youth their Kinsman, and came safe to the same Town above mention'd, where they found their Father and Mother. But we must not instance too many of these Escapes, tho' strange, because the Circumstances may be much alike. A powerful *Cacique* of *Urvaica*, who was a great Enemy to Christianity in general, and the Society in particular, had contracted Friendship with the Robber, that he might be able to do Mischief, and was so base as to deliver up many of his own People to those Thieves. The *Mamalucs*, the more to secure him to their Interest, of their own Authority, which was none at all, gave him the Title of Lord of all *Urvaica*, and the adjacent Rivers; and he, proud of his new Authority, for some years, did great harm in the Lands of our Converts, to the great benefit of the *Mamalucs*. At length, displeased at the smallness of the Reward of his Treachery, he renounced their Friendship, and fled with the faithfullest of his Followers, but being taken by the *Mamalucs*, and accused of being unfaithful to them, he in vain pleaded his Services, and was by them put to death. Another *Cacique*, who in a boasting manner was used to threaten the Fathers with Death, and the first Christian Woman with his Lust, declaring he would never give over till he had destroy'd all the Towns of *Parana*, and *Urvaica*, had his Wife cruelly Murdered by the *Mamalucs*, and he at the same time broke his Leg in the Woods. Some Converts finding him out by his hideous Cryes, would certainly have made an end of him, had not the Fathers obstructed, saying it was the Duty of Christians to return Good for Evil. Thus he was not only sav'd but carry'd to the Town, where he became a Christian. Here we will conclude with the *Mamalucs*, whose barbarous Villanies have afforded so much Matter for this History.

Now the War is ended, to come to a more pleasing and peaceable Subject. Reception
of the Pro-
vincial.

The

Techo.

Techo.

The Provincial coming to make his Visitation along the *Parana*, was met at the first Town by 200 Boats full of Converts from several Colonies, representing a pleasant Fight, whilst others on the Shore congratulated his coming with Vocal and Instrumental Musick. All the Towns received him with green Arches, and extraordinary demonstrations of Joy. He, on the other side, dismiss'd none without some Gift, distributing among them Glas Beeds, Pins, Needles, Knives, Iron Tools, Garments, and such other things as were acceptable. Being ordered by the General to act as Visitor, as well as Provincial, he regulated the Affairs of 20 new Towns built on the Rivers *Parana* and *Urvaica*. Two Fathers resided in each Town, who after the Duties of their Function, were attended by the chief Men of the place, whom they directed how to manage their Country Affairs, what Lands to till, whether they were to Fish, Hunt, or kill some Cattel, and whatever else was to be done; for in these beginnings it was not lawful to go about any thing but what the Founders approv'd of. Every Year the Fathers by the King's Authority, appointed Magistrates, and gave them all honourable Titles, to civilize those People by degrees. But these Convert Governours of Towns, could not do any thing of moment without the Approbation of their Instructors; and yet it is incredible how proud they were of that shadow of Power, and of their Officers Rods. It will not be to our purpose to reckon the many Sufferings of the Fathers to bring things to this posture, and therefore we will pass on to other matters. In the Year 1642, two Fathers were sent out of the College of *Cordova* to inspect a part of the Seniority of that City, one of whom, when they came to that they call the Fourth River, writ back to one of his Friends concerning those People, in this manner. *The Indians*, says he, dwelling on the Banks of the fourth River, border upon the *Parparos*, *Guarparos*, and *Mendicinos*. They are obstinate in adhering to the Superstitions of their Forefathers, and rather daub than paint their Faces with strange Colours, especially the Widows and Widowers. Things truly religious they abhor, and run over the Christian Prayers, and ten Commandments like Parrots. Many of them have Contracts with the Devil. They make use of Roots in their Enchantments, to do all sorts of Mischiefs. Every Village is under the care of an Arch-forcerer, whose Duty it is to visit

ns of
urb
River.

the sick, out of whose Bodies he counterfeits himself to suck the corrupt Blood, and that he may seem so to do, he before-hand puts some rotten Matter into his Mouth, which when he has sucked the affected parts, he spits out, and so pretends the cause of the Disease is removed. The whole Nation is addicted to Lust. The Men use enchanting Herbs to allure the Women to their wicked Designs. The Women bore their Nostrils and other tender parts of their Bodies with sharp Thorns, as long as a Finger, till they lose abundance of Blood, which they receive into a Dish, and with it paint the extreame parts of the Skin of all the body, as our Women do their Faces, but especially the Maids, and this Tincture is so prevailing, that they scarce ever fail of compassing their lew'd Projects. The cruelty of these People is inhuman; the Men often challenge one another, and the Laws of Duel are these. They fasten a Stone-Ball, cut into Angles, to a long Rope, which the Combatants roul about a long while, then they set Foot to Foot, and both hold down their bare Heads, to receive the Blows in their turns on their Forehead, unless one be knocked down the first stroak. He who strikes first is counted the more fearful and weaker, tho' sometimes at one forcing, the Antagonist is struck down. Thus they stand still a long while, like Dunghill Cocks, before they strike a stroak. The Spectators applaud the Victor with hideous Shouts. If he that is hurt dresses the Wound, he disgraces himself. They have another way of shewing their Courage, which is to run an Arrow through the Skin of their Bellies, and draw it out a great while after, as if it were a Needle. This is the Account that Father gives of those People, of whom many were converted, and forsook all their wicked Customs. Another Excursion was made by the Fathers of *Rioja*, among the People call'd *Planos*; of whom there is little to be said in particular, but that they live on Hills cover'd all the Year with Snow; the Way to them is over vast Mountains, and are miserably poor, scarce any of them having Cottages to dwell in but lying out in the open Air, or at best in Caves. Their Spiritual Wants were no less than the Corporeal, for they had seen no Priest in five Years, but now afforded a plentiful Harvest.

This Year 1642, was very joyful throughout this Southern Province of *America*, made so by celebrating the first Age, or hundredth Year since the Institution of the Society. Rome kept it first by the magnificence of the *Barberines*; Europe the following Year, and the New

Hundredth
Year of the
Society celebrated.

World

World the next after that, not with the Majesty of *Rome*, the Expence of *Spain*, the Wit and Vivacity of *France*, the Plenty of *Germany*, or the Ingenuity of the *Low-Countries*, but no less Devotion and good Will. *Cordova* the Metropolis of the Province began by keeping it eight Days in most solemn manner. There were publick Processions made, triumphal Arches erected, and curious Altars set up. The Bishop of *Tucuman* Preach'd in commendation of the Society. A Pillar was set up where four Streets met, on which was *S. Ignatius*, darting Fire out of a Cane upon a Hydra and a Giant that were at some distance, to signify his Conquest over Heresy and Paganism. Plays were Acted, the Tower was set about with Illuminations, and all manner of Sports perform'd on Horseback. But the most ingenious part was the Orations and Poems made in Honour of the Society. The Port of *Buenos Ayres* upon this occasion outdid all it had ever done before, and so other Parts, but these were all *Europeans*, yet the *Indians* according to their Ability would not be behind them. The Colony of *S. Xaverius* on the River *Urvaica* began, and entertain'd the Fathers and principal Men invited thither from other Towns, with variety of Diversion. The Festival commenced by Singing Vespers in Musick, and making Bon-fires at Night. The next Day produced Triumphal Arches, abundance of Altars, variety of Dancing, and several Exercises and Representations. There were Declamations both in *Latin* and the *Indian* Language. In the Afternoon the *Mboreans*, who were Guests there acted a Play, in which the *Mamaluks* making an Irruption to Rob, were shamefully routed and punish'd. Another Colony among many other extraordinary Things erected Six hundred Triumphal Arches, and hung under them all sorts of Things in token of gratitude, to express they had receiv'd all Goods from the Society. The same was perform'd upon the River *Parana*, the Converts expressing most singular Affection towards their Instructors. They made a general Review of their Forces, and Danced after a military manner, bearing the Letters of the Name of *S. Ignatius* on their Shields, compassing ingenious Anagrams. At Night a Fight of Boats upon the River by Torch Light, put an end to the Solemnity. At the Colony of the *In-carnation* after a Play, there appear'd in

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publick an old Giant of a vast Size, follow'd by an hundred Boys in several Colours, by their variety representing the Duties of the Society, and singing Praises to the old Giant. At a little distance they were met by an Herd of an hundred Oxen, and so pass'd on through an hundred Triumphal Arches to the Church, on the Porch whereof an hundred Loaves were offer'd; on the high Altar were an hundred Lights, and before them an hundred Praises of the Society. Over the Gates of the Church were three Statues; that in the middle representing the Society; those on the sides Wisdom and Piety, with this Inscription, *The Society an hundred Years old Triumphs, under the Conduct of Piety, attended by Wisdom.* An excellent Latin Oration gain'd the Applause of all that hear'd it. Then appear'd a vast Triumphal Chariot, on which sat the chief Heroes of the Society, with many other particulars; the whole concluded in a Play, and so ended the Solemnity.

The College of the Fathers at *Cordova* was now enlarg'd, and such a private Chapel finish'd in it, as may vie with the best in *Europe*. It is all Painted, the whole cover'd with excellent Representations of Saints, except at certain Intervals where Pillars of Jasper, and several Sorts of Marble are represented to the Life. Under the Pedestals of the Pillars are turn'd Seats; the Roof richly diversify'd with Gold and costly Colours, and a little Arch'd, seems to be supported by Architects, the Art of perspective imposing upon the Eyes. The Altar is very beautiful, and on it a Throne all Gilt, finely Arch'd and Carv'd in the Shape of a Scollop, on which is seated an Image of the Blessed Virgin, made by an excellent *Spanish* Carver. Under the Image of our Lady lies the Body of *S. Epimachus*, sent by Pope *Urban* the 8th in a curious Shrine; below that again in a rich Case is a Crucifix, which *S. Ignatius* held at the time of his Death, given by the General of the Society *F. Vitelesci*. Some Fathers making Excursions from this College into the Province of *Tucuman*, said they met with old Men, who had never been near a Priest since the first coming of the *Spaniards*, but now hearing of the coming of these Fathers came out of their Caves, with long Beards and Hair, over-run with Vermin, and almost wasted to nothing; yet more hideous for the Corruption of their Souls, being grown old in

Techo.

A rich Chapel.

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Wick-

Wickedness, and more like Beasts than
Techo.

Barbarous
old Men.

The Ma-
taguaias.

Men; yet these confess'd their Sins, and express'd Repentance. Among the rest they found one Man an hundred Years of Age, who for want of Priests had liv'd about 80 Years without Confession, and yet without being guilty of any grievous Sin; for contenting himself with his own Wife, he had never coveted any other Woman, or other Mens Goods. Being as'd by one of the Fathers, whether he knew there was a God, he answered in the Affirmative. The Question being put to him again, whether he us'd any sort of Prayer to God, he reply'd, He knew no other manner of Worship, than putting his Hands together, and holding them out towards Heaven, now and then to cry, God! God! God! and had never us'd or known any other Form of Prayer. Being desir'd to do it as he was wont, he readily clapt his Hands together, and lifting up his Eyes to Heaven, call'd upon God several Times with such a Tenderness, as drew Tears from the Fathers Eyes. F. Medina was sent by the Provincial from the College of the City of S. Michael in Tucuman, to try whether any progress could be made in the Territory of Chagunay. The Father being come to Omaguaca, sent one Laurence an Indian, a Man well vers'd in Business, to try the Mataguaias, through whose Lands there was a short way into the Province of Chagunay. These Mataguaias Inhabit four Towns subject to as many Caciques, whose Power is almost equal, Laurence having deliver'd some Presents to the Chief of them from F. Medina, and declar'd the Cause of his coming, was the Cause that the other Caciques were call'd together to consult what was to be done; there it was decreed by unanimous Consent, that the Fathers were not only to be permitted, but intreated to come among them, that the shortest way should be found out, and the Road to be mended. That therefore Laurence should return and acquaint the Father that his coming would be most acceptable to them, but they desir'd him only to stay till the Floods were in, for then they would send him Guides and Provisions, and if the Father would bring them some Iron Tools, it would be a great Advantage. The Resolution of the Caciques being known, all the People ran joyfully to express their satisfaction to Laurence. The old Women and Maids petition'd that the Father

would obtain some Supplies of Cloths to defend them against the Cold, and make them appear more modestly. All Things seem'd to promise success, and yet the Design was then laid aside for want of Fathers to employ; the Provincial by Advice recalling F. Medina, and putting off this Enterprize till fresh Supplies were sent out of Europe, because at present it was thought fitter to continue the Mission to the Calchaquines, of whom all that can be said has been deliver'd before.

The Year 1644. produced a mighty Controversy about the Consecration of D. Benardin de Cardenas, Bishop of Paraguay. He receiv'd the King's Letters in Peru, acquainting him that his Majesty had conferr'd the said Bishoprick on him, and expected only the Pope's Bull of Confirmation. The Bishop elect, impatient of delay, was unwilling to expect the Pope's Bull of Approbation, wherein because of the small number of Bishops in the Indies, it is usual to allow one only Bishop, contrary to the general Practice to Consecrate another. He therefore for the more speedy attaining his Dignity, put the Question to the College of the Jesuits at Cordova, whether the usual Form might not be dispens'd with, and by reason of the great distance, the Pope's Consent be taken for granted. The College answer'd it was contrary to the Opinions of the Learned, and Decrees of Councils. But he was too hasty to be stop'd, and being Consecrated by one Bishop, without expecting the Pope's Bull, repair'd to his Church of Paraguay, which was the ground of an eager Controversy, which being carry'd high, spread through the World, and was the subject of a doleful History writ by another Hand, and not to be handled by me. Yet I must not omit to mention some Slanders rais'd upon this Occasion, and afterwards clear'd, which I will deliver all at one View. The new Bishop's dislike to the Society being known abroad, their Enemies laid hold of this Opportunity to revive the ancient forgotten Calumnies, the chief whereof was a fabulous Story of the Gold of Urvaica, long since exploded, and then again given out through all Christendom. For the better understanding of the whole we will look back to the original of it. Many Years before this time, one Bonaventure an Indian of the meanest sort, having liv'd some time in the Port of Buenos Ayres, went away first among

The Society
falsely
accus'd of
conceal-
ing Gold.

among the wandering Infidels, and afterwards to the Colony of the *Japeivians* on the *Urvaica*; where he ran away with another Man's Wife, and being taken was publickly whip'd for an Example to the other Converts. Being sent again to *Buenos Ayres*, he there, I know not by whose Instigation, fram'd so plausible a Story about Gold found by the *Jesuits*, near the River *Urvaica*, that he impos'd upon Men of good Sense. For he confidently affirm'd he had wrought a long time in *Urvaica* at Digging of Gold, and that there was such Plenty, that in three Days a Man might fill a half Bushel with pure Gold Dust. He said further that he had been tempted to hide a great Parcel of Gold for his own use, being resolv'd to run away, but that being betray'd by his Fellow, he was by the Fathers whipped and banish'd. When he had told this Story, he describ'd the Place and Nature of the Gold Mines so particularly, and Ly'd so artificially, that the whole matter appear'd more than credible, and many affirm'd there was no doubt to be made of the Truth of it. The Society to clear its Reputation, complain'd to the proper Judges, and prevail'd to have the Business examin'd. The Magistrates did their Duty, and after much inquiry *Stephen de Avila*, Governour of *Buenos Ayres*, publickly declar'd, and writ to the King's Council at *Madrid*, that the Report spread abroad concerning the Gold of *Urvaica* was a meer Fiction of Idle Men, and the Enemies of the Society. Thus that Fable was suppress'd for some time, till some time after the Impostor reviv'd it among some new come *Europeans* that were greedy of Gold, and had the Impudence to carry it to *Hiacinthus de Lara* the new Governour of *Buenos Ayres*. The Governour, tho' he did not altogether give Credit to it, wish'd it were true, and could not resolve what to conclude. As he stood thus doubtful, he receiv'd Letters from *Paraguay*, in which the Bishop affirm'd, it was certainly made out there were Gold Mines near *Urvaica*. The Impostor rejoyc'd to see his Lye confirm'd by the Bishop, and the Governour thirsting after Gold made all possible haste to set out in search of it. Accordingly he began his Journey of 200 Leagues up the River *Parana*, attended by 40 Soldiers, and *Martin de Vera*, Lord of a Gold Mine in *Peru*, and a most skilful Man at trying of Metals.

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Bonaventure the Informer was order'd to follow him, but he knowing he had a bad cause in Hand, slipp'd away in the Journey. The Governour somewhat discourag'd by his Flight, still held on his Journey, being nobly receiv'd in the Towns built by the Society, and tho' to them he conceal'd the cause of his coming, yet privately enquir'd by his Interpreters among the *Indians*, where the Gold was found.

This being known, *F. Diastanius* Superior of the Fathers in *Parana* and *Urvaica*, Petition'd him that he would publickly Inquire concerning the Gold Mines, and appoint a Day to try that Cause, that the Society might be clear'd from the Scandal. The Governor granted his Request, and at the same time encourag'd the Souldiers with hopes of great Rewards to discover the Mines. They left no Stone unturn'd to find out the Gold, and some of them travell'd several Day's Journey with an *Indian* who promis'd to discover the Mines, but were only laugh'd at when they return'd, having found nothing but some bright shining Snails. In the mean while Letters were brought the Governor from the City of the *Assumption*, both from the Governor and Bishop of that Province, both of them owning they could make out nothing certain concerning the Gold of *Urvaica*. This enrag'd the Governor of *Buenos Ayres* to see himself impos'd upon, and so honourable an Order abus'd; yet he was perplex'd about the flight of *Bonaventure*, and the Society wish'd he might be found, and so all doubts taken away. This hapned as they had desir'd, he was taken in the Town of the *Japeivians*, and brought in Irons to the Governor, who asking him in friendly manner to discover the Gold he had so much talk'd of, he deny'd he had ever spoke of any such thing, and stood positively in the Denial. The Governor, to whom he had often told the Story, in a Passion order'd him to be Rack'd, and even there he persisted in his Denial. Nothing being extorted he was Condem'd to Death, but the Fathers interceeding for him he had 200 Lashes given him, and was Banish'd the Province for ever. Not so satisfy'd, the Enemies of the Society sent Letters to the King's Council at *Madrid*, reviving this Imposture, whereupon one *Garabito* of the Royal Council of *Peru* was appointed to examin it again, who having brought the Informers to confess the Forgery, Fin'd some and Banish'd others. Yet Malice

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stop'd

Techo.

stop'd not here, but the Charge being renew'd in Spain, the King sent *D. John de Velasco* Governor of *Paraguay* to examine further into it, with the Title of his Inspector; he repairing to the River *Urvaica*, and having narrowly sifted the Matter, and Convicted all the Accusers of manifest Forgery, impos'd heavy Fines on them, the Fathers interceding that their Punishment might not be severer. Thus this Slander cast upon the Society was quite expung'd almost 20 Years after it was first cast upon them, and been carry'd so far that all the Fathers who were not *Spaniards*, had like to have been disgracefully sent out of the Provinces of *Parana* and *Urvaica* into *Europe*; for they had added to the rest of the Fiction, that the Fathers who were not *Spaniards*, had sent a vast quantity of Gold to the *French* and *Portugueses* Enemies to *Spain*; but the Foundation of the Calumny failing, this superstructure of Course fell to the Ground. Nor did the wicked Practices end here, for the Invention above mention'd failing, the Society was accus'd of dissuading the Converts from paying Tribute to the King, but the same *D. John de Velasco* clear'd them of this Imputation upon strict inquiry made, and writ honourably to the King in their behalf. The ground of this Accusation, was the Fathers protecting the *Indians* from being made Slaves to private Persons, the dread whereof was the main thing that obstructed the Conversion of those poor Souls. Besides, the King to encourage those People to imbrace the Faith, had allow'd all that should be Baptiz'd, to be free from paying any Tribute for 20 Years after they were Baptiz'd; and his Majesty well knew that those poor People being continually harass'd by the *Mamelucs*, and in Arms to defend themselves, could not be expected to pay any Tribute, but ought rather to be supported and Maintain'd. This Reflection was also taken away by the Converts themselves, who when the 20 Years of Grace were expir'd, and they had a little respite from the *Mamelucs*, freely promis'd to pay the Tribute to the King. Since we have gone so far, we must go through with all the Calumnies rais'd against the Society, and finish this Matter in a few Words. The Enemies of the Society further alledg'd, That the King was at a great Expence in sending Fathers over to *Paraguay* to no Advantage; which Imputation could not be of any force, where it was visible

such a vast Tract of Land had been Converted to the Faith, and reduced under the Dominion of his Catholick Majesty, by their only Labours and Sufferings. This failing it was further whisper'd in the Ears of the Magistrates, that they did not teach the Converts sound Doctrine. To make this out, they urg'd that the Fathers in rendering the Names of God, the Son of God and Mother of God into the *Guaranian* Language, made use of prophane Words formerly apply'd to their Superstitions. To wipe this off; it was prov'd that the Society made use of the same Words all other Orders had made use of before their coming into those Parts; and that they were the same that had been always us'd in *Brasil*, between the Language of which Province and the *Guaranian*, there is great Affinity; and therefore a Synod held at *Lima*, and approv'd by the Pope, clear'd the Honour of the Society in this Case, as in the others that had been done before. The last Accusation, was that the Society disown'd the Consecration of the Bishop of *Paraguay*, for the reasons mention'd at the beginning of this Section, and therefore not to be repeated in this Place, and this was objected to them as Schismatical, till the Pope declaring, that the Bishop so Consecrated had no Jurisdiction, the Society was clear'd from that Imputation of Shism; but before all these Slanders could be remov'd, the Bishop of *Paraguay* had great strugglings with the Society, which do not at all belong to this History, and therefore we will proceed to put an end to the little that remains.

Great Disorders were committed this same Year 1644. in the Colony of the *Foienfians* of the Province of *Itatina*, the Natives at the Instigation of *Nianduabuzuvius*, presuming to Mutiny, and openly disobey the Fathers, who offering to reprimand them for their Insolence, were not only abus'd in words, but struck. For *Borobebeus*, Nephew to *Nianduabuzuvius*, after *F. Manno* had been ill treated by another, hit him in the Face with a Cudgel; and another wounded *F. Arenos* on the Head. *F. Badia* reproving their base Proceedings, *Nianduabuzuvius* himself gave him very ill Language, declaring, *He would transmit those Customs he had receiv'd from his Ancestors to Posterity*. *Nantabagua* another Nephew of *Nianduabuzuvius*, enrag'd because one of the Fathers had taken away the Rod of his Office as a Punishment for his Offence, interrupted the Sermon in the Church

A Mutiny in the Province of Itatina.

Church, stirring up the People to Revolt, and railing against the Doctrine of the Fathers, as opposite to the Manners and Customs of their Forefathers, prevail'd with all the Audience to forsake the Preacher. From that time the Fathers Commands, the Authority having been thus debas'd, were made no account of; they themselves were scorn'd by all degrees, no honour was given to Religious Things, no Body was left to attend the Fathers even in the Church. The Fathers having in vain try'd fair Words and Threats, finding it necessary to take a harsher Course, artfully drew *Niandua-buzuvu's* Son and two Nephews out of the Town, and had them convey'd to the Town of the *Japevians* on the River *Urvaica*, 200 Leagues distant, that it might not be ealie for them to come back. The Heads being remov'd, the face of Things immediately chang'd. The People flock'd to the Church, and perform'd all Christian Duties, all Leudnells and Barbarous Customs were Bannish'd, and Virtue and Submission succeeded in their place. Many Heathens who were before kept back by *Niandua-buzuvu's* ill Practices, resorted to the Town and embraced the Faith. Many Infidels daily resorted to the Town, which gave hopes of greater Success; but none so much rejoiced the Fathers as some *Gentils* from the other side of the River *Paraguay*, where the Fathers had not yet been; who came to acquaint them, That abundance of their Country-men, being expos'd to the continual Incurtions of the *Guacureans*, were inclin'd to forsake their own Country, and come over into the Lands about that Town. Besides *Guairamina*, Nephew to *Paraliquin* the greatest Man among the *Guirapos*, coming to the Fathers, and counting to them according to the Custom of the Country, what Nations were on both sides the *Paraguay*, inflam'd them with a desire of extending the Empire of Christ beyond that River.

Hitherto the Fathers of the Province of *Itatina* by reason of their small Numbers, the Invasions of the *Mimalues* and Troubles among the Converts, had kept themselves within this side the River *Pa-*

Attempt of
the Fathers
beyond Pa-
raguay.

very full of *Indian* Villages, where the Christian Faith was not yet profess'd, and where many Towns might be built, if the Society were once admitted. But this was a difficult Province, as being much infested with Sorcerers, and Apostates, and therefore required a Man of Experience and Resolution. For this Reason *F. Laquercius* the Provincial, knowing *F. Romero* to be fit for any such Undertaking, order'd him to the Province of *Itatina*, and with all speed to pass the River. He being come unto his Province, consulted with the other Fathers and principal Converts, who all resolv'd the attempt ought to be made without delay, and accordingly he set out in the Year 1645, attended by *F. Vansurk* and some faithful Converts of both Towns; and passing the *Paraguay* the 22^d Day after his setting out, came unto the first Village of the *Indians*, where he found many, who having before hear'd of the Society, were not ill dispos'd to receive the Faith. He would have gone further in hopes of a more plentiful Harvest, but was held back by his own Company, and the Natives, who affirm'd he would ruin all if he was too hasty. For this Reason he settled with *Curapaio*, a *Cacique* of great Fame in the first Villages; and many resorting to him from the neighbouring parts, he marked out the Ground for a Town, built a Chapel under the Invocation of *S. Barbara*, erected a Cross, and began to declare the first Principles of Religion to the People. Finding the Heathens inclinable to embrace Christianity, he writ to the Provincial, desiring him to send, with all speed, some able Persons to assist him in the Work so happily begun. This done, he sent away all the Converts but six, to their Towns, and *F. Vansurk* to the City of the *Assumption*, for necessary Tools to build a Town. It happened at that time, one *Guiraguera*, a Heathen from some remote part, was come to the same place, on account of Trade, whom *F. Romero* labour'd to win, and he craftily promised to use his endeavours to reduce his Country People to the New Town; but being a cruel and deceitful Man, he made it his Business when he came thither, to incense them against the Christian Preachers. Many who had fled out of *Peru* and other parts to live more at liberty, seconded him; and above all, one *Athorosenius* an Impostor, who being skill'd in Sorcery, assum'd the Title of a Deity.

Teche.

Techo.

It was easie to perswade one *Tucumbains*, who was appointed to manage the Design of murdering the Father, and he taking *Guiraquera* and forty more Assassins with him, set out, as if they were to desire to be baptiz'd. To secure him that he might not escape their Hands, they sent out before to acquaint him with their coming, and that the Design of it was to embrace the Faith. *F. Romero* was warned of the danger, and advised to fly, but he despising that which look'd like Fear, went out to meet them, and having exhorted them to embrace the Opportunity offer'd them of being admitted into the number of the Sons of God, gave them some Presents, and went away to say Mass. *Tucumbains* thinking no time was to be lost, gave the Signal to the Murderers; one of them gave him three Blows on the Head with his Club, which laid him flat on the Ground. The rest of them murder'd one *Fernandez* the Father's Companion, as yet only a Novice, and one *Gonzalo* a Convert; which done, perceiving the Father was still alive, they ript open his Belly, pull'd out his Tongue, cut his Throat, chopt off his Fingers, and thrust them into his Belly, superstitiously believing that would prevent any revenge being taken for the Murder committed. Then they plundered all they found, and whilst they were so employ'd, the other five Converts fled, and all of them return'd safe home, who gave an Account of what had hapned. When the Murderers were gone, the Natives of the place returning home from their Country Affairs, were extreemly griev'd at this wicked action; and having laid the dead Bodies decently together, Men and Women, as is the Custom of the Country, made dismal Howling in their Turns, like singing in a Choir, and then were silent by fits, which are the funeral Ceremonies; and thus they committed them to the Ground, till seven Months after, those same Heathens put the Bones of the Father, and his Companions into several Coffins, and sent them honourably to the Fathers in the Province of *Itatina*.

State of the Province.

At this time, that is, the Year 1645, there were in the Province of *Paraguay*, about 200 Fathers distributed into nine Colleges, and 24 Residences among the

Indians. Of an hundred Priests, but few serv'd the *Spaniards*, being always taken up with the *Blacks* and *Indians*, governing the Sodalities of the *Spaniards*, and teaching in the Schools. Many liv'd altogether among the *Indians*, and others were at certain times sent out of the Colleges upon Apostolick Missions; for as *F. Aquariva* the Provincial, foretold, the Province of *Paraguay* is not conspicuous for many Towns, but that defect is made amends, for by these frequent Excursions to disseminate the Gospel, yet many new Expeditions have been put by and obstructed, by the small number there is of Fathers, and the Invasions of the *Mamelucs*: This Scarcity of Fathers has been in a great measure caus'd by the false Calumnies before spoken of, cast upon them, which has caused the stopping of many in *Europe* that were to have been sent over. And to say the truth, there has been great reason in these later times, to hope for a plentiful Spiritual Harvest, were there but Labourers to ply the Work; and the two Provincials *F. Lupercius*, and *F. Ferrusinus* were forward enough to promote it; so that though it has not been possible to build Towns to sociate in, yet has brought many of the scatter'd *Indians* into the Flock of Christ. The Provinces of *Parana* and *Urvaica* now flourish'd under the care of the Fathers; that of *Itatina* was again pester'd by the *Mameluc* Robbers; and that of *Cachaguina*, tho' few Souls were gain'd there, by reason of the Obstinacy of the Natives, was still possess'd by two Residences, in hopes of mollifying those hard Hearts. It would be tedious, and from our purpose to speak the Praises of those many worthy Fathers dispers'd through the Province; yet we cannot but admire the Bounty of the Catholick King, who spares no cost to promote its good, sending over, feeding, maintaining, and defending Preachers to instruct those People, for which the Society in its general Assembly, decreed his Majesty their Thanks, and order'd him to be pray'd for, which is perform'd in a particular manner in *Paraguay*. And here we will give rest to our Pen, wishing *Philip the Great*, as a Reward of his Zeal in propagating the Faith, long and happy Reign here, and an everlasting Kingdom hereafter.

This

This Paragraph was omitted in Page 709, and must be inserted after the first Break in the last Column, which the Reader is desired to take notice of.

Echo.

Francis de Alfaro, the King's Visitor throughout South America, by his Majesty's Order, utterly took away the Abuse of personal Service, setting the *Indians* at full Liberty, and delivering them from all Oppression. But because many of the *Indians* of Paraguay had nothing to pay as Tribute, he therefore order'd, that in lieu of it, they shall serve one Month in the Year, but if the *Spaniards* would make use of them any longer, they should have them as hired Servants, upon their own free will, and paying them their Wages. He enacted other Laws for the common benefit of the *Spaniards* and *Indians*, which the King afterwards ratify'd, and continue to this Day in force, saving only that his Majesty allow'd two Months Service instead of the one we said *Alfaro* had appointed. And to the end the Heathens for the fu-

ture might not be deterr'd from embracing the Faith, for fear of being seiz'd and put to trouble, the Countries of *Parana*, the *Guai-cureans*, and *Guira*, were put under the direction of the Jesuits, upon condition the *Indians* being brought unto Towns, should not, upon any account, be given to private Men, by way, as they call it, of *Encomienda*; that is, to be entrusted with, or rather to Lord it over them. The Fathers were order'd to be maintain'd at the King's Cost; and it is remarkable, That *Alfaro* assigning every one of those that should be so employ'd, the same Allowance that was given to the Curates of the *Indians* in *Peru*, the Provincial *F. James Torres* oppos'd it, saying the fourth part of that Allowance was enough for religious Men, who were to live sparingly.

God's

God's Power and Providence,

Shewed in the

Miraculous Preservation and Deliverance

O F

EIGHT ENGLISH-MEN,

Left by Mischance in

GREENLAND,

A N N O 1630.

Nine Months and Twelve Days.

With a True Relation of all their Miseries, their Shifts and Hardships they were put to, their Food, &c. Such as neither *Heathen* nor Christian ever before endured.

With a Description of the chief Places and Rarities of that barren and Cold Country. Faithfully reported by Edward Pellham, one of the Eight Men aforesaid. As also with a Map of Green-Land.

To the Right Worshipful Sir John Merick Knight, Governour of the worshipful Company of Muscovy Merchants: Sir Hugh Hamersly, Knight, and Alderman of the City of London. And to the Worshipful Mr. Alderman Freeman, Captain William Goodler; and to all the rest of the Worshipful Assistants and Adventurers in the said famous Company. Edward Pellham dedicates both this and his future Labours.

Right Worshipful and most famous Merchants,

THE hard Adventure my poor Self and Fellows underwent in your Worships Service, is a great deal pleasanter for others to Read, than it was for us to Endure. However hard, we have now endured it; and if ever After-ages shall speak of it, (as the World still doth of the Dutch-men's hard Winter in *Nova Zembla*;) Thus much of the Voyage shall redound to your Honours, that it was done by your Servants. This may also return to our Countrey's good; That if the first inhabiting of a Countrey by a Prince's Subjects, (which is the King of *Spain's* best Title to his *Indies*) doth take possession of it for their Sovereign: Then is *Green-land*, by a second Right, taken *Livery* and *Seisin* of for his Majesty's Use; his Subjects being the first that ever did (and I believe the last that ever will) inhabit there. Many a rich Return may your Worships in general, and the brave Adventurers in particular receive from this and all other places: And may your Servants be ever hereafter warned to take heed by our Harms. *God send your Worships long Life, and much Honour, and sufficient Wealth to maintain both.* This is the hearty Prayer of your Worships poor Servant,

EDWARD PELLHAM.

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