

Juan de Abreu Galindo

**The History
of the Discovery
and Conquest
of the
Canary Islands**

Elibron Classics

George Glas

**The
History
of the
Discovery
and
Conquest
of the
Canary Islands**

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T H E
H I S T O R Y
O F T H E
D I S C O V E R Y and C O N Q U E S T
O F T H E
C A N A R Y I S L A N D S :

Translated from a SPANISH MANUSCRIPT, lately found
in the Island of PALMA.

W I T H A N
E N Q U I R Y into the O R I G I N of the A N C I E N T I N H A B I T A N T S.

To which is added,

A Description of the C A N A R Y I S L A N D S,

I N C L U D I N G

The M O D E R N H I S T O R Y of the I N H A B I T A N T S,
And an Account of their M A N N E R S, C U S T O M S, T R A D E, &c.

By G E O R G E G L A S.

L O N D O N,
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Speedily will be Published,

By the same AUTHOR.

A History and Description of that Part of AFRICA which is bounded on the West by the Atlantic Ocean, on the East by Nubia and Abyssinia, on the North by the southern Frontiers of the Kingdoms of Morocco, Algiers, Tunis, and Tripoly, and on the South by the Rivers Timbuctu and Senegal: with an Account of the Blacks inhabiting the Banks of those Rivers.

ERRATA. Page 19. line 7. *for disorderly read fearless.* P. 37. l. 1. *dele induced.* P. 284. l. 21. *dele of what they can procure.* P. 293. l. 25. *for there few read there are few.* P. 305. l. 15. *for since I first saw read since I last saw.* P. 306. l. 11. *for Valguina read Valgame.*

INTRODUCTION.

THERE is no reason to doubt that the ancients had some knowledge of the Madeira, Canary, and Cape de Verd Islands, with the adjacent coast of Africa; but their accounts of these places are so indistinct and confused, that one is at a loss to know which of them they describe; yet the nature and situation of them being known, he must be convinced that they were acquainted with them all, but confounded them together under the common name of the Fortunate Islands.

THE islands Madeira and Porto Santo seem to answer to the description of the Fortunate Islands in Plutarch's Life of Sertorius, which is as follows: "When Sertorius was at the mouth of the
" river Ectis, in Spain, he met with seamen newly arrived from
" two islands in the Atlantic, which are divided from one another
" only by a narrow channel, and are distant from the coast of
" Africa * ten thousand furlongs: these are called the Fortunate
" Islands, where the rain falls seldom, and then in moderate
" showers; but, for the most part, they have gentle breezes,
" bringing along with them soft dews, which render the soil not
" only fat and fit to be ploughed and planted, but so abundantly
" fruitful, that it produces of its own accord plants and fruits
" for plenty and delicacy sufficient to feed and delight the inhabitants, who may here enjoy all things without trouble or labour. The seasons of the year are temperate, and the alteration from quarter to quarter so moderate, that the air for
" the most part is serene and refreshing, and the weather generally

* I suppose he means from the Straights of Gibraltar.

ii INTRODUCTION.

“ fair and pleasant. The rough north and easterly winds, which
 “ blow towards these islands from the coasts of Europe and Africa,
 “ are divided and dissipated by reason of the vast distance, and ut-
 “ terly lose their force long before they reach those parts. The
 “ soft western and southerly winds which breathe upon them,
 “ do sometimes produce gentle sprinkling showers; but for the
 “ most part they impregnate the earth only with the fruitful
 “ dews and the nourishing moisture of the air, which they bring
 “ along with them from the sea; so that it is believed, even
 “ among the barbarous people themselves, that this is the seat of
 “ the blessed, and that these are the Elysian Fields highly cele-
 “ brated by Homer.”

It is evident, from the above description, that those islands lay to the south-west of Hercules's Pillars, or Streights of Gibraltar; for he says, “ the rough northerly and easterly winds which blow
 “ from the coasts of Europe and Africa towards those islands; ” consequently they could not be any of the Azores or Western Islands, the southermost of which does not lie farther south than the Streights of Gibraltar. Nor could they be any of the Canary Islands, because from any one of them three or four of the others may be perceived, excepting the two islands Lancerota and Fuertaventura, which are more distant from the rest, lying near the coast of Africa. But they bear no resemblance to Plutarch's islands, because no trees grow in them, for the north-east wind blows upon them almost constantly, and with such vehemence as to prevent the growth of almost all kind of trees, except the fig-tree, and some low shrubs that happen to be sheltered by a wall or rock: besides, Lancerota and Fuertaventura are destitute of good water. What the natives drink, is rain-water, preserved in cisterns; so that they do not answer the description of the Fortunate Islands, or Elysian Fields, so highly celebrated by Homer.

THE

THE island Nivaria, and the others of King Juba, mentioned by Pliny, are doubtless Tenerife and the other Canary Islands; for, as he observes of Nivaria, the top of the island Tenerife is generally covered with snow.

BUT the islands Pluviala and Capraria* of Statius Sebosus seem to be some of the Cape de Verd Islands; and his Planaria on the continent opposite to them, the coast of Africa between Capo Blanco and Cape Verd; which is indeed, as he represents it, extremely level, and full of great trees.

PTOLEMY's description of the Fortunate Islands is so confused, that it is impossible to guess what islands he means when he mentions them; for their latitudes answer neither to that of the Canary, Madeira, Azores, nor Cape de Verd Islands.

UPON the decline of the Roman empire, the Goths and Vandals invaded the coasts of Mauritania with their fleets. At that time, it may be supposed, that some private ships of war, or merchantmen, of those nations, went, in quest of gain or plunder, as far as the Canary Islands, the account of whose expeditions is now buried in oblivion.

AFTER the Arabs had conquered the northern parts of Africa and settled themselves in Spain, they were obliged to maintain fleets, in order to cope with those of the northern nations, who often came and ravaged the coasts of Spain and Barbary. When they had such large navies, they could not be ignorant of the art of navigation, nor of the situation of their own coasts of Fez,

* It is probable that these islands are St. Iago and Mayo, two of the Cape de Verds: those who named the first Pluviala, had been there in the time of the heavy periodical rains, which fall in places situated between the tropics; and not being acquainted with that phenomenon, called the island Pluviala.

Morocco, and Suz, with the Madeira and Canary Islands fronting them,

THAT the Arabs knew Madeira and Porto Santo, is plain from what the Nubian Geographer says in the First Part of his Third Climate, where he mentions two islands, one of which he calls Sciarrahah and the other Sciaraham, fronting the port of Azaffi in Barbary.

IN the First Part of his Second Climate he only mentions two islands in the Atlantic, called Masfahan and Lacos, which may be supposed to be Lancerota and Fuertaventura; for he says they are of the number of the six described by Ptolemy. One of those two islands (if not both) viz. Fuertaventura, may be discerned from the continent of Africa, in clear weather.

ANY one who reads with attention the First Part of the Nubian Geographer's Third Climate, will be strongly inclined to believe that the Arabs had even some knowledge of America, or the West India islands*. If so, it must have been received by the return of some ships to Spain or Africa from those parts of the world, where they might have been driven by storms; even, as some say, Columbus got his intelligence of the new world †.

For

* The Nubian Geographer, speaking of the Atlantic Ocean, says, "In this sea is also the island Saate, in which is found a kind of men like women, having their eye-tooth sticking out, their eyes like lightning, their breath like the smoak of burning wood, and speaking an unintelligible language; they fight sea-beasts, and the men are only distinguished from the women by the organs of generation: they have no beards, and are clothed with the leaves of trees." Now though the foregoing account seems fabulous, yet there is also in it some appearance of truth; for the Indians of America have no beards; and to those who first saw them smoaking tobacco, their breath would resemble the smoak of burning wood.

† When Columbus left Spain to go in quest of America, he gave instructions to the officers of his little Squadron, that after sailing seven hundred leagues beyond the
Canary

I N T R O D U C T I O N. v

For it is impossible but that some Moorish or Spanish vessels, sailing near their own coasts, must at sundry times have been driven, by northerly storms, in the winter season, within the verge of the constant north-east wind, called by us the trade-wind, which begins to blow not far to the southward of the Straights of Gibraltar, and actually blows nine months of the year on the coasts of Morocco. Now if it happened that a ship, so driven by a storm into the north-east trade-wind, should lose her masts, she could not possibly in that case regain the coasts of Spain or Barbary, but must be driven before the wind and seas towards the West Indies, if she did not chance to light on the Madeira or Canary Islands by the way*.

To support these conjectures, it is to be observed, that Columbus, on his second voyage to the West Indies, touched at the island of Guadalupe, where he found the stern-post of a ship lying on the shore; which was a certain proof that a ship had been in the new world before him; for that piece of wood could not have been driven there from any place far distant from that island.

Canary Islands and did not find land, they should make no way from midnight until day. How came Columbus not to use this precaution before he sailed seven hundred leagues beyond the Canaries, or a little way short of the first land which he discovered? The reason is obvious to seamen; for those people well know the risque they run of losing their lives by sailing in the night on unknown seas, where they might be wrecked on some lands or rocks before they could see them. If Columbus had not been pretty certain of the distance of the land, he would not have used this precaution just in the nick of time when he ought to have done it, had he known where the land was. Seamen at this present time, in going to the West Indies from Europe, use the same precaution, when they deem themselves so far from the land as fifty, nay sometimes an hundred leagues, although the situation of these parts is now so exactly determined.

* A few years ago, a Canary bark, loaded with corn and passengers, bound from the island of Lancerota to Tenerife, met with some disaster at sea in her passage, by which she was rendered incapable of getting to any of the Canary Islands, and therefore was obliged to run many days before the wind, until she came within two days sail of the coast of Caraccas in South America, where she met an English ship, which supplied the surviving passengers with water, and directed her to the port of La Guaira, on that coast.

ALTHOUGH the discovery of the north-west coasts of Africa, and its islands, is commonly ascribed to the Portuguese, yet we find, upon enquiry, that there is reason to imagine they were only the revivers of the Norman discoveries.

So early as the year 846, we find that the Normans with powerful fleets invaded the Spaniards and Moors in Spain. Being repulsed at Corunna, in Galicia, by the King Don Ramiro, and obliged to reembark, they were attacked afterwards by his fleet, which took and destroyed seventy of their ships: nevertheless, the remainder doubled Cape Finisterre, and arriving in the mouth of the Tagus, put the Moors of Lisbon in a great consternation. Next year the Normans came to the coast of Spain with a great fleet, and, landing in Andalusia, laid siege to the Moorish city of Seville, and ravaged the country about Cadiz and Medina Sidonia, carrying away many captives and much plunder: but hearing that the Moorish King Abderraman was coming against them with a strong fleet, they suddenly embarked, and sailed away with their booty. I mention this expedition of the Normans, to shew to what a pitch they had then arrived at, in the art of navigation among these people*. Labat, in his History of the Western Coasts of Africa, informs us that the Normans traded to the coasts of Africa as far as Sierra Leona so early as the year 1364; for proof of which he refers to a deed of association between the merchants of Dieppe and Roan, dated in 1365. He says that all their settlements in Africa fell to ruin soon after, and the trade was utterly lost by the civil wars

* In those days the English knew more of navigation than they did some centuries after; for John Leo, in his account of Africa, informs us, that about the 314th year of the Hegira, the Goths of Spain invited them to invade South Barbary, in order to draw the Moors out of Spain, although at that time the Goths were Christians and the English idolaters. Accordingly they besieged the town of Arzilla, situated on the coast of the Atlantic ocean, with a great army, which they took, and consumed with fire and sword in such a manner that it lay desolate for thirty years after.

in France upon the death of Charles VI. in 1392. However, it is certain that the Normans were the first in Europe who discovered the Canary Islands, as will appear in the course of the following History.

ALTHOUGH of old the Europeans were ignorant of the use of the loadstone, yet it is certain that in seas where the constant trade-wind prevails, seamen may easily make shift without it, as the weather is there generally serene, and the sun and stars commonly seen; and if the heavens happen at any time to be overcast, they can easily steer their course by observing the direction of the waves, which in those seas run in a regular and certain course, as well as the wind by which they are impelled.

AFTER sailing four hundred and fifty miles towards the south-west from the mouth of the Streights of Gibraltar, along by the coasts of Fez, Morocco, and Suz, on the Atlantic Ocean, we arrive at the south-west extremity of Mount Atlas, in the latitude of twenty-nine degrees twenty-five minutes north: then leaving that land, and sailing into the ocean directly west, one hundred and sixty miles, we come to the island of Lancerota, the first of the Canary Islands in that course: the rest of these islands lie all to the west and south of Lancerota. The Canaries are seven in number, viz. Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro or Ferro, and Palma: they lie from the east to the west in the same order as they are here named. The last-mentioned is about sixty-five leagues distant from the first.

As I do not intend to give a particular description of them in this place, I refer the reader to the second part of this work, in which he will find each island distinctly described; and shall now proceed to the History of their Discovery and Conquest, which is al-

most entirely a translation from a Spanish Manuscript, written in the year 1632, in the island of Palma, by Juan de Abreu de Galindeo, a Franciscan Friar, a native of the province of Andalusia in Spain.

THIS manuscript lay a long time in obscurity in a convent in the island of Palma. About three years ago it was sent from thence to Canaria, as a present to the Bishop of the Islands. I heard of this Manuscript when I was at Tenerife, and immediately wrote to a gentleman in Canaria to procure me a copy, which he did, and sent it to me. Upon reading the manuscript I had the satisfaction to find that it contained a genuine account of the conquest of the islands and the ancient inhabitants, and perfectly agreed with those I had before often received. It was complete, and prepared for the press; what prevented its publication in the author's life-time, I know not: probably the author had intended to carry it to Spain (as there was no printing-press in Palma) and have published it there, but was prevented by death from executing his design.

THE candid reader is requested not to censure this performance on account of the inelegance of the style: the editor preferring faithfulness in translation, and accuracy in description, to the pompous flow of language: and though he may sometimes dwell on circumstances which may appear trifling to many readers; yet he flatters himself that they will be found useful and interesting to those whose business or curiosity require a more particular knowledge of these islands.

PART
OF
AFRICA

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THE
H I S T O R Y
OF THE
DISCOVERY and CONQUEST
OF THE
CANARY ISLANDS.
BOOK FIRST.

C H A P. I.

In what manner the Canary Islands came first to be known to the Europeans.

THE first account we had of the Canary Islands being publickly known in Europe, after the decline of the Roman empire, was some time between the years 1326 and 1334, by means of a French ship that was driven among them by a storm.

Upon this discovery, a Spanish nobleman, Count of Claramonte, named Don Luis, son of Don Alonzo de la Cerda, surnamed the Disinherited *, procured a grant,† of those islands, with the

* He was right heir to the crown of Castille, but was deprived of it by his uncle Sancho IV. From Donna Isabella, daughter to this Luis de la Cerda, is descended the noble family of Médina Celi in Spain. *Mariana*.

† When this grant was made to Don Luis, it gave such umbrage to the English ambassadors, who then happened to be at Rome, that they immediately dispatched an express to their court, to prevent this conveyance, imagining there were no other Fortunate Islands than those of Great Britain: such was the ignorance of those times. *Huylin's Cosmography*.

title of King, from Pope Clement VI, upon condition that he would cause the Gospel to be preached to the natives.

Two years after this, Don Luis obtained a licence from Pedro, King of Arragon, to equip a fleet from some of his ports, in order to take possession of the Canary Islands; but though some of his ships were actually fitted out, yet the design failed, first by reason of his being engaged in some other affairs, and lastly by his death, which happened soon after. However, it is probable that either part of that squadron, or some other ships, went to the Canaries about that time, the crews of which were natives of Majorca, which then belonged to the crown of Arragon. What became of those vessels shall be related in its proper place. Nothing was done afterwards towards perfecting the discovery, until the year 1385, when some Biscayners and inhabitants of Seville joined to equip a fleet of five ships at Cadiz, in order to make descents upon and plunder the Canary Islands and the adjacent coast of Barbary. The command of these ships was given to one Ferdinando Peraza, a gentleman of Seville.

AFTER coasting the African shore, they sailed westward, and fell in with the island now called Lancerota, where they landed. The natives came in crowds to the port to behold them: but the Spaniards shooting some arrows among them, killed some, wounded others, and so frightened the rest that they ran away; upon which the Spaniards marched to the town where the natives resided, which they sacked, and carried off a large booty of goat-skins, tallow, and sheep, and one hundred and seventy of the inhabitants, among whom were Guanareme, King of the island, and Tinguafaya, his wife: with these they returned on board their ships, and sailed back to Spain; where, in those days, their plunder was reckoned to be very valuable.

THE

THE next expedition to Lancerota was from Seville, in the year 1393. This fleet did not attempt to subdue the island, but returned soon after, with several captives and a great number of goat-skins; by which it appeared that the design of the Spaniards, in those expeditions, was only to enrich themselves by robbery and plunder. Several people now, excited by avarice, solicited Henry III, King of Castille, for a licence to conquer the Canary Islands, as Henry pretended they were his property; but on what he founded this claim, I believe, is not known. In the year 1369, the contention for the crown of Castille was ended by the death of Don Pedro, who was stabbed by his bastard-brother Don Henry, who then succeeded to the crown. A few years before this happened, several noblemen, from the province of Normandy in France, came to Castille, to the assistance of Don Henry, among whom were Bertran Claquin, Constable, and Rubin de Bracamonte, Admiral of France. This last had two nephews by a sister who lived in Normandy, and was married to the Lord of Betancour, Granville, and other places in that country: the eldest, named John de Betancour, though at that time an old man, had a strong desire to travel, and do something worthy of his ancestors, and therefore determined to make a voyage to Spain to visit his uncle the Admiral. With this view he went to Rochel, a seaport town, where he was to embark for that country: while he remained there, he became acquainted with one Gadifer de la Sala, a man of considerable fortune. This person, having the same passion for seeing foreign countries, soon agreed with John de Betancour to go with him in quest of the Fortunate Islands, much talked of at that time in Europe. In order to prosecute their design, they sold some of their lands, and mortgaged others, by which they raised money sufficient to equip a small fleet, well provided with skilful mariners, pilots, and some people as interpreters, who must consequently have been in some of the islands before that time.

THIS fleet consisted of three ships, containing two hundred persons, exclusive of the seamen: among that number were many young gentlemen of Normandy, several of whom were relations of John de Betancour. On the first of May, 1400, they set sail, and proceeded on the voyage, without any thing of consequence happening to them, until they arrived at the islands. The first they saw was Lancerota, which name was then given to it by John de Betancour, probably in honour of some person of his acquaintance. When he landed his men, the natives gathered together in a body to defend themselves, imagining that these strangers were come to plunder and carry them off, as others had done before: but observing the French to be well armed, and keeping together, they were afraid to attack them, but retired into the country, and left them at liberty to encamp in a convenient place; for the natives had nothing to oppose them with but sticks and stones, these being their only weapons.

BUT finding that the French remained some days in the same place, without following or attempting to molest them, they began to take courage, so that some of them ventured into the camp, who were well treated by John de Betancour and Gadifer de la Sala, who allowed them to take whatever they chose, and to come in and go out of the camp whenever they pleased. This good treatment removed all their fears; insomuch that when the French began to build a fort for their defence and accomodation, the natives cheerfully assisted them in bringing stones, lime, &c. necessary for the work. This fort was built at the port of Rubicon.

THE ready obedience and quiet behaviour of the natives gave great satisfaction to John de Betancour and Gadifer de la Sala. They now determined to pass over to the next island, which is separated from Lancerota only by a channel of two leagues in breadth;

Breadth; and, leaving an officer and some men in the port of Rubicon, they landed at Valtarrahala, in the island of Fuertaventura, then called by the French Fortuite. The inhabitants, seeing such a number of strange people coming into their island, gathered in great numbers to oppose them, being men of a more warlike spirit than those of Lancerota, stronger and of a larger size; which the French perceiving, and considering what a handful of people they had to attack such a multitude with, thought proper to reembark, and set sail: taking, therefore, a view of some of the rest of the islands, they afterwards returned to Lancerota, where they consulted what was next to be done; and considering how few people they had for such an undertaking as the conquest of the islands, it was determined that Gadifer de la Sala should return to France, in order to bring over supplies of men, &c. Accordingly he went; but, unfortunately for the expedition, he died a few days after his arrival in France. When this was known to John de Betancour, he found himself deprived of his expected succours, and without money or friends in France; which determined him to embark for Spain, where he arrived, and applied to his uncle Rubin de Bracamonte, and other relations there, for assistance to prosecute his design: but his chief patron and intercessor with the King of Castille was the Infant Don Ferdinando, afterwards King of Arragon, by whose means he procured from the king, Don Henry III, a grant of the Fortunate Islands, with the title of King. This done, he went to Seville, and equipped a fleet, well provided with men and necessaries, for the conquest of these islands, the King supplying him with money to defray the charge of that armament. This grant of the Canary Islands to John de Betancour was dated in the year 1403.

C H A P. II.

Of the Manners and Customs of the ancient Inhabitants of Lancerota and Fuertaventura.

THESE two islands, as well as the others, were divided into portions, each of which was governed by its own Lord or Captain, and separated from the rest by a wall of loose stones, crossing the island from sea to sea. The inhabitants of these quarters held their respective chiefs in great esteem.

THE ancient inhabitants of Lancerota and Fuertaventura were of a humane, social, and chearful disposition, very fond of singing and dancing. Their music was vocal, accompanied with a noise they made by clapping their hands and beating with their feet. They were very nimble, and took great delight in leaping and jumping, which were their principal diversions : two men took a staff or pole, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground, and he who could leap over it, was accounted to be very dexterous. Some of them were so expert at this exercise, that they could at three jumps leap over three poles placed in that manner behind each other.

THE natives of these two islands were of a larger size, and better made than those of the others, and so they are to this day. There is a sepulchre at the foot of a mountain in Lancerota, called the Mountain of Thorns, nineteen English feet and ten inches in length, where a person named Mahan was buried. Duels and combats were frequent among them; to these they went armed with sticks of a yard and a half long, which they called Tezzezes.

With regard to quarrels, they had this law or custom, that if a man entered in by the door of his enemy's house, and killed him or did him harm, he was not punished; but if he came upon him unawares, by leaping over the wall, and killed him, then the Captain or Chief, before whom the cause was examined, ordered him to be put to death. The manner of executing criminals was this: they carried the delinquent to the sea-shore, and there placed his head upon a flat stone, and then with another of a round form they dashed out his brains; his children were afterwards held as infamous. They were excellent swimmers; and used to kill the fish on their sea-coasts with sticks. Their houses were built of stone, without cement, lime, or mortar; notwithstanding which they were strong: the entry was made so narrow that but one person could go in at a time. They had also houses of worship and devotion, which they called *Bfeguen*; these were round, composed of two walls, one within the other, with a space between; and were, as well as their dwelling-houses, built of loose stones, strong, and having a narrow entry. In these temples they offered to their god (for they worshipped only one) milk and butter. They sacrificed to him on the mountains, pouring out from earthen vessels, offerings of goats milk, and adoring him at the same time by lifting their hands toward the heavens.

THE habit of the natives of Lancerota was made of goats skins, sewed together and fashioned like a cloak, with a hood to it. It reached down to the knees. The seams of this habit were closed in a very neat manner with thin thongs of leather, which were as fine as common thread. They cut and prepared those thongs with sharp flints or stones, instead of knives or scissars, which they called *Tafague*.

THEIR shoes were of goats skins, the hairy side outward.

THEY

THEY wore bonnets made of goats skins, having three large feathers stuck in the front; the women wore the same, with a fillet of leather, dyed red with the bark of some shrubs.

THE abovementioned cloak they called Tamarco; and the hood, Guapil; shoes they called Maho.

THEY had long hair, and wore their beards plaited. The King of the island wore a diadem or crown like a bishop's mitre, made of goats leather, and adorned with sea-shells.

WHEN they were sick, which seldom happened, they cured themselves with the herbs which grew in the country; and when they had acute pains, they scarified the part affected with sharp stones, or burned it with fire, and then anointed it with goats butter.

MY author says, that in his time earthen vessels of this butter were found interred in the ground, having been put there formerly by the women, who it seems were the makers, and took that method to preserve it for medicine. When any one died, they buried him in a cave, stretching out the body, and laying goats skins under and above it.

THEIR food was barley meal roasted, which they called Goffio; and goats flesh, boiled and roasted; also butter and milk. They eat their victuals out of vessels made of clay, and hardened by the heat of the sun.

THEIR method of obtaining fire, was by taking a stick of dry, hard, thorny wood, which they caused to turn rapidly round on the point, within a soft, dry, spongy thistle, and so set it on fire: this method has been used there to this day.

WHEN

WHEN they sowed their ground with barley (which was their only grain) they dug or turned it up with goats horns. They threshed their barley with sticks, and winnowed it with their hands; they then ground it in a hand-mill, made of two stones, being nearly the same sort of mills now used in some remote parts of Europe.

THE natives of Fuertaventura were clothed with jackets made of sheep skins, the sleeves short and reaching no farther than their elbows. They wore also short breeches, that left the knees bare; and short hose or stockings, that reached little higher than the calf of the leg. On their feet they wore the same sort of shoes as the natives of Lancerota. They wore high caps on their heads, made of goat skins. The hair of their heads and beards they dressed after the fashion that prevailed among the natives of Lancerota.

IN the island of Fuertaventura, says my author, there lived two women who held a correspondence with the devil, the one called Tibiatin, and the other Tamonante, who were mother and daughter: the business of the one was to settle and compose differences that might arise among the chiefs of the island, and that of the other to regulate their ceremonies. The natives pretend that these women used to foretel future events.

WHEN John de Betancour arrived in this country, the island of Fuertaventura was divided into two kingdoms, one commencing at the Villa and continuing unto Handia, and the other extending from the Villa unto Corralejo, which were separated by a loose dry stone wall, four leagues in length, crossing the breadth of the island from sea to sea. There were in this island, at the time of the conquest, four thousand fighting men. Those amongst

them who were most famous for their virtue and valour had the appellation of Mahay and Altihay, which were names of great honour. It is said that when John de Betancour and Gadifer de la Sala came in quest of these islands, the then king of Lancerota, who was named Guadarfia, was descended from an European, who had been driven by a tempest on this island, and whose history is related after this manner :

WHEN Don John I, son of Henry II, reigned in Castille, he was engaged in a war against the King of Portugal and the Duke of Lancaster, about the succession to the crown of Castille ; the duke pretending that it was his right, on account of his marriage with Donna Constanza, eldest daughter of King Peter.

IN the course of that war, and about the year 1377, King John sent some ships, commanded by one Martin Ruiz de Avendano, to scour the coasts of Galicia, Biscay, and England. This fleet met with a severe tempest, which lasted many days, inasmuch that the admiral's ship was obliged to bear away and drive before the wind, until she arrived in a port at the island of Lancerota.

HERE the Spaniards landed, and were kindly received by the natives, who treated them with the best that the island afforded. Don Martin Ruiz de Avendano was lodged in the house of Qonzamas, the King, while he remained in the island. In that time he became so intimate with Fayna, the King's wife, that she had a daughter by him named Yco. Her complexion was very fair, in comparison of the natives : when of age, she was married to one of the royal family, who became King of the island after Guanarame and Tinguafaya were carried prisoners to Spain, in the fleet commanded by Ferdinand Peraza, in the year 1385 or 1386. By this man Yco had a son named Guadarfia. After Guanarame's

naramc's death, there was a great dissention in the island about the succession; the natives insisting that Guadarfia was incapable of it, because his mother Yco was not noble, being as was supposed by her colour, the daughter of a stranger, and not of Qonzamas the King. To end the dispute, the council met, and came to a resolution, to shut up Yco with three female servants in the house of the deceased Qonzamas, and there to smoke them; and if she came out alive, she was to be declared noble, and the genuine offspring of Qonzamas. Before she went to the smoaky trial, an old woman advised her to convey secretly into the room a large sponge moistened in water, and when the smoak should begin to be troublesome, to put it to her mouth and nostrils, and breathe in it. Yco took her advice, which succeeded to her wish; for when the door of the room that was smoaked was opened, the three servants were found stifled, and Yco alive; upon which she was brought forth with great marks of honour, and her son Guadarfia was immediately declared King of Lancerota. This is the same whom John de Betancour found reigning, on his first arrival at that island.

C H A P. III.

John de Betancour's second Expedition to the Canary Islands, and what followed thereupon.

WHEN John de Betancour embarked for Spain, he left a garrison in Lancerota, commanded by William de Betancour: who behaved towards the King and natives in such a licentious and cruel manner, that they could no longer endure him, but were at last, for their own defence, obliged to take up arms against him. They laid an ambush, which succeeded so well that they killed several of the French, among whom was this William

de Betancour; the rest who survived made their escape into the fort of Rubicon, where they were so closely blocked up by the natives, that they were reduced by famine to the last extremity. In this situation were the affairs of Lancerota when John de Betancour arrived there; who, as before related, had left the court of Castille and went to Cadiz, where he procured some vessels, which he fitted out with every thing necessary for a second expedition to the Canary Islands: the fame of this armament drew to Cadiz many adventurers from different parts, so that he soon procured his complement of men.

EVERY thing being ready, the fleet set sail from Seville with a favourable wind; and, after a quick and agreeable passage, anchored at the port of Rubicon, where all the troops disembarked. Upon their landing, the natives came and made their complaint to John de Betancour against the garrison which he had left in the fort, and excused the violence they had committed, as having been compelled thereto by the tyrannical and cruel usage received from William de Betancour and his people. When John de Betancour had heard both parties, and enquired into the cause of the difference between them, he found that the French had been the aggressors, and therefore pardoned King Guadarfia, and promised to leave him and the natives in the full enjoyment of their lands, houses, cattle, and liberty. Upon this declaration the natives laid down their arms, and chearfully submitted to his government.

SEVERAL priests came over in this fleet from Seville, in order to convert the islanders from paganism to the faith of the church of Rome: they were greatly respected by the natives, many of whom they converted, and baptized in the church which was then built at Rubicon, named the Invocation of St. Marcial.

The

The first among the natives who received baptism, was King Guadarfia, who was christened by the name of Luis. John de Betancour allowed him for his subsistence the house and lands of the deceased Qonzamas. A short time after, all the natives were baptized. John de Betancour now made a partition of the lands among the French and Spanish adventurers that came over with him *. The church called St. Marcial of Rubicon, was the first that was built in the Canary Islands: my author says (though without authority) that St. Marcial was the first who preached the holy Gospel in France, and was himself the first Bishop of the city of Limoges in that kingdom. His parents were Marcelo and Elizabeth, noble Jews, of the number of those who followed Jesus Christ and ministered unto him: they were baptized by the apostle St. Peter.

THIS St. Marcial, according to the Legend, “ Leaving his parents, cleaved to Jesus Christ, and followed him wherever he went: he was one of those who served him when he eat the Passover with his disciples; and, when our Lord washed their feet, he was the person who poured the water into the basin. He received the Holy Ghost at the same time with the disciples; and accompanied St. Peter to Antioch, where he converted many; he afterwards went with that apostle to Rome, where our Lord Jesus Christ appeared to St. Peter, and commanded him to send St. Marcial to France, to preach the holy Gospel there. Accordingly he departed, though full of sorrow to leave his dear master the apostle. His companion, who went with him on his mission, died by the way, which obliged him to return to Rome, when St. Peter again ordered him to go on his mission, and

* These lands must have been such as were not then cultivated by the natives, as John de Betancour had promised not to deprive them of their lands. It would seem that the natives chiefly subsisted on their flocks.

" gave him his staff, which he directed him to lay on the body
 " of his companion, and at the same time to invoke the name of
 " Jesus Christ: all this St. Marcial performed, and as soon as the
 " staff was laid on the dead body of his companion, he came to
 " life, and proceeded on the journey with him to France, where
 " St. Marcial converted many by his miracles and preaching."
 The French holding this saint in great reverence, John de Betancour therefore dedicated the church which he built at Rubicon, in Lancerota, to him, and called it after his name. The Bishops of the Canary Islands were stiled Bishops of Rubicon, until the island of Gran Canaria was conquered. The first Bishop was one Albert, a Franciscan Friar, who came over to Rubicon in 1408: afterwards, in 1488, the episcopal see was removed to the city of Palmas, in Canaria, where it now remains. The first Bishop of that place was one Don Juan de Frias.

C H A P. IV.

Contains an Account of the Expedition to Fuertaventura.

EVERY thing being now settled on a proper footing in Lancerota, John de Betancour thought it high time to set about the conquest of Fortuite, as the French then called the island of Fuertaventura*. He imagined it would not be easy to subdue it,

* My author does not inform us by what names the natives of Lancerota and Fuertaventura called their islands; but he says that the inhabitants were by the Spaniards called Mahoreros, from their wearing Mahos, a kind of shoes before-mentioned; and he adds, that some will have the proper name of the islands (for he erroneously supposes these two to have been formerly but one) to be Maho.

The French called Fuertaventura, Fortuite, as above; but we are not informed of the reason why they gave it that name. In some old records, preserved on the island, it is called Herbaria, from its abounding with various herbs; and also Buenaventura, from a convent built in it by Diego de Herrera, and dedicated to St. Buenaventura. At present the island is called Fuertaventura, but how it came by that name we know not.

as the inhabitants were so numerous and valiant; he therefore collected together all his forces, consisting of French and Spaniards, besides many of the natives of Lancerota, whom he armed after the European manner: his new recruits served him with cheerfulness and fidelity; for the islanders found in him a father rather than a conqueror. So embarking his troops on board five ships, he set sail, and arrived at Fuertaventura in the month of June, 1405, and landed his people in a bay called Valtarrahal, by reason of the great number of Tarrahal*, bushes, which grew there. At that time the two Kings of the island, Ajosé and Guise, were at variance with each other, on account of the pasturage. He who commanded in that part of the island where John de Betancour landed, immediately on his arrival gathered all the forces of his district together, and advanced boldly to him give battle; but the Europeans found means to come to a parley with them, and by the advice of the two women, Tibiatin and Tamonante before-mentioned, they were prevailed on to lay down their arms, and Ajosé coming up to John de Betancour, this latter embraced him, and treated him with every mark of friendship. By this behaviour he won his confidence, and at length prevailed on him to embrace the Romish religion; he was then baptized by the name of Luis. Guise, the King of the other part of the island, seeing the good treatment which John de Betancour gave to those who submitted to him, with his frank and courteous behaviour to all the natives, and that he desired only to make converts to the Romish faith, submitted to him also, having been advised to do so by Tibiatin and Tamonante. Being moreover assured by John de Betancour, that if he would embrace the Romish faith he should remain in the full enjoyment of his liberty, and in the peaceable possession of his lands and effects, he received baptism by the name of Alonzo. The examples of the

* See the Description of the Canary Islands.

two Kings of Fuertaventura had such an effect on the natives, that they all came in and submitted to the Europeans, and were soon after baptized.

It is a tradition among the inhabitants of Fuertaventura, that the natives believed Tibiatin and Tamonante to have been sent from heaven to instruct them, to foretel future events, and to cause them to live in peace and unanimity with each other. They say that these women prophesied to them of the coming of strange people from the sea, who were to instruct them how to live: and also that immediately after the arrival of the Europeans a beautiful woman often appeared to the natives in the time of their distress and necessities, ministered comfort to them, persuaded them to be baptized, and embrace the Romish faith.

It was by the assistance of those women that the Europeans made so easy a conquest of that large and populous island; of which when John de Betancour had thus taken possession he built two forts, for the security of his Europeans, the one at Valtarrahala, where he first landed, and which he called the castle of Valtarrahala, and another which he named Richiorche; both of which he garrisoned with his own people.

By the intreaty of the Castillians, and some of his seamen who had been in Barbary, John de Betancour was prevailed on to make a voyage thither, as that coast is but eighteen leagues distant from the south east-part of Fuertaventura. And being provided with sufficient shipping, &c. fit for such an expedition, he accordingly crossed over to that shore, and landed at a place called Medanos*, where he took prisoners several Moors of both

* On what part of the coast of Barbary this place lies, I am not certain; but I imagine it to be somewhere to leeward of la Punta Blanca, and not far distant from it.

sexes, old and young, to the number of seventy, without the loss of a man on his own side; the natives of that part of Africa living at that time in a careless and defenceless manner, not thinking it possible for any one to come from the sea to disturb or molest them. Betancour and his men brought their booty safe to Lancerota, and from thence sent their prisoners to Spain, where they were sold for slaves. This was the first expedition made to the coast of Barbary from the Canary Islands.

C H A P. V.

John de Betancour's Voyage to Gran Canaria, and what happened there.

AFTER the enterprize on the coast of Barbary, John de Betancour, being desirous of bringing the island of Canaria into subjection to him, sailed thither with two ships, and anchored at a place called Anganagen, where he landed all the forces which he brought with him, and marched them up the country in good order, and with great precaution, lest they should be surpris'd. This was a necessary measure, as appeared afterwards; for the natives, seeing such a number of armed men on their island, immediately gave the alarm to each other, and assembled in great numbers, headed by a King or Captain, named Artemis, and fell upon the Europeans with great fury and resolution, annoying them with stones and darts, which they threw by hand with amazing dexterity, and with such velocity as to exceed the motion of those thrown from slings or bows. Besides these weapons, they had sticks or poles, whose ends were hardened by fire, and sharpened, which they used as spears. John de Betancour and his men defended themselves with the greatest courage; but the attack they had to sustain was so rude, and the natives, with their Captain Artemis, pressed so furiously on them, that though the

D

Europeans

Europeans killed a great number of them, they were at length obliged to give way, and retreated in good order to the sea-shore: but the natives gathering on every side, to the number of five thousand, pursued our adventurers so closely, that John de Betancour, finding it in vain to attempt the conquest of the place with such an handful of men against such a multitude of well-armed and valiant inhabitants, reembarked with his troops, under favour of the night, in the best manner he could, leaving the field of battle to his enemies, who nevertheless bought their victory at a dear rate, having their King Artemis, with many others, killed in the engagement.

FROM Anganagen the fleet sailed for the island of Palma; but not being able to effect a landing, it was determined to return to Canaria, to try their fortune once more against the courageous natives, and retrieve the honour they imagined they had lost there: but on their arrival they found those people assembled in vast numbers to oppose them, which made them sail back to Fuertaventura. It was on this expedition that John de Betancour gave the epithet of Grand (or Great) to the island of Canaria, which it retains to this day.

C H A P. VI.

John de Betancour's Expedition to the Island of Gomera.

JOHN de Betancour remained some time in Fuertaventura, to refresh his men, and cure them of their wounds. After his unsuccessful attempt on Canaria, he could not pretend to try his fortune again there, for want of more soldiers; but, not enduring to remain idle, he determined to make an attempt on some other island. To this end he took with him all the men that

could be spared from his garrisons of Lancerota and Fuerteventura, and sailed to the island of Gomera, where he landed at the principal port without opposition, which surprised him greatly, and made him apprehensive of an ambuscade; he therefore marched slowly up the country, with the greatest precaution. Soon after he perceived the natives approaching towards him in a disorderly manner, without any sign of hostility, but on the contrary with an appearance of mirth and joy; however, they came armed with darts, lances, swords, shields, and cross-bows, which greatly perplexed him, and made him still more apprehensive of danger, till they drew very near to him, when some of them accosted the Europeans in the Spanish tongue, which amazed and agreeably surprised them. Both parties now began to converse together freely and in a very friendly manner; and the Europeans were most courteously entertained by them. This behaviour of the Gomerans, the fertility of their island, the goodness of the climate, and its excellent harbour, induced John de Betancour to spend some time in it, in order to refresh and strengthen his people. During his stay in Gomera the Europeans and natives lived together in the utmost harmony, insomuch that these gave a cordial invitation to the new-comers to take up their residence among them. This invitation was readily accepted by John de Betancour, who thereupon made a division of lands among his followers, and determined, since he had now bid adieu to his native country, to fix his residence for the remainder of his life in the pleasant island of Gomera.

We must now enquire into the cause of this kind reception which the Europeans met with from the natives, and by what means some of the latter so well understood and spoke the Spanish language.

It appears then, that about thirty years before the arrival of John de Betancour, some Spanish vessels came to Gomera, commanded by one Don Ferdinando, who landed at a place where the King's brother lived : the natives attacked the Spaniards, but were defeated, and the King's brother lost his life in the encounter. After this, Don Ferdinando marched in-land ; but as soon as Amalvige, the King of the place, heard of the invasion of the island by strangers, and of the death of his brother, he gathered the natives together, and gave battle to the Spaniards, who were defeated, and pursued into a place which had only one narrow entry, so that they could not retire but by throwing themselves over the steep cliffs that surrounded them, the islanders having blocked up the passage by which they entered with felled trees, and guarded it so closely, that the Spaniards were compelled to remain there two days without meat or drink. At last Don Ferdinando found means to come to a parley with Amalvige, in which he so effectually wrought upon that Prince's compassionate disposition, that he ordered the passage to be cleared, and conducted the strangers to his residence, where he entertained them with great hospitality, giving them provisions and whatever else he could afford ; in short, he treated them as if no dispute had ever subsisted. When Don Ferdinando returned to his ships, which he had left in the harbour, he made several presents to Amalvige, consisting of swords, shields, and other warlike accoutrements, which were held in great esteem by the natives : he then took leave of his benefactor, and sailed away. It is said, that before he departed, Amalvige was converted, and baptized with many of his people ; that he was named Ferdinando Amalvige ; and that when the Spaniards were going away, the King begged of their commander that he would leave some person to instruct them in their new doctrine, upon which he left a priest, and promised to return soon himself. The priest did not long survive the departure of Don Ferdinando ; however,

By his good behaviour, in that short space of time he greatly won the affections of the natives, and baptized many of them. They say it was owing to him that John de Betancour was so well received in Gomera, having filled their minds with the most favourable impressions of the Spaniards. Who this Don Ferdinando was cannot certainly be determined: there are two opinions concerning him; the one is, that he was one Don Ferdinando Ormel, a native of Corunna, in Galicia, who, with several of his countrymen, left the service of the King of Castille to enter into that of the King of Portugal. About the year 1382, he went with a fleet to scour the coasts of Spain, subject to Don Juan I, then King of Castille, and was driven by a tempest, with some of his ships, to the island of Gomera: this Don Ferdinando was father of Don Juan Ferdinando Ormel who was killed by King John I, of Portugal, in the house of the Queen Donna Leonora. The other opinion is, that he was one Don Ferdinando de Castro, who was in the service of King Ferdinando of Castille, and much beloved by him. After that King's death he went to reside in England, and could never more be prevailed on to return to his native country; but we are not told how he left England, or what accident brought him to Gomera.

C H A P. VII.

Treats of the Manners and Customs of the ancient Gomerans.

WHY this island was called Gomera is not known, though it undoubtedly bore that name before the arrival of John de Betancour, which it still retains. The natives were of a lively disposition, of a middle stature of body, very active and dextrous in attacking and defending, and excellent slingers of stones and darts, to which exercise they were trained from their infancy,

infancy, it being the common amusement with the young people to cast small stones and darts at one another, to avoid which they seldom moved their feet, but only waved their bodies to and fro; and so expert were they at this sport, that they used to catch in their hands the stones and the arrows as they flew in the air. As they grew up to manhood, they threw them out of slings; in their combats they used the same weapons as the natives of the other islands, sticks or poles of hard wood, with the ends sharpened. They have had several men renowned for valour amongst them, whose fame still exists in their songs: the most celebrated of whom were Aguacoromas, Aguanabuque, Amanhui, and Gralegueya, who fell in their wars; of these the latter held the first place. An incredible story is related of him, which is, that he and some of the natives having swam from the island to a rock at some distance from the shore to gather shell-fish, and the tide beginning to come in, they wanted to return to land, but were prevented by a large shoal of porpoises or sharks, which played about the rock, and deterred them from venturing into the water, excepting Gralegueya, who (being a man of a great size and uncommon strength of body) not in the least daunted, plunged into the sea, seized one of those large fish, grasped it close in his arms, and dived with it to the bottom of the water; while the porpoise struggling hard to get clear of his hold, lashed the sea with his tail in such a violent manner that the rest of the porpoises were frightened away, so that his companions came ashore without fear: when Gralegueya saw them safe, he let the fish go, and came ashore himself unhurt.

THE clothing of the Gomerans was a sort of cloak, made of goat skins, which reached down to the calf of the leg; but the women wore a petticoat, which they called Tahuyan, and a head-dress that hung down to their shoulders, which, as well as the

the petticoat, was made of goat-skins, dyed and curiously painted. The red dye they extracted from the root of a tree which they called Taginaste; and the blue dye from an herb which they called Pastil: all between the head-dress and the petticoat was left bare. When the men had any quarrel which was to be decided by combat, they laid aside their cloaks, tied a kind of bandage about their waists, and bound their foreheads with a sort of painted turban. The shoes worn by the Gomerans were made of hog skins.

WHEN John de Betancour came to Gomera, he found it divided into four parts, upon the death of King Amalvige; each division was governed by a Chief or Captain, whose names were Fernando de Averbegueye, Fernando Alguavoseque, Pedro Haltragal, and Maseque Cunche; which is a further corroboration of the story of the ships that came to Gomera under the command of Don Ferdinando before mentioned. Those chiefs had frequent quarrels among themselves concerning the limits of their respective districts, which were named Mulaqua, Agano, Palan, and Orone.

C H A P. VIII.

Treats of John de Betancour's Voyage to the Island of Hierro, and what befel him there; and of the Manners and Customs of the Inhabitants.

JOHN de Betancour, after settling affairs in Gomera, sailed to the island of Hierro or Ferro, and anchored in the harbour belonging to that island. When the natives perceived the ships approaching with their white sails, they remembered the prophecy of a man who had formerly lived among them, named Yore, and who was reckoned a soothsayer or diviner; this man, when on his death-bed, called the natives together, and told them that after his

his death, when his flesh should be consumed and his bones mouldered to dust, their god Eraoranzan would come to them in white houses on the water; and advised them not to resist or fly from him, but to adore him, because he was to come to do them good. The natives, who placed great faith in his predictions, buried him in a place apart from the rest of their dead, that his bones might afterwards be distinguished from theirs. Now seeing the ships approach with their white sails swelling on the surface of the waves, they firmly believed the prophecy was fulfilled, and went to the cave where Yorc was buried, and there found his bones crumbled to dust; upon which they ran joyfully to the shore to receive their god Eraoranzan.

WHEN John de Betancour anchored in the port, he took great care in landing his men, for fear of being overpowered by the islanders, who were crowding to the water-side; but finding that they were unarmed, and shewed no signs of hostility, he approached them, and was received with every demonstration of joy and friendship: the natives conducted the Europeans to their houses, and treated them with the best of every thing they had. John de Betancour having thus got footing in Hierro, gave thanks to God for his success, and that no blood had been spilt on the occasion. He staid there some days to refresh his people, and then returned to Fuertaventura, after leaving in Hierro a mixed garrison, composed of Biscayners, French, and Flemings, under the command of one Lazaro, a Biscayner, to whom he gave a strict charge to behave to the natives with indulgence, and to use all possible means to instruct them in the faith and doctrine of the Church of Rome.

THE name of this island, before the arrival of John de Betancour, was Esero, which signifies, in the language of its ancient inhabitants,

bitants, Strong: when the Spaniards shewed them iron, they found it exceeding every thing in strength, therefore they called it *Efero*; and afterwards, when they began to speak the Castilian language, they called iron indifferently by the name of *Efero*, or *Hierro*, which last is the Spanish word for that metal; so that they at last translated the real name of the island *Efero* into the Spanish one *Hierro*, which it retains to this day. But the Portuguese and some others, following their own dialect, call it *Ferro*: and some will have it, that the natives called it *Fer*; though there is no proof for this assertion.

THE natives of *Hierro* were of a middle stature, and of a melancholy turn of mind, for all their songs were on grave subjects, and set to slow plaintive tunes, to which they danced in a ring, joining hands together, and now and then jumping up in pairs so equally that they seemed to be united: this manner of dancing is still used in *Hierro*. They dwelt in large circular inclosures, the walls of which were of dry stone, without cement, each inclosure having one narrow entry; on the inside they placed poles or spars against the wall, in such a manner that one end rested on the top of the wall and the other on the ground, at a considerable distance from the bottom of it; these they covered with branches of trees, fern, &c. Each of these inclosures contained about twenty families. A parcel of fern, upon which they spread goat skins, was their bed; and for bed-cloaths or coverings they used goat skins dressed, to keep them warm, the island being very mountainous and consequently exposed to the wind and cold.

WHEN any of their women brought forth children, before they offered them the breast they gave them fern-roots roasted, bruised, and mixed with butter, which they called *Aguamanes*; but now they give them instead of it flour and barley-meal,

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roasted and mixed with bruised cheese, which they call by the same name. Their food was the flesh of goats, sheep, and hogs; they had also some roots of that kind which the Spaniards call Batatas. As for wheat, barley, or other grain, they had none. Their bread was made of fern-roots, and called Aran; this, with milk and butter, made the chief part of their diet; the former they called Achemen, and the latter Aculán. Their common drink was water, which they called Ahemon.

THEIR cloaths were made of the skins of beasts; the dress worn by the men was a cloak made of three sheep skins sewed together: in winter they wore the woolly side next their bodies, and in summer they turned it outwards. The women, besides the cloak, wore a petticoat, which reached down to the middle of their legs. In sewing these skins they used thongs, cut as fine as threads; for needles they used small bones sharpened. They wore nothing on their heads, and their long hair was made up into a number of small plaits. Their shoes were made of the raw skins of goats or sheep, but some were made of those of hogs.

As to their form of government, they lived all under one King, consequently never had occasion to go to war, nor had they any warlike weapon: they used indeed to carry long poles; but these were only to assist them in travelling the country, which is very rocky, so as frequently to oblige them to leap from one stone to another, which they did by the help of these poles. Each man had but one wife; they had no rules in their marriages (except that a man should not marry his mother or sister), for every man married the woman he liked best, and whose consent he could obtain, without any regard to rank or nobility: indeed they were all, except the king, upon an equality in that respect; the only distinction.

distinction among them was in their substance, which consisted in flocks. It was customary for the man, when he chose a wife, to make a present of cattle to her father according to his ability, as an acknowledgement for his good-will in letting him have his daughter. The King received no stipulated tribute from his subjects; but every one made him a present of sheep, &c. according to his wealth or pleasure, for they were not obliged to give him any thing. When they made a feast, which they called Guatatiboa, they killed one or two very fat lambs, according to the number of the guests, and roasted them whole; these they placed on the ground, sitting in a circle round them, and never rose till they had eaten the whole: these kind of feasts are still kept up among their descendants. When any one fell sick, they rubbed the patient's body all over with sheep's marrow and butter, covering him well up to keep him warm and promote a perspiration: but if a man happened to be cut or wounded, they burned the part affected, and then anointed it with butter.

THEY interred their dead in caves; and if the deceased was wealthy, they buried him in his cloaths, and put a board at his feet, with the pole which he used to travel with at his side, and then closed the cave's mouth with stones, to prevent the ravens from devouring him. They inflicted no punishments but for the crimes of murder and theft: the murderer was put to death in the same manner as he had killed the deceased. As to the punishment for theft, for the first offence they put out one of the eyes, and for the second the other: this they did that he might not see to steal any more. There was a particular person set apart to perform the office of executioner on these occasions. They adored two deities, one of them male, and the other female: the male was named Eraoranzan, who was worshiped by the men; the other Moneyba, who was worshiped

by the women. They had no images or representations of these deities, nor did they sacrifice to them, but only prayed to them in their necessities, which was when they wanted rain to make the grafs grow for the subsistence of their cattle. The natives feigned, that when their gods were inclined to do them good, they came to the island and posted themselves on two great stones or rocks, which are in a place they called Ventayca, but is now named los Antillos de los Antiguos; there they received the petitions of the people, and afterwards returned into heaven. In the winter season, when, by a long continuance of dry weather, they were reduced to great necessity, and found their prayers were not answered, they assembled together in Ventayca with their cattle, and there held a fast for three days and as many nights, weeping and lamenting, their flocks also making a noise for want of food; if all this did not produce rain, they sent a man, who was esteemed by them as a saint, to a cave called Atecheita, where he invoked the gods to send a mediator; upon which, as they said, an animal like a pig appeared to him, called Aranjaibo (which in their language signifies Mediator); the saint put the animal under his cloak, and carried it to the natives assembled at Ventayca: then they walked in procession, with their flocks, round the two fore-mentioned rocks, lamenting and wailing as they went. My author says, that immediately on this it rained; and accounts for it in this manner, that the animal which appeared to them was the devil, who from his great knowledge and skill in nature, caused rain to fall. This he did to blind the natives and attach them to his worship. After it had rained sufficiently, they let the animal go, which returned to the cave in the presence of all the people. When the Hierrians were first converted to the Romish religion, they invoked Jesus Christ and the Virgin Mary by the names of Eraoranzan and Moneyba. The natives of this island were supplied with water in a strange and extraordinary manner,

manner, as shall be particularly related in the description of the Canary Islands.

C H A P. IX.

What happened at Hierro after John de Betancour went to Fuertaventura; and of his Attempt on Canaria.

NOTWITHSTANDING the good advice that was given to Lazaro, the officer left to command in Hierro, he acted in a quite different manner; for he and his soldiers behaved most insolently to the natives, using indecent freedoms with their wives and daughters, and even taking them away by force, which caused the most considerable villages in the island to revolt: upon which Lazaro went to the principal of them, to treat with, and bring them again into subjection; but a young man, one of the natives, who probably had been injured by him, leaped upon him, and stabbed him in several places with a knife till he died; and this so suddenly that his soldiers had not time to assist him. When this affair was known to John de Betancour, he sent another governor to the island, with power to enquire into the cause of the revolt, and to punish the offenders. When he arrived there, he found that the revolt had been owing entirely to the licentious behaviour of Lazaro and his men, and that the natives were in no wise culpable; upon which he beheaded two of the officers, and hanged three of the common men, who were the most active in the disturbance. The natives seeing how strictly justice was administered under the direction of John de Betancour, willingly returned to their subjection to the Europeans: and it is certain that such an example of impartiality and justice was more likely to preserve a conquest, than keeping the conquered under awe by an undue exertion of force or severity.

THE four islands, Lancerota, Fuertaventura, Gomera, and Hierro, being now conquered, the natives converted, and order established among them, John de Betaucour, after taking some repose, began to think seriously of retrieving his honour, which he imagined had been sullied by the unsuccessful attack on Canaria; and to avenge himself on the natives for the loss of so many brave soldiers as had fallen in that expedition.

ACCORDINGLY, in November 1406, he mustered all his forces, embarked with them, and sailed for Canaria. But fearing his ships might be descried by the natives of that island, he avoided approaching the coast till evening; when, under favour of the night, he anchored in the port of Gando, and that he might not alarm the Canarians, disembarked his men silently, placed some parties in ambush, and prepared for an attack by day-break. However, the Canarians having, since the first invasion of their island, kept a constant look-out for the approach of an enemy (and ships may be seen from the tops of the high mountains of Canaria at a great distance), he found his schemes all frustrated; for, the evening before, the natives had discovered his fleet, and were prepared to give those disturbers of their repose a warm reception: accordingly, when the Europeans disembarked in the night, they watched all their motions, unperceived by them; and after having formed counter-ambuscades, they gave a great shout, as a signal for the attack, and fell suddenly upon Betancour and his men with such impetuosity that they were put to the rout, great numbers being killed and wounded. Had it not been for John de Betancour's remarkable presence of mind in rallying his men for a retreat, joined with the courage and discipline of his troops, not one of those that had landed could have escaped; and, after all, it was with the greatest difficulty they regained their ships. This repulse obliged John de Betancour,
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against his will, to return back with his troops to his islands of Lancerota and Fuertaventura, where he remained some time, inconsolable for his bad success, notwithstanding all the people could do to divert his grief, so much was he vexed with this disappointment. But time, which conquers every thing, got the better of his uneasiness, and at length totally dissipated it, so that he began to contrive how to repair his bad fortune. After anxiously revolving many schemes in his mind for that end, he determined upon one, which was that of going again to Spain, to solicit assistance from the King of Castille, Don Henry III, by whose aid he had been enabled to conquer the islands of Fuertaventura, Gomera, and Hierro; and was the more encouraged to hope for success from the many connections and relations which he had at the court of Castille. He then sent for the chiefs of the four islands, natives as well as Europeans, to whom he opened his mind at large, concerning his intended voyage to Spain, and his project of subduing the other three islands, especially Canaria, where they had been hitherto so grievously baffled; telling them, at the same time, that he hoped shortly to return with large supplies of men, money, shipping, and other necessaries: moreover he promised to go to Rome, to request of the Pope to send over a Bishop to take care of their souls. He, above all things, recommended to them to live in amity and concord during his absence; and gave them some necessary instructions in relation to the preserving peace with the natives; acquainting them at the same time that he intended to make his nephew, Mafon de Becancour, Governor of the islands in his absence, of whose prudence and good-will towards them all he was well assured; and that he would protect and befriend every one to the utmost of his power. He then proceeded to make a partition of lands, reserving to himself the fifth part of the produce of the four islands; but declared to the Europeans who had assisted him in conquer-

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ing them, that he would deprive them of no part of their present possessions till after the expiration of nine years. This exemption he intended as a reward for their fidelity and the hardships which they had endured in his service. As to Maſon de Betancour, he made over to him the third part of his fifth of the produce of the iſlands, and declared him ſole inheritor of the whole after his death. He gave him orders to build two churches, one in Lancerota, in the valley and village of Teguis, which is named St. Mary de Betancour : and the other in Fuertaventura, called the church of St. Mary, from which the valley and village ſo called, take their names.

THE government of the conquered iſlands being thus ſettled, John de Betancour gathered all the orchilla*, goat ſkins, tallow, and ſlaves which he could procure, embarked them in three ſhips, and ſet ſail, leaving another ſhip in Lancerota to load with orchilla, which he ordered his nephew to ſend to Italy. He arrived ſafe at the port of St. Lucar de Baremeda, where he was received by the Count de Niebla, Don Henry de Guzman, father of the firſt Duke of Medina Sidonia, with whom he ſtaid a ſhort time to reſreſh himſelf after the fatigue of his voyage, and then went to the court of Caſtile, where he was graciously received by Queen Catherine, widow of Henry III, and the Infant Don Ferdinando, then guardians to the young Prince Don John. They were greatly pleaſed to hear from his own mouth an account of the Canary Iſlands, with his adventures there. They promiſed him their aſſiſtance in reducing thoſe which remained unconquered, made him many valuable preſents, and furniſhed him with an equipage and every thing neceſſary for his journey to

* This is a weed which grows on the rocks by the ſea-ſhore of the Canary Iſlands, and other places in the ſame climate, which will be deſcribed in its proper place,

Rome at their own expence. After remaining some time in that city, where he saw every thing remarkable, he went to Avignon to wait on Pope Benédict XIII, who, at his request, appointed a Bishop for the Canary Islands, with the title of Bishop of Rubicon: this was one Albert, a Franciscan Friar, and native of Seville in Spain, brother to Guillen Peraza, of whom we shall have occasion to make mention hereafter. From Avignon our adventurer went to his own house of Betancour, in Normandy, to visit his relations, and to settle some differences with his brother Reynald de Betancour, concerning his lands in that country: from thence he went to Granville, where he fell sick and died, in the year 1408, aged seventy years, eight of which he had employed in the conquest of the Fortunate Islands. His body was interred in the great chapel of Granville; and having no children, his possessions in Normandy fell to his brother Reynald, otherwise Morlet de Betancour.

C H A P. X.

Pedro Barba de Campos goes to the Canary Islands; and what followed thereupon.

AFTER John de Betancour's departure for Europe, Mafon de Betancour governed the islands for some time with the approbation of the natives, who obeyed him in every respect, as they had before done his uncle, whose return with a powerful force they daily expected. But when Mafon de Betancour heard of his death, he changed his conduct towards the natives (for he now considered himself as sole Lord and Commander of the islands) and began to govern them with more absolute authority than either he or his uncle had hitherto done. However, the natives had discernment enough to perceive that the great authority which

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he assumed had but a shallow foundation, inasmuch as they had heard of the death of John de Betancour, and that it was uncertain whether the succours expected from Europe would arrive; they took courage, therefore, to oppose him in some of his arbitrary proceedings. This alarmed Mason de Betancour, and made him suspect the natives of some bad design against him; in consequence of which he treated them with still greater harshness and severity, falsely supposing that such conduct would be the most effectual means to keep them in obedience. In the mean time he made several descents upon the unconquered islands, merely for the sake of making prisoners, whom he sent to Spain to be sold for slaves. In all these proceedings he was strongly opposed by the Bishop, who sent to his brother, at the court of Castille, to complain of his bad conduct and ill treatment of the natives; who performed his commission so well, that he gave much disquiet to Mason de Betancour, and grievously harrassed him with heavy law-suits at that court: at length the affair came to the ears of the Infant Don Ferdinando and Queen Catharine, who were much displeased to find their new subjects of the Canary Islands had been so maltreated; and therefore empowered the Count of Niebla, Don Henry de Guzman, to enquire into the affair, and redress the injured parties, with all possible diligence. Upon which the Count fitted out five ships to go to the islands with supplies of every kind, and gave the command of them to Pedro Barba de Campos, one of the Twenty-four of Seville*.

* The Twenty-four of Seville, Corduba, or of any other great city in Spain, are Gentlemen who have an hereditary privilege of exercising the civil or rather oeconomic government of the province or capital to which they belong, and are generally the representatives of the province. If I mistake not, their ancestors obtained this privilege by their gallant behaviour in taking those cities from the Moors, and also on account of the great expence they were at in raising and maintaining troops for that purpose.

AT that time there was at the court of Castille one Hernand Peraza, who was also one of the Twenty-four of Seville, and who had some claim to the Canary Islands. It was his father who landed in Lancerota, and carried with him over to Spain King Guanarame and Tinguafaya his wife, and who obtained a grant from the King of Castille, Henry III, of the conquest of the islands in 1395; in right of which grant Hernand Peraza now put in his claim, but his pretensions met with no favourable reception at court. However, his son-in-law, Guillen Peraza, then Alcalde Mayor of Seville, engaged Pedro Barba de Campos to endeavour to purchase the islands from Mañon de Betancour; the same was likewise recommended to him by the Queen and Count Niebla. With these instructions he set sail from St. Lucar de Barameda, and arrived at Lancerota; but was hindered from landing by Mañon de Betancour, who drew up all his forces on the shore to oppose him. Pedro Barba then desisted from landing by force, as he saw it would occasion much bloodshed, and rather chose to compromise matters amicably, by the intervention of a third person. After many messages had passed between him and Mañon de Betancour, the latter agreed to return to Spain along with Pedro Barba, in order to clear his conduct there, with respect to the government of the islands. Accordingly they set sail, and after a short passage arrived at St. Lucar, where Mañon de Betancour waited on the Count of Niebla (to whom the Court had referred the examination of his affair), and was cleared from the accusation laid to his charge. He was then prevailed on by the Count to sell the islands to him for a certain sum, reserving to himself the government of them for life. It may be supposed that his acquittal from the charge laid against him, was in great measure owing to his acquiescence with the proposed sale. This sale was made in the year 1418, with the consent of the King, Don John II; upon the signing of which the Count of Niebla fitted out the

ships, &c. which he thought necessary for reducing the unconquered islands, and sent them under the command of Mafon de Betancour to Lancerota. When he arrived there, he made several attempts to subdue the rest of the islands, which all proved unsuccessful, and were attended with vast expence; so that he began to repent his having taken upon him so painful and unprofitable a charge as the government of these islands; and what gave him more reason so to do, was his being daily on worse terms with the natives and European inhabitants, who were supported in their opposition to him by the Bishop. These disagreeable circumstances determined him to leave those islands to go to the island of Madeira; accordingly he went and settled there, and married his daughter, Donna Maria de Betancour, to Luis Gonzales Dacama, Captain-general of the island. This Lady having no children, his cousins, Henry and Jasper de Betancour, became heirs to his estates in Madeira.

NOTWITHSTANDING Mafon de Betancour had already sold the Canary Islands to the Count of Niebla, he sold them again to the Infant Don Henry of Portugal, who gave him in exchange some lands in the island of Madeira. This transaction was afterwards productive of some contention between the Courts of Castille and Portugal.

DON Henry de Guzman being now become Lord of the Canary Islands, sent at different times a number of ships, soldiers, ammunition, &c. to reduce those yet unconquered. These expeditions cost him great sums of money, for which he received no returns; and the islanders defended themselves with so much resolution and bravery, that the conquest was in a manner deemed impracticable. At that time he had but little leisure to attend to the affairs of the Canary islands, being more honourably employed in war against the Moors in the kingdom of Granada. This induced him

induced him to give the islands to Guillen Paraza, at whose request he had purchased them of Maſon de Betancour, and procured a ratification of this ſale from the court; upon which Guillen Peraza went over to Lancerota, from whence he made a viſit to the other iſlands, appointing one Antonio Luicado de Franquiſ, a Genoefe, Governor of Lancerota and Fuertaventura: he afterwards made one Chriſtopher Tenorio, a Burgher of Seville, Governor of the iſlands of Gomera and Hierro. Having alſo nominated ſome other officers, and regulated the government of the iſlands, he returned to Seville, where he died in a ſhort time after, and was ſucceeded in his poſſeſſions by his nephew, a young man, named Guillen Peraza, and one of the Twenty-four of Seville; who being ambitious of doing ſomething worthy of his anceſtors, reſolved to go to the Canary Iſlands to conquer ſuch of them as were not yet ſubdued, and which had hitherto been attacked with ſo little ſucceſs. For this end he fitted out three ſhips at Seville, in which he embarked, with two hundred bowmen, for Lancerota and Fuertaventura, where he arrived, raiſed three hundred men more, then ſailed with all his forces to Gomera, and from thence to the iſland of Palma. Here he landed, in the diſtrict of one Tiſuya, who had committed the defence of that part of the iſland againſt the incuſſions of the Europeans to his brother Chenuco; who, upon the arrival of Guillen Peraza, drew his forces together, and was alſo joined by the Chief of another diſtrict called Dutinamara. One Hernand Martel Peraza commanded the European forces under Guillen Paraza, and thoſe raiſed in the iſlands were commanded by Juan de Adal, Luis de Caſarías, and Matthew Picar. Immediately on diſembarking they marched into the country, which is exceeding high and rocky: the forces from Seville being unaccuſtomed to ſuch rough ways were greatly incommoded and harraſſed by the natives, who, being very agile, leaped from rock to rock with great eaſe (having been uſed to this exerciſe from

from their infancy) and galled the Spaniards in those narrow passes in such a manner as obliged them to retreat; but Guillen Peraza rallying his men, in order to repulse the enemy, received a blow with a stone, which killed him on the spot. This disheartened his troops so much that they fled, and reembarked, after having suffered a considerable loss: nevertheless, they carried off the dead body of the General, which Martel Peraza conveyed to Lancerota, where it was interred with great lamentation, and the following verses were composed in memory of that fatal encounter; which are sung in the island to this day.

Llorad las damas
Affi Dios os vala
Guillen Peraza,
Quedo en la Palma
La flor marchita
De la su cara.

No eres Palma
Eres retama
Eres cypres
De triste rama,
Eres desdicha,
Desdicha mala.

Tus campos rompan
Tristes volcanos,
No vean plazerres
Sino pesares.
Cubran tus flores
Las arenales.

Guillen Peraza,
Guillen Peraza,

Do esta tu escudo,
 Do esta tu lanza;
 Todo la acaba
 La mala adanza.

Which may be thus Englished :

O pour forth, ye damsels, your plaint;
 For God's sake, ye damsels, lament;
 For Guillen Peraza the brave
 At Palma is left in the grave:
 The flow'r on his cheek brightly shone,
 That flow'r now is blasted and gone.

The stately palm* thou art no more!
 But lowly shrub all wither'd o'er;
 A cypress now thou art become,
 Whose branch inspires a joyless gloom;
 No more our joy, thou art our grief;
 A source of woe that shuns relief.

Let dire volcanos now destroy
 Thy fields, that lately smil'd with joy;
 Let no glad prospect meet our eyes,
 On ev'ry side let sorrows rise!
 Let all the flow'rs that grac'd thy lands,
 Be bury'd under burning sands.

Alas! Peraza is no more!
 Peraza's loss we all deplore!
 O! where is now thy trusty shield!
 O! where the lance thy arm did wield!
 A fore lamented enterprize,
 Cut short thy schemes, and clos'd thine eyes.

* The reader will easily discern this to be a play upon the word Palma, which signifies a Palm.

GUILLEN PERAZA had a sister called Donna Ignés Peraza, a lady of great merit and beauty, who was left in charge of Don Juan de Guzman, Duke of Medina Sidonia. He married her to one Diego de Herrera, one of the Twenty-four of Seville, who, in virtue of this marriage, became Lord of the Canary Islands, in the year 1444. Immediately after the nuptials, he fitted out three ships, and embarked with his wife and a great number of Gentlemen and Ladies (many of whom were his relations) at St. Lucar de Barameda, and sailed for the islands. Soon after these ships arrived at the island of Lancerota, where Diego de Herrera and his Lady staid some time, and then went to visit the rest of the conquered islands, in order to inspect into the administration of justice, and promote the conversion of the natives to the Romish religion. They were received with great respect by the inhabitants, who entertained them in the best manner they were capable of.

C H A P. XI.

In what manner Diego de Herrera made himself master of the Island of Canaria.

DIEGO de Herrera was only twenty-seven years of age when he undertook this expedition to the islands. After he had been settled there some time, and had made the necessary regulations in the government, he made several descents on the coast of Barbary and the unconquered islands; in all which he constantly met with the most obstinate resistance in the island of Canaria, from whence he was often beaten off with loss. Therefore finding that nothing could be done there by force, he resolved to try what he could do with the natives by pacific measures. To this end he went with some ships and barks to the
port

port of Isletas, in August 1461, taking with him the Bishop of Rubicon, the Lieutenant-governor of the islands, and many other Gentlemen, together with some persons who understood and spoke the Canary language. When the natives perceived the ships, they, according to custom, gave the alarm all over the island, and came down to the port in great numbers, when the Bishop gave them to understand that they came with no hostile intention, but on the contrary to make peace, and trade with them; which so far satisfied them, that they permitted the Spaniards to come ashore unarmed, where they remained some days, giving and receiving presents. The two Guanartemes, or Princes, of Telde and Galdar came and paid their respects to Diego de Herrera, who then took possession in form of the island, in the presence of the Guanartemes, the Bishop, Lieutenant-governor, and all the Gentlemen that came with him: this happened on the 16th of August 1461. After this ceremony, of which it is probable the natives understood not the meaning, Diego returned with his fleet to Lancerota, highly pleased with the success of his expedition.

NEXT year the Bishop, Don Diego Lopez de Yllefcas, moved with an ardent zeal to gather his scattered sheep of Canaria into the fold of the Romish church, went over there, accompanied by the Captain and Governor of the island, Alonzo Cabrera Solier, with three hundred men, and anchored in the port of Gando, where the natives assembled themselves, and would by no means allow them to disembark. The Bishop, by fair words and soft speeches, endeavoured to sooth them into compliance, but in vain: they told him they would not, on any account, suffer armed men to land; that if the Europeans stood in need of any thing, they had only to speak, and they would bring them what they wanted; but if they persisted in their design to land, they were

ready to oppose them by force and give them battle. The Europeans seeing the strength and resolution of the natives, thought it most prudent to return to Lancerota.

In the year 1464, Diego de Herrera and the Bishop came again to Canaria, where finding the whole island in arms, they did not attempt to land, but came to Tenerife, and anchored at Bufadero, where the natives of that place also prepared to oppose their landing; but when Diego and the Bishop assured them they came only to cultivate their friendship, and to trade with them, they were soon appeased, and readily permitted them to come ashore. The Bishop then began to talk to them about their conversion, whilst Diego de Herrera in form took possession of the island, it is said, by consent of the natives, but it will appear by what happened afterwards, that they understood not the meaning of the ceremony. The Europeans on this occasion took notice of the great numbers who had assembled themselves to hinder their landing, and saw that at that time nothing was to be done by force; they therefore prudently embarked and sailed for Lancerota. The Bishop carried with him from thence a young man, whom he soon after converted to the Romish religion, and baptized him by the name of Anthony. This youth became a most fervent votary and devout worshipper of the Virgin Mary, and was the first who gave notice to the Europeans of her image which was in Tenerife. This Anthony being on a cruise among the islands with Diego de Herrera, gave him the slip at Tenerife, and made the best of his way home, being desirous to see his relations and friends after so long a separation. On his arrival, he informed them that the image they had in the island represented the mother of him who sustained heaven and earth. The natives of Tenerife (called Guanches) have ever since that time paid this image great respect and veneration.

C H A P. XII.

Diego de Sylva arrives at the Canary Islands.

AT that time there was some difference between the Courts of Castile and Portugal concerning the Canary Islands, occasioned by the sale of them which Mason de Betancour had made to the Infant of Portugal, Don Henry, when he went to reside in the island of Madiera. Don Henry equipped a fleet of carvels, which carried a thousand men and one hundred horse, and gave the command of this armament to Antonio Gonzales, a Gentleman of his household, with orders to take possession of the islands. When he came to Lancerota, Diego de Herrera opposed his landing, and killed some of his men. When Don Henry heard of this, he was much displeased, alleging that his design in the expedition was only to convert the natives to the catholic faith without bloodshed *.

The Infant Don Ferdinando, brother to the King of Portugal, Don Alonzo V., pretended also a right to the Canary Islands, by virtue of a gift from the Infant Don Henry of Portugal: to support this claim he armed some carvels, and sent them well provided to the islands, under the command of Diego de Sylva, son of the Count de Pontalegre, who came with his fleet to Lancerota in the year 1466, where he found Diego de Herrera ready with his forces to oppose his landing. Diego de Sylva seeing it would be a difficult matter to land by force; and that even afterwards, the success might be doubtful, began to treat with Herrera, who

* It is plain that he made a pretext of religion to cover his real design; for if he wanted only to convert the natives without bloodshed, what occasion had he to send an armament of a thousand foot and an hundred horse?

suffered him to land peaceably unarmed, and entertained him hospitably. In the mean time a vessel arrived with advice that all differences between the two courts were happily adjusted and terminated by a peace; and that the infants of Portugal, Don Henry and Don Ferdinando, had given up their pretensions to the Canary Islands; which news gave great satisfaction to both parties. Diego de Herrera and Donna Ignes Peraza had then in Lancerota, besides other children, a most beautiful daughter, named Donna Maria de Ayala, of whom Diego de Sylva became greatly enamoured, courted her, and prevailed with her parents to consent to their marriage, which was soon after consummated; and he received from them, as her dowry, a third part of the revenues of Lancerota and Fuertaventura.

DON Diego de Herrera now seeing so many men in the island by the addition of the Portuguese, thought it a proper time to reduce Canaria, which had so often baffled all their attempts. With this view he communicated his intention to his son-in-law Diego de Sylva, who readily came into the proposal. They accordingly embarked; and arrived with their forces at the port of Gando, on the south side of the island; where they landed in good order; and being now so strong, they thought it no longer necessary to observe that caution and circumspection in their march into the country which they had done in their former descents. The natives (who had been constantly upon the look-out since the Europeans first began their attempts against the island) as soon as they discovered the ships, gathered together in vast numbers, and marched against their invaders with great resolution, not being in the least intimidated by their numbers; and dividing themselves into small bodies, they attacked the Europeans on all sides with such steadiness and courage, that they obliged them to retreat. The place where they engaged was so very rocky
and:

and unequal, that the Europeans could reap but little advantage from the superior discipline of their troops. The enemy by this time were well armed; for besides their own country weapons (which were by no means despicable), they had many others, which they had taken from the Europeans at the different times of their incursions, and in the management of which they were become tolerably expert. But they annoyed the Europeans mostly with their sharp-pointed sticks or poles, hardened in the fire, which they used both as darts and lances, which pierced the enemies targets, and even went through the closest coats of mail; and whenever they drew the foe into a hollow place, they made great havock, by rolling huge stones down upon them from the neighbouring precipices. The Europeans continued retreating till they came to a kind of natural fortress, near the sea-shore, where they made a stand, and posted themselves in such a manner, that the natives could not attack them but to great disadvantage. Diego de Herrera perceiving the great loss he had sustained in this engagement and the consequent retreat, and considering that the whole force of the island was collected in that place to oppose him, resolved to send a detachment by sea to another part of the island, in order to make a diversion and oblige the natives to divide their forces. Accordingly, in the night he sent Diego de Sylva with two hundred men, in three carvels, together with two officers experienced in these descents, and who spoke the Canary language. The troops arrived at the port of Agumastel, and by day-break, being all safely landed, formed themselves in order of battle in the neighbourhood of Galdar, without being discovered by the Canarians, and marched forward till they came to a steep eminence covered with trees and bushes, which they were obliged to pass. The people of that part of the island having at length discovered the ships at anchor, and seeing strangers ascending the mountain, assembled themselves together to attack them; but observing;

serving the route the Europeans were taking, they let them alone for some time till they had gained the top of the ascent, when the natives immediately secured the pass by which they had gone up, and set fire to the bushes, to prevent their returning by that way to their ships. Diego de Sylva and his men finding themselves discovered, and their retreat effectually cut off, marched on and descended on the other side of the mountain into a plain near the village of Galdar, where they found a large place, enclosed by a stone-wall (in which the natives used to assemble to feast, execute criminals, &c.) into which they retired for security. As soon as the natives perceived this, they gave a great shout, as they were used to do when they gained a victory, and immediately surrounded the place so closely, that the Europeans had no way to escape. They had continued two days and two nights shut up in this place, without any thing to eat or drink; and the number of the natives still increasing, they found themselves quite destitute of all human resource, and therefore abandoned themselves to despair. In this condition they were when the divine Providence sent them relief from an unexpected quarter.

C H A P. XIII.

By what means Diego de Sylva and his Troops were relieved out of their great Distress and Confinement at Galdar.

THERE was a woman among the inhabitants of Galdar, a relation of the Guanarteme of that place, named Maria Lafiga. She had been a captive some time in Lancerota, but was sent back to her parents in Canaria, in exchange for an European prisoner. This woman spoke the two languages well, and being moved with compassion at the approaching fate of the Europeans, she came to the place in which they were inclosed, and seeing the

two officers that accompanied Diego de Sylva in this expedition, she recollected them again, having been often at their houses in Lancerota. She declared, that the natives intended to put them all to death that night, and that there was not the least prospect of their escaping but by surrendering at discretion to the Guanarteme, her uncle, whose generous temper (she said) she knew so well, that it was very certain he would release, and let them all return to their ships in peace. Moreover, she earnestly entreated them not to hold out any longer, but to submit immediately. The Europeans, sensible of their impending fate, and persuaded that they could be no losers by following Maria's advice, since nothing worse than death could ensue, which must inevitably have been their portion if they persisted longer in resisting, agreed to the proposal, and employed her to manage the business of reconciliation: demanding only of the Guanarteme to give his word to spare their lives, and they would immediately surrender themselves into his hands. When Maria had delivered this message to her uncle, he assembled all the chiefs of the people to consider what was to be done, who were all at first against granting this request, being greatly incensed against the strangers, for the mischiefs they had done them in the frequent invasions of their island. But the Guanarteme of Galdar determined at all events to save them; and being much beloved and respected by the Canarians, soothed some, threatened others, and at length so wrought upon them all, that they agreed to spare the lives of the Europeans. The matter thus settled, the Guanarteme went to Diego de Sylva, and gave his word that neither himself nor the rest of the natives would do him or his followers any harm; upon which they delivered up their arms, and came out of the fortrefs. The Guanarteme then embraced Diego de Sylva, shewed him many tokens of friendship and compassion, conducted him to the village of Galdar, where he resided,

and

and gave him and his troops both meat and drink, of which they stood in great need after so long an abstinence: and after they had refreshed themselves, the Guanarteme and Gayres, or Chiefs, of the village, together with a number of the natives, conducted them in safety to their ships. On their march they came to a very high and steep precipice, with a path so narrow that only one person at a time could descend: here Diego de Sylva and his men suspected that the natives had betrayed, and intended to throw them down headlong from the precipice: accordingly they intimated their suspicion to the Canarians, and accused them of a breach of faith. The natives, when they understood this, were extremely affronted: the Guanarteme, however, made no reply to this accusation, but desired Diego de Sylva to take hold of the skirt of his garment, and he would lead him down; he likewise ordered his men in the same manner to assist the Europeans; thus they all descended safe to the bottom, from whence was a road to the shore near where the ships lay at anchor. The Guanarteme and his people then gave them leave to embark, but complained much of their being suspected of so much baseness, as, after having plighted their faith for their safety, to entertain a design to destroy them. Diego de Sylva was at a loss how to express his gratitude to the Guanarteme for his humane and generous behaviour; and when he went on board made him a present of a gilt sword and a scarlet cloak, and to each of the Gayres a fine musquet: he then took his leave. The precipice and harbour have from that time taken the name of Diego de Sylva, in memory of this adventure. De Sylva and his detachment returned to Diego de Herrera at Gando, to whom they related the whole of what had befallen them; at which he was greatly astonished, and could not conceive whence these Barbarians had acquired such noble sentiments of valour and generosity. However, this did not prevent him from attacking them a second time;

time ; but, upon being joined again by Diego de Sylva and his corps, marched forward with the whole of his forces, to give battle to the islanders. The Canarians on their side, far from being backward to engage, met them with great intrepidity, and a bloody battle ensued, in which the natives were worsted, and obliged to retreat, which they did step by step, without the least disorder. Many were killed and wounded on both sides, but the Europeans took some prisoners, among whom was a valiant chief named Mananidra, whom Diego de Sylva remembered to have seen at Galdar ; and mindful of what he owed him, he went immediately to Diego de Herrera, and earnestly intreated him to give this man his liberty, who at length granted his request, though not without great unwillingness. Diego de Sylva then sent him away, loaded with many valuable presents.

THE Portuguese employed in this expedition, seeing no prospect of speedily reducing the island, or of ending a war in which they were likely to receive no advantage, were greatly chagrined and discontented, and begged of their chief, Diego de Sylva, to allow them to return to Portugal. When Herrera was made acquainted with this murmuring among the troops, he thought it most expedient to make peace with the Guanarteme of Galdar, and return to Lancerota, where he delivered his daughter Donna Maria de Ayala to her husband, together with a great number of slaves of both sexes, that had been taken in sundry expeditions against the islands ; with whom Diego de Sylva embarked, together with his troops, and returned to Lisbon, where he and his Lady Donna Maria were most graciously received by King Alonzo. From this marriage are descended the present Counts of Pontalegre in Portugal.

C H A P. XIV.

Herrera makes another Expedition to Canaria, and builds a Fort at Gando.

ALTHOUGH both Diego de Herrera and Donna Ignés Peraza had the reduction of Canaria greatly at heart, yet they laid aside all thoughts of accomplishing it by dint of arms; for, besides the departure of the Portugueze, their own vassals and the natives of the conquered islands were heartily tired of so many unsuccessful attempts, and desirous of resting from the fatigues of war, in order to enjoy tranquillity at home with their families, and employ themselves in the more agreeable labour of cultivating their lands. These things considered, made Herrera think proper to go another way to work, which would require time and patience to accomplish and bring to maturity. For this purpose, accompanied by the Bishop, Don Diego Lopez de Yllescas, he went with some ships to Gando, which he imagined to be the fittest place for his design. The islanders discovered his ships, from the mountains, while they were yet at a considerable distance from the land, and by means of their signals instantly alarmed the whole island; when the main body marched to Gando, to wait the arrival of the Europeans: but seeing them approach peaceably and without arms, they held a conference with them, and heard their proposals. The Guanarternes and Faycas, or Priests, were present at this interview, which ended in establishing a firm peace and a mutual intercourse of trade between the two parties. The Bishop and Herrera, under pretence of having a place of worship for such of their people as should come to trade in the island, obtained leave of the natives to build a fort at Gando. By this treaty Herrera was to have all the orchilla

chilla weed which the island produced, on paying only for the people's labour who gathered it: and, to remove all cause of distrust from the natives, he gave them twelve hostages as a security for the due performance of the treaty. The prisoners on both sides were by this peace to be set at liberty. The Europeans now began with all diligence to erect the fort, in which they received great assistance from the Canarians, who supplied them with plenty of timber from the mountains, and otherwise laboured for them in mixing lime and carrying stones, so that in a short time the fort was completed. It was spacious and well situated, being built on a high rock, the foot of which was close to the harbour. Herrera staid there some few days after it was finished; and, before his departure, took care to furnish it with a sufficient quantity of ammunition and provisions, leaving a good garrison, commanded by one Pedro Chemida, who was well known to and much beloved by the natives; with him he left orders, that, notwithstanding the treaty of peace, if a fair opportunity should offer of making himself master of the island, he should by no means neglect it: at the same time advising him, if possible, to divide the natives by fomenting quarrels and stirring up jealousies among them, so as to form a party in favour of the Europeans. After giving these honest and generous instructions, he departed for Lancerota, in company with the Bishop, highly pleased with the success of his project, of which he hoped soon to reap the most agreeable fruits.

C H A P. XV.

*A Quarrel happens between the Canarians and Pedro Chemida :
what followed thereupon.*

NOTWITHSTANDING the peace which had been so lately concluded and established between the Canarians and Herrera, Pedro Chemida, in compliance with his master's orders, sought a proper opportunity to make himself master of the island; and, to effect his design, he purposely did several things which he knew would be offensive to the natives, who thereupon complained to him of not taking proper care to observe the several articles of the treaty which they had made with Diego de Herrera, and accused him of privately seizing and concealing certain noble Canarians with a design to send them away from the island; but finding that Pedro Chemida gave no ear to their complaints, nor shewed the least inclination to redress their grievances, they departed, and resolved to watch an opportunity of being avenged on their oppressors. It happened soon after, that some of the Spaniards going carelessly out of the fort, the Canarians fell upon them, and killed five. Upon this Pedro Chemida complained to the Gayres, or Chiefs of the island; who, in their turn, refusing to give him any satisfaction; he therefore resolved to do himself justice by force. This kindled the flames of war anew between the two nations, to the no small effusion of blood. The Canarians now perceived their error in having allowed the Spaniards to build this fort, which bid defiance to their united forces, and was moreover a very great scourge to them; for the Europeans making frequent sallies, used to carry off the cattle, take many of the natives prisoners, and afterwards retire to the fort, which always afforded them a convenient shelter, after having committed their depredations.

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It happened soon after, that as some of the garrison were out on one of these marauding parties, the natives designedly drove some cattle in their way, as it were by accident, and thus drew them by degrees to a considerable distance from the fort, into an ambush that had been prepared for them; while another party of the natives was posted in such a manner as to cut off their retreat to the fort. On a signal concerted between them, those in ambush suddenly fell upon Chemida's men, and killed a great number of them, and the rest, who upon this fled towards the fort, fell into the hands of the other party, who killed some of them, and took the others prisoners, so that not one escaped. The Captain Mananidra, who had the command of this enterprize, stripped the Europeans, both living and dead, of their cloaths, which he made one half of his own men put on, and placed the other half in ambush very near the fort; he then ordered some of the Canarians in their own proper habits to chase those dressed like Spaniards towards the fort. Pedro Chemida, and his men who remained there, seeing this pursuit, and believing their party was worsted, sallied out to the relief of their supposed countrymen, leaving the gates open; when the party who were in ambush perceiving this, rushed into the fort, while the disguised Canarians fell upon the Spaniards, and made them prisoners. After this manner was the fort of Gando taken; and lest another garrison should be sent from Lancerota, they burnt the wood of the fort, and razed the walls thereof to the ground; but as to the prisoners, they treated them, according to their usual custom, with gentleness and humanity. A small fishing bark at that time happened to be in the port, which sailed immediately and gave notice of the loss of the fort to Diego de Herrera and Donna Ignes Peraza, who were extremely grieved at finding their favourite project thus disconcerted: but Don Diego de Yllefcas, the Bishop, was afflicted beyond measure; for being now old, he lost all hopes of bringing the natives to the profession

profession of the Romish faith, by which doubtless he hoped to acquire no small degree of honour.

THE taking of the fort of Gando manifestly shews what kind of people the Canarians were, and that they wanted neither courage or conduct in war. Plutarch, in his Life of Sertorius, relates, as one of the greatest exploits of that General, his taking a town in Spain by a stratagem of much the same nature with this of the Canarians in regard to the fort at Gando. The natives in the course of the long war between them and the Europeans, gave many signal instances of their warlike disposition; it is hard to determine whether they were more subtle in contriving stratagems, or obstinately courageous in the time of action. Among other contrivances they had to surprize the enemy, the following merits notice: they trained a great number of sea-gulls, which they kept in and about the villages near the sea-shore; and when they saw any barks approaching, they laid an ambush near one of those villages. The Europeans having experienced the subtlety of these people, never went ashore to carry off captives or to plunder, but they first carefully looked about them, and examined every corner where they imagined there might be people concealed, and never went far from their boats. Once a number of Spaniards from Lancerota landed, and seeing no body near the shore, they ventured to go a small distance in land, where was a large village; upon the sight of which they were going to retreat, but observing sea-gulls flying about the houses, they concluded it to be uninhabited, so they went boldly up to it, when on a sudden the natives rushed from their hiding places, surrounded and made them all prisoners.

AFTER the taking of Gando, the Guanarteme of Telde, named Bentagoyhe, died, and left a son and daughter. One Doramas, reckoned

reckoned the most valiant man in the island, and who had rebelled against his master, the Guanarteme of Galdar, gathered some of the chiefs of Telde together, and got himself declared Guanarteme of that district; which when he of Galdar heard, he was afraid that the life of his cousin, the son of Bentagoyhe, might be in danger, and therefore sent for him to come and reside with him in Galdar.

C H A P. XVI.

Diego de Herrera goes to Spain, to answer the Complaints made against him by his own People.

THE Europeans in the islands became every day more and more discontented and dissatisfied with Diego de Herrera, who obliged them, contrary to their inclinations, to go upon those hazardous enterprizes to so little purpose: but when they heard of the affair of Gando, and the captivity of Pedro Chemida, with his garrison and the twelve hostages, they lost all patience. Many of them went to the island of Madeira, in order to get a passage from thence to Spain, intending to lay their grievances before those who had power to redress them. The Canarians, after having made Pedro Chemida and his garrison prisoners, treated them extremely well, and regaled them with the best they had. Pedro was so well acquainted with their disposition, and managed them so artfully, as to persuade them that they had been the aggressors in the war, and had done wrong in razing the tower of Gando, insomuch that they called a meeting of the Guanartemes, Faycags, and principal people; at which it was agreed to send ten ambassadors* to

* The Canarians who were sent on this embassy to Lancerota were Acorayda, from Telde; Egehenaca, from Aguires; Vildacane, from Tereda; Aridanny, from Aguerata;

to Lancerota, to make their excuses to Herrera and Donna Ignés Peraza for what had passed. These envoys embarked in a Lancerota vessel, and carried with them Pedro Chemida, his garrison, and the twelve hostages. When they arrived there, they waited on Diego de Herrera and Ignés Peraza, kissed their hands, asked their pardon for what they had done, and presented to them the prisoners and hostages. They were graciously received, kindly entertained, and all past offences were forgiven. A new treaty was then made, by which all the orchilla in the island appertained to Herrera, who on his part was to restore all the Canarians that were then in Lancerota and Fuertaventura. When the vassals of Diego Herrera, who went to Madeira, heard of this peace (which was concluded on the 11th of January, 1476), and of the return of the captives from Canaria, they wanted to return to their allegiance to their Lord, and enter again upon their former possessions; but Herrera would not so much as permit them to come upon the island of Lancerota. Upon which they went to Castille, and laid their complaints before their Majesties Don Ferdinando and Isabella, who gave orders to enquire into the affair, and that Herrera should be sent for, to answer the charges laid against him. Some time before this, Herrera had contracted his daughter, Donna Constanza Sarmiento, to Pedro Hernandez Sayavedra, a man of an illustrious family in Spain, and one of the Twenty-four of Seville, who advised his father-in-law to come over to Spain, to answer in person to the accusations laid against him. He followed this advice, and appeared at court, where he made a strenuous and good defence. But their Majesties, who had in view to add the three unconquered islands to the crown of Spain, pretended that Diego de Herrera was not able to make himself

Aguerata; Saco, from Agate; Achutindac, from Galdar; Adeun, from Tamara-faye; Atteneyfac, from Artevirgo; Ahuteyga, from Artiacor; and Guriruguan, from Arucas.

master

master of them by his own power, and that it was absolutely necessary they should be conquered, in order to bring the natives over to the Christian faith. Diego de Herrera and Ignes Peraza were by no means pleased with this proposal; however, they were obliged to comply, and received in lieu of all their right to Canaria, Tenerife, and Palma, five millions of maravedis*, with the title of Count of Gomera for their eldest son. This transfer was made in the latter part of the year 1476.

C H A P. XVII.

Diego de Herrera and his Son-in-law, Pedro Hernandez Sayavedra, go over to Barbary, to succour the Castle of Mar Pequeno.

AFTER the cession of the three islands to the crown, Diego de Herrera returned to Lancerota, and brought with him his son-in-law Don Pedro Hernandez Sayavedra, to consummate his marriage with his daughter Donna Constanza. When the feasting and rejoicings on that occasion were over, Herrera and his son-in-law determined to go over to Barbary, to succour the castle of Mar Pequeno †, which Herrera had built on that coast, opposite the island of Lancerota, and which was then besieged by the Sheriff ‡, with an army of ten thousand foot and three thousand

* Five millions of maravedis is a sum not exceeding three thousand pounds sterling; but as in those days America was not discovered, and there was little commerce in Spain, I dare say that sum was then at least equal in value to thirty thousand pounds sterling at present.

† Where this castle stood I know not; but suppose it might be somewhere about the mouth of the river called by the Arabs Wad-noon; for in some of our old sea-charts of the coast of Barbary, and the Canary Islands (which are very incorrect) there is a place on the coast of Barbary, opposite to the Canary Islands, called Mar-pivenno, which I take to be a corruption of Mar Pequeno.

‡ This Sheriff could not be King of Morocco; because it was in the year 1519, before the two brothers, the Sheriffs, killed Muley Nazar Buchentuf Elemteta,

land horse. They accordingly embarked seven hundred men, with the utmost expedition, on board five ships, and soon after arrived before the castle; which when the Sheriff understood, he raised the siege, and Herrera returned with Sayavedra to Lancerota.

SOME time after, a Moor, of about thirty years of age, called Helergrut, came to the castle of Mar Pequeno, desiring to be made a Christian. This man told the Governor, Christopher Tenorio, that if Herrera would return to Barbary with his forces, he would shew him where he might make a valuable prize. Upon this the Governor sent him over to Lancerota, where he was kindly received and entertained by Herrera, who, according to his desire, caused him to be baptized by the name of Juan Camacho. This man persuaded Herrera and his son-in-law to return with a considerable force to Mar Pequeno; from whence they set out and marched towards Tagaoft, till they came to a place where was an Adouar, or company of Moors dwelling in tents, whom they approached unperceived; and then giving the cry of St. Iago *! (or St. James) suddenly attacked them, and took one hundred and fifty-eight prisoners, men, women, and children included, with whom they returned to the castle. Juan Camacho served as their guide in this expedition, as he did in all those which they afterwards undertook to the coast of Barbary, being no less in number than forty-six. In these they seldom failed of success, never returning without a considerable number of prisoners.

the then King of Morocco, and reigned in his stead. It is probable he was one of the Sherifian family, which lived not far distant from the Castle of Mar Pequeno, at a place called Figumadert, in the province of Dara. As in my author's time the Kings of Morocco were styled Sheriffs, he might imagine they were always so called.

* This is a signal used by the Spaniards when they are going to make an attack, or fall on the enemy; St. Iago (or St. James) being the tutelar saint of Spain, as St. George is of England.

My author says he knew this Moor, and had often heard him relate his adventures: He died at last peaceably in his bed, at Lancerota, in the year 1591, aged one hundred and forty-six years. The Bishop and General of the islands being then in Lancerota, wrote an account of this man's life; by which it appeared, that notwithstanding his great age, he walked perfectly upright, and could see clearly till the time he was taken sick and died. Two years before his death he married a Moorish girl of twenty years of age, by whom he had a son, at least it was generally supposed to be his.

THE Spaniards concerned in these expeditions to the coast of Barbary were not, however, all so fortunate as the renegado Camacho; and Sayavedra was in particular a sufferer, for a natural son * of his, a youth of great merit, being taken by the Moors, died in captivity at Fez, whose story is thus related by Diego de Torres, in his History of the Sheriffs: "When this tyrant (the Sheriff) chose New Fez for his residence, he ordered his treasure, his children, his wives, and his slaves to be brought thither. Among the last there was one named Alonzo Perez de Sayavedra, son of the Count of Gomera by a Moorish woman, his captive, who was a relation of the Sheriffs. He was a young man of great courage, and so perfectly versed in the Arabic and other languages spoke in this country, that I have heard the Sheriff declare, that few or none of the natives of Barbary spoke them so well. Besides these qualifications, he possessed one of a more noble and praise-worthy nature, namely, an inviolable regard for, and attachment to his religion. But before I say any thing on this head, I shall relate in what manner he be-

* My author does not mention this young man's captivity; but from his name, and the time when he was taken by the Moors, I am persuaded he is the same Sayavedra who is mentioned in Diego de Torres's History of the Sheriffs.

“ came a slave to the Sheriff. When he was a youth, he was
“ concerned with some inhabitants of the Canary Islands in
“ making several descents on the country of the Azanaga Moors;
“ and having taken some prisoners, he came to the port of Ta-
“ hagoz, and sent to the Governor for a safe-conduct, in order to
“ treat for the ransom of the captives; which the Governor granted,
“ but at the same time sent an express to the young Sheriff, who
“ was then at Tarudant, informing him that Alonzo Pérez de
“ Sayavedra was at the port, with a safe-conduct, treating about
“ the ransom of some prisoners. The Sheriff, being irritated
“ against Sayavedra on account of the many incursions he had made
“ upon his country, resolved to make himself master of his
“ person, while he thought himself secure under the faith of the
“ passport. With this design he ordered some Zabras, or large
“ boats, to be armed and manned at Aguer*, in order to seize him
“ on board his ship: accordingly they boarded her in the night-
“ time, and made all the Spaniards that were in her prisoners.
“ Alonzo Perez de Sayavedra was brought before the Sheriff,
“ who insulted him with reproaches, and ordered him to be
“ fettered with chains of seventy pounds weight; and he
“ remained a slave till his death, which happened six-and-
“ twenty years after. The Sheriff, considering him as his kinf-
“ man, treated him with some respect; but being apprehensive
“ of his enterprising genius, would not on any account permit him
“ to be ransomed. In his necessities he was often visited and re-
“ lieved by the Governors and by the relations of the Sheriff’s
“ mother. The King always allowed him a better subsistence
“ than he did the rest of his slaves: moreover, he was one of the
“ best players at chess in all Barbary (and the Moors value them-
“ selves much on their dexterity at this game), inasmuch that by
“ chess and making of fringes, he made a shift to maintain him-

* Called by the Europeans Santa Cruz.

“ self comfortably : at making these latter especially, he was so
 “ expert, that all people of rank were fond of wearing those of
 “ his manufacturing. In the year 1545, when the Sheriff was
 “ going against Fez, he endeavoured to persuade Sayavedra to
 “ turn Mahomedan, alleging that Mahomedanism was the only
 “ true religion, and that alone by which he could be saved : in
 “ short, that if he would embrace the Mussulman faith, he would
 “ give him his liberty, and one of his daughters in marriage, with
 “ the title of *Alcayd*’ of the *Alcayds* (i. e. the Governor of the
 “ Governors). Sayavedra heard him patiently, and then, like a
 “ true Christian Knight, he answered the Sheriff, That although
 “ he was sensible that during his captivity he had received many
 “ favours from him, and that the offers he now made him were
 “ very considerable, yet had they no weight in his mind, he being
 “ determined to suffer a thousand deaths rather than abandon the
 “ faith of Jesus Christ, and turn Mahomedan. The Sheriff was
 “ vexed at this answer, but never after desired him to change his
 “ religion. At last he brought him to Fez, where he ended his
 “ days.”

THE
H I S T O R Y
OF THE
DISCOVERY and CONQUEST
OF THE
CANARY ISLANDS.

B O O K S E C O N D.

C H A P. I.

Of the Etymology of the Word Canaria.

IN the foregoing book we find that John de Betancour named this island Gran Canaria, adding the epithet Grand to its former name Canaria. He did not this on account of its size (for it is not the largest of the Canary Islands), but because of the strength, courage, and number of its inhabitants, who baffled all his attempts to subdue them. But how it came by the name Canaria is not easy to determine; for since those islands were known by the name of the Fortunate Islands, this has always retained its proper name, Canaria. Pliny says, that this island was named Canaria on account of its abounding with dogs of a very large size, two of which were presented to Juba, King of Mauritania. This opinion, however, seems to want foundation; for it is natural to suppose that these dogs would have increased greatly since Pliny's time, whereas, on the contrary, when the Europeans came to Canaria they found not any dogs on the island.

Other

Other authors (among whom are Francisco de Tamara, in his Customs of all Nations; and Homara, in his General History of the Indies) affirm that this island is called Canaria from the natives eating, like dogs, raw flesh in great quantities: but this assertion is false; for the natives ate flesh very moderately, and never raw. It is true, indeed, they only half roasted it; and the reason they gave to the Spaniards, at the time of the conquest, for this kind of cookery was, that the juice of the meat is its substance, consequently the best and most proper nourishment for men.

My author gives two opinions concerning the name Canaria, which indeed appear more probable than either of the foregoing.

THE first is, that in Canaria there are a great many thorny bushes, which bear fruit of a red colour, called in Latin *Uva Canina*, i. e. Dog's Grape. Those who discovered this island in the time of the Romans, seeing such a number of those bushes, might from them name the island Canaria.

THE second opinion is, that it is named Canaria because it abounds with an herb, called in Latin *Canaria* (but in the Castilian language, *Triguera*), which the dogs eat in the spring, to cause themselves to vomit or purge. When people send their horses to the field to graze, they take care to prevent their feeding in places where much of this herb grows, as it causeth a great increase of blood in them, and that so suddenly as to subject them to danger of suffocation. He adds, that in the skirts of Mount Atlas, in Africa, there is a tribe of Africans called *Canarios*, who perhaps first discovered and peopled this island, and called it after their own name. But after all those opinions, he does not inform us what name the natives called the island by, which is certainly
a great

a great omission ; however, by his manner of treating the etymology of the name, it is to be supposed he took it for granted that they themselves called their island Canaria.

PLINY makes mention of a people called Canarii, who dwelt beyond Mount Atlas *, and bordering upon the country of the Peroesi Ethiopians.

PTOLEMY the geographer calls Cape Blanco, in Africa, or some other cape on that coast, fronting the Canary Islands, Gannaria Extrema: and the Blacks, who now live on the banks of the river Senegal, call all that country between that river and Mount Atlas, Gannar. Formerly they knew more of it than at present, which I shall have occasion to prove in the description of that country.

FROM this similitude of names one would be naturally led to believe that the natives of the island Canaria and those of the neighbouring continent of Africa, were one and the same people. For Pliny was certainly misinformed when he related, that the Canarii bordering upon the Peroesi Ethiopians, were so called from their living in fellowship with dogs, and sharing with, and devouring like them, the bowels of wild beasts.

C H A P. II.

Treats of the ancient Inhabitants of Canaria, their Manners and Customs.

WHEN the Europeans came first to Gran Canaria, that island was supposed to contain no less than fourteen thousand fighting men; but a great sickness or plague prevailing

* This country is that part of Africa adjacent to the Canary Islands.

amongst

amongst them some time after, it swept away two thirds of the inhabitants. They were of a dark complexion, like the natives of Lancerota and Fuertaventura, well proportioned, and of a good stature; active, warlike, chearful, good-natured, and strictly faithful to their promises, insomuch that they considered a lye as the greatest of crimes. They were very fond of hazardous enterprises, such as climbing to the top of steep precipices, to pitch poles of so great a weight, that one of them was a sufficient burden for a man of common strength to carry on level ground. The Spaniards affirm that the devil assisted them in placing these poles, that others, attempting the like, might fall down headlong and be destroyed. My author says, he believes this to be true; and that the devil appeared to them in the shape of an animal resembling a shock dog, and sometimes in other figures, which the natives called Tibicenas.

THE Canarians had nobility among them, who were distinguished from the vulgar by the peculiar cut of their hair and beards. It was not sufficient to entitle a man to nobility, that he was the offspring of noble or rich parents; but he was to be formally declared noble by the Faycag, a person of great rank, and next in dignity to the Guanarteme, whose business it was to decide differences among the natives, and regulate the ceremonies of their religion: in short, he was a priest, and acted also as a judge in civil affairs. Their manner of conferring nobility was very singular: at a determined time of life, the son of a nobleman let his hair grow long; and when he found he had strength sufficient to bear the fatigues of war, he went to the Faycag, and said, "I am such an one, the son of such a nobleman, and desire to be ennobled also." Upon which the Faycag went to the town, or village where the young man was brought up, and there assembled all the nobles and others of that place, whom he made

to swear solemnly by *Acoran, their god, to declare the truth concerning him. He then asked them, if they had ever seen the youth demean himself so far as to dress victuals or to go into the folds to look after sheep or goats, and whether he was ever known to milk or kill them: if they knew any thing of his stealing cattle, or forcibly taking them away from their owners in time of peace: whether he was any way discourteous, ill-tongued, or guilty of any indecent behaviour, especially to women. If to these questions they all answered in the negative, then the Faycag cut the youth's hair in a round form, and so short as not to hang beneath his ears; then giving into his hand a staff or pole called Magade, declared him noble. But, on the other hand, if the standers-by could charge him with any of those things, of which the Faycag had interrogated them, and bring sufficient proof thereof, then instead of being declared noble, the Faycag shaved his head, and sent him away in disgrace, by which he was rendered incapable of nobility, and remained ever after a plebeian.

IN their wars, they held it as base and mean to molest or injure the women and children of the enemy, considering them as weak and helpless, therefore improper objects of their resentment: neither did they throw down or damage the houses of worship.

THE weapons used by the Canarians in war, were clubs, which they called Modagas; and sharp-pointed poles, hardened by fire, and these they named Amodagas. But after the Europeans began to invade their island, they made targets, in imitation of theirs; and swords of Te-a, or pitch-pine, the edges of which were hardened by fire, and tempered in such a manner that they cut like steel.

BESIDES these, they had many other weapons, taken at different times from the Europeans, and which they carefully preserved, and made good use of, in the day of battle.

BUT their chief strength lay in the before-mentioned *Amodagas* or wooden spears, and stones, which they threw with great force and dexterity.

THEY had public places set apart for fighting duels, in which were eminences or stages, raised for the combatants to fight on, that they might be the more easily observed by all the spectators. When a challenge was given and accepted, the parties went to the Council of the island, called in the Canarian language *Sabor*, (which consisted of twelve members called *Gaytes*) for a licence to fight, which was easily obtained. Then they went to the *Faycag* to have this licence confirmed; which being done, they gathered together all their relations and friends, not to assist them (for those people looked on with the same composure as if the combat had been between two beasts*), but to be spectators of their gallantry and behaviour. The company then repaired to the public place, or theatre, where the combatants mounted upon two stones, placed at the opposite sides of it, each stone being flat at top, and about half a yard in diameter. On these they stood fast without moving their feet, till each had thrown three round stones at his antagonist. Though they were good marksmen, yet they generally avoided those missive weapons by the agile writhing of their bodies. Then arming themselves with sharp flints in their left hands, and cudgels or clubs in their right, they drew near and fell on, beating and cutting each other till they were tired; when

* The Spaniards, and many other Europeans, when they challenge, do not fight in earnest before a multitude of spectators, like the English when they box publicly in the streets; therefore my author (being a Spaniard) makes the above remark.

the parties, by consent, retired with their friends, to eat and drink, but soon after returned to the scene of action, and renewed the engagement, cudgelled and cut each other with great dexterity as before, until the Gayres called out, Gama! Gama! (i. e. Enough! Enough! or Give over!) when they immediately left off, and ever after remained good friends.

If during the time of the combat, one of the parties happened to break his cudgel, then the other immediately desisted from striking, and so the dispute ended, and the parties were reconciled, neither of them being declared victor. Those duels were generally fought on public festivals, rejoicings, or such like occasions, which drew together a great concourse of people, when the combatants had an opportunity to display their dexterity, strength, and valour. These spectacles made a great impression on the minds of the youth, exciting in them a spirit of emulation to excel in gallant feats. If either of the combatants happened to be deeply wounded, they beat a rush till it became like tow, and dipping it in melted goats butter, applied it to the wound, as hot as the patient could bear it: the older the butter was, the sooner it effected a cure.

C H A P. III.

Of their Marriages, Manner of educating their Children, of their Worship, their Oaths, and their Habits.

NONE of the Canarians had more than one wife, and the wife one husband, contrary to what some misinformed authors affirm. When the parents were inclined to marry their daughter, they set her apart thirty days, during which they fed her with large quantities of milk and gossio, in order to fatten

fatten her; for they imagined lean women were less capable of conceiving children than those who were fat. It has also been said, that the night before the bride was presented to her husband, she was delivered to the Guanarteme, who, if he did not chuse to lie with her himself, gave her to the Faycag, or to some other noble person of his intimate acquaintance, to enjoy her: but the present natives deny that such a custom ever existed among their ancestors. They were very careful in the education of their children, and never failed to chastise them when they did amiss. It was also customary to propose two of the youth as examples for the rest, the one of virtue, the other of vice; and when a child did any thing to displease its parents, they told it that such an action was like those of the person set up as a bad example; on the other hand, when it did any thing praise-worthy, it was commended, and told that such behaviour was amiable, and resembled that of the good person. This sort of instruction had the desired effect, by raising the spirit of emulation among the youth to excel in virtuous actions.

THE Canarians had among them religious women, called Magadas, a number of whom lived together in one house. There were many of those houses in Canaria, which were held sacred; and criminals who fled to any of them, were protected from the officers of justice. The Magadas were distinguished from other women by their long white garments, which swept the ground as they walked. The convents or houses in which they dwelt were called Tamoganteen Acoran (i. e. houses of god); but houses of worship were called by the Canarians Almogaren (i. e. temples or holy houses); they were daily sprinkled with the milk of goats from whom they did not take the kids, and which were set apart for giving milk for that purpose. They held that this Acoran dwelt on high, and governed every thing on the earth.

They

They adored him by putting their hands together, and lifting them towards heaven.

IN the island there are two rocks, one in the district of Galdar, named Tirmac; the other in Telde, called Vinicaya *. To these rocks they went in procession in times of public calamity, accompanied by the religious women called Magadas, carrying in their hands branches of palm-trees, and vessels filled with milk and butter, which they poured on the rocks, dancing round them, and singing mournful songs like dirges, or what the Spaniards call *Endechas*; from thence they went to the sea-side, and all at once and with one accord struck the water forcibly with their rods, shouting together at the same time with a very loud voice. Their division of time was not by days, weeks, and years, as with us, but they reckoned by moons.

THE habit of the Canarians was a tight coat, with a hood to it like that of a Capuchin Friar; it reached down to the knees, and was girded about the waist with a leather strap or girdle. This garment was made of a sort of rush, which they beat until it was quite soft like flax, and then divided the filaments and wove them together. Over this they wore cloaks of goat skins, with the hairy side outwards in summer, and inwards in winter. They also wore caps made of the skins of goats, taken off almost entire, which they placed in such a manner on their heads that they had a goat's beard hanging under each ear, which they sometimes tied under the chin. All these garments were neatly sewed and painted, and in every other respect much more curious than those of the natives in the other islands. Some wore bonnets of skins, adorned with feathers. Their shoes were made of raw hides, like those in Lancerota and Fuertaventura.

* They swore by these rocks, and those oaths were very solemn.

THEY had public houses, or rooms, in which they assembled to dance and sing. The Canarian dance is still in use in these islands, and is called *Canario*: its step is quick and short. Their songs were either dirges or amorous sonnets, set to grave and plaintive tunes.

C H A P. IV.

Of their Punishments, Employments, and Manner of living.

THE Canarians were remarkable for their good government, regularity, and strict administration of justice. When a man committed a crime deserving of death, they apprehended him and put him in prison, where he was tried, and immediately upon conviction they led him to the place of execution, which was the same where they used to feast, wrestle, and fight duels. Here the delinquent was stretched on the ground, and his head placed on a flat stone; then the executioner, who was a man set apart for that office, taking up a large heavy stone, and lifting it as high as he could, he suddenly let it fall on the criminal's head. But for crimes that were not worthy of death, they used the *Lex Talionis*, eye for eye, tooth for tooth, &c.

NONE of the Canarians exercised the trade of a butcher except the dregs of the people. This employment was accounted so ignominious, that they would not so much as allow one of that profession to enter into any of their houses, or to touch any thing belonging to them. It was made unlawful for the butchers even to keep company with any but those of their own profession; and when they wanted any thing of another person, they were obliged to carry a staff with them, and point at what they wanted, standing at a considerable distance. As a recompence for this
subject

abject state, the natives were obliged to supply the butchers with every thing they had occasion for. It was not lawful for any Canarian, except the butchers, to kill cattle : when any person wanted his beast, &c. to be killed, he was obliged to lead it to the public shambles, but was not allowed to enter himself ; and this prohibition extended even to the women and children.

THE houses in Gran Canaria were built of stone, without cement, but so neat and regular that they made a beautiful appearance. At the top they laid wooden beams or rafters, very close to each other and covered them with earth. The walls of these houses were very low, and the floors sunk lower than the level of the ground on which they stood, being so contrived for the advantage of warmth in the winter season. Their beds and bedding were goat skins dressed in the hair, after a most curious manner. Their other furniture consisted of baskets, and mats of palm-leaves and rushes, made extremely neat, and very ingeniously wrought. There were among them people whose sole occupation was to build houses and manufacture mats, &c. The women in general were employed in painting and dying ; and in the proper season they very carefully gathered the flowers, shrubs, &c. from which they extracted the several colours. The threads they used for sewing and other purposes were made of the springy nerves or tendons of the loins of sheep, goats, or swine, with which they were supplied by the butchers. These they first anointed with butter, and afterwards prepared by fire in such a manner that they could split them into fine threads at their pleasure. Their needles were made of bone, and their fish-hooks of horn. All their vessels used in cookery were made of clay, hardened by the sun, which they called Ganigos. Their wealth consisted chiefly in goats, which they called Aridaman ; and some sheep, which they called Taharan : they had also hogs, which they named Taguacen

guacen. Their common food was barley-meal roasted, which they called Goffio, and eat with milk or goats flesh. When they made a feast, they dressed this latter with hog's lard or butter, and this dish they called Tamazanona. Their barley, which they called Afamotan*, they ground with a hand-mill. The following is the manner in which they ploughed their lands; about twenty people assembled together, each having a wooden instrument (not unlike a hoe) with a spur or tooth at the end of it, on which they fixed a goat's horn; with this they broke the ground, and afterwards took care, if the rain came not in its proper season, to moisten it with water, which they brought by canals from the rivulets. The women gathered in the corn, of which they reaped only the ears: these they threshed with sticks, or beat with their feet, and then winnowed in their hands.

Their only fruits were vicacorras, mocanes†, and wild dates; and some time before the conquest of their island, they had figs: green figs they call Archormase, and dried ones Tchaunenon. Their poor lived by the sea-coast, chiefly on fish which they caught in the night-time, by making a blaze on the water with torches of pitch-pine. In the day-time, whenever they discovered a shoal of sardinas, a small fish resembling herrings or pilchards, a great number of men, women, and children waded into the sea, and swimming beyond the shoal, chased the fish towards the shore; then with a net, made of a tough kind of rush, they inclosed and drew them to land, and there made an equal division of their prize: in doing this, every woman in the company who had young children, received a share for each; or if she happened to be with-child, she received a share for the child in her womb.

* I have reason to believe that by my author's negligence these two words are transposed; Tamazanona signifying Barley, and Afamotan, the above-mentioned dish. I shall have occasion to treat of this more fully hereafter:

† See the Description of the Canary Islands.

WHEN any of their nobles died, they brought out the corps and placed it in the sun, took out the bowels and entrails, which they washed, and then buried in the earth: the body they dried, and swathed round with bandages of goat skins, and then fixed it upright in a cave, cloathed with the same garments which the deceased wore when alive. But if no proper cave was at hand, they carried the dead body to one of those stony places now called Mal Paices, where, levelling the ground and fixing the small loose stones, they made a coffin of very large ones, placed so as not to touch the body; then they took another large stone, two yards in length, wrought into a round form, and with this they closed the coffin, and afterwards filled up the nich between the top of the round stone and the outer part of the sides of the coffin with small stones, in so neat a manner, that every one who beholds them must be surpris'd at the ingenuity of this people. Some of their dead bodies were put into chests, and afterwards deposited in a kind of stone sepulchres. There were certain persons among them whose profession it was, and who were set apart for the purpose of preparing the dead bodies burial, and making up the tombs.

THE lower class of people were buried in the Mal Paices, in holes covered with dry stones; and, excepting those bodies which were placed upright in the caves, all the others were laid with their heads towards the north.

C H A P. V.

Of the Government of Gran Canaria, and of the famous Princes who ruled in that Island.

THE natives of Gran Canaria were more polished and civilized than those of the other islands. At the time of the conquest of the island they were governed by two Princes; but
before

before they were ruled by Captains, or heads of tribes, who presided over small circles, like parishes; each tribe was confined to its own district, and not allowed to graze its flocks on the grounds of another tribe.

IN the division of Galdar, which is the most fertile part of the island, lived a virgin Lady, called Antidamana, of great worth and merit, who was held in high esteem by the natives, who had such an opinion of her judgment and prudence, that they frequently applied to her to determine their differences, and never appealed from her decisions; for she would not suffer the party, against whom she had given the cause, to depart till she had first convinced him of the justice of the sentence; which she seldom failed to do by the force of her eloquence, and the high character she bore for equity. After some years, the nobles (chagrined at seeing the deference paid to this woman) thinking the business of a judge or arbitrator belonged more properly to their sex, persuaded the people no longer to refer their causes to her decision, or to regard her sentences. When she found this, and perceived herself disregarded and despised, it stung her to the quick, especially as she had in a manner spent the prime of her life in the service of the public, who had now most ungratefully deserted her. Being a woman of quick sense and clear understanding, she did not vent her resentment in vain complaints, but went to one Gumidafe, a Captain of one of the districts, who was reckoned the most valiant and prudent of all the nobles of Canaria, and had great influence over the people. This nobleman lived in a cave, which at present is called the House of the Knight of Facaracas; to him she related all her grievances, and proposed a match between them, to which Gumidafe readily consented, and they were accordingly married soon after. Gumidafe now sought various pretences to make war upon the other Captains, and proved victorious over them all; so

that at length he became King of the whole island. He had by his wife Antidamana, a son named Artemis, who succeeded his parents in the government of the kingdom, reigned in the island at the time of John de Betancour's invading it, and lost his life in a battle near Aguimes, as already mentioned. He left two sons, who shared the island between them: one of them, called Bentagoyhe, was King or Guanarteme of Telde; the other, whose name was Egonayche Semedan, was Guanarteme of Galdar. It was agreed between them, that the Council of the twelve Gayres, called Sabor, should be held in Galdar, which had been the place of their father's residence; and that the Guanarteme of Telde, with his Gayres, should give their attendance there. But Bentaghoyhe, who was of a proud and haughty disposition, being possessed of a larger tract of land and a greater number of vassals than his brother, thought it beneath him to attend the Council at Galdar; and raising an army of ten thousand men, made war upon Egonayche, in order to make himself sole master of the island. Although Egonayche Semedan could not muster above four thousand men, yet he made head against his brother; and, notwithstanding the superiority of his numbers, proved a match for him; for the Galdarans were courageous veterans, and had many brave nobles to command them: besides, their country could not be easily invaded, by reason of the ruggedness of its mountains and passes. Each Guanarteme had six Gayres, who were chosen from among the people, on account of their prudence and valour, to sit in the Council, and administer the affairs of government. Those of Telde were called Mananidra, Nenedra, Ventahey, Ventagay, Guatinayga, and Autindana: the Gayres of Galdar were Adargoma, Tazarte, Doramas, Tera-ma, Dayfa, and Caytafa. A line drawn from the villages of Tamarazeyte, crossing the island towards the village of St. Nicholas, where dwelt the people of Arganegui, was the boundary betwixt the districts of Galdar and Telde.

ADARGOMA was the most powerful Gayre of the district of Galdar, as was Guarinayga of that of Telde, both having very large flocks of sheep and goats. It happened once that their shepherds or servants quarrelled about the pasture, and carried their complaints to their respective master or chief. Adargoma and Guarinayga met to settle the difference, when, as they could not agree in opinion, they agreed to determine it by a wrestling match in the following manner, namely, that which ever side should get the victory, the conquered party was to submit to the decision of the conqueror. This being agreed, they stripped and began to wrestle. Adargoma was much stronger than his antagonist, but this latter on the other hand excelled greatly in skill and dexterity, so that the issue of the contest remained for a long time doubtful; at last skill prevailed over force, and Adargoma was fairly thrown to the ground beneath his antagonist; but nevertheless, having the advantage in strength, grasped Guarinayga so closely, that, like Hercules in a like contest with Anteus, he almost squeezed the marrow out of his bones. Guarinayga, finding himself pressed in such a manner that his breath was almost gone, said to Adargoma, Do not kill me; I acknowledge I am vanquished, and submit. Upon which Adargoma released him, and they afterwards settled the boundaries of their pasture in an amicable manner. When Adargoma's friends enquired of him concerning the event of the combat, he answered that Guarinayga was the victor; and when the same question was put to Guarinayga, he replied that he had been vanquished by Adargoma: so that until the Europeans came to the knowledge of this affair, from the relation of the parties concerned, it remained a secret among the natives. This Adargoma was eminent for performing wonderful feats: it is said of him, that the strongest man in the island could not prevent him from carrying a vessel full of water to his mouth, and drinking out of it, without spilling one drop. He was of
middle

middle stature, but very broad shouldered; his name, Adargoma, signifies, in the Canary language, Shoulders of Rock.

AMONG the famous men in the district of Galdar, was one Taycayte, which name in the Canarian language implies, an Unshapen Body, and Atacayte, Stout Heart: the women, on account of his uncouth figure, named him Arabisenen, i. e. Savage. The next in repute was Doramas, so called from the uncommon width of his nostrils, Doramas in their language signifying Nostrils: he was a man of a small size, but possessed of great strength.

HUANBEN or Guanaben, and Caytafa, were great wrestlers. These two happening to be together on some public occasion, challenged each other to a wrestling match, which was held in the presence of the Canarians who assembled as spectators. The dexterity of the two competitors was so equal, that it was a long time before either appeared to have any advantage over the other, till at length the spectators parted them. But Guanaben perceiving that his antagonist's strength was not weakened by the fatigue of the combat, and conscious that his own was not sufficient to permit him to engage a second time, called out to Caytafa, and said, "Are you able to perform what I am going to do?" Upon the other's answering in the affirmative, he immediately ran to the top of a high precipice, from whence he threw himself down headlong. Caytafa disdaining to be out-done by him, followed his example; and thus they both perished together. From this action, some misinformed authors (among whom is Francisco de Gomara, in his History of the Indies) imagined that the Canarians had a custom of throwing themselves down from precipices.

MANANIDRA, who was taken prisoner by Diego de Herrera, as before related, was also a person of great fame. It is said of him,
that

that whenever he was about to engage in battle, he was seized with an universal trembling, not through fear, but a fury and eagerness to engage. Alonzo de Lugo, of whom we shall have occasion to speak hereafter, seeing Mananidra in such a condition, asked him why he trembled? his answer was, Well may the flesh tremble and recoil at the dreadful perils which the heart proposes to lead it into.

C H A P. VI.

Certain Inhabitants of the Island of Majorca visit Gran Canaria some time before the Arrival of John de Betancour.

IT has been already observed, in the beginning of this History, that Don Luis de la Cerda intended to go in quest of the Fortunate Islands, and for that purpose had fitted out some ships in the ports of the kingdom of Arragon; but his death, which happened just as things were got ready for that expedition, put a stop to the voyage. Nevertheless, it seems that some of those ships, or others from Catalonia or Majorca, sailed in quest of the islands at that very time; of which we have no other account than from the relation of the natives, and what may be collected from their old songs, in which some account of those Majorcans is given. By comparing their different traditions of this affair, and arranging them in order of time, it appears to have been as follows: some ships, the crews of which were Majorcans, anchored in the bay of Gando, between Aguimes and Telde, where the people came ashore to refresh themselves after the fatigue of the voyage. At that time there were none of the inhabitants near the shore; for the natives, being unaccustomed to the visits of strangers, lived in an unguarded manner, not thinking they had any thing to fear from the sea. The Majorcans
seeing:

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seeing no living person near, imagined the island to be uninhabited; and therefore advanced, without fear or circumspection, towards the villages of Telde and Aguimes, a good league from the port. Here they were first perceived by the natives, who, surprised at the appearance of strange people on their island, gathered together, attacked the Europeans with sticks and stones, and wounded several of them. The Majorcans attempted to make some resistance; but as the number of the natives greatly exceeded theirs, these last were all made prisoners and carried to Telde. When those in the ships found what had happened, they, without waiting to see the issue, set sail, and never appeared there again; so that no account could be given of them.

FROM Telde they dispersed the prisoners all over the island, and treated them well, according to their custom, for the Canarians excelled perhaps all other people in greatness of spirit and generosity to those whom they vanquished. The Majorcans in return did every thing they could to gain the esteem and favour of their new masters, by which means a strict friendship was soon contracted between them. It happened that some of those Majorcans and Arragonians were good artificers; they built houses, and painted them elegantly with the colours which they extracted from certain herbs and flowers which grew upon the island. They also fitted up neat apartments in caves, which remained entire long after the conquest of the island. In the number of those who were taken prisoners, were two priests, who were greatly respected by the natives. These fathers built two neat hermitages, of stone without cement, one of which they called St. Catherine's, in which they placed three images, one of the Virgin Mary, another of St. John the Evangelist, and the third of Mary Magdalen. The other hermitage stands near Gaete, and is called St. Nicholas's, whose image is placed there. Some years after
this,

this, the island was visited with a long and severe famine; upon which the Council secretly agreed to destroy the Majorcans, in order to be eased of the burden of their maintenance; which cruel and barbarous resolution they were in some measure induced to take by the scandalous behaviour of the strangers themselves. My author does not say what crimes they were guilty of, but seems to insinuate that they had made some attempts of an heinous and unnatural kind upon some of the natives, which rendered them most detestable in their sight, as they were utter strangers to such abomination. Upon a set time, according to the determination of the Council, they massacred them all except the two Friars, who being much in favour with the people, were carried to the top of a high mountain, in which was a deep pit or cavern, into which they cast them headlong. This cavern was so deep that no person knew where it ended; but after some days, part of the dress of these Friars was cast upon the sea-shore, which caused the natives to conclude that the cavern had a communication with the sea. This mountain is in the district of Ginamar, half a league from the sea-shore in the road to Telde; where stands a hermitage, dedicated to our Lady of the Conception. It was these Majorcans who first brought figs to Gran Canaria, which they planted, and the fruit being agreeable to the natives, they planted more; so that there were soon a great number of fig-trees growing in the island. At the time of the above-mentioned famine, the Canarians agreed to kill all the female infants that should afterwards be brought forth, except the first-born. This cruel decree was made in order to lessen the number of inhabitants in the island. But it did not continue long in force, for it pleased God to visit the island with a long and grievous pestilence, which carried off two thirds of the inhabitants, and was what paved the way to its conquest; for before this scourge, there were in the island fourteen thousand fighting men, who, had they been pro-

vided with fire-arms, and been firmly united, might, by reason of their strength, skill, courage, and agility, have defeated the famous Spanish Armada, or even all the combined powers of Europe; for Canaria, and all the Canary Islands, except Lancerota and Fuertaventura, are so full of deep narrow vallies, or gullies, high rugged mountains, and narrow difficult passes, that a body of men cannot march into any of them the distance of a league from the shore, before they come to places where an hundred men may very easily baffle the efforts of a thousand. This being the case, where could shipping enough be found to transport a sufficient number of troops to subdue such a people, and in a country so strongly fortified by nature?

C H A P. VII.

Of the Expedition of Don Juan Rejon to Gran Canaria.

THE King and Queen of Spain, Don Ferdinando and Donna Isabella, after paying to Diego de Herrera five millions of maravedis, in lieu of all his claims to the islands of Gran Canaria, Tenerife, and Palma, issued orders for fitting out a fleet of ships, to make the conquest of them, notwithstanding they were at that time engaged in a war against Don Alonzo king of Portugal. This order was immediately obeyed; so that in a short time nine hundred foot and thirty horse, well armed and provided with every necessary for such an enterprize, were raised, and the command of them given to one Don Juan Rejon, a native of the kingdom of Arragon, an experienced soldier, and who had for his Lieutenant Alonzo Jaizme, whose sister, Donna Elvira, was married to Juan Rejon. They were accompanied in the expedition by Don Juan Bermudas, Dean of Rubicon, a person well versed in the affairs of the Canary Islands.

ON the 23d of May 1477, the whole armament embarked on board the fleet prepared for their reception, at the port of St. Mary's in Andalusia, and sailed for Gran Canaria. Their design was to have landed at Gando, in order to rebuild the fort lately destroyed there by the natives; but passing near the port of Isletes, and judging it to be a more convenient anchoring-place, they dropped anchor there on the 22d of June, 1477. In the morning early all the troops disembarked, in good order, and without opposition. On their landing they pitched a canopy or tent, under which they erected an altar, where the Dean, Juan Bermudas performed mass in the presence of all the troops, who assisted thereat with great devotion and decorum. Immediately after mass the whole army began their march towards Gando, with design to encamp there; but they had not proceeded far, when they were accosted by a woman in the Canarian dress, who asked them, in the Castilian language, whither they were going? they replied, to Gando. She then told them, that Gando was at a great distance, the road very bad and interrupted by precipices, which rendered it extremely dangerous; but that at a small distance from the place where they then were, was a commodious plain, with a rivulet of good water, plenty of fire-wood, with palms and fig-trees, from whence they might have easy access to all the principal places on the island. When the commander and officers, with the Dean, Juan Bermudas, had heard the woman, and had well weighed the reasons she brought in support of her advice, they determined to march to the place she had pointed out, and accordingly putting themselves under her conduct, she brought them to the spot where now stands the city of Palmas. There they pitched their tents; but looking afterwards for their guide, she was not to be found, which filled them all with amazement. Juan Rejon, who was a devout worshiper of St. Anna, imagined it was no other than herself who had appeared to them in the

dress of a Canarian woman. The Spaniards finding the place to agree perfectly with what the woman had told them concerning it; and that it was very commodiously situated, being not above a league from the harbour, they fixed their camp there, and fortified it with a stone wall, within which they erected a large magazine for the ammunition, stores, and provisions which they had brought from Spain.

C H A P. VIII.

The Battle of Guiniguada.

A Few days before the arrival of Juan Rejon, the Guanarteme of Telde having been carried off by the distemper that had proved fatal to great numbers of the natives, Doramas, one of the Gayres of Galdar, made interest with the inhabitants of Telde, who elected him for their Guanarteme, in preference to the son of the deceased; who, not thinking himself safe among the people that had set aside his election, retired to the dominions of his uncle the King of Galdar, and put himself under his protection. Such was the state of affairs in the island when the armament from Spain arrived. But when the natives found the Spaniards had effected their landing, were building houses, and by their conduct seemed determined to settle themselves on the island, they called to mind the injuries they had sustained by permitting the castle of Gando to be built amongst them; and therefore thought it would be most prudent, in their present situation, to lay aside all differences amongst themselves, and, uniting their forces, endeavour to expel the invaders from the island. To effect this, they procured a meeting between the King of Galdar and Doramas (who had usurped the sovereignty of Telde), and the whole body of Gayres. There they cordially agreed to join their several forces

forces under the command of Doramas, and to give battle to the Spaniards the next day. Accordingly they raised two thousand well-armed men, and marched towards the port: among these were many men of great courage, particularly Adargoma, already mentioned. When Juan Rejon saw the enemy approaching, in order to give a plausible colour to his proceedings, he sent to acquaint them, that he was come, in the name of their Majesties of Castille, Don Ferdinando and Isabella, to invite them to leave their heathen worship and to embrace Christianity; which if they accepted, their Majesties would immediately take them under their protection, so that no one should dare to injure or molest them; and that they should be allowed to remain in possession of their lands, wives, children, and goods: but, on the contrary, if they refused this friendly invitation, they might be assured that the Spaniards would never desist till they had either put them to death or driven them all out of the island. The natives, either unwilling to abandon the religion of their ancestors, or flushed with their former repeated successes against Betancour and Herrera, told the messenger, that they would give Juan Rejon an answer the next day early in the morning. The General readily comprehended their meaning, and accordingly prepared for battle, expecting to be soon attacked. Early in the morning he perceived their forces coming down upon him, in order of battle; upon which he marched out of his camp to meet them, and the fight was begun on both sides. The Canarians made the first onset with all the fury of men whose liberty was at stake, being headed by their valiant chiefs Doramas, Tazarte, and Adargoma. They were received with no less vigour by Juan Rejon and his men, who, with the Dean, Juan Bermudas, Captain of the horse, Alonzo Jaysme, Standard-bearer, and the Captains of the infantry, Alonzo Fernandez de Lugo and Roderigo de Solorza, endeavoured to break the enemy's ranks; but the latter made a most obstinate resistance, fighting like lions.

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The battle continued three hours, without any apparent advantage on either side: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to support and encourage his troops; where singling out Adargoma, he charged him furiously, and wounded him so desperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, instead of being discouraged at the fall of their champion, were fired with fresh rage, falling on like incensed tygers, insomuch that it might be said the conflict only then began. But this ardor of the Canarians, like the last blast of a furious tempest against a mighty oak, which it shakes to its very root, was not long before it spent itself, and was succeeded by a sensible abatement of vigour; and they soon after retired, but in good order, leaving behind them Adargoma prisoner, and three hundred men killed on the field of battle, besides many wounded: of the Spaniards, only seven were killed and twenty-six wounded. This great inequality of loss must have been owing to the difference of weapons used in the engagement, for about that time the Spaniards had learned the use of fire-arms; and moreover the Canarians were much terrified at the sight of the horses, which on this occasion made their first appearance in Gran Canaria. After this battle, which was called the battle of Guiniguada, the natives never attempted to engage the Spaniards again on level ground, but contented themselves with harassing them in their marches up the country, especially in the mountainous part, in which the Spaniards by little and little had shut them up; for they were afraid to venture into the plain near the sea-shore, on account of the enemy's cavalry. In the mean time the Spaniards set about erecting a fort for their security. Those who were not employed in this work, were sent out in parties to bring in cattle and prisoners, and so harassed the poor fishermen, whose way of living obliged them to be near the sea-side, that
many

many of them came into the camp through mere necessity, and embraced the Roman Catholic faith; and being baptized, they received passports from the Dean, to protect them from being molested in their business by his soldiers. The Spanish Officers now looking upon the island as good as reduced, returned thanks to God for having given them possession thereof with so little effusion of blood. As to Adargoma, they cured him of his wounds, and treated him so well, that he was induced to become a convert to their religion, in the principles of which, and the Castilian language, they took care to instruct him. Shortly after he was sent to Spain. The following remarkable story is related of him, which happened during his residence in that kingdom: his fame, as an extraordinary wrestler, having been spread throughout all Spain; and being one day at the Archbishop's house in Seville, a peasant of La Mancha, famous likewise for his skill in that exercise, who had heard so much said in praise of Adargoma, being moved with a spirit of emulation, challenged him to a trial of skill. Adargoma accepted the challenge, and said to him, "Brother, since we are to wrestle, it is necessary we first drink together:" then taking a glass of wine, he said to the peasant, "If you can, with both your hands, prevent my carrying this glass of wine to my mouth, and drinking it, or cause me to spill one drop, then we will absolutely wrestle together; but if you cannot do this, I would advise you to return home." Then drinking off the wine, in spite of the other's efforts to prevent him, the peasant, amazed at his prodigious strength, prudently took his advice and sneaked off. This happened in presence of many witnesses.

C H A P. IX.

The Arrival of seventeen Portuguese Carvels at Gran Canaria.

AT this time affairs were in a very unsettled situation between the courts of Castille and Portugal. The latter understanding the Spaniards were attempting the conquest of Gran Canaria, armed seventeen carvels or large barks, well provided with soldiers, provisions, ammunition, and every thing necessary for a voyage, and sent them to Gran Canaria, where they arrived and anchored at the west side of the island, at a place called Agaete, in the district of the Guanarteme of Galdar. The natives imagining that they were part of the forces of Guiniguada, gathered together, in order to give them battle; but the Portuguese, by means of interpreters they had brought with them, quickly undeceived the Canarians, and gave them to understand, that they were come to assist them against their invaders, with whom they were at war. When the natives were convinced of the truth of this, it gave them great joy, hoping by their assistance to be delivered from their persecutors. Upon which they received the Portuguese cheerfully; and it was soon concluded between them, that the former should go and attack the Spaniards by sea, while the Canarians attacked them by land. When these ships appeared near the port, Juan Rejon, the Dean Bermudas, and the officers, knowing that peace was not firmly established between the two crowns, suspected on what errand they were come, and drew out their troops from Guiniguada, leaving a small number only to guard that post, and marched to the port, which is but a short league distant from it. There they placed two hundred men in ambush, behind certain hillocks of black earth, which had been formed by the eruption of some former volcanos. When
the

the carvels anchored in the harbour, there happened to be a surf breaking on the shore, which is not common in that place. Now as the Portuguese had not boats enough to land above two hundred men at once, and did not know the force of the Spaniards (for they did not all appear in sight), they boldly landed, with drums beating, trumpets founding, and colours flying, but the surf breaking uncommonly high, drove some of their boats ashore while they were attempting to land their men. This prevented their going immediately back to the ships for more troops; and instead of instantly launching these boats that were thrown ashore by the surf, they began to run inland, in pursuit of the small number of Spaniards they saw drawn up to oppose them, in order to attack and make them prisoners. Juan Rejon perceiving how things went, resolved to avail himself of their bad conduct, and to attack the Portuguese before they could receive a reinforcement from the ships: with this view he ordered the two hundred men in ambush to fall upon them in concert with the others, which they did with such impetuosity, that they presently drove the handful of Portuguese back to their boats in the greatest confusion; but in the hurry of launching and crowding into them they were overset, forced back on the beach by the surf, and flayed to pieces; so that very few of those men who landed had the good fortune to escape. The Portuguese on board the carvels seeing all that passed, without being able to give the least assistance to their comrades, on account of the violence of the surf which continued to increase more and more, and being apprehensive of a storm arising, weighed anchor and stood out to sea. In the mean time the Canarians had possessed themselves of some eminences that commanded a view of the city of Palmas and the port of Isletes, where observing every thing to be quiet in the Spanish camp, the sea-shore of the port covered with people, and some ships at anchor with others under sail, they concluded

that the Portugueze were just landing, and therefore waited to see them begin the attack upon the camp, knowing nothing of what had passed that morning. But perceiving no appearance of any disturbance, they sent a spy to discover the situation of affairs, who being observed by one of the Spanish troopers, was pursued, taken prisoner, and brought to Juan Rejon, to whom he discovered the treaty between the natives and the Portugueze. The General was so incensed at the news, that he determined to place no more confidence in the Canarians, and began to harass them more than ever by continual inroads into the country, in which he frequently brought away whole flocks of sheep and goats, and made a number of captives. As to the Portugueze, they still hovered about the island, waiting for an opportunity to land, and try their fortune a second time; but the sea continuing much agitated for many days, they despaired of success, and having lost almost all their boats, as before-mentioned, they abandoned their design of making a second landing, and returned home. The Spaniards being now more at leisure, finished their castle and the fortifications of their camp. But not having received any supply of provisions from Europe since their first landing on the island, which was now upwards of eight months, they were obliged twice a week to send a party of horse and about two hundred foot into the country, in search of sheep and other provisions, at a considerable distance from the camp; for, as has been observed, the natives, after the battle of Guiniguada, durst not continue in the plains, but withdrew with their effects to the mountains, where the Spaniards could not attack them but at a great disadvantage: and what little provisions they got in these incursions, together with some biscuit brought to them by a Flemish vessel, that had come to the islands to purchase orchilla-weed, was all they had to live upon for a considerable time. The soldiers gathered the weed upon the rocks, in places where they durst:

durst venture to search for it, and then disposed of it to the Flemings.

C H A P. X.

A Jealousy and Contention arise between Juan Rejon and the Dean, Juan Bermudas.

THE scarcity of provision in the camp occasioned much murmuring and discontent among the Spaniards. And as in calamities it is usual for the soldiery to examine more strictly into the conduct of their commanders, than when affairs go on successfully, so it happened on this occasion to Juan Rejon, who was censured by the Dean Bermudas, for improperly managing the provisions, and also for a partial distribution of them. The complaints and murmurings daily increasing, the Commander and the Dean began at length to be on bad terms with each other. This breach was increased greatly by the tales of officious people, who are seldom wanting in such cases, and who as seldom fail to represent what they hear in the worst light.

THE Dean wrote to the court of Castille against Juan Rejon, accusing him of wasting the provisions, of spinning out the war to an unreasonable length, and having contented himself with the defeat he had given to the Canarians at Guiniguada; whereas he might (as the Dean pretended), by following that blow, have easily reduced the whole island to the obedience of their Catholic Majesties.

In this manner inferior officers frequently endeavour to raise their reputation upon the ruin of that of their Commander; for, by what follows in the account of the conquest, we shall find that

Juan Rejon acted the part of an experienced soldier, particularly by building a fort in a convenient situation, to serve for a retreat to his troops in case of need.

AMONG those whom Juan Rejon had brought to the Gran Canaria were some persons who had gone from Lancerota to Castille, to complain against Diego de Herrera, and who were the cause of the King's taking the three islands from him. They solicited Juan Rejon to intercede for them with Herrera, that they might be restored to their estates in Lancerota; and promised, if he succeeded in the undertaking, that they would go themselves to Lancerota, and furnish the army from thence with such a quantity of provision as might be sufficient till they should obtain a supply from Spain. This proposal seeming reasonable to Juan Rejon, he agreed to it; and, in order to put the scheme in execution, he not only passed unnoticed many affronts he daily received from the Dean Bermudas, but even persuaded him to assist at a council of the chief officers, which was called in order to reconcile them to each other. At this meeting the difference seemed to be made up, and it was agreed that Juan Rejon should go to Lancerota, in order to get provisions, and that the Dean Bermudas should command the troops in his absence.

ACCORDINGLY he sailed for Lancerota, carrying along with him the banished vassals of Diego de Herrera, and arrived at a port called the Recife, adjoining to Porto de Naos. When Herrera and Ignés Peraza were informed of his arrival, and what persons accompanied him, being greatly incensed against them for the loss of the three islands, they dispatched their son Hernand Peraza, to the port to forbid them to land. Juan Rejon, accosting him in a courteous manner, acquainted him with the distress of the troops in Gran Canaria, and that he was come to beg a supply of provisions.

provisions for them; which, if he would please to grant, his Majesty, Don Ferdinand, would thankfully repay the favour. He also informed Don Hernand, that he had brought with him some vassals of his father Don Diego de Herrera, who were come to implore forgiveness of him and Donna Ignés Peraza, for the offences they had been guilty of; and he entreated that they would condescend to grant them their pardon, and thereby manifest themselves to be the real descendants of the illustrious house of Herrera. But notwithstanding all he could say, Peraza continued inflexible, and would not suffer any of them to remain on shore even to take the least refreshment, but by force compelled them all to return on board; which usage so exasperated Juan Rejon, that he ordered the two cannon on board his vessel to be fired upon those who were on shore, which killed Diego de Herrera's Gentleman, and wounded two others. Immediately after this he set sail, and returned to Canaria.

C H A P. XL.

Pedro de Algava comes to Canaria:

JUAN REJON, on his return to the port of Isletes, found himself superseded by a Governor, named Pedro de Algava, who was sent from Spain, in consequence of the complaints transmitted to Court against him by the Dean Bermudas. This Governor had orders to enquire into the cause of the differences among the officers. The fleet in which he came brought some soldiers and a small supply of provisions, of which the troops were in great want. This was the first Governor sent from Spain to these islands. His arrival greatly chagrined Juan Rejon, who however prudently dissembled his discontent, and went ashore to wait upon the Governor, who with the Dean and other officers were come to the
port:

port to receive him. Soon after, Pedro Algava assembled all the chief officers, in whose presence he produced his instructions, and acquainted them, that it was his Majesty's express orders, and the principal object of his commission, to see peace and good harmony established and preserved among them; he therefore exhorted them, as loyal subjects, to attend to the service of their Sovereign, and of that God whose worshipers they were, and whose service they were sent to promote by bringing infidels into the bosom of the holy Catholic church, and thereby prove the means of saving many souls. When Don Pedro had finished his speech, Juan Rejon began to complain of the treatment he had met with from Diego de Herrera in Lancerota, and proposed to the Governor and assembly, that he might be declared a rebel, and an enemy to the intended conquest, and treated accordingly. To which the Governor and Dean, who were combined together against him, made answer, that they would gladly do every thing in their power for the good of the people, and for advancing the conquest, but that as to his treatment at Lancerota, it was the natural consequence of his imprudence in carrying thither the vassals of Diego de Herrera. Rejon replied, that if in so doing he had committed a fault, he was ready to make amends for it, by taking the ships in the harbour, with some troops, and bringing a supply of provisions from Lancerota by force, if Herrera should attempt to oppose them; and that this was an easy undertaking, for the success of which he would take upon himself to answer: upon this there arose a very warm debate among them. Some time after, the Governor and Dean arrested Juan Rejon, and brought him to a trial, at which they charged him with partiality, robbery, mutiny, and a design of making use of the troops, destined for the conquest of Canaria, to revenge his private quarrel with Diego de Herrera at Lancerota; of all which he was found guilty by the assembly, and sentenced to be sent back to Spain a prisoner.

a prisoner. After his departure, advice was given by the enemies of Rejon to Diego de Herrera of what had passed, with a request that he would furnish a supply of provisions to the camp in Gran Canaria, who were in great necessity for the same. Herrera immediately complied with this request; but before the supply arrived at Canaria, the Spaniards had, by their foraging parties in the island, procured sufficient provisions to answer their present necessities, and also made some prisoners. Having received intelligence of an assembly of the natives, at a place called Maya, they marched in quest of them, and finding only a small number gathered there, under the Guanarreme of Galdar and Doramas, the Spaniards attacked them; but these latter making a brave defence, escaped with their persons, but left many cattle in the hands of the enemy, which they carried off. However, Doramas, observing the Spaniards to be greatly fatigued with the rugged road and the length of their march, rallied his troops, and way-laid them as they were coming down a steep mountain, where, if the Spaniards had not performed wonders, they must have been all cut to pieces; as it was, they lost five horses and several of their men, but ket possession of their booty. This obstinate resistance may serve to shew to what straits they were reduced for want of provisions.

C H A P. XII.

Juan Rejon returns to Gran Canaria.

WHEN Juan Rejon arrived at St. Lucar de Baremeda, in Spain, he immediately set out for Seville, to appear before the Commissioners of the Conquest of the Canary Islands, to whom he gave an account of his conduct, with which that board was perfectly satisfied. And understanding the great distress the

the troops in Gran Canaria laboured under from the scarcity amongst them, they immediately gave orders for four vessels to sail with a supply of provisions and men, under the command of Pedro Hernandez Cabron, Regidor of Cadiz. In the same fleet went over Don Juan de Frias, lately promoted to the see of Rubicon upon the death of the former Bishop; and Juan Rejon, as Captain-general of the forces in Canaria. The Commissioners recommended to them to endeavour to adjust amicably all differences amongst the officers in that island. Besides the persons already mentioned, one Estevan Perez de Cabitos was sent over as Alcalde Major, being nominated to that office by the King. The fleet arrived safe at the Port of Illetes the 12th of August, 1479, where they were gladly received. Soon after, the Bishop called a meeting of all the principal persons in the island, namely, Pedro Algava the Governor, the Dean Bermudas, Hernan Peraza, who was come thither from Lancerota, with an aid of men and provisions, Captain Pedro Hernandez Cabron, Alonzo Jaimes, Standard-bearer, Alonzo de Lugo, Ordonio Bermudas, Estevan Perez de Cabitos, Alcalde Major, Alonzo de Valdes, Alguazil Major, and many others: when the Bishop earnestly exhorted the Governor and Dean to agree and act in concert with Juan Rejon, who was returned, by order of the Commissioners of the Conquest, as Commander in chief of the forces in Gran Canaria, which order he produced to the assembly; but the Governor perceiving that Juan Rejon had brought no letter or order signed by the King, he answered the Bishop, that he had sent Juan Rejon a prisoner to his Majesty, together with the charge against him; and that he knew nothing of the Commissioners of the Conquest, nor by what authority they took upon them to interfere in the affairs of the island. The Bishop replied, that if they had not been properly impowered, they doubtless would not have dared to sit or act as a council; therefore conjured him to consider the dignity of the members

members who composed that council : but all he could say had no weight with the Governor, who, with the Dean and some others, declared they would not receive Juan Rejon as Captain-general of the forces, without an express order from the King. The Bishop afterwards, having intimation that the Governor and Bermudas designed to arrest Juan Rejon, dissuaded him from that design, and promised to be answerable for his returning to Spain by the first ship that should sail.

MEAN time the Governor and Dean resolved upon an expedition against the natives in the district of Tifarana, with the troops lately arrived from Spain under the command of Pedro Hernandez Cabron, with a detachment of those who had first landed on the island. The Bishop accompanying them, they embarked at Isletes, and sailed round to Tifarana, where they landed, but found no body to oppose them ; for as soon as the Canarians observed the ships, they fled to the mountains. The Spaniards marched into the country in pursuit of them, plundering the villages as they went. In this expedition they collected a great booty, consisting of sheep, barley, dried figs, &c. which they thought most prudent to put on board the ships, that they might not be encumbered in their march. A Canarian, who had turned Roman Catholic, and was then along with the Spaniards, advised the Commander, Cabron, not to stir from thence for two days, Because, said he, I am certain the Canarians are all gathered together to cut off our retreat ; whereas if we remain in this place only two days, they must disperse themselves, for want of subsistence. Cabron, not having experienced the valour and skill of the natives, answered, that he was not afraid of naked people ; and ordered the troops to continue their march. As they were on their way towards the ships, they came to a steep rock, where the Canarians, according as the new profelyte had foretold, waited for the return of the Spaniards,

whom they knew were obliged to pass that way, suddenly setting up a great shout, fell upon, and routed them, killing twenty-six and wounding about one hundred. In the pursuit, they took a great quantity of arms, and made several prisoners. When the people who were to take care of the ships, saw their comrades flying towards the sea-shore, they immediately sent their boats to bring them off, and covered their retreat as well as they could, by firing their great guns upon the enemy. In this encounter the Commander, Cabron, received a wound in the head by a stone. He returned to Guiniguada, where he disembarked his men, and observing how great discord still prevailed between the Governor and Rejon, with the small hopes there were of bringing them to a reconciliation, he sailed back to Spain, taking Juan Rejon in the ship along with him.

C H A P. XIII.

Juan Rejon returns a second time to Canaria, and what happened thereupon.

JUAN REJON had a relation at the court of Castille, named Don Ferdinando Rejon, a Knight of the order of St. Iago and Captain-general of the Artillery; by means of whose great influence at court he procured the King's commission, appointing him Governor of Canaria, and Captain-general of the forces there, with full power to bring to trial the Governor Pedro de Algava. But the want of moderation in the exercise of such an extensive authority over his adversary, at length proved his ruin. Immediately after receiving his orders from the Commissioners of the Conquest, he went to Cadiz, where, with the assistance of the Dean Juan Rejon, his relation, he hired a vessel, on board of which he put thirty men in whom he could confide, and sailed with them

them for the island of Gran Canaria. The 2d of May, 1480, in the evening, he arrived at the port of Isles; but did not land till it was dark. The crew of the vessel were previously instructed to let no one know of his being aboard, but to say that they were come with provisions from Spain, in company with two other ships that had touched at Lancerota, which had troops and provisions on board for Gran Canaria. This account passed very well, and the news of the arrival of a fresh supply caused a general joy. Juan Rejon sent a trusty person on shore, secretly to the Standard-bearer, Don Alonzo Jaimes, his brother-in-law, and Don Estevan Perez de Cabitos, the Alcalde Major, to acquaint them of his arrival, and concert the measures to be taken thereupon. On the return of the messenger, Rejon landed, with his thirty men, and went privately to the house of the Alcalde Major, which was adjoining to the church.

NEXT day, while the Governor, Pedro de Algava, was in the church, hearing mass, Juan Rejon, with his friends and thirty men, rushed in, crying out, God save the King! and immediately seized Pedro de Algava, whom they dragged out of the church, and confined in the tower in strong irons, as he had formerly served Juan Rejon. The Dean Bermudas was also seized and confined, together with some other suspected persons.

By this time there was a general tumult throughout the city, the friends of Pedro de Algava having taken arms; but Juan Rejon giving his commission into the hands of the Town-clerk, who read it aloud, the people were appeased, and retired every man to his own house. Pedro de Algava was detained in close confinement from the 3d of May to Whitsunday, in which time Juan Rejon, assisted by Estevan Perez de Cabitos, was employed in drawing up the charge against him; which was, that he carried on a pri-

vate correspondence with the King of Portugal, to whom he had sold and engaged to deliver up the island, having actually received part of the money. On the trial, the witnesses brought to support the charge were people of no repute or character; nevertheless he was found guilty, and condemned to lose his head. On the day fixed for the execution of his sentence, on the sound of a trumpet, the unfortunate Algava was brought forth to the square or parade of St. Anthony, in the city of Palmas, where, after his crime had been proclaimed, in great form by the public Crier, he was beheaded according to his sentence.

It is said, that all the persons concerned in this prosecution perished by violent deaths; some by the hands of the Canarians, some by the Guanches of Tenerife, and others by the Moors in Barbary. Such was the end of the Governor Pedro Algava, who certainly was the cause of his own untimely fate, by his unjust and cruel treatment of Juan Rejon; his refusing to admit him as Captain-general of the troops, when he was sent from Spain as such by the Commissioners of the Conquest, was a mean evasion, unworthy the character of a Gentleman. On the other hand, as to Juan Rejon, if Pedro Algava was guilty of the crime laid to his charge, he would have acted a better part had he sent him prisoner to Spain; for it is unbecoming a man of a generous or noble spirit to order the execution of his declared enemy. When this affair was transacted, Don Juan de Frias, the Bishop, was absent, having gone to take possession of his bishopric of Rubicon in Lancerota, and to procure provisions for the forces in Gran Canaria.

THE Dean Bermudas and others were tried, and being found guilty of mutiny, and of raising disturbances among the troops, were banished the island, and put on board a bark bound to
Gomera.

Gomera. Some writers say, that Juan Rejon prevailed with the master of the bark to put them on shore in a part of Gomera where the natives were in rebellion against Hernand Peraza, son of Diego de Herrera, and to acquaint them that these people were friends of Hernan Peraza; but this wants proof. The bark first touched at the port of Rubicon, in Lancerota, where they all went on shore, and were kindly received by Diego de Herrera and Donna Ignés Peraza his wife.

C H A P. XIV.

A Design of the Canarians to destroy eighty Europeans. Pedro de Vera arrives at Gran Canaria.

WHILE the Spaniards were thus spending their time in disputes and quarrels among themselves, and neglected the more essential business of the conquest of Canaria, Doramas, Guarnarteme of Telde, with the Faycag and Gayres, assembled to consider what was to be done with their prisoners, who began to give them some uneasiness, as well on account of their numbers as the difficulty of guarding them and finding wherewithal to subsist them, for provisions became daily more and more scarce in the island, by means of the frequent inroads of the Spaniards, who destroyed their corn, and carried off their cattle. The result of this council was an agreement to put their captives to death; and to that end every person was required to bring his prisoner to a place appointed. When they were all brought thither, they were bound, tied to a stake, and the fuel was put round them; but as the fire was about to be kindled, a woman came running towards the place in great haste, calling out aloud not to kindle the fire. It is reported, that this woman was held in great reputation among the natives, holding the rank of Lady Abbess,

Abbeſs, or chief of the Magadas, or religious women. She had a ſon preſent, who was a Gayre, and who had brought his priſoner there with the reſt; to him ſhe declared, that ſhe was ordered by Acoran to warn him to have no hand in the death of the Spaniards, otherwiſe ſome dreadful affliction would certainly befall him. As the Canarians were very ſuperſtitious, and gave great credit to the predictions of religious people, the Gayre, her ſon, immediately ſet his priſoner at liberty; which when the reſt ſaw, they followed his example, and thus the Spaniards were releaſed, the Canarians telling them at the ſame time to remember the kindneſs they had ſhewn them. My author adds, that the Gayre, the ſon of the religious woman, was ſecretly a Roman Catholic; and that he had a ſiſter, who, after the conqueſt of the iſland, was married to one Maſon Betancour, and that from this marriage are deſcended the Betancours of Galdar: he had alſo a brother, named Autindara, from whom are deſcended the family of Cabrejas in Canaria.

BUT to return to Juan Rejon: He being now avenged of his enemies, began to turn his thoughts towards completing the conqueſt of the iſland, and with that view determined to make an inroad into the diſtrict of Tamarafeyte. On his march towards that place, from the mountains he diſcovered a ſhip ſtanding in for the iſland, which induced him to return back to the city of Palmas. This ſhip came with a new Governor and Captain-general of the forces; for the King, Don Ferdinando, being informed of the diſcord among the officers employed in that buſineſs, thought proper to ſend Pedro de Vera to Canaria, as a perſon in whom he could conſide, and whom he judged to be poſſeſſed of every qualification neceſſary in a civil or military officer. When Pedro received the commiſſion, he went directly to the Commiſſioners of the Conqueſt at Seville, to receive their inſtructions likewiſe, and

and from thence to Xeres de la Frontera, where he directed his friends and relations to furnish every thing necessary for the expedition he was going upon, in case the King's officers should prove dilatory in dispatching them. Then providing some men and horses, he embarked with them in the before-mentioned ship at Cadiz, leaving directions with his son, Ferdinando de Vera, to load two ships with troops, provision, and ammunition, and to follow with all expedition. He then set sail, and arrived at the port of Isletes on the 18th of August 1480, where he immediately gave notice of his arrival with the reinforcement of troops and provisions, and of his having left two other ships at Cadiz loading for the island. This news gave great satisfaction to all but Juan Rejon and the Alcalde Major, who had reason to fear being called to an account for the severity of their proceedings against Pedro de Algava. Nevertheless, they went to receive him with an appearance of cheerfulness, as the best way of concealing their apprehensions. Juan Rejon lodged the Governor in his own apartments, which were in the castle as it was called, and went himself to another house, notwithstanding all that Pedro de Vera could say to induce him to continue under the same roof with him; and immediately declared publicly his intention of returning to Spain in the same ship which had brought over Pedro de Vera, in order to give an account of his conduct in Canaria. When de Vera understood this, he told him that the vessel was very leaky, and otherwise unfit for his reception, and that the others, expected from Cadiz, were not only very commodious, but also new and strong, and should be at his service. Besides, he pretended, that being so lately come to the island, he stood in need of his advice, as an experienced leader, in the business of the conquest, and one capable of giving him insight into many particulars which might prove of service to the interest of their Catholic Majesties. With such specious arguments he prevailed with him to remain until

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the arrival of the two ships, on board of which were his two sons. When they arrived at the port of Isletes, Pedro de Vera sent them orders not to come ashore until they received notice from him : and the next day, accompanied by Juan Rejon and many of the officers, he went on board the ships, as he pretended, to shew Juan Rejon that in which he was to embark for Spain ; but when they were about to return on shore, Pedro de Vera told that General and the Alcalde Major, that they were his prisoners, by order of their Catholic Majesties: upon which they surrendered themselves without any disturbance, and were brought to trial with all expedition. The consequence of which was, that they were sent prisoners to Spain, in one of the said ships, the proceedings against them being sealed up and sent along with them. When Juan Rejon arrived at Castille, he soon procured his releasement by means of his relation the General of the Artillery, there being no one of the party of Pedro de Algava then at court to oppose his interest there ; so that he was not only set at liberty, but soon after obtained the command of some troops destined for the conquest of the island of Palma.

BEFORE Pedro de Vera's arrival at Canaria, the Dean, Juan Bermudas, died at Lancerota of mere chagrin and vexation.

C H A P. XV.

Pedro de Vera makes an Inroad ; the Death of Doramas, &c.

THE new Governor, after having sent Juan Rejon, to Spain, was desirous to take a view of the country ; and accordingly, taking with him the horse and some infantry, marched to Arucas, where there was at that time a party of Canarians, being the tribe commanded by the valiant Doramas ; who, when they

they saw the Spaniards approaching, retreated to a mountain near the sea, which now bears the name of Doramas. The Spaniards still advancing, Doramas sent a messenger to challenge any one of them to single combat, and desired that the champion who should accept it might advance. Pedro de Vera would have gone to meet him, but was dissuaded by the officers, who represented to him the damage the King's affairs might sustain if any accident befel him. There was among the cavalry a Gentleman named Juan de Hoces, who accepted the challenge, and obtained leave from the General to engage the Canarian. When Doramas saw him approaching, he drew near and threw a *sufmago*, or dart, with such force that it went through the Spaniard's target and coat of mail, and pierced his heart, so that he dropt down dead in the view of both armies. Pedro de Vera, though exceedingly grieved at this disaster, was in nowise daunted by the fate of his officer, but advanced singly with great composure to try his strength with this formidable champion. Doramas with pleasure perceived the General coming towards him, as knowing who he was, and hoping soon to send him after his countryman; so taking aim, with a dart, he let fly at him: but the wary General receiving it on one side of his shield, it flew off obliquely, and passed clear of his body. Doramas then drew nearer, and threw another dart with more force than the former, which de Vera likewise avoided, by bowing himself and letting it pass over him; then spurring his horse, he closed in with Doramas before he had time to take another aim, and driving full at him with his lance, struck him on the side with such force, that he fell to the ground: he was preparing to second his blow, when Doramas waved his hand as a signal that he surrendered himself prisoner. The natives beholding the fall of their chief, and thinking he was killed, immediately fell with fury on the Spaniards to avenge his death; so that an obstinate conflict ensued, in which many of the Canarians

were killed, and the rest at length obliged to retreat to the mountain. Doramas, who was much wounded, desired to be converted and baptized; upon which great care was taken of him, but in vain, for before the army reached Palmas, the signs of death appeared on him; so that they baptized him on the spot, Pedro de Vedra standing godfather. Immediately after the ceremony he expired, and was interred on the top of a mountain: a circle or wall of stones was raised round his grave, with a crucifix in the centre. Some Canarians were present at the funeral, who had voluntarily surrendered themselves prisoners, in order to attend their chief Doramas. Pedro de Vera, among other things he did at that time, fitted out two vessels, to go, as he pretended, upon an expedition against the Guanches of Tenerife; and by fair speeches and large promises prevailed on two hundred of the subjected Canarians to embark on board them; but his real design was to send them all to Spain, being suspicious that they gave intelligence to the enemy of his schemes, and for that reason was desirous to have them out of his way. Accordingly the ships sailed for Spain; but as the Canarians lost sight of the Pike of Tenerife (which, viewed from Gran Canaria, by its immense height, seems almost close to it), they suspected the real destination of the ships, and threatened to throw every Spaniard overboard, if they did not immediately return to Canaria. The Spaniards, dreading the execution of their threats, put into Lancerota, which was the nearest land, where they were received in a friendly manner by Diego de Herrera, who interspersed the Canarians among the natives of the place, and provided lodging and entertainment for them. They remained in Lancerota some time, and were afterwards sent over to Barbary, to succour the castle of Agader Aguer, or Santa Cruz, where they almost all perished. When the news of their being in Lancerota came to be known to the Canarians that were in the city of Palmas, they were so greatly

offended,

offended, that they left the Spaniards, and joined their countrymen in the mountains, from whence they renewed the war with redoubled vigour.

C H A P. XVI.

The Spaniards build a Fort at Gaete.

THE Spaniards had by this time made themselves masters of all the low grounds near the sea; the Canarians not daring to venture down into the plains, for fear of being made prisoners by the small parties of horse scattered about the island, but were obliged to remain in the mountains and in the plains surrounded by them, the passes to which they fortified and guarded.

PEDRO DE VERA, finding that he could not force these passes, determined to build a fort on the other side of the island, in the neighbourhood of the mountains and lurking-places of the natives, from whence he might make incursions against them, and be always secure of a retreat in case of being worsted.

ACCORDINGLY, taking two ships well manned, he sailed round the island, and landed at a place called Gaete, which he found very commodious for his purpose, as it was well watered and abounded with fig-trees. He therefore immediately set about building a small fort of stone and lime, which was finished in the space of two months. Then leaving a garrison of thirty men in it, commanded by one Alonzo Hernandez de Lugo, an experienced soldier, he returned to the city of Palmas.

Soon after, he sent part of his troops towards Titarara, to dislodge some Canarians who had fortified themselves in a steep and

hollow pass on that road. The Spaniards, knowing their superior force, and elated by their late victory, marched boldly forward, and without hesitation began to ascend the steep; but the Canarians defended themselves so well, by throwing stones and tumbling down loose fragments of rocks upon the enemy, that they obliged them to retreat, with the loss of twenty-five men killed, and a great number wounded. Just after this repulse, Pedro de Vera came up with his men, and seeing the Spaniards so roughly handled, determined to revenge their loss, and immediately marched to attack the pass, which he forced, obliging the natives to retreat, who probably were not on their guard against this second attack, not expecting the Spaniards to return so soon after their defeat. Among the chief men of the Canarians was Ventagoya, one of the Gayres of the district of Galdar, an enterprising and valiant man, who came to Palmas on pretence of being converted and baptized. He continued a few days there, carefully observing every thing, especially the fortifications of the town, the nature of the Spanish discipline, and their manner of placing the guards and centinels. When he thought he had made himself sufficiently master of these things, he returned to his companions in the mountains, from whence he made frequent sallies in the night-time, and did the Spaniards considerable damage, by killing their guards, and making prisoners of those whom necessity obliged to go a-fishing or gathering orchilla. He then assembled a great number of his countrymen, to whom he proposed to storm the city of Palmas in the night, and so cut off the Spaniards at one blow. This proposal met with general approbation, and it was resolved to carry it into execution. The manner agreed on was as follows: they were to surround the city in the night, but the main attack was to be directed to that part which faced the sea, as the Spaniards thought themselves most secure from that quarter. A small party was to begin the first

first attack on the land-side, in order to alarm the garrison and draw their whole force that way, by which means the side towards the sea would be left exposed. Their scheme was certainly well planned: but it did not meet with the success they expected; for those who were to make the attack on the land-side, not beginning at the time agreed on, and the troops who were lying in wait by the sea-side, hearing a noise in the town, imagined the attack already begun, and rushing out of their hiding-places, mounted the walls, the valiant Ventagoya leading them on. Upon this the guard and the whole garrison being alarmed, defended the place with great resolution. The Canarians, regardless of death, fell in great numbers, as did also many of the Spaniards; but at length the natives were repulsed. Pedro de Vera, fearing an ambush, durst not venture beyond the trenches in pursuit of them, contenting himself with ordering the whole garrison to remain under arms, lest the Canarians should return the next night and renew the attack, whose desperate valour he had already dearly experienced. Some time after this, Ventagoya, having contrived a sort of scaling-ladder, came by night to the city, attended only by one of his friends, and scaled the wall without being perceived, leaving his comrade on the out-side to watch. He then went to a place where he knew horses were kept, killed the centinel, who was asleep, and two horses of Pedro de Vera's. Not being able to do more mischief without being discovered, he returned by the way he entered; but in his retreat was perceived by a centinel, who seeing a man going over the wall, threw a stone at him, which stunned Ventagoya so that he fell into the ditch. The centinel hearing no more noise after his fall, and believing he was some soldier belonging to the garrison, who wanted to slip away privately to go a-fishing, was afraid he had killed him, and therefore did not alarm the guard, but remained quiet on his post. It seems that, some time before this, Pedro had given orders that no soldier

dier should go out of the city in the night, on pain of death. Ventagoya's comrade, who was waiting without, when he heard the noise of his fall, fearing an alarm, durst not venture into the ditch; but in a short time after, finding all quiet, he went in, helped him out, with great silence, and then they went off together; though Ventagoya was greatly hurt by the blow he received.

C H A P. XVII.

Juan Rejon comes the fourth time to the Canary Islands.

JUAN REJON, as was said before, having cleared his conduct with regard to Pedro de Algava, and obtained a commission to make the conquest of the islands of Tenerife and Palma, sailed from Cadiz with four ships, having on board three hundred men and twenty horses; his wife and two of his young sons accompanying him in this voyage. He put into Gran Canaria, to procure refreshments and visit his old acquaintance: however, he did not land there, but proceeded on his voyage to Palma. It is said, that when Pedro de Vera heard of his arrival, he was greatly alarmed, fearing to suffer the same fate with Pedro de Algava, being conscious that he had injured Rejon by the treacherous manner in which he had seized, and sent him home prisoner. Therefore he sent Alonzo Jaimes, Juan Rejon's brother-in-law, on board, to try to dissuade him from landing, which he accomplished, and prevailed on him to proceed on his voyage, by hinting, that his landing would only be productive of commotions in the city, as Pedro de Vera was determined to oppose him by force, and also that it would greatly injure those who were his well-wishers in the island. These reasons, together with the intreaties and tears of his wife, Donna Elvira de Sotomajor, prevailed on him to depart. On his voyage, he was obliged,

lized, by stress of weather, to put into Gomera, where he and his family, with eight men, landed to refresh themselves after their fatigues. The Gomerans brought them what refreshments the island afforded: but immediately dispatched advice of their arrival to Hernand Peraza, who thereupon sent some of his people to bring Juan Rejon before him; who refusing to obey his orders, they attempted to compel him by force, when a scuffle ensued, in which he was killed. Hernand Peraza immediately published a manifesto, to clear himself of having any hand in his death; and affirmed that he had only sent people to bring him before him to give an account of his motives for landing on the island without his licence. He then made a visit to Donna Elvira, to clear himself before her of the murder of her husband, whom he caused to be interred in the most honourable place of the great chapel, and treated his widow and children with great tenderness and respect. Donna Elvira, however, seized the first opportunity to write to her brother, Don Alonzo Jaimes, in Gran Canaria, an account of all that had passed, intreating him to come with all speed and take her out of the sight of her husband's murderer. He accordingly came, and reproached Hernand Peraza with basely assassinating his brother, threatening him with his resentment. But Peraza, with many imprecations on himself, asserted his innocence. From Gomera Don Alonzo set sail, with his sister, for Gran Canaria, where she would not land; but was visited aboard by the Governor and other officers of the city, who furnished her with such refreshments as the island afforded. She then departed for Spain, accompanied by her brother Don Alonzo Jaimes. All the people who came with Juan Rejon for the conquest of Palma, with the provisions, were landed, and remained at Gran Canaria. When Donna Elvira arrived at Castille, she appeared with her children before their Majesties Don Ferdinando and Isabella, imploring their compassion, and begging that justice might be executed

cuted upon Hernand Peraza for the murder of her husband, which she asserted he had before attempted, when Juan Rejon went to Lancerota, in quest of provisions for his Majesty's troops in Gran Canaria. The King and Queen were greatly moved with the distress of the widow and orphans of Juan Rejon, to the former of whom they assigned a pension of twenty thousand maravedis per annum, and gave her two houses in Seville for her residence. They were pleased also to order a judge to go over to the island of Gomera, there to make enquiry concerning her husband's murder, and to bring Hernand Peraza prisoner to Castille. When Donna Elvira came to Seville, she got intelligence that the judge had been bribed by the Duke of Medina Sidonia (who was a relation of Hernand Peraza), and that he remained at Port St. Mary, under pretence of being sick; upon which she applied again to their Majesties, who appointed another judge to go over with the same commission, which he executed, and brought Hernand Peraza prisoner to Castille, where he was detained some time; but being related to some of the best families in that kingdom, great application was made to their Majesties for his life, and also to the widow Donna Elvira. By means of these intercessions, he obtained his pardon, on condition of serving with some Gomerans in the reduction of Gran Canaria, until it was conquered, on pain of death in case of non-compliance. But the principal cause which procured him his pardon, was the following: there was at court at that time, one Donna Beatriz Bobadilla, a lady of extreme beauty, and one of the Queen's Maids of Honour, for whom the King was supposed to have a passion: now her Majesty thought she had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This design she effected; and it is probable that on this account he obtained his pardon, on condition of serving in the conquest of Gran Canaria.

Canaria. After the nuptials were celebrated, he embarked for the Canary Islands, and arrived at Lancerota, where he and his fair spouse were kindly received by Diego de Herrera and Donna Igués Peraza. They afterwards went to Gomera, where he raised a body of eighty of the natives, with whom he returned to Lancerota, where he raised a number more, amounting in the whole to one hundred and fifty men. With these and twelve horses he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the first of February 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before-mentioned, the garriſon of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excuſing himſelf for not firſt waiting upon him at Palmas, giving as his reaſon, that he had heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuſe to give umbrage, and begged he might be allowed to remain where he was. This requeſt was granted; and the Governor managed matters ſo as to bring about a reconciliation between him and Alonzo Jaimes.

C H A P. XVIII.

The Guanarteme of Galdar taken Priſoner.

A Few days after the arrival of Hernand Peraza, at Gaete, Pedro de Vera ſent orders to him and Alonzo de Lugo to make an incuſion upon the diſtrict of Galdar at a certain time, on which he himſelf was to make another from the city of Palmas, that ſo the natives might be divided, and obliged to defend themſelves on both ſides at once. Accordingly Pedro de Vera ſet out from Palmas and marched towards Galdar, by the way of Arucas, where he halted and remained all night; the ſame night Alonzo de Lugo and Hernand Peraza ſet out from Gaete towards Galdar, by the

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way of Artenara, where they made a considerable booty, and killed several of the Canarians, but not without some loss on their own side, as the enemy fought desperately to save their flocks. Early in the morning Peraza's party entered the villages of Galdar, where they surpris'd and made prisoners the Guanarteme Guanache Semeden, and fifteen other Canarians, together with their wives and children, who had come from the mountains the night before to sleep in their houses, not suspecting that the Spaniards were so near, for most of the natives were now obliged to retire in small bodies. After this, Peraza and Lugo sent to Pedro de Vera, who came and joined them with his party. They then divided the spoil, reserving a fifth part for the King. After which Peraza returned with his troops to Gaete, as did Pedro de Vera with his men to Palmas, carrying with him the Guanarteme of Galdar, by whose means he hoped soon to become master of the island; and the more readily to effect this end, he thought proper to send him over to Spain to their Catholic Majesties, together with four Gayres. He accordingly delivered them to the charge of one Miguel Morisca, with orders to treat them well, and make every thing as agreeable to them as he could. He sent also with them an interpreter, one Juan Major, who understood and spoke the Canarian language perfectly well. When they arrived in Spain, they were sent to court, and presented to the King and Queen, who gave them a most gracious reception. The Guanarteme took particular notice of every thing he saw there, being struck with admiration at the wealth and power of the Spanish nation, and the splendor of its court; but above all, at the magnificence and solemn grandeur of the Romish worship: he fell on his knees before their Majesties, desiring to be baptized, and begged they would condescend to be his sponsors; which request they condescending to grant, he was accordingly baptized by the name of Ferdinando. The King gave orders to entertain

entertain him splendidly, and granted him and his companions liberty to return to Canaria. Before their departure, he made them many presents, exhorting them to use their utmost endeavours to convert their countrymen, and bring them under obedience to the crown of Spain; promising at the same time, that all those who should voluntarily submit to his dominion, should be protected by him in the full enjoyment of their liberties and effects.

THE Guanarteme then begged his majesty would bestow on him the valley in Gran Canaria called Guayayedra, being a place abounding with fig-trees and with pasture for his flocks; which request the King readily granted, and the Guanarteme expressed the most grateful sense of that and the many other favours he had received at his hands.

PEDRO DE VERA had written to court, setting forth the absolute necessity there was for sending more troops and provisions to the island, having lost many men in the different attacks on the natives, by reason of the extreme ruggedness of the mountains to which they had retired. He also represented, that on account of the long war, the ground lay uncultivated, so that no provision was to be procured, excepting only a few sheep and goats, which his people sometimes took from the natives, in their different incursions against them, and at the utmost hazard of their lives. His Majesty, taking this into consideration, gave Miguel Morisca orders to go to the mountains of Biscay, and raise two hundred men with all possible diligence. With these recruits Miguel Morisca embarked for Canaria, taking with him Guanache Semeden, Guanarteme of Galdar, the four Gayres, and Juan Major the interpreter, to whom and his heirs the King made a perpetual grant of the office of Alguazil Major of Gran Canaria; which office his descendants have long since lost by their neglect and abuse of it.

WHILE Miguel de Morisca was at court, he begged that their Majesties, would allow Hernand Peraza the liberty to return to his island of Gomera; which request they were graciously pleased to grant.

C H A P. XIX.

The Holy Brotherhood of Andalusia send Troops to Canaria.*

IMMEDIATELY after the departure of Miguel Morisca with his two hundred Biscayners (most of whom were bowmen) the King sent orders to the Holy Brotherhood of Andalusia to furnish the Commissioners of the Conquest with two companies of Ginetes, or light-horse, and a company of bowmen, in all one hundred and fifty foot and fifty-five horse; which they put on board five ships at St. Lucar de Barameda. These ships met with a storm in their passage, which obliged them to put into Lancerota, where she was lost going into the harbour of Recife, but the crew were saved, and sent from thence by Diego de Herrera to Canaria, where the other four arrived in safety, to the great satisfaction of the Spaniards who were on that island.

PEDRO DE VERA, now finding himself well supplied with men and provisions, set out to attack the Canarians in the mountains. These people, on the arrival of the Guanarteme of Galdar from Spain, were struck with astonishment at the wonderful things he related to them concerning that country, and of the power of the Spaniards; for, in order to persuade the Canarians to yield obedience to the King of Spain, the Guanarteme had gone to Galdar, where he assembled all the chiefs of the people, and represented to

* The Santa Hermandad, or Holy Brotherhood, was instituted in Spain in times of great confusion, to suppress robbers.

them the power of the Spaniards, and how vain and imprudent it would be to attempt to hold out any longer against them : and that such obstinacy could only end in their destruction. Some were moved with his reasons, and accordingly came and submitted themselves ; but far the greatest part refused to give ear to his advice, and proceeded to elect for their General the valiant Tassarte, and for their King the son of the late Guanaterme of Telde, but not till they had first offered the sovereignty of the island to Don Ferdinando, late King of Galdar, whom they entreated to quit the party of the Spaniards, and take his chance with them. On his refusing their offer, they reproached him with having abandoned his brethren, to side with a people guilty of breach of faith to those who embraced their religion, and submitted to them ; alleging at the same time several instances of the Spanish perfidy, and among the rest, that of Pedro de Vera's having trepanned the two hundred Canarians out of the island, under the pretence of sending them to Tenerife, to fight against the Guanches. They told him, that as soon as the Spaniards should have brought all the natives under subjection, they would behave to them just in the same manner ; for " What confidence, said they, can we repose in a people, who are not ashamed to break their promises and engagements ? As to us, rather than submit, we will retire to the rugged mountains and inaccessible parts of the island, whither we will drive our flocks ; and by fortifying the passes, we shall be able to maintain our independence, and defend ourselves to the last." Don Ferdinando, the Guanarterme, seeing their obstinacy, returned to Palmas, and gave an account of what passed to Pedro de Vera, who thereupon resolved immediately to attack the Canarians. He for that purpose gathered together all his troops, except those which he left to garrison the city of Palmas, and went to lay siege to the fortified pass of Ventagoya, which he invested by blockade, and continued before it

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fifteen days, imagining he should oblige the natives, who were shut up there with their wives and children, to surrender or perish by hunger; but in this he was mistaken, for they had with them provisions for some months. When he understood this, he marched against the pass, in order to force it sword in hand, but was vigorously repulsed by the natives, with the loss of eight men, and several wounded; for as soon as they perceived him approaching, they tumbled down huge stones from the precipices upon him and his people, and threw such a shower of stones and darts, that they were glad to retreat. Despairing of success, he moved off towards Tirarano and Acayro, where he took a great quantity of cattle. From thence he marched against another natural fortress, called Titana, a place of great strength, which some of the natives, who had retired thither, had rendered still stronger by art, and where they thought themselves perfectly secure, therefore were careless, and kept no look out to observe the enemy's motions. But Pedro de Vera and his troops, joined by some of the converted natives, came suddenly upon them, killed twenty of the Canarians, surprized and seized the fortress, together with all the provisions therein. However, as soon as the natives found that the Spaniards had deserted Titana after plundering it, they returned thither, fortified it anew, and took care to keep a better look-out than they had done before. Pedro de Vera proceeded next to a strong hold called Aradar, situated about a gun-shot up from the bottom of an hill. It was surrounded by steep rocks, having only one narrow pass that led to a natural gallery above, which went round the mountain; above that gallery was another row of steep precipices, having a narrow path leading to the top of the mountain, which was level, and had a spring of excellent water. Thither some of the Canarians retired for security, with their children and effects. The Spaniards forced this place also, taking many prisoners, with much cattle, and killing those who defended

defended the passes: two women, to avoid falling into the enemy's hands, threw themselves down from a precipice, and were dashed in pieces; the precipice has been ever since named *Risco de las Mujeres*, i. e. the Women's Rock. From thence the Spaniards proceeded to another hold called *Fataga*, which they forced also. The natives who followed *Tafarte*, observing the force of the Spaniards to increase daily, and that their steep and rugged precipices could not secure them from the approaches of the enemy, took the counsel of *Don Fernando* of *Galdar*, and submitted to *Pedro de Vera*; among these were the *Faycag*, uncle of *Don Fernando*. The valiant *Tafarte* however did not follow the example of his countrymen, but seeing himself deserted, and that none of his tribe were willing to stand by him and make head against the Spaniards, he resolved to die rather than submit, and accordingly went to the top of a steep precipice, where calling out aloud, *Atirtisma! Atirtisma!* (which was the manner in which the Canarians invoked God) he threw himself headlong down, and perished.

PEDRO DE VERA still continued his progress, hunting the distressed Canarians from their several caverns and hiding-places, until he came to a strong hold called *Ajodar*, where most of them were gathered together, with their wives and children, resolved to defend themselves to the last extremity, and to throw themselves over the precipices rather than submit to their enemy. The Governor and all the officers, with the *Guanarteme* of *Galdar*, were of opinion, that it would be best to make the attack on that side next the sea. Accordingly he sent most of the troops that way, with directions to the officer who commanded them, not to begin the attack till such time as he should send him orders, intending to storm the place on both sides at once. But this officer (*Miguel de Morisca*) and the *Biscayners* who were with him,

him, being animated with a desire of revenge for the loss sustained at Ventagoya, did not adhere to the directions given them by Pedro de Vera, thinking they were dictated by cowardice or over-caution, and began boldly to climb the rocks, until they arrived at the first station, where they found no one to dispute the passage against them. The Canarians, having all this time been reconnoitring their motions, suffered them to proceed unmolested until they had all entered the first pass; when on a sudden giving a great shout, they tumbled down an immense quantity of huge stone upon them from the adjacent heights. The Spaniards, unable to resist this unexpected attack, sought their safety by flight, but in vain, for the pass by which they had ascended was so very narrow and steep, that they could only crawl down one by one on all fours: and now a most dreadful carnage of the fugitives ensued, Miguel Morisca and most of the Biscayners being slaughtered by the natives. But Pedro de Vera, coming up on the other side, prevented their total destruction; and Don Fernando of Galdar, whom the natives still respected, prevailed on them to spare many of their lives.

THE number of the natives assembled at Ajodar, at the time they were attacked by the Spaniards, is said to have been about three hundred. After this defeat, the severest the Spaniards had ever experienced since their first attempting the conquest of the island, Pedro de Vera retired to Palmas, to take care of his wounded, of which there was a great number, and above fifty were left dead upon the spot,

C H A P. XX.

The Sequel of the Conquest.

PEDRO DE VERA, after having made some stay at Palmas, to refresh his troops and recover those that were wounded, mustered all his forces, consisting of Castilians, the natives of Lancerota, Fuertaventura, and the other islands, with the Companies of the Holy Brotherhood, as also some of the reduced Canarians, amounting in the whole to about a thousand men. These he completely furnished with arms and all other necessities, determining to make an end of the conquest before he returned to Palmas.

FINDING by his spies, that all the Canarians were assembled at Ansite, a place deemed impregnable, together with their wives and children, he marched thither, and pitched his camp at the bottom of the mountain. Don Ferdinando of Galdar, knowing that his countrymen were determined to die rather than surrender to the Spaniards, went, with the consent of the Governor, to try what he could do with them by the means of persuasion. So soon as they beheld their old Guanarteme, they crowded about him with loud acclamations, and every one present wept a long time before they were able to utter a word: the Guanarteme wept also in sympathy, and observed a profound silence. The number of the natives then assembled was about six hundred fighting men, and a thousand women and children, among whom were all the nobles, with the Faycag, and the young Guanarteme of Telde. This youth was on the point of being married to the King of Galdar's daughter, then present, by which marriage he purposed to make himself King of the whole island. After their grief

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began to find vent in words, Don Ferdinando, in an eloquent speech, accompanied with tears, conjured them to have compassion on their wives and children, and to lay aside all thoughts of resistance, which would only end in their own destruction; adding, that he would take upon him to be answerable for the Spaniards, that they should treat them well; protect them in the possession of their liberties and effects; and that especial regard should be had to the rank and dignity of the nobles, which should in nowise suffer. With these and the like soothing speeches, he at length prevailed on the natives to surrender, which they did by throwing down their arms, and at the same time setting up a dismal howling and crying. The young *Guanarteme* of Telde, seeing his hopes thus blasted, went to the brow of a precipice, accompanied by the old *Faycag*, where embracing each other, and calling out *Atirtifina!* they threw themselves down and perished together. When the tumult and weeping were a little subsided, Don Ferdinando brought the Canarians down to the camp (among whom was his own daughter *Tenehoia*) and presented them to Pedro de Vera, by whom they were courteously received and entertained: he felt no small satisfaction to see the natives so easily brought in, being sensible, that, if they had resolved not to hearken to the persuasions of Don Ferdinando to surrender, he could not have made himself master of the place without much bloodshed. The Bishop, Don Juan de Frias, who was then present, having a few days before arrived from Lancerota, sung *Te Deum* on the occasion. This event happened on the 29th of April, 1483, being seventy-seven years after the first attempt upon the island by John de Betancour.

C H A P. XXI.

Consequences of the Surrender of Ansite.

THE day of the surrender of Ansite is held annually as a great festival throughout the island of Canaria, by a solemn procession, in which is carried the standard that was then in the camp, it being deposited in the church of St. Anna, patroness of the island and mother of the Virgin. Don Ferdinando's daughter Teneshoia was baptized by the name of Donna Catharina, and married to Don Ferdinando de Guzman, son of Alonzo Guzman, nephew to Ferdinand Perez, Lord of Vatres and Alcubilleto, in the Kingdom of Toledo; of which marriage are descended the Guzmans of Galdar, in Canaria. Don Ferdinando of Galdar had another daughter, named Tenaguan, who was married to a person of the name of Betancour, a son of one of the Norman Betancours by a daughter of the King of Lancerota. Ferdinando himself was afterwards killed by the Guanches, in an expedition to Tenerife. When the troops returned from the conquest to the city of Palmas, the Standard-bearer, Don Alonzo Jaimes de Soromajor, ascended the tower, and, waving the standard, called out three times, "Canaria, Canaria, the Gran Canaria, now belongs to their high and most potent Majesties, Don Ferdinando and Donna Isabella, King and Queen of Castille and Leon." The island thus happily reduced, the Governor sent back to Spain what troops were remaining of those which had been sent out to him by the Holy Brotherhood; with them went many officers and gentlemen, who did not chuse to settle in the island, but were rather desirous to serve in the conquest of Granada. Pedro de Vera sent advice by them to their Majesties of the entire reduction of the island, at the same time recom-

mending those who had served faithfully in the war, to the royal favour; and also requesting that people might be sent over to inhabit the island. The news gave the King entire satisfaction; he immediately ordered great part of the lands in Canaria to be distributed among the soldiers, according to their rank and merit; and granted extraordinary privileges and immunities to those that went to settle in the island, who, for the most part, were people from the province of Andalusia, particularly from the county of Niebla. He ordered a number of fruit-trees, plants, and sugar-canes to be sent to Canaria, from the island of Madeira, which thrive and multiplied there exceedingly, the soil and climate being extremely well adapted to the growth of almost every kind of vegetable. The bishop and Governor distributed the children of the Canarians of both sexes amongst the Spaniards, to be instructed in the faith and doctrine of the church of Rome; and, to avoid scandal, the girls were committed to the charge of the married women, and the boys to the unmarried men.

AGREEABLE to their Majesties instructions, the Governor, Pedro de Vera, chose from among the gentry twelve Regidores*, to govern the island in civil matters, with a Secretary, Alguazil Major, Under-clerks, and Alguazils, with other civil officers: these were called the Cavildo. The Bishop, Don Juan de Frias, earnestly desired to have his see removed from Rubicon, in Lancerota, to the city of Palmas, which he obtained some years after, in the pontificate of Pope Innocent VIII, to the great

* The twelve Regidores were Pedro Garcia de St. Domingo, Fernando del Prado, Diego de Soria, Francisco de Torquemada, Francisco de Espinosa, Martin de Escalante, Alonso Jaimes de Sotomajor, Pedro de Vurgos the Standard-bearer, Juan de Severio, Juan Malfuente, Juan de Majorga, and Diego Miguel; all of whom were employed in the conquest. The office of Regidore is much the same as that of the Twenty-four before mentioned.

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satisfaction of Pedro de Vera and the rest of the inhabitants of Gran Canaria.

ON the 20th of February, 1487, at Salamanca, this island was, with great solemnity, incorporated into the crown of Castille, with the title of Kingdom, and declared free from all pechos and alcavalas*. In the same year, Pope Innocent VIII gave the patronage of the bishopric of Canaria, with its benefices, to the King of Spain and his successors for ever.

IN 1499, the King of Spain sent a body of laws and charters to Canaria, for the government of its inhabitants; and at the same time confirmed certain regulations which had been formerly made by the natives.

IN 1515, the Emperor Charles V gave to the city of Palmas, the title of Noble and Royal City of Palmas: before that time it was called the town of Palmas.

C H A P. XXII.

Of the Death of Diego de Herrera.

DIEGO DE HERRERA, after having made divers incursions into the unconquered Canary Islands, as has been mentioned in the course of this history, besides many others on the coast of Barbary, adjacent to these islands, fell sick, and died in Fuertaventura, the 22d of June, 1485, aged seventy years and upwards: he was buried in the monastery of St. Buenaventura, which himself had founded. One Gonzalo Argote de Molina, one of the Twenty-four of Seville, and who was married to Donna Ju-

* Certain inland duties paid in Spain.

ana de Ayala, daughter of Don Augustin Herrera, Marquis of Lancerota, caused the following inscription to be placed on his tomb.

Here lies

The noble Knight, DIEGO DE HERRERA,
Lord and Conqueror of the Seven Islands, the Kingdom of Gran Canaria,
and of the Narrow Sea of Barbary,

Thirteenth of the Order of St. Iago,
one of the Council to King Henry IV, and to their
Catholic Majesties, Don Ferdinando and Donna Isabella.

One of the Twenty-four of the City of Seville,
Founder of this Convent, and Son of the noble Pedro Garcia de Ferrera*
(Marshal of Castile, Lord of the Village of Ampudia and of
the House and Village of Ayala; Captain-general of the Sea-coast
of Guipiscoa, one of the King's Council) by his Wife

Donna Maria de Ayala Sarmiento.

He subdued and made Vassals

Nine Kings of Tenerife,
and Two of Gran Canaria.

He carried his victorious Arms over to Barbary, where he led captive
many Moors.

In Africa he built the Castle of Mar Pequeno†, which he afterwards
defended against the Sheriff and his army.

He was at war with Three Nations at once,

Portuguese, Pagans, and Moors;

All whom he vanquished without Assistance from any Crowned Head.

He married Donna Ignés Peraza de las Casas, Heiress of these Islands.

* Or Herrera; F and H in Spanish being often used indifferently at the beginning of a word,

† Mar Pequeno, i. e. Little or Narrow Sea; so called because that Castle was built upon the coast of the narrow sea or channel which separates Lancerota and Fuertaventura from the Coast of Africa.

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How far Diego de Herrera deserved this pompous epitaph, the reader may judge by what he has seen of his achievements in the course of this history. He left behind him three sons and two daughters, namely, Pedro Garcia de Herrera, Sancho Herrera, and Hernand Peraza; the daughters were Donna Maria de Ayala, who was married to Diego de Sylva, Count of Pontalegre, in Portugal; and Donna Constanzo Sarmiento, married to Pedro Hernandez de Sayavedra, Marshal of Sahara. Some time before his death, he divided his estate on the islands between Sancho Herrera and Hernand Peraza.

To Hernand Peraza, who was his favourite, he left the islands Gomera and Hierro. This man was succeeded by a son which he had by his wife Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and stiled Count of Gomera. He sold the two islands for seven thousand ducats to his own son Don Diego de Ayala: he died in 1567, and his son in 1586.

To his son Sancho Herrera he bequeathed a certain portion of the rent and jurisdiction of the islands Lancerota and Fuertaventura, with the uninhabited islands of Alegranza, Lobos, and Santa Clara, together with some lands in Spain. One of his descendants, named Augustin Herrera, was sent by Philip II, with three hundred men to the island of Madeira*, as Captain-general thereof, with the title of Count. For his services there, he was created Marquis of Lancerota, in the year 1582; he died in 1586, and was succeeded by his son, also called Augustin Herrera.

* Philip II of Spain reduced Portugal, with all its dependencies, in subjection to the crown of Spain, and among the rest the island of Madeira. I suppose this Augustin Herrera was sent, with the three hundred men above-mentioned, to take possession of it. I imagine it was his son whom the Earl of Cumberland intended to surprize in the year 1596.

C H A P. XXIII.

Pedro de Vera goes to the Island of Gomera.

WHILE Pedro de Vera was governing Gran Canaria in peace, to the satisfaction of the inhabitants, and enjoying the fruit of his labours in the conquest, he received letters from Lancerota, from Donna Ignés Peraza, widow of Diego de Herrera, informing him that her son, Hernand Peraza, was in great danger at Gomera, the natives there having rebelled against him. She entreated his assistance to quell them, and at the same time sent some vessels and troops to join those he might be pleased to order from Gran Canaria.

PEDRO DE VERA immediately gathered what men he could spare, embarked them on board two vessels that were in the port of Isletes and those from Fuertaventura, and sailed for Gomera, where he found Hernand Peraza besieged in a tower by the natives; who, when they saw the ships, raised the siege, and took refuge in a strong place in the mountains. Pedro de Vera went in pursuit of, and took them prisoners. Some of them he put to death for an example; the rest he pardoned at the intercession of Hernand Peraza, but he carried two hundred of them to Gran Canaria, leaving Peraza and Donna Beatriz Bobadilla, much pleased with his conduct. After his departure, Hernand Peraza began to treat the natives with great rigour, friends as well as foes: and not content with the charms of his beautiful wife, Donna Beatriz Bobadilla, he became enamoured of a handsome Gomeran girl, who lived in a cave in the district of Gualedun, near to which he had some corn-fields. When the natives understood this, they concerted with the girl how they might seize

seize him. She accordingly made an appointment with Peraza, at a certain place, to which he came attended only by his Gentleman and Page, who had endeavoured all they could, but in vain, to dissuade him from going. One Pablo Hapalupu, an old man, much respected by the natives, was at the head of the conspiracy. It seems this man had some time before advised Hernand Peraza to use the Gomerans as his children, and not to treat them with severity; which wholesome counsel so offended the Governor, that he ever after shewed a dislike and suspicion of him, insomuch that Pablo imagined his life was in danger from the unlimited power with which he knew Peraza to be invested. Peraza found his mistress in a cave, accompanied only by an old woman; he accordingly went in to her, ordering his Gentleman and Page to wait for him in another cave at a little distance. As soon as Hapalupu * and his confederates had notice of his being come, they hastened thither; on their way they met a relation of the young woman's, called Hautacuperche, who was greatly offended at Peraza's intrigue with the damsel, and wanted only an opportunity to revenge the affront offered to his family. When he understood their design of seizing Peraza, he urged them to make all the expedition they could, and not to wait for Pablo, who was unable to keep pace with them; adding, that he would run before them to the mouth of the cave. When the girl heard the noise of people approaching the cave, she told Peraza to put on his cloaths with all expedition, for that her relations were coming to take him. Upon which he slipped on a woman's garment, to disguise himself, and came running out; but as he was making off, the old woman cried out, "That is the man running away in woman's cloaths, stop him! stop him!" When he heard her give the alarm, and found he was discovered, he returned in-

* My author says, this man's design was only to apprehend Peraza, but for what end he does not mention.

to the cave, saying, "If I am to be taken or killed, it shall not be in a woman's dress." So putting on his own cloaths and coat of mail, and taking his target and sword, he came to the mouth of the cave. Hautacuperche was then standing above, watching his coming out, armed with a wooden dart with a long spike in the head of it; when he saw Peraza, he darted his weapon down upon him, which entering between the joints of his armour, pierced his neck and went through the midst of his body; so that he fell down dead on the spot: they also killed his Gentleman and Page. When the old man, Pablo Hapalupu, saw the Governor was killed, he wept bitterly, telling those who were present, that their wives and children would rue the consequences of this bloody day's work. The old man survived this prophetic speech but a few days. After the death of Hernand Peraza, the Gomerans, who were accessory to his murder, went to the mountains to acquaint their countrymen with what had been done, rejoicing and crying out in their language, "The Ganigo of Guahedun is broken!" The Ganigo was a sort of earthen vessel, out of which the natives, when met together to feast on public occasions, used to eat victuals or drink milk; therefore, some of them (alluding to that custom) when they saw crowds of people running to view the dead body of Hernand Peraza, said that they went to drink milk out of the Ganigo of Guahedun.

DONNA Beatriz Bobadilla found means to procure the dead body of her husband, which she immediately interred, and then in all haste retired, with her children and the principal inhabitants of the town, into the castle at the port. They were scarcely entered the fortress, when it was surrounded and closely beset by the Gomerans, who wanted either to kill or take Donna Beatriz prisoner. They blocked up the castle many days, and reduced those that were shut up in it to very great straits, although
6. they

they were secretly supplied with necessaries by some of the inhabitants of the town and by some of the natives of the district of Oronce. The besiegers attempted to force their way into the castle; but those that were within kept them off with stones and arrows, with which they happened to be well provided. Hautacuperche was the most active among the assailants in carrying on the siege: he was so dexterous that he caught all the arrows shot at him with his hand as they flew. At length Alonzo de Campo sent Antonio de la Pena to the top of the tower, to endeavour to decoy him to the bottom of it, near a loop-hole, from whence he might take aim at him with a cross-bow. This artifice had the desired effect, so that Alonzo de Campo shot him dead through the loop-hole with an arrow. When the natives saw the death of Hautacuperche, and knew that Donna Beatriz had sent advice of the murder of her husband to Pedro de Vera, they were afraid of his return to the island, and therefore raised the siege, retiring to a strong inaccessible place in the mountain. When advice of the murder came to Pedro de Vera, he mustered four hundred men, embarked them on board six ships and barks, and sailed with them to Gomera, where he found the beautiful widow in the castle, she being afraid to venture out, although the siege was raised. Pedro de Vera, after the compliments of condolence, concerted measures with her for apprehending and punishing the murderers of her husband.

THE mutineers had shut themselves up among the mountains, in a strong natural fortress named Garagonohe, which could not be forced. Pedro de Vera, fearing lest the rest of the inhabitants of the island might oppose his designs, caused public proclamation to be made, commanding all the Gomerans, on pain of death, to come to the church, in order to be present at the funeral honours which were to be paid to the remains of Hernand Peraza.

They accordingly came on the appointed day, without fear, not being conscious of having done any thing to incur the displeasure of the Spaniards, and were all made prisoners.

THEN Pedro de Vera marched against those who were in the stronghold of Garagonshe, and at length enticed them, by fair words and promises, to surrender. He then brought them to the town at the port, where, notwithstanding his promise that he would do them no harm, he condemned to death all those of the districts of Agane and Orone, who were above fifteen years of age. This unjust sentence (for those concerned in the murder were few) was executed with great rigour, some being hanged, others drowned, and others drawn asunder by horses. Not content with this severity, he caused the hands and feet of many of the Gomerans to be cut off, and banished others. A villain named Alonzo de Cota, who was carrying a number of the banished in a ship to Lance-rota, threw them overboard in the passage. The wives and children of those who had been put to death were sold for slaves. After this horrid massacre, Pedro de Vera returned to his government of Canaria. On his arrival there, from information which he had received at Gomera, that the natives of that island who lived in Canaria, had sent to their countrymen in Gomera, exhorting them to murder Hernand Peraza, in case he should attempt to maltreat or dishonour their wives or daughters, affirming that they were resolved to do the same by any one who should offer such an insult to them or theirs in Canaria; on this information, I say, he caused all the Gomerans residing in Canaria to be seized in one night, amounting to about two hundred, men, women, and children: the men he put to death, and sold the women and children for slaves.

WHEN the Bishop, Don Juan de Frias, heard of these proceedings, he was greatly incensed at the Governor for his barbarity: however,

however, he went, and calmly expostulated with him on the impropriety of selling Christian children. The Governor replied, that they were not Christians, but children of infidels, murderers of Hernand Peraza, and who would have murdered him also. To this the bishop made answer, "As to you, you must at last appear before God, to answer for the bloody massacre of these people, the cry of whose innocent blood hath reached to heaven; but as for me, I will excommunicate all those who have had or shall have any hand in sending those children out of the island." Upon this the Governor told him, that if he gave his tongue such liberty or continued to talk to him in that strain, he would clap a red-hot scull-cap on his head. Upon this the Bishop returned home, much grieved at the Governor's behaviour to him, as well as at his inhuman treatment of the Gomerans. As soon as he conveniently could, he embarked for Spain, where he complained to their Majesties of Castille against Pedro de Vera, for his unjust and cruel behaviour to the Gomerans.

THEIR Majesties, Don Ferdinando and Donna Isabella, ordered enquiry to be made into the cause of this complaint; which was accordingly done; and the Bishop's accusation appeared to be well-grounded. Upon which the King gave orders to set all the Gomeran prisoners at liberty, and that those who had bought them, should have a claim upon the sellers for their money.

THE Bishop, Don Juan de Frias, died soon after he had performed this good office for the Gomerans.

MY author does not mention the cause of the first insurrection of the Gomerans against Hernand Peraza; but we may easily observe, by what has been already mentioned, that his oppression occasioned the second; for the intimacy between the girl and Pe-

raza,

traza was not with her consent, otherwise she would not have betrayed him into the hands of her relations ; but he forced her to it by his absolute power, which no one on the island durst resist. We might here compare the behaviour of John de Betancour and that of Pedro de Vera in similar circumstances, and observe the difference: for had the complaint made by Donna Beatriz to de Vera been made to John de Betancour, he would have told her, that her husband had received the due reward of his actions, from men sensible of their injured honour. But people of narrow minds cannot conceive any other method of ruling those whom they call barbarians than by down-right force and severity.

PEDRO DE VERA, a short time after was recalled from his government, which was partly owing to the complaints of the Bishop, and partly to his being an experienced commander in mountainous countries, knowing well how to dislodge an enemy from strong inaccessible places, like those of Gran Canaria ; and as the mountains of Granada, from which the King was desirous to drive the Moors, are full of such places, his Majesty thought Pedro de Vera might be employed there to good purpose. With this view he sent for him, received him graciously, and made him a Marshal and Commissary of War in Granada, in which he acquired great reputation : but he took his being recalled much to heart, sensible that the Bishop's complaints against him had been the real occasion thereof.

PEDRO DE VERA had six sons, one of whom, named Hernando de Vera, being disgusted with their Majesties, and blinded by passion, wrote some satirical verses against them, which he shewed privately to some of his friends, who again handed them about to others, till at length they came to the sight of the King and Queen,

Queen, who, on reading them, were so much irritated, that they sent a judge to Xeres de la Frontera, where the real author of the libel resided, in order to discover the writer. In consequence of which enquiry, the *Tiniente** of the town was convicted, and condemned to lose his head in the market-place; which sentence was accordingly put in execution: several other persons in Xeres were banished the kingdom on the same account. Hernando de Vera, having observed the storm gathering some time before, fled to Portugal; but a great reward being offered for apprehending him, he did not think himself safe in that kingdom, and therefore went to the island of Gomera, where he put himself under the protection of Donna Beatriz Bobadilla, who lay under great obligations to his father, as he had relieved her when in distress by rescuing her out of the hands of the Gomerans. But Queen Isabella having caused public proclamation to be made, that whosoever should bring Hernando de Vera prisoner, should be pardoned of whatever crime he had committed, and should also receive a great reward; Donna Beatriz Bobadilla, having an earnest desire to return to Castille, but not daring to attempt it for fear of the Queen's jealousy, thought she had now found a favourable opportunity of accomplishing her design, and therefore most ungratefully seized the person of de Vera, kept him close confined, and some time after embarking on board a ship with her valuable prize, sailed for Spain; but being forced by bad weather to put into Madeira, the Portuguese there, understanding that Donna Beatriz Bobadilla was carrying a son of Pedro de Vera prisoner to Spain, intreated her to permit him to come ashore to refresh himself, out of the regard they had to the memory of his father, whom they knew and respected; but Donna Beatriz refusing their request, they got together a number

* The *Tiniente*, i. e. Lieutenant, of any town in Spain, is the civil magistrate next in dignity to the *Corregidor*.

of boats and boarding the ship, took him out by force, and carried him on shore. Soon after they sent him to Portugal, and left Donna Beatriz Bohadilla to return to Comera, covered with ignominy, and the abhorrence and derision of all who had heard of her black ingratitude and just disappointment.

DE VERA was so imprudent, some time after his arrival in Portugal, to quit that kingdom and go to Andalusia, where he was seized; but, by the assistance of his relations, found means to escape. At length his father, representing to their Majesties his own long and faithful services, and interceding for his son's pardon, it was granted him, on condition of his serving in the garrison of Mellila, in Barbary, with some horse, at his own cost. He accordingly went thither, but died soon after his arrival in that country. His father, Pedro de Vera, being very old, fell sick, and died at Xeres de la Frontera, where he was buried, in the monastery of St. Dominick, which he had built and endowed, as a burial-place for himself and all those of the name of Vera.

THE
HISTORY
OF THE
DISCOVERY and CONQUEST
OF THE
CANARY ISLANDS.
BOOK THIRD.

C H A P. I.

*Of the Island of Palma, and of the ancient Inhabitants thereof;
their Manners, Customs, Worship, &c.*

IT is not positively known how this island came first to be called Palma. In all probability it received this name from the Europeans at the time of their discovering it, for the natives called it Benahoare, which, in their language, signifies My Country*. When the Europeans first landed on this island, it produced no sort of corn, or eatable roots, excepting the roots of fern, of which the natives made meal (as the inhabitants of this and some other of the Canary Islands do to this day), and also of the seed of a tree or shrub called Amagante. Both these sorts of meal they ate mixed with milk or broth: Their other sorts of food

* When the Spaniards asked the meaning of the word Benahoare, the natives would naturally answer, This Place, our Land, my Country, this Island, or our Dwelling-place; but I have reason to imagine that it did not literally signify My Country, as I shall endeavour to prove in another place.

were flesh of goats, sheep, and hogs, which they ate either roasted or boiled. The skins of the two first served them for cloathing, and of the latter they made shoes. The weapon they used in war was a staff or pole, sharpened at the point and hardened by fire, which they called Moca.

THE island was divided into twelve districts, each of which was governed by its own Lord or Captain. But their police was not so good as that of any of the other islands, for he was esteemed the cleverest fellow, who could steal with such address as not to be discovered: if any one happened to be detected in this practice, no other punishment was inflicted on him than being obliged to restore the thing stolen. If a man received an insult from any of his own district, he thought it mean to complain of the injury to his Captain, but avenged his own cause, by gathering together his friends and relations, and retaliating the affront; after which they all removed and took up their residence in another district. Their manner of worship was as follows: in each district there was a great pillar or pyramid of loose stones, piled up as high as possible, and so as not to fall down. There the natives assembled on certain occasions, singing and dancing around the pyramid: there also they wrestled and performed other feats of agility. In one of the districts, instead of a pyramid of loose stones, there was a natural one, being a narrow long rock, upwards of an hundred fathoms high*, where the natives worshiped their god Idase, whose name the rock itself still retains. They were in continual apprehension of its tumbling down; and therefore, whenever they killed a sheep or goat, they roasted a piece of it, which they sent

* The Nubian geographer, in the first part of his First Climate, says, "There are on that coast six islands, called the Fortunate Islands, from whence Ptolemy begins his computation of longitude. They relate, that in each of the said islands is to be seen a pillar, raised of stone, of an hundred cubits length, each pillar supporting a brazen image with its hand lifted up and pointing backwards. These pillars are six, and one of them, as it is reported, is the idol Cades, which is to the west of Andalusia; and beyond those no one knows of any habitations.

by two persons as a present to the rock. As they went along, he who carried the offering sang these words, “*Y Iguida, y Iguan, Idafe;*” which, in their language, signifies, “It will fall, Idafe.” Upon which the other answered in the same tone, “*Guegerete, y guantaro,*” i. e. “Give to it, and it will not fall:” and then threw down the meat, and both went away; when it was quickly devoured by the ravens which hovered about the rock.

THE natives held the sun and moon in great veneration, keeping an exact account of time, in order to know when it would be new or full moon, or other days of devotion. Besides the fore-mentioned worship, they acknowledged one God in the heavens, greater than all, called Abora, whom they adored. My author asserts, that the devil sometimes appeared to the natives in the shape of a shock dog, whom they called Irvenc. They were extremely alarmed in time of sickness; so that when any one was taken ill, he sent for his friends and relations, and said to them, “*Vacaguare,*” i. e. “I want to die.” Upon which they carried the sick person to a cave, where they laid him down upon a bed of goats skins, put a pitcher of milk by him, and then, closing the mouth of the cave, left him to expire by himself. They buried their dead in caves, and always spread the skins of goats under them, saying, that it was not proper that a dead body should touch the ground.

THIS is the only certain account that has been preserved of the customs of the ancient inhabitants of Palma. As to their language, some remains thereof, as well as of those of the other islands, may be seen in the table at the end of this work.

C H A P. II.

Of the Invasion of Palma by Hernand Peraza and his Vassals.

WE have already related in what manner the Spaniards were baffled in their attempt on Palma, under the command of Guillen Peraza, who was himself killed in that unfortunate expedition. After his death, his vassals in the island of Hierro made several descents on Palma, to rob and plunder the natives of their cattle, and also for making prisoners to sell for slaves. In one of these expeditions, they took prisoners a man and a woman, the latter of whom was sister to one of the chiefs of the island, named Garehagua. When she found they were about to carry her on board their ship, she made such a stout resistance, that the person whose prisoner she was, found himself obliged to have recourse to his arms to defend himself, and to prevent her from getting away, so that in the scuffle he killed her. Not long after, the natives having made peace with the Spaniards of Hierro, a reciprocal trade was carried on between them; and it so happened, that among other Spaniards that came to trade at Palma under sanction of the treaty, was the person who killed the woman. One day, as he was talking with Garehagua, he related the adventure, not knowing that the woman was his sister: but when Garehagua heard the story, and from the person's own mouth, he replied, "Your ill fortune has brought you into my hands, that I should avenge my sister's death;" and so saying, stabbed him instantly in the belly with a stick pointed with goat's horn, and killed him on the spot, before any one could come to his assistance. This transaction put an end to the truce, and both parties began the war afresh.

In another descent of the Hierrons upon this island, they met with a beautiful woman of a gigantic size, named Guayanfanta, who fought with great courage and resolution. This fair warrior finding herself surrounded on all sides by the enemy, so that no way was left for her to escape, suddenly caught up a Spaniard under her arm, and ran with him towards an high and steep precipice with a design to cast herself and her enemy headlong down together; which she would certainly have effected, had it not been for another Spaniard, who coming behind her, gave her a wound in the back part of the leg, which brought her to the ground. From this and the foregoing story, a tradition has prevailed, that the men of Palma were so effeminate and faint-hearted, that the war was carried on wholly by the women.

MOST of these incursions upon Palma were made by order of Hernand Peraza, son of Diego de Herrera, and were in general attended with loss to the invaders.

It has already been shewn, that Juan Rejon failed from Spain with a fleet, in order to make the conquest of Palma; but this expedition was frustrated by his death, which happened in the island of Gomera, after which his troops sailed to Gran Canaria, and joined Pedro de Vera. After the conquest of that island, when Pedro de Vera came to make a distribution of the lands, he particularly favoured Captain Alonzo Ferdinando de Lugo, who commanded the garrison of the Tower of Gaete, to whom he allotted for his portion all the fertile well-watered lands about that place, which abound in all kinds of fruit-trees, and has moreover the advantage of a small but convenient harbour, stored with variety of fish. But Alonzo, not content with his lot, and preferring an active military life to one of ease and retirement, sold his fine estate, and went over to Spain, where he obtained
front

from their Majesties a grant of the conquest of Palma and Tenerife. He afterwards went to Seville, to provide himself with ships, men, ammunition, &c. necessary for the undertaking. It is related of this captain, that the great expence attending these preparations having not only exhausted the ready cash he had procured from the court, but also most of his private fortune; and that the King, who at that time was in the heat of the war of Granada, could not spare him any farther supply to enable him to prosecute his voyage; chagrined at this disappointment, he was one day walking in a pensive manner in the great church at Seville, when he was accosted by a venerable old man, who entered into conversation with him, and, after some talk, persuaded him by no means to give over the intended expedition, for that God would certainly be with him and assist him in the prosecution thereof: he then put his hand behind the cloth of an altar, and took out a bag, containing a great quantity of doubloons, which he gave to him, saying, "When they are gone, you shall receive more." Alonzo de Lugo, after having put up the money, looked about for the old man, but he was gone, and he never saw him afterwards; from all which he concluded, that it was certainly the apostle St. Peter, of whom he was a devout worshiper. With this money, and the sum he procured from some merchants of Seville (more probably indeed the whole) he completed the equipment of his fleet, and sailed for Palma, where he arrived the 29th of September, 1490, and landed at the port of Tassacorta, on the west side of the island, in the district of one Mayantigo. There he fixed his camp, which he took care to fortify strongly before he attempted to proceed further into the country, that in case of a repulse or surprize he might have a place of refuge for his men, and where his provision and ammunition might be securely lodged, without trusting to the shipping, which by bad weather might be obliged to put out to sea, as the ports in
Palma

Palma are open roads, where ships are exposed to almost all winds: he also built a chapel, which he dedicated to St. Michael. After this he advanced farther into the island, and reduced all the south-west part of it: which he effected not by force of arms, but by presents and promises; for, before his arrival at Palma, the natives of that quarter of the island were on good terms with the Spaniards of Hierro, who frequently came and traded at Tassacorta.

FROM thence he went to the north-east side of the island, which is entirely separated from the other by mountains of such a prodigious height, that they reach far above the clouds. Here he met with more resistance, because the natives were enraged against the people of Hierro, for the injuries they had done them. When he came to the district in which Guarehagua commanded, he found the inhabitants in arms; nor would they be persuaded to submit until he attacked them, in doing which some were killed and many taken prisoners: these he treated with great kindness, in order that their countrymen, seeing his humanity, might be induced to lay down their arms. This conduct had the desired effect, the natives no longer opposing the Spaniards in their progress except at a place called, in the language of the island, Acer (i. e. a Place of Strength), but by the Spaniards La Caldera.

BEFORE he went against it, he thought proper to return to the camp, to refresh his troops, who were extremely fatigued by reason of the ruggedness of the roads and excessive height of the mountains. After remaining in the camp some days, he marched towards the Caldera, which is a hill shaped in form of a cauldron; the outside very high and steep, having two rugged steep passages lead into it; on the inside it descends gradually, and is covered with pines, palms, laurels, retamas, and other trees; the bottom is a plain

plain of about thirty acres, but the extent of the summit is about two leagues. Within the Cauldron spring many rills of water, which, uniting together, run down in a rivulet near one of the passes before-mentioned. By this water-course Alonzo de Lugo, after attempting the other passage in vain, endeavoured to penetrate into the Cauldron, where a great number of the natives were assembled to oppose him, commanded by one of their chiefs, called Tanause. In this enterprize he was greatly assisted by the natives who had already submitted to him; for when he could not proceed on his way, they carried him the length of two bow-shots on their shoulders. Had the enemy opposed him there, they might easily have destroyed his forces; but being posted higher, Alonzo had an opportunity of attacking them on more equal terms, which he did with great bravery, but could not force the passage; for the natives were so advantageously posted, and that place being their last resource, defended it so obstinately, that Alonzo de Lugo was obliged to retreat, and encamp at some distance from the place of action. The same evening the natives sent their old people, women, and children, for more security, to the top of the mountain, where they took up their lodgings in the caves among the rocks; but the night proving intensely cold, they were all frozen to death, in memory of which event the natives named that place Aysouagan (i. e. the Place of Freezing.)

ALONZO DE LUGO finding how little the experience and valour of his soldiers availed him in such a place, sent one of the converted natives, named Juan Palma, to Tanause, to persuade him to embrace the Romish faith, and submit to the crown of Spain, promising him and his companions the full enjoyment of their liberties and effects. Tanause returned for answer, that if Alonzo would go back to the foot of the mountain, he would come next day and make his submission. This Alonzo agreed

to; but suspecting it was *only* a stratagem to dislodge him from the place he was in, he left an ambush to cut off their retreat in case they followed him down, and afterwards wanted to return to the strong hold. Tanause not coming so soon as he had promised, the Spaniards were marching back to their former station, when they met him on his way: the natives seeing the Spaniards under arms and in order of battle, were apprehensive of some treacherous design, and would have returned; but Tanause assured them, that as he had Alonzo's promise, they had nothing to fear. But he was mistaken; for Alonzo, not being assured of their intentions, and fearing they might escape back into the Cauldron, fell upon them, and a very bloody skirmish ensued, which ended in the death or captivity of all the natives. Among the prisoners was Tanause himself, who complained bitterly against Alonzo for his breach of promise. The battle was fought on the 3d of May, 1491, seven months after Alonzo de Lugo's landing on the island at Taslacorte. That day is celebrated annually in Palma, as a great festival, in commemoration of the reduction of the whole island to the obedience of their Catholic Majesties. Immediately after the battle, Alonzo dispatched a vessel to Spain; to carry the agreeable tidings of the conquest to their Majesties, and at the same time sent over some of the chiefs of the island, among whom was Tanause; but he took his being sent out of Palma so much to heart, together with Alonzo's breach of promise, that he obstinately refused all manner of nourishment and starved himself to death; a thing not unusual among the natives of Palma, who were very impatient under any affliction of body or mind.

AFTER the conquest of the island of Palma, Alonzo de Lugo sailed to Tenerife, taking with him all the troops that could be well spared. After his departure, certain of the natives, to the number of three hundred, from some motive of discontent, as-

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tembled in a body, and committed several acts of hostility on the Spaniards and the natives under their government; which when Alonzo de Lugo came to hear, he sent over one Diego Rodriguez Talavera, a person well known to the natives of Palma, and perfectly acquainted with their manners, customs, and language, with orders to reduce them again to obedience. He accordingly landed in Palma, having only thirty soldiers under his command; with whom, the Spaniards already in the island, and some of the natives in whom he could confide, he went in search of the rebels, defeated them in several encounters, and at last entirely dispersed them, though not without some bloodshed, and the loss of many of his men; after which, to strike a terror into the rest of the natives, he caused the chiefs and ringleaders of the rebellion to be put to death. This severity had the desired effect; for ever since the inhabitants have continued faithful and obedient subjects to the crown of Spain.

C H A P. III.

Of the Island of Thenerife or Tenerife.

THIS island was named Thenerife, or the White Mountain, by the natives of Palma; Thener, in their language, signifying a Mountain, and Ise, White: the Pike, or summit of Thenerife being always covered with snow. This name has been continued to it by the Spaniards ever since; but the natives called it Chineche, and themselves Vincheni: how the Spaniards came to give them the name of Guanches, is not known.

THE inhabitants of this island were in general of a middle stature: those who dwelt on the north side of the island were much fairer, and had hair of a lighter colour than those in the southern

southern parts. A Man, in their language, was called *Coran*, and a Woman, *Chamato*. A few years before the conquest of *Tenerife*, there was a prince called *Betzenuria*, who governed the whole island: he had nine sons, who, upon the death of their father, divided the government equally amongst them; by which means the island became divided into nine kingdoms, eight of which did homage to *Tmobat*, the elder brother, who was the most powerful, being possessed of the richest and most fertile part of the island, being that tract which stretches between *Orotava* and the brow of the hill above the port of *Santa Cruz*, in which he could raise seven thousand fighting men. One of the brothers, named *Acaymo*, was King of *Aguimar*; another, called *Atguarona*, of *Abona*; and a third, *Arvitocalpe*, of *Adehe*: the names of the other four are lost, but they reigned in *Teghest*, *Icoden*, *Centejo*, and *Daute*. The royal dignity was, in their language, called *Quebechi*, and was elective. In the summer the King resided in the mountains, but in the winter near the sea-side. When he changed his place of residence, or travelled, the elders of his tribe assembled, and carried before him a sceptre and a lance with a kind of flag upon it, to give notice of the King's approach to all who might be travelling upon the road, that they might pay him the customary homage, which was by prostrating themselves before him on the ground, wiping off the dust from his feet with the corners of their garments, and kissing them.

THE King was always obliged to marry a person who was his equal; but if such a one could not be found, he took his own sister to wife, not being permitted to debase his family by a mixture of plebeian blood.

THE natives acknowledged a God, whom they called by the names *Achguarergenán*, *Achoran*, and *Achaman*, which signify,

in their language, the Sustainer of the Heavens and the Earth. They also gave him the titles of Achuhuiaban, Aahuhucana, and Aguayarera, i. e. the Great, the Sublime, and the Sustainer of all.

WHEN they were in great distress, occasioned by want of rain, &c. they assembled in certain places set apart for that purpose, with their children and flocks, where they sat in a circle on the ground, weeping and making a mournful noise, their flocks bleating at the same time for want of food, for both men and beasts, on these occasions, were debarred all kind of sustenance. No man was allowed more than one wife, and they married without any regard to kindred, except that of a mother or sister. They could put away their wives when they pleased; but the children of those women who were repudiated were reckoned illegitimate, and could not inherit their father's effects. They had a custom among them, that when a man by chance met a woman alone on the road, or in a solitary place, he was not to look at, or speak to her, unless she first spoke to, or demanded ought of him; but to turn out of the way: and if he made use of any indecent expression, or behaved in an unbecoming manner, he was severely punished. When their children were born, they were washed all over with water, by women set apart for that office, who were virgins, and never allowed to marry.

THE men wore cloaks of goats skins, dressed and softened in butter; those of the women were longer, and reached down to their feet, with petticoats of the same stuff underneath. Both sexes frequently anointed their bodies with sheep's oil, being particularly lean, and their skins very dry. Their language differed entirely from those of the other islands, and was very guttural. They had no iron or other metal among them; and instead of instruments made of these, they used a black hard stone, sharpened
and

and made fit for killing sheep, cutting and working timber, &c. These they called Tavoras.

THEY had often disputes among themselves about their flocks and pastures, which frequently ended in wars. Their offensive weapons were darts, made of the pitch-pine, sharpened and hardened in the fire like those used in Gran Canaria. They had also a weapon like a spear, very sharp, which they called Anepa: and so dexterous were they at throwing these, that they scarce ever missed their mark. When an enemy approached, they alarmed the country by making a smok, or by whistling, which was repeated from one to another. This latter method is still in use amongst them, and may be heard at an almost incredible distance. The inhabitants of Tenerife were divided into three classes, the nobles, the gentlemen, and peasants: the first was called Achimensey, i. e. of or belonging to the King's House or Family, the word for King being in their language Mensey, but in speaking to him they call him Quevehiera, which signifies Your Highness: the second rank, namely the gentry or Yeomen, were called Cilhiciquico: and the third, Achicarnay. They believed that God created them of earth and water, and that he made as many women as men, giving them cattle and every thing necessary for their subsistence; but that afterwards, they appearing to him to be too few, he created more; but to these last he gave nothing; and when they asked him for flocks of sheep and goats, he told them to go and serve the other, who would in return give them sustenance; from these, say they, are descended the Achicarnay, or servants.

THEY had a custom, that in the cave or house where the husband and wife slept, no other person was allowed to sleep. They did not lie together, but had separate beds in the same house or cave: these beds were made of herbs or grafs, covered with goats

skins neatly dressed and sewed together, with blankets or coverings of the same stuff.

THERE were among them artificers who dressed goats skins and made their garments; potters, who made earthen vessels; and carpenters, who wrought in wood: these were paid for their labour in flesh, barley, or roots. The natives of Tenerife were very neat and cleanly; they washed their hands and faces whenever they arose from sleep, or when they sat down to eat, and after they had eaten. Their food was the flesh of goats and sheep, boiled or roasted; and this they ate alone, and not like the Europeans, with the addition of bread or roots. They also ate barley-meal, roasted and dressed with butter and milk; this dish they called Ahorer. After eating, they did not drink for the space of half an hour, as they imagined that drinking cold water immediately after eating warm victuals spoiled and hurt their teeth. They had no other cattle but sheep and goats. Their grain was wheat and barley; the former they called Triguen, the latter Taro. A sheep they called Ana, and a goat Ara. They had little dogs, which they called Cancha.

THE men prepared the ground for seed, by hoeing it with wooden hoes, and the women sowed the seed. Their seed-time was in the month of August, which they called Venesimer. They had beans and peas or vetches, all which they called Hacichei. Milk they called Ahof; butter, Oche; and melasses, Chacerquen, which they made of mocanes, called in their language Yoja. The method of making it was this: when the mocanes were ripe, they exposed them three or four days to the sun; then bruised or mashed them, and boiled them in a quantity of water till it was almost all evaporated; then they strained the remainder through a sort of sieve made of rushes, and preserved it as a medicine in
fluxes

fluxes and pleurifies, which were common in the island. When they were troubled with acute pains, they drew blood from the part affected with lancets made of Tavoras or sharp stones.

THEIR wars, as has been observed before, were generally about the boundaries of their lands and pasture. The women attended them on those occasions, with provisions, &c. and in case any of the men were killed, they carried off the dead, and interred them in caves. When any person died, they preserved the body in this manner: first they carried it to a cave, and stretched it on a flat stone, where they opened it, and took out the bowels; then twice a day they washed the porous parts of the body, viz. the arm-pits, behind the ears, the groin, between the fingers, and the neck, with cold water: after washing it sufficiently, they anointed those parts with sheep's butter, and sprinkled them with a powder made of the dust of decayed pine-trees and a sort of brush-wood which the Spaniards call Bressos, together with the powder of pumice-stone; then they let the body remain till it was perfectly dry, when the relations of the deceased came and swaddled it in sheep or goat skins dressed: girding all tight with long leather thongs, they put it in the cave which had been set apart by the deceased for his burying-place, without any covering. The King could be buried only in the cave of his ancestors, in which the bodies were so disposed as to be known again *. There were particular persons set apart for this office of embalming, each sex performing it for those of their own. During the process they watched the bodies very strictly, to pre-

* Not many years ago, two of those embalmed bodies were taken out of a cave: they were entire, and as light as cork; but quite fresh, and without any disagreeable smell. Their hair, teeth, and garments were all found and fresh. About two years ago, I employed some of the natives of Tenerife to go into one of those caves (which are almost inaccessible) to try if they could find any of those bodies; they brought me some bones, pieces of goat-skin garments, &c. and a skull with some hair upon it, which was black and lank; the garments were quite fresh, and had the hair upon them.

vent the ravens from devouring them, the wife or husband of the deceased bringing them victuals, and waiting on them during the time of their watching.

THEIR manner of holding their courts of judicature was as follows: they fixed on some large plain in the island, in the middle of which they placed a large and high square stone, and on each side thereof several others of inferior size and height. On the day appointed for holding the court, the King (who was always present on these occasions) was seated on the high stone, and the principal elders of the district on the lesser ones, according to their seniority; and in this manner they heard and decided causes. When any one was sentenced to corporal punishment, he was laid flat on the ground, the King delivering the staff or sceptre, which he always carried with him, into the hands of some person, ordering him to give the offender such a number of blows therewith as he thought his crime merited, and then commanded him to be taken from his presence. For murder, the King took away the criminal's cattle and effects, and gave them to the relations of the deceased, and banished the murderer from that district; but at the same time took him under his protection, so that the friends and relations of the deceased might not do him any hurt. They never punished any person with death, saying that it belonged to God alone to take away that life which he gave.

THE natives of this island did not worship idols, nor had any images of the Deity. Besides the names they gave to God already mentioned, they called him Guararirari (i. e. Possessor of the World), Atguaychafunatuman (i. e. Possessor of Heaven), Atuman in their language signifying Heaven: after the conquest, they called the Virgin Mary, Atmaycequayarirari, the Mother of him who possesses the World.

THEY

THEY had a custom among them, that when one person went to the house of another, he did not attempt to enter in, but sat on a stone at the door, and either whistled or sang till some one came out and desired him to walk in. Whoever observed not this ceremony, but entered into another person's house without being invited, was liable to punishment, as they reckoned it a very great affront.

THEY had a wonderful facility in counting the number of their sheep and goats when issuing tumultuously out of a fold, without so much as moving their lips or pointing to them with their fingers.

C H A P. IV.

Of the miraculous Image of our Lady of Candelaria; of the stealing away and restoring it, with the Consequences thereof.*

IN the foregoing part of this history it was observed in what manner the Spaniards of Lancerota came to understand there was an image of the Virgin Mary in Tenerife. Diego de Herrera then, having in Lancerota some Guanches, who knew the place where it was, he went with them to Tenerife in search of it, where, by means of a treaty of peace with the King of Guimar, he landed, and his Guanches secretly conveyed the image on board his ship; which when he received, he sailed with it for Lancerota, where the valuable prize was received with great demonstrations of joy: they carried it in solemn procession, at which were present all the people of the island; and afterwards deposited it in the church of Rubicon with great care and reverence. How it came to Tenerife, is not certainly known; but it would appear, as it was found on the sea-shore, that it had been

* See the Description of the Canary Islands.

on board some ship which was lost near the islands, and so driven ashore by the waves. The Spaniards relate many wonderful and fabulous stories of this image: one of which is so interwoven with the thread of this history, that we cannot omit it, and is as follows. After the image had been placed on the altar of the church in Lancerota, it was found every morning with its face turned to the wall, notwithstanding its being daily replaced in its proper position; this struck the people with a great panic, who endeavoured, with many prayers and processions, to remove this uncommon appearance of displeasure in the image, but to no purpose. Wherefore Diego de Herrera and Donna Ignés Peraza, thinking it was not the will of God that the image should remain in Lancerota, resolved to restore it to the natives of Tenerife. Accordingly Herrera went with some vessels, and anchored in a port, where the King of Guimar came to meet him, at the head of a great number of armed men, thinking he was come, as at other times, to plunder and carry off the natives and cattle; but when he heard Herrera declare that he was come only to return the image, he was greatly amazed, and would not believe him till he produced the image before them: upon which some of the Guanches ran with all speed to the cave where it was wont to stand, but not finding it there, they returned, and acquainted the King and the rest, who all set up a most doleful cry, earnestly intreating Herrera to return them their image, which he did with great cheerfulness, being much struck with, and edified by, the appearance of such devotion and regard in the Guanches to the Virgin. Before he returned to Lancerota, they, as a mark of gratitude, presented him with as many sheep and goats as loaded his ships, and together with this, free liberty to send vessels to trade with them. At that time Herrera enquired of the natives whether they had missed the image from the cave while it was at Lancerota? To which they replied, that it was seen in the cave daily until his arrival:

arrival; and moreover, that in that time it often went and visited the King and some of the Guanches. My author says this must have been some angel, sent there to represent the image in its absence, for the consolation of the natives, and the honour and glory of the most holy Virgin Mary.

SOME months after this, Sancho Herrera went to Tenerife with several ships, well manned, to try if any method could be found to bring the island under subjection by means of the treaty of peace and commerce which Diego de Herrera, his father, had settled with the King of Guimar.

THIS prince, in return for the good-will Diego had shewn him in returning the image, gave consent that Sancho Herrera should land and build a tower or fort at the port of Anafo, now called Santa Cruz, which Herrera pretended was for the benefit of commerce, and to cement the friendship between the two nations. In order to prevent quarrels or disputes between them, several wholesome laws were made and agreed on, particularly the following; that if any person of the one nation did an injury to one of the other, the delinquent was to be delivered to the offended party, to be punished as he might think proper. Some time after concluding this treaty, and the building of the tower, it happened that some Spaniards carried away a parcel of sheep belonging to the Guanches; complaint of which being made to Herrera, he delivered up the offenders to the King; who, after severely reprimanding them, instead of putting them to death according to agreement, generously sent them back to Herrera. It was not long before the Guanches did some injury to the Spaniards, who making complaint thereof to the King, he caused the delinquents to be delivered to Sancho Herrera; but he, forgetful of the example of clemency and generosity which the King of Guimar had shewn

him, caused them all to be hanged up. When this was made known to the King and the Guanches, they were filled with indignation at this ungenerous behaviour, and resolved to drive the Spaniards out of the island, and to raze the fort to the ground: all which they performed, and put the whole garrison to death, except five, who had the good luck to get to the ships in the port, on board one of which Sancho Herrera happened to be at the time of the attack, and from whence he was spectator of the destruction of his fort, and the death of his people, without being able to prevent the one or assist the other. So that after taking so much pains to no purpose, he was obliged to return to Lancerota. After this miscarriage of Sancho Herrera, no farther attempt was made upon Tenerife, until Alonzo de Lugo undertook the conquest of it, after he had completed the reduction of Palma; when, leaving a sufficient number of men on that island to keep all things quiet, he embarked with a thousand veterans and some horse, well armed and equipped, in order to subdue the island of Tenerife.

C H A P. V.

Alonzo de Lugo lands in Tenerife.

THE armament from the island of Palma, commanded by Alonzo de Lugo, arrived at the port of Anafo on the 3d day of May, 1493, which day, among those who profess the Romish religion, is the festival of the Holy Cross, and on this account Alonzo de Lugo named the port Santa Cruz, which name it still retains.

DISSEMBARKING his troops, he marched up the high and steep mountain above the port, on the top of which commences the plain now called the Laguna, and where the city of that name stands.

PROCEEDING

PROCEEDING forwards, he came to a plain, where is now the hermitage called de Gracia; there he encamped, and was waited on by Acaymo, King of Guimar, and the Kings of Anaga, Adehe, and Abona, with whom he entered into a league. They informed him of the strength of Ventomo, King of Taora, who was then at war with all the Kings of the island: having received this intelligence, he marched towards him. The King of Taora met him with only three hundred chosen men, and demanded what he wanted of him? Alonzo de Lugo told him he came only to court his friendship, to request him to embrace Christianity, and become a vassal to the King of Spain, who would heap many favours on him.

To this the King of Taora replied, that as to his proposal of peace and friendship, he accepted it most willingly, and would furnish him with any thing he wanted, and that the island could afford, either for his use or refreshment; for none should ever have reason to say of him, that he rejected or despised the proffered friendship of any man: but as to embracing Christianity, he did not know what he meant by that. In answer to his becoming a vassal to the King of Spain, he said, he knew him not, neither would he, who was free-born, subject himself to any man; but as he had all his life-time been free, so he intended to die. Having thus answered Alonzo's proposals, he left him, and went to his own district. Alonzo de Lugo despising Ventomo's answer, marched forward, and encamped at a place called Agnere, from whence he made inroads into the country, imagining from what had been told him of the King of Taora, that if he once conquered that chief, the rest of the island must submit at once. So passing by the districts of Anago, Tacoronte, and Tegueste, without meeting with any resistance, he came to Orotava, then called by the natives Aracifapale, where he made a great booty

booty of cattle ; with which he was returning back, when Bentomo assembled his three hundred men, and gave the command of them to his brother, with orders to harrafs the Spaniards in their retreat in the narrow and difficult passës, that they might be detained until such time as he could draw together the rest of his forces to attack them. Accordingly, as the Spaniards were passing a narrow defile, surrounded with high cliffs or mountains, the three hundred Guanches, who lay in ambush, gave a great shout and whistle, and then fell on them with such fury that they put them entirely to the rout, for the Spaniards could make no use of their cavalry in that place, on which they much depended, nor avail themselves of the superiority of their numbers ; so that there was no remedy but in a precipitate flight. The Guanches pursued them closely, making great slaughter of the fugitives. The King's brother having sat down upon a stone by the way-side to rest himself, being much fatigued, Ventomo came up to him with the forces he had gathered together, and seeing his brother sitting there by himself, he reprimanded him severely ; but the other replied with great coolness, " I have done my part in vanquishing the enemy, now the butchers are doing theirs in killing them." In this battle the greatest part of Alonzo's army perished ; and as the place where it was fought lay near Centejo, it was called la Matanza de Centejo, i. e. the slaughter of Centejo, which name it still retains. In this action the Spaniards lost six hundred men, and Alonzo de Lugo himself narrowly escaped : in the battle he was knocked off his horse by a blow with a stone on his mouth, which beat out some of his teeth ; and as he lay on the ground he was surrounded by some Guanches, who killed his horse, but he himself was bravely defended by Pedro Benitez, surnamed the One-eyed, who rescued him out of their hands, and gave him another horse, which he mounted, and escaped with some of his troops to the port, where the ships received them on board, and immediately

immediately dispatched their boats to go along the coast in quest of the rest who had escaped from the battle : they found ninety together, who, by swimming, had saved themselves on a rock in the sea, whom they took off and brought to the ships. Some days after they had collected together their scattered troops, and refreshed them, they landed in the same port, but were attacked and beaten by the natives, so that they were obliged again to embark with some loss. Quite dispirited by these misfortunes, Alonzo knew not what course to take; for he could not pretend to land again, having lost in the two battles upwards of seven hundred men. At length he returned with the remains of his troops to Gran Canaria, where he and his men were hospitably received by his old friends, who gave him all the assistance in their power. From thence he sent to some merchants at Seville, who had assisted him with money in his expedition to Palma, requesting another supply, which they granted. With this money he levied troops in Gran Canaria; at the same time the Duke of Medina Sidonia sent six carvels, having on board six hundred and fifty men and forty horses, commanded by Bartolomeo Estupinan : Ignés Peraza, widow of Diego de Herrera, also sent him a reinforcement of troops from Lancerota.

C H A P. VI.

The Sequel of the Conquest.

ALONZO DE LUGO now found himself at the head of a thousand foot and seventy horse, all completely armed. With these forces he embarked in the six carvels and other vessels : Juan Melian de Betancour, son-in-law to Don Alonzo Jaimes de Sotomajor, went as Alfores, or Standard-bearer, to the expedition, carrying the standard of Gran Canaria. The fleet arrived at Santa Cruz, where the greater part of the forces landed, and marched directly

rectly to the plain of Laguna, where they had a slight skirmish with the Guanches, near the hermitage of Gracia. From thence proceeding forward to Taora, in two divisions, they came near the army of the Guanches, being the united forces of the island, with whom they had many encounters. But the natives, seeing the number and good order of the Spaniards, the precautions they took in avoiding ambuscades and difficult passes, and considering the small success they had had in their frequent skirmishes with them, and also, that notwithstanding the great blow they gave them at Centejo, they returned in so short a time, and with so formidable an army; they began to think seriously of treating with them. Accordingly assembling all the chief men of the island, they sent to Alonzo de Lugo to beg a truce, in order to have a conference with him; which he immediately granted. They accordingly came, and were received with great civility, and nobly entertained. They then demanded of him, what motives had induced the Spaniards to invade the island in that hostile manner, disturbing the repose of the inhabitants, plundering them of their cattle, and carrying the people into captivity, without having received any provocation from them; and desired also to know on what pretensions he continued to make war upon them? To all which Alonzo de Lugo replied, that he had no other design than to make them become Christians, and serve God in a right manner; which if they would consent to, he would suffer them to remain in the quiet and peaceable possession of their lands, cattle, and other effects. The Guanches, after taking this proposal into consideration, came to Alonzo de Lugo, and told him they were willing to become Christians: whereupon all the Guanches then present were immediately baptized; and for several days after, others came in from all parts of the island, until such time as all the inhabitants of the island had received baptism. This sudden revolution gave great joy to Alonzo de Lugo, who now saw the whole island reduced without bloodshed, for which he
gave

gave God thanks, and founded a hermitage on the spot where the treaty with the Guanches was concluded, and called it *Nuestra Señora de la Victoria*, i. e. Our Lady of Victory : it is situated in the road between Orotavia and the city of Laguna.

HAVING quieted the natives, and settled the government on a regular plan, he went through the island in quest of a proper place for building a city. At length he made choice of a spot in the plain of Laguna, where he laid the foundation of a city on the 25th day of July, 1495, being St. Christopher's day, and therefore called it *St. Christobal de la Laguna*. When he landed at Santa Cruz, he left some people there to erect a fort, for the security of his troops, where, in case of any disaster befalling them, such as that they met with at Matanza de Centejo, they might have a place of refuge to fly to. This town of Santa Cruz is now become the largest of any in the Canary Islands.

AFTER the reduction of Tenerife, most of the officers and soldiers returned to Spain. To those who chose to remain in the island, Alonzo gave lands for their maintenance : and sent advice to Castille, to their Majesties, Ferdinando and Isabella, of what he had done, who were highly pleased with the news of the conquest of all the Canary Islands, which had cost them so much blood and treasure, but were now, with the kingdom of Granada, annexed to the crown of Castille : so that the Italians, French, and other Europeans could no longer upbraid the Spaniards with going into foreign climes in search of countries to conquer, while they could not expel the Moors from their own.

KING Ferdinando appointed Alonzo de Lugo* Governor of the islands of Tenerife and Palma, with the title of Lieutenant-governor

* It is remarkable, that the Marquis de St. Andrés, the descendent from Alonzo de Lugo in the direct line, was, about two years ago, confined in the Inquisition

governor of the Canary Islands; and invested him with power to distribute lands amongst those who had assisted in the conquest, and others who might settle on the island: his Majesty likewise granted them, for their encouragement, many privileges and exemptions. The first Regidores of Tenerife were Christoval de Balde Espina, Pedro Mexia, Guillen Castellano, Lopez Fernandez, Pedro Benitez, and Geronimo de Valdez. From those six are descended the major part of the gentry of the island of Tenerife.

ALONZO DE LUGO appointed Hernando de Truxillo his Lieutenant or Deputy-governor; and Francisco de Gorvaran Alcalde Major: the Jurados were Francisco de Alvornas, and Juan de Vadajos; and the place of Clerk of the Cavildo was given to Alonzo de la Fuente.

C H A P. VII.

Cruelties of Donna Beatriz Bobadilla. She marries Alonzo de Lugo. Her Death. Alonzo de Lugo divested of the Government of Hierro and Gomera, and banished those Islands.

IT has already been observed in the course of this history, that Donna Beatriz Bobadilla, after the escape of her prisoner, the poet Hernando de Vera, returned back with shame to her island of Gomera. It seems, before she went on that unsuccessful expedition she had left her son in charge of Alonzo de Lugo, and had entered into a contract of marriage with him, which was to be consummated on her return from Castille. Accordingly, after the conquest of Tenerife, he came to Gomera, where they were married. From thence they went to reside in Tenerife: but before that time,

at Gran Canaria, although his ancestor was the very person who brought the natives of Tenerife to embrace the Romish faith.

and while Alonzo de Lugo was in Gomera, one of the principal inhabitants there, named Nunes de Castaneda, being too open in his censures of Donna Beatriz Bobadilla's conduct, had dropt some expressions tending to impeach her continency during her state of widowhood. When this came to her ears, she sent for him privately one night, and bringing him to confess what he had said, directly caused him to be hanged on a beam in her own house; and next morning ordered the dead body to be cut down, and afterwards hanged on a palm-tree in the square before his own gate. Upon which his wife went immediately to Spain, to lay her complaints before their Majesties of this cruel action. After Alonzo de Lugo and his wife went to dwell at Tenerife, Donna Beatriz received letters from some of her vassals in Gomera, accusing Hernand Munos, whom she had left to govern the island, of a design of rebelling against her, and delivering the island to Sancho Herrera, her first husband's brother, and Lord of Lancerota and Fuertaventura, with whom she had some disputes concerning the inheritance of the islands of Gomera and Hierro. On the receipt of these letters she embarked privately, with thirty men, and landed in Gomera; with these she entered the tower, and sent for Hernand Munos. When he came, she commanded her people to seize his sword, and charged him with treason; which accusation confounded him greatly: but being conscious of his innocence, and under no obligations to her, he strenuously denied the charge, asserting that he was no traitor. Enraged by her suspicions and the firmness of his answer, she ordered her men to hang him in the square of the tower, without making any farther enquiry into the matter; and then returned to Tenerife, leaving orders for his interment near the grave of her first husband. The widow of the deceased Munos went immediately to Spain, to make complaint against Donna Beatriz Bobadilla, for the murder of her husband and the many abuses and acts of injustice she had committed in the island: in consequence of which she was ordered to

repair to court, to answer to the complaints and charges brought against her. She, confiding in her interest there, and desiring to see her native country, willingly obeyed the summons, although her husband, Alonzo de Lugo, used all his endeavours to dissuade her from going to Spain.

WHEN she arrived there, she was received with much shew of esteem and friendship by the Queen Isabella, who was then at Medina del Campo: however, soon after Donna Beatriz was one morning found dead in her bed; but to what cause the suddenness of her death was owing, no one pretended to know. The Queen caused her to be interred with great pomp. She left a son with Alonzo de Lugo, named Guillen Peraza, whom she had by her first husband, Hernand Peraza: he was heir to the islands Hierro and Gomera, and stiled Conde de la Gomera, being the first person who had the title of Count in the Canary Islands. When this youth attained the age of fourteen years, he applied to his father-in-law to put him in possession of the government of his two islands; but was put off from time to time with frivolous excuses and pretences that he was too young to govern them. Being at length tired with repeated applications to no purpose, he became very uneasy, made complaint privately to some of his intimates, one of whom was Alonzo del Campo, a man of great resolution, who, corresponding with some others, secretly prepared a bark, and then went with Guillen Peraza to Alonzo de Lugo, and in a formal manner demanded the surrender of the government of the two islands into the hands of Guillen Peraza, to whom of right it belonged. Alonzo de Lugo answered, that he would, in a proper time, quit the administration of them in his favour, but could not think of doing it till such time as Guillen Peraza might be better qualified, by age and experience, to manage such important business as the government of his estates. This answer being no way satisfactory to Guillen or the conspirators,

spirators, after considerable altercation, Alonzo del Campo rose up and told him, that they had prepared a bark to carry him out of the island, into which he must immediately go without resistance, otherwise it should cost him his life. The Governor knowing he had no force at hand to oppose the conspirators, who were numerous and resolute, and that the Spaniards and Gomerans bore him an inveterate hatred, on account of his countenancing his wife Donna Beatriz Bobadilla in the cruelty and injustice she exercised in Gomera; on these considerations he acquiesced, and embarked without making any resistance. As soon as he was on board, the bark sailed for Tenerife. Thus Alonzo de Lugo lost the government of the islands of Hierro and Gomera, which were afterwards ruled by Guillen Peraza, their lawful master, to the general satisfaction of all the inhabitants.

AN
ENQUIRY
CONCERNING THE
ORIGIN of the NATIVES
OF THE
CANARY ISLANDS.

PLINY says, "There are no inhabitants in the Fortunate Islands." And in another place he says, "In Canaria are vestiges of buildings, which testify that it was formerly inhabited."

PLUTARCH's Fortunate Islands were also peopled, according to his account of them; for he says in one place, "The soil is so abundantly fruitful, that it produces spontaneously plants and fruits, for use and delicacy, sufficient to answer the wants and delight the palates of the inhabitants." Describing the temperature of the climate, he says, "It is firmly believed even by the barbarous natives themselves, that this is the seat of the Blessed."

If these islands were formerly inhabited, what became of the natives afterwards? for Madeira and Porto Santo, when discovered by the Portuguese, were utterly destitute of inhabitants. It must have been owing to some uncommon event, that all these people abandoned their native country, without so much as leaving a single family behind. But if they perished in the islands, it is still more extraordinary;

extraordinary; for we never heard of the whole inhabitants of any country being destroyed without exception, by war, famine, pestilence, or any other calamity. If I may be allowed to guess at the cause of this depopulation, we must observe that almost two thirds of each of the Canary Islands are now covered with calcined rocks, pumice-stones, and black dust or ashes, which have formerly been thrown out from volcanos, the remains of which are still to be seen in every one of those islands.

I do not think it improbable, that many of the natives might have been destroyed by those violent eruptions; and that the remainder being terrified, abandoned their country, and went in quest of new habitations: but where they went, is a question not easily solved; though some writers assert, that they passed over to America: but this is mere conjecture.

From two passages in the Nubian Geographer, it would seem that there were inhabitants in the Canary Islands, Madeira, or Porto Santo, some time after the conquest of Spain by the Moors, and before the Spaniards expelled the Moors from Lisbon, in 1147. Of this the reader may judge for himself, as I shall here transcribe those passages.

PART I. Of the Third Climate. "In this sea is also the island of two brothers, magicians; the one of which is called Sciârahârah, and the other Sciaram.

"This port is opposite to Afâf*, and is at so small a distance from it, that, when the air on the sea is clear and free from

* That this is Azaffi in Barbary is beyond all doubt, as may be seen by what he says thereof in the description of the kingdom of Morocco: although Porto Santo is not so near the continent as he represents it; yet it is exactly, as he says, fronting Afâf, or opposite to it.

“ clouds, you can discern smoke on the continent. There is also
 “ in this sea an island of sheep, which is large and covered with
 “ a dark cloud*; in which island are innumerable sheep, but
 “ small, and their flesh extremely bitter to the taste, and un-
 “ fit for food: and this likewise appears from the relation of the
 “ Almaghrurin (Wanderers).”

PART I. Of the Fourth Climate. “ Opposite to Lisbon (which
 “ is situated on the coast of the Dark Sea), on the South bank of
 “ the river is the castle of Almaaden (of treasure), so called from
 “ gold which is thrown out after a storm at sea. From Lisbon
 “ went out Almaghrurin (the Wanderers), who attempted the
 “ Dark Sea, to make discoveries: and from them a path in the
 “ town, not far from the lake, takes its name, which it will
 “ retain to latest ages.

“ And this is their history. Eight men, who were cousins,
 “ having built a merchant-ship, and provided it with water and
 “ necessary provisions for several months, began their voyage as
 “ soon as the east wind began to blow: and when they had sailed
 “ almost eleven days, with a fair wind, they came at last to a
 “ certain sea, whose thick waters had a disagreeable smell, where
 “ there were many rocks and a dusky light: wherefore, being
 “ afraid of certain shipwreck, they altered their course, and sail-
 “ ing twelve days to the south, they landed upon an island of
 “ sheep, or cattle, where innumerable flocks strayed without a
 “ shepherd or guide. Here they found a fountain of running
 “ water, which was over-shadowed by a wild fig-tree. And

* This answers exactly to the gloom or cloud that surrounded Madeira, when discovered by the Portuguese, and which made them afraid to venture near it. The islands Tenerife, Palma, and Madeira appear at a distance (when the trade-wind blows) like thick dark clouds. Madeira was full of woods when discovered, which no doubt attracted the vapours, and made it appear more gloomy.

" having caught some sheep, or cattle, they killed them; but
 " perceiving their flesh so bitter that it could not be eaten, they
 " only took their skins. After this, sailing also twelve days at
 " the south, they descried at a distance a certain island, and see-
 " ing habitations and cultivated lands, they sailed near to it, to
 " make farther discoveries. But not long after, they were sur-
 " rounded with boats, taken prisoners, and conducted, together
 " with their ship, to a certain town situated on the sea-coast;
 " where when they arrived they saw reddish men, with thin
 " and long hair, and tall in stature; the women were also sur-
 " prizingly beautiful. They were kept there for three days, in a
 " certain house; but on the fourth day a man came to them, and
 " asked them, in Arabic, concerning their condition, for what
 " they came, and to whom they belonged? When they had
 " told him all their story, he promised happy things to them,
 " and at the same time told them he was the King's interpreter.
 " Wherefore, the next day, being brought to the King, and inter-
 " rogated by him about the same things which the interpreter
 " had asked, they told the King the same story which they had
 " told the interpreter the day before; that they had ventured to
 " sea to discover whatever was remarkable or wonderful in
 " it, and to penetrate to its utmost bounds. The King hearing
 " these things, laughed, and said to the interpreter, Tell these
 " men, that my father commanded some of his subjects to sail
 " this sea; and they sailed by its breadth a whole month, so that
 " the light failed them altogether, and so their voyage was vain
 " and useless. Moreover, the King commanded the interpreter
 " to promise good things in his name to these people, and to
 " bid them them put their confidence in him. They were then
 " conducted back to the place of their confinement, and detained
 " there till the west wind began to blow. Then being put in-
 " to a boat, with their eyes bound, they were sent to sea; where,

“ according to their relation, they remained three days and
 “ nights: at length they arrived at the continent, where they
 “ were put on shore, with their hands tied behind their backs,
 “ and thus left to shift for themselves. In this condition they lay
 “ till day-break, during which time they suffered the greatest
 “ uneasiness from being bound so tight. But at length hearing
 “ a noise of human voices, they altogether called aloud for help;
 “ when some people approaching, and seeing them in this miser-
 “ able condition, enquired of them the cause: these people (who
 “ were barbarians) asked them if they knew how far they
 “ were from their own country? To which they replied, they
 “ could not tell. Upon this they were told that it was two
 “ months travel. The commander of these unfortunate men
 “ hearing this, burst out into this exclamation, *Va Asfi!* i. e.
 “ Alas! what we suffer! and the place has ever since been called
 “ *Asfi*. It is a harbour in the westernmost part of the coast, of
 “ which we have already made mention.”

As the Nubian Geographer had not the above-mentioned account from the adventurers themselves, we may reasonably conclude that we have not the relation of the voyage exactly as it was performed: but if there is any truth in it at all, the island where the voyagers were blind-folded, and from thence sent to Azaffi, can be no other than one of the Canary Islands, Madeira, or Porto Santo, all which lie within three days sail of Azaffi.

OF all those islands, Fuertaventura bids fairest for the island of the two brothers, magicians, because in clear weather it may be perceived from the continent of that part of Africa situated to the south-west of Azaffi.

Now as Azaffi was at that time the remotest sea-port town to the south-west, it is probable that the natives of the continent oppo-
 site:

sited to Fuertaventura, coming to Azaffi to trade, might inform the inhabitants of that town, that from their coast they always, in clear weather, observed an island. This will account for our author's saying, "This port looks towards Azaffi, and is at so small a distance from it, that, when the air on the sea is clear and free from clouds, you can discern smoke on the continent."

I shall now proceed to give some account of the original of those people described in the foregoing History of the Discovery and Conquest of the Canary Islands. The author of that History has written no less than three folio pages to confute an opinion, held by some, that the natives of the Canaries were the descendants of the ten tribes of Israel that were carried into captivity by the Assyrians.

His own opinion is, that they came from Mauritania; and this he founds on the resemblance of names of places in Africa and in the islands; for says he, "Telde, which is the name of the oldest habitation in Canaria, Orotava, and Tegeste, are all names which we find given to places in Mauritania and in Mount Atlas. It is to be supposed that Canaria, Fuertaventura, and Lancerota were peopled by the Alarbes, who are the nation most esteemed in Barbary; for the natives of those islands named milk Aho, and barley Temafen, which are the names that are given to those things in the language of the Alarbes of Barbary." He adds, that

"Among the books of a library that was in the cathedral of St. Anna, in Canaria, there was one, so much disfigured and torn that it wanted both the beginning and the end; it treated of the Romans, and gave an account, that when Africa was a Roman province, the natives of Mauritania rebelled, and killed

“ their Presidents and Governors ; upon which the senate, resolving to punish and make a severe example of the rebels, sent a powerful army into Mauritania, which vanquished and reduced them again to obedience : soon after, the ringleaders of the rebellion were put to death ; and the tongues of the common sort, and of their wives and children, were cut out, and then they were all put on board vessels, with some grain and cattle, and transported to the Canary Islands *.”

WHETHER the Canarians were exiles from Africa, or not, I shall not pretend to determine ; but am persuaded they came originally from thence. This may easily be proved from the similitude of customs and language in South Barbary, to those of the natives of all the Canary Islands, excepting Tenerife †.

For instance, the Libyans ‡, before they gave their daughters in marriage, kept them apart some time, and fed them with milk till they became very fat. When any of them were wounded, they poured hot butter into the wound. And their principal dish, called Couscousou, was much the same with the Goffio of the Canarians.

BUT the greatest proof lies in the similitude between the Canarian and Libyan languages, as may be observed in the following collection of words gathered out of the History of the Discovery and Conquest. My author is mistaken when

* One Thomas Nicols, who lived seven years in the Canary Islands, and wrote a history of them, says, that the best account he could get of the origin of the natives, was that they were exiles from Africa, banished thence by the Romans, who cut out their tongues for blaspheming their Gods.

† The language in Tenerife, at the time of the conquest, had no affinity to those spoken in the rest of the islands : by the annexed specimen it seems to have some resemblance of the Peruvian or some other of the American tongues.

‡ See the Description of Africa,

he says, the languages of the islands resembled the language spoken by the Alarbes or Arabs of Barbary; for the two words he mentions are not Arabic, but Shillha, the language now spoken in the mountains in the kingdoms of Morocco, Suz, and other parts of South Barbary. Although the number of the words in the specimen of the languages of the islands, exclusive of that of Tenerife, amount to more than eighty, yet there are not above twenty of them which I can rightly deduce from the Shillha: which may cause an objection to what I assert concerning the original of the Canarians; but it must be considered, that some of the dialects of the Libyan tongue are as much different from one another, as the Canarian is from the Shillha; yet they are all branches of one original language, as I shall shew hereafter, in the description of Africa.

It is evident that the Libyans did not come to the Canary Islands till after Pliny had wrote his Natural History; for he tells us that those islands were then uninhabited; and it is as clear it must have been before the conquest of Barbary by the Arabs, otherwise we should have found some of the ceremonies of the Mahomedan religion* among the Canarians.

It is even not improbable that the Libyans who first settled in the islands, fled thither to avoid falling into the hands of the victorious Arabs.

THE natives of the Canary Islands, at the time of the conquest, knew not the use of boats, consequently the inhabitants of one island could not have any intercourse with those of another; yet, says my author, the languages of all of them, except that of Tenerife, though very different, had some affinity to each other.

* All the Libyans profess Mahomedanism.

A Collection of all the Words extant in the Languages of the ancient Inhabitants of the Canary Islands, gathered from the History of the Discovery and Conquest, together with the Words of the same meaning in the Shillha or Libyan Tongue that resemble them.

*Lancerota and Fuertaventura
Dialect.*

Aho	Milk
Ternafen	Barley
Tezzeses	Sticks, which the natives used as weapons.
Mahay } Altihay }	Valiant or Honourable Men.
Efeguen	Houses of Devotion.
Tamarco	A Garment.
Guapil	A Cap.
Maho	A Shoe.
Goffio	Barley-meal toasted.
Taffiaque	Stones sharpened, used instead of knives.
Guanil	Wild Goats.
Harhuy	Skins or Leather.

Gomeran Dialect.

Gomera	The name of the Island.
Taginaste	A certain tree.
Tahuyan	Petticoats of goats skins.

*Shillha, a Dialect of
the Libyan tongue.*

Agcho.
Tomzeen.
Tezezreat, a tree.
Fquir, a priest. See the words of the Canarians.

Gumeri, a tribe of Africans.
Taginast, a Palm-tree.
Tahuyat, a Blanket or Cloth.

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Hierrenian Dialect.

Skullba.

Elero	The name of the Island, which signified Strong. See the words of the Palmese.	
Garfe	The famous Tree which yielded Water.	
Aguamanes	Roots of Fern, roasted, beaten, and soaked in butter.	
Ahemon	Water.	Amon. In the Azanaga dialect, Emma.
Achemen	Milk.	
Aculan	Butter,	
Aran	Roots of Fern.	
Verdone	} Long Poles.	
Tomasaques		
Guatatiboa	A gathering together of the People to a Feast.	
Fubaque	A fat Sheep.	
Eraoranzan	Their Male Deity.	
Moneyba	Their Female Deity.	
Aranjairo	A Mediator.	

Canarian Dialect.

Acoran	God.	Mkoorn. In the Showiyah dialect, Amoukran, Great, or Master, or Lord.
Tibicenas	Apparitions in form of a shock Dog.	Fqair.
Guanarteme	A King.	
Faycag	A Priest or Lawyer, next in dignity to the King.	
Almogaren	Houses of Devotion, or Temples.	Talmogaren.
Magados	Poles or Sticks, used as weapons.	
Amodagas	Ditto, sharp-pointed and hardened by fire.	

Sabor.

*Canarian Dialect.**Shillba.*

Sabor	The Privy Council.	
Gayres	The Members of the Privy Council.	Mgar, a Ruler, or Man of Note.
Gama	Enough.	
Magadas	A kind of Nuns, or religious Women.	
Tamoganteen	Houses.	Tigameen.
Aridaman	Goats.	
Taharan	Sheep	
Taguacen	Hogs.	
Tamazanona	Flesh fried in Butter.	
Afamotan *	Barley.	
Archormase	Green Figs.	Tarkarmust, also
Tehaunen	Dried Figs.	Eckorran.
Aho	Milk.	Agho, or Agcho.
Carianas	Seroons or Baskets, made of Rushes or Palms.	Carian.
Adargoma	Shoulders of a Rock.	
Ataycate	Great or Stout Heart.	Tarkist, the Heart.
Arabisenen	A Savage.	
Doramas	Nostrils.	
Atirtisma	The name by which they invoked God.	Ater, High or Lofty.

Atirtisma may mean the Lofty One, or Most High. The ancients inform us that Atlas was called by the natives Ater, Dyr, and Adyrum.

* I am apt to imagine my author has transposed these words through negligence; and that the first signifies Barley, as it did in Lancerota and Fuertaventura.

† Now, the Libyans call a Mountain, Athrair and Adrair.

*Palmeſe Dialect.**Shillha.*

Benehoare	The name of the Iſland.	Beni-Howare, A
Tagragigo	Hot Water, or a Well of Me- dicinal Water.	tribe of Africans on Atlas.
Tebercorade	Good Water.	
Tocande	Calcined Stones, ſuch as are thrown out by volcanos.	
Tigo, or Tigot	Heaven.	Tigot.
Tigotan	The Heavens.	Tigotan.
Mayantigo	A Man's name, meaning Hea- venly, Reſembling Heaven, or that he was Amiable as Part of Heaven.	
Aganeyc	A Man's name, who had loſt his arm; the word ſignify- ing, an Arm cut off.	
Afuquahe	Black or Duſkey.	
Thener	A Mountain.	Athrair, in the Sho- wiyah dialect.
Tedote	A Hill.	
Aguyan	A Dog.	
Adeyhamen	Under the Water: ſo they termed a diſtrict overlooked by eminences in which were the water-ſprings.	Douwaman.
Acer	A ſtrong Hold, or inacceſſible Place. In the Hierronian dialect it had the ſame ſig- nification.	
Teguibite	Sheep or Goats Fleſh.	
Iffe	White.	
Atiniviva	Hogs.	
Adago	Goats Milk.	

*Palmese Dialect.**Sbillba.*

Ruesco	Roots of Malvas.	
Abora	God.	
Guirres	Ravens or Crows.	
Irvenc	Apparitions. Perhaps from	Rben, Gods.
Vacaguare	I want to die.	
Mocas	Goads, sharp-pointed and hardened by fire.	
Y iguida y } iguan Idafe }	It will fall ! Idafe will fall !	Y want y dir Idafe.
Guegerte y } guantaro }	Give to it, and it will not fall.	Ifkast, Oreyder.

THE above specimen of the several languages of the Canarian Islands is written according to the Spanish orthography ; and it must be observed that Gua, Gue, must in English be pronounced Wa, We ; Ch, as in the word Cherry, &c. the Spanish J is sounded gutturally. Our Spanish author has given the terminations of his language to the above Canarian words ; for a Spaniard cannot pronounce a word without terminating it with a vowel, except those words which end in d, n, r, s, z, l, x, y. The Canarian plurals, as well as the Libyan, end in n, but our author has changed them ; for instance, for Carian, Baskets, he has given us Carianas, because the Spanish plurals never terminate in n.

As our author had those Canarian words from the descendants of the natives, who in his time spoke nothing but Spanish, and had no knowledge of the language of their ancestors but by tradition ; therefore we may suppose that those words are greatly altered : yet if we cut off the Spanish terminations, and change Gua and Gue into Wa, We, we shall find the affinity of the Canarian tongue to the Libyan, as near as we could well expect,

even supposing the Libyans and Canarians to have been originally the same people. For instance; according to the English pronunciation, *Y iguida y iguan* (i. e. it will fall), must be pronounced thus, *Y iwid y iwan*: and supposing that the words are transposed from their original or real disposition, and that they were placed thus, *Y iwan y iwid*, we should find in them a great likeness to the Libyan words of the same meaning, viz. *Y want y dir*. However, of this the reader will judge for himself. I have here given the Canarian vocabulary exactly as it is in the Spanish manuscript.

Tenerifean Dialect.

Achineche	The name of the island.
Vincheni	The Natives.
Guïhon	Ships.
Arguïhon *	Behold Ships, or Ships appear.
Quebechi	The Royal Dignity.
Ahico †	A Cloak or Garment.
Anepa	A Scepter or Spear.
Achguarergenán	} Sustainer of Heaven and Earth.
Achoran	
Achaman	
Achuhuiaban	
Achucana	} The Great, Sublime, and Sustainer of all.
Aguayarerar	
Guarirari	God, or He who holds the World.
Atguaychafunatuman	He who holds the Heaven.
Achicuca	A Son.
Zucasa	A Daughter.
Tavonas	Knives made of sharp stones.
Menfey †	A King.
Achemenfey	Nobles or Gentlemen.

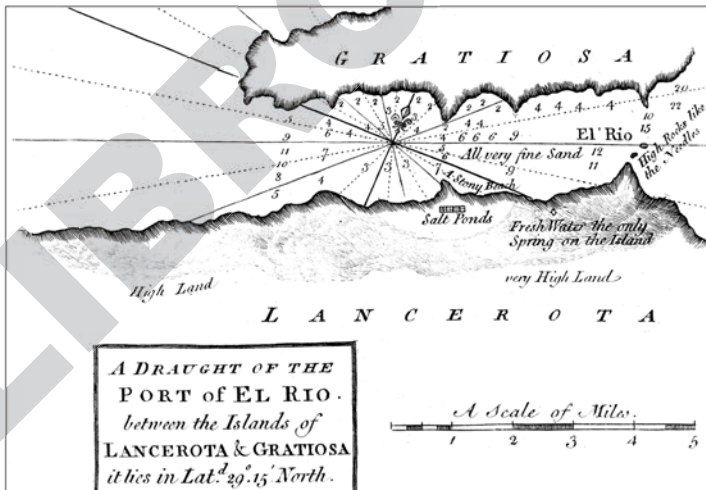
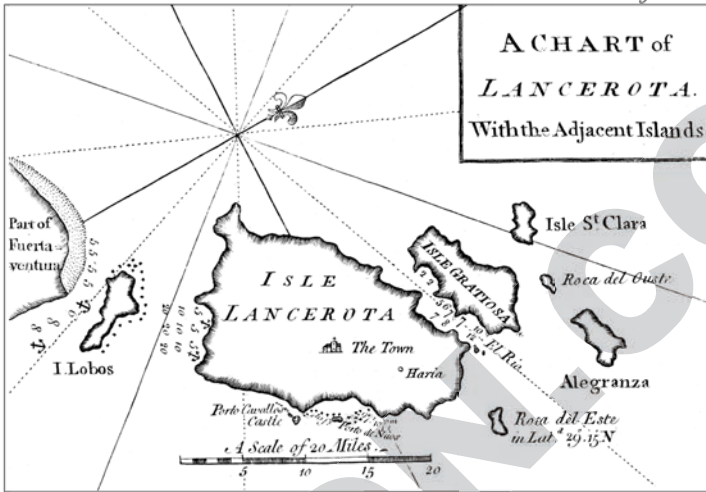
Tenerifean Dialect.

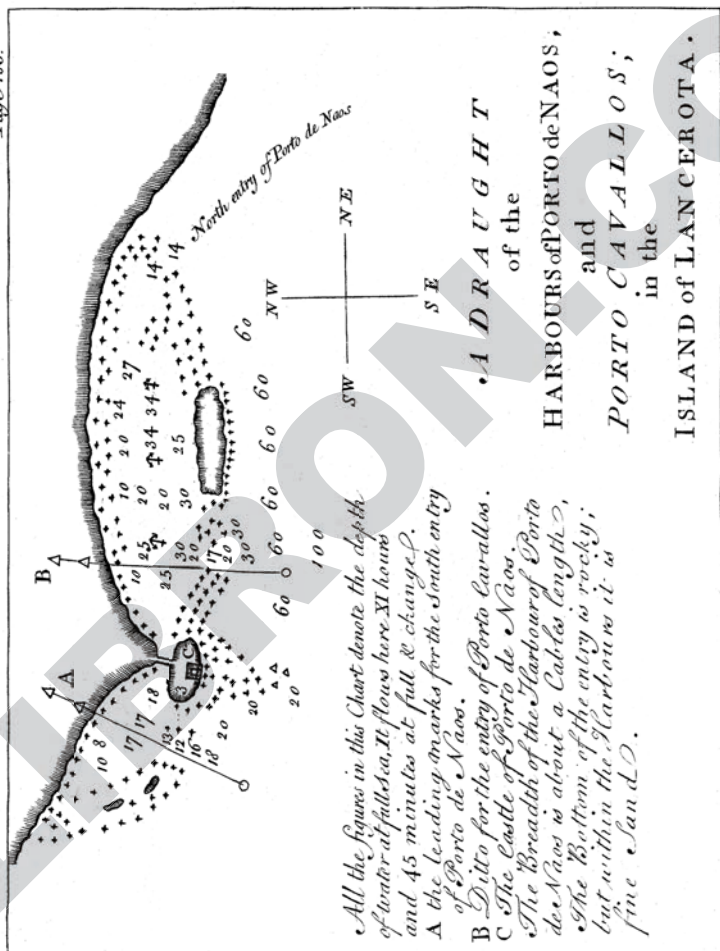
Cilbifiquico	Esquires or Yeomen.
Achicarnay	Peasants or Servants.
Quebehiera	Your Highness; for so they stiled the King.
Ahorer	Barley-meal, roasted.
Taro	Barley.
Cancha	Little Dogs.
Ara	A Goat.
Ana	A Sheep.
Venefmer	The month of August.
Hacichei	Peas, Beans, or Tares.
Ahof	Milk.
Oche	Butter.
Yoja	Mocanes, or Elder-berries.
Chacerquea	Honey, or Melasses made of mocanes.
Triguch §	Wheat.
Coran	A Man.
Chamato	A Woman.
Atuman	Heaven.
Tagaror	The Place of Judgment or Justice.

THE first word marked * in the Tenerifean dialect resembles the name of a port on the coast of Africa, called Arguin, formerly much frequented by shipping. The second †, Tahayck, which in Shillha signifies a Garment. The third ‡, Mensa, which in the language of the Bambara, or Mandingo Blacks, signifies a King. The fourth §, Trigo, which in Spanish signifies Wheat.

A
D E S C R I P T I O N
O F T H E
C A N A R Y I S L A N D S :
I N C L U D I N G
The Modern History of the I N H A B I T A N T S ,
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A
D E S C R I P T I O N
O F T H E
CANARY ISLANDS.

C H A P. I.

A Description of Lancerota and the adjacent uninhabited Islands.

THIS island is very high, and may be discerned at a great distance. On approaching it seems very black, rocky, and barren. It is about fifteen miles long and ten broad. The latitude of the centre of the island is twenty-nine degrees eight minutes north.

THE principal port is on the south-east side, and is called Porto de Naos, where any vessel, not drawing above eighteen feet, may enter at high-water and spring tides, and lay secure from all winds and weather; although in sailing along the coast, the shipping appear as if at anchor in an open road, the harbour being formed by a ridge of rocks, which cannot be perceived at any distance, most of them lying under water: these break off the swell of the sea, so that the inside is as smooth as a mill-pond. As there is no other convenient place in this, or any of the rest of the Canary Islands, for cleaning or repairing large vessels, it is much frequented for that purpose by the shipping which trade to these islands. At the west end of the harbour stands a square castle, built of stone, and mounted with some cannon, but of no very great strength, for ships of war may approach within musquet-shot of it.

AT

At this port there is no town or village, but there are some magazines, where corn is deposited in order to be ready for exportation.

On the west side of the castle is another port, called Porto Cavallos, and by some El Recife. This is also an excellent harbour, formed, like Porto de Naos, by a ridge of rocks; but the entrance to it is shallow, there being no more than twelve feet water at spring-tides. Upon a small island, or large rock, between the two harbours, stands the aforesaid castle, which defends them both. This rock is joined to the land by a bridge, under which boats go from Porto de Naos to Porto Cavallos.

At the north end of Lancerota is a large spacious harbour, called El Rio, which is a streight or channel, dividing the island of Lancerota from the uninhabited island of Graciosa. A ship of any burthen may enter this harbour at one end, and go out at the other: if she keeps in the mid-way between the two islands, she will always have six or seven fathoms water.

But if a ship wants a smooth place to lie in while the trade-wind blows, she must, in coming into this harbour from the eastward, run a good way in, and double a shallow point which lies on the right hand, taking care to give it a good birth, which may easily be done by coming no nearer it than four fathoms; when past it, she may edge near to Graciosa, and anchor in any convenient depth of water; for it shoals gradually towards the shore, close to which there are two fathoms.

This is a convenient place in the summer-season for careening large ships; for a man of war of any nation that may happen to be at war with Spain, may come in here and unload all her stores,

&c.

&c. on the island of Graciosa, and hee and scrub. Or if two chance to come in together, the one may heave down by the other; in doing which they need not fear any opposition from the inhabitants, for there is neither cattle or habitation near this port.

BUT the water here is not so smooth as in Port de Naos, especially if the trade-wind happens to blow hard from the east, which sends in a swell that makes it very troublesome, if not impossible to careen a ship properly. But the wind does not often blow from that quarter in this part of the world. That which prevails most is the north or north-north-east trade-wind. In mooring here, great care must be taken to have a good anchor and large scope of cable towards Lancerota; for in east or south-east winds, heavy gusts or squalls come from the high land of that island. In the winter the wind here sometimes shifts to the south-west, when it is necessary to weigh and run back to the eastward round the aforesaid shallow point, until the ship be land-locked from that wind, and there anchor.

THAT part of Lancerota facing the harbour of El Rio is an exceeding high and steep cliff, from the bottom of which to the harbour or sea-shore, is about two musquet-shot distance. The ground in this space is low, and here is a salina or salt-work, being a square piece of land, levelled, and divided by shallow trenches about two inches deep; into these they let the sea-water, which, by the heat of the sun and the nature of the soil, soon turns into salt.

FROM the shore of this harbour there is no other way of access into Lancerota than by climbing a narrow, steep, and intricate path-way that leads to the top of the high cliff before-mentioned. It is scarce possible for a stranger to ascend it without a

B b guide;

guide; for if he should chance to wander from the path, he could not easily find it again, and would be in imminent danger of breaking his neck.

THERE are no other ports in Lancerota besides those already mentioned. All the south side of the island may be reckoned one continued harbour when the trade-wind blows, for then the sea there is smooth, and a boat may land at many places without any danger from the surf.

ABOUT two leagues inland from Porto de Naos, towards the north-west, is the town of Cayas, or Rubicon, the chief habitation in the island, and which was formerly a Bishop's see. It contains about two hundred houses, a church, and a convent of Friars: it has an old castle, mounted with some guns for its defence. Most of the dwelling-houses here have but a mean appearance.

ABOUT two leagues inland, and to the southward from the top of the narrow path-way of the cliff at El Rio, stands the town of Haria, the next in size to Cayas. I imagine it may contain about three hundred inhabitants. All the buildings here, except the church and three or four private houses, are very mean and poor. When I was there, it was the residence of the Governor, but the Alcalde Major and the officers of the Inquisition lived at Rubicon.

THE island Graciosa lies on the north side of the channel El Rio, and is an uninhabited and barren island, which is destitute of water. It is about three miles in length, and two in breadth. In the winter-season the natives of Lancerota send goats and sheep there to graze; but in the summer, when there is no rain, and the
grafs

grafs is dry and withered, they are obliged to bring them back to Lancerota.

Four or five miles north of Graciosa lies Alegranza, a high and rocky island, barren and destitute of water, consequently uninhabited. It is not so large as Graciosa. On viewing it from the top of a mountain in Graciosa, it appeared to me that a ship might ride at anchor in smooth water to leeward of it, where the sea seems to be coloured white, as if there was shoal-water and a sandy bottom. The natives of Lancerota go at certain times to Alegranza, to gather orchilla-weed.

ABOUT eight miles to the eastward of Alegranza and Graciosa is a large high rock in the sea, called Roca del Este, i. e. the East Rock. On the west side of those islands is another of the same size, Roca del Oeste, i. e. the West Rock. South-west, about three leagues from Graciosa, lies a rocky uninhabited island, named Santa Clara. Many ships are wrecked upon these uninhabited islands in the night-time, being misled by errors in their reckoning, and also by those islands being improperly laid down in our charts, which generally place them thirty miles further south than they ought to be.

I remember, that, a few years ago an English ship ran, in the night, upon Alegranza, and was soon after beat to pieces. The crew with some difficulty got safe ashore upon the island, where they made several signals to acquaint the natives of Lancerota with their distress and bring them to their relief, but in vain.

MEAN time they had the good fortune to find some rain-water in the holes of the rocks; this, with what provisions they had saved from the wreck, enabled them to subsist for some days; but

seeing famine staring them in the face, and observing that the wind blew almost continually from Alegranza toward Graciosa, they made a raft of spars, which they had saved from the wreck, and secured it well together with ropes; upon this raft the master of the vessel embarking, having a mast and sail, and an oar to serve instead of a rudder, boldly put to sea, and soon after safely landed in Graciosa, where, as it was then winter-season, he found some shepherds and fishermen, to whom he related his adventure and the distress of his crew: upon which the fishermen immediately went off in a boat to their relief, and brought them all safe to Lancerota.

C H A P. II.

Description of the Island of Fuertaventura.

THE north end of this island lies south-and-by-west from the south-west point of Lancerota, about seven miles distance.

IN the channel between them, but nearest to Fuertaventura, lies the little island of Lobos (i. e. Seals), which is about a league in circumference, uninhabited and destitute of water.

NEAR it there is a good road for shipping: the mark to find it, is to bring the east point of Lobos to bear north-east-by-north or north-east, and anchor half way between it and Fuertaventura, or rather nearer to Fuertaventura. Although this road seems to be open and exposed, yet it is very safe with the trade-wind, for the water is smooth, and the ground every where clean, being a fine sandy bottom. Right ashore from the road, on the shore of Fuertaventura, is a well of good water, easy to come at.

FUERTA-

FUERTAVENTURA is about eighty miles in length, and in general fifteen in breadth; in the middle it is narrow and low, for it is there almost cut in two by the sea. That part of the island which is on the south side of the isthmus is mountainous, sandy, barren, and almost entirely uninhabited. The northern part is also mountainous, yet the inland part is fertile and well inhabited.

In sailing along this island, there are no houses to be discerned on the sea-coast, except at two or three places, where barks go to load corn.

ABOUT sixteen miles to the southward of the road, near Lobos, is a bay, in which there is a road where barks lie and load corn; it is called Porto de Cabras: a stranger cannot find it without a pilot, for the ground all round it is rocky and foul. On the shore, near the road, is a patch of yellow sand, which appears off at sea like a few acres of ripe corn, or field of wheat just reaped: this is the best mark I know for finding Porto de Cabras..

Two leagues further along the shore, to the southward, is the port of Cala de Fustes, where corn is also shipped off. This harbour is only fit for small barks: here they lie secure from all winds, except the south-east, which rarely blows in that part of the world. When that happens, they immediately unload, and haul up their barks on the beach at high-water, and then fill them with stones; so that notwithstanding the swell which the wind sends in, they remain immoveable and unhurt. There is a good road before the harbour, where ships may ride, which is described in the map of the islands..

THIS port may be known by a round black tower, and some houses near it. This tower is built of great stones with lime,
after

after the same form as the castle of Rubicon in Lancerota, and, like it, has the door about twelve feet higher than the ground, so that to enter one must place a ladder against the wall, and so climb up. The top of the tower is flat, with battlements round it, on which are mounted two or three cannon for the defence of the port and shipping from corsairs. A Serjeant of the militia, with his family, resides in a house close by, whose office it is to take an account of what corn is shipped off from the port. He is also Governor of the fort and harbour, and gives an account to the Governor of the island and the Alcalde Major, of all ships that arrive in the road or haven. In case of an enemy's ship appearing, he is to alarm the island, and retire with his family and the crews of the barks, into the tower, and draw in the ladder after him, and shut the door: in which case I imagine it would be no easy matter to get at them.

Four leagues to the southward of Cala de Fustes is a high, steep, rocky point, called Punta de Negro; between these are some bays, where ships may anchor, and where fresh water may be had; but a stranger cannot discover the proper anchoring-ground nor the watering-places, without a pilot. As I cannot pretend to give directions so exactly as that a stranger may not mistake them, I think it better not to give any. On the other side of Cape Negro is a spacious bay, called Las Playas: the best anchoring-place in it, is on the north side, within a large white sandy spot on the cliffs on the right hand going in: there it is clean sandy ground, at a convenient distance from the shore, in fourteen fathoms water. But because of the sudden gusts from the cliffs, and eddies of wind that blow from many points of the compass in this bay, it will be necessary to moor your vessel.

In the north corner of the bay there is a well, easy of access, being close to the sea, which, if I remember right,
flows

flows into it at high-water. The water of this well is somewhat brackish, and soon stinks.

THE westward or leeward point of this bay is a high rocky cliff, the top of which projects and hangs over the sea: just beyond it is a sandy bay, called Gran Tarrahala, where a ship may anchor in six or seven fathoms water. On the shore of this bay is a wood of a sort of bushes like wild pine, some of which are big enough for fuel for shipping; an article of great value in Lancerota and Fuertaventura.

FROM Tarrahala bay, west-south-west half south, seven leagues distant, is a point called Morro Gable: all the land between is sandy, barren, and uninhabited.

FROM Morro Gable, west, twelve miles distance, is the Point of Handia. There are many anchoring-places in this tract, with a trade-wind: the sea here is smooth, and there is plenty of good fresh water to be had. If you have not an experienced pilot, you must find out the best ground for anchoring in by the lead. The wells ashore cannot be found without a guide. But the bay of Handia, lying to the eastward of the point of that name, is a spacious bay, with clean sandy ground, where the sea is generally very smooth. About half a mile right off to sea from the point, lies a sunken rock, which may sometimes be seen at low-water: the sea commonly breaks upon it. Beyond Point Handia, the shore turns to the northward, along by the other side of the island, unto the isle of Lobos. All this side of the island, except the middle, is much exposed to a northerly wind, which throws a heavy swelling sea on the many reefs of rocks that abound there, on which it breaks with great violence; but the middle part is a large bight, having a sandy shore, at a convenient distance
from

from which there is good anchoring and clear sandy ground. On the shore there is a port and village, called Toston, where barks load corn : here is a tower, like that at Cala de Fustes. What is here said concerning this side of the island, I have from the relations of the Canary seamen ; I have never been there myself. I shall now proceed to describe the inland places.

Not quite two leagues inland from the road of Lobos before-mentioned, is a town called Oliva, situated in the middle of a plain abounding with corn-fields. Here is a church and some good houses, the number of them, if I remember right, may be about fifty. The next town to this, in the same direction from Lobos, is La Villa, the chief town in the island : this place is the centre of that part of the island lying north of the isthmus. Here is a church and a convent of Franciscan Friars ; the number of houses are nearly an hundred,

A short league inland from Las Playas, is a town called Tunehé ; this also contains about an hundred houses, but they are very mean, in comparison with those of La Villa and Oliva.

BESIDES these there are many small villages scattered up and down in the northern and inland part of the island, in such a manner that as soon as we lose sight of one, we come in view of another ; but the sea-coast, as I said before, is rocky, barren, and uninhabited. The other half of the island, called Handia, is totally desolate, only here and there one meets with a shepherd's cottage, for there are no villages or farms in that part of the island.

BETWEEN the south-west end of Lancerota and the little island of Lobos, there is a broad channel, through which ships sail, being deep in the middle, and shoaling gradually towards Lancerota,
near

near to which are five fathoms water, but very near or close to Lobos the ground is foul and rocky. There is room enough in this passage for ships of any burden to ply to windward, and there is no necessity for approaching too near to Lobos.

WHEN a ship comes from the eastward with the trade-wind, and is passing through this channel, bound to the westward, as soon as she brings a high hill on Lancerota to bear right to windward of her, she will be becalmed, and soon after have the wind at south-west. When this happens, she must make short tacks until she gets into the trade again, or a constant northerly wind, the first puff of which will come to her at west or west-north-west, which when she receives she must not stand to the northward, otherwise she will immediately lose it again, but must stand towards Lobos, the nearer she approaches to which she will have the wind more large; and before she is two-thirds channel-over, she will have a steady wind at north or north-north-east.

THERE is a channel between the north end of Fuertaventura and Lobos, but not so deep or broad as the other; yet to those who are acquainted with it, it is a good passage, for there is not less than five fathoms water in the fair way.

WHEN there is a great westerly swell hereabouts, the sea breaks on the rocks at the north-west end of Lobos, with such violence, that it is horrible to behold; and I may, without exaggeration, affirm that I have seen breakers there near sixty feet high: was one of these to strike the strongest ship, she would be staved to pieces in a moment. When I saw those mighty breakers, our ship had just passed through the channel between Fuertaventura and Lobos: we had a fine brisk trade-wind at north-north-east; and although we had no less than ten fathoms depth of water when

we came into the westerly swell, yet we trembled for fear the waves would have broken, and thought ourselves happy when we got out of soundings. We heard the noise of these breakers, like distant thunder, after we were past them six or seven leagues.

C H A P. III.

*Of the Climate, Weather, Soil, and Produce of the Islands of Lan-
cerota and Fuertaventura.*

THE climate of those islands is exceeding wholesome, which may be owing to the driness of the soil and the strong northerly winds that almost continually blow upon them, so that the inhabitants in general live to a great age.

FROM the middle or end of April, unto the beginning or middle of October, the wind blows vehemently, and almost without intermission from the north and north-north-east : sometimes it veers a little to the eastward. From the middle of October to the end of April it blows generally in the same direction, but now and then intermits and gives place to other winds. The south-west wind always brings rain, and therefore is a most welcome guest to these islands. Other winds bring showers, particularly the north-west ; but those showers are partial, and of no duration, consequently are of little service to the ground : but the rain that comes from the south-west often lasts two or three days. It falls very thick, in small drops, and soaks into the earth, moistening it thoroughly. When these rains begin to fall, the natives sow their grain ; and about fourteen or twenty days after the latter rains, viz. towards the end of April, it is ready for reaping. Of the natures and properties of the winds that blow among those islands, I shall have occasion to treat at length in the description of the opposite continent.

I shall

I shall only observe here, that the north and north-north-east winds blow so hard and constantly upon these islands as to prevent the growth of all sorts of trees, especially in Lancerota, which is most exposed to their violence : yet we find a few shrubs or bushes there, called Tubaybas, which never grow to a great height any where ; but here, because of the strong winds, they spread along the ground, except when sheltered from it by rocks or walls. In the gardens there are fig-trees and some low trees or shrubs, which seldom shoot up higher than the garden-walls.

FUERTAVENTURA is not quite so much exposed to the wind as Lancerota ; therefore it is not quite so bare of trees and shrubs. Those that grow there are the palm, the wild olive, and a sort of wild pine, which the natives call Tarrahala. The cotton and euphorbium shrubs, fig-trees, and the shrub bearing the prickly pear, grow in gardens, although this last grows without cultivation in the fields in Canaria, and the islands to the westward thereof.

ALTHOUGH these islands are so destitute of trees, yet they abound with excellent herbage, among which grow several kinds of odorous flowers ; the great plenty and variety of these induced the inhabitants to bring bees from the other islands, in order to propagate here ; but they were disappointed in their expectations, as none of those insects would remain with them : in all probability they could not bear the violent winds which blow here. Corn of various kinds grow in Lancerota and Fuertaventura, namely, wheat, barley, maize or Indian corn, and in such abundance as not only to serve the inhabitants, but also those of Tenerife and Palma, who depend greatly on these islands for their sustenance.

TILL within these last thirty years Lancerota produced no vines : at that time a volcano broke out, and covered many fields

with small dust and pumice-stones, which have improved the soil to such a degree, that vines are now planted there, which thrive well and yield grapes, but the wine made from them is thin, poor, and so sharp that a stranger cannot distinguish it by the taste from vinegar; yet it is very wholesome. Fuertaventura produces a greater quantity of wine, which is of a quality something superior to that of Lancerota.

UPON the rocks on the sea-coast grows a great quantity of orchilla-weed, an ingredient used in dying, well known to our dyers in London. It grows out of the pores of the stones or rocks, to about the length of three inches: I have seen some eight or ten inches, but that is not common. It is of a round form, and of the thickness of common sewing twine. Its colour is grey, inclining to white: here and there on the stalk we find white spots or scabs. Many stalks proceed from one root, at some distance from which they divide into branches. There is no earth or mould to be perceived upon the rock or stone where it grows. Those who do not know this weed, or are not accustomed to gather it, would hardly be able to find it; for it is of such a colour, and grows in such a direction, that it appears at first sight to be the shade of the rock on which it grows. This weed dyes a beautiful purple; and is also much used for brightening and enlivening other colours. The best sort is that of the darkest colour, and of a form exactly round; the more it abounds with white spots or scabs, the more valuable. This weed grows in the Canary, Madeira, and Cape de Verd Islands, and on the coast of Barbary; but the best sort and the greatest quantity is found in the Canary Islands. That found on the adjacent coast of Africa is equal in quality, but, for want of seasonable rains, it does not grow near so fast. There is some reason to imagine that the orchilla was the Gertulian purple of the ancients. In support of this opinion, we may observe that the

the coast of Africa adjacent to the Canary Islands, was by the ancients called *Getulia*, and abounds with orchilla. I cannot conceive how the Europeans came to the knowledge of the use of this weed; for immediately on the discovery of the Canary Islands, they sought after it as eagerly as the Spaniards afterwards, on the discovery of America, did for gold: for the natives of the Canary Islands, and of that part of Africa formerly called *Getulia*, at this time know not the use of orchilla; neither doth it appear to any one to be a dye-stuff; for the colour is extracted from it by art and much preparation. None of it grows in any part of Europe that I know of, in such a quantity that one could gather a handful in the space of a day, except in the islands of the Archipelago, or on the rocks of Sicily, where of late they began to gather it, if I am not mistaken, only about eight or ten years ago. One would be apt to imagine, that in the days of the discovery of the Canaries, some book was extant that gave an account of the orchilla, the place of its growth, its use, and method of extracting its dye.

In *Lancerota* are very few springs or wells of water. What the inhabitants use for themselves and cattle is rain-water, which they preserve in pits and cisterns. This method is also practised in *Fuertaventura*, though there they have more springs and wells, but the water is generally brackish. At *El Rio*, on the *Lancerota* side of the port, and to the northward of the salina before-mentioned, is a well of medicinal water, reckoned a sovereign cure for the itch. It is also good for common drinking, and will keep sweet at sea. It is easy of access, lying close to the water-side: it yields enough to fill two hogshheads in twenty-four hours. When I was there, it purged some of our crew for the first two days they drank of it; but afterwards it had no such effect.

THE cattle of those islands are camels, horses, asses, bullocks, sheep, goats, and hogs, all of which, excepting the sheep and goats,

goats, were brought to them since the conquest, from Barbary and Spain. The horses here are of the Barbary breed, and are much esteemed in Canaria and Tenerife for their spirit and swiftness; but as they are of little or no use in these islands, the natives having no distance to travel, and the difficulty of transporting them by sea being so great, little or no care is taken to preserve or increase the breed; so that at present their number is very small. For travelling, the natives use asses of a larger size than those of the other islands, which are maintained at little or no expence, and serve well enough for their short journeys.

IN the spring, their cattle are fat and good: they appear at that time quite plump, sleek, and glisten as if they were rubbed with oil; but in the beginning of autumn, when the grass is all withered or eaten up, they have a very different appearance, and are not fit for food.

THEY generally plow here with a camel or a couple of asses; for the soil is light, and they do not plow deep.

THE sea-coasts of Lancerota and Fuertaventura afford the inhabitants fish of various kinds in great plenty, particularly a sort of cod which they call Cherney, much better tasted than the cod of Newfoundland or those of the North Sea. Another fish, of a yet more excellent taste, is caught here, called Mero: it is as long as a cod, but much thicker, and has long straps or whiskers hanging at his mouth.

IT would be a tedious task for me to describe the various sorts of them, to which I could not give English names, though there is one sort I must not pass over; I mean the Picudo, or sea-pike, the bite of which is as poisonous as that of a viper; yet this fish,
when

when killed and dressed, is good and innocent food. On the rocks, by the sea-shore, are many shell-fish, particularly limpets, which the natives make a proper use of.

THE want of wood or bushes occasions a scarcity of birds and wild-fowl; yet there are some Canary-birds, and a bird called Tubayba, about the size of a starling, speckled black and white; here are also partridges and ravens, with plenty of dunghil-fowls; but no turkeys, geese, or ducks: the want of the two last-mentioned species may probably be owing to the scarcity of water in the islands. Here are no venomous animals but the black spider, the bite of which, the natives say, is poisonous, and occasions a swelling attended with a burning pain: their cure for it is to eat a small quantity of human excrement. Probably the great natural antipathy to this medicine has such an effect on the human frame, as to kill or expel the venom received by the bite.

ON the north side of the uninhabited island of Graciosa, is a small sandy bay, called by the natives Playa del Ambar. Here is sometimes found a very good kind of ambergrease, in form something like a pear, having commonly a short stalk: by this it should seem that it grows on the rocks under-water, which are near to this place, and is washed ashore by the waves, for it is generally found after stormy weather.

IN Lancerota and Fuertaventura are many hills that have formerly been volcanos, the tops of which are of a small circumference, and are hollow for a little way downwards, the edges of the tops being generally very narrow and sharp. Upon the outside is commonly seen a great deal of black dust and burnt stone like pumice-stone, only darker and more ponderous. This substance seems to have been thrown out of the bowels of the earth.

By

by the eruptions, none of which have been known to happen in these two islands of late ages, except at Lancerota; where, about thirty years ago, a volcano broke out on the south-west part of the island, which threw out such an immense quantity of ashes and huge stones, and with so dreadful a noise, that many of the natives deserted their houses and fled to Fuertaventura, for the preservation of their lives: some time after, finding that those who remained in Lancerota had received no hurt, they took courage and returned. This volcano was near the sea, in a remote place from any habitation. In the sea, at a small distance from the volcano, issued a pillar of smoke, and afterwards a small pyramidal rock arose, which remains to this day. This rock was joined to the island by the matter thrown out of the volcano; the noise of this eruption was so loud and great, that it was heard at Tenerife, although at the distance of forty leagues. The noise being conveyed so far might probably be occasioned by the winds generally blowing from Lancerota towards Tenerife.

C H A P. IV.

Of the Inhabitants of Lancerota and Fuertaventura, their Method of Living, Manners, and Customs, &c.

ALTHOUGH the natives of these islands pass for Spaniards, yet they are sprung from a mixture of the ancient inhabitants, the Normans, and other Europeans who subdued them, and from some Moorish captives, whom Diego de Herrera and others brought to the islands from the coast of Barbary, as has been observed in the History of the Discovery and Conquest.

They are, in general, of a large size, robust, strong, and of a very dark complexion. By the natives of the rest of the Canary Islands

Islands they are accounted rude and unpolished in their manners: this character I believe to be true; for, by what I have had occasion to observe of them, they seem to be avaricious, rustic, and ignorant, especially those of Lancerota.

THEY neither speak nor understand any other language than the Castilian, and this they pronounce most barbarously. They dress coarsely, and after the Spanish modern fashion; for the short-cloak and golilla, formerly used by the Spaniards, are not known here. Their houses are built of stone and lime; those of the gentry are covered with pan-tiles; but the meaner sort are thatched with straw: very few, even of the better kind, are ceiled or lofted, but are built in form of large barns, and divided into apartments by boarded partitions that run no higher than the top of the walls; so that the rooms are all open above, having nothing to cover them except the pantiled-roof. The floors are commonly paved with flag-stones.

THE food of the peasants is generally what they call Goffio, which is flour of wheat, or barley, toasted: this they mix with a little water, and bring to the consistence of dough, and thus eat it. This simple diet requires neither spoons, knives, nor forks. Sometimes, indeed, they refine on this fare, by dipping every handful of their Goffio in honey or melasses. In the winter-season, when the grass is in perfection, they have plenty of rich and excellent milk, in which they put the Goffio, and so eat it, using sea-shells instead of spoons: to a hungry man this is no mean food. Another way of preparing Goffio, is by putting it into boiling milk, and then stirring it about until it is sufficiently boiled and thickened. Although the poor people, on particular occasions, such as great festivals, weddings, &c. eat flesh and fish, yet, as I said before, Goffio is their common food. As to bread, it is rarely

used by any but the gentry; there are some people in these islands who know not the taste of it. One reason for this may be, that fuel is very scarce, especially in Lancerota, insomuch that I am at a loss to conceive how the gentry there get a sufficient quantity to dress their victuals.

THE peasants value themselves much on account of their Goffio diet, and despise the bread-eaters of the other islands. Wine they seldom drink, or indeed any thing else than water. Their employment is plowing the ground, sowing and reaping corn, and other labour in husbandry. There are few men artificers in Lancerota and Fuertaventura; for their cloaths are almost all made by the women; household-furniture, &c. are brought to them from the other islands. There are but few monks, and no nuns in these islands: however they are in no want of priests, for there are several parish churches, and an inferior Court of Inquisition in each of these islands, to prevent heresy; so that the religion of the church of Rome is the only one professed among them.

THE gentry are very averse to leaving their country, having not the least curiosity to travel and see the world. Very few of them visit Spain, or even Canaria, unless when they are obliged to attend their law-suits in that island. A gentleman here, possessing a few acres of land, a dozen of sheep, a couple of asses, and a camel, would chuse rather to live all his days on Goffio, than venture to the Spanish West Indies to mend his fortune by trade or any other employment: he would even imagine that by engaging in such an undertaking, he should disgrace himself and family for ever. Yet he would not be ashamed to oppress the poor peasants, and meanly deceive or take advantage of strangers, in order to support what is called rank in those islands, which, among the class of gentry I am describing, consists wholly in not working, or in riding:

riding a short distance on an ass, attended by a ragged servant, instead of travelling on foot : these are the points in which they distinguish themselves from the vulgar.

To give a more distinct idea of the manner and customs of these people, I shall here insert the particulars of some journies I made in Lancerota and Fuertaventura. In my passage from the coast of Africa to Tenerife, I happened to touch at Cala de Fustes, in Fuertaventura, where, immediately on our arrival, the officer of the port sent an express to the Governor, at Oliva, to acquaint him therewith. By the return of the express I received an order to come on shore to him with all convenient speed ; the officer of the port having procured me a saddled ass (for a horse was not to be had) with a guide. We set out from the port about three o'clock in the afternoon ; and after having travelled about two hours through dry, barren, and stony places, where we saw some goats and camels grazing, we came to a fine level country, where were many corn-fields, with houses and small villages scattered amongst them. At sun-setting we came near a parish church and parsonage ; I intreated the guide to conduct me to the parson's house, to lodge that night, as there are no inns or public houses in Fuertaventura ; but he excused himself, under various pretences, and persuaded me to proceed about a mile further, to a rich farmer's house, where he said we should be more hospitably entertained. When we arrived there our host received us frankly, and ordered a couple of fowls to be killed and dressed for supper, which were presently made ready by his wife. In the mean time the news of the arrival of a stranger having spread through the village, all the inhabitants came to see me ; they asked me a number of curious questions concerning England and Spain, with the latter of which they are as little acquainted as with the former. They were so inquisitive, that I was quite spent with talking, and

they scarcely allowed me time to eat, and did not leave me till ten o'clock, which is a very late hour for going to bed in that country. At supper, nobody sat at table but the farmer and myself, his wife, as the custom is there, waited on us; and when we had supped, removed the fragments, and then went to sup by herself. My guide supped with the servants upon Goffio and melasses or honey, in the same room with us: this they are not used to, but being curious, and not willing to lose the pleasure of conversing with a stranger, they thought it a sufficient excuse for dispensing with decorum. The farmer, after supper, treated the whole company with a tumbler of wine each, which made them talk more than they were accustomed to; for the servants there are seldom indulged with a glass of wine. At night, my guide, who slept in the same bed, disturbed me much with his scratching, having the itch, or sort of scab, to which the people in all the Canary islands are very much subject; the cause of which I know not: but it is certain, that the people who dwell in countries remarkable for the purity of the air, are more subject to this disorder than those who live in places where the air is moist and damp. We rose before day-break, and pursued our journey, leaving our host and his family fast asleep. We now passed through a good country, well peopled. Upon the road we met a couple going to church to be married, with their retinue all riding on asses: they saluted us in this manner, "Ave Maria," i. e. Hail Mary; to which my guide answered, "Sin peccado concebida;" that is, Conceived free from original sin. He reproved me several times for not answering the people we met in the same manner as he did: as I did not chuse to enter into a dispute with him, I told him, it would be quite ridiculous in me to conform to one Spanish custom, unless I could do so in all. In the course of our conversation on the road, he told me that the farmer, who had entertained us, was exceeding rich; and confessed that his reason for not putting
up.

up at the priest's house, as I desired him, was because he could not use the freedom there to beg provender for his ass; but that if he had known what was to happen, he would have complied with my request, "For, said he, the rich miser made me pay for my barley; and did you mark how sparing he was of his wine; and when his wife wanted aught, she came to the churl for the keys." I would advise all strangers, who may chance to be travelling in Lancerota or Fuertaventura, to put up at a priest's, for the clergy there are more capable to furnish lodging, provision, and conversation, than either the peasants or gentry. The rich farmer before-mentioned had often been at Tenerife, to sell his corn, and knew all the Irish merchants there: those people are all zealous members of the Romish church; and there are no protestant merchants in any of the islands, except the English Consul and another. Being curious to know what opinion the natives had of the Irish merchants, I enquired of my host, if he knew a person or two, whom I named, and what he thought of them? He seemed to have a just notion of each; but at last, after, I had asked after about ten of them, he said, "Sir, these are all catholics and very good people, but they are only Christians of St. Patricio." I desired to know what he meant by this; he gave me no direct answer, but shook his head, and said, "These men are very well in their way, but must not be compared to the Christians of these islands. Ay, ay, added he, smiling, it is not for nothing they come to our country." About noon we arrived at Oliva, the residence of the Governor, who, with his son, was sitting in a large hall, paved with flags, the sides of which were adorned with musquets, swords, and pikes. On my entry they received me in a distant but polite manner, and desired me to sit down. After asking me several questions relating to the occasion of my coming to the island, and whither I was bound, they began to converse more freely, and enquired if I was a catholic? When they

they found I was not, they said, "Is it possible, Signior, that a person of your prudence and good understanding can have any just reason for not embracing our most holy religion?" As I was greatly fatigued with my journey, and faint with hunger and thirst, I wanted much to evade the argument, which I saw approaching; so I told them, every country had its peculiar customs and religion, to which each native was so strongly attached, that it was almost as impossible to persuade him to change his opinion, as to alter his form. Upon this, to my great comfort, dinner appeared, which, for the present, gave a truce to the conversation. The dinner consisted of a certain soup made of oil, vinegar, water, pepper, and onions, with a few thin slices of bread; after this course came three boiled eggs, with tolerable good wine and bread. While we were eating, I perceived some ladies peeping at us from the adjacent apartments, who, as soon as they thought they were discovered, withdrew. After dinner, the religious conversation was revived, when, finding my spirits pretty well recruited, and that I could not well evade the argument as before, I disputed with them a considerable time, and at last told them it was in vain for us to talk any more on the subject; for as I held the Christian religion only by the sacred writings of the Old and New Testament, all their arguments drawn from the authority of the church, the writings of the fathers, and the opinions of saints and wise men, went with me for nothing; and added, that if the religion of the New Testament was the same with that now professed by the Romish and protestant churches, it made that book to be false and incoherent; because the New Testament plainly declares, that no man in any place can embrace or profess Christianity, without suffering worldly loss in some way or other, solely on account of his religion. But, on the contrary, in Spain, and many other countries, a man cannot be a member of society unless he profess what they call Christianity;

nity; which is so far from being a loss to those who profess it, that it is the first step to honour and riches. As the Governor's son had heard just so much about the sacred writings as to know that the church pretends to hold them in esteem, he did not contradict what I said of them, but replied, that he was sure I must be wrong; and that if I would stay some time in the island, he would bring a learned and pious priest, who should soon convince me of my error, and shew me, that out of the church of Rome there could be no salvation. Then rising, he desired me to look at the arms with which the hall was adorned, most of which were grown rusty: he asked me if we had any so good in England. Upon this a servant entered, and informed them that their horses were saddled and ready. The Governor then said he was sorry he was obliged to leave me so soon, gave me a Bill of Health, and an order to be supplied with what I wanted, and then took his leave, wishing me a happy return to my own country. Before he departed, he ordered a servant to give us some bread and wine, to refresh us by the way on our return to Cala de Fustes. Having this provision, we did not stop by the way, as before, but went through desert places, a nearer road to Cala de Fustes, where we arrived at two o'clock next morning, and went on board. When we arose next day, the Mate informed me, that the Alcalde Major had been on board very early in the morning, and had waited for me until the evening. He found the first volume of Don Quixote, in Spanish, lying in the cabin, with which he was much pleased, and employed himself all that day in reading it, except when he left off to breakfast and dine: it seems he had never seen that book before. He left orders with the officer of the tower, to desire me to wait on him at the Villa; but the Mate, in my absence, having got on board all the fresh water and provisions which were wanted, and for which and a Bill of Health we came to the island, we thought proper to dispense with the order of the Alcalde

Major, and failed the next day. It is customary in English ships lying at anchor in a road, to have a candle burning all night, to be ready in case of accidents, and a man or two on the deck to keep watch: my guide observing all this, imagined these things were done by way of respect to me; for when I dismissed him, he said, that if the Governor and gentry of the island had the least notion of the grand manner of living in our ship, they would not despise seafaring people so much as they did; for, added he, none of them eat so well, or drink so good wine, as your seamen.

THE second time I was at Fuertaventura, we were forced in there from the coast of Barbary by a gale of wind; for Cape Negro in this island is not more than about seventeen leagues distant from that coast. We anchored at that time in the bay of Las Playas, and determined to remain there a few days till the weather should change.

ON our arrival, I sent a messenger to the Alcalde Major, to inform him of our being in the bay; but receiving no answer, I went ashore, the next day, with one of our crew, and walked up to the village called El Tunche, about three miles distant. On our arrival there, we went into a cottage for shelter from the sun, and desired the good-woman of the house to give us something to eat and drink. She immediately boiled some milk with Goffio of barley, and prepared it for our refreshment, which we found to be a most excellent dish. It being then about the end of May, the weather excessive hot, and our faces scorched with the strong warm breezes that blow fiercely there at that season, we, immediately after our meal, fell fast asleep. About an hour after, we were awaked by some of the principal inhabitants, who demanded of us from whence we came, and what we wanted in the island? After answering them, we walked out of the house to view the town, which I think is the poorest in all the Canary Islands.

Islands. As the wind blew strong, and was therefore very disagreeable, they conducted us into a garden, where we sat down behind a wall, for shelter from the wind, and were agreeably shaded from the rays of the sun by the wide-spreading branches of a large fig-tree. Here we had a great deal of conversation; and among other things, I asked them how these islands were first peopled? One of them answered, that the Roman general Sertorius was the first who discovered and sent inhabitants to them. He said, the reason why Lancerota and Fuertaventura were more barren than the rest of the Canary Islands, was on account of their vicinity to the coast of Africa, "Which, said he, you very well know is dry and sandy." At first sight of this man, we told him we had dispatched a messenger to inform the Alcalde Major of our arrival, and to provide asses to carry us to him; but after waiting long, and seeing no appearance of our messenger's return, or of any preparations for our journey, we told him we could stay no longer, but would immediately return to our vessel, if he did not send us forthwith to the Alcalde Major. Upon which, after some hesitation, and looking as one ashamed, he told us, that since the truth must come out, it signified nothing to disguise it any longer, and therefore he had to acquaint us, that as no person was allowed to enter the island without the licence of the Alcalde Major, whose office it was to take care that no infectious distemper should be brought into it, they, being his servants, had taken the liberty to detain us prisoners until his pleasure should be known. We were a little alarmed at this declaration; but luckily the Alcalde Major with his retinue arrived at that instant, and freed us from our uneasiness. About an hour after, being provided with asses, at four o'clock in the afternoon, we set out, being about eight in company, and travelled all that evening through corn-fields until sun-set, when we passed through narrow defiles betwixt the mountains, and arrived at the Alcalde Major's house about nine at night.

After having conducted us into a room, he left us there for about half an hour, and retired into another apartment, where was his family. When supper was ready, he returned to us. We were fortunate enough to find bread at the table instead of Goffiodough, and wine that was drinkable, - with a couple of broiled chickens; which was a repast far better than I expected in such a place, and at such a late hour. On the door of our bed-room was pasted a printed paper, called an Ave Maria, which ran as follows: "Hail, Mary! conceived without original sin. Whenever any one fervently and with sincere devotion repeats these words, he causeth great joy in heaven, and infinite terror in hell." When I asked the Alcalde about this paper, he informed us that some missionaries from Spain came lately to the islands, in their way to the Indies, where observing a want of devotion to the Virgin, they, in order to enliven it, caused the natives to buy those papers, and paste them on the doors of their houses and apartments.

NEXT morning we walked out to see the town, which is pleasantly situated in a narrow bottom, surrounded with hills. It has a large beautiful church and convent, built of hewn stone: most of the houses of the town are neat, but without either balconies or any outer courts, as is the manner of building the houses of people of fashion in Spain and in the other islands. In the gardens of the town we saw no fruit nor other trees, except a few palms or fig-trees, and some of the shrub bearing the prickly pear. After our walk we returned to the house, where we breakfasted on bread, broiled chickens, cheese, wine, and sweetmeats; for the gentry here do not make use of chocolate, like those in the rest of the islands. All the time we were in the Alcalde's house we saw no women, except the servants, it not being the custom there for women of fashion to appear before strangers. About ten in the morning we took our leave of him, and returned to Las Playas.

On

On our way thither we stopped at a gentleman's house, who was a native of Tenerife, and farmed the King's revenue upon snuff and tobacco in this island. His house was two stories high, with balconies. He ordered us each a dish of chocolate, and entertained us after a free, open, and hospitable manner; and when we took our leave of him, he made one of his servants fill our guide's sack full of bread, cheese, and bottles of wine.

Next day the Alcalde Major and the Governor's son came to visit me on board the ship at Las Playas. The latter immediately recollected his having seen me when I was at Oliva, and reprimanded me because I had not waited on his father. I excused myself in the best manner I could. And when the Alcalde Major understood I was the same person, on board whose vessel he had been some years before, at Cala de Fustes, he asked me in a very serious manner, why I went away that time without seeing him, and paying his fees: he added, that the duty of a master of a vessel, is, whenever he arrives in the island, to wait upon him immediately. In answer to all this, I pleaded ignorance of the Spanish customs; which is a good apology for strangers to make at all times when they fall into any mistakes, and are thereby embarrassed in that country. After entertaining them in the best manner I could, they went ashore, being sea-sick, and lodged in a cave near the sea. We struck a bargain with them for a cargo of wheat, for one of the vessels, for at that time I had two in the bay, one of which I intended should carry this corn to the island of Madeira.

IN order to take on board the corn, it was absolutely necessary to receive a visit of the Inquisition, &c. before which no vessel can trade in these islands. But when these crafty gentlemen found I was in earnest about buying corn, and that I had received the visits of the

Inquisitors, they, expecting to make me pay them more money for it, pretended they could not buy the corn so cheap as they imagined: "Besides, said they, we run a great risque of being called to account for exporting corn contrary to law." When I perceived them shuffling, I altered my design of buying corn, but attempted to trade with the rest of the inhabitants for cash and what little provision I wanted for the vessels; but this did not succeed, for the Alcalde Major and his associates, by their power and authority in the island, so intimidated the natives, and laid so many stumbling blocks in their way, that they could not buy any thing from me. The Alcalde, finding his scheme had taken effect, and that I was disappointed, proposed again to sell the cargo of corn, and to abate something of the price which I had rejected. When he made this proposal I was ashore and in his power, therefore did not tell him all I thought, but seemed to agree to his offer; but as soon as I got on board, prepared every thing for sailing. As soon as they perceived this from the shore, they immediately sent a boat aboard, with a message beseeching me to stay, and that if I would come ashore, they would make me offers to my satisfaction. I told the messenger there was no trusting to what they said; upon which, when he found me in earnest, he presented me with a bill of the dues and fees of the Inquisition, and of the Alcalde Major for the two different times I had been in the island, in all amounting to about six pounds. I told the messenger to give my compliments to the Alcalde and the officers of the Inquisition, and tell them I would pay them when ever I should have the pleasure of seeing them again: and so we departed. During the time the Alcalde Major and his companions lodged in the cave by the sea-shore, they subsisted on what provisions we sent ashore to them, and on fish, for they could not remain in the ships by reason of sea-sickness. At that time some of the fishermen caught in the bay a huge tortoise, or logger-head

head turtle, weighing about five hundred pounds, which they brought ashore, and placed on its back upon a great stone, then cut its throat, from which the blood issued forth in a large smooking stream. Having no vessel at hand to receive it, the Alcalde and the rest of the gentry caught as much of it as they could in their hands and drank it off. When they observed our disgust at the sight of such a barbarous and beastly repast, they shook their heads, and told us it was an excellent remedy for the itch, and invited us to partake likewise: to the increase of our loathing, we observed their hands blotched with scabs and ulcers.

In this voyage we had on board, as an interpreter on the coast of Africa, a Barbary Jew. When we came to Fuertaventura, I gave strict orders to our crew not to tell the islanders who he was, for fear of an accident in case he should venture ashore; and before I went myself, I advised him to keep on board, for fear the Inquisition should get notice of, and detain him. But, notwithstanding my caution, he went ashore, and travelled to the village of Tunehe, where he passed for a catholic. As he spoke very good Spanish, the natives were very fond of conversing with him; and one of them happening to ask him what countryman he was, he replied an Italian; the other asked him if he had ever been in Rome, to which he readily answered in the affirmative: "And have you ever seen God's Vicar upon earth?" "Yes," said he, and received his blessing also." Upon this they conducted him to their houses, where they treated him with the best they had, and made him some presents of Goffio-meal, kids, and fowls: but when some of our poor heretical sailors went to that village, they never so much as desired them to come into their houses, or asked them to eat or drink, until they shewed them money.

WHEN

WHEN I first came to the island of Lancerota, we anchored in the port of El Rio before-mentioned, from whence I immediately dispatched a shepherd, whom I found there, to the Governor to give him notice of our arrival. He returned the same day, and brought with him one of the Governor's servants, with a saddled afs, and an order for me to wait on him at the village of Haria. Accordingly I went ashore, and took a Tenerife boy along with me. After we had ascended the steep cliff by the narrow path-way, we found the saddled afs waiting for us, upon which I mounted, and soon came to the village, where I found the Governor sitting on a bench before the door of his house; who, on my approaching him, embraced and saluted me after the Spanish fashion. He was dressed in a black taffety waistcoat, and breeches of the same stuff, white silk stockings, a linen night-cap laced, with a broad-brimmed hat slouched. This dress made him appear extremely tall, and he was in reality about six feet high, and seemed to be about fifty-five years of age. After sitting some time with him at the door, he brought me into the house, and introduced me to some ladies, whom I took to be his wife and daughters. This was a favour of no small account in this, or any other of the Canary Islands. Although I left the ship before dinner-time, nobody asked me if I had dined, so that I fasted that day from morning to night. There is a strange sort of delicacy among the gentry here, which is, that one must not ask for any thing to eat, though ever so hungry or faint, in a strange house; as a freedom of that kind would be looked on as the highest degree of vulgarity and ill-breeding: therefore, when I found an opportunity, I made a pretence of going out to speak to my servant, but in reality to try to get some victuals privately. The Tenerife boy I found had suffered as much as myself; however, I gave him some money and sent him to bring whatever he could find that was eatable; and in case he could procure nothing better,

better, to bring me a lump of Goffio-dough, or handful of meal; but his search proved in vain, there being no such thing as bread or any eatables sold there. At last supper-time came, and the repast was, for that part of the world, not only a good one, but very elegant, consisting of many different dishes. All the time we were at table, the ladies were very particular in their enquiries concerning the English women, their appearance, dress, behaviour, and amusements. I replied, to all their questions as well as I could; but they were greatly shocked at the account I gave of their free behaviour; but when I informed them of the manners of the French ladies, they told me plainly that it was not possible there could be any virtuous women among them. After the ladies retired, the old gentleman magnified the power, wealth, and grandeur of the King of Spain above all the Kings of the world. As an instance of the courage of the Spanish seamen, he said it was a rule, if a Spanish man of war should happen to meet two of the same force of any other nation, he was not to run away, but was obliged to engage them; and if he met three, the Captain might if he pleased endeavour to avoid them, but if he fled, it was always looked on as a dastardly action. He added, that the Spaniards, in courage, temperance, honour, and zeal for the true religion, surpassed all the rest of the world. With this and the like discourse he entertained me for the space of an hour; among other questions, he asked me if England and France were in the same island, or if they were different islands. I entreated the honour of his company on board my ship at El Rio: he said, he would come with all his heart, if my ship were at Porto de Naos, but that it would be indecent for a man of his quality to descend the cliff on all fours. Next morning I set out for El Rio, in company with the Stankero, or farmer of the King's duty on snuff and tobacco. We were mounted on asses, which set off with us on a full gallop, but did not long continue that pace. The Stan-

Stankero hindered us much on the road, as he carried a fowling-piece with him, and shot at every bird he could see, without alighting, and we were obliged to wait for him. He told me, the only pleasure he had in life was to take his gun in the morning, mount his afs, and go a-shooting. When we came to the steep cliff, one of the gentlemen would not alight, but ordered his servant to lead his afs down the path : but the servant being wiser than himself, with great difficulty dissuaded him from this piece of state, by representing to him the impossibility of doing it without breaking his neck : so fearful are these people of demeaning themselves by using their legs.

THE Stankero and his friends came on board, and bought some goods of us, which they were to pay for in orchilla-weed. After the conclusion of the bargain, we entertained them in the best manner we could, for three days that they remained on board, waiting for the orchilla-weed, which they had sent for from the other end of the island. Their servants told us, that their masters had never lived so well in their lives, and that one of the gentlemen in particular never tasted flesh meat at home : however, we were perfectly sensible that this did not proceed from any natural antipathy, or temperance ; for with us he eat, or rather devoured, six pounds of meat at every meal.

WHILE we remained at El Rio, our Carpenter and Boatswain set out together, after breakfast, to visit the village of Haria, and being strangers to the customs of the place, neglected to take provisions with them. When they got on shore, the first thing they did, seamen-like, was to look out for a public house ; but their labour proved in vain, and therefore they went into several houses, in hopes that somebody would be courteous enough to offer them something to eat ; but, though they found the people
ready

ready enough to talk with and ask questions of them, yet no one offered to supply their wants. At last, seeing some ladies and people at the door of the Governor's house, they sauntered towards them, in expectation that their curiosity might induce them to call to them; so far they were right, for they asked them a multitude of questions, but never enquired if they were either hungry or thirsty: however, one of the seamen, thinking to give them a hint of their necessity, begged the favour of a draught of water, which was readily brought them, but neither victuals or wine; so they found they had nothing left, but to make the best of their way back to the ship. In their road they met with a man riding on a camel, and being quite faint with fasting, they agreed with him, for a real, to alight, and let them ride on the camel to the brow of the cliff. When they were got about half way thither, the camel chanced to shake himself, and the sailors, wholly unused to, and not expecting such a sudden motion, came tumbling headlong to the ground. The driver, in a surprize, asked them what was the matter, and endeavoured to persuade them to remount, but in vain; and when he demanded the hire of the beast, they told him it was well they did not break his bones, and so walked off: the driver having no one near to assist him, did not offer to pursue them.

THESE stories may appear very trifling and impertinent to the reader; but I relate them to give some idea of the manners of those people. When we enquired of them the price of any thing, such as sheep, fowls, or hogs, this was their common reply, "To the natives of the country, we sell them at such a price; but to strangers we cannot sell them under so much more." This is alone sufficient to shew their inhospitable and brutal disposition.

C H A P. V.

Of the Government and Trade of Lancerota and Fuertaventura, &c.

ALTHOUGH all the Canary Islands are subject to the crown of Spain, yet the natives of the two islands which we are now describing, and those of Gomera and Hierro, hold not their lands of the crown, but of the descendants of the house of Herrera.

CHIEF part of the power and jurisdiction originally possessed by the proprietors of these islands, was taken from them and annexed to the crown; probably on account of their abuse of such an extensive authority; and the government is now invested in an Alcalde Major, and a Sargento Major, otherwise called Gobernador de las Armas. The first of those officers is the head of the civil, and the other of the military government. From the decision of the Alcalde Major there is an appeal to the Royal Audience in the island of Canaria: and the Sargento Major receives his orders from the Governor-general of the Canary Islands, who commonly resides in Tenerife. There are no standing forces kept here; but there is a militia, properly regulated, and divided into companies, to each of which there is a Captain, Lieutenant, and Ensign. The Sargento Major is Colonel, or chief of the whole, and takes care to see that their arms, &c. are kept in proper order, that the companies may be raised at a short warning; for some time after the conquest of these islands, the natives were frequently disturbed by Algerine corsairs, and especially those of Lancerota, where a fleet of those people landed, and carried off no less than one thousand, six hundred, and forty-eight persons*, being almost all the inhabitants of the island. The Governor gave me the following:

* Gramaye says this happened in the year 1618.

account of this affair. When the natives found that the Algerines were too strong for them, they fled into the caves in the island. The main body of them took refuge in a very spacious one that runs above a mile in length under-ground. The Algerines pursued them closely, but were afraid to enter the cave, and therefore contented themselves with closely blocking up its mouth, thinking to oblige the islanders to surrender for want of food. But in this they were deceived; for there was a private passage at the other end, by which the natives used to go forth in search of provisions. Unfortunately one of them, who was upon this business, was taken by the Moors, who promised him his life and liberty if he would discover to them by what means the people, shut up in the cave, procured sustenance. The prisoner, dreading immediate death if he did not comply, informed them of the truth; whereupon they stopped up the other entry, and thus compelled those within to surrender: and notwithstanding a fleet of Spanish men of war was then cruising in the Streights of Gibraltar, to intercept them, they arrived safe at Algiers, with their prisoners and booty. The King of Spain was pleased afterwards to ransom these poor people, and send them back to their native country. In those days Lancerota was but thinly inhabited, but it is now quite otherwise. Some time about the year 1748, the Algerines made another descent upon this island. The natives, who were now better acquainted with the manner of defending themselves, did not offer to oppose their landing; but suffered them to advance into the country, when, getting between the corsairs and their boats, they surrounded and cut every one of them in pieces, except only those who were left to guard the boats. Since that time the Algerines have never attempted to land in any of the Canary Islands. In the year 1596, a small squadron of English ships, commanded by the Earl of Cumberland, came to anchor near Port de Naos. This squadron was go-

ing to attack the Spanish settlements in the West Indies; but the Earl having intelligence from some of his seamen (who had been prisoners in the island) of a Marquis reckoned to be worth an hundred thousand pounds, who lived in the town of Cayas, and who was Lord of Lancerota and Fuertaventura; he determined to touch there, and seize him, in order to procure a good sum for his ransom. These men assured him, that they knew the place so well, that they could conduct him by night to the Marquis's house. But when the fleet came off the island, they could not, even in broad day-light, shew him the proper place for landing; however, he anchored with his ships near Port de Naos, sent five or six hundred soldiers ashore, under the command of Sir John Berkley, who pursued the natives for some time, but without being able to overtake them, they were so swift-footed; and when he came to the town, he found nothing left but a small quantity of cheese and wine, and whole reams of popish bulls and pardons. The castle or fort was abandoned, though it was so strong that twenty men could have defended it against five hundred. And now as the Marquis, who was the chief object of their descent, was no where to be found, the troops reembarked, after having sustained some loss by sickness, from drinking too plentifully of the wine which they found in the town.

DURING the war between England and Spain which began in the year 1739, an English privateer came into the bay of Las Playas, in Fuertaventura, and landed a considerable body of men, who marched into the island. But they had not proceeded far, when a multitude of the natives, chiefly armed with clubs and stones, attacked them with great fury, killed the greatest part of them, and made the rest prisoners, who were soon after sent to Tenerife. Six weeks after this, some other English privateers landed two or three hundred men at the same place, and marched inland with colours flying and drums beating.

Beating. The natives, enraged to find the island disturbed again in so short a time, determined to give these second invaders no quarter; and so assembling together, fell upon them. The English however received their attack with great bravery, and killed many of them; but finding it utterly impossible to defend themselves any longer against such numbers (the natives being twenty to one) threw down their arms, and begged for quarter, but in vain, for the exasperated islanders inhumanly butchered every one of them.

In all probability, the English must have been deceived in their notions of the number of inhabitants on the island; for it appears, when viewed from the sea, to be uninhabited and desolate.

IN the late war with Spain, two privateers, called the *Lord Anson* and *Hawke*, failed on a cruise among the Azores and Canary Islands. The *Hawke* being near Porto de Naos, in Lancerota, and seeing some vessels lying in the port, she attempted to get at them, but could not, for nobody on board knew the passages through the rocks to the harbour. Some time after she was joined by her consort, the *Lord Anson*, when they jointly attacked the castle, and silenced its guns. But not finding the entrance of the harbour, they went about a league to the leeward, where they landed an hundred men. The natives assembled to the number of about five hundred, and came down to the sea-side to attack them, placing a number of camels in the front, to serve as a breast-work against the enemy's fire; but this did them no service, for the seamen soon broke the camels, and turned them upon their masters; who, seeing the resolution of the invaders, began to fly in great disorder, and left many of their cloaks behind, and about five or six men dead on the spot. The seamen, on this occasion, behaved with great prudence, for they would not pursue the fugitives

tives inland, but marched along-shore to Porto de Naos, their boats keeping close by them, to which they might retreat at pleasure. In their march they were frequently fired upon by the natives, who skulked behind the rocks; but by sending out small parties of five or six men each, they were soon dislodged, and obliged to fly. When the privateer's people came to Porto de Naos, they found the place deserted, and every thing of value carried off. And as the vessels which the Hawke wanted to cut out, had made their escape before she was joined by the Lord Anson, the men embarked, without attempting any thing against the castle. This latter fired several shot at the ships, but was quickly silenced by their great guns. In this expedition the English lost only one man, which was the Captain of the Lord Anson, who was killed on board his own ship by a shot from the castle.

ALTHOUGH these islands are little esteemed by the Spanish government, yet in fact they are of the utmost value; for if they were once subdued by any other nation, Palma and Tenerife would fall of course, because they are supplied with corn from Lancerota and Fuertaventura. Besides, the ports in Lancerota would always be convenient retreats for the cruising ships of an enemy, where they might careen, and be supplied with provisions.

THE exports from hence are confined wholly to the other islands: these are wheat, barley, maize, cattle, fowls, cheese, orchilla-weed, and goats skins, salt and some salt-fish; the two last are only exported from Lancerota. The wheat here is small-grained, but very hard, clear, and good: it sells always in Tenerife at a higher price than either English or other European wheat, by one fifth. The first wheat sown in this island was brought thither by Diego de Herrera, from Barbary. About eight years ago,
they

they exported a number of camels from Fuertaventura to Jamaica and other parts of the English West Indies. But so soon as it was known at Canaria and Tenerife, that English ships came to Fuertaventura and carried away camels, the General and Royal Audience prohibited that trade, for fear of losing the breed, and raising the price of those animals.

THE asses brought to Fuertaventura increased so fast that they ran wild among the mountains, and did so much damage to the natives, by eating their corn and other grain, that, in the year 1591, they were obliged to assemble all the inhabitants and dogs in the island, to endeavour to destroy them; accordingly they killed no less than fifteen hundred. Since that time there has not been any more in the island than sufficient to supply the inhabitants.

THE exportation of corn is most impolitically prohibited from this island to any place except the rest of the islands; by which means in a year of great plenty it becomes of so little value as scarcely to pay for the expence of cutting it down. This consequently makes them indifferent about raising more than what they can consume themselves, or sell in the other islands; so that in a bad year, the islanders starve for want, especially the inhabitants of Tenerife, if they have not the good fortune to be supplied from Europe.

THE imports here are almost all from the other islands, especially from Tenerife, which is the centre of trade for all the Canary Islands. They consist in English woollen goods and German linens, both of the coarsest fabrics; brandy, wine, oil, fruit, planks and other sorts of timber, barks and fishing-boats, bees wax, household furniture, tobacco and snuff, soap, candles, and a considerable quantity of cash, which they receive in the ballance of trade; part of which

goes in payment of rent to the proprietors of the lands; and the rest to Gran Canaria, to support the charge of their law-suits; for the natives of all the Canary islands are generally extremely litigious.

No ship goes immediately from Europe to those islands, because the consumption of European commodities in them is so slow and inconsiderable, that it would not be worth while. With proper management, a ship of any nation in Europe, at war with Spain, might touch at Lancerota and Fuertaventura, pass for a neutral vessel, and be supplied with provisions: for the natives have no intercourse with foreigners; therefore they cannot distinguish an Englishman from a Hollander, Dane, or Swede; but whoever would pass for a Frenchman, must go to mass, otherwise he will be discovered.

C H A P. VI.

Of the Island of Gran Canaria.

HITHERTO I have been describing the islands that are almost deserts when compared with the fertile and pleasant one of Canaria, which, for the excellent temperature of its air, and the plenty of good water, trees, herbs, and delicious fruits that are found thereon, well deserves the name of the Fortunate Island.

THE north-east point of Canaria lies west from the south-west end of Fuertaventura, eighteen leagues distance: in clear weather, any of those islands may be easily seen from the other. Canaria is about fourteen leagues in length, nine in breadth, and thirty-five in circumference, reckoning the length from the north-east point southward unto the point Arganeguín, and the breadth from

from the port of Agaete, on the west side of the island, to that of Gando, on the east. The inland part, or centre, is exceeding high, and full of lofty mountains, which tower so far above the clouds as to stop the current of the north-east wind that generally blows here; so that when this wind blows hard on the north side of the mountains, it is either quite calm on the other side, or a gentle breeze blows upon it from the south-west. These calms and eddy-winds, occasioned by the height of the mountains above the atmosphere, extend twenty or twenty-five leagues beyond them, to the south-west. There are calms beyond or to the leeward of some of the rest of the islands as well as Canaria; for those of Tenerife extend fifteen leagues into the ocean; the calms off Gomera, ten; and those off Palma, thirty. I have been frequently in all the calms of the islands, excepting those of Palma; and from my experience of them, I may venture to say, that it is extremely dangerous for small vessels, or open boats to venture within them, when the wind blows hard without. It is true, indeed, the wind raises the waves of the sea to a mountainous height; yet those waves follow each other in a regular succession; for were they to fall confusedly one against another, no ship would be able to sail on the ocean. But in a storm, the wind driving the sea before it, each wave gives place to the one which follows; whereas in the calms of the Canary Islands, the sea not moving forward in the same direction with the sea without, but being as it were stagnate, or at rest, resists the waves that fall in upon it from without; and this resistance causes them to break just in the same manner as the billows break upon the sea-shore, but with less violence on account of the different nature of the resistance. This breaking of the waves is only on the verge of, or just entering into the calms, for within them the water is smooth and pleasant.

UPON first coming into the calms, the waves may be seen foaming and boiling like a pot, and breaking in all directions. When a vessel comes amongst them, she is shaken and beaten by the waves on all sides, in such a manner that one would imagine she could not withstand it; however, this confusion does not last long. The best way to manage a ship entering the calms, is immediately to haul up the courses, and diligently attend the braces, to catch every puff of wind that offers, in order to push the ship into them as soon as possible. The crew must not think it strange, to be obliged to brace about the yards every two or three minutes, according as the wind veers and hauls; but after a ship is once fairly entered into the calms, she will either find a dead calm and smooth water, or a pleasant and constant breeze at south or south-west, according as the wind blows with-out, to which this eddy-wind, as I may call it, always blows in an opposite direction.

ON the north-east end of Canaria is a peninsula, about two leagues in circumference. The isthmus by which it is connected with the main island, is about two miles in length, and a quarter of a mile in breadth at the narrowest part. On each side of this isthmus is a bay, which is exposed on the north-west side to the swell of the sea, and therefore an unfit road for shipping; but small barks get in between a ledge of rocks and the shore, and lie there smooth and secure from all winds and weather. Here the natives of the island repair their small vessels.

ON the other side of the isthmus is a spacious sandy bay, called by some Porto de Luz, and by others Porto de Illetes, from some steep rocks, or islands, at the entrance of the bay towards the north-east. This is a good road for shipping of any burthen, with all winds except the south-east, to which it is exposed;

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exposed; but that wind (which is not common here) seldom blows so hard as to endanger shipping.

THE landing-place is in the very bight or bottom of the bay, where the water is generally so smooth, that a boat may lie broad-side to the shore, without danger. At this landing-place stands a hermitage, or chapel, dedicated to St. Catherine, and a castle, mounted with a few guns, but of no strength. From thence along shore to the eastward, at the distance of a league, is the city of Palmas, the capital of the island: between which, and the above-mentioned castle are two other forts, mounted with guns; these have no garrisons, except a few invalids. At the other end of the city is another castle called St. Pedro. None of all these are of any strength.

SHIPPING that discharge their cargoes at Palmas, generally in good weather anchor within half a mile of the town, for the quicker dispatch; but that place is not a good road. The city of Palmas is of no strength to oppose an attack; but it is large, and contains several fine buildings, particularly the cathedral of St. Anne, with many churches, convents of Friars of all orders, and nunneries. The private houses here are in general good, being all built of stone. The city is divided into two parts, which have a communication with each other, by a bridge, thrown over a small stream of water. The number of inhabitants in Palmas I guess to be about six thousand.

THE next port of any consequence is Gando, situate on the south-east part of the island. I never was there, but am informed it is a good port for shipping, with all winds except the south. There you may be supplied with good water and other refreshments.

GAETE, or Agate, on the north-west part of the island, is a port with a castle for its defence. It is frequented only by boats that carry provisions, &c. from thence to Santa Cruz in Tenerife. The country near it is well watered, and abounds with fruit-trees. From Gaete there is a high road to the city of Palmas.

THE whole coast of Canaria, excepting at these ports, is generally inaccessible to boats or vessels, by reason of the breaking of the sea upon it: even the leeward, or south-west part of the island is exposed to this inconveniency, although it is sheltered by the land from the swell of the trade-wind.

IT is the same on the shores of all the Canary Islands, especially at the full and change of the moon, excepting those of Lancerota and Fuertaventura. Yet even to leeward of the latter of these, the shore is seldom free from surf. I imagine it will be no easy matter to account properly for this phenomenon.

THERE are no inland cities, or large towns, in Canaria; but many villages, the chief of which are Galdar and Telde.

ALTHOUGH this island is high and mountainous, yet between the mountains, and near the sea-coast, there are many plains, and more level ground than in any of the Canary Islands to the westward of it.

C H A P. VII.

Of the Climate of Canaria, its Weather, Produce, &c.

THE temperature of the air is no where more delightful than in the island of Canaria. The heat in summer seldom exceeds that which generally prevails in England in the months of July and August, and the coldest part of the winter is not sharper than with us about the end of May in a backward season. The same sort of winds blow here, at the same periods, as at Lancerota and Fuertaventura; but the northerly wind is not so strong, being only a gentle breeze that cools the air so as to render it agreeably temperate. The heavens here are seldom overcast, the sky being almost continually serene and free from storms and thunder. The only disagreeable weather is when the south-east winds come upon the island, from the great desert of Africa; but these rarely happen, and do not last long. They are very hot, dry, and stifling, and do much damage to the fruits of the earth by their pernicious quality, and also by bringing clouds of locusts, that devour every green thing where they alight. In the mountains, the weather is different from what I have been describing; for there it is very cold in winter, and the tops of them are uninhabitable, by reason of the snow that falls there in that season, in great abundance.

To add to the excellent qualities of this climate, the air is exceeding wholesome, and the natives enjoy health and longevity beyond any people in the world. I have had opportunities of observing that when they go with Europeans to hot unhealthy climates, they are the first that fall sick and die.

THIS

THIS island is well watered, and abounds with wood of various kinds : almost every thing that is planted here, will thrive ; and the pine, palm, wild-olive, laurel, poplar, elder, *breñós* (a sort of brush-wood), dragon-tree (that yields gum), *lena nueña* or *lignum Rhodium*, the aloes-shrub, Indian fig or prickly pear, and *tubayba*, grow spontaneously and without cultivation. The latter is a shrub, whose branches have no leaves except at the extremities. When this shrub is slit with a knife, or beaten with a stick, it yields a glutinous substance, of a white colour. The *euphorbium*-shrub grows here to a large size, and in great plenty : I cannot imagine the reason why the natives do not extract the juice, and use it for the bottoms of their boats and vessels, instead of pitch ; I am persuaded it would answer better, and be an effectual preservative against the worms. The *tarahala* is a sort of yew, or wild-pine ; the *retama*, a withered shrub without leaves, not unlike the branch of a vine, and some of it grows to the thickness of a man's wrist. There are many others besides these, which I cannot describe. All the large trees, except the palm, that are natural to the island, grow on the mountains near the clouds, which descending upon them towards the evening, furnish them with moisture.

As to fruits, here are the almond, walnut, chestnut, apple, pear, peach, apricot, cherry, plum, mulberry, fig, banana, date, orange, lemon, citron, lime, pomegranate, and in short all the American and European fruits, except the anana, or pine-apple, of which I think there are none in these islands. Of grain they have wheat, barley, and maize or Indian corn ; but peas, beans, and *garra-vanfas** are scarce and dear : melons of different sorts, potatoes, batatas, yams, pompons, the best onions in the world, and many other kinds of roots are found in plenty here, and all good in their

* A kind of horse-beans, written generally *Caravancas*.

kind :

kind: cabbages and fallads are not wanting. In short, in all the Canary Islands westward of Fuertaventura, nature amply rewards the labourer for his toil in cultivating the ground.

ALTHOUGH there is more level and arable land in Canaria than in any of the islands to the westward of it, yet it bears no manner of proportion to the stony, rocky, and barren ground, for I imagine the first is to the last as one to seven. Yet if the peasants had such liberty and security for their property as those of England have, they could, by a little industry and expence, turn the course of many rivulets of water upon their barren grounds, and thereby render them very fruitful.

BUT the great check to industry in cultivating the lands here, is the imprudent conduct of their government, which prohibits the exportation of provisions in a plentiful season, and fixes a price upon them in the island. This last, though done with a good design, is a most pernicious practice, and tends directly to make a scarcity*.

THE most fertile part of Canaria is the mountain of Doramas, situated about two leagues from the city of Palmas; it is shaded by groves of different kinds of fragrant trees, whose lofty boughs are so thickly interwoven as to exclude the rays of the sun. The rills that water these shady groves, the whispering of the

* When a famine happens in any country, and the poor starve for want of food, why should the proprietors of corn be robbed, by being compelled to sell their grain below its real value? For every commodity is just worth what it will fetch. Why do not the rich, in such a case (if they would be humane at their own cost) give money to the poor, to enable them to purchase it at the current price? Does the government in any country compel people, in a plentiful year, to buy more corn than they can consume, in order that the merchants, who have a great quantity on hand, may be no losers? Yet this is just as reasonable as obliging the merchants or farmers to lower the price of their grain.

breeze among the trees, and the melody of the Canary-birds, form a most delightful concert. When a person is in one of these enchanting solitudes, he cannot fail of calling to remembrance the fine things the ancients have written of the Fortunate Islands.

IN contrast to this charming scene, the upper part of the island is totally barren and desolate, producing neither grass or shrub, except a few of the above-mentioned retamas; for it projects far above the clouds, and therefore receives neither dew or rain, but is exposed to a thin, dry, parching wind, that generally blows from the western quarter, in direct opposition to the trade-wind below, or under the clouds: in the night this westerly wind blows hard, but lulls in the day-time. In the winter-season the top of this island is inaccessible, being covered with snow.

THE prodigious quantity of calcined stones, ashes, and lava that cover the greatest part of all the Canary Islands, disfigure them much, and render the ground unpleasant. The volcanos from whence this matter proceeded, and which formerly burned, may be discerned in all quarters of this and the rest of the islands; as also the channels made by the fiery streams that flowed from them. Those are full of ashes, cinders, and a pumice-stone of a heavier kind than that which we bring from Naples. I have not heard of any volcano burning in Canaria since the conquest. Certainly if ever the first inhabitants of those islands abandoned them, and went in quest of new habitations (as some maintain) it must be owing to the dread they had of those most terrible eruptions.

THE wine of Canaria is good, but has not such a body as that of Tenerife, and therefore not so fit for exportation; yet many pipes of it are annually sent to the Spanish West Indies.

THERE

THERE is no oil made in this or the other islands, notwithstanding olives have been planted in Canaria. They grow indeed, and bear fruit, but not to so great perfection as in Spain, Barbary, and other countries. Much sugar was formerly made here; but the great demand for the wines and brandies of this island in the Spanish West Indies, stopped the culture of canes, the natives finding it more advantageous to vest the produce of their wines at the Havannah in sugar, than to raise it in their own country. Honey abounds in Canaria, which is good, but of a black colour.

THE animals here are camels, horses, asses, a few mules, bullocks, sheep, goats, hogs, rabbits, fowls, turkeys, geese, ducks, partridges, crows, and Canary-birds, with some others of the same size.

CANARIA is sometimes pestered with locusts, which are brought thither by south-east winds from the desert, and devour every green thing wherever they alight; but seldom visit any of the Canary Islands, except this and Hierro, which are situated more southerly than the rest. A few years ago, such an immense quantity came to the south-east part of Canaria, that they covered the fourth part of the island, and did infinite damage.

LIZARDS abound in this and all the other islands; but we find no snakes, serpents, scorpions, or other venomous creatures, excepting the fore-mentioned spider of Lancerota, and a kind of viper peculiar to the island of Gomera; which, however, I cannot find, upon the strictest enquiry, to be at all hurtful.

C H A P. VIII.

Description of the Island of Tenerife.

PPOINT Anaga, or Nago, the north-east end of Tenerife, bears north-west, about sixteen leagues distant from the north-west part of Canaria; but from the said part of Canaria to the nearest part of Tenerife, the distance is not above twelve leagues. This island is almost triangular, the three sides being nearly equal, and each about twelve leagues in length. In the centre is the famous Pike of Tenerife, called by the ancient inhabitants Teyde, which name it still retains with the present natives, who call it El Pico de Teyde, i. e. the Pike of Teyde.

COMING in with the island, in clear weather, this Pike may be easily discerned at the distance of one hundred and twenty miles, and in sailing from it, at one hundred and fifty miles distance; it then appears like a thin blue vapour or smoke, very little darker than the sky. At a further distance the shade disappears, and is not distinguishable from the azure of the firmament. Before losing sight of this towering mountain, it seems a considerable height above the horizon, although by its distance, and the spherical figure of the earth, all the rest of the island (the upper part of which is exceeding high) is sunk beneath the horizon; but in general in sailing towards Tenerife, when the trade-wind blows, the island appears as an haziness of the sky, or a cloud, till within the distance of five or six leagues, and then the points of the land are first conspicuous, and shew like land.

AT a small distance from the north-east point of the island, called Punto de Nago, are some high perpendicular rocks; and five

or six leagues from thence, on the south-east side of the island, is the bay or harbour of Santa Cruz, the most frequented port of any in the Canary Islands: the best road for shipping here, is between the middle of the town and a fort or castle, about a mile to the northward of it. In all that space, ships anchor from a cable's length distance from the shore, in six, seven, and eight fathoms water, to half a mile, in twenty-five or thirty fathoms. When a ship lies any time in the road, it is necessary to buoy her cables, as the ground is in some places foul, and consequently they will be apt to rub and spoil. Here ships, if moored with good cables and anchors, may lie secure in all winds, although the bay is exposed and open to those which blow from the north-east, east, and south-east: however, it is not above once in the space of four or five years that they blow so hard as to cause any considerable damage.

SOME years ago, almost all the shipping in the road were driven on shore by one of these gales: some English ships were at that time in the bay, the crews of which prudently cut away their masts, and so rode out the storm safely. On that occasion some Spanish seamen there, publicly declared they saw the devil in the height of the storm very busy in assisting the heretics.

IN the middle of the town is a mole, built at a vast expence, for the convenience of landing. It runs to the northward, and the outermost part of it turns toward the shore. In mild weather goods are landed at a creek among the rocks, near the custom-house, at the distance of a stone's cast to the southward of the mole.

IN going from the mole into the town, there is a square fort on the left hand, named St. Philip's, which is the principal one in the bay: to the northward of it along shore, are some forts

or batteries, mounted with guns; the most considerable of which is called Passo Alto. Near it is a steep rocky den, or valley, beginning at the sea-shore, and running a long way inland, which would render any attack of an enemy on that quarter extremely difficult. There is another fort along shore, to the northward of this.

AT the south end of the town are some batteries; and beyond them, close to the shore, there is a fort called St. Juan. All the sea-shore, from thence to the southward, is generally inaccessible, being naturally fenced with rocks, on which the surf breaks almost continually. All these forts are mounted with cannon, and joined to each other by a thick stone wall, which begins near the rocky den, and continues, with little interruption, to fort St. Juan. This wall is only breast-high within, but higher without, facing the sea. The entry to the town from the sea is at the mole, where there is an open passage between the wall and St. Philip's castle, which commands and guards this entry.

SANTA CRUZ is a large town, containing several churches, three convents of Friars, an hospital, and the best constructed private buildings of any of the Canary Islands: it is in fact the capital of them all, though the episcopal see and courts of judicature are in the city of Palmas in the island of Canaria; but the Governor-general of the islands resides always in Santa Cruz, where there is continually a great concourse of foreigners, as being the centre of the Canary-trade with Europe and America.

THE number of inhabitants I imagine to be about six or seven thousand. The water they drink is conveyed in open wooden troughs, or spouts, into the town, from a spring situated beyond the above-mentioned den or valley. Besides these there are, in many houses,

houses of the town, pits of water, which serve very well for the purposes of cookery, &c. The town is not fortified on the land side, as no danger is apprehended from that quarter. All the country near Santa Cruz is dry, stony, and barren.

About four leagues to the southward of Santa Cruz, close to the sea, is a cave, with a church or chapel, called Our Lady of Candelaria, in which is an image of the Virgin Mary, held in as much reverence here, as the image of the great goddess Diana was at Ephesus; and this chapel is endowed with so many ornaments, that it is the richest place in all the seven islands.

At a certain season of the year, almost all the inhabitants of the island go thither in pilgrimage. I have met troops of young girls on their way, singing as they went, in a very agreeable manner, the praises of the Virgin and the miraculous deeds of the image. It would be in vain to endeavour to undeceive the natives here, with respect to the many incredible stories related concerning this image; for, from the priest to the meanest peasant, every one appears to be convinced of its efficacious mediation and intercession with Heaven. I have heard some Canary seamen declare, that when they were returning from the Spanish West Indies, and in imminent danger of perishing in a hard gale of wind, they saw Our Lady of Candelaria, in the night-time, in the height of the storm, assisting them to reef and furl the sails, &c. And moreover they assured me, that when they came home to Tenerife, they were told that in the morning after the very night in which they were so miraculously assisted by the Virgin, she was seen in the church of Candelaria with her cloaths and hair wet with the spray of the sea that came upon her while employed in that friendly office.

THE account given of the first appearance of this image in the island, as related by the author of the Discovery and Conquest, and which

which perfectly agrees with what we are now told by the most intelligent of the natives, is as follows: "The exact time when this image first came to the island is not known; however, there is a confused rumour that it was near an hundred years before the conquest: according to the accounts of the oldest inhabitants, it was about the year 1390. Close to the sea-shore, near the mouth of a barranco or den, in a desert part of the island, four leagues distant from the city of St. Christobal de la Laguna, two shepherds driving their flocks towards a cave on the other side of the den, in order to milk them as usual, they observed the goats to stop and turn back affrighted. The shepherds immediately hollowed and whistled, in order to make them go forward, but in vain, for the goats turned out of the way and ran back; whereupon one of the shepherds, suspecting that some one was lying in wait in order to steal some of the flock, stepped forward to see what was the matter, where he was surpris'd to behold the holy image standing upon a great stone at the mouth of the den. Drawing nearer, he viewed it with fear and admiration, not being accustomed to see any one in such a strange and uncommon dress. However, at last he dismissed his fears, and concluding it was a woman, he made signs to her to get out of the way, that the flocks might pass: and this he did because it was not customary in Tenerife for a man when he met a woman alone on the road, or in a solitary place, to speak to her, but on the contrary to turn aside. As the flocks could not go to the cave without first passing the mouth of the den, therefore he made signs to her; but finding she never moved, though he waited some time, he was provoked at her indecent and obstinate behaviour, and took up a stone to throw at her, but could not cast it out of his hand, and his arm, which was lifted up to throw the stone, continued immoveable in that posture, and with great pain to him.

"THE.

" THE other shepherd, seeing what passed, went boldly up to
 " the image, examined it, and with a *tavona*, or sharp flint, en-
 " deavoured to cut off its hand; but instead of effecting this,
 " in the attempt he cut his own hand in such a manner that
 " a stream of blood gushed out. Blinded with wrath against the
 " image for what had befallen him, he made another attempt to
 " cut off its hand, but in vain, for instead of executing his pur-
 " pose, he cut his own hand a second time; so that the shep-
 " herds remained, the one with his arm stretched out, and the
 " other sorely wounded. They concluded at last, that the image
 " came from Heaven; and going to the King of Guimar, in-
 " formed him of what had happened: who, when he saw them
 " standing before him in that condition, believed what they had
 " related, and ordered the council to assemble at the Tagoror,
 " or Place of Judgment. The result of that council was, that
 " the King and all the members went, with the whole people of
 " the district of Guimar, to the place where the shepherds saw
 " the image. There they found it still remaining in the same
 " posture: the Guanches were greatly struck with admiration and
 " reverence when they beheld the gravity and majesty of its ap-
 " pearance; but no one dared to touch it, for fear of being pun-
 " nished after the same manner as the two shepherds were.

" THE King at last ordered these two men to approach the
 " image with reverence, and carry it to his house. They took
 " hold of it accordingly, and immediately upon touching it,
 " were intirely healed, to the no small astonishment of the
 " spectators.

" THE King being now convinced that the image was sent
 " from Heaven, declared it was too sacred to be carried by
 " peasants, and therefore went himself, with some of his nobles,
 and

“ and taking it up with fear and reverence, they carried it in
 “ this manner about the distance of a musquet shot, when it be-
 “ came so exceeding heavy that they could proceed with it no
 “ further. When the King and his attendants perceived this,
 “ they fell on their knees before the image, humbly beseeching
 “ it to let them place it where they intended; upon which it made
 “ a sign, and they lifted it up again, finding it quite light, and
 “ proceeded to a cave, which was the King’s store-room or
 “ pantry, and is about half a league distant from the barranco
 “ where the image first appeared. Having brought it hither, they
 “ placed it on some goats skins, where it remained, and per-
 “ formed many wonderful miracles, as it still continues to do.
 “ On the spot where the image made a sign for the natives to go
 “ on, the Christians have built an hermitage, called Nuestra Se-
 “ nora del Socorro, i. e. Our Lady of Succour.

“ THE Guanches* relate, that by means of this holy image
 “ many miracles were wrought in the time of paganism, before
 “ the conquest: and the Kings of the island set apart a man and
 “ a woman to look after the image, and keep it clean. The na-
 “ tives never approached it without a present of some sheep,
 “ the number of which increased prodigiously: they were called
 “ the sacred sheep; and no one was allowed to approach them but
 “ the above-mentioned man and woman.

“ EVERY year, on the Eve of the Purification of Our Lady,
 “ a great number of lights are seen going in procession round
 “ the cave where this image is; and in the morning drops of
 “ wax are found scattered about on the sea-shore.

* In my author’s time, many of the Guanches were known in distinction from the Spaniards; but they are now confounded together, excepting a few families about Candelaria, Guimar, and Chazna. On great festivals, some of those families claim the sole privilege of dressing and adorning the image of the Virgin of Candelaria.

“ THE Christians, from this miraculous appearance, intitled
 “ the image Our Lady of Candelaria; and also because she
 “ holds a green candle in one hand: in the other she has an
 “ infant Jesus, holding a gilded bird in each hand, which can
 “ be no other than the doves of the purification of our blessed
 “ Lady the Virgin.

“ THIS image of the Virgin Mary in Candelaria is but small,
 “ being about two cubits or three feet in height; the colour of
 “ the face is swarthy, the garments blue and gold*. On them
 “ are certain Roman characters, which no one could explain un-
 “ til Gonzalo Argote de Molina, Provincial of the Holy Brother-
 “ hood of Andalusia, gave us the following interpretation:

“ ON the vestment near the neck are the following twelve let-
 “ ters; T, I, E, P, F, S, E, P, M, E, R, I, with a rose of four
 “ leaves betwixt each. He makes them to be initials of the fol-
 “ lowing words, Tu Illustras Es Patri Filio Spiritui sancto Et Pia-
 “ Mater Ejus Redemptoris Jesu †.

“ ON the girdle; N, A, R, M, P, R, L, M, O, T, A, R, E.
 “ Which seem to be initials of Nostrum Altissimum Regem Ma-
 “ ria Peperit Reddidit Libertatem Maria Omnibus Testis A Regi
 “ Erebi ‡.

“ And on the border of the sleeve, near the green candle, are
 “ these four letters, L, P, V, R; which he interprets after this
 “ manner, Lucem Perpetuam, Vobis Reddidi §.

* I suppose the garment is of the same substance with the image; but my author is silent in this matter.

† Thou art illustrious (or glorious) in the Father, Son, and Holy Ghost, and Mother of the Redeemer, Jesus.

‡ Mary brought forth our most high King, she gave liberty to all those imprisoned by the king of hell.

§ I have given to you the eternal life.

" ON the tail of the garment are these fourteen letters, I, N, N, I, P, E, P, N, E, I, F, A, N, T: which, according to his explanation, are initials of these words, *Ista Nequaquam Nivariæ In Perpetuus Effugiet Pio Nomine Evocato Insulæ Fortunatæ Adversarius Nullum* *."

THE reason of my being so particular in describing this image, is to afford light to some curious and learned person, by which he may form some judgment of its antiquity.

SOUTHWARD from Candelaria is Point Prieta, the south-west point of the island; from thence the coast tends westward to la Montaña Roxo (i. e. the Red Mountain); and from thence north-north-west to Point Teno, the north-west point of the island. All this coast is barren, and almost uninhabited, except about half way between Montana Roxa and Point Teno, or rather nearer to Teno, is the bay of Adexe, or, as it is pronounced, Adehe; where large ships may anchor. I never was in it, but am informed that it is open to the south-west, and but little frequented, except by boats from the island of Gomera, which lies over-against it. Near Adehe the Count of Gomera has a house and some lands, on which he keeps a thousand negro slaves, for planting of sugar-canes and preparing sugar. It is hard to know his motive for maintaining those negroes in a country that abounds with poor labouring white people, who, with all their industry, can hardly earn enough to buy food sufficient to keep soul and body together. Was he to sell all those slaves in the Spanish West Indies, I am certain the annual interest of the nett produce of the sale would bring him in more than the present clear income of all his sugar-works and estates in Tenerife, Gomera, and Hierro;

* This will never leave Nivaria: its pious name invoked, the Fortunate Islands shall fear no adversary.

for, as I am credibly informed, it amounts to no more than fifteen hundred pounds per annum. The only reason I can assign for such strange mismanagement, is a certain low pride he has in being lord of a thousand slaves.

IN the neighbourhood of this port there are some mountains that are covered with stately pines, and are very easy of access; for this reason the inhabitants of Gomera generally come hither for the wood which they use in building, the woods of their own island being more difficult of access.

BETWEEN Adehe and Point Teno the shore is about half a mile in height, and perpendicular as a wall. Several streams fall down from the summit into the sea.

POINT Teno runs a considerable way into the sea, in the form of a crescent: behind it, to the southward, the sea is very smooth, when the trade-wind prevails, which, in blowing weather, makes a great sea to the northward of the point. I never was at an anchor there, but have passed near it several times; and by what then I had an opportunity to observe, I judge it to be a convenient port.

FROM Teno the land stretches away east-north-east and north-east-by-east, to Point Nago, the north-east end of the island, from whence we set out. This side of Tenerife has quite a different aspect from the other two already described; for in viewing it from the sea, we perceive a number of villages, woods, vineyards, and corn-fields, that make a most agreeable appearance.

ALONG shore, to the north-east of Teno, is the village of St. Iago; and three leagues, in the same direction, from that point

is the village of Buenavista, situated among the vineyards, near the sea; but we meet with no port until we advance above two leagues further, where there is a haven called Garrachica, formerly the best port in the island, being then a bay in the form of a horse-shoe, but was destroyed in the year of the earthquakes (for so the natives termed the year 1704), and filled up by the rivers of burning lava that flowed into it from a volcano; inso-much that houses are now built where ships formerly lay at anchor; yet vessels come to Garrachica in the summer, and lie secure with the trade wind, which at that season commonly blows there at east-north-east. Some time after the year of earthquakes the following account of them was written, and which is recorded in several descriptions of the Canary Islands.

“ IN the year 1704, there happened the most alarming in-
 “ stance of this kind that had ever been known. The earth-
 “ quake began the 24th of December, and, in the space of three
 “ hours, twenty-nine shocks were felt. After this they became
 “ so violent as to rock all the houses on their foundations, and
 “ oblige the inhabitants to abandon them. The consternation
 “ became universal, and the people, headed by the Bishop, made
 “ processions and public prayers in the open fields. On the 31st, a
 “ great light was observed on Manja, towards the White Moun-
 “ tains. Here the earth opened, and two volcanos were formed,
 “ which threw up such heaps of stones as to raise two considerable
 “ mountains; and the combustible matter which still continued
 “ to be thrown up, kindled above fifty fires in the neighbour-
 “ hood. In this situation things remained till the 5th of January,
 “ when the sun was totally obscured by the clouds of smoke and
 “ flame, which continually increased, and augmented the con-
 “ sternation and terror of the inhabitants. Before night, the
 “ whole country, for three leagues round, was laid in flames by
 “ the

“ the flowing of liquid fire, with the rapidity of a torrent, into
 “ all quarters, and caused by another volcano, which had opened
 “ by at least thirty different vents within the circumference of half
 “ a mile, towards Oratavia. What greatly increased the horror
 “ of the scene, was the violence of the shocks, which never once
 “ remitted, but by their force totally overthrew several houses,
 “ and shook others to their very foundations, while the miserable
 “ inhabitants were driven defenceless and dismayed into the open
 “ fields, where they expected every moment to be swallowed up
 “ by some new gulph. The noise of the volcano was heard twenty
 “ leagues off at sea; and it is credibly attested that the sea shook
 “ at that distance with such violence as alarmed the mariners,
 “ who imagined the ship had struck upon a rock, till the conti-
 “ nuance of the motion gave them the first intimation of the real
 “ cause. A torrent of sulphur, and melted ores of different
 “ kinds, rushed forth from this last volcano, towards Guimar; the
 “ houses and public buildings of which place were thrown down
 “ by the violence of the accompanying earthquake. On the 2d
 “ of February another volcano broke out in the town of Guimar,
 “ which swallowed up and entirely annihilated a large church.
 “ Thus, from the 24th of December to the 23d of February,
 “ the inhabitants were kept in constant alarms by continued
 “ shocks of earthquakes, and by terrible volcanos breaking out
 “ in different quarters of the island.”

GARRACHICA is still a town of note, and pretty large, con-
 taining several churches and convents of both sexes. It has a
 small trade for wines and brandy, which are generally sent from
 hence in barks, or large open boats, to Santa Cruz or Port Orotava.
 Several vessels are built here, some of three hundred tons burthen
 and upwards, which are strong and durable.

Two leagues to the eastward of Garrachica stands a town called the Port of Orotava, the situation of which is erroneously laid down in all our sea-charts, which place it three or four leagues nearer to Point Nago than it really is.

THE marks by which a stranger may find Port Orotava are these: it lies about half way between Teno and Point Nago, but rather nearer to the latter, and close in to the sea-shore. Above it, about a league inland, is another town, somewhat larger, called Villa de Orotava; between these are two small hills, shaped like sugar-loaves. No boat will go from hence to a ship in the offing until she approaches within a mile of the shore, when the pratique-boat puts a pilot on board, who brings her into the road, which is about a mile to the westward of the town, where shipping lie moored in forty or fifty fathom water. This is a good port in the summer-season, or from the beginning of May to the end of October; but in the winter, ships are often obliged to slip their cables and put to sea, for fear of being surpris'd by a north-west wind, which throws in a heavy sea upon this coast. But these winds rarely happen, and commonly give warning beforehand, so that ships have time to get away. The pilot that boards a ship on her arrival, remains there until she departs. These pilots are very careful to slip and put to sea, when they apprehend any danger. It is commonly calm in this road; but there is almost always a long northerly swell, that causes ships to roll very much, so that one would be apt to imagine it almost impossible to load a cargo there.

THE landing-place is near to the middle of the town, where is a small creek or haven among the rocks. There large boats load wines, &c. and carry them off to the ships in the road. Each of these boats generally carries fifteen or twenty hands, which hoist
the

the wines aboard, and stow them away with amazing quickness and dexterity, even when a ship rolls from gunwale to gunwale, which is often the case in this road.

PORT Orotava is a place of considerable trade, and has flourished greatly since the destruction of the harbour of Garrachica: it contains some good private buildings, two churches, two convents of Friars, and two of Nuns. At each end of the town is a black sandy bay; along the northermost is a low stone wall, built to prevent an enemy from landing: at the other bay is a small fort or castle, for the same purpose; and between them, at the landing-place, a battery of a few cannon. But the surf that continually breaks upon the shore, is a better defence than if it were garrisoned by ten thousand of the best troops.

PORT Orotava is plentifully supplied with good water, which is conveyed to it, from a rivulet at a great distance, in open wooden spouts or troughs. About half way from Port Orotava to Point Nago, is a point of land, and behind, or to leeward of it, a small bay or anchoring-place, called Puerto de Madera. Between which and Orotava are some landing-places of less note, lying behind points, where boats load wine for Port Orotava or Santa Cruz: but from Puerto de Madera to Point Nago the shore is high, rocky, and steep, consequently inaccessible. Having now described the sea-coast of the island, I shall proceed to give an account of the inland parts.

ABOUT four miles inland from Santa Cruz, stands the city of St. Christobal de la Laguna, i. e. St. Christopher of the Lake. The road to it from Santa Cruz is a pretty steep ascent, till you come within a small distance of the town, which is situated in the corner of a large plain, about four miles in length, and about a
mile

mile in breadth. This city is the capital of the island, and contains two parish churches, three convents of Friars, two of Nuns, and three hospitals, two of which are for the venereal disease and the other for foundlings; with many handsome private buildings: the convents of Friars are of three different orders, viz. the Augustine, the Dominican, and the Franciscan; and those of the Nuns, Dominicans of St. Catharine and Franciscans of St. Clara. The Jesuits have a house here, where only two of that order reside, having found little or no encouragement for more in the place. The water which the inhabitants drink, is conveyed in troughs or spouts to the town, from the mountains situated to the southward of the plain.

In this city there is no trade, nor any shew of business, it being chiefly inhabited by the gentry of the island, particularly the officers of justice, such as the Corregidor and his Teniente or Lieutenant; the Regidores or Cavildo; with the Judge of the Indies, who presides in the India-house, where all matters relating to the West India commerce are managed: here is also an Office of Inquisition, with its proper officers, subject to the Tribunal of the Holy Office at Gran Canaria. Notwithstanding all those people reside here, the city appears to a stranger passing through it, as desolate and almost uninhabited; for he can hardly see any body in the streets, in the most frequented of which he may observe grass growing. A person who has been in Holland, and compares St. Christobal de la Laguna with Santa Cruz, will naturally think of the difference between the appearance of Delft and Amsterdam.

At the south side of the city, or rather behind it, is a laguna (i. e. a lake), about half a mile in circumference, from which the city takes its name, which is dry in the summer-season, but in the winter

winter full of stagnant water. This city, situated on a plain, and elevated a great height above the sea, is extremely cold in winter, and exposed to the wind in all seasons. When the trade-wind blows fresh at north-north-east and north-east in the bay of Santa Cruz, the north-west wind prevails here, and blows generally with great vehemence. The inhabitants of Laguna have planted an avenue of trees on the brow of the hill, or extremity of the plain, just where the road descends to Santa Cruz; but, by the violence of the wind, they are all bent to the south-east, and stripped of their leaves: they were obliged to build circular walls around each of them when they were planted, to secure them from the wind until they were strong enough to resist its force.

FROM the western extremity of the plain of Laguna the road descends to la Mantanza de Centejo, a large village, chiefly inhabited by peasants: it is in the midway between Santa Cruz and Port Orotava. From thence to la Villa de Orotava the country abounds with habitations; for on the right hand are the large villages or rather towns of Tacoronte, Sausal, and la Rambla, besides many small villages and detached houses. La Villa de Orotava, about three leagues inland from Port Orotava, is a large place and contains several churches, convents of Friars and Nuns, with a number of stately private buildings of stone. A rivulet runs through the midst of the town, which supplies the inhabitants with water, and refreshes their gardens and orchards. This place appeared to me to be about as large again as Port Orotava. Continuing the same route to the westward, the next town is Realejo; being a large place, situated about a league or four miles beyond la Villa de Orotava, and surrounded with vineyards. All these places are populous, and situated a little way from the sea, from whence most of them may be seen; and indeed no habitations here are at a greater distance from it than three leagues. The

whole island continues rising on all sides from the sea, till it terminates in the Pike, which is the centre. The north side is the most fertile, and ascends more gradually than the others, particularly a space along the shore about three leagues in breadth, bounded on the sides by high mountains, or rather cliffs; but inland, or upwards from the sea, it rises like a hanging garden all the way, without any considerable interruption of hills or valleys, till you come within a league of the clouds. In the western border of this space is situated Realejo; and on the eastern, La Rambla. Between them are the towns of Orotava and Port Orotava, with a number of detached habitations scattered about from the sea-shore upwards to the clouds, in or beyond which are no houses or habitations; yet the clouds are not higher than the middle distance between the sea and the summit of the Pike. All the fertile ground, within a league of the sea, is covered with vines; that of the next league produces corn; and the third, some corn, woods of chestnut-trees, and many other different sorts, particularly bresos, which are used by the natives for fuel. Above these woods are the clouds, which, in fine weather, toward the evening generally descend gradually, and rest upon those woods until the morning, when they reascend about a league, and there remain until the succeeding evening. In that height of the island, where they rest in the day-time, there was formerly a great quantity of stately pine-trees; but being easy to come at, they were almost all cut down by the inhabitants of the adjacent villages, so that few now remain in this part which I am describing; but in other places of the island in the same altitude, and which are distant from any habitations, there are great numbers of them. From Orotava, ascending to the summit of the island, leaving the Pike* on the right hand, and then descending to the south-west,

* I do not consider the Pike as the top of the island, but rather as a hill or mountain upon it.

we come to the town of Chazna, called by some Villa Flor, where there is a convent of Friars; near it is a well of an acid water, which has a medicinal quality, and is reckoned an efficacious remedy for many disorders, but pernicious and fatal to those who drink it when troubled with the venereal disease. On the south-east of the island, inland from Candelaria, is the town of Guimar, a considerable place, but, like Chazna, remote from other habitations: both these towns have some families living in them, who know themselves to be the genuine offspring of the Guanches. I have seen and conversed with some of these people; but they could not gratify my curiosity in any thing concerning the manners and customs of their ancestors, whose language they have entirely lost. They appeared to me to be of a fairer complexion than the Spaniards of the province of Andalusia. Above, or inland from Garrachica, is Ico, a large and populous town, abounding with wealthy people: here are some manufactures of silk, particularly stockings, which are exported to the Spanish West Indies. Besides those places already described, are many small villages, particularly westward from Realejo, towards Ico and Buenavista; also in the mountains, between the city of Laguna and Point Nago, are many pleasant romantic little valleys and hollows, well watered, and abounding with shady groves: these are the most agreeable places in the island; but the gentry of Tenerife have no taste for country-houses or solitary retirements, chusing rather to live in towns. The inhabitants of those mountains are fairer than the other inhabitants of the island; probably they are the offspring of those fair people who lived on the north side of the island, of whom mention is made in the History of the Discovery and Conquest.

CONSIDERING the number of large and populous towns situated in Tenerife, with the villages, and detached habitations, it will

be no surprize to understand that this island, when the last account was taken, contained no less than ninety-six thousand persons. Indeed it is computed to contain as many inhabitants as all the rest of the seven islands together. I never heard the number of any of them calculated, but Tenerife, Palma, and Hierro : the second of these is said to have thirty thousand inhabitants, and the last one thousand ; these added, fall short of the number in Tenerife by sixty-five thousand, which, according to the above-mentioned computation, remains to be divided among the islands Lancerota, Fuertaventura, Gran Canaria, and Gomera. I suppose then, by what I have had opportunity of observing, that Fuertaventura may contain ten thousand persons ; Lancerota, eight thousand ; Gomera, seven thousand ; and Canaria, forty thousand.

BEFORE I leave the description of Tenerife, it will not be improper to give some account of the Pike, so much taken notice of by all who have had occasion to pass near it and observe its prodigious height.

C H A P. IX.

Of the Pike of Tenerife.

IN the beginning of the month of September, 1761, about four o'clock in the afternoon, I set out on horseback, in company with a Master of a ship, from Port Orotava, to visit the Pike. We had with us a servant, a muleteer, and a guide : after ascending about six miles, we arrived, towards sun-set, at the most distant habitation from the sea this way, which was in a hollow. Here we found an aqueduct of open troughs or spouts, that conveys water down from the head of the hollow. Here our servants watered the cattle, and filled some small barrels with water, to serve

serve us on our expedition. While they were thus employed, we alighted and walked into the hollow, which we found to be very pleasant, abounding with many trees that sent forth an odoriferous smell. Near the houses are some fields of maize or Indian corn: in several places on this side of the island, the natives have two crops of this grain. Mounting again, we travelled for some time on a steep road, and got into the woods and the clouds just as it grew dark; we could not well miss our way, the road being bounded on both sides with trees or bushes, which were chiefly laurel, savine, and bresos or brushwood: having travelled about a mile, we came to the upper edge of the wood above the clouds, where we alighted, made a fire, and supped; some time after we lay down to sleep under the bushes. About half an hour after ten, the moon shining bright, we mounted again, and travelled slowly two hours, through an excessive bad road, resembling ruins of stone buildings scattered over the fields. After we got out of this road, we came upon small light white pumice-stone like peas or shingle. Here we rode at a pretty good pace for near an hour. The air now began to be very sharp, cold, and piercing, and the wind blew strong about south-west or west-south-west. Our guide advised us to alight here, as it was a convenient place, and rest till four or five in the morning. We followed his counsel, and entered into a cave, the mouth of which was built up to about a man's height, to prevent the wind and cold from getting in. Near this place we were so lucky as to find some dry withered retamas, which was the only shrub or vegetable we saw hereabout; with these we made a great fire to warm ourselves, and then fell asleep, but were soon awaked by an itching of the skin, which we imagined proceeded from fleas, but was owing to the cold thin air, want of rest, and sleeping in our cloaths; a thing I have known to happen to people on such expeditions. We passed away the time here as well as we could; but while we crept fo-

near the fire that one side was almost scorched, the other was benumbed with cold.

ABOUT five in the morning we mounted again, and travelled slowly about a mile, for the road here was rather too steep for travelling on horseback, and our horses were now fatigued. At last we came among some great loose rocks, where was a sort of cottage built of loose stones: the name of this place our guide told us was *Estancia de los Ingleses* (i. e. the English pitching-place), so called, I imagine, from some English people resting there on their way to visit the Pike, for none go that journey but foreigners and some poor people of the island, who earn their bread by gathering brimstone; the Spanish gentry having no curiosity of this kind. Here we alighted again, the remainder of our way being too steep for riding, and left one of our servants to look after the cattle, and then proceeded on our journey afoot. We walked hard to get ourselves a heat, but were soon fatigued by the steepness of the road, which was also loose and sandy. When we got to the top of this rising or hill, we came to a vast number of loose great stones, whose surfaces were flat: each of those stones or rocks was, on a medium, about ten feet every way. This road was not so steep as the other, but we were obliged to travel a considerable way over the rocks, leaping from one to another, for they were not all quite close to each other. Among these is a cavern, where is a well, or natural reservoir, into which we descended by a ladder, which the poor people placed there for that purpose. This cavern is spacious within, being almost ten yards wide and twenty in height: all the bottom of it, except just at the feet of the ladder, is covered with water, which is about two fathoms deep, and was then frozen towards the inner edges of the cave: we attempted to drink of this water, but could not, by reason of its excessive coldness; however, our guide filled a bottle, which he had purposely

purposely brought from the Estancia. After travelling about a quarter or half a mile upon the great stones or rocks, we came to the bottom of the real Pike, or sugar-loaf, which is very steep, and to add to the difficulty of ascending, the ground is loose and gives way under the feet, and consequently extremely fatiguing; for although the length of this eminence is not above half a mile, yet we were obliged to stop and take breath I believe thirty times; at last we got to the top, where we lay about a quarter of an hour to rest ourselves, being quite spent with fatigue. When we left the Estancia in the morning, the sun was just emerging from the clouds, which were spread out under us at a great distance downward, appearing like the ocean. Above the clouds, at a vast distance to the north, we saw something black, which we imagined to be the top of the island of Madeira. We took the bearings of it by a pocket-compass, and found it to be exactly in the direction of that island from Tenerife: but before we got to the top of the Pike, it disappeared. We saw from hence the tops of the islands Palina, Gomera, Hierro, and Gran Canaria; they seemed to be quite near, but we could neither perceive Lancerota or Fuertaventura, because they are not high enough to pierce the clouds. Unfortunately we did not find the air quite clear and free from clouds, otherwise I know not but we might have seen Madeira, Porto Santo, and even the nearest part of Mount Atlas, which is about an hundred leagues distant from hence; for although I said before, that viewing the Pike from the ocean, it could not be distinguished from the sky farther off than an hundred and fifty or an hundred and sixty miles; yet it must be observed that the air above the clouds is by far thinner, more pure, and freer from vapours than the air below; for before we came to the Estancia de los Ingleses, we observed the moon and stars to shine with uncommon brightness; besides, the spherical figure of the earth could not prevent our seeing Mount Atlas, because its summit and that

of Tenerife, by reason of their immense height (although so far asunder) would yet be far exalted above the horizon. But whether or not vision extends so far as what I am now hinting, I leave to others to determine.

AFTER we had rested some time, we began to look about and observe the top of the Pike. Its dimensions seemed to be exactly as described by one Mr. Eden, whose journey to the Pike we find related in some of our accounts of the Canary Islands. He says the length is about an hundred and forty yards, the breadth an hundred and ten. It is hollow, and shaped within like a bell subverted. From the edges or upper part of this bell, or cauldron, as the natives call it, to the bottom is about forty yards. In many parts of this hollow we observed smoke and steams of sulphur issuing forth in puffs. The heat of the ground in some particular places was so great as to penetrate through the soles of our shoes to our feet: seeing some spots of earth or soft clay, we tried the heat with our fingers, but could not thrust them in farther than half an inch, for the deeper we went, the more intense we found the heat. We then took our guide's staff, and thrust it to the depth of three inches into a hole or porous place, where the smoke seemed to be thickest, and held it there about a minute, and then drew it out, when we found it burned to charcoal. We gathered here many pieces of most curious and beautiful brimstone of all colours, particularly azure blue, green, violet, yellow, and scarlet. But what chiefly engaged the attention of my companion, was the extraordinary and uncommon appearance of the clouds below us, at a great distance; they seemed like the ocean, only the surface of them was not quite so blue and smooth, but had the appearance of very white wool; and where this cloudy ocean, as I may call it, touched the shore, it seemed to foam like billows breaking on the shore.

shore. When we ascended through the clouds, it was dark; but when we mounted again, between ten and eleven, the moon shone bright, the clouds were then below us, and about a mile distant: we took them for the ocean, and wondered to see it so near; nor did we discover our mistake until the sun arose. When we descended to the clouds, in returning from the Pike, and entered within them, they appeared to us as a thick fog or mist, of the consistence of those we frequently see in England: all the trees of the fore-mentioned woods, and our cloaths, were wet with it.

THE air on the top of the Pike was thin, cold, piercing, and of a dry parching nature, like the south-easterly winds which I have felt in the great desert of Africa, or the Levanters in the Mediterranean; or even not unlike those dry easterly winds which are frequent in the northern parts of Europe, in clear weather, in the months of March or April.

IN ascending the highest part of the mountain, called the sugar-loaf, which is very steep, our hearts panted and beat vehemently, so that, as I observed before, we were obliged to rest above thirty times, to take breath; but whether this was owing to the thinness of the air causing a difficulty of respiration, or to the uncommon fatigue which we suffered in climbing the hill, I cannot determine; but believe it was partly owing to the one, and partly to the other. Our guide, a slim, agile, old man, was not affected in the same manner with us, but climbed up with ease, like a goat; for he was one of those poor men who earn their living by gathering brimstone in the cauldron and other volcanos, the Pike itself being no other, though it has not burned for some years past, as may be plainly understood by the nature of its substance; and indeed all the top of the island shews evident marks of some terrible revolution that has happened in Tenerife; for the sugar-

loaf is nothing else than earth mixed with ashes and calcined stones, thrown out of the bowels of the earth: and the great square stones, before-described, seem to have been thrown out of the cauldron or hollow of the Pike, when it was a volcano. The top of the Pike is inaccessible in every way but that by which we went up, viz. by the east side. Its steepest part is on the north-west, towards Garrachica. We tumbled some loose rocks down from that quarter, which rolled a vast way, till we lost sight of them.

HAVING surveyed every thing worthy of observation, we returned to the Estancia, where our horses were left; the whole time spent in descending from the top of the Pike to this place was only half an hour, although the ascent took us up about two hours and a half. It was now about ten in the morning, and the sun shone so excessively hot as to oblige us to take shelter in the cottage; being exceedingly fatigued, we lay down there, intending to sleep, but could not for the cold, which was so intense under the shade, that we were obliged to kindle a fire to keep ourselves warm.

AFTER taking some repose, we mounted our horses about noon, and descended by the same way that we went up, and came to some pines, situated about two miles above the clouds: between these pines and the Pike grows no herb, shrub, tree, or grass, excepting the fore-mentioned retama. About five of the clock in the evening we arrived at Orotava, not having alighted by the way to stop, only sometimes to walk where the road was too steep for riding. The whole distance we rode in the five hours spent in coming down from the Estancia to Orotava, we computed to be about fifteen English miles, travelling at the rate of three miles an hour: suppose then we deduct five of these for windings and turnings, the distance from the sea to the Estancia, in a strait line, will be about ten miles; which, if carefully compared

with the ascent of the road*, I reckon will make the perpendicular height of the Estancia to be about four English miles; to which add a mile of perpendicular height from thence to the Pike, the whole will be about five English miles: I am very certain I cannot be mistaken in this calculation above a mile either way. There is no place in the world more proper for an observatory than the Estancia: if a commodious warm house or cottage was built upon it, to accommodate astronomers while the moderate weather continues, viz. all July, August, and September, they might make their observations, take an account of the wind and weather of the region above the clouds, and remark their nature and properties. But if any person intends to visit the Pike, I would advise him to wait for fine clear weather, carry a good tent, plenty of water, and some provisions along with him, that he may be enabled to remain at the Estancia four or five days, in which time he might go twice or thrice to the top of the Pike, and make his observations at leisure.

C H A P. X.

Of the weather in Tenerife; and its Produce.

THE weather in Tenerife is not different from that in Canaria, already described; but there is something particular here with respect to the winds; for along the coast of Africa, adjacent to these islands, the trade-wind blows from the north-north-west to the north-east, according as it comes from the land or sea; taking the medium of these, we may say that the trade-wind blows there at north-by-east; at Lancerota and Fuertaventura, at

* I imagine that no one, who has been at Orotava, will think twenty-two or twenty-three degrees too great an ascent from thence to the summit of the island; for so many have I allowed in calculating the perpendicular height.

north-north-east; at Canaria, north-east; but at Tenerife, north-east-by-east; and further to the westward, at Palma, it blows at east-north-east. We may observe by this, that the further we depart from the coast of Africa, the more we find the wind to veer to the eastward; but beyond Palma it remains the same, viz. at east-north-east, for then it is out of the reach of the attraction or influence of the African coast. What causes that influence, I shall have occasion to explain in the description of the continent. The above account of the winds is only to be understood of fine weather, when the trade-wind blows true, for it often varies a few points.

THE sea-breeze in Tenerife generally sets in about ten o'clock in the morning, on the east and north-east sides of the island, and blows till five or six in the evening, when it falls calm until midnight; then the land-wind begins, and continues until seven or eight in the morning, when it is succeeded by a calm, which continues until the sea-breeze begins again to blow.

THE sea-breeze in the bay of Santa Cruz, and on all the east side of the island, blows commonly at east; and the land wind at west. On the north side, the sea-breeze blows at north-east-by-east, or north-east; and the land-wind directly opposite to it. But at Point Nago, where the land projects far into the sea towards the north-east, there is no land-wind.

ON the brow of the hill, behind or above Santa Cruz, and at the city of Laguna, a fresh gale at north-west prevails all the time of the sea-breeze, which is occasioned by the mountains almost surrounding the plain; for they are so exceeding high on the south side of it, as to beat back the sea-breeze, and throw it against the mountains that bound the north side of the plain, where finding

no passage, it veers to the south-east, where meeting with no resistance, it forces itself through the plain with great vehemence, until it comes to the brow of the hill above-mentioned, where part of the current of air pours down the hill towards Santa Cruz, and even advances within a mile and half of the sea, where it is checked by the true sea-breeze. The inhabitants of Laguna and Santa Cruz receive some benefit from the strength of this north-west wind, as it sets at work twelve or fifteen mills, which they have erected on the brow of the hill for grinding of corn.

ON the south-west coast of Tenerife there is no regular sea or land-breeze, because the trade or north-easterly wind cannot get at it by reason of the immense height of the island towering above the region of that wind; so that on this side of the island either an eddy-wind at south-west prevails, or a calm.

THE clouds, as I observed before, are generally suspended half way between the sea and top of the Pike. Below those clouds the north-easterly wind mostly prevail; and at the same time above them we find a fresh westerly gale; which I believe to be the case in every part of the world where the trade-wind blows. I cannot pretend to account properly for this phenomenon, but so it is on the top of Tenerife and of some of the rest of the islands. The hard northerly gales that blow in the winter season in the sea adjacent to the Canary Islands, never blow home to the shore, being as it were struck dead, if not reflected by the excessive height of the land, over which the wind cannot pass. This I have often experienced; for I have several times run from the Lizard Point, in Cornwall, to the Canary Islands in nine, ten, and twelve days, with fresh gales of northerly wind, a great sea following us all the way: when we arrived there, I was informed there had been in all that time a heavy long swell on the north side of the islands, but

not a breath of wind, so that the ships then lying in Port Orotava rode with a slack cable. But on the north side of Tenerife, viz. at Orotava, a north-west wind is exceeding dangerous, for that wind blows upon the shore, but not directly against the excessive high land, which no doubt would deaden and reflect it, but against the land projecting out north-east into the sea, and which is terminated by Point Nago: now that land being moderately high, and rising gradually from the sea towards the mountains of Laguna, the north-west wind finds a passage over it, and consequently blows freely. However, the pilots who have the charge of ships in this road, know the signs of the weather so well, that they take care not to be surpris'd with a north-west wind, for when they find it coming on, they slip their cables and put out to sea. They are so watchful in this matter, that no ship has been wrecked here by that wind in the memory of man.

THE produce of this island is much the same as that of Canaria, only there is less corn-land here, and more vineyards. The wines are strong, good, and fit for exportation, especially to hot climates, which improve them much. There was formerly a great quantity of Malvasia or Canary sack made here, but of late days there are not above fifty pipes made in a season; for they gather the grapes when green, and make a dry hard wine of them; which, when about two or three years old, can hardly be distinguished from Madcira wine, but after four years of age, it turns so mellow and sweet, that it resembles the wine of Malaga in Spain. Orchilla-weed grows here in abundance, as it does in all the Canary Islands.

C H A P. XI.

Description of the Island of Palma.

FROM Teno, the west end of Tenerife, to the nearest part of the island of Palma, it is, west-north-west, seventeen leagues. Palma is about eight leagues in length, reckoning it from north to south, and the extreme breadth about six leagues.

THE summit of this island is higher than that of Tenerife; for, as I observed before, we reckon the Pike, or sugar-loaf, only as a hill placed on the top of the island. When one who has not seen land of an uncommon height, approaches within twelve leagues of the islands Tenerife and Palma, in clear weather, and comes all at once to behold them, his surprize will be very great, and not unlike that which strikes a person who has never seen the ocean, until he comes to have a full view of it all at once from the top of an adjacent mountain.

THE chief port in Palma is that of Santa Cruz, on the south-east side of the island. The mark by which a stranger may find it, is the following: when he approaches to the east side of the island, Palma will then appear to him shaped exactly like a saddle. Let him steer so as to fall in a little to windward of the lowest place, or middle of the saddle, until he comes within a mile of the land; then run along-shore to the southward, and he will perceive the town close by the sea-shore, and the shipping lying in the road; but as the land behind or above the town is high and steep, one cannot discern the shipping till within a mile of them. The road is within a musquet-shot of the shore, where vessels commonly ride in fifteen or twenty fathoms water, and are exposed to easterly winds;

winds; yet, with good anchors and cables, may ride with great safety, in all winds that blow in this part of the world, for the ground is clean and good, and the great height of the island, with the perpendicular height of the land facing the road, repels the wind that blows upon it, though ever so strong; yet there is always, in good weather, a gentle sea-breeze in the road. When there is a great north-east swell out at sea, it comes rolling into the bay; but, for want of wind, and because of the deepness of the water close to the shore, it has no power or force, so that ships in such a case ride here with a slack cable. These things considered, we may conclude the road of Santa Cruz, in Palma, to be more secure than any of those of Canaria or Tenerife; but in the winter-time, the rolling swell that comes into the bay, breaks high upon the beach, and prevents boats from going off or landing, for the space of three or four days together. A small mole was formerly built here, at a considerable expence, but was soon after destroyed by the violence of the surf. Another has been begun to be erected there, and the work carried on for some years past, but I do not know that it is yet finished.

SANTA CRUZ DE LA PALMA is a large town, containing two parish churches, several convents of Friars and Nuns, with many neat private buildings; though not so good and large as those of the city of Palmas in Canaria, or of the towns of Tenerife. Near the mole is a castle or battery, mounted with a few cannon, for the defence of the shipping in the bay, and to prevent an enemy from landing. In the middle of the town, near the great church, is a fountain, filled by a rivelet, which plentifully supplies the inhabitants with good water.

TASSACORTA, the next port, lies on the south-west part of the island; it is exposed to westerly winds, and little frequented by any vessels excepting boats.

IN all this island there is no town of any note, excepting Santa Cruz; but many villages, the chief of which are St. Andres and Tassacorta.

IN the north-east part of Palma, inland, is a spacious high mountain, steep on all sides, called la Caldera, i. e. the Cauldron. This mountain is hollow, like the Pike of Tenerife; the summit is about two leagues in diameter every way, and within descends gradually from thence to the bottom, which is a space of about thirty acres.

ON the declivity of the inside spring several rivulets, which join all together at the bottom, and issue in one stream through a passage to the outside of the mountain from which it descends, and, after running some distance from thence, it turns two sugar-mills. The water of this stream is unwholesome, by reason of its being tainted with other water, of a pernicious quality, which mixes with it in the cauldron. All the inside of the cauldron abounds with herbage, and is covered with laurels, te-a or pitch-pine, palms, lignum Rhodium, and retamas; these last, in this island, have a yellow bark, and grow to the size of large trees, but in the others they are only shrubs. The shepherds here are very careful not to let the he-goats feed on the leaves of the retama, because they breed a stone in the bladder, which kills them.

ON the outside of the cauldron spring two rivulets, one of which runs northward to the village of St. Andres, and turns two sugar-mills, the other runs to the eastward, to the town of Santa Cruz. Besides these there are no other rivulets, streams, or fountains of water of any consequence in the island; for which reason the natives build square reservoirs or tanks, with planks of pitch-pine, which they make tight by caulking; these they fill

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from the torrents of rain-water that fall down from the mountains in the winter-season, and preserve it for themselves and great cattle; for the sheep, goats, and hogs, in places distant from the rivelets, feed on roots of fern and asphodil * almost all the year round, and therefore have little or no need of water, there being moisture enough in those roots to supply their want. The south quarter of the island is most destitute of water; yet there is a medicinal well of hot water there, so close to the sea-shore that the tide flows into it at full sea. At another place, called Uguer, is a cave, which has a long narrow entrance, so strait that a person must enter it backwards, keeping his face all the while towards the mouth of the cave that he may see his way. After he has got through this passage, he enters into a spacious grotto, where water distils from between the large flakes of slate-stones that hang from the roof. The least blow given to these, resounds through the cave with a noise like thunder. In the district of Tifuya is a mountain, which, to all appearance, has been removed from its original situation by an earthquake: the natives have a tradition, that the spot where it now stands was a plain, and the most fruitful spot in the whole island, until it was destroyed by the burning lava and the fall of the mountain.

THE summit of Palma formerly abounded with trees; but in the year 1545, and after it, a great drought prevailed, which destroyed them all: however, some time after, others began to spring, but were destroyed by the rabbits and other animals, who finding no pasture below, went up there and eat all the young trees and herbs; so that now the upper part of the island is quite bare and desolate. Those rabbits were first brought to Palma by Don Pedro Fernandez de Lugo, the second Adelantado,

* The Spaniards call these last, roots of gamones, which I believe to be roots of asphodil.

or Lieutenant-governor of Tenerife, and have since increased exceedingly.

BEFORE the shrubs and trees failed from the summit of the island, much manna fell there, which the natives gathered, and sent to Spain for sale.

THE produce here is much the same with that of Gran Canaria, only with this difference, that a great quantity of sugar is made in Palma, especially on the west side of the island. The east side produces good wines, of a different taste and flavour from those of Tenerife: the dry wine is small-bodied, and of a yellow colour. The Malvasia is not so luscious or strong as that of Tenerife, but when it is about three years old has the flavour of a rich and ripe pine-apple: but these wines are very difficult of preservation when exported, especially to cold climates, where they often turn sour. There is abundance of good honey here, especially in those hives which are at a distance from vines and moçanes (a fruit resembling elder-berries) for both these have a bad effect on its colour. In Palma is much gum-dragon; and from the te-a or pitch-pine, pitch is extracted in great quantities.

ALL sorts of fruits growing in Canaria or Tenerife, are found here also, in greater abundance, insomuch that the natives cannot consume them; but having sugar in great plenty, they make vast quantities of sweetmeats and conserves, which they export to the rest of the islands, and to some parts of the Indies.

IN time of scarcity of corn, the natives of this island make good bread of the roots of fern. I never eat any of that sort of bread here, but I have in the island of Gomera, and found it not much inferior to that made of wheat-flour; but the fern in Gomera is reckoned better and more wholesome than that of Palma.

ALTHOUGH the woods that grew on the summit of Palma were all destroyed, yet there is abundance of trees in the region of the clouds, and beneath it, inasmuch that the island, at about two leagues distance, appears like one entire wood. Pine-trees grow here to such a size as to be fit for masts for the largest ships; but they are heavy, and, by reason of the ruggedness of the roads, the expence of bringing them to the shore would be immense; I remember an English American sloop, of one hundred and fifty tons, having lost her mast, was towed in here by the fishing-boats; the natives gave the master leave to go to the woods and cut any tree fit for his purpose, gratis; but the expence of bringing it down, though labour is cheap here, cost him twenty-five pounds sterling: nevertheless, much timber is exported from hence to the rest of the islands.

THE air, weather, and winds are much the same here as at Canaria and Tenerife, only with this difference, that westerly winds and rain are rather more frequent in Palma, the reason of which is, that it lies more to the westward and northward, consequently not being so far within the verge of the north-east trade-wind as those islands, is more exposed to variable winds, particularly the south-west, which is the most prevalent wind in the latitudes adjacent to those of the north-east trade.

As to the climate here, and in Canaria, Tenerife, Gomera, and Hierro, a person will find great difference, according as he lives near the sea-shore, or up in the mountains; for in the months of July, August, and September, the heat is somewhat intolerable near the sea-shore, when there is a calm; but when the heat is so great on the sea-coast, the air is quite fresh and pleasant on the mountains. In the middle of winter, the habitations far up in the mountains, near the clouds, are excessively cold; the natives

natives keep fires burning in their houses all the day long, which is never done below, near the sea, for there they use fire only in their kitchens. Were the inhabitants of the city of Laguna to have the least idea of the pleasure of the social winter fire, they would no doubt build chimneys in their houses, for in that place the weather is raw and cold in that season: hail frequently falls in this place; and some of the oldest of the present inhabitants remember a great snow falling upon the plain, where it remained for some days.

For eight months of the year the summits of all the Canary Islands, Lancerota and Fuertaventura excepted, are generally covered with snow.

ON viewing Palma at the distance of three leagues off at sea, one would imagine that the mountains were full of gutters, or beds of torrents of rain-water; but these only appear little, being high up, consequently at a great distance off; but when one approaches near, he finds them to be large valleys or hollows, abounding with wood.

THIS island has not been exempted from volcanos, the effects of which are still to be seen in almost every part of it; for the channels where the burning matter, melted ores, and calcined stones and ashes ran, are easily distinguished. In the memory*
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* Nunno de Penna, in his Historical Memoirs, says, that on the 13th of November, 1677, a little after sun-set, the earth shook for thirteen leagues, with a frightful noise, that lasted five days, during which the earth opened in several places; but the greatest gap was upon that called *Mont aux Chevres*, a mile and a half from the sea, from whence proceeded a great fire, which cast up stones and pieces of rock. The like happened in several places thereabouts; and in less than a quarter of an hour it made twenty-eight gaps about the foot of the mountain, which vomited abundance of flames and burning stones. It took its course over the plain of Los Cainos.

of some of the oldest inhabitants living in the year 1750, one of those fiery rivers ran down from the mountains toward the town of Santa Cruz, and emptied itself into the sea about a mile to the northward of the town. No considerable earthquake hath happened in those islands for some years past, but now and then they have some slight shocks: they had some at the time of the memorable earthquake at Lisbon, but they were scarce perceptible: only the sudden flux and reflux of the sea was evident enough, at Porto de Luz, in Canaria, where the sea went about a mile back, and remained there for some time. The people of Palma at that time seeing a wreck lying upon the ground, which the water had left bare, some of them were so bold as to go to it, but the sea suddenly returning, swept them all away. A boatman at Port Orotava told me, that on the day of the Lisbon earthquake, his boat was hauled up on the beach, and he was leaning upon it, conversing with some fishermen on the strand, when all on a sudden the sea floated his boat, and wetted him and his companions to the middle; then retiring a great way back, it returned again, but not with such violence as at first; and so continued ebbing and flowing for the space of an hour: they were all astonished at this strange phenomenon; but when they received the news of the destruction at Lisbon, my boatman swore solemnly that he never would work on All-faints day again while he lived; "Which oath," added he, "I intend most religiously to observe."

THE black shining sand which we throw upon writing to prevent blotting, is found in many places on the shore of this and the other

Canoes, and ran with violence towards the Holy Fountain; but coming near the brink of the great descent, turned to the right, and forced its way towards the Old Port, where the Spaniards landed when they made themselves masters of this island. He adds, that on the 20th of November following, there was a second eruption of the Mont aux Chevres, from whence came forth stones and fire, with great earthquakes and thunders, for several days, so that black cinders were taken up at seven leagues distance, the adjacent lands were entirely destroyed, and the inhabitants forced to quit their habitations.

islands. It seems to have been thrown out of volcanos; and is certainly the most perfect iron, for the magnet or load-stone will, when held near it, lick up every grain, leaving nothing behind. I have been told that some experiments have been publicly made, without effect, to turn this sand into bar-iron: yet I am credibly intold that a gentleman in London understands this secret, and has a case of razors made of this same black shining sand.

C H A P. XII.

Of the Island of Gomera.

THE middle of Gomera lies south-west from Point Teno, in Tenerife, about six leagues distance. The principal town is situated close by the sea-shore, in the bottom or cod of a bay, where shipping lie land-locked from all winds, except the south-east. Here you may moor at a convenient distance from the shore, from seven fathoms water to fifteen; but as the land-wind frequently blows hard, it is necessary for a ship to moor with a large scope of cable, otherwise she will be in danger of being blown out of the bay. The sea here is generally so smooth, that boats may land on the beach without danger. On the north side of the bay is a cove, where ships of any burthen may haul close to the shore (which is a high and perpendicular cliff), and there heave down, clean, or repair. When boats cannot land on the beach, on account of the surf, they put ashore at this cove, from whence there is a path-way, along the face of the cliff, to the town; but it is so narrow that two persons cannot walk a-breast: near the end of this road is a gate, which is always shut after sun-set, or when it turns dark, and then no man can pass that way. About a stone's throw from the beach begins the principal street of the town, and from thence runs strait inland.

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The town is called La Villa de Palmas, i. e. the Town of Palms, because of the number of palm-trees growing there. It has a church and convent of Friars, with about one hundred and fifty private houses, most of which are but mean and small. It is well supplied with good water, which the inhabitants draw from wells in every part of the town. In the winter-season, a large rivulet, from the mountains, empties itself into the port. On the south side of the mouth of this rivulet stands an old round tower, which was built by Don Miguel Peraza, the first Count of Gomera; and on the top of the perpendicular cliff, on the north side of the cove, is a chapel, and a battery of a few pieces of cannon for the defence of the port. As I have lost the journals of the voyages in which I touched here, I cannot be so particular in giving directions to find this excellent port as I could wish; but, to the best of my remembrance, the land that forms the north point of the bay, is the most southerly point of land on the east side of Gomera, that can be seen from Point Teno in Tenerife. That land, when one is to the northward of it, at about a league distance, bears a great resemblance to the Ram-head, near Plymouth-sound. In going into the bay it is necessary to stand close in with this point, for the land-wind is commonly too scanty for a ship to fetch the proper anchoring-place; for that reason it is better to come in with the sea-breeze, which generally begins to blow here about noon.

THE best place for a ship to lie here, is where a full view may be had along through the main street of the town, and at about the distance of a cable's length from the beach: it is necessary to moor as soon as possible, because of eddy-winds that sometimes blow in the bay.

GOMERA, though not so large and populous as Palma, is a considerable island; for many rivulets flow from its craggy mountains,
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and water the narrow valleys; in short, in every part of the island water may be found by digging the ground to about the depth of five or six feet. Among the fountains that abound here, the following are most esteemed, viz. Chemele, Tegoay, and la Fuente del Conde, i. e. the Count's Fountain. No pines grow here, but many other kinds of trees, particularly barbusanos*, mocanes, favines, adernos, vinatigos, files, palms, with a great number of mastick-trees, which yield abundance of the gum of that name.

THE produce of this island is much the same with that of Tenerife, Canaria, or Palma. The natives have generally just corn enough for their own use, and seldom import nor export any. In this particular Gomera resembles Gran Canaria, having almost every necessary within itself, and therefore stands in need of little or nothing from abroad; for corn, wine, roots, fruit, honey, cattle, and fowls† are here in great plenty: and was there encouragement in Gomera for industry, the natives could easily manufacture enough of their own wool and raw silk sufficient to clothe themselves: and here is stone, lime, timber, and all other materials fit for building, excepting iron.

THE Gomeran wine in general is weak, poor, and sharp, therefore unfit for exportation; yet some of it, when two years old, excels the very best Madeira wine in taste and flavour, although it is in colour fair as water, and weak as small beer. I brought some dozens of this wine to London, where I shewed it to some people as a great curiosity; but they did not relish it, for the English esteem no weak wine, let its taste and flavour be ever so delicate. The wine-merchants in France, Spain, Portugal, and some other

* The wood of the barbusano is something like mahogany, but blacker; when green it stinks most abominably.

† There are no turkeys in Gomera.

places, knowing this, take care to mix brandy even with the strongest wines which they send to England.

BESIDES the animals common in the rest of the islands, here is plenty of deer, which were originally brought hither from Barbary. More mules are bred in Gomera than in any of the seven islands; but I do not remember to have seen any camels here. Neither snakes or serpents are found in any of the Canary Islands except Gomera; but I have no reason to believe, by any thing I could learn, that they are venomous or do any harm.

C H A P. XIII.

Of the Island of Hierro.

THIS island is about fifteen leagues in circumference, and five in breadth. It rises steep and craggy from the sea, on all sides, for above a league, in such a manner as to render the ascent very difficult and fatiguing: after travelling this league, the rest of the island will be found to be tolerably level and fruitful, for it abounds with many kinds of trees and shrubs, particularly pines, bresos, favines, laurels, palos blancos, cadernos, barbusanos, acevinos, mocanes, retamas, beech, escobones (of which the Spaniards make brooms or besoms), and some palms; but no gum-dragon-trees grow here.

THIS island produces better grass, herbs, and flowers than any of the other islands, so that bees thrive and multiply here extremely, and make excellent honey. The wine of Hierro is poor, weak, and bad, insomuch that the natives are obliged to distil the greatest part of it into brandy. There are only three fountains of water in the whole island, one of them is called Acuf,

Acof*, which in the language of the ancient inhabitants signifies River; a name, however, which does not seem to have been given it on account of its yielding much water, for in that respect it hardly deserves the name of a fountain. More to the northward is another, called Hapio; and in the middle of the island is a spring, yielding a stream about the thickness of a man's finger. This last was discovered in the year 1565, and is called the Fountain of Anton Hernandez. On account of the scarcity of water, the sheep, goats, and swine here do not drink in the summer, but are taught to dig up the roots of fern, and chew them to quench their thirst. The great cattle are watered at those fountains, and at a place where water distils from the leaves of a tree. Many writers have made mention of this famous tree; some in such a manner as to make it appear miraculous: others again deny the existence of any such tree, among whom is Father Feyjoo, a modern Spanish author, in his *Theatro Critico*. But he, and those who agree with him in this matter, are as much mistaken as they who would make it appear to be miraculous. This is the only island of all the Canaries which I have not been in; but I have sailed with natives of Hierro, who when questioned about the existence of this tree, answered in the affirmative.

THE author of the History of the Discovery and Conquest has given us a particular account of it, which I shall relate here at large.

“ THE district in which this tree stands is called Tigulahe,
 “ near to which, and in the cliff or steep rocky ascent that sur-
 “ rounds the whole island, is a narrow gutter or gulley, which com-
 “ mences at the sea, and continues to the summit of the cliff,
 “ where it joins or coincides with a valley, which is terminated

* In the Azanaga dialect of the Lybian tongue, Acof signifies a River.

“ by the steep front of a rock. On the top of this rock grows
“ a tree, called, in the language of the ancient inhabitants,
“ Garfe, i. e. Sacred or Holy Tree, which for many years has
“ been preserved sound, entire, and fresh. Its leaves constantly
“ distil such a quantity of water as is sufficient to furnish drink
“ to every living creature in Hierro; nature having provided this
“ remedy for the drought of the island. It is situated about a
“ league and a half from the sea. Nobody knows of what species it is, only that it is called Til. It is distinct from other
“ trees, and stands by itself; the circumference of the trunk is
“ about twelve spans, the diameter four, and in height from the
“ ground to the top of the highest branch forty spans: the circumference of all the branches together is one hundred and
“ twenty feet. The branches are thick and extended; the lowest
“ commence about the height of an ell from the ground. Its
“ fruit resembles the acorn, and tastes something like the kernel of
“ a pine-apple*, but is softer and more aromatic. The leaves of
“ this tree resemble those of the laurel, but are larger, wider, and
“ more curved; they come forth in a perpetual succession, so that
“ the tree always remains green. Near to it grows a thorn, which
“ fastens on many of its branches and interweaves with them;
“ and at a small distance from the Garfe are some beech-trees,
“ bresos, and thorns. On the north side of the trunk are two
“ large tanks or cisterns of rough stone, or rather one cistern
“ divided, each half being twenty feet square, and sixteen spans
“ in depth. One of these contains water for the drinking of the
“ inhabitants, and the other that which they use for their cattle,
“ washing, and such like purposes. Every morning, near this
“ part of the island, a cloud or mist arises from the sea, which the

* Not the anana, but the fir or pine-tree pear, nut, or apple. Those of Britain have nothing in them; but the pine-apples in Spain, and some other countries, contain a kernel of an agreeable taste.

“ south and easterly winds force against the fore-mentioned steep
 “ cliff; so that the cloud, having no vent but by the gutter, gra-
 “ dually ascends it, and from thence advances slowly to the extre-
 “ mity of the valley, where it is stopped and checked by the front
 “ of the rock which terminates the valley, and then rests upon the
 “ thick leaves and wide-spreading branches of the tree, from
 “ whence it distils in drops during the remainder of the day, un-
 “ til it is at length exhausted, in the same manner that we see
 “ water drip from the leaves of trees after a heavy shower of rain.
 “ This distillation is not peculiar to the garse, or til, for the
 “ bresos, which grow near it, likewise drop water; but their
 “ leaves being but few and narrow, the quantity is so trifling,
 “ that though the natives save some of it, yet they make little or
 “ no account of any but what distils from the til; which, to-
 “ gether with the water of some fountains, and what is saved in
 “ the winter-season, is sufficient to serve them and their flocks.
 “ This tree yields most water in those years when the Levant or
 “ easterly winds have prevailed for a continuance; for by these
 “ winds only, the clouds or mists are drawn hither from the sea.
 “ A person lives on the spot near which this tree grows, who is
 “ appointed by the Council to take care of it and its water, and
 “ is allowed a house to live in, with a certain salary. He every
 “ day distributes to each family of the district, seven pots or ves-
 “ sels full of water, besides what he gives to the principal people
 “ of the island.”

WHETHER the tree which yields water at this present time
 be the same as that mentioned in the above description, I cannot
 pretend to determine, but it is probable there has been a succession
 of them; for Pliny, describing the Fortunate Islands, says, “ In
 “ the mountains of Ombrion are trees, resembling the plant
 “ ferula, from which water may be procured by pressure: what

“ comes from the black kind is bitter, but that which the white
“ yields is sweet and potable.”

Trees yielding water are not peculiar to the island of Hierro, for travellers inform us of one of the same kind in the island of St. Thomas, in the bight or gulph of Guinea. In Cockburn's Voyages we find the following account of a dropping tree near the mountains of Vera Paz, in America.

“ ON the morning of the fourth day we came out on a large
“ plain, where were great numbers of fine deer; and in the
“ middle stood a tree of unusual size, spreading its branches over
“ a vast compass of ground. Curiosity led us up to it: we had
“ perceived, at some distance off, the ground about it to be wet,
“ at which we began to be somewhat surpris'd, as well-knowing
“ there had no rain fallen for near six months past, according to
“ the certain course of the season in that latitude; that it was im-
“ possible to be occasioned by the fall of dew on the tree, we
“ were convinced by the sun's having power to exhale away all
“ moisture of that nature a few minutes after its rising. At last, to
“ our great amazement as well as joy, we saw water dropping,
“ or as it were distilling, fast from the end of every leaf of this
“ wonderful (nor had it been amiss if I had said miraculous)
“ tree; at least it was so with respect to us, who had been
“ labouring four days through extreme heat, without receiving
“ the least moisture, and were now almost expiring for the want
“ of it.

“ We could not help looking on this as liquor sent from heaven
“ to comfort and support us under great extremity. We catch'd
“ what we could of it in our hands, and drank very plentifully of
“ it, and lik'd it so well that we could hardly prevail with our-
“ selves

“ selves to give over. A matter of this nature could not but excite
 “ us to make the strictest observations concerning it, and accord-
 “ ingly we staid under the tree near three hours, and found we
 “ could not fathom its body in five times. We observed the soil
 “ where it grew to be very stony; and, upon the nicest enquiry
 “ we could afterwards make, both of the natives of the country
 “ and the Spanish inhabitants, we could not learn there was any
 “ such tree known throughout New Spain, nor perhaps all Ame-
 “ rica over: but I do not relate this as a prodigy in nature, be-
 “ cause I am not philosopher enough to ascribe any natural cause
 “ for it; the learned may, perhaps, give substantial reason in na-
 “ ture, for what appeared to us as a great and marvellous secret.”

If I am not mistaken, there is only one parish church in the whole island, and no considerable town. The port or anchoring-place I am not acquainted with, having never been there; but am informed it is an open road, and but little frequented, excepting by boats and small barks.

As I have now given some description of all the Canary Islands, I shall proceed to describe the manners and customs of the natives, their trade, policy, &c. But before I enter on that subject, it will not be improper to give some account of the islands, rather rocks, called the Salvages; because by some they are reckoned as part of the Canary Islands. They lie twenty-seven leagues north from Point Nago in Tenerife. The chief island is high and rocky, and is about a league in circumference. Three or four leagues south-west from this island is another, which resembles the largest Needle rock at the west end of the Isle of Wight. Between those islands are many rocks and sands, some of which are above and others under water; therefore it is dangerous, for those who are not well acquainted with those islands, to approach them,

except

except on the east side of the great island. I have failed past it this way, within the distance of a stone's throw. People who come to this island, anchor somewhere on the south-east side. It produces nothing but orchilla-weed. Here are great plenty of cormorants, or sea-fowls resembling them. Some barks and boats from the Canary Islands frequent the Salvages in the summer in quest of wrecks and those sea-fowls. They catch the young in their nests, kill and salt them, and then carry them to Tenerife for sale. The Salvages, though uninhabited, belong to the Portuguese, who reckon them as dependent on the island of Madeira, and although they scarcely ever visit them, yet they will not allow the Spaniards to gather orchilla-weed there. Some years ago a few fishermen went thither in a bark from Tenerife, in quest of wrecks; but not finding any, they went ashore and gathered about half a ton of orchilla-weed. When this was known at Madeira, the Portuguese made complaint thereof to the Governor-general of the Canary Islands, and would not be satisfied till the poor master of the bark was thrown into prison, where he remained a long time. The Portuguese, in this affair, behaved somewhat like the English, who will neither be at the trouble to catch fish in what they call their own seas, nor suffer others to catch them, without complaining of it as a matter of transgression.

C H A P. XIV.

*Of the Natives of Canaria, Tenerife, Palma, Gomera, and Hierro ;
their Persons, Dress, and Buildings.*

WE have already shewn, in the History of the Discovery and Conquest of these islands, who were the first inhabitants thereof, and in what manner the Spaniards and other Europeans incorporated with them, so as that these different nations became at length one people.

THE descendants of this mingled nation are now denominated Spaniards, and use no other language than the Castilian : the gentry speak it in perfection, but the peasants, who inhabit the remote parts of the islands, in a manner almost unintelligible to strangers; their pronunciation being such as not unaptly to be compared to a man talking with something in his mouth.

THE natives here are of a spare habit of body, middle sized, tolerably well shaped, have good features, and complexions more deeply swarthy than those of the natives of the southern parts of Spain: but they have fine large sparkling black eyes, which give a vivacity and dazzling lustre to the countenance, insomuch that in my opinion there are as many handsome people to be found here (in proportion to the number of inhabitants) as in England. For the English, though excelling all the people I have seen in fineness and freshness of complexion, yet their countenances in general are dull and unmeaning, when compared with those of the natives of the Canary Islands: yet, upon the whole, it must be owned that the old people here look more like demons than the human kind.

THE peasants are clothed after the modern fashion of the Spaniards, which is much the same with the habit of the common people in England, only with this difference, that here the natives, when dressed, wear long cloaks instead of upper coats; but the peasants of Canaria use, instead of the cloak, an upper garment fastened about the middle by a sash or girdle. This garment is white, long, and narrow, having a neck like an English riding-coat, and is made of the wool of their own sheep. All the lower sort of people in these islands wear their own hair, which is black, and generally bushy; they let it grow to a great length, and, when they dress, comb it out in such a manner, that the fashion of wearing hair at present here, seems to be the same as that which prevailed in England in the reign of King James I. They tuck the hair of the right side of the head behind the right ear.

THE gentlemen, instead of their own hair, wear white perukes, which form an odd contrast to their dusky complexions. They never put on their perukes, upper coats, or swords, but when they pay formal visits, walk in processions, or go to church on high festivals: at other times their habit is a linen night-cap bordered or ruffled with cambric or lace, and above it a broad-brimmed hat slouched, and, instead of a coat, a long wide cambric cloak of a raisin or black colour. They never wear an upper coat without a sword, and generally walk with the hat under the arm.

THE women of the lower rank wear on their heads a coarse linen gauze, which falls down upon their shoulders; they pin it together under the chin, so that the lower part serves as a handkerchief to cover the neck and breasts. Above this (when they go abroad) they wear a broad-brimmed hat slouched, to shelter their faces from the sun; and on their shoulders a mantle of baize, flannel, or say. They

use no stays, but instead of them a short tight jacket, laced before. They wear many petticoats, which make them appear uncommonly bulky; but the poor people who live in towns, wear veils when they walk the streets; these are made of black say, and in the form of two petticoats, one above the other: when they go abroad, they take the upper fold and bring it over the head, wrapping it so close about them that no part of the face is seen but one eye; thus they behold every body they meet, without being known, for all their veils are of the same colour and stuff, except those of the ladies, which are made of silk.

IN Santa Cruz in the island of Tenerife, and in the city of Palmas in Canaria, some of the most fashionable ladies go abroad in their chariots, dressed after the modes of the French and English; but none walk the streets unveiled, yet the ladies now-a-days wear them so open, that any body may discover the whole face, the neck, and even a part of the breasts. The young ladies wear no cap or any thing else on their heads, but have their fine long black hair plaited, tucked up behind, and laid on the crown of the head, where it is fastened by a gold comb. They wear no stays, but tight short jackets, like the common people, only with this difference, that they are made of finer stuff: they also wear mantles of scarlet cloth or fine white flannel, laced with gold or silver. The most expensive part of their dress is their bracelets, necklaces, ear-rings, and other jewels.

IN these islands there is scarcely to be seen, even among people of the first rank, either a man or woman who walks with an easy and graceful air. This imperfection is owing to nothing else than their going abroad almost constantly veiled, or covered with long cloaks, so that the women are not known, consequently they care not how they walk; and the mens motions are hid by their long

cloaks : when they lay them aside, and dress in upper coats, and wear swords, canes, and perukes, with their hats under their arms, they make the most stiff, awkward, and ridiculous appearance imaginable.

Those people who have been bred in England must not expect to find such cleanliness of person every where abroad, as in their own country, especially among the lower sort of people. Here the poor are remarkably lousy, and are not ashamed of it, for the women may be seen sitting at the doors of their houses picking the lice out of one another's heads. The itch is common among all ranks, and they take no pains to cure it. The same may be said of venereal disorders, although this last distemper is not quite so general as the first.

THE food of the common people in the country is generally goshio, fruit, and wine, with salt-fish which is brought to those islands from the coast of Barbary in great abundance. Some think that the itch, so frequent here, is owing to the natives eating so much of that food. Fresh fish in the summer is tolerably plenty, but at other times more scarce and dear. I need not here describe the food of the gentry, because in all countries they live on the best of what they can procure.

THE houses of the peasants and lower sort of people are of one story, and built of stone and lime; the roofs are either thatched or tiled. These houses are generally neat, commodious, and clean; indeed there is little dirt or dust in these islands to make them nasty, because the ground is mostly rocky, and, by reason of the almost continual fine weather, is rarely wet. The walls of the houses here are built of stone and lime, the roofs are covered with pantiles, and the beams, rafters, and floors are all
4 of

of pines. Those of people of rank are two stories high, four-square, with an open court in the middle, much like our public inns in England, having, like them, balconies on the inside of each square of the house, and which are on a level with the floor of the second story. The street-door is placed in the middle of the front of the house; within that door is a second; the space between them is the breadth of the rooms of the house: this place is called *La Casa Puerta*, the outer door of which is generally open all day long, and shut in the evening. When you enter the inner door of the *casa puerta*, you come to the *Patio*, or court-yard, which is large or small according to the size of the house, and is generally paved with flags, pebbles, or some other stones. In the center of the court is a square or circular stone wall, of about the height of four feet, filled with earth, in which are commonly planted banana, orange, or other sort of trees. All the lower story of each quarter of the house are store-rooms or cellars. The stairs leading to the second story generally commence at the right or left hand corners next the door of the court as one enters it, and consist of two flights of steps, which lead into the gallery, from whence one may have access to any quarter of the second story, without going through the rooms of any of them. The principal apartments are commonly in that quarter of the house facing the street, which contains a hall, with an apartment at each end thereof. These rooms are the whole breadth of the quarter, and the hall is just as long again as any of the apartments at its extremities. The windows of these rooms are formed of wooden lattices, curiously wrought, and are all in the outside wall, none of them looking inwards to the court. In the middle of the front-quarter of some great houses, on the outside above the gate, and equal with the floor of the second story, is a balcony; some have a gallery running from one end of the quarter to the other: but this is not common on the outside of the house. The apartments are

all

all white-washed ; those at the extremities of the great hall, and some of the rest, are lined with fine mats to about the height of five feet from the floor, which is sometimes covered with the same stuff. The sides of the windows of all the rooms are lined with boards, to prevent people's cloaths from being whiten'd by the lime, because the window is the place where they commonly sit, there being benches on each side of it for that purpose ; and a stranger is always conducted to the window by the master of the house, when he intends to shew him respect. The inside of the walls of the great hall, and of some of the rest of the apartments, is hung with paintings, which are representations of the Virgin, the twelve apostles, saints, and martyrs, generally drawn as big as the life, and distinguished by some particular circumstance of their history ; for instance, St. Peter is represented looking at a cock and weeping, a great bunch of keys hanging at his girdle. St. Anthony, as preaching to the fishes. I do not remember to have seen one profane picture in any of the natives houses, nor even a map. They seldom use curtains to their beds in these islands, looking on them as receptacles for bugs and fleas, which abound and multiply here exceedingly. What they chiefly use are mattresses, which they spread on the floor upon fine mats : besides the bed-linen, there is a blanket, and above that a silk quilt ; the sheet, pillows, and quilt are generally fringed, or pinked in the very same manner as the shroud for a dead corpse in some parts of Europe.

In a particular apartment in every house there is a place raised a step higher than the floor, which is covered with mats or carpets ; there the women commonly sit together upon cushions, do their domestic business, and receive visits from their own sex.

C H A P. XV.

Of the Manners, Customs, and Genius of the Natives of Canaria, Tenerife, Palma, Gomera, and Hierro.

THE natives of these islands, although their deportment is grave, are extremely quick and sensible. The women are remarkable for their vivacity and sprightly conversation, which far exceeds that of the French, English, or other northern nations. This agreeable lively humour is not peculiar to the inhabitants of those islands, but is common to those of the temperate countries, particularly the northern part of Africa, as I shall have occasion to mention in the account which I intend to give of that country.

THE Baronde Montesquieu has been very particular in telling us what effect the air and climate has upon the temper and genius of the inhabitants of different countries; but although no attentive traveller can ever be persuaded to agree with him in his notions of these things, yet we may venture to assert with truth that the natives of the temperate climates are naturally endowed with more sense, penetration, and quickness of apprehension, than those of the countries situated to the southward or northward of them; for, to whatever cause it may be owing, it is certain that the northern nations, Blacks and Indians, are a heavy, phlegmatic, and stupid people, when compared with the Libyans, Arabs, Spaniards, and Canarians: but this difference cannot be so well observed as in such of these people as have not had the advantages of education, but are left entirely to nature.

THE great families in those islands would be highly offended if any one should tell them that they are descended from the Moors,

Moors, or even the ancient inhabitants of these islands; yet I imagine it would be no difficult matter to prove, that most of their amiable customs have been handed down to them from those people, and that they have inherited little else from the Gothic tide but barbarity. Yet the Canarian gentry, and all the Spaniards, are proud of being thought to have descended from the Goths.

THE gentry of these islands boast much of their birth, and with reason; for they are descended from some of the best families in Spain. It is said that the Count of Gomera is the true heir to the honours of the house of Medina Celi*, but is not able to assert his just title, because of the great influence the present Duke has at the court of Madrid, from his immense fortune. The gentry here have some privileges, which I cannot specify, but they are trifling. I remember when a Scots Gentleman of family, a physician in Canaria, wanted to obtain the rank of nobility in that island, he was obliged to produce a certificate from his native country, that there never had been a butcher, taylor, miller, or porter in his family. This was not difficult to procure, as he came from a remote part of the Highlands of Scotland, where very few follow any handicraft. It is not to be wondered at, that the profession of a butcher should not be esteemed, or that of a taylor, which last is a profession rather too effeminate for men to be employed in; but why millers and porters should be held in contempt, is hard to imagine; especially the former, who are an inoffensive set of men, and absolutely necessary in almost every country: it is true, indeed, that here they are great thieves, for each family sends its own corn to the mill, where, unless it is narrowly looked after, the miller

* The Duke of this name is one of the Grandees of Spain.

generally

generally makes an handsome toll. I have been informed, that when any criminal is to suffer death, and the proper executioner happens to be out of the way, the officers of justice may seize the first butcher, miller, or porter they can find, and compel him to perform that disagreeable office.

I REMEMBER that once when I touched at the island of Go-
mera, to procure fresh water, I hired some miserably poor ragged
fishermen to fill our water-casks and bring them on board : some
time after, I went to the watering-place, to see what progress
they had made, when I found the casks full, and all ready for
rolling down to the beach, with the fishermen standing by, con-
versing together as if they had nothing to do. I reprimanded
them for their sloth in not dispatching the business I employed
them in ; when one of them, with a disdainful air, replied,
“ What do you take us to be, Sir ? do you imagine we are porters ?
“ no, Sir, we are seamen.” Notwithstanding all my intreaties,
and promises of reward, I could not prevail on any of them to
put their hands to the casks to roll them to the water-side, but
was obliged to hire porters.

IN another voyage I happened to have several Canarian seamen on board, among whom was a boy from Palma, who had been a butcher's apprentice or servant: the seamen would not eat with him for a long time, until I came to understand it, when I obliged them to m^eet all together, though my order was not obeyed without much grumbling and discontent.

ANOTHER time, a patron of one of the Canary fishing-boats came aboard our ship, on the coast of Barbary, and breakfasted with us; besides ourselves there were then at table a Jew (our interpreter) and a Moor; when the patron (or master of the bark)

took me aside, and gravely reprimanded me for bringing him into such bad company; "For (added he) although I am obliged by necessity to earn my bread by the fishery on this coast, yet I am an old Christian of clean blood, and scorn to sit in company with many in Santa Cruz who are called Gentlemen, yet cannot clear themselves from the charge of having a mixture of Jewish and Moorish blood in their veins."

THE gentry of these islands are commonly poor, yet extremely polite and well bred. The peasants and labouring poor are not without a considerable share of good manners, and have little of that surly rusticity which is so common among the lower kind of people in England; yet they do not seem to be abashed or ashamed in presence of their superiors. When a beggar asks alms of a gentleman, he addresses him in this manner, "For the love of God, Sir, please to give me half a rial." If the other does not choose to give him any thing, he replies in a civil manner, "May your worship excuse me, for the love of God." The servants and common people are excessively addicted to pilfering, for which they are seldom otherwise punished than by being turned off, beaten when detected, or imprisoned for a short time. Robberies are seldom or ever committed here; but murder is more common than in England, the natives of these islands being addicted to revenge. I do not remember to have heard of any duels among them, for they cannot comprehend how a man's having courage to fight, can atone for the injury he hath done his antagonist. The consequence of killing a man here, is that the murderer flies to a church for refuge, until he can find an opportunity to escape out of the country: if he had been greatly provoked or injured by the deceased, and did not kill him premeditately or in cold blood, he will find every body ready to assist him in his endeavours to escape, except the near relations of the murdered person.

person. Nevertheless quarrels are not so frequent here as in England; which may in part be owing to the fatal consequences they are attended with, or the want of coffee-houses, taverns, or other public houses; and also by reason of the temperance of the gentry in drinking, and their polite behaviour, with the little intercourse there is among them.

THE common people do not fight together in public like the English; but if one person offends another so as to put him in a violent passion, the injured party, if he is able, takes vengeance on the aggressor in the best manner he can, without regard to what we call fair-play, until such time as he thinks he has got sufficient satisfaction of his body equal to the injury received: but quarrelling in public is looked on as highly indecent, and therefore does not often happen.

THE natives of these islands are temperate in their eating and drinking. If a gentleman was to be seen drunk in public, it would be a lasting stain on his reputation. I am informed, that the evidence of a man who can be proved a drunkard, will not be taken in a court of justice; therefore all people here, who have a strong inclination to wine, shut themselves up in their bed-chambers; drink their fill there, then get into bed and sleep it off.

THE gentry are extremely litigious, and generally entangled in intricate and endless law-suits. I happened to be in a Notary's office, in the island of Gomera, where observing huge bundles of papers piled upon the shelves; I enquired of the Notary if it was possible that all the law-business of that little island could swell to such a quantity of writings? he replied, that he had almost twice as much piled up in two cellars; and said there was another of his profession in the same place, who had as much if not more business than himself.

PEOPLE of all ranks in these islands are of an amorous disposition ; their notions of love are somewhat romantic, which may be owing to the want of innocent freedom between the sexes ; yet I never could observe that the natives here are more jealous than the English or French, although they have been so represented by those nations. The truth of the matter is, that in every country custom has established between the sexes certain bounds of decency and decorum, beyond which no person will go, without a bad intention : for instance, freedoms are taken with women in France, which are there reckoned innocent ; but would not be suffered by ladies in England, who have any regard for their virtue or reputation : again, in England virtuous women allow men to use such freedoms with them, as no virtuous woman in these islands could bear with : yet in France there are no more loose women, in proportion to the number of inhabitants, than in the Canary Islands.

YOUNG people here fall in love at sight, without having the least acquaintance with the beloved object. When the parties agree to marry, and find their parents averse to their union, they inform the Curate of the parish of the affair, who goes to the house where the girl lives, demands her of her parents or guardians, and endeavours to bring them to agree to her marriage ; but if they will not be persuaded to give their consent, he takes her away before their faces without their being able to hinder him, and deposits her in a nunnery, or with some of her relations, until he marries them.

I AM informed that it is not uncommon for a lady here to send to a man, and make him an offer of her person in an honourable way ; if he does not think proper to accept of her offer, he keeps it secret till death ; if he should do otherwise, he would be looked upon by all people in the most detestable and despicable light.

Young

Young men are not permitted to court young girls when they have no intention to marry them; for if a woman can prove that a man has, in the least instance, endeavoured to win her affections, she can oblige him to marry her.

I do not remember to have ever sailed from the Canary Islands, without being strongly importuned to allow young fellows to embark with me, who were under promise of marriage, and wanted to forsake their mistresses. I remember to have seen a man at Orotava, who, some years before, had lived at Gomera, where he courted a girl, and gained her consent to be his wife; but suddenly repenting of what he had done, and finding no other means of getting away from her, he took the advantage of the first westerly wind, and boldly embarked in an open boat, without oars, sails, or rudder, and launched into the ocean; he was driven before the wind and seas for two days and nights, when at last he drew near the rocky shore adjacent to Adele in Tenerife, where he must have perished, had it not been for some fishermen who perceiving his boat, went off, and brought her to a safe harbour.

THIS law, obliging people to adhere to their love-engagements, like many other good laws, is abused; for by means of it loose women, who have not lost their reputation, often lay snares to entrap the simple and unwary; and worthless ambitious young men form designs upon ladies fortunes, without having the least regard for their persons: although it must be owned there few mercenary lovers in this part of the world, their notions of that passion being too refined and romantic to admit the idea of making it subservient to interest or ambition.

A YOUNG lady in one of these islands fell deeply in love with a gentleman, and used every art she was mistress of, to captivate
his

his heart, but in vain; at last, being hurried on by the violence of her passion, which rendered her quite desperate, she made use of the following stratagem to oblige him to marry her. She prosecuted him upon a promise of marriage, which she pretended he had made to her, and suborned witnesses who swore they had seen him in bed with her. The evidence appeared so clear to the court, that, without the least hesitation, it gave a sentence for the plaintiff, compelling the defendant to marry her. With this unjust sentence he was obliged to comply, though with the utmost regret; for as the lady had shewn so little regard for her reputation as to swear falsely to her own shame, he could look upon her in no other light than that of a loose and abandoned woman: however he was agreeably disappointed, and had all possible reason to believe she was a virgin. Being amazed at her strange conduct, he entreated her to unravel the mystery of her unaccountable behaviour; "For (said he) you must be sensible that I am innocent of what you have sworn against me." She frankly owned the whole affair, and added for an excuse, that she would rather have lived in hell, than not to have obtained the object of her love. Upon this declaration he generously forgave her, and they afterwards lived happily together.

GENERALLY speaking, there are more unhappy marriages here, than in those countries where young people have more access to be acquainted with one another's dispositions before they agree to live together for life. In countries where innocent freedoms subsist between the sexes, lovers are generally not so blinded with passion, that they cannot perceive their mistresses are mortal, and partake of human frailty, consequently resolve to put up with some failings: but this thought never enters into the imagination of a romantic lover.

GENTLEMEN here get up by day-break, or at sun-rising, and commonly go to church soon after, to hear mass; at eight or nine in the morning they breakfast on chocolate. The ladies seldom go to mass before ten o'clock in the forenoon; but the women-servants generally attend it about sun-rising. At the elevation of the host, which is commonly a little before noon, the bells toll, when all the men who happen to be in the streets, or within hearing of them, take off their hats, and say, "I adore thee and
 " praise thee, body and blood of our Lord Jesus Christ, shed on
 " the tree of the cross, to wash the sins of the world."

At noon every body goes home to dinner, when all the street-doors are shut until three in the afternoon. In gentlemen's houses, the first dish which is put on the table contains soup, made of beef, mutton, pork, bacon, carrots, turneps, potatoes, peas, onions, saffron, &c. all stewed together: when it is poured into the dish, they put in it thin slices of bread. The second course consists of roasted meat, &c. The third is the olio, or ingredients of which the soup was made. After which comes the desert, consisting of fruit and sweetmeats. The company drink freely of wine, or wine and water, all the time of dinner; but no wine after the cloth is removed. When they drink to one another, they say, "Your health, Sir;" or, "Madam, your health." The answer is, "May you live a thousand years;" and sometimes, "Much good may it do you." Immediately after dinner, a large heavy, shallow, silver dish, filled with water, is put upon the table, when the whole company all at once put their hands into the water, and wash; after which a servant stands at the lower end of the table, and repeats the following benediction: "Blessed and praised
 " be the most holy sacrament of the altar and the clear and pure
 " conception of the most holy Virgin, conceived in grace from
 " the first instant of her natural existence. Ladies and gentle-
 " men,

"men, much good may it do you." So making a low bow to the company, he retires; when they rise, and each goes to his apartment, to take a nap for about an hour; this is called the *Siesta*, and is very beneficial in a warm climate; for after one awakes from it, he finds himself refreshed and fit to go about his affairs with spirit: yet the medical gentlemen here condemn this custom, and say it is pernicious to the constitution; but how can a thing be prejudicial to health, that nature compels a man to? for in hot countries there is no avoiding a short nap after dinner, without doing violence to nature, especially where people get up by day-break.

THE gentry seldom give an entertainment without having a Friar for one of the guests, who is generally the Confessor to some of the family. Some of these people, on those occasions, take much upon them, and behave with great freedom, or rather ill manners; yet the master of the house and his guests do not choose to rebuke them, but let them have their own way. I happened once to go to dine at a gentleman's house in one of the islands, when a Franciscan Friar was one of the guests; we had scarce begun to eat, when the Friar asked me if I was a Christian? I replied, "I hope so." Then he desired me to repeat the Apostles Creed. I answered, that I knew nothing about it. Upon this he stared me full in the face, and said, "O thou black ass!" I asked him what he meant by treating me in that manner? he answered only by repeating the same abuse. The master of the house endeavoured, but in vain, to persuade him to give over. As at that time I did not understand Spanish so well as to express myself fluently, I rose up, and told the master of the house, I saw he was not able to protect me from insults at his own table: then taking my hat, I went away.

IN the morning and evening visits, guests are presented with chocolate and sweetmeats; but in the summer evenings with snow-water. People here sup between eight and nine, and retire to rest soon after.

C H A P. XVI.

Of the Amusements of the Inhabitants of the Canary Islands; and of the State of Learning among them.

EACH of the Canary Islands, and every town or village in it, has some particular saint for its patron, whose day is celebrated as a festival by a particular service in the church, where a sermon is preached in honour of the saint.

ON these occasions the street near the church is strewed with leaves of trees, flowers, &c. a great number of wax tapers are lighted, and a considerable quantity of gunpowder expended in fire-works. The money necessary for defraying the expence of these festivals, is commonly raised by a contribution among the parishioners. On the eve of that day there is generally a kind of fair, to which the people of the adjacent country flock, and spend the greatest part of the night in jollity and dancing to the sound of the guittar, accompanied by the voices of the dancers, and of those who play on that instrument. Many sorts of dances are practised here, particularly Zarabands and Folias, which are slow dances; the tune they always play to the last-mentioned, is the same with that which we call Joy to great Caesar, &c. The quick dances are the Canario, Fandango, and Zapateo: the first of these was the dance used by the ancient Canarians; the second is that which is now mostly practised by the vulgar; and the last is much the same with our hornpipe.

SOME of these dances may be called dramatic, for the men sing verses to their partners, who answer them in the same manner. These islanders have commonly excellent voices, and there are but few of them who cannot play on the guittar.

ON the feast of the tutelar saints of Canaria, Tenerife, and Palma, plays are acted in the streets for the amusement of the multitude; but as the performers are not actors by profession, being some of the inhabitants of the place who have a natural turn that way, it cannot be expected they should attain to any degree of excellence in these exhibitions.

EVERY family of eminence has its particular saint or patron, to whose honour a festival is held at a great expence: on such occasions the gentry vie with one another in costly entertainments and splendor.

THE diversions among the vulgar, besides singing, playing on the guittar, and dancing, are wrestling, cards, quoits, and throwing a ball through a ring, which is placed at a great distance off.

THE gentry frequently take the air on horseback: and the ladies, when obliged to travel, ride on asses; and use, instead of a saddle, a sort of chair, which is very commodious. The principal roads in these islands are paved with pebble stones of the same kind with those used in the streets of London.

THERE are a few chariots in the city of Palmas in Canaria, the town of Santa Cruz and the city of Laguna in Tenerife; but they are kept more for shew than utility, for the roads here are steep and rocky, and therefore unfit for wheel-carriages: they are all drawn by mules.

THE peasants, especially those of Gomera, have an art of leaping from rock to rock, when they travel : the method is this ; a man carries a long pole or staff, with an iron spike at the end of it ; and when he wants to descend from one rock to another, he aims the point of his pole at the place where he intends to light, throws himself towards it, and pitches the end of the pole so as to bring it to a perpendicular, and then slides down gently upon it to the ground.

THE English and other foreigners in the Canary Islands, complain much of the want of good physicians and surgeons, and not without cause ; for what other reason can be assigned for the natives being so over-run with the itch and venereal disorders, which might be so easily eradicated ?

THE diseases most predominant here, besides the above mentioned, are the Tabardilla, or spotted fever ; and the Flatos, a windy disorder affecting the bowels, stomach, and head. The palsy is frequent here, and prevails mostly among the aged. The ague is a disorder peculiar to the island of Gomera, for it is scarcely known in the other islands. A few of the natives are afflicted with the leprosy : as it is reckoned incurable, there is an hospital at Gran Canaria, set apart for the reception of the unhappy sufferers by that loathsome distemper. The moment a man of fortune is adjudged to be a leper, his whole effects are seized for the use of the hospital, without leaving any part for the support of his family : but poor people who are infected with this disorder, are left to subsist the best way they can, or perish in the streets. The Directors of the hospital are the sole judges of the leprosy, from whose determination there is no appeal.

THE children here are taught in the convents reading, writing, Latin, arithmetic, logic, and some other branches of philosophy.

Greek is never learned here, not even by the students in divinity. The Latin authors which scholars read are the classics.

HAPPENING to be in company with one of the most learned students of all the islands, he examined me particularly concerning the state of learning in England, and what branch of it was most in esteem there: after satisfying him in those particulars, I enquired in my turn what studies prevailed in these islands; he replied, that jurisprudence and logic were those most esteemed, but chiefly the latter, which was his favourite study. When he found I had not learned it, he reprimanded me for want of taste, and informed me that my countryman Duns Scotus was the best logician that ever the world produced.

THE natives of the Canary Islands have a genius for poetry, and compose verses of different measures, which they set to music. I have seen some songs there, which would be greatly esteemed in any country where a taste for poetry prevails. I once had in my possession some satirical verses, composed by the Marquis de San André, of Tenerife, which were most excellent, and inferior to none I have yet seen, although he was no less than seventy-five years of age when he wrote them.

THE books most commonly read by the laity are the lives of saints and martyrs. These performances are stuffed with legends and curious fables. Thomas à Kempis and the Devout Pilgrim are in every library here, and are much admired. The first of these is so well known in England, that I have no occasion to say any more of it. The Devout Pilgrim is a description of a journey to the Holy Land, with an account of every thing there worthy of a pilgrim's notice; to which are added particular instructions and advice to those who undertake that journey. As our Methodists and other religious

religious sects in England look on the Roman Catholics as a people void of such sort of piety as they value themselves upon, and of which they make their boast, although it consists in nothing else than high-sounding words; I say, because they despise the Roman Catholics, let them read the following extract from the Devout Pilgrim.

OUR author having given directions to those who may be desirous to undertake a journey to the Holy Land, sets the example of two pilgrims before their eyes, which, says he, you ought to copy. "One of these pilgrims, after having visited the greater part of the holy places, came to the most holy mount of Calvary. Seeing himself in that most precious and holy place, with a most fervent and compassionate love beheld and contemplated Christ our Redeemer, fastened and hanging on the cross, shedding his blood through the five divine fountains of feet, hands, and side, his whole body wounded, and his divine head crowned with thorns, and reclining in the same posture it was in when he said, It is finished: with copious tears and contrition for his sins, he greatly bemoaned himself to see God and Man dying for him, and said, My God and my Lord Jesus, sovereign of my soul, for what should I desire to see any thing more in this world? Lord, I beseech thee, that since thou hast done me this favour, and thought me worthy to come to this most holy place, where thou gavest thy most holy life for me; may it seem good unto thee, that I give mine in this same place, for thee. Then saying, with St. Paul, these words, "To me to live is Christ," he expired, and his soul was carried to heaven. Happy pilgrim, and blessed soul!"

SOME years ago a book, intituled, *The History of the People of God*, was translated into Spanish from the French or Italian, being something of the nature of our *Histories of the Bible*, or *Josephus's*

Josephus's Antiquities of the Jews. This book was in almost every gentleman's house in the Canary Islands, and was frequently the subject of conversation among the clergy and laity; but it has lately been condemned at Rome, and all the copies here were seized soon after by the Inquisition.

Few profane books are read here, - because they cannot be imported into the islands without being first examined by the Holy Office, a court with which no body chooses to have any transactions; yet here and there one meets with some of those excellent books which were wrote by authors who flourished in Spain after the civil wars in that kingdom ceased on the conquest of Granada, and before the Inquisition arrived at its highest pitch of authority; for when that tribunal was firmly established, learning withdrew from Spain and settled in other countries. The History of the Wars in Granada is in every body's hands here, and is read by all ranks of people. Plays are not wanting in these islands, most of which are very good; for the Spaniards have succeeded better in dramatic performances than any other Europeans. Among many other authors of that kind, these are the most celebrated, Juan de Matos Fragofo, Joseph Cañizarez, Augustin de Salazar, Luis Velez de Guevara, Antonio Solis, Augustin Mereto, Pedro Calderon, and Lopez de Vega Carpio: but of all these Don Pedro Calderon is most esteemed by the Spaniards; and not without reason, for his plays are inferior to none that have yet appeared on any stage in Europe. Lopez de Vega Carpio has been by many justly compared to our Shakspear: it was from one of his plays, called *Los Benavides*, that the famous *Cid* of Corneille was planned; this will evidently appear when these performances are compared together, and it will be hard to determine which of the two is the most excellent.

LOPEZ DE VEGA's dramatic writings are extremely scarce, and difficult to be got even in Spain; for this reason, and because the English reader's curiosity may be excited by hearing him compared to Shakespear, I shall here give a specimen of his dramatic performances out of one of them called *El Mayorazgo Dudoso*. Lisardo, Prince of Scotland, having seen a portrait of the Princess of Dalmatia, determines to see her; and for that purpose travels to that country in disguise: he finds means to be employed as a gardener in the King of Dalmatia's garden, where he became intimate with the Princess: the result of this was that she bore a son, which was committed to the charge of a gentleman named Albano. The King hearing of his daughter's dishonour, is greatly enraged, confines her in a nunnery, and Lisardo in a prison, where he intends to keep him for life; and causes diligent search to be made after the child, in order to destroy it. Albano, in endeavouring to save the child, is taken with it in his arms by a party of Moors, who were making a descent on the coast: they carry their captives to Barbary, where Luzman, the child, is educated in the Mahommedan faith, and becomes a great man in that country. Albano, who continued a slave from the day of his captivity, finds means to acquaint Luzman with the circumstances of his birth, and exhorts him to return to Dalmatia, and become a Christian: he complies; and, under pretence of making a descent on the coast of Dalmatia, to distress the Christians, he and Albano give the Moors the slip, and repair to court; where Luzman, without discovering himself, procured leave from the King to visit Lisardo, his father, who had been confined twenty years in prison. It was necessary to relate this much, in order that the reader may comprehend the following scene.

Sale Lisardo, con barba, y prisiones.

LISARDO. En competencia el Tibre, el Ebreo, el Tajo,
Venço en llorar, y ami favor conuenço,
Quando a pensar en mi prision comienço,
Imitando de Sísifo el trabajo.
Al mismo infierno imaginando baxo,
La historia de que tanto me averguenço,
Tanto que en llanto a Filomena venço.
Y en soledad la tortola aventajo.
Veynte vezes el sol de lirios de oro
Al argentado pez bordo la escama
Desde que vi del mundo los engaños.
Y otros tantos ha que en prision llo-ro
La vida ques es la puerta de la fama,
Cansado de viuir tan largos años.

Albano, y Luzman dentro.

ALBANO. Ya han abierto el aposento.

LUZMAN. Albano aguardame aqui.

LISARDO. Que ruydo es este? ay de mi,

Que sospechas pensamiento?

Puerta que jamas se abrio.

Se abre agora, Dios me valga,

Si es para que el alma salga.

Que albricias le dare yo?

Alegraos cansada vida,

Sufrimiento humilde y baxo,

Que ya se acaba el trabajo,

Y os da la muerte acogina.

Enter Lifardo, with a long beard, and in habit of a prisoner.

LISARDO. The rapid Tyber may forget to run,
The streams of Ebro and the Tagus fail,
But not my ever-swelling tide of grief.
Not Sisyphus, with his recoiling stone,
Can equal my fatigue, when thought on thought,
Press'd onward by my hard captivity,
Spends useless force like waves against the strand.
The rueful story, that involves my soul
In such a gulph of shame, like hell appears.
The turtle's solitude is not like mine;
My mourning's sadder far than Philomel's.
The sun with golden lilies twenty times
The zodiac-fish's silver scales has crown'd,
Since I first saw the world's deceit and vanity.
But oft'ner far have I in prison mourn'd
That life, which is the gate of fame, with-held;
Wearied in drawing out so many useless years.

Albano and Luzman without.

ALBANO. See, now they ope the door!

LUZMAN. Stay for me here, Albano.

LISARDO. What noise is this? ah! what suspicious thought?
The door that never open'd, opens now!
Assist me, gracious heav'n! — That op'ning door!
Speaks it th'approaching egress of the soul?
Oh what reward then shall I give? Rejoice,
O wearied life, with suff'ring long abas'd,
That now the toil is ended. See! at last,
They deign to grant the long long wish'd-for death.

Como labrador descanso,
 Y al jornal Rey me embia,
 Porque llegò el fin del dia,
 Y de la noche el descanso.
 Paciencia, sufrir, ya es hecho
 Porque abrirse aquella puerta
 Es tomar medida cierta
 De la que han de hazer al pecho.
 Abrilda, que ya mis labios
 Para el alma se abriràn.
 Valgama Dios que faldrán
 De paciencias, y de agravios,
 Si teneys por cosa cierta
 Que tan grandes los suffi,
 Tiranos matadme aqui,
 Que no cabran por la puerta.
 Sacad el cuerpo affigido,
 Flaco, encanecido, elado,
 Deste Iosef empozado
 Veyntes años a ser vendido.

Salte Luzman.

LUZMAN. Principe guardete el cielo,
 Que miras embelesado ?
 LISARDO. El abito me ha espantado.
 Y el verte me da consuelo.
 Anda ya la gente assi ?
 Que ha veynte años que aqui entrè
 Y puede ser que assi este,
 Porque nunca a nadie vi.
 Si el tiempo mudable ha sido,

As to the weary lab'rer soothing rest,
 And as the sweet-earn'd hire, the King bestows
 This gracious boon : for now the day is gone,
 The welcome time of night's repose is come.
 —Patience! To suffer now is certain*—That door,
 Long shut, is op'ning for concerting measures
 For the last office on my panting breast.
 And let it open—that my eager lips
 May also open for my quiv'ring soul
 A passage. Help me, heav'n ! How many griefs
 And tamely suffer'd wrongs will now get vent !

My wrongs how many, could you understand,
 Tyrants, you'd kill me here.—The door's too narrow
 To let them out.—But haste you, come, draw forth
 Th'afflicted body, lean, grey-hair'd, and frozen,
 Of this endungeon'd Joseph, sold for twenty years.

Enter Luzman, habited as a Moor.

LUZMAN. Heav'n guard you, Prince ! Why look you so surpriz'd ?

LISARDO. The habit has surpriz'd me ; but the sight
 Of you gives joy. — Is that the fashion now ?
 It may be so. For, since within these walls
 I enter'd, since a human face I've seen
 Full twenty years have pass'd. Has time produc'd

* Or thus : — Patience to suffer ! Now 'tis done — That door.

Atribuyáse a su nombre,
Que yo tambien era hombre,
Y en piedra me he convertido.

Aunque no lo soy contigo,
Pues hablo contigo y lloro.

LUZMAN. Y tu no ves que soy Moro?

LISARDO. Por esso lo digo amigo,
Y pues verdades no callo,
Aunque de Christiana ley,
En tierra que es Moro el Rey,
Tambien lo sera el vassallo.

LUZMAN. El que es por sus obras ruyn
Moro Principe será.

LISARDO. Principe me llamas ya,
Mas justo es llamar me fin.

Dios sabe que lo desseo.
Lloras, luego dessa fuerte
La sentencia de mi muerte
Cierta en tus ojos la veo.

Pero dime, como a un Moro
Le entregan la execucion?

LUZMAN. Oye hasta el fin mi razon,
Y entenderas porque lloro.

Yo soy un Moro de Oran
Dueño de un Christiano esclavo,
Que nacio en esta ciudad,
El qual fue su nombre Albano.
Cautivole el padre mio,
Con un infante en los brazos
Que segun del viejo supe,
Era tu hijo Lisardo.
El qual vive en el servicio,

This change? It might. — All things are chang'd by time.

I too was once a man, but length of time
Has chang'd me into stone, tho' not to you
Who hear me speak, and see me melting into tears.

LUZMAN. See'st thou not I'm a Moor?

LISARDO. Friend, that I have in view;
And, as I scorn to hide the truth — I deem
That vassals, ev'n within a Christian land,
Will to their Prince conform, when he's a Moor.

LUZMAN. The man abandon'd for his evil deeds,
O prince, shall be a Moor.

LISARDO. Prince call'st thou me?
A victim, rather say, as good as dead:
Heav'n knows I long to be so. — Ha! dost thou weep?
— Bewailest so the sentence of my death?
I see't for certain in your eyes. — But say,
Why of my execution was the charge
Given to a Moor?

LUZMAN. Pray hear my tale complete:
Then of my tears the secret source you'll trace.
— Of Oran I'm a Moor; to me belongs
A Christian slave, known by the name Albano:
Him captive, with an infant in his arms,
My father took. That child (so said th' old man),
Lisardo, was thy son; and now he owns

THE HISTORY OF

Del Turco Zayde Otomano,
Tan privado, que le ha hecho
Rey de Oran, sin otros cargos.
No sabia el moço ilustre
Su origen famoso, y claro,
Hasta que pudo aquel viejo
Hablarle, y dezirle el caso.
Viendose Rey, y tu hijo,
Quiso bolverse Christiano,
Y sacarte de prision,
Vengando tu injusto agravio.
Para que sepas que viene,
Me nombro con otros quatro.
Y porque esperes su ayuda,
Que su flota queda armando.
En que presto las orillas
Del seno y mar Africano
Coronara de galeras,
Municiones y soldados.
Que sus vanderas azules.
Vi yo quedar tremolando.
Con tu imagen en prisiones,
Y un sol esparziendo rayos.
En Aravigo una letra,
Cerca las orlas y cabos,
Diziendo, "Tarde amanece
Pero dara luz temprano."
Porque el Rey diese licencia
Para verte aprisionado,
Un gran presente le embia
Carta, y pazes, todo falso.
Truximos le diez camellos,

{Llora.

Con

The mighty Turk Zayde Othman for his lord :
Who, bearing him the most entire affection,
Has rais'd to many honours, and has made
Him King of Oran. — But th' illustrious youth
Was to his origin, renown'd and high,
A stranger, till th' old man found means to give him
Of 's birth and early years the full detail.

—Now King of Oran, and thy son confess'd,
He long'd to be a Christian, long'd to free
His sire from prison, and avenge his wrongs.

To give you early news of his approach,
He me with four commission'd : nay,
To make you doubtless of his sudden aid,
We left his fleet equipping. Be assur'd,
The azure waves that wash wide Afric's coast
Shall with his gallies, men, and warlike stores [*He weeps.*
Be quickly crown'd. I saw his-ensigns blue
High waving in the wind ; upon them stamp'd
Thy image, as in prison, and a sun
Diffusing glorious rays ; the motto ran
In Arabic, " Late dawning, but will soon give light."
That leave to see thee here we might obtain,
A princely gift, with letters of feign'd peace.
Now to the King thy son hath sent with us.
Ten camels have we brought, of tapestry

THE HISTORY OF

Con cien alfombras cargados,
 Quatro elefantes famosos,
 Con quatro negros Indianos,
 Muchas aromas, y olores,
 Diez Berberiscos cavallos,
 Atados a los arçones,
 Carcaxes, flechas, y arcos.
 Movido del gran presente
 Licencia de verte ha dado,
 Yo porque fupe la lengua
 Tomè entre todos la mano,
 Lloro de verte afligido
 Con prision de tantos años,
 Por lo que a Luziman le devo,
 Y por tu valor Christiano.
 Espera en Dios que el te libre
 Porque de su ingenio, y braço
 Ya lleva la fama nuevas
 Desde el Oriente al Ocaso.

LISARDO. Que esto pudo merecer
 Mi paciencia, y sufrimiento,
 Llorad ojos que no fiento
 Que queda en vos mi plazer.
 No se quede mi alegria,
 Sin salir ojos por vos
 Mas no podra que foy dos,
 Y por cien mil no podria.
 Hijo tengo tan honrado
 Que quiera librarme assi,
 Oy hijo yo soy por ti,
 Que no tu de mi engendrado.
 O Albano que cuydadofo

An hundred loads, four elephants renown'd,
 Four Indian Blacks, of spiceries and perfumes
 A wealthy store, of Barb'ry horses ten,
 With quivers, bows, and arrows well equipp'd.

Mov'd with this present, he hath giv'n us leave
 To pay you here this visit; and because
 Among us only I the language knew,
 I took the lead. But, ah! the sight of thee,
 With many years' confinement sore oppress'd,
 Hath in my heart produc'd the grief you've seen.
 This heart — by all the ties of duty bound
 To Luzman, — to thee also, by th' esteem
 I bear thy worth, O Christian! — Trust in God;
 Thy son will yet deliver thee: his fame
 For pow'r and wisdom now is spreading fast
 From east to west.

LISARDO.

Amazing! who'd have thought
 My patience e'er could merit such a boon! —
 Weep now, mine eyes, and send forth streams of joy,
 No more of grief. — My joy now only lives,
 While streaming freely thro' your two canals:
 ---But what are two, where thousands can't suffice?

And have I then so honourable a son,
 Who thus would save me? --- O my son! to-day
 I am of thee, not thou of me, begotten!
 ---How careful, O Albano! hast thou been

Quieres heredero darme,
Mas como podra heredarme
Mayorazgo tan dudoso ?

Si es mi hijo ?

LUZMAN. No ha de ser,
Si en todo señor te imita,
Y tray en su cara escrita
Tu imagen, y proceder ?
Que señas mas ciertas son
Que en hablandote esse Albano,
Quiere bolverse Christiano,
Y sacarte de prision ?

LISARDO. Bien dizes, mi hijo es,
Que el alma lo dize assi,
Agora me libre a mí,
Y engendrarele despues.

Come dizes que se llama ?

LUZMAN. Luzman.

LISARDO. Dios le de su luz,
Conoce a Dios ?

LUZMAN. Con su cruz
Tiernas lagrimas derrama.
Ya esta diestro en vuestra ley,

LISARDO. Que talle tiene ?

LUZMAN. Esto mio.

LISARDO. No tienes Moro mal brio.

LUZMAN. Que te imito dize el Réy.

LISARDO. Agora ?

LUZMAN. No quando moço,
Ves este cuerpo, esta cara,
Pues por retrato bastara.

LISARDO.

To bless me with an heir ! --- But tell me how
An heir so doubtful can be my successor,
If yet he be my son ?

LUZMAN. Sir, must he not,
If, written in his face, thy mien and features
He bears ; nay, if, in all things, he's thy likeness ?
What surer signs than --- what I now assert,
That this Albano hastes, in solemn form,
T'assume the Christian name, and from your dungeon
To set you free.

LISARDO. --- I've done. --- You reason well ;
He is my son --- so says my very soul.
Set me but free now --- soon I'll make him out
My son *. Pray, by what name's he known ?

LUZMAN. Luzman's his name.

LISARDO. God grant him light †, and verify his name.
--- But knows he God ?

LUZMAN. Now on his Cross intent,
He sheds the tender tear ; yea, in your law
He's now expert.

LISARDO. But say, what like's his person ?

LUZMAN. His person is like mine.

LISARDO. Moor, thou hast not
A bad presence.

LUZMAN. Like thine, the King avers.

LISARDO. Like mine at present ?

LUZMAN. Nay, when thou wast young.
--- This countenance, this person you behold,
For th' out-lines of a portrait may suffice.

* The sense here is somewhat dubious. † Luz, in Spanish, signifies Light.

LISARDO. En verte me alegro, y gozo.

Honrada presencia tienes,
Eres noble ?

LUZMAN. Como aquel
De quien soy hijo, si del
A tener noticia vienes.

LISARDO. No se que he mirado en tí,
Y así una prueba hare yo,
De que viendo al que le hirio,
Rebienta la sangre allí.

Arrímate a mi pecho,
A ver la sangre que haze,
Abraçame.

LUZMAN. Que me plazce.

LISARDO. Ay hijo, la prueba has hecho.

LUZMAN. Que dizes ?

LISARDO. Que en abraçarte
Sintieron la alteracion
La sangre, y el coraçon,
Recogidos a una parte.

Perdona que ser podria,

Que huviesse hecho este efeto

Su imaginado conceto,

En el alma y fantasia.

Si era el coraçon yman,

Ve el alma, o qual mas quisieres,

Como a tí fino lo eres,

Como a su centro se van ?

Quando una llave se pierde,

Que así lo pienso dezir,

No ay llave que para abrir

Con la perdida concuerde.

Y pues

LISARDO. Beholding you, I feel uncommon joy. ---
Your preference is endearing --- are you noble?

LUZMAN. Noble, you'll own, as he whose son I am,
If once you knew him.

LISARDO. I've beheld in thee
Somewhat I can't describe --- but now I'll have it
Put to the proof. My sympathetic part,
When touch'd, will cause the kindred blood to rush.
I'll press you to my heart, and then observe
What course the blood will take. Embrace me now.

LUZMAN. Your will be done. *[They embrace.]*

LISARDO. Ha! you've prov'd it, son.

LUZMAN. What have I prov'd?

LISARDO. That, in embracing thee,
The heart and blood the kindred bias took,
And forward fondly rush'd.---Yet ah! forgive me;
Perhaps some vain conceit, by fancy's pow'r
Moving the soul, might this effect produce.
---Yet if the heart with justice may be nam'd
The loadstone of the soul and its affections,
The proof's still fair: for how else should my soul
Straight to thy heart, as to its center, run?
If the true key be lost (indulge the thought)
In vain you seek to open with another.
Since on my soul your heart made such impression,
You doubtless are the key that's long been lost.

Y pues la tuya me dio
Golpe al alma tan suave,
Sin duda que eres la llave,
Que un tiempo el alma perdio.

De lo que niegas me quexo,
Que el no aver espejo aqui,
Y veo mi espejo en ti,
Es señal que eres mi espejo,

Quando el retrato pequeño
A su original parece,
Es quando alegría ofrece
A los ojos de su dueño.

Y pues en aquel abismo
De escuridad, pena, y llanto,
Los mios se alegran tanto
Es señal que eres yo mismo.

Si esta sangre no te diera,
No me lo dixera aqui
Otra que yo te verti,
Como a su centro y esfera.

Y a resolverme al fin vengo,
Puesto que negarlo quieres,
Que si mi hijo no eres
No es posible que lo tengo.

LUZMAN. Mucho señor te ha movido
Este hijo imaginado,
De quien yo he sido traslado,
Si el original no he sido.

Y aunque no se si eres padre,
Por ser tu padre dudoso
De aquel hijo venturoso
De tan desdichada madre.

This you deny, and that makes me complain :
 For here no polish'd mirror I possess,
 My image to reflect. 'Tis then a sign
 That thou art my reflector, when I see
 Myself in thee. The likeness then is good,
 When to the owner's eyes it gives delight.
 Since, in this dark abyss of pain and woe,
 Thou'st bright'ned so mine eyes, what surer proof
 That thou art clearly my reflected self ?
 Hadst thou not got thy blood from me, it ne'er
 Had told me so --- yea that from me thou didst
 Proceed, as from thy center and thy sphere.

I'm now at last resolv'd --- If to deny
 Yourself to be my son you still persist,
 'Tis plain I have no son --- impossible I should.

LUZMAN. With this imaginary son, whose place
 I'm thought to fill, you've got no small concern.
 --- Tho' I'm not certain if you are the father,
 Because you doubt --- yet, if I'm not th'original
 Of that blest son of an unhappy mother,

He's

El esta aquí con Albano,
Y el Rey sin saber quien es,
Ni que trae mas interes,
Que solo hazerse Christiano,
Hijo le llama, y le sienta
A su mesa, y a su lado,
Y de su imperio y estado
Hazerle heredero intenta.
Albano es governador
Del Reyno, aunque el Rey no sabe
Quien es.

LISARDO. En Albano cabe
Mayor grandeza y honor.
Mas di amigo, que el Rey quiere
Sin ver que su nieto sea,
Hazer que el Reyno posea?

LUZMAN. Y que haro quando lo hiziere?

LISARDO. Mucho, no sabiendo el cuento,
Cosas son que ordena Dios.

LUZMAN. Muy presto os vereys los dos
Con mucho gusto, y contento.
Y porque passa la hora,
Dad licencia, y otro dia
Tenerla señor querria
Para veros como agora,
Que dire a Luzman?

LISARDO. Amigo,
Dile que su padre soy,
Y estas lagrimas te doy
Que le llesves por testigo.
Dile que averle engendrado

He's here then with Albano : and the King,
Not knowing who he is, or that he comes
With other purpose than to turn a Christian,
Calls him his son, and honours him as such
At his own table, next himself to sit.
He likewise of his crown and wide domain
Hath destin'd him the heir. Albano too,
Altho' the King yet knows not who he is,
O'er all his kingdom Governor is made.

LISARDO. Increase of pow'r and grandeur ever may
Albano find ! --- But say, friend, will the King,
Not knowing Luzman for his grand-son, grant
Him to possess the kingdom ?

LUZMAN. Tho' he should,
What great thing would he do ?

LISARDO. Oft times, indeed,
Men, undefining, heav'n's designs fulfil !

LUZMAN. Soon shall you see them both to full content. ---
But now the time is gone --- Pray, give me leave ---
Another day I quickly shall procure
Another licence to repeat my visit ---
What shall I say to Luzman ?

LISARDO. Tell him, friend,
I am his father --- and these tears I give you ---
That you may bear them to him as a token. ---
Tell him --- to've been his father, cost me this distress !

Me cuesta aquesta prision,
Que pague esta obligacion,
Pues es de plazo pasado,
Y aqueste abraço le da.

LUZMAN. Padre mio ya rebiento,
Yrme es posible? que intento
Sin que me conozcas ya?
Dame esos pies, pues es llano
Padre que mis yerros son,
Merezca tu bendicion,
Pues me engendraste Christiano.
Las lagrimas abrasadas
Deten que darme querias,
Y recibe aquestas mías
Dessa tu sangre engendradas,
Un rio pueden formar
Las que a tus plantas embio,
Y sin duda que soy rio
Que ha nacido, y buelvo al mar.
Que veynte años has vivido
En la prision que has pasado?
No respondes padre amado?
No hablas padre querido?
Fuera mas justa razon,
Que yo en naciendo muriera,
Pues si mas tiempo viviera
Mas durara tu prision?
Padre no puedes hablar?
Sin duda el alma que viene
Con la boz, la boz detiene
Por salir y por entrar.
Padre que leon ha sido

Yet say, his filial debt's repaid : for now
His term of sonship's past. --- Take also this embrace
And bear ---

LUZMAN. My father ! now I'm overwhelm'd !
---To go, impossible ! What shall I think ---
But that you know me now ? --- Clasp me between
These knees, surely they are my native chains.
Behold, O Christian ! thy own son implores
A father's blessing --- These burning tears
Restrain, I pray --- and rather mine receive.
My tears, engender'd from your blood, I'll pour
Upon thy feet, until they form a river. ---
Yea doubtless I'm the river once rais'd from,
And now returning to its native sea.
Ah ! that such dismal twenty years you've spent !
Father lov'd ! reply'st thou not to me ?
No words at all, dear sire ? Oh had I rather
Dy'd at my birth, than you had suffer'd thus !
Father, is thy voice gone ? Doubtless the soul
That enters with the voice, arrests its pow'r's.
O sire ! the noble lion who begat me,

THE HISTORY OF

En engendrarme, no ve
Que no refucitare
Si me niega su bramido ?
El ha perdido el hablar,
Porque el gusto de un placer
Mayor daño puede hazer
Que la fuerza de un pesar.
Quiero llevarle a su cama,
Para ver si buelve en si,
Mi padre arrimate a mi,
Arbol conoce tu rama.
Padre aunque has sido Teseo
Del laberinto en que estoy,
Eneas piadoso soy
Sacarte en ombros deffeo.

Seest thou not me too impotent to rise,
Till I be rous'd by thy parental voice ?
Ah ! speechless still ! --- The shock of sudden joy
Is oft more pow'rful to o'erwhelm the soul,
Than ev'n a load of grief. --- him to his bed
I'll bear --- perhaps his spirit will revive ---
My father, cling to me --- know, honour'd tree,
'Tis thy own branch supports thee. --- O my father !
Thou of the lab'rinth wherein I'm involv'd,
Hast been the Theseus, yet I'm proud to be
Pious Æneas, to bear you on my shoulders.

C H A P. XVII.

An Account of the Commerce of Canaria, Tenerife, Palma, Gomera, and Hierro; and the Manufactures in these Islands.

IN order to give a distinct and clear idea of the trade of these islands, I shall divide it into the four following heads, and treat of each separately and in order.

THE trade to Europe and the English colonies in America.

THE trade to the Spanish West Indies.

THE trade which is carried on from one island to another.

AND, lastly, The fishery on the coast of Barbary, adjacent to the islands.

GOMERA and Hierro are so poor that no ships go to them from Europe or America; nor are the inhabitants of these two islands allowed any share of the Spanish West India commerce, because they are not so entirely under the jurisdiction of the crown of Spain as Canaria, Tenerife, and Palma, having a lord or proprietor of their own, viz. the Count of Gomera. But it would be well for them if they were entirely subject to, and dependent on the crown; for never did the proverb, which says, "The King's chaff is better than other people's corn," hold so true in any case as in this.

TENERIFE is the center of the trade to Europe and the British colonies in America; a few ships from these parts of the world

go to Canaria and Palma, but they are not to be compared to the numbers that arrive at Tenerife. This branch of traffick is almost wholly carried on in foreign bottoms, especially in English, the natives themselves being afraid to sail on those seas, where they may be in danger of being taken by the corsairs of Algiers, Sallee, and other ports of Barbary.

THE greatest part of the aforesaid trade to Europe and the English colonies is in the hands of the Irish Roman Catholic merchants settled in Tenerife, Canaria, and Palma, and the descendants of the Irish who formerly settled there and married Spanish wives; but in the last age that trade was engrossed by a factory of Protestant English merchants who resided at Tenerife: no Protestants remain there now, nor in any of the rest of the Canary Islands, excepting the English and Dutch Consuls and two merchants, who all reside at Tenerife.

THE imports here from Great Britain consist chiefly of woollen goods of various kinds, hats, hard-ware, pilchards, red-herrings, wheat when it is scarce in the islands, with a number of other articles which would be too tedious to specify.

THE imports from Ireland are chiefly beef, pork, butter, candles, and salt-herrings.

FROM Hamburg and Holland, linens of all sorts are imported, to a very great amount; cordage, gun-powder, and coarse flax, with many other kinds of goods.

FROM Biscay, a considerable quantity of bar-iron is annually imported.

THE

THE imports from Seville, Cadiz, Barcelona, Italy, and Majorca are chiefly oil, silks, velvets, salt, and cordage made of bafs or spartum, with innumerable little articles for the Canary inland consumption, and for exportation from these islands to the Spanish West Indies. Almost the whole of this trade is carried on in French and Maltese tartans. The Maltese vessels, before they go to the Canary Islands, make the tour of all the European harbours in the Mediterranean situated to the westward of Malta, trading from one port to another; and from the Mediterranean they go to Cadiz, and from thence to the Canary Islands; where besides the commodities of Spain, France, Italy, &c. the Maltese vend the cotton manufactures of their own island; all cottons imported into the Canary Islands, excepting those from Malta, pay such a heavy duty as almost amounts to a prohibition: the Maltese enjoy this privilege on account of their maintaining a perpetual war against the Turks and Moors.

THE inhabitants of the Canaries import a few linens from Britany and Normandy.

FROM the British colonies in America they import deal boards, pipe-staves, baccallao or dried cod, and beef, pork, hams, bees wax, rice, &c. and in times of scarcity of corn, when the crops fail in the islands, maize, wheat, and flour.

THE exports from these islands are as follow:

To Great Britain and Ireland, orchilla-weed, a few wines, some Campeachy logwood, and a considerable quantity of Mexican dollars.

To Hamburgh and Holland, ditto; but a greater quantity of dollars, and little or no orchilla-weed.

To

To Spain, Marfeilles, Italy, and Malta, commodities which they receive from the Spanish West Indies, particularly sugar, cocoa, hides, Campeachy logwood, dollars, and some orchilla-weed.

To the British colonies in America, a great quantity of wines, and nothing else.

ALL these goods imported into the Canary Islands, or exported from them, pay a duty of seven per cent. on the rated value.

THE commerce between the Canary Islands and the Spanish settlements in the West Indies is under certain regulations and restrictions. In the city of St. Christobal de la Laguna, there is a Judge, Secretary, and other ministers, who manage every thing relative to that trade.

No foreigners are permitted to share in this commerce, nor are any ships suffered to go to the ports of the Spanish West Indies from any of the islands except Canaria, Tenerife, and Palma.

THE Court of Spain has restricted the Canary Island West India commerce to the ports of Havanna, Campeachy, and La Guaira on the coast of Caraccas; St. Domingo, Porto Rico, and Maracaiva; the three first are called the Greater Ports, and the others the Lesser, because the trade of the Lesser Ports is trifling in comparison with that of the Greater.

BEFORE a ship loads for any of these ports, she must obtain a licence from the Judge of the India trade, which is generally granted if it is her turn, for by the regulations all shipping are registered, and must take their turns; but here, as in many other places, interest and money often prevail against justice.

THE trade of the Canary Islands to the Spanish West Indies is confined to their own produce, viz. wines, brandy, almonds, raisins, figs, &c. of which they can send annually one thousand tons, and are only allowed besides, what they call a General, for each ship, which consists of every kind of goods which is thought necessary for the vessel, crew, and passengers use during the course of the voyage, and is more or less extensive in proportion to the size of the ship for which it is granted by the Judge or Superintendent of the West India trade. Thus far they are restricted by the rules; but ways and means are found to extend their trade to that quarter of the world far beyond them; for I suppose they export at least two thousand tons of the produce of the islands, besides immense quantities of European commodities.

ALTHOUGH some of the Canary West India ships load at Canaria and Palma, and proceed from thence to the West Indies, yet they are all obliged to finish their voyages at Santa Cruz in Tenerife (where the officers deputed by the Judge of the Indies reside), and there land their cargoes, which consist of the commodities of the West India ports from whence they come, being chiefly cocoa, logwood, hides, sugar, and Mexican dollars; but cochineal and indigo are prohibited from being landed at Tenerife; the silver they bring is also limited to fifty Mexican dollars per ton, according to the registered tonnage; yet I have known some of these ships bring home to Tenerife one hundred thousand dollars. Formerly wine, brandy, and fruit only were reckoned the produce of these islands; but now the manufactures of them go to the Spanish West Indies under that denomination.

THE exports from the Canaries to these countries, with the returns, are all rated, and pay certain duties, which the
1 officers

officers of the West India commerce collect, and remit to those of the India House in Spain.

THE merchants of Cadiz are very jealous of the Canary West India trade, and are continually making application to the Court of Madrid to abridge it; but their attempts have hitherto proved abortive; although they have caused Intendants to be sent over to Tenerife to inspect into that commerce, and oblige the islanders to keep within the limits prescribed to it by the court.

NUMBERS of the islanders go over to the West Indies, to push their fortunes, the greater part of whom marry and settle there. The King of Spain encourages this migration, for he obliges every ship which sails from these islands to his American dominions, to carry a certain number of poor families, upon their demanding a passage, for which the Captain is paid so much per head by the government. The intention of this encouragement is to increase the number of Spaniards in the wide and almost uninhabited provinces of the Spanish West Indies.

THE Indians of that country, with the mingled race begot between them and the Spaniards, are never permitted to fill any office, civil, military, or ecclesiastic; these employments are generally given to people from Spain and the Canary Islands. As many of them, when they arrive in that plentiful country, are mere clowns, and are unaccustomed to live in affluence and without hard labour, they are soon puffed up with their sudden change of fortune, and the great respect paid them by the natives.

I AM told that some waggish Indians of some repute and consequence in America, when they see these awkward clowns from the Canaries land in their country, call to them in the

same manner as they call their fowls when they are going to give them a handful of corn, and say, "To-day you are only Juan such-a-one; but take courage, to-morrow you shall be Alcalde, and stiled Seignior Don Juan; for the King lives not for us, but for you." The Indians are seldom out in their prophecy, for it generally happens accordingly. Many young married men go to those ports from the islands with an intention to get a little money and return to their families; but they seldom find the way back again, for after they have contracted acquaintance with the gallant ladies of that country, who swim in luxury and pomp, they are ashamed to send to the Canaries for their home-bred rustic wives. Some years ago a young lad went from Tenerife to the West Indies, in quest of his father, who had gone to that country to mend his fortune, but had never sent any word to his wife and family. He found him settled at a certain place, in great affluence, and married to a lady of rank and fortune. He made himself known to his father; who, seeing him such a rustick, called to remembrance his former low situation, which so wrought on his mind that he disowned him, and denied that himself had ever lived in Tenerife. The young man was so struck with this unexpected treatment, that he publicly challenged him, and made known the whole story, to his father's confusion, and the astonishment of all the inhabitants.

MANY soldiers are raised in the Canary Islands, to serve in the garrisons of the West Indies, particularly at the Havanna. The major part of the troops in that place, when taken by the English, consisted of the natives of these islands.

THE ships employed in the Canaria Spanish West India trade are commonly about two hundred and fifty, or three hundred tons burthen. Some of them are built in the islands, and others at

the Havanna or Old Spain. No foreign bottoms can be employed in this trade, which is the reason why freight is so high from the Canaries to the West Indies; for the Canary shipping are so clogged with charges, carry so many useless hands, particularly chaplains, lie so long in the road of Santa Cruz waiting their turns, at a vast expence of anchors and cables, with other tear and wear, that the owners of them cannot afford to take less freight for a pipe of wine from the Canaries to La Guaira than ten pounds sterling; yet the run from Tenerife to that port is before the wind all the way, and is generally performed in less than thirty days: were the islanders permitted to employ English shipping in this trade, they would soon find enough of them to carry their wine at the rate of twenty shillings per pipe.

THE Canary West Indiamen commonly careen and repair in the ports of the West Indies; but in case of springing a leak, or such like accident while in the road of Santa Cruz, they go to Porto de Naos in Lancerota, and there careen, &c. In the summer season I have seen some go for that purpose to the harbour of Gomera.

THE third branch of the Canary Island trade is that which is carried on from one island to another, and is as follows:

CANARIA exports to Tenerife provisions of all sorts, cattle and fowls, coarse woollen blankets, some raw and wrought silk, orchilla-weed, square flags for pavements, filtering stone vessels for purifying water, and some salt, &c. The returns received for these commodities are chiefly cash and other produce of the Spanish West Indies.

PALMA exports to Tenerife sugar, almonds, sweetmeats, boards, pitch, raw silk, and orchilla; and receives in return West India and European goods.

GOMERA exports to Tenerife much raw silk and some wrought, brandy, cattle, and orchilla-weed; and receives in return West India and European goods.

HIERRO exports to Tenerife brandy, small cattle, and orchilla-weed.

LANCEROTA and Fuertaventura export a great quantity of corn to Tenerife, orchilla-weed, cattle, and fowls; the returns they receive are generally in European goods and cash, with some wine. The same islands send corn to Palma, for which they receive boards and other timber, sugar, wine, and cash. Lancerota also exports to Tenerife and Palma, salt and some dried fish.

THE vessels employed in this trade are all built in the islands, and run from twenty to fifty tons; the whole number of them I guess to be about twenty-five, each of which, on an average, is navigated by ten hands: the reason why they carry so many, is the great labour that is required in loading and unloading their cargoes.

ALL American and European goods which are transported from island to island, pay the aforementioned duty of seven per cent. if they have been imported into the islands above a certain limited time, which, if I am rightly informed, is two months.

THE last thing relating to the Canary commerce we have to treat of, is the fishery on the coast of Barbary.

THE number of vessels employed in this fishery amount to about thirty; they are from fifteen to fifty tons burthen; the smallest carry fifteen men, and the largest thirty. They are all built in the islands,

islands, and navigated by the natives. Two of these belong to the island of Palma, four to Tenerife, and the rest to Canaria. Porto de Luz, in that island, is the place from whence they sail for the coast.

THE method of fitting out a bark for the fishery is this: the owners, furnish a vessel for the voyage, and put on board her a quantity of salt sufficient to cure the fish, with bread enough to serve the crew the whole voyage. Each man carries his own fishing-tackle, which consists of a few lines, hooks, a little brass wire, a knife for cutting open the fish, and one or two stout fishing-rods. If any of the crew carry wine, brandy, oil, vinegar, pepper, onions, &c. it must be at his own expence, for the owners furnish no provision but bread. The nett sum arising from the sale of the fish, after deducting the expence of the salt and bread before-mentioned, is divided into shares, a certain number of which are allowed to the owners, for their expence in fitting out the vessel; the rest are divided among the crew according to merit: an able fisherman has one share; a boy, landman, or one not experienced in the fishery, half a share, or a quarter, according to his abilities. The patron or master of the bark shares equally with the able fishermen, and the owners allow him also one share out of theirs, for his trouble in taking care of the bark.

THE place on the coast of Barbary where they go to fish, is according to the season of the year. This fishery is bounded on the north by the southern extremity of Mount Atlas, or by the latitude of twenty-nine degrees north; and on the south by Cape Blanco, in the latitude of twenty degrees thirty minutes north; the whole length of the sea-coast so bounded is about six hundred miles. In all this extensive tract there is no town,
village,

village, or settled habitation; the few wandering Arabs who frequent this part of the world live in tents, and have neither barks, boats, nor canoes: the King of Morocco's cruifers never venture fo far to the fouthward; for were they to attempt fuch a thing, it is not probable they would be able to find the way back to their own country, fo that the Canarians have nothing to fear from that quarter. In the fpring feafon the fifhermen go on the coaft to the northward, but in the autumn and winter to the fouthward; becaufe in the fpring the fifh frequent the coaft to the northward, and afterwards go gradually along the fhore to the fouthward.

THE firft thing the fifhermen fet about when they arrive on the coaft, is to catch bait; this is done in the fame manner as we do trouts with a fly, only with this difference, that the rod is thrice as thick as ours, and not tapered away fo much towards the point. The line is made of fix fmall brafs wires, twifted together; the hook is about five inches long, and is not bearded; the fhaf is leaded fo as it may lie horizontally on the furface of the water; and the hook is covered with a fifh's fkin, except from where it bends, to the point; then getting within a quarter or half a mile of the fhore, they carry fo much fail as to caufe the bark to run at the rate of four miles an hour, when two or three men throw their lines over the ftern and let the hooks drag along the furface of the water: the fifh, taking the hooks for fmall fifh, fnap at them, and, when hooked, the fifhermen fwing them into the barks with their rods. The Canarians call thefe fifh *Taffarte*: they have no fcales, and are fhaped like mackarel, but as large as falmon; they are exceeding voracious, and fwallow all the hook, notwithstanding its being fo large; if it was bearded, there could be no fuch thing as extracting it without cutting open the fifh: I have feen three men in the ftern of a bark catch an
hundred

hearth, upon which they kindle a fire, and hang a large kettle over it, in which they boil some fish; they then take a platter; and put some broken biscuit in it, with onions sliced small, to this they add some pepper and vinegar, and then pour in the broth of the fish: no sort of soup or broth is more delicious than this. After having eaten of this excellent soup, they finish their meal with roasted fish, for they throw the boiled fish, of which the soup was made, into the sea. Soon after this repast, every man looks about for the most commodious place where to fall asleep, for no bedding are made use of in these vessels. About five or six in the morning they get up, leave the boat near the shore, weigh anchor and stand out to sea as before, and never taste victuals before the same time next evening. No man who knows the toil, fatigue, cold, and heat which these fishermen undergo, will ever charge the Spaniards with laziness.

THE method of curing these fish is this: they cut them open, clean and wash them thoroughly, chop off their heads and fins, and pile them up to drain off the water; after which they are salted, and stowed in bulk in the hold. But because they do not, like the French who fish on the banks of Newfoundland, wash their fish a second time and re-salt them, they will not keep above six weeks or two months.

It is strange to think that the Spaniards should want to share the Newfoundland fishery with the English, when they have one much better at their own doors; I say better, for the weather here, and every thing else, concurs to make it the best fishery in the universe. What can be a stronger proof of this than the Moors on the continent drying and curing all their fish without salt or by any other process than exposing them to the sun-beams? for the pure wholesome air of that climate, and the strong northerly wind
which

which almost constantly prevails on this coast, totally prevents putrefaction, provided the fish are split open, well washed, and exposed to the sun until they are perfectly dry.

As these vessels seldom go to fish on any part of the coast of Barbary to the windward of the islands, and are obliged to ply against the fresh northerly winds which almost continually prevail there, they are constructed in such a manner that they hold a good wind, as it is termed in the sea-language, being very sharp fore and aft, and full and flat in the middle. They are rigged brigantines, and carry a large flying fore-top-sail, but in general no main-top-sail, nor stay-sails; they all carry large sprit-sails, but no jibbs. I have known these barks to beat to windward from Cape Blanco to Gran Canaria in twelve days, though the distance is above four hundred miles. Their method of plying to windward is this: they weigh about six or seven o'clock in the morning, and stand off to sea, with the land-wind, until noon, when they put about, and stand in shore, with the sea-breeze; when they come close in with it; they either anchor for the night, or make short tacks until daylight, when they stand out to sea till noon, as before. The difference between the land and sea-breezes on this coast is generally four points, and they both blow a fresh top-sail-gale. When they get ten or fifteen leagues to the windward of Cape Bazar, they stand over for the island of Gran Canaria: if the wind happens then to be at north-east, they fetch the port of Gando, on the south-east part of that island; but if the wind is at north-north-east, they only fetch the calms, into which they push, and there soon find a south-west wind to carry them close to Canaria, from whence the greater part of them go to Santa Cruz and Port Orotava, to discharge their cargoes; the rest go to Palmas, in Canaria, and to Santa Cruz, in the island of Palma. They do not stop at these places to sell the fish, but leave them with

their agents, to sell them at leisure and to the best advantage. The common price is three half-pence per pound, of thirty-two ounces, which is the weight here used for flesh and fish; sometimes they are sold for a penny, and never higher than two pence. The Regidores, or Cavildo, in the islands, always regulate the price.

INSTEAD of encouraging this most useful and profitable branch, the magistrates in these islands take every method to hurt it; for they most impolitically fix a price on the fish, and clog the trade with foolish and unreasonable duties, besides forbidding the fishermen to have any dealings or intercourse with the Moors on the coast where they go to fish; which is a very great hardship on them, as they are often obliged, when they meet with bad weather, to go ashore there for fuel and water. However, they privately correspond with them, to their mutual advantage; for the Canarians give to the inhabitants of the Desert old ropes, which the latter untwist and spin into yarn or twine, for making fishing-nets; they also give them bread, onions, potatoes, and fruits of many kinds: in return for which the Moors allow them to take wood and water on their coast, whenever they are in want of these most necessary articles, and make them presents of ostrich-eggs and feathers. The inland Moors would punish their poor countrymen, who live on fish by the sea-coast, if they knew of their correspondence with the Canarian fishermen: but this does not prevent that intercourse, as necessity obliges these people, so different from one another, to conform to the laws of nature, however contrary to the precepts of both their religions. But this profitable communication has lately been interrupted, as I shall have occasion to observe in the description of that part of Africa.

ALTHOUGH the Canary fishermen have frequented this coast ever since the conquest of the islands, yet they are entirely ignorant of the inland country, and of the people who dwell there. When I first went on that coast, I examined the most experienced of them concerning an inlet or gulph, named in our maps, and called by the Canary men, Rio del Oro; but could get no satisfactory information: some told me it ran seventy or eighty leagues inland. Being surprized that no traveller had given any account of such a noble channel, and imagining that if it was so long as they affirmed, some trade might be opened in that unknown region, I sailed, though with difficulty, among the sands which abound in that gulph, until we got to the further end of the bay, which is no more than ten leagues distant from its mouth: we found it to run parallel with the sea-coast, and at no greater distance from it than one league: the end of this inlet is within half a mile of the ocean, being parted from it only by a narrow neck of land. I mention this as an instance of their ignorance of this country.

THESE barks generally make eight or nine voyages in the space of a year. From the middle of February to the middle of April they remain at Canary, to careen, repair, &c. because at that season of the year the fish are found only to the northward, where the shore lies almost south-west-by-west, or west-south-west, consequently open and exposed to the north-west winds, which sometimes blow there in February, March, and April, and make that part of the coast to be what we call a lee-shore.

WHEN I first frequented the coast of the Desert, the Canary men went no farther to the southward than Cape Barbas, in latitude twenty-two degrees north; but now they go to Cape Blanco, which

which lies about thirty leagues beyond it. Although the bulk of their cargoes consists of large bream, yet they catch many other sorts, viz. taffarte before-mentioned, a delicious fish which tastes like a very large and fat mackerel, but when dried cannot be distinguished from dried salmon. The cod caught here is better than those of Newfoundland: the anhoua is exceeding good: the corbino is a large fish, weighing about thirty pounds. There are besides these a number of flat fish, with many other sorts which I cannot describe.

ALTHOUGH this fishery is capable of the greatest improvement, yet the English have no reason to be apprehensive of the Spaniards ever being able to bring it to any degree of perfection, so as to rival them in the Spanish and Italian markets: the power of the clergy in Spain is a better security to the English against such an event, than if a fleet of one hundred sail of the line were stationed on the coast of Barbary, to obstruct the Spanish fishery.

THE manufactures of these islands are taffeties, knit silk hose, silk garters, quilts, and bed-covers. In Canaria and Tenerife, coarse linens and gauze are made of the flax imported from Holland. White blankets and coarse cloths are made in Canaria, from the wool of their own sheep. A very coarse kind of cloth, which is worn by the peasants, is also made in the rest of the islands; but on festivals, weddings, &c. the labouring people generally wear English coarse cloth. The exportation of raw silk is now prohibited, in order to encourage their silk manufacture. In the large towns men are employed in weaving and as tailors; but in the villages the women only exercise those trades.

To give some idea of the fertility and produce of Tenerife, they annually export no less than fifteen thousand pipes of wine and brandy, and a great quantity is consumed in the island.

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THE current coin in the Canaries is the Mexican dollar, and the half, quarter, eighth, and sixteenth parts of it. Besides these there is the provincial real of plate, which is a small silver piece, of the value of five pence sterling; and the quart, a copper coin, equal in value to our half-penny, for ten of them make a real of plate. The provincial silver coin is not current in Lancerota and Fuertaventura: and is never exported, because it passes in the islands for more than its intrinsic value. But accounts are kept here in imaginary money, viz. in current dollars of ten reals of vellon each. The real of vellon is equal in value to eight of the above-mentioned quarts, so that the current dollar is exactly three shillings and fourpence, and six of them make just one pound sterling. Three sixteenths of the Mexican dollar pass for two reals of plate. Little or no gold coin is to be found in those islands.

THE pound and smaller weights here are much the same with ours. The quintal, which is the island hundred weight, does not, like ours, weigh one hundred and twelve pounds, but only one hundred and four. The arroba is twenty-five pounds.

THE measures are the fanega or hanega, the almud, the liquid arroba, and the var.

THE first of these is the measure used for corn, cocoa, salt, &c. and almost contains the quantity of two English bushels. Twelve almuds make a fanega. The liquid arroba contains something more than three gallons; and the quartillo is nearly equal to our quart. The var is a measure for cloth, &c. and is about $\frac{1}{10}$ less than the English yard.

C H A P. XVIII.

Of the Government and Revenues of the Canary Islands.

HAVING already given some account of the government of Lancerota and Puertaventura, I need not say any thing of that of Gomera and Hierro, because they are governed much in the same manner as the above-mentioned islands. I shall now proceed to those called the King's Islands, viz. Canaria, Tenerife, and Palma.

WHEN the natives were reduced to the obedience of the crown of Spain, they were not deprived of their liberty, but put on an equality with their conquerors: an example of policy worthy of imitation. How the Spaniards came, soon after, in America, to act in a quite contrary manner, is hard to conceive; yet the Dutch, French, and English, far from following the good example given by the Spaniards in the Canary Islands, have erected, in the sugar-islands in the West Indies, the most absurd and barbarous governments that ever existed in any part of the globe, and which are by many degrees worse than the Spanish governments in America.

WHAT improvement or obedience can be expected in a country where all the labouring people are slaves, and have no other principle to excite them to obedience and industry, but the fear of punishment? which, after all, has never yet brought their labour to any degree of equality with that of indigent free people, who have the sole disposal of the fruits of their labour.

Is it not amazing to consider how the English, with the most consummate insolence, rail against their Princes and Ministers of State,

State, as infringing their liberties; while at the same time they themselves are tyrannizing over their fellow-creatures in the most cruel and arbitrary manner. What idea must sober thinking people have of the English notions of liberty? Can they imagine this liberty any thing more than a power to be insolent to their superiors with impunity, and to oppress the poor with extreme rigour? Their oppression of the poor may be observed in other instances than in the treatment of their slaves in the West Indies, viz. their laws against vagabonds, i. e. poor strangers who have no settled habitation, and strolling players. Do not these very people, who make such a noise about liberty, deprive beggars of their natural freedom, by confining them in work-houses, contrary to their inclinations? yet these beggars compel nobody to give them a farthing; and if they use violence or fraud to support themselves, the law has provided punishments proportioned to the heinousness of their crimes. Why then cannot they, in a free country, have the liberty to expire in the street or open fields for want, if they should choose to do so rather than work?

BUT to return from this digression, which is not altogether foreign to my subject. The Spaniards, after the conquest of the Canary Islands, incorporated with the natives in such a manner as to become one people: the consequence of this political union is, that the King of Spain can raise in these islands more soldiers and sea-men, who may be depended on, than in any other part of his dominions three-times the extent of the Canary Islands. To this advantage another may be added, the great number of people that annually go from hence to settle in his wide and uninhabited dominions in America.

THE lowest officer of justice in these islands, except the Atguazils, is the Alcalde; whose office is something like that of a

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Justice of Peace in England : in every town or village of note there is one. These magistrates are appointed by the Royal Audience of the city of Palmas in Canaria ; they hold not their places for life, but only for a certain time : in matters of property they cannot take cognizance of any dispute where the value of the thing contested amounts to above seventeen rials, or seven shillings sterling. Over these magistrates is another, called the *Alcalde Major*, who is appointed in the same manner as the officers before-mentioned ; he cannot decide a matter of property when the value contested exceeds the sum of two hundred dollars : from the decisions of all these magistrates appeals lie to the *Tiniente* and *Corregidor*. The first of these magistrates is a lawyer, and nominated by the Royal Audience ; and the King appoints the latter, who is not obliged to be a lawyer, but must have a Clerk, Secretary, or Assistant bred to the law, who is called his *Affessor*. The *Corregidor* generally holds his place for five years, but sometimes longer. Few of the natives of the islands are placed in this honourable office, for those that fill it are commonly natives of Spain. The proceedings in the *Corregidor's* court and in that of the *Tiniente* are the same ; and it would seem that these courts were originally intended as a check upon one another.

From the *Corregidor* and *Tiniente* appeals are made to the Royal Audience of Gran Canaria. This tribunal is composed of three *Oidores* or Judges, a Regent and *Fiscal*, who are generally natives of Spain, and always appointed by the King ; of this court the Governor-general is always President, though he resides in Tenerife. From their determination, in criminal cases, there is no appeal ; but in matters of property appeals are carried to the Council or Audience of Seville in Spain.

THE standing forces in the Canary Islands I do not reckon to amount to above one hundred and fifty men ; but there is a militia properly regulated and embodied, of which the Governor-general of the islands is always commander in chief ; the officers, viz. Colonels, Captains, and subalterns, are all appointed by the King ; and in case any of them die, the vacancy ought to be filled by seniority, but interest sometimes prevails against this regulation. The military officers, if they have a dispute with any other person, may cite him before a civil magistrate ; but this last has no power to compel a military officer to appear before his tribunal : but if a man should be any way injured by an officer of the militia, he may complain to his superior officer ; and if he does not think he has got redress, he may complain to the Governor-general of the islands : from his sentence he may appeal to the Council of War in Spain, which, although it is so named, is in fact a civil court.

THE reader may perceive how easy it is for these military officers to oppress the inhabitants ; yet when he considers that they have settled habitations, and do not move from place to place like the officers of standing forces, and are married and connected with the inhabitants of the towns where they reside, and where it is their interest to preserve their reputation, he will not wonder there is so little oppression in these islands : yet one must not expect to find such justice in matters of property here as in England ; I say, of property, for no man in this country dares to commit the greater acts of oppression or violence, because the injured party would stab the aggressor, let his rank be ever so great, and fly for refuge to the next church or convent, from whence no power could force him ; there he might remain in safety until he could find an opportunity of escaping from the islands.

BESIDES the above-mentioned military officers, there are Castillanos, i. e. Governors or Captains of forts and castles, some of whom are appointed by the King, and others by the twelve Regidores of the islands, called the Cavildo; for some of the island forts belong to the King, the rest are under the direction of the Regidores. The King's forts are garrisoned by the hundred and fifty standing forces; and as there are many of these forts, the reader may judge what number of men may be in each.

THE Regidores, as I have observed before, in the History of the Discovery and Conquest, are hereditary officers, who hold a court to regulate the price of provisions, to take care that the highways are kept in repair, to prevent public nuisances, and the plague from being brought into the island by shipping, &c. To defray the charge of repairing the roads, and other necessary works, the Regidores have power to lay a tax on the inhabitants: they have imposed a sort of excise on soap, which, I believe, produces a sum sufficient to defray these expences.

No man is allowed to land in these islands from on board any ship until the master of her produces a bill of health from the port he was last in, or until the crew have been properly examined whether or not they are free from the plague, or any other infectious distemper: before this is done, no boat except the pratique or health-boat, dares to come near her.

WHEN I wanted to go to Tenerife from the coast of Africa, where a certificate of health cannot be had, I used to touch at Lancerota or Fuertaventura, where I always got a bill of health without the least difficulty, which procured me admittance at Tenerife, Canaria, or Palma.

THE King's revenue in these islands is divided into the following branches :

- I. LAS Tercias Reales, or royal third of the tythes.
- II. THE monopoly of tobacco and snuff.
- III. THE acknowledgement annually paid by the nobility to the King for their titles.
- IV. THE duty of seven per cent. on imports and exports.
- V. THE duty on the Canary West India commerce.

THE first of these taxes is improperly named the third of the tythes, for it scarcely amounts to the tenth part of them : the King finds in this, to his cost, what it is to be in partnership with the clergy. The tercias reales are a gift made by the Pope to the King of Spain, in consideration of that Prince's maintaining a perpetual war against the Infidels.

THE second branch of the revenue consists in snuff and tobacco, which the Stankeros, or King's officers for that purpose, sell for the King's account; no other persons being allowed to deal in these articles.

THE third branch of the revenue is hardly worth mentioning, as it amounts to a mere trifle.

ALL these branches together, the fifth excepted, I am informed do not bring into the King's treasury above fifty thousand pounds per annum, nett money, clear of all charges, such as the officers' salaries, the expences of government, &c.

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WERE the inhabitants of these islands to agree among themselves to pay seventy-five thousand pounds nett money annually into the King's treasury, on condition that he would abolish all duties and customs in the islands, and suffer a free import and export of merchandize to and from all parts of the world, I am persuaded it would be of great advantage to them, by the increase of trade, shipping, seamen, and wealth, which would in a short time be surprizingly great.

ON the 21st of July, 1553, the French made a descent on the island of Palma with seven hundred men; but the natives repulsed and obliged them to reembark with loss, although the islanders had scarcely any other weapons than sticks and stones.

SINCE the conquest of the Canary Islands no foreign power has fitted out a fleet with design to subdue them, excepting one, which Sir William Monson says the Dutch sent against the Island of Gran Canaria in the year 1599. It consisted of seventy-three ships, commanded by Peter Van Doist: at their return to Holland, a book was published, intituled, "The Conquest of the Grand Canaries, made that summer, by seventy-three sail of ships, sent out by the command and direction of the States General, &c. with the taking of a town in the island of Gomera." By which title, Sir William Monson observes, they endeavoured to make the world believe that they had conquered all the Canary Islands; whereas they only surprized and took the city of Palmas, in the island of Gran Canaria; where they made no prisoners or booty, the inhabitants having retired, with all their effects, to the mountains, so that they only recovered thirty-six prisoners. But after they had taken the town, some of the soldiers, without their officers leave, penetrated into the country in search of plunder, but not being acquainted with the proper passes, the Spaniards killed a great number, and obliged the rest to retire.

retire. Nevertheless, they rifled the cloysters, monasteries, and churches, and then burnt them to the ground: for which Sir William Monson reflects upon them severely. After this the Dutch General took Gomera without opposition, for the inhabitants fled to the mountains, where they killed many of the Dutch stragglers.

IN 1657, a fleet of English men of war, commanded by Admiral Blake, came into the road of Santa Cruz, and destroyed the Spanish plate-fleet, which had put in there. The inhabitants of Tenerife say, that the bay was then in a defenceless state, compared to what it is at present.

IN the war between Spain and England, which commenced in 1739, two English ships, one of them a man of war of sixty guns, attacked the port and village of Gomera. When they began to fire, the inhabitants were extremely frightened; but finding the cannonading to continue long and do no damage, they took courage to such a degree, that the young people ran to and fro in search of, and gathering the cannon-balls. The English perceiving they were firing to no purpose, manned all their boats, in order to land, but by that time the island was alarmed, and the militia had reached the port, and were formed in a hollow behind the beach, to receive the enemy: when the English perceiving their numbers and resolution, they thought proper to retire.

IN the course of the same war some English privateers landed a considerable number of men on the island of Palma, who were quickly attacked and routed by the inhabitants, who gave them no quarter; among them were some Irish Catholics, who, when they saw their danger, opened their bosoms, shewed their crosses, and begged for quarter, but in vain, for the incensed Palmans killed them all, except one man, who was wounded and lay some time among the slain, the natives supposing he was dead: afterwards

afterwards finding him alive, they brought him to the town of Santa Cruz in Palma, where he was cured of his wounds, and treated as a prisoner of war, till he was exchanged.

THE inhabitants of the Canary Islands are extremely averse to war, because it ruins their trade and interrupts the intercourse subsisting among them. In the course of the last war with England, they endeavoured to procure a neutrality for their islands.

ALL the English privateers that ever went to cruise among these islands, were disappointed; for they could take nothing except a few barks loaded with corn, or salt-fish from the coast of Barbary. Those who lay in wait for the return of the Canary West Indiamen to Santa Cruz, had as little success: indeed, unless a cruiser has somebody on board who is intimately acquainted with these islands, and the weather that prevails there, the crew will find their hopes of gain frustrated.

A MASTER of a ship of any nation which may happen to be at war with Spain, may, if he manages prudently, trade at Porto Orotava without the least danger of the natives being able to seize his vessel; but she must have some guns, and be well manned.

IN each of the islands a watch is posted on some eminence, to give notice to the inhabitants of the approach of shipping; when an uncommon number appears, a signal is made to alarm the country.

AFTER the bell for evening prayer tolls, no boats are allowed to land, or to go from the shore; nor are boats permitted at any time to depart from a port without a licence from the Governor or Captain, even though it is only to go a-fishing, or to a ship in the road.

EXCLUSIVE of the Negro slaves belonging to the Count of Gomera, several gentlemen in Tenerife have a few; but they bear no more proportion to the number of white servants in that island, than the blacks in London do to the rest of its inhabitants.

THE natives have this excellent law in favour of their Negroes, that if a master treats his slave with injustice or cruelty, he the latter may oblige him to sell him immediately. The same law, if I am not mistaken, takes place in the Spanish West Indies. What a shame is it, that these advocates for liberty, the English and Dutch, should be, comparatively speaking, the only people who oppress the poor, to whom they are solely indebted for their being able to live in splendor, idleness, and luxury.

C H A P. XIX.

Of the Ecclesiastical Government of the Canary Islands.

THE Bishop of the Canary Islands is a suffragan to the Archbishop of Seville, in Spain, and has a revenue of six thousand pounds sterling per annum. He resides in the city of Palmas, in Canaria, where he is treated with all the respect and homage due to a Prince.

THE Provincials, or Superiors, of the different orders of Friars and Nuns live in the city of St. Christobal de la Laguna. They are not accountable to any but the Generals of their respective orders at Rome.

IN each of the islands there is a house belonging to the Holy Office, or Inquisition, with its proper officers, whose duty it is to prevent all appearance of heresy, or disrespect to the clergy. They

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have power to apprehend and confine suspected persons, without giving any reason to the civil magistrate for so doing : after examining them sufficiently, they are either discharged, or sent by the first vessel to the Supreme Tribunal of the Holy Office at Canaria.

WHEN a foreign ship arrives at the islands, and the master is permitted to come ashore, he is conducted to an officer of the Inquisition, who examines him, to know if he has in his ship any books or pictures against the doctrine or ceremonies of the church of Rome ; and obliges him to sign a paper, by which he engages, if he has any, not to land or expose them to view ; and also that he shall not, while he remains in the country, speak against the Romish religion, or mock its rites and ceremonies.

VERY lately the officers of the Inquisition inspected all the libraries in the islands, and either put a mark on those books which they judged improper to be read, or carried them away.

As all the natives of these islands are zealous members of the Romish church, the Tribunal of the Holy Office seldom has an opportunity to exercise its extensive authority. There is no credit to be given to the many slanderous and false accounts we hear in protestant countries of the procedure of the inquisition ; such as its officers carrying away virgins into their prisons to gratify their lust, and falsely accusing rich men of heresy in order to strip them of their wealth, &c. I think I may venture to assert, that no man or woman, in the Canary Islands, has been so dealt with : some, indeed, have been imprisoned and punished for those offences which properly come under the cognizance of the inquisition. As the reader may be curious to know some of these cases, I shall relate a few which happened before my time, and some while I frequented

quented the islands. Many years ago, a gentleman in the city of Laguna fell in love with a Nun, whom he prevailed on to escape from the convent, and embark with him in a Dutch ship at Santa Cruz, which was ready to sail for Holland. Immediately after they went on board, the vessel sailed away; but, meeting with some disaster at sea, was obliged to put back to the bay of Santa Cruz, where, by order of the Inquisition, she was strictly searched, until the unfortunate lovers were discovered, who were brought ashore and clapped into prison, where they remained for a short time, and then were publicly beheaded on a scaffold at the city of Laguna. The shame and infamy of their punishment were more bitter to them than death itself. No one can have an idea of this, but those who have lived in countries where the Inquisition prevails.

A MASTER of a French ship lying in the road of Orotava, was standing near the port, conversing with some merchants, when the Host passed close by them; all the merchants, on perceiving it, kneeled down in token of respect and reverence, as is customary in that part of the world; but the Frenchman, being a Huguenot, stood upright with his head covered, notwithstanding all the endeavours of the merchants to make him kneel and take off his hat. Next day, the merchants to whom the Captain was consigned, were sent for by the officers of the Inquisition, and examined concerning the affair. They cleared themselves, but could not dissuade them from arresting the Captain, although his ship was almost ready to sail: luckily for the Frenchman, the merchants in a body, with some discreet clergymen, went to the Inquisition, and made its officers sensible that the taking any notice of what had happened, would answer no purpose but that of frightening the Dutch, English, and Hamburgers from coming to the island, which would totally destroy their commerce.

AN English Roman Catholic Master of a ship was taken by the Spaniards in the war of 1739, and carried into Tenerife, where he remained some time a prisoner at large. He happened to be with some company at a friend's house, when the officers of the Inquisition, with some assistants, surrounded the house, and hurried him away to their prison: he was soon after sent to the prison of the Inquisition at Gran Canaria, where he was confined above two years. During all that war the English Consul remained in Tenerife, and hearing what had happened, sent an account of the affair to a person of influence in England, intreating him at the same time to use his interest in favour of the Captain, thus unjustly detained in the prison of the Inquisition at Canaria. The Consul's letter had the desired effect; for an English man of war, some time after, came into the road of Palmas, in Canaria, having many prisoners on board: his orders were, not to exchange any until he should obtain the enlargement of this unfortunate Englishman. He informed the Canarians of his orders, who, having many of their friends prisoners on board the man of war, solicited the Holy Office, and procured his liberty; I say solicited, for the civil power there cannot oblige the inquisitors to do any thing contrary to their inclination.

THE account the Captain gives of this affair (for he now lives in London) is, that he was proceeded against after the same manner as the Holy Office of Malaga, in Spain, did against one Martin, who afterwards published an account of his confinement and sufferings. Some time after they had exhorted him, in vain, to accuse himself and confess, they told him plainly that he was accused of being a Free Mason. As the Captain did not then understand Spanish enough to comprehend their meaning, the Inquisitors employed on this occasion for an interpreter, an old man, a native of Scotland, who, by some accident, came to that island when a youth, and em-
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braced the Romish faith, but had almost entirely lost his mother-tongue : this interpreter informed him, that the Holy Office accused him of being a Franc Mason (for so he termed a Free Mason) ; the Captain still not understanding him, asserted his innocence, although they put him to the torture to make him confess. At last he perceived their meaning ; but, fearing he might fare the worse if he confessed, he continued to deny he understood their meaning : this is all I could learn from him, except that, out of the time he was confined by the inquisition, he passed nine months in the dungeon.

In the year 1749, an English ship, bound to Guinea, was wrecked on the coast of Barbary, adjacent to these islands, where a Canary fishing-boat took up the crew, and brought them to the island of Gran Canaria. The surgeon, being informed that good physicians and surgeons were scarce there, and being invited by the gentry to settle among them, he consented, and practised physic for some time, with great applause. The Priests and Friars, who had been labouring to convert him, pretended that he had given them his promise to embrace the Romish faith and publicly renounce his heresy. Soon after this he fell sick ; they plied him hard, but to no purpose ; for, after his recovery, he persisted in his errors ; which so exasperated them, that they compelled him to leave the island.

A FRENCH Huguenot of mean circumstances, who kept a shop in Tenerife, happening to be at Lancerota upon business, was importuned by a beggar for alms, having a figure of the Virgin in his hands, bedecked with flowers (which is customary there on certain festivals), which he made use of to enforce his suit. The Frenchman, vexed at his importunity, said, “ Begone : what signifies your Virgin to me ? Indeed, if you would beg for this : ”

“ Take

"fake of some pretty girl, you might have better success." With these words he turned away, not dreaming of any bad consequences. The beggar went off, muttering and vowing revenge against the heretical dog, as he called him. The poor Frenchman had reason to repent of his ill-timed gallantry, for he was soon after seized by the officers of the Inquisition, and confined in prison, until they found an opportunity of a bark going to Canaria. Before he was sent thither, he wrote a letter to one of his countrymen at Tenerife, informing him of his misfortune; and that he had been racking his thoughts ever since to find out the cause, but could charge himself with no offence against the Inquisition, excepting the affair of the beggar; adding, that being conscious of his innocence, he hoped soon to get clear: but in this he was mistaken, for he was confined at Canaria for more than a year. It was observed, that when he returned from thence to Tenerife, he looked fat and fair, but ever after attended mass, and otherwise behaved himself like a good Catholic, which it seems he had not done before.

THE last person whom I remember to have been apprehended by the Inquisition, was the Marquis de San André*, a man of near eighty years of age. He was charged with maintaining some errors, in a book which he had published some time before; but the real cause was the keen spirit of satire by which he had rendered himself obnoxious to the clergy. He was not shut up in the prison of the Inquisition, but allowed to range within the walls of a convent in Canaria, where he remained, if I am not mistaken, more than twelve months. He died about a year ago, soon after

* The Marquis de San André, as was observed in the former part of this work, was descended, in a right line, from Don Alonzo Ferdinand de Lugo, who assisted at the conquest of Canaria, and procured a grant from the King of Spain of the conquest of Palma and Tenerife. It was chiefly owing to his prudent conduct, that the natives were converted to the Romish faith.

He was discharged. It is said, that the Inquisitors, according to their usual form, asked him, on his first examination, if he believed the Holy Office to be holy, just, and knowing? He replied, that he absolutely denied it could have any pretensions to knowledge; and as to justice, he referred them to his own case; and lastly, that he had some scruples about its sanctity. He durst not have answered in this manner, had he not been assured of the protection of the court of Madrid: and as he was not punished, made no submissions, nor did penance when confined or after he was discharged, this may be looked upon as the first step taken by the King of Spain and his Ministers to retrench the power of the clergy in the Canary Islands. The court could not have pitched on a more proper person to support against the Inquisition, in order to try if it was possible to curb the unlimited power of that tribunal: and as they have succeeded in the first attempt, it is to be hoped they will go on, until the church is sufficiently humbled, and rendered absolutely dependent on the state.

It is not possible for a person to live in any of the Canary Islands, excepting Tenerife, who is not a member of the church of Rome; and even in Tenerife no professed Jew, Pagan, or Mahomedan can at any rate be a member of society: neither indeed Protestants, unless they are merchants of consequence. The clergy do not care to meddle with them; probably they have orders from Rome not to disturb them, lest they should be embroiled with the English or Dutch, and the cause of the dispute thereby become public, which would ultimately hurt the interest of the church. Formerly it was no uncommon thing for the Inquisition to seize on the Dutch and English Consuls.

THOSE Protestants in Tenerife who are most exposed to the censure of the Inquisition are the French Huguenots, for they have

have none to protect them from it. The French Consuls here have always been men of narrow minds, who neither kept up the dignity of their office, or regarded the glory of their nation; otherwise they would have protected their countrymen from the insults of the clergy, even though they had professed Paganism. I have often wondered what could induce Huguenots openly to profess their religion in this country, when they dissemble some of their principles in their own; for if a man, for his interest, conforms in one point to the religion of the country he lives in, why not to all? It is consistent with reason, that a man should either obstinately refuse to throw a grain of incense on the altars of the gods of his country even in the view of death, or be the foremost in complying with every ceremony of the worship paid to them.

ALL the inhabitants of the Canary Islands are zealous Catholics; and when they see any of a different persuasion behave with common decency, they seem to be greatly surprized, imagining heretics to differ little from brutes; for these people are by far more ignorant and superstitious than the Catholics of Germany and other countries, where Papists and Protestants dwell in the same civil community. Yet the natives here do not pay so much homage to the clergy as the inhabitants of Portugal, the Azores, Cape de Verd, and Madeira Islands do to theirs, for the women in these parts kiss the borders of the Friars garments, when they pass along the streets. The Canary clergymen lead more regular lives than those of the above-mentioned islands *, and carry not their

* The Portuguese Priests and Friars in the Cape de Verd Islands are ignorant and superstitious to the greatest degree. Notwithstanding their vow of celibacy, they keep mistresses openly, without the least appearance of shame, and have their children running about their houses and convents. While I lived in South Barbary, a Moor, who by some accident had been some time in the Cape de Verds, said to me in the following broken English, "Portuguese Priest no better as fool; he say he love God better, very much indeed, and not take wife; yet have child in house his: how man have child and not have wife? Indeed Portuguese Padre all the same as fool."

against heretics so far as to hinder them from burying their dead in the earth, which is the case in the island of Madeira, although all its trade and wealth depends entirely on the English. The merchants of the English nation residing in that island, behave, in one instance, to the church with a spirit truly noble, becoming, and worthy of imitation by all who differ in sentiment from the religion of their country; for rather than demean themselves by cringing to the clergy, they cast their dead into the sea, although they are sure of being permitted to bury them in the earth, if they were only to condescend to request that favour from the church*.

ALL strangers who are not Roman Catholics, are strongly importuned, on their arrival, to become proselytes; but it has been observed, that all such as were prevailed on to change their religion, with a view of bettering their fortunes, fell soon after into poverty, and sunk in the esteem of those very people who were so eager to convert them.

* The Catholics evade the charge of inhumanity brought against their religion, by its adversaries, thus: why should the principles and practice of a few blind, ignorant, and superstitious zealots, who are members of our communion, be brought as a charge against our most holy religion? Does our church approve of their detestable inhumanity? I would only ask these Catholics this simple question: Has the Inquisition ever testified its dislike of that inhuman law, viz. the Portuguese forbidding the English to bury their dead in the island of Madeira? This is one of the many things which every day give them the lie.

On the other hand, Is it consistent with that moderation and hatred of persecution? Is it consistent with those principles of civil as well as religious liberty, which the Protestant clergy of all denominations profess, that they are so very zealous for putting the laws in execution against blasphemy, infidelity, and heresy, or at least what they are pleased to call by these names? These crimes disturb not in the least the civil community. Should not one be inclined to think, therefore, that they would have endeavoured to obtain a repeal of those laws, so destructive to the liberty of the subject! They never made the least motion towards it; and when they speak of them, it is with an earnest wish, that they were ten times more rigorous: and it is not uncommon to hear them rail against the best of governments, because it winks at the transgressions of these laws.

WHILE I frequented this country, the crew of a Canary fishing bark brought, from the coast of the Desert to the city of Palmas, a boy and a girl, his sister, who were decoyed on board: the boy was then about eleven years of age, and the girl about nine; they were both dressed in antelopes skins. Shortly after their arrival, the fishermen of Palmas went in a body, and complained to the Royal Audience against the people who had brought away the children, and begged that they might be sent back to their parents; enforcing this reasonable request, by representing the danger they were in of being massacred by their relations, who would infallibly wreak their vengeance on the Canarymen who should attempt to land on their coast. This representation had its desired effect; the Audience ordered the captives soon after to be sent to their own country, with some presents to their disconsolate parents.

BEFORE their departure, many artifices were used to induce them to change their religion: they were genteelly clad, elegantly lodged, and entertained by people of the first rank, who endeavoured to make every thing in the island as agreeable to them as possible; but all this could not shake the boy's constancy, for he continued firmly attached to the religion of his fathers: the girl, tempted by the gaiety of the ladies dress, and other pleasures of the place, seemed to waver; however her brother had so much influence over her, as to prevent her conversion.

SOME of the natives of the Canary Islands who were intelligent in foreign affairs, often asked me the reason why our commerce so far exceeded that of the Spaniards; my answer constantly was, that the power of the Inquisition and the church, in temporals, infringed their liberty, as well as cramped their industry, without both which no nation can make any figure in commerce.

I TOLD

I TOLD them that the excellency of the English constitution lay in this, that no man could be punished (otherwise than by being excluded from the religious communion of the society to which he belonged) for any crime merely irreligious: but in this I went too far, for there are now some laws existing in England, whereby an amiable member of society may be punished for non-conformity to the precepts of the church.

Is it not surprizing that the English nation, now so highly esteemed abroad, should suffer itself to be so duped by the craft of designing priests, as to lay their soldiers and seamen, who are always ready to shed their blood in their country's service, under the cruel necessity of either debauching their consciences, or losing their subsistence? At this time, none of our brave reformed officers, who served in our late glorious expeditions, can receive their half-pay until they produce certificates of their conformity to the established religion! Yet these hypocritical and double-dealing gentry, the clergy, are perpetually dunning our ears with a noise about moderation and aversion to persecution. They ought, indeed, to behave with more moderation; for it is not altogether improbable that the time is at hand, when the governments in Europe particularly the French, will no longer puzzle themselves how to find ways and means to raise money for the necessities of the state, but will appropriate the revenues of the clergy to that use, and so avoid the danger of incensing their subjects by laying on them unpopular though necessary taxes.

VOLTAIRE, from such instances of the inhumanity of the clergy, takes occasion to reproach Christianity as the cause of all those evils; and craftily endeavours to make us believe that he is persuaded the religion professed in Europe, and Christianity, are the same. In this he is not so ingenuous as his brother philosopher,

the famous Rousseau; for this last boldly asserts, that they have not the least affinity, well knowing that were Christians ever so numerous and powerful in any country, they could never, without renouncing their religion, make Christianity a term of communion, punish infidels for blaspheming against its doctrines, or exact pensions from unbelievers to support their bishops.

C H A P. XX.

Directions for Sailing among the Canary Islands.

WHEN a ship lies at Palma, wanting to go to Lancerota, and will not wait for a fair wind (which indeed seldom blows there, especially in the summer season), let her stand over to the north-west side of Tenerife, and beat up along-shore until she weathers point Nago; from thence, with the wind that generally prevails in these parts, she will be able to weather Gran Canaria, and fetch the point of Handia, in Fuertaventura, or perhaps Morro Gable, from whence it is easy to beat up to Point Negro, along the east side of the island, because the sea there is always smooth. It is not quite so easy to beat up from Point Negro to the island of Lobos; yet it may be done without difficulty, when the weather is moderate: if the wind should happen to blow hard, she may stop in the bay of Las Playas until it proves more favourable.

FROM the island of Lobos she will find no difficulty in beating up to Porto de Naos in Lancerota. I would not advise any man, who is not perfectly well acquainted with that harbour, to attempt to carry a ship in, because the entrances are very narrow.

It is common for ships which come loaded from Europe to Santa Cruz, in Tenerife, to have part of their cargoes to unload.

at Port Orotava: these ships, when the trade-wind blows hard, will sometimes find it impracticable to weather Point Nago; when this is the case, let her bear away to the leeward point of the island, and keep near the shore, where, if she does not meet with a southerly wind, she will be carried by the current, in the space of twenty-four hours, from the south-west point of the island unto Point Teno, from whence she may easily beat up to Port Orotava; for when the wind blows excessive strong at Point Nago, it is moderate weather all the way from Point Teno until within two or three leagues of Point Nago. But I would not advise a ship to bear away as above directed, unless when the trade-wind blows so fresh that she cannot weather Point Nago; because in moderate weather there is little or no wind stirring on the coast between Teno and Port Orotava.

I WARN all strangers to these islands, to observe that Alegranza, Lancerota, and Fuertaventura are, in almost all our maps and sea-charts, placed twenty-five or thirty miles too far to the southward; for the true position of Alegranza is about the latitude of twenty-nine degrees thirty minutes north.

IN all our maps and charts of the coast of Barbary adjacent to the Canary Islands, that part of it situated between the latitude of twenty-nine degrees thirty-minutes, and twenty-seven degrees thirty minutes north, is falsely described, as may easily be perceived by the general map of the islands, and the African coast adjacent to them, which is annexed to this work. By the wrong position of the foresaid part of the coast of Barbary, in our maps and charts, I am certain many have been deceived, and thereby run their ships ashore in the night.

APPENDIX.

IN describing the manners and customs of the natives of these islands, I forgot to mention, that the gentry are generally poor, and therefore not being able otherwise to provide for their younger sons, educate many of them for the church. Not a few young ladies take the veil and shut themselves up in nunneries for life, because they cannot find husbands suitable to their rank, and do not choose to depend on their elder brothers, or other relations, for subsistence, or because they have met with disappointments in love : a few, being flattered and puffed up by the Nuns and Clergy, with a conceit of their own sanctity, are prevailed on to take the vows and quit the world ; but the greater part of them have time afterwards to repent at leisure, and find that a mistress of a family has it as much in her power to exercise every Christian virtue, as a woman shut up in a nunnery.

ABOUT two years and a half ago, a monastery of Nuns, in the villa of Orotava, took fire in the morning while it was dark, and was burnt so suddenly that the Nuns had but just time to save their lives : it is the custom of many people in that country, when the weather is hot, to sleep without shirts or shifts ; therefore some of the poor Nuns, not having time to cast any thing about them, made their escape stark naked, when some of the crowd, who were assembled on that occasion, took off their cloaks and threw them upon them. Several fellows went into the cells of the convent, and, in sight of all the crowd, sat down composedly, and crammed themselves with the preserves and sweetmeats belonging to the nunnery, notwithstanding the Vicar called aloud

and threatened them with excommunication. This I mention to give some idea of the thievish disposition of the lower class of people. As to the Nuns, some were deposited in their parents houses, or those of their nearest relations, and the remainder in a large empty house, until they were distributed into other nunneries in the island.

WHEN the mistress of a family dies, some of her husband's relations come to his house and reside with him some time, to divert his grief, and depart not until another relation comes to relieve the first; the second is relieved by a third, and so on; until the term of a year is expired.

ALL the orchilla-weed of Tenerife, Canaria, and Palma belongs to the King, and is part of his revenue; the orchilla of the other islands belongs to their respective proprietors.

THE Priests not being satisfied with their tythes, nor the Friars with the revenues of their convents, have found ways and means to load the inhabitants of these islands with many impositions, which would be tedious to enumerate; and though they are not all established by law, yet it would be dangerous to refuse the payment of any of them. For instance, every fishing-bark from the coast of Barbary is obliged to deliver a certain quantity of fish to each convent; and when the Mendicant Friars go about from house to house, they are liberally supplied with alms; if any one was to refuse them, or give a surly answer, he would surely be marked as an object of their vengeance, and thereby be exposed to the Inquisition. All ranks of men here, who have any point in view, or scheme to pursue, take care in the first place to secure the leading men of the clergy in their interest; when this is done, all other obstacles are easily surmounted.

FATHER

FATHER Feyjoo's Critical Theatre, a book of many volumes, is much read at present by the natives of the Canary islands. As it is to be had in every great town in Europe, I shall make no more mention of it than this, that its author's principal design seems to be an attempt to prop the sinking credit of the church of Rome, by giving up many of its miracles (as the produce of the overheated imaginations of enthusiastic and ignorant Curates and Friars, or as pious frauds), in order to preserve the whole from being looked upon as the cunning invention of priests. Some free-thinkers and religious Protestants fondly imagine this book to be the forerunner of infidelity or reformation in Spain; but if they will take the pains to examine it more narrowly, they will find that the author thought it was better that one member should perish than the whole body.

F I N I S.