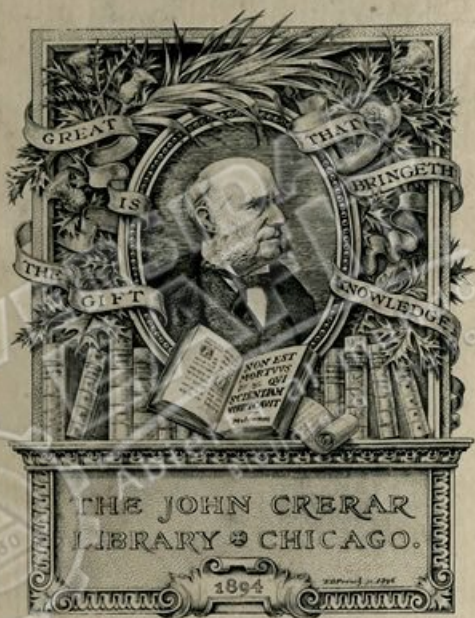
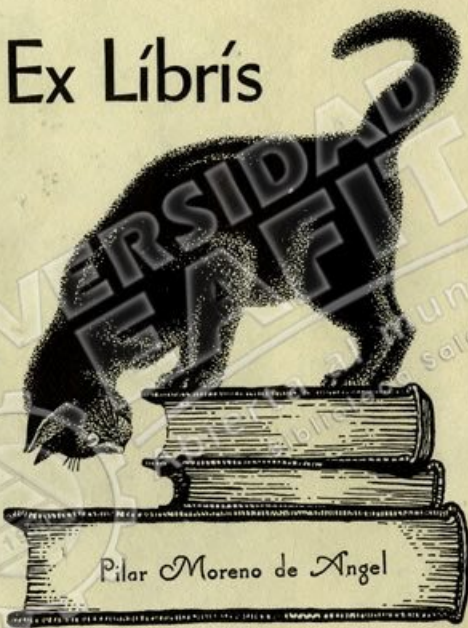


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VOLUME FIRST.



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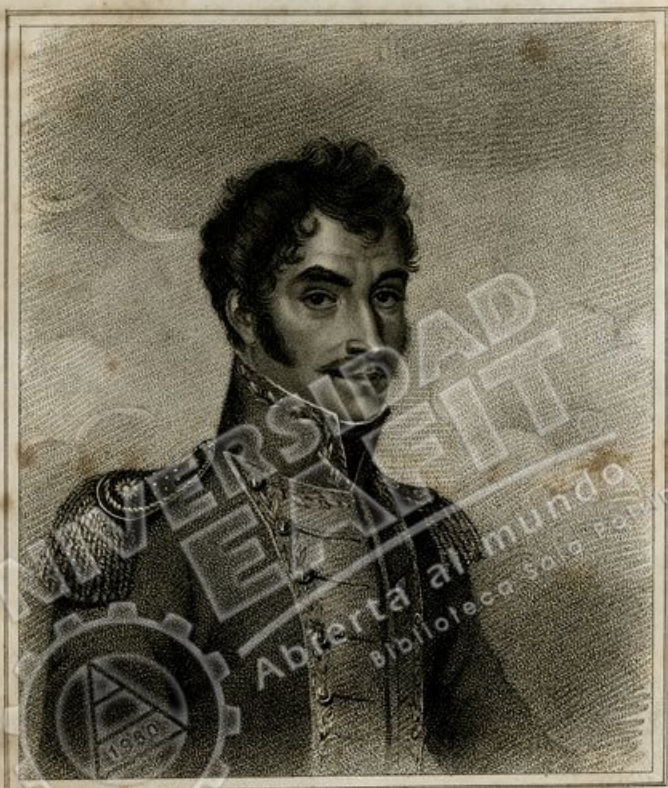
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# COLOMBIA :

BEING A

GEOGRAPHICAL, STATISTICAL, AGRICULTURAL,  
COMMERCIAL, AND POLITICAL ACCOUNT  
OF THAT COUNTRY,

ADAPTED FOR

THE GENERAL READER, THE MERCHANT,  
AND THE COLONIST.



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LONDON :

PUBLISHED BY BALDWIN, CRADOCK, AND JOY.

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ADVERTISEMENT.

THE name of **COLOMBIA**\* being new in the list of States, it is necessary to observe, that, general and inclusive as the name seems to be when in any way applied to the continent discovered by Columbus, it is nevertheless now limited to the countries formerly denominated Venezuela, New Grenada, and Quito, distinguishing them not only from the northern part of the American continent, but from the contiguous southern states of Mexico, Peru, Chili, and Buenos Ayres.

In constructing a work on this newly constituted state, the materials, on many particular points, have been extremely scanty; and therefore, though the Editor might boast his original views in various parts of the work—as in some of that which immediately follows, or his exclusive possession of official documents—as in the historical and political part, yet he is more anxious to acknowledge his extensive obligations to Humboldt, Depons, and

\* In the orthography of this word, the *o* is used very properly by the Government of Colombia, because it is derived from the proper name of the great discoverer, Christopher Colon, which is latinized when changed to Columbus.

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others, even by whose language he has profited, unless when its prolixity required abridgment, or its inaccuracy correction; for to him nothing seems less honourable than to deteriorate the language of a writer, in order to conceal obligations to him.

A work like the present indeed, obviously required the aid of compilation as well as of composition, as its whole object is to present to the Reader a greater quantity of information respecting this State, concentrated in one work, than can elsewhere be found scattered through many. For the historical sketch of the Revolution, the Editor is chiefly indebted to his friend Mr Miranda, whose love of liberty is worthy of a sire who fought long, and fell at last in vindicating it, and who was one of the earliest founders of South American freedom.

The liberal Reader will make every fair allowance for the first attempt at constructing a systematic work such as the present.



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## INTRODUCTION.

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IN this part of the Work, the Editor proposes to consider in succession three great and important subjects:—the Recognition of Colombia by the States of Europe, and particularly by Britain;—the Loan lately raised for that country in London;—and the immense advantages which it presents to Colonists from Britain.

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### SECTION I.

#### RECOGNITION OF COLOMBIA.

HERE we may preliminarily observe, that no idea sufficiently extensive can be formed of the mineral and agricultural riches buried in these immense regions, owing to the darkness with which a despotic government has surrounded their inhabitants. They are known only in a general way. The diversity of their climates, however, the numerous rivers which intersect them, the excellence of the productions above alluded to, the great extent of their coasts abounding

with ports, their geographical situation which approximates them so much to Europe,—every thing combines to convince us of the great advantages which individuals, possessing capital, liberal ideas, and commercial activity, would reap in course of time from their intercourse.

The climate of most of those extensive countries is salubrious and pleasant; the soil is in most places fertile, and in some so varied, that it nurses every plant, from the pine-apple and the indigo of the burning zone, to the moss and the lichen of the remotest north; the mines, too, are rich to a proverb; and the facilities for commerce (whether on account of being washed by the Atlantic and the Pacific, and thus having access alike to the arts of the East and the West, or on account of the mighty rivers which roll their tides for thousands of miles) are greater than those enjoyed by any other regions of equal extent.

Well might the Abbé de Pradt, to whom gratitude is due for his efforts on the subject of South America, exclaim, “Let us not dispute the fact, but candidly confess, that, as yet, America is discovered only in name, and geographically. The treasures it contains are still buried riches, which its freedom alone can discover to the Old World. When we yield to the contemplation of those blessings with which the independence of this immense continent will overwhelm the universe, the imagination is sterile to conceive, and language too weak for their description!”

Their independence once established, the Colombians will not delay opening a trade with Japan, China, and India. Their coasts, bordering on the Pacific Ocean, give them great advantages in such a trade over European nations. Porto Bello and Nicaragua will be, in some years, the staples where all America bordering on the Atlantic, and probably Europe itself, will go to purchase Indian merchandise. This change in that great trade will produce one as considerable, in the relative wealth and power of states, as that of the discovery of the Cape of Good Hope. The Americans themselves will take to Bengal and China the metals which they furnish to Europe for maintaining this trade. The day when commerce shall take this new direction, and that day is not so distant as many suppose, will be that of the independence of the nations of Asia as well as of America, not to mention those innumerable advantages which necessarily result from unshackled commerce. The Americans of the United States have carried on the East India trade, for more than fifteen years past, with greater relative profits than the English. Those of Colombia will have only a third of the distance to sail, and will navigate on cheaper terms.

Nor is this all. The Atlantic will be joined to the South Sea by more than one canal. Nine easy communications between them are pointed out by M. de Humboldt, in his political essay on New Spain. Since 1788, boats have sailed up

through the ravine of La Raspadura to Choco, by which they have passed from the Pacific Ocean into the Sea of the Antilles. A canal across the Isthmus of Panama, would be a matter of no great difficulty. An isthmus of only thirty miles between two oceans, cannot be an insuperable barrier to the inventive genius and perseverance of man in the present age; and the ground is generally thought by late travellers to be more suitable for an enterprise of this kind, than the academicians have reported.

To this industry of commerce it may be objected, that indolence and procrastination are faults of the South American character. On this very account, however, it is, that the country offers the greater encouragement to European knowledge and activity.

Unhappily the policy of the cabinet and the interests of the merchant are but too frequently separated; nor were they ever more at variance than in this instance they have been.

Let us examine the policy on which this may have been founded, and consider the advantages which the Recognition of Colombia would afford to Spain, as well as to the other European nations.

---

I. A STATE remote as Spain is from her former colonies, cannot govern them well. Of all the forms under which despotism can wither the liberties, drain the wealth, and consequently paralyze

the industry of man, the vice-regal form is the most obnoxious. "The sun is light and warm, but the shadow is dark and cold," says the old proverb, in which Musselmaun have declared their opinion of the direct government of the Kaliph and the delegated government of Pashas; and what became a proverb under the crescent, might also have become a proverb under the cross. The real monarch, if he be hereditary, feels toward his kingdom as a proprietor toward his estate: the love of his own offspring (a love which even the tiger feels) conspires with his natural feeling of justice, and even comes in the place of that feeling, should it be wanting, to wish to continue the prosperity of his people. The viceroy, on the other hand, is a tenant at will: he accepts his office for the love of gain; and, like all other tenants at will, he strives to make the most of his time. These propositions have had ample demonstration in the conduct of the Spanish Viceroys in South America; and the demonstration may yet be found in the state of the country.

When distant colonies, moreover, become populous and revolt, they are always lost to the parent state. She is generally soon beaten by land; and her blockade by sea is contemptible. In the case of Spain and her former colonies, let any one take the map, and run his finger from the Colorado to the Marañon, (even omitting the few patches that are British), and from Puerto San Francisco, round by Cape Horn, to the estuary of the Plata:

Let him count how many miles—how many degrees—are in that line of coast; let him take note of the creeks, and bays, and gulfs, and navigable rivers of great length, that are formed around them; and then let him count the number of ships that would be required for the complete blockade of such a coast. The fact is, that to talk of such a thing is equally absurd and dangerous—dangerous, because of the enemies which Spain would by its means raise up, and the small power that she has of contending with those enemies. If she were fool-hardy enough to do so, then must she determine to lose both the sovereignty and the trade of South America by the same policy. By such a proceeding she could hurt only herself. Colombia and the other new states have nothing to fear at her hands: they have beaten her already both by sea and by land; and if she is to have any thing to do upon the waters, we “guess” it would be as well not to molest the ships of Jonathan. It is no doubt galling to the pride of the Spanish monarch to be obliged to doff the proud addition of “King of the Indies;” but he should remember that our late sovereign got rid of the equally absurd addition of “King of France,” after France had become republican. We think that Spain should in the same quiet way doff all her pretensions to lands which no longer suit her; and that she should especially take care not to quarrel with her neighbours upon grounds so frivolous. She

has the certainty of loss before her, without even the probability of gain.

According, then, to the opinions of many persons most conversant with the affairs of Spain and South America, it would appear to be the true policy of Spain to abandon even the show of hostile proceedings,—fairly and freely to make those concessions, the withholding of which seems now to be reduced to a matter of form (since the power of enforcing an opposite system no longer exists),—and by these means to secure to herself the advantages which a similarity of habits and customs in her colonies for centuries must have created; and which are only likely to be lost by a too fixed adherence to the determination of refusing a formal recognition of their independence.

This is the decided opinion even of the most enlightened Spanish writers, whom we shall now quote.

We first extract a few passages from the “*Representacion al Soberano Pueblo Español, sobre la Emancipacion de sus Colonias,*” by M. Llanos.\*

Of the unfitness of any one government for both these countries, he says—“The immediate and necessary inference which results from the nature of civil liberty, under the above principles, which are the only ones justified by our constitution, is, that no one community can have any power over the property or legislation of another community; not even when both may be united by a representation, just, equal, and adequate, unless nature have also united them, so that the ends for which all governments were created, may be carried into effect without the least prejudice to liberty. This will be

\* Just published by Baldwin, Cradock and Joy.

best explained by an example.—The object of every just and well regulated government is the general good. To govern well, consists in providing with exactness for all the wants of a people, in anticipating their inclinations, in administering justice with impartiality, and in remedying all the accidents, civil or natural, that may happen in a state; in a word, in watching over their preservation, safety, and happiness. In the case of Spain and its colonies this is utterly impracticable, not even admitting in our congress their representatives, because it is not in the nature of things, that, placed at the distance of one or two thousand leagues, the representatives of the colonies in union with those of the mother-country, (the greatest part of whom are perfectly ignorant of the nature of the soil of those regions, of the character of their inhabitants, of their wants which are exposed to a thousand sudden and natural changes, and of their inclinations, which must of necessity alter with circumstances), could act with the celerity and judgment which would be required to acquit themselves of the duty for which they were convoked."

Of their injury to Spain, and her incapacity to defend them, he says—"Another very common error is, that—the colonies form a part of the power of Spain.—Well considered, we shall find it quite the reverse. Spain within her fine and fertile territory is impregnable; but possessed of the Americas, she resembles a body bending under an enormous weight, and having its members scattered over the whole globe. The body cannot move without the assistance of the members, and the members have no strength without the body. Thus it is, that, when the mother-country is attacked, she can hardly sustain the shock; nor can she then draw from her colonies a single soldier, or a single shilling:—but if there be a war, and her colonies are attacked, then is she obliged to send fleets and armies to their assistance, and on their arrival there (that is, if they have the good luck to get so far) they find the mischief already done, and themselves no longer wanted."

Of her incapacity to recover them, he says—"Spaniards! let us not feed our minds with chimeras. Where are our vessels of war, our transports, our sailors, our soldiers, our arms, our ammunition, our money to buy all these things? Can we flatter ourselves that we can send thither forty, thirty, twenty, ten, or even five thousand men? And even granting we could send these different numbers multiplied all by each other, of what use would they be against several millions? At most, they would delay for an instant their independence; but the fire which would secretly burn within their bosoms, would keep alive the desire of freedom and that of vengeance; and

at the moment least thought of, the instruments of despotism would fall a prey to just resentment. But, is there among you any who is ignorant that the Independents have more soldiers, a better navy, and more credit than ourselves? Who does not know, that once having credit they also have all they can wish for?—While the Spanish bonds for the last loan were at 62 in this country, those of Colombia were as high as 113, that is, nearly the double. And can we even think of conquering those whose credit would enable them to form an armada capable of penetrating to Cadiz? What delirium! But should any of my countrymen be ignorant of this, they all surely must know, that the United States of North America have acknowledged the independence of those of the South; and that every thing conspires to shew that the English cabinet must shortly follow their example. Thus shall we lose even the advantage of a commercial treaty!"

On the same subject, M. Moreno Guerra, in his *Manifiesto a la Nacion Española*, \* writes as follows:—

"The liberal men of Europe expected, that, after such a glorious revolution, the Spanish Government would have acted towards America in a manner becoming the generosity of Spaniards, and of a free and enlightened government,—a mode of conduct which might have secured the union of at least a part of it with Spain: but, fortunately for America, the genius of its independence disposed things differently. The Congress began by granting to the Americans a ridiculous representation; appointing for them (as if doing them a great favour) only thirty substitutes to represent them in the Cortes! addressing to them manifestoes in which both offers and threats were held out. The minister of this branch, Don Antonio Porcel, (whose strength of mind, although by no means great in state affairs, is, nevertheless, greater than some might imagine in what concerns his own affairs), did not wish the matter intrusted to him to be lost upon his hands. He maintained the Cortes in the delusion till then existing, and he procured himself the appointment of counsellor of state; by which means he withdrew from that field, from which he foresaw that he would not come out victorious, had he continued fighting. The Cortes continued looking upon the Revolution of America as a chimera; they reckoned upon that country as confidently as upon one of the provinces of Spain itself; and the most ridiculous motions were

\* Just published by Baldwin, Cradock, & Joy.

made and carried. We heard, for instance, of the establishing of universities at Cordova de Tucuman, and at Monte Video, and similar absurdities: all was, however, acceded to, in the idea of persuading the people that that country was still under our dominion; and the greatest care was taken to prevent any one from speaking of the true situation of America; for, according to some, who in their own minds passed as very clever politicians, it was wrong to open the eyes of the people. For my part, I doubt whether any liberal writer was ever of opinion that its representatives ought to deceive them, or keep them in ignorance.—Thus it was that ended the labours of the first legislature of the year 1820.

“During the interval that elapsed from the first to the second session of the year 1821, a multitude of men, interested in the continuance of the contest between the Spaniards and Americans, arrived in Spain from those regions. They affected to despise those who had put them to flight; they came preaching war, but not one of them would enlist to go and make it; and they all asked for recompenses, and the arrears of the pay which they said was owing to them. They talked of the national honour, the better to gain proselytes; confounding their obstinacy and want of reflection with ideas which they were incapable of cherishing or understanding. They met, however, with men of fantastic ideas, and full of credulity, who, seeing these new comers bring with them sufficient to treat their friends (for, like Verres in his government of Sicily, they had not lost their time), thought it possible for them to do the same.

“A part of the Congress having already imbibed a hatred against the Americans, and judging from the two memoirs of Porcel and Cuadra, where that was represented as won which they were on the point of losing, began to participate in the personal affections of those who had selected the Spanish Government to be the instrument of their private vengeance. General Morillo found not only defenders but panegyrists, not merely among men who took the title of *liberales*, but among the legislators, and in the bosom of the Congress. I demanded the trial of a man who was returning to Spain, after having lost an army, a viceroy, and a general government. I received only bitter denials; and, instead of applying the law to him, he had hardly arrived when he was invested with the government of the capital, which seemed only to be waiting for him! I require only one moment of reflection from thinking beings on all these manœuvrings, the road through which he returned, the persons he saw, and his connexion with Montenegro.

“I believe that the question about America can turn only upon two hinges,—either the Americans wish to be united to

Spain, or the Spanish Government has the power to oblige them to be so. The rapidity with which the emancipation of that continent has been accomplished destroys entirely the first-part of this proposition, as well as all that has been said about the pretended adhesion of the Americans to the government of the mother-country. As to the second part, let us turn over the leaf—all those who can see or hear need not be told any thing further to know the truth; and, if that will not do, let me refer them to our arsenals, funds, &c. &c.

“It was in this state of things that the envoys for Colombia presented themselves to treat with our Government; and, instead of seizing this opportunity for reaping the greatest advantage possible, it seemed as if discord had actually taken possession of the minds of those who ought to have rather listened to the good of the country than to the wish of exercising a base revenge. But that will certainly happen, as long as those who hold the reins of government do not divest themselves of their natural prejudices, and do not place themselves in a sphere above the little passions which agitate the generality of the vulgar: when, on the contrary, they join an interested party, or have not in themselves the necessary knowledge to fulfil the duties attached to their offices, they become then the toys of those whom they have chosen for their private counsellors. Mr Pelegrin believed that Valladolid de Mechoacan was in New Grenada—Mr Pelegrin is the minister for the colonies—the advisers of Mr Pelegrin are the advocates for the war with America. What could be expected to happen?

“The envoys presented to the ministry the object of their negotiation, laying down, as the foundation of it, the independence of those countries. I will not say whether they ought or ought not to have adopted that proposition; but I will here maintain, that they ought to have given a prompt and decisive answer to it, terminating the affair with the frankness becoming the Government of so generous a nation as the Spanish, instead of the contemptible conduct adopted by the ministry,—a conduct which must always throw a discredit, if not on the nation at large, at least on an infinite number of Spaniards, who are at the mercy of those who differ from them in opinion. To hire writers to ridicule and insult the Americans, when even in the bosom of our Congress we had a great number of them, and to calumniate them by absurd invectives, injurious to the nation itself, by supposing that the Americans bribed it with their gold to act just as they pleased, (and that at the very moment of the American Revolution, when minds were in such fermentation),—I really cannot guess where our ministry had studied such a policy.

"Many have presented written plans on the means of pacifying America; but until this moment we have not seen any treatise on free-will and necessity, which tends to prove that the Americans must incline in favour of the Spanish Government, (they have indeed done enough to give them an aversion to it); nor have we seen any one who offers money, soldiers, or vessels. They only spread a thousand calumnies, lies, sarcasms, gross insults, and most ridiculous and contradictory news."

Again:—"And how did the Extraordinary Cortes open their sessions? By striking the last blow at the separation of America, and by excluding the substitute deputies, whose presence in the Congress served still to sustain the credulity of some of the inhabitants of America. What a contrast does this act present with the conduct of the same Congress at the moment of their installation in 1820! They then legalized the representation by substitutes; and, indeed, under such circumstances, it was what a legislative body ought to have done, although the mode of election was certainly not what it ought to have been on the part of the executive power. They did not comply with the protestation which Don Francisco Carabaño, deputy for Venezuela, made, in which it was affirmed that such mode of election was illegal: it was ordered to be printed, and deposited in the archives, and he himself obliged to obey the order. They then found legal reasons to oblige the substitutes to sit; and now they also found reasons to exclude them. To pretend that America is a part of Spain, and to give it no representation, is a jargon incomprehensible to me, which can exist only when the passions, not reason or law, decide the fate of nations. It is a manifest contradiction of the constitution itself; and, in taking it as the foundation of the following argument, I wish to know what reply can be made to it.

"Buenos Ayres, for instance, is Spanish territory; so says the constitution (Art. 10.): this, together with the other territories, compose the Spanish nation (Art. 1.): this nation ought to be represented in Cortes by all her deputies (Art. 27.); so that a part of it which is not represented, either because they do not grant it that right, or because its representatives are driven out, must, of course, remain out of the nation. This reasoning will be still more evident, if we do but consider that this non-represented part not concurring to make the laws, these cannot be binding, for laws are made by the Cortes (Art. 131.); the Cortes are an union of all the deputies of the nation (Art. 27.); the nation is the union of all the Spaniards of both hemispheres (Art. 1.): hence it follows, that, by all

of them not assisting in the formation of the laws, there can be no laws for those who are not present; and if the reason why those are not present be, that the rest of the nation excludes them because they do not like them, it is then evident that their wish is, that they should form no part of the nation. Either Buenos Ayres belongs to the Spanish nation, or it does not belong to it; if it does, then it ought to have representatives; if it will not admit its representatives, then it does not wish Buenos Ayres to be a part of the nation, and therefore, it cannot belong to it: in a word, by abandoning its revolutionized territories, Spain forfeits all claims to them, and they can belong only to those who occupy them. It follows, from all that has been said here, that the emancipation of America is a very constitutional act; and that those who have employed themselves in proving the contrary, as they say, by the principles of the constitution, have only been making use of sophisms and declamation, controverting points of right, when it was no more than a point of fact:—and there are men who give the name of learning to such nonsense!"

And again:—"Let us tear off the veil which base and deceitful motives had thrown before our eyes, to prevent the affairs of America from being examined. That part of the world which once belonged to Spain, does, in fact, belong to it no more. This event, so important to all Europe, requires an absolute change in our policy, in our finances, and in all the branches of our administration; for, to reason from fact, a government which has lost three-fourths of its resources, must reform the three-fourths of its expenses, without which the injury will rebound upon itself, and it will without remedy be ruined.

"It is indispensable that reason, impelled by necessity, should occupy the place of obstinacy, especially when there is no other remedy left. One only presents itself capable of stopping the evils which the fatal war of America has given rise to in Spain; that is,—the recognition of the independence of these regions.

"We shall be able to derive more benefit from treaties than from war, which, with us, is purely nominal; although we experience heavy losses through it, without any of the compensations which any other kind of war affords. During that time our adversaries get skilled and inured to arms, and having already made every sacrifice which, in the beginning, renders that scourge so fatal to the human race, they are the better enabled to wage war, even at the expense of Spain, than ever they were; augmenting their naval forces by seizing upon ours, and with the help of these destroying even our coasting trade, by sending fleets to block up our ports.

“ Those who wonder at this language, (which is the same I made use of upon this subject some years back), will, perhaps, be able to inform me of the means which we have left to us to continue the war with America. Let the Spaniards of Lima tell us what assistance those of Madrid have sent them; or let those of Vera Cruz, or those of Tierra Firme, inform the Peninsular Spaniards who cry out for war, how many thousand men, or ships loaded with warlike stores, they have received from them. And, granting that they are in a state to send something for that object (which is far from true), will it be sufficient to send a ship to-day, and one or two years hence the elements of a regiment? This ridiculous way of making war is exactly what suits our adversaries: they have then the time to discipline their troops, to maintain themselves in a warlike attitude, and to stifle internal dissensions.

“ I think that the late events in these countries have clearly demonstrated the falsehoods of those who wish to persuade Government that we had a great party in America. It seems that those who reckoned so much upon the great dissensions of the inhabitants of Buenos Ayres, have been sadly mistaken in their conjectures, having never considered that all this bustle was about a few individuals, or some such other incident, and that no party whatever did even once name the Spanish Government.

“ There never was a nation which, in the course of a revolution, has not had its factions; but great dangers unite them all for their general interest. France was torn by an intestine war; but France came out triumphant from the general league of Europe against it. Euribiades and Themistocles were rivals; but both fought together against the Persians for Grecian liberty. Those who wish for a continuance of this war, without giving also the means, must either acknowledge its inefficacy, or be declared the enemies of the nation, having no other wish than the prolongation of our evils, and the total ruin of our commerce.

“ Let us not confound together national dignity with the interest and folly of a few individuals, which can produce only evils without any advantage. Reasons of state and public utility demand measures different from those hitherto adopted. Other governments, as jealous of their glory and their interests, have yielded to the law of necessity. England, with a thousand times more resources than Spain, was forced to acknowledge the independence of her colonies: and she has not, on that account, descended from the high rank which she enjoys among other powers. Was Spain herself not forced to yield up her authority to Holland and Portugal, at a period when she

was much more rich and powerful than at present, and though it was on the same continent?

“It will not then be a new thing for the Spaniards of the present age to do what their ancestors once did, and what other nations have also done, without ceasing, on that account, to exist politically as such.

“Spaniards! our actual situation requires as extraordinary measures as are our wants. The good of the country calls for a reform,—but for a radical reform, and not such as until now has been called a reform.”

Such being the state of the case with regard to Spain, its relation to other States may next be considered.

II. The following is a translation of the Note presented by Mr Zea to the French Minister for Foreign Affairs, and the Ambassadors and Foreign Ministers at Paris.

“The undersigned Envoy Extraordinary and Minister Plenipotentiary of the Republic of Colombia, to establish political and commercial relations with the Powers of Europe, has the honour to address, in pursuance of the orders of his Government, to his Excellency the Minister for Foreign Affairs, the following communication:—

“The report of the struggle which America has just maintained against Spain has resounded throughout the world. If it be admitted that ignorance may still exist respecting its marvellous details, no doubt can arise upon the immense results obtained by force of battles and victories. Oppressed America, enslaved for three centuries, has shaken off the yoke of the mother-country. Spain is no longer any thing beyond the seas which wash the shores of the Peninsula.

“In short, America has attained her majority; the increase of her population, the progress of intellect, a thousand new wants which the mother-country could not supply, rendered the crisis inevitable. Spain, depopulated, without a navy, without industry—could she have retained longer under laws an entire continent, separated from her by the vast ocean? This independence then has done nothing but re-establish natural order, and has put a period to those infinite evils that such an ill-matched connexion necessarily produced.

" Spain, driven for ever from the shores of America, has no means of returning there. Divided in its interior, destitute of influence without, deprived of the mines of Mexico and Peru, where could she obtain soldiers for distant expeditions? how could she meet the expenses of armaments necessary to reconquer what she has lost?

" The ports, the harbours, and the fortified places, are in the power of the Americans; all the emblems of European supremacy have disappeared. The lions and the towers of Castile have given place to the colours of independence and liberty. In these vast countries, which were so long the source of Spanish greatness, and the theatre of foreign domination, there remains nothing but the scattered bones of the warriors who were sent to oppose themselves to our destinies. On every hand nascent states are forming, founded upon the same bases, equally favoured by nature, powerful in resources, confident in a future which cannot deceive them. The climate alone would protect them against rash invasions, if the tried courage of the inhabitants did not offer the best of all guarantees.

" Amongst these states rises that of Colombia: twelve years of an implacable war could not subdue her, nor even slacken her march. Colombia has gathered the fruit of her noble exertions—she is free, sovereign, and independent. Very soon all these new states will form a complete solemn association, and will fix with common accord the basis of that grand confederation, against which every foreign attack would be more absurd than dangerous. The coalition of the rest of the civilized world would, if it were possible, miscarry before this barrier.

" Thus arrived at the point where she finds herself assimilated in fact and in right to all existing nations, wishing to live amicably with all people, America has only to obtain her recognition by the great family of which she forms a part, and to which her association cannot fail to offer many advantages.

" It is with this view that the undersigned Minister Plenipotentiary of the Republic of Colombia has the honour to address his Excellency the Minister for Foreign Affairs, to communicate to him the intentions of his Government.

" The Republic of Colombia is established, and its Government is in full activity. Spain no longer possesses any thing upon its territory; and an army of 60,000 men, supported by an army of reserve of the same force, secures the existence of Colombia.

" The Republic has every characteristic of all the recognized Governments upon earth; she does not ask of any of

them by what means, or by what right, they have become what they are—they exist: this is all that concerns her to know. Colombia respects all that exists; she has a right to reciprocity: she demands it; and this demand is dictated neither by interest nor by fear; either one motive or the other is unworthy of a generous and free nation.

“Who could make an attack upon her? who could either add to her wealth or diminish it? of whom has she need? and among all the nations known, where is there one that does not aspire to establish commercial relations with her? Colombia has an intimate consciousness of her strength. If she invites all nations to share the treasures which nature has lavished upon her, it is rather from a sentiment of generosity than a spirit of calculation.

“Whoever will approach Colombia with pacific and benevolent intentions, may draw in full security from the common source of our riches. Such is the single basis of the relation which we are desirous to have with all the people of the earth—cordiality, liberty, reciprocity. The jealousies, the distrust which formerly separated the various nations, and armed them one against another, are banished from the legislation, as well as from the spirit of our fellow-citizens. We will never falsify the philanthropic principles for which blood has flowed in such abundance upon the field of battle and the scaffold.

“But after having thus fulfilled all her duties with regard to other nations, Colombia owes it to herself to require that her own rights be equally recognized. Colombia holds her possessions from no person: she has originated herself, and reckons upon her own means of support. Independent, strong, free, and invulnerable, she obeys no sentiment but that of general benevolence; she aspires to render the relations of all those who will treat with her easy, amicable, and useful.

“An extensive and rich continent, inhabited by civilized people, cannot remain foreign to the rest of the world: it would always be difficult to conceive relations durable, advantageous, and such as the interest of commerce requires, between states of which the governments do not recognize each other reciprocally.

“These unequivocal principles, these powerful considerations, impose upon the undersigned the obligation of communicating to his Excellency the Minister for Foreign Affairs the intentions of his Government, which are as under:—

“1st, That the Government of Colombia acknowledges all existing Governments, whatever may have been their origin, or whatever their form.

" 2d, That it will not have communication except with such Governments as acknowledge Colombia.

" 3d, That commerce, admission to the harbours, and remaining in the country, with liberty and protection, are assured to the people who belong to any country that has acknowledged Colombia.

" 4th, That the same ports are shut, and privileges refused, to the people of nations that do not acknowledge Colombia.

" 5th, That there shall be a delay of admission to the ports of Colombia proportioned to the delay of acknowledgment.

" 6th, That measures will be taken to exclude merchandise from all countries that shall refuse to acknowledge, or delay acknowledging, the Republic of Colombia.

" The undersigned, in communicating to his Excellency the sentiments and principles of his Government, urges the necessity of a prompt reply. His Excellency is too enlightened not to perceive the motives of such a demand on the part of a Government, whose seat is at so great a distance; and which being occupied at the same moment with its interior organization, and the establishment of its foreign relations, cannot admit either the delays or the minutiae of proceeding, of which it believes that, according to ancient usage, it might avail itself in these new circumstances, and of which the novelty even is an additional motive for desiring the prompt solution, which Colombia looks for with equal confidence in the enlightened views of the Government of \* \* \* \* and its own strength.

" The undersigned eagerly embraces this opportunity of representing to his Excellency the Minister of Foreign Affairs the assurance of his highest consideration.

(Signed) " F. A. ZEA."

" *Paris, April 8. 1822.*"

No respectable British Journal made injurious comments on the preceding Note. This was reserved only for the French papers. We shall lay before the reader both these specimens of absurdity, and our reply to the same.

On the circular of Mr Zea, the Drapeau Blanc of the 19th April contains, among others, the following observations:—

" The author of the Note," says this paper, " begins by saying, that the whole universe had heard of the great con-

test of the Colombians with their former masters, the Spaniards.

"The whole universe!" says the Drapeau Blanc, "that is saying a great deal. I interrogated my washerwoman at Boulogne, and my cheese merchant at Viry, and they humbly confessed that they had never heard of the great contest which had shaken the universe."

"In a word, it is too much for Colombia to threaten the whole world with being excluded from its ports if it does not acknowledge its independence; because it is probable that the Colombians have more need of commerce with the world, than the world has need of commerce with them."

"After having given our opinion on the Note of Mr Zea, we declare that we do not confound with the republican diplomatist, that illustrious learned man, that distinguished literary character, in a word, that man as worthy of universal esteem for the extent of his knowledge as for the amiableness of his character, the softness of his manners, and the brilliance of his genius.

SALGUES."

On this we observed, at the time of its publication, as follows:—

The first point in this tirade (which we have greatly abridged) deserving a serious reply, is that where the Republic is said to threaten the world with being excluded from its ports if its independence is not acknowledged; and as if it had made the assertion,—that the world has more occasion for trade with Colombia, than Colombia has for trade with the world. Now, there is no threat in merely saying, in the name of the Republic, and to the whole world, what every independent man in trade says,—I will deal with you all on fair and reciprocal terms, or I will not deal at all. Every man in trade is absolutely understood to say this to the whole world; but who takes that for a threat, when it is only establishing a rule, or promulgating a principle? Would it be well to say to him who advertises goods for sale on certain conditions, that he defies the world, and that the world can do without him? Assuredly the world can do without the trade to Colombia, or to any particular country; but is Colombia, or any other country, to give other nations permission to trade on that account? Had this capital specimen of wit, humour, and ribaldry, been intended for a blow at the legitimate monarchs of France and Spain, who recognized and made a treaty with the North Americans, when their insurrection was but begun, when British troops were besieging their towns, and British ships blockading their ports, it would have had some meaning. But the

bringing to remembrance the unexampled cruelties of the Spaniards, when they invaded a distant country, and hunted the innocent natives with blood-hounds, is really a bitter sort of reminiscence; and the Legitimates of France and Spain have no reason to thank M. Salgues, whose zeal is productive of such sarcasms and reproaches. Louis XVI. gave legitimacy the severest blow it ever had, when he assisted the Americans at the beginning of their revolt; and, to add to the disgrace, he did not do that with a view to assist men struggling for liberty, but to injure the legitimate monarch of England. All this M. Salgues unwittingly, or insidiously brings to mind. In seriousness, the cause of the very legitimate king of Spain, and the conduct of his predecessors, can never gain any thing either by ridicule or argument, for both the one and the other recoil on themselves. The history on earth which paints a nation in the blackest colours, is that of the Spanish conquest of America. An attempt to wipe out the stain must be useless. It is indelible; and it is known to all the universe, except perhaps to the cheesemonger, the washerwoman, and the learned Monsieur Salgues. But the real explanation of M. Salgues' rage is this:—Like many mistaken Frenchmen, he thinks France has lost her liberty under the Bourbons and the bayonets of England; and he is vexed that any other nation should pretend to be freer, for that is, in other words, to be greater, than France. To his jaundiced view, the wings of the French eagle appear to be cut for ever,—the very stumps to be lopt,—it flaps in the dust,—its eye is dim and sunk,—and when a ray enters there, which shows it those young and free and happy beings, whom it could in its strength have made its victims, it can in its weakness only shriek, like M. Salgues, from rage and despair. But let M. Salgues console himself—France never was destined to be free. It is natural to a Frenchman to creep. He loves always to be upon his knees,—at home, to his maitresse,—abroad, to his Grand Monarque or Empereur. A chain of iron, or a chain of flowers, it matters not which, but a chain of some kind, he will have to dance in. Even Napoleon would have had him free; but then he could not have danced or crawled in chains; so he made Napoleon a Grand Monarque—an Empereur; and both floundered and fell in the dust together. So said Napoleon himself to his traitorous Senate, when he had fallen; and surely M. Salgues will believe him. May we presume to inform M. Salgues, that the British Government has, by a recent act, recognized the flag of Colombia; and so M. Salgues may dance on, either to *Vive la Carmagnole*, or *Vive Henri Quatre*, as he and his friends may happen to prefer either.

Having defended the Note of Mr Zea against the attack of the Drapeau Blanc, we have a few words to say to the Journal des Debats.

Let us briefly state the grounds upon which that paper calls upon France,—upon Europe, still to regard as colonists, and dependants of Spain, the inhabitants of wide and distant lands, who have won freedom by their swords, and who are now building her a temple of legislation.

They are these:—The Governments of Europe cannot treat with, and consequently cannot recognize Colombia as independent; because, 1. "They are ignorant of the Revolution in South America;" 2. "Colombia has only 8000 or 10,000 troops;" 3. "Colombia borrows money, and pays the interest regularly at London;" 4. "The limits of Colombia are not known;" 5. "There is no federation among the several States comprising Colombia."

We have never seen any thing pretending to be logic, which was at all equal to this. There is no strength in the individual parts; and the way in which they are put together, makes the one weaken the other. If the Governments of Europe know not of the political existence of Colombia, how come they to designate the number of her troops, or her want of boundaries, or the absence of federation? If it be true, that the Governments of Europe are ignorant of the existence of Colombia, there is not one word more which their abettors can add on the subject. Granting the truth of this first position, therefore, reduces all the others to mere conjectures,—conjectures as idle as if the writer had gone about to quarrel with the kingdoms of the moon and the dog-star. But how comes it, we would ask, that the Governments of Europe are ignorant of the existence of Colombia? And are we to take the declaration according to the common sense of mankind, or according to the etiquette of courts? If the former, then the good old maxim is reversed. That maxim bore, that "there was no royal road to knowledge;" we must now give that up, and say, "knowledge has no road to royalty." We always thought, that the hatred of the freedom of the press, which has long been shown by *les grandes monarches*, had had reference to *la grande nation*; and we should never have dreamt that it was for behoof of *le grand monarque* himself, had it not been so set down in a journal whose every line is weighed in the balance of royal approbation. We admire the candour of this admission; but we doubt its policy. What! shall the Journal des Debats say, in plain terms, ay, and that too *avec privilege du roi*, that the King—

that the Court of France is ignorant of a Revolution, the result of a war which has lasted longer than the siege of Troy itself? This cannot be the meaning. It must therefore be, that the information, though true—though clear and common as the sun at noon-day, has not come in that stateliness of form, and that accordance with the old notions of legitimacy, which it would be seemly in a king to receive. We regret that it should not have so come; but though this be an age in which continental kings or courts are peculiarly prolific, we have not heard of their bringing forth a single free state. There was, therefore, no alternative but to lay the fair founding of the Andes at the portal of legitimacy,—and though the lofty inhabitant may with perfect justice deny her consanguinity, we do not see how he can dispute her existence, or even deny protection to her, without proclaiming himself at once to be defective in head and in heart. The position, however, presents no substance upon which an argument can infringe: no man ever cut asunder a cloud, or knocked down a shadow. Mr Zea may say to the Journalist, as Macbeth did to the ghost,—

"Thy bones are marrowless; thy blood is cold;  
Thou hast no speculation in those eyes,  
Which thou dost glare with."—

"Where ignorance is bliss, 'tis folly to be wise."

The serviles of France, therefore, know not Colombia. But, no, that is not the way to account for the sublime ignorance of the Journal des Debats. The writer in that illuminated paper has approached too near to the sapphire blaze of the great Bourbon, and, like our Milton,

"Dazzled with excess of light,  
Closed his eyes in endless night."

III. This just demand of the Colombian Government, was first acceded to by the Government of the United States.

The following is the message transmitted by the President of the United States to the House of Representatives:—

To the House of Representatives of the United States.

In transmitting to the House of Representatives the documents called for by the resolution of that house of the 30th of January, I consider it my duty to invite the attention of Congress to a very important subject, and to communicate the sentiments of the Executive on it, that, should Congress entertain similar sentiments, there may be such co-operation between the two departments of the Government, as their respective rights and duties may require.

The revolutionary movement in the Spanish provinces in this hemisphere attracted the attention, and excited the sympathy, of our fellow-citizens, from its commencement. This feeling was natural and honourable to them, from causes which need not be communicated to you. It has been gratifying to all, to see the general acquiescence which has been manifested in the policy which the constituted authorities have deemed it proper to pursue, in regard to this contest. As soon as the movement assumed such a steady and consistent form as to make the success of the provinces probable, the rights to which they were entitled by the law of nations, as equal parties to a civil war, were extended to them. Each party was permitted to enter our ports with its public and private ships, and to take from them every article which was the subject of commerce with other nations. Our citizens also carried on commerce with both parties, and the Government has protected it, with each, in articles not contraband of war. Through the whole of this contest, the United States have remained neutral, and have fulfilled, with the greatest impartiality, all the obligations incident to that character.

This contest has now reached such a stage, and been attended with such decisive success on the part of the provinces, that it merits the most profound consideration, whether their right to the rank of independent nations, with all the advantages incident to it in their intercourse with the United States, is not complete. Buenos Ayres assumed the rank by a formal declaration in 1816, and has enjoyed it since 1810, free from invasion by the parent country. The provinces composing the Republic of Colombia, after having separately declared their independence, were united by a fundamental law, of December 17. 1819. A strong Spanish force occupied, at that time, certain parts of the territory within their limits, and waged a destructive war. That force has since been repeatedly defeated, and the whole of it either made prisoners, or destroyed, or expelled from the country, with the exception of a small portion only, which is blockaded in two fortresses. The provinces of the Pacific have likewise been

very successful. Chili declared its independence in 1818, and has since enjoyed it undisturbed; and of late, by the assistance of Chili and Buenos Ayres, the Revolution has extended to Peru. Of the movements in Mexico, our information is less authentic; but it is, nevertheless, distinctly understood, that the new Government has declared its independence, and that there is now no opposition to it there, nor a force to make any. For the last three years the Government of Spain has not sent a single corps of troops to any part of that country; nor is there reason to believe it will send any in future. Thus it is manifest that all those provinces are not only in the full enjoyment of their independence; but, considering the state of the war and other circumstances, that there is not the most remote prospect of their being deprived of it.

When the result of such a contest is manifestly settled, the new Government have a claim to recognition by other powers, which ought not to be resisted. Civil wars too often excite feelings which the parties cannot controul. The opinion entertained by other powers as to the result, may assuage those feelings, and promote an accommodation between them, useful and honourable to both. The delay which has been observed in making a decision on this important subject, will, it is presumed, have afforded an unequivocal proof to Spain, as it must have done to other powers, of the high respect entertained by the United States for her rights, and of their determination not to interfere with them. The provinces belonging to this hemisphere are our neighbours, and have successively, as each portion of the country acquired its independence, pressed their recognition by an appeal to facts not to be contested, and which, they thought, gave them a just title to it. To motives of interest this Government has invariably disclaimed all pretension, being resolved to take no part in the controversy, or other measures in regard to it, which should not merit the sanction of the civilized world. To other claims, a just sensibility has been always felt and frankly acknowledged; but they, in themselves, could never become an adequate cause of action. It was incumbent on this Government to look to every important fact and circumstance on which a sound opinion could be formed; which has been done. When we regard, then, the great length of time which this war has been prosecuted, the complete success which has attended it in favour of the provinces, the present condition of the parties, and the utter inability of Spain to produce any change in it, we are compelled to conclude that its fate is settled, and that the provinces which have declared their independence, and are in the enjoyment of it, ought to be recognized.

Of the views of the Spanish Government on this subject, no particular information has been recently received. It may be presumed, that the successful progress of the Revolution through such a long series of years, gaining strength, and extending annually in every direction, and embracing, by the late important events, with little exception, all the dominions of Spain south of the United States, on this Continent,—placing, thereby, the complete sovereignty over the whole in the hands of the people, will reconcile the parent country to an accommodation with them, on the basis of their unqualified independence. Nor has any authentic information been recently received of the disposition of other powers respecting it. A sincere desire has been cherished to act in concert with them, in the proposed recognition, of which several were some time past duly apprized; but it was understood that they were not prepared for it. The immense space between those powers, even those which border on the Atlantic, and these provinces, makes the movement an affair of less interest and excitement to them than to us. It is probable, therefore, that they have been less attentive to its progress than we have been. It may be presumed, however, that the late events will dispel all doubt of the result.

In proposing this measure, it is not contemplated to change thereby in the slightest manner our friendly relations with either of the parties, but to observe in all respects, as heretofore, should the war be continued, the most perfect neutrality between them. Of this friendly disposition, an assurance will be given to the Government of Spain, to whom, it is presumed, it will be, as it ought to be, satisfactory. The measure is proposed, under a thorough conviction that it is in strict accord with the law of nations; that it is just and right, as to the parties; and that the United States owe it to their station and character in the world, as well as to their essential interests, to adopt it. Should Congress concur in the view herein presented, they will doubtless see the propriety of making the necessary appropriations for carrying it into effect.

JAMES MONROE.

*Washington, March 8. 1822.*

Accompanying the message of the President of the United States, was the following Report:—

Department of the State.

*Washington, March 7.*—The Secretary of State, to whom has been referred the resolution of the House of Representa-

tives of the 30th of January last, requesting the President of the United States to lay before that House such communications as might be in possession of the Executive from the agent of the United States, with the Governments south of the United States, which have declared their independence, and the communications from the agents of such Governments in the United States with the Secretary of State, as tend to show the political condition of their Governments, and the state of the war between them and Spain, as it might be consistent with the public interest to communicate, has the honour of submitting to the President the papers required in that resolution.

The communications from the agents of the United States are those most recently received, and exhibiting their views of the actual condition of the several South American revolutionary Governments.

With regard to Colombia, the following is the contents of the papers alluded to:—

Republic of Colombia.—There is an important despatch from Mr Brent, Charge des Affaires of the United States, dated Madrid, July 10. 1821, giving an account of the temper of the Spanish Cortes and Executive, respecting the privileges of the American provinces, and of the plan proposed for satisfying their demands. The following paragraph is worthy of attention:—

“On the 9th instant, I received a note from M. Ravenga, one of the commissioners of Bolivar, requesting an interview with me, (copy marked D); to which I immediately replied, (copy marked E), stating that I would receive him that very evening.

“In this interview, he spoke of his mission to Spain: he said, that when he left Colombia, he had no idea of meeting with the least obstacle: he had calculated to a certainty, that his object would be immediately accomplished. He spoke of the ignorance of this country of the real state of South America, of their illiberality and their prejudices, with warmth; and particularly so of the expression of the King in his speech respecting South America. He calculated, he said, upon the friendship of the United States to promote the independence of the Republic of Colombia: he had a full conviction that he could rely upon it. Mr Monroe, when Secretary of State, had informed him, that all the ministers of the United States in Europe had instructions to advance the acknowledgment of their independence by foreign powers.

" I sympathized with him in the unpleasant situation in which he was placed, and feared that the sentiment in Spain was not as favourable as could be desired. He was perfectly justified, I said, in relying upon the good disposition of the United States. It was their interest, and their sincere wish, that the acknowledgment of the independence of Spanish America should be accelerated. The United States had not only been more forward than any other power in publishing to the world their wishes with respect to her, but had accompanied them with actions which certainly afforded the best proofs of their sincerity; and, among them, I adverted to the message of the President to the Congress of the United States, at the commencement of its last session, in which, alluding to the proposed negotiation between the late colonies and Spain, the basis of which, if entered upon, would be the acknowledgment of their independence, he says,—' to promote that result by friendly counsels, including Spain herself, has been the uniform policy of the Government of the United States.'

" The friendship of the United States, he said, was very grateful to the Republic of Colombia; and he hoped and expected, that at the commencement of the next meeting of Congress, the acknowledgment of its independence would be decided upon. The moment had arrived when all the powers of the world would see the propriety of it. He calculated that the United States would be the first to take this step; he hoped to see a confederacy of republics throughout North and South America, united by the strongest ties of friendship and interest; and he trusted that I would use my exertions to promote the object he so much desired.

" I heartily concurred with him in the hope that all Governments would resolve to adopt a measure so conformable to justice; joined with him in the agreeable anticipations of the progress of free principles of government, of the intimate union and brilliant prospects of the States of our New World. I presumed, I said, it was not necessary to bring to mind the high interest felt by the United States in their welfare—an interest in which I deeply participated, and desired, as much as he possibly could, the happiness of our Spanish American brethren. What would be the determination of the United States at the period of the commencement of the Congress, it was impossible for me to foresee: whether they would consider it a favourable moment for doing that which was so much desired, was a point I could not resolve.

" In this interview, M. Ravenga confirmed to me what I had previously learned, that his instructions do not authorize any terms short of the acknowledgment of independence. I

observed to him, that I presumed no arrangement would be made under them that might have an injurious bearing on the commercial interests of the United States. To this his reply was, that none would be entered into by the Republic of Colombia with Spain that would not be perfectly reciprocal."

This statement is followed by a letter, dated Washington, February 29. 1821, from Don Miguel Torres, agent of the Republic of Colombia to the United States, to the Secretary of State, Mr Adams, requiring the recognition of Colombian independence.

In a subsequent paper, from the pen of the same agent, the following magnificent description is given of the power and capabilities of Colombia, as a reason why its independence should be recognized, and its friendship courted:—

"With respect to the ability and capacity of Colombia to maintain its independence, no well-founded doubt can arise upon that point, if we consider, on one hand, the great population of the Republic, which exceeds 3,600,000 souls, the extent of its territory, its natural and artificial resources, and its situation; and, on the other, the great military talent displayed by its generals and officers, and the discipline and valour manifested by its troops on all occasions, but particularly in the celebrated battles of Boyaca and Carabobo,—in the capture of St Martha, defended by 17 exterior batteries, all taken by assault,—and the reduction of the fortresses of Carthagena and Cumana.

"Some idea may be also formed of the degree of splendour, power, and future prosperity of the new Republic, by considering it placed in the centre of the universe, with an extent of coast of 1200 miles on the Atlantic, from the Orinoco to the Isthmus of Darien,—and of 700 miles on the Pacific Ocean, from Panama to Bahia de Tumbez, and exempt at all seasons from any of those dreadful hurricanes which cause such disasters in the Antilles, in the Gulf of Mexico, and in other places.

"The great canals which are formed by the river Orinoco and its tributary streams, the Sulia, with the Lake of Maracaibo, the Magdalena, the Cauca, and the Atrato, which all empty into the Atlantic, render Colombia the most favoured part of the universe for interior navigation; and, by a union

of all climates, unites also, in great abundance, the productions of the three kingdoms of nature.

“Agriculture is farther advanced in Colombia than in any other part of continental America, formerly Spanish; and its products of exportation, which consist chiefly of cacao, coffee, indigo, tobacco of Varinas, and some cotton. With respect to the precious metals, Colombia is inferior neither to Mexico nor Peru, with the advantage, that their discovery is more easy and less expensive. She also unites, by prolonged canals, two oceans which nature had separated; and by her proximity to the United States and to Europe, appears to have been destined by the Author of Nature as the centre and the empire of the human family.”

The final and decisive United States' report now follows:—

Report on the Recognition of the late Spanish Provinces in America.

House of Representatives, March 19.

The Committee on Foreign Affairs, to which was referred the message of the President, concerning the recognition of the late Spanish provinces in America, and the documents therewith communicated, having examined the same with the most profound attention, unanimously report,—

That the provinces of Buenos Ayres, after having, from the year 1810, proceeded in their revolutionary movements without any obstacle from the Government of Spain, formally declared their independence of that Government in 1816. After various intestine commotions, and external collisions, those provinces now enjoy domestic tranquillity and good understanding with all their neighbours; and actually exercise, without opposition from within, or the fear of annoyance from without, all the attributes of sovereignty.

The provinces of Venezuela and New Grenada, after having, separately, declared their independence, sustained, for a period of more than ten years, a desolating war against the armies of Spain, and having severally attained, by their triumph over those armies, the object for which they contended, united themselves, on the 19th of December 1819, in one nation, under the title of “The Republic of Colombia.”

The Republic of Colombia has now a well-organized Government, instituted by the free will of its citizens, and exercises all the functions of sovereignty, fearless alike of internal and foreign enemies. The small remnant of the numerous armies commissioned to preserve the supremacy of the parent

state, is now blockaded in two fortresses, where it is obnoxious, and where, deprived, as it is, of hope of succour, it must soon surrender at discretion. When this event shall have occurred, there will not remain a vestige of foreign powers in all that immense Republic, containing between three and four millions of inhabitants.

The province of Chili, since it declared its independence, in the year 1818, has been in the constant and unmolested enjoyment of the sovereignty which it then assumed.

The province of Peru, situated, like Chili, beyond the Andes, and bordering on the Pacific Ocean, was for a long time deterred from making any effectual effort for independence, by the presence of an imposing military force which Spain had kept up in that country. It was not, therefore, until the 12th of June of the last year, that its capital, the city of Lima, capitulated to an army, chiefly composed of troops from Buenos Ayres and Chili, under the command of General San Martin. The greatest part of the royal troops, which escaped on that occasion, retreated to the mountains, but soon left them to return to the coast, there to join the royal garrison in the fortress of Callao. The surrender of that fortress soon after to the Americans, may be regarded as the termination of the war in that quarter.

When the people of Peru found themselves by this event free to express their will, they most unequivocally expressed it in favour of independence, and with an unanimity and enthusiasm which have no where been excelled.

The Revolution in Mexico has been somewhat different in its character and progress from the revolutions in the other Spanish American provinces, and its result, in respect to the organization of its internal government, has also not been precisely the same. Independence, however, has been as emphatically declared, and as practically established, since the 24th of August last, by the "Mexican Empire," as ever it has been by the republics of the south; and her geographical situation, her population, and her resources, eminently qualify her to maintain the independence which she has thus declared, and now actually enjoys.

Such are the facts which have occupied the attention of your Committee, and which, in their opinion, irresistibly prove that the nations of Mexico, Colombia, Buenos Ayres, Peru, and Chili, in Spanish America, are, in fact, independent.

It now remains for your Committee to examine the right, and the expediency, on the part of the United States, of recognizing the independence which those nations have thus effectually achieved.

In this examination, it cannot be necessary to inquire into the right of the people of Spanish America "to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, that separate and equal station to which the laws of nature and of nature's God entitle them." The right to change the political institutions of the state has, indeed, been exercised equally by Spain and by her colonies; and for us to deny to the people of Spanish America the right to independence, on the principles which alone sanction it here, would be virtually to renounce our own.

The political right of this nation to acknowledge their independence, without offending others, does not depend on its justice, but on its actual establishment. To justify such a recognition by us, it is necessary only to show, as is already sufficiently shewn, that the people of Spanish America are within their respective limits exclusively sovereign, and thus in fact independent. With them, as with every other Government possessing and exercising the power of making war, the United States, in common with all nations, have the right of concerting the terms of mutual peace and intercourse.

Who is the rightful sovereign of a country, is not an inquiry permitted to foreign nations, to whom it is competent only to treat with the "powers that be."

There is no difference in opinion, on this point, among the writers on public law; and no diversity, with respect to it, in the practice of civilized nations. It is not necessary here to cite authority for a doctrine familiar to all who have paid the slightest attention to the subject; nor to go back, for its practical illustration, to the civil wars between the houses of York and Lancaster. Long since, the chiefs of those conflicting houses alternately triumphed and ruled, and were alternately obeyed at home and recognized abroad, according as they successively exercised the power without demonstrating the right:—monarchies have become commonwealths or republics, and powerful usurpers have been recognized by foreign nations, in preference to legitimate and powerless pretenders. Modern history is replete with instances in point. Have we not, indeed, within the brief period of our own remembrance, beheld Governments vary their forms and change their rulers, according to the prevailing power or passion of the moment; and doing so in virtue of the principle now in question, without materially and lastingly affecting their relations with other Governments? Have we not seen the Emperors and Kings of yesterday receive, on the thrones of exiled Sovereigns, who claimed the right to reign there, the friendly embassies of other powers, with whom those exiled Sovereigns had sought

an asylum,—and have we not seen to-day those Emperors and Kings, thus courted and recognized yesterday, rest of their sceptres, and, from a mere change of circumstances, not of right, treated as usurpers by their successors, who, in their turn, have been acknowledged and caressed by the same foreign powers?

The peace of the world, and the independence of every member of the great political family, require that each should be the exclusive judge of its own internal proceedings, and that the fact alone should be regarded by foreign nations. "Even when civil war breaks the bonds of society and of government, or, at least, suspends their force and effect, it gives birth in the nation to two independent parties, who regard each other as enemies, and acknowledge no common judge." It is of necessity, therefore, that those two parties should be considered by foreign states as two distinct and independent nations. To consider or treat them otherwise, would be to interfere in their domestic concerns, to deny them the right to manage their own affairs in their own way, and to violate the essential attributes of their respective sovereignty. For a nation to be entitled, in respect to foreign states, to the enjoyment of those attributes, "and to figure directly in the great political society, it is sufficient that it is really sovereign and independent; that is, that it governs itself by its own authority and laws." The people of Spanish America do, notoriously, so govern themselves, and the right of the United States to recognize the Governments which they have instituted, is incontestable. A doubt of the expediency of such a recognition can be suggested only by the apprehension that it may injuriously affect the peaceful and friendly relations with the nations of the other hemisphere.

Can such an apprehension be well founded?

Have not all those nations practically sanctioned, within the last thirty years, the very principle on which we now propose to act; or have they ever complained of one another, or of us, for acting on that principle?

No nation of Europe, excepting Spain herself, has, hitherto, opposed force to the independence of Spanish America. Some of those nations have not only constantly maintained commercial and friendly intercourse with them, in every stage of the revolution, but indirectly and efficiently, though not avowedly, aided them in the prosecution of their great object. To these, the acknowledgment, by the United States, of the attainment of that object, must be satisfactory.

To the other nations of Europe who have regarded the wants occurring in Spanish America, not only without inter-

ference, but with apparent indifference, such an acknowledgment ought not to be offensive.

The nations who have thus respectively favoured, or never opposed, the Spanish American people, during their active struggle for independence, cannot, it is believed, regard with dissatisfaction the formal recognition of that independence by a nation which, while that struggle lasted, has religiously observed, towards both the conflicting parties, all the duties of neutrality. Your Committee are, therefore, of opinion, that we have a right, on this occasion, confidently to expect, from what these nations have done or forborne to do, during the various fortunes of the civil war which has terminated, that they will frankly approve the course of policy which the United States may now think proper to adopt in relation to the successful party in that war. It surely cannot be reasonably apprehended, that nations who have thus been the tranquil spectators, the apparent well-wishers, if not the efficient supporters, of this party, and who had not made the faintest attempt to arrest its progress, or to prevent its success, should be displeased with a third power formally recognizing the Governments which, owing to that success, have thus been virtually permitted, or impliedly approved, in acquiring the undisputed and exclusive controul of the countries in which they are established. It is, therefore, on the consistency, as well as on the justice, of those nations of Europe, that we may confidently rely, that the simple recognition, on the part of the United States, of the necessary effect of what has already been done, will not be considered as a just cause of complaint against them; while the interested and immediate agents, who have been directly and actively engaged in producing that effect, have neither been opposed nor censured.

Your Committee, therefore, instead of seriously apprehending that the recognition, by the United States, of the independence of Spanish America, will be unacceptable to those nations, are not without hope, that they may practically approve it, by severally adopting a similar measure. It is not, indeed, unreasonable to suppose, that those Governments have, like this, waited only for the evidence of facts, which might not only suffice to justify them, under the laws and usages of nations, but to satisfy Spain herself, that nothing has been prematurely done, or which could justly offend her feelings, or be considered as inconsistent with her rights. As their motives for not having hitherto recognized the independence of Spanish America, may thus be supposed to have been analogous to our own, it is permitted to presume, that the facts and reasons which have prevailed on us no longer to hesitate,

will, confirmed as they are by our example, have a like influence on them.

No nation can entertain a more sincere deference for the feelings of Spain, or take a more lively interest in her welfare, than the United States. It is to this deference, too evident to be doubted or misunderstood, that ought to be ascribed the hesitation of this Government, until now, to yield to the claims of Spanish America, although these claims were in perfect accordance with our own principles, feelings, and interests. Having thus forborne to act, even at the hazard of having those principles and feelings misunderstood on this side of the Atlantic, we have, as your Committee believe, given at once satisfactory proofs of our disinterestedness and moderation, and of our scrupulous respect to the principle which leaves the political institutions of every foreign state to be directed by its own view of its own rights and interests.

Your Committee have been particularly anxious to shew, in a manner satisfactory to Spain herself, that the measure which this Government now proposes to adopt, has been considered with the most respectful attention, both in relation to her rights and to her feelings.

It is not on the laws and usages of nations, or on the practice of Spain herself on like occasions, that your Committee have relied for our justification towards her.

The fact, that, for the last three years, she has not sent a single company of troops against her trans-atlantic colonies, has not been used as evidence of their actual independence, or of her want of power to oppose it. This fact, explained as it is by the public acts of Spain herself, is regarded by your Committee as evidence only of her policy.

The last troops collected at Cadiz, in 1819, which were destined to suppress the revolutionary movements in Spanish America, not only rejected that service, but joined in the revolution, which has since proved successful in Spain itself. The declaration of the leaders in that revolution was, that "Spanish America had a right to be free, and that Spain should be free." Although the Constitution, which was re-established by that revolution, guaranteed the integrity of the Spanish dominions, yet the principles on which the Constitution was founded, seem to discountenance the employment of force for the accomplishment of that object, in contempt of the equal rights and declared will of the American portion of the Spanish people. The conduct of the Government, organized under that constitution, has uniformly been, in this respect, in conformity to those principles. Since its existence, there has not been even a proposal by that Government to

employ force for the subjugation of the American provinces, but merely recommendations of conciliatory measures for their pacification.

The answer of the Cortes, on the 10th of July 1820, to the address of the King, furnishes conclusive proof of this policy.

"The intimate union," says this answer, "of the Cortes with your Majesty; the re-establishment of the constitution; the faithful performance of promises, depriving malevolence of all pretext, will facilitate the pacification of the ultra-marine provinces, which are in a state of agitation and dissension. The Cortes, on its part, will omit no opportunity to propose and adopt measures necessary for the observance of the constitution and restoration of tranquillity in those countries, to the end that the Spain of both worlds may thus form a single happy family."

Although the ultra-marine provinces are not here encouraged to expect absolute independence, yet they are no longer treated as vassal colonies, or threatened with subjugation, but are actually recognized as brothers in the great constitutional and free family of Spain.

A report made to the Cortes, on the 24th of June 1821, by a Committee appointed by that body, not only manifestly corroborates the policy above stated, but sufficiently intimates, that the recognition of the independence of South America, by Spain herself, had nearly been the measure recommended by that Committee.

The report avers, that "tranquillity is not sufficient, even if it should extend throughout America, with a prospect of permanency: No; it falls short of the wishes of the friends of humanity."

In speaking of the measure demanded by the crisis, it says, that this measure was not only warmly approved by the Committee, but, at first, entirely assented to by the ministers with whom it had been discussed, and failed only to be proposed to the Cortes, "by these ministers having, on account of peculiar occurrences, suspended their judgment." It speaks of this measure as indicative of a new and glorious revolution; that it was demanded by America, and the true interests of the Peninsula; that from it Spain might reap advantages which otherwise she could never expect; and that the ties of kindred and the uniformity of religion, with commercial relations, and those emanating from free institutions, would be the surest pledge of mutual harmony and close union.

Your Committee do not feel themselves authorized to say, positively, what that measure was; but they do not hesitate

to declare their entire conviction, that no measure short of a full unconditional independence, could have deserved the character, nor been capable of producing the effects ascribed to it.

It is, therefore, sufficiently manifest, that Spain, far from wishing to call into action her means of prosecuting hostilities against the people of Spanish America, has renounced even the feelings of an enemy toward them; and, but for "peculiar occurrences," had been prepared, nearly a year ago, to consent to their independence.

She has not only practically discontinued, and even emphatically deprecated, the employment of force to restore tranquillity to Spanish America, but she has declared, that even universal and permanent tranquillity there, falls short of the wishes of the friends of humanity.

While she appeals to "the ties of kindred," she undoubtedly feels them; and if she has not abandoned her desire, so often avowed, of mere constitutional union, and equal commercial intercourse with her former colonies, as between provinces of the same empire, a union and an intercourse which intervening Andes and oceans seem to render highly inconvenient, if not utterly impracticable, she evidently refers the accomplishment of this desire to the unawed deliberations, and to the congenial and kindred feelings of the people of those colonies, and thus substantially acknowledges their independence.

Whatever may be the policy of Spain, however, in respect to her former American colonies, our recognition of their independence can neither affect her rights nor impair her means in the accomplishment of that policy. We cannot, for this, be justly accused of aiding in the attainment of an independence which has already been established without our assistance. Besides, our recognition must necessarily be co-existent only with the fact on which it is founded, and cannot survive it. While the nations of Spanish America are actually independent, it is simply to speak the truth to acknowledge them to be so.

Should Spain, contrary to her avowed principles and acknowledged interests, renew the war for conquest of South America, we shall indeed regret it, but we shall observe, as we have done, between the independent parties, an honest and impartial neutrality; but, on the other hand, should Spain, faithful to her own glory and prosperity, consent that her offspring in the New World should enjoy the right of self-government, equally with their brethren in the Old, we shall sincerely rejoice; and we shall cherish with equal satis-

faction, and cultivate with equal assiduity, the friendship of regenerated Spain, and of emancipated America.

Your Committee, in justice to their own feelings, and to the feelings of their fellow-citizens, have made this declaration without disguise; and they trust that the uniform character and conduct of this people, will save it from all liability to misinterpretation.

Happy in our own institutions, we claim no privilege; we indulge no ambition to extend them to other nations; we admit the equal rights of all nations to form their own governments, and to minister their own internal affairs as they may judge proper; and however they may, in these respects, differ from us, we do not, on that account, regard with the less satisfaction their tranquillity and happiness.

Your Committee having thus considered the subject referred to them in all its aspects, are unanimously of opinion, that it is just and expedient to acknowledge the independence of the several nations of Spanish America, without any reference to the diversity in the forms of their governments; and in accordance with this opinion, they respectfully submit the following resolutions:—

Resolved, That the House of Representatives concur in the opinion expressed by the President, in his message of the 8th March 1822, that the American provinces of Spain which have declared their independence, and are in the enjoyment of it, ought to be recognized by the United States as independent nations.

Resolved, That the committee of ways and means be instructed to report a bill appropriating a sum not exceeding 100,000 dollars, to enable the President of the United States to give due effect to such recognition.

MESSAGE from the PRESIDENT of the United States, transmitting, in pursuance of a resolution of the Senate, of the 25th instant, sundry papers relative to the Recognition of the Independence of the South American Colonies.

“ I transmit to the Senate, agreeably to their resolution of yesterday, a report from the Secretary of State, with copies of the papers requested by that resolution, in relation to the recognition of the South American provinces.

“ JAMES MONROE.”

“ Washington, April 26. 1822.”

*Department of State, April 25.*

"The Secretary of State, to whom has been referred a resolution of the Senate, of this day, requesting the President to communicate to the Senate any information he may have, proper to be disclosed, from our minister at Madrid, or from the Spanish minister resident in this country, concerning the views of Spain relative to the recognition of the independence of the South American colonies, and of the dictamen of the Spanish Cortes, has the honour to submit to the President, copies of the papers particularly referred to.

"JOHN QUINCY ADAMS."

TRANSLATION.

"DON JOAQUIN DE ANDUAGA to the SECRETARY of State.

*Washington, March 9. 1822.*

"SIR,—In the National Intelligencer of this day, I have seen the Message sent by the President to the House of Representatives, in which he proposes the recognition, by the United States, of the insurgent governments of Spanish America. How great my surprise was, may be easily judged by any one acquainted with the conduct of Spain towards this Republic, and who knows the immense sacrifices which she has made to preserve her friendship. In fact, who would think that, in return for her cession of her most important provinces in this hemisphere; for the forgetting of the plunder of her commerce by American citizens; for the privileges granted to her navy; and for as great proofs of friendship as one nation can give another, this executive would propose that the insurrection of the ultra-marine possessions of Spain should be recognized? And, moreover, will not his astonishment be augmented, to see that this power is desirous to give the destructive example of sanctioning the rebellion of provinces which have received no offence from the mother-country,—to whom she has granted a participation of a free constitution,—and to whom she has extended all the rights and prerogatives of Spanish citizens? In vain will a parallel be attempted to be drawn between the emancipation of this Republic and that which the Spanish rebels attempt; and history is sufficient to prove, that if a harassed and persecuted province has a right to break its chains, others, loaded with benefits, elevated to the high rank of freemen, ought only to bless and embrace more closely the protecting country which has bestowed such favours upon them.

"But, even admitting that morality ought to yield to policy, what is the present state of Spanish America, and what are its

governments, to entitle them to recognition? Buenos Ayres is sunk in the most complete anarchy, and each day sees new despots produced, who disappear the next. Peru, conquered by a rebel army, has near the gates of its capital another Spanish army, aided by part of the inhabitants. In Chili, an individual suppresses the sentiments of the inhabitants; and his violence presages a sudden change. On the coast of Firma also the Spanish banners wave; and the insurgent generals are occupied in quarrelling with their own compatriots, who prefer taking the part of a free power, to that of being the slave of an adventurer. In Mexico, too, there is no government; and the result of the questions which the chiefs commanding there have put to Spain, is not known. Where, then, are those governments which ought to be recognized,—where the pledges of their stability,—where the proof that those provinces will not return to a union with Spain, when so many of their inhabitants desire it; and, in fine, where the right of the United States to sanction, and declare legitimate, a rebellion without cause, and the event of which is not yet decided?

“ I do not think it necessary to prove, that, if the state of Spanish America were such as it is represented in the Message; that, if the existence of its governments were certain and established; that, if the impossibility of its reunion with Spain were so indisputable; and that, if the justice of its recognition were so evident, the Powers of Europe, interested in gaining the friendship of countries so important for their commerce, would have been negligent in fulfilling it. But seeing how distant the prospect is of even this result, and faithful to the ties which unite them with Spain, they await the issue of the contest, and abstain from doing a gratuitous injury to a friendly government, the advantages of which are doubtful, and the odium certain. Such will be that which Spain will receive from the United States, in case the recognition proposed in the Message should take effect; and posterity will be no less liable to wonder, that the power which has received the most proofs of the friendship of Spain, should be the one delighted with being the first to take a step which could have only been expected from another that had been injured.

“ Although I could enlarge upon this disagreeable subject, I think it useless to do so, because the sentiments which the Message ought to excite in the breast of every Spaniard can be no secret to you. Those which the King of Spain will experience at receiving a notification so unexpected, will be doubtless very disagreeable; and at the same time that I hasten to communicate it to his Majesty, I think it my duty to protest, as I do solemnly protest, against the recognition of the

governments mentioned of the insurgent provinces of South America, by the United States, declaring, that it can in no way now, or at any time, lessen or invalidate, in the least, the right of Spain to the said provinces, or to employ whatever means may be in her power to reunite them to the rest of her dominions.

“ I pray you, sir, to be pleased to lay this protest before the President; and I flatter myself that, convinced of the solid reasons which have dictated it, he will suspend the measure which he has proposed to Congress, and that he will give to his Catholic Majesty this proof of his friendship and of his justice.

“ I remain, with the most distinguished consideration, praying God to guard your life many years, your most obedient humble servant,

JOAQUIN DE ANDUAGA.”

“ JOHN Q. ADAMS, Secretary of State.”

The SECRETARY of State to the MINISTER from Spain.

“ *Department of State, Washington, April 6. 1822.*

“ SIR,—Your letter of the 9th March was, immediately after I had the honour of receiving it, laid before the President of the United States, by whom it has been deliberately considered, and by whose direction I am, in replying to it, to assure you of the earnestness and sincerity with which this Government desires to entertain and to cultivate the most friendly relations with that of Spain.

“ This disposition has been manifested, not only by the uniform course of the United States, in their direct political and commercial intercourse with Spain, but by the friendly interest which they have felt for the welfare of the Spanish nation, and by the cordial sympathy with which they have witnessed their spirit and energy, exerted in maintaining their independence of all foreign controul, and their right of self-government.

“ In every question relating to the independence of a nation, two principles are involved; one of right, and the other of fact: the former exclusively depending upon the determination of the nation itself, and the latter resulting from the successful execution of that determination. This right has been recently exercised, as well by the Spanish nation in Europe, as by several of those countries in the American hemisphere, which had for two or three centuries been connected as colonies with Spain. In the conflicts which have attended these revolutions, the United States have carefully abstained from taking any part; respecting the right of the nations concerned in them to maintain or new organize their own political constitutions, and observing, wherever it was a contest by arms,

the most impartial neutrality. But the civil war in which Spain was for some years involved with the inhabitants of her colonies in America, has in substance ceased to exist.

“ Treaties, equivalent to an acknowledgment of independence, have been concluded by the commanders and viceroys of Spain herself, with the Republic of Colombia, with Mexico, and with Peru ; while in the provinces of La Plata, and in Chili, no Spanish force has for several years existed to dispute the independence which the inhabitants of those countries had declared.

“ Under these circumstances, the Government of the United States, far from consulting the dictates of a policy questionable in its morality, has yielded to an obligation of duty of the highest order, by recognizing as independent states nations which, after deliberately asserting their right to that character, have maintained and established it against all the resistance which had been, or could be brought to oppose it. This recognition is neither intended to invalidate any right of Spain, nor to affect the employment of any means which she may yet be disposed or enabled to use with the view of reuniting those provinces to the rest of her dominions. It is the mere acknowledgment of existing facts, with the view to the regular establishment, with the nations newly formed, of those relations, political and commercial, which it is the moral obligation of civilized and Christian nations to entertain reciprocally with one another.

“ It will not be necessary to discuss with you a detail of facts, upon which your information appears to be materially different from that which has been communicated to this Government, and is of public notoriety ; nor the propriety of the denominations which you have attributed to the inhabitants of the South American provinces. It is not doubted that other and more correct views of the whole subject will very shortly be taken by your Government ; and that it, as well as the other European Governments, will shew that deference to the example of the United States, which you urge as the duty or the policy of the United States to shew to theirs. The effect of the example of one independent nation upon the counsels and measures of another, can be just only so far as it is voluntary ; and as the United States desire that their example should be followed, so it is their intention to follow that of others upon no other principle. They confidently rely that the time is at hand when all Governments of Europe friendly to Spain, and Spain herself, will not only concur in the acknowledgment of the independence of the American nations, but in the sentiment, that nothing will tend more

effectually to the welfare and happiness of Spain than the universal concurrence in that recognition. I pray you, sir, to accept the assurance of my distinguished consideration.

“JOHN QUINCY ADAMS.”

“DON JOAQUIN DE ANDUAGA,

“Envoy Extraordinary,” &c. &c.

To conclude our insertion of official papers, we here give the Spanish manifesto on the subject, together with the reply which it received at the time of its appearance.

MANIFESTO which circulates at Madrid, and which presents the views of the Spanish Government for conciliating its interests with those of the other European nations, and with the true advantages of the Spanish American provinces.

His Catholic Majesty, in calling the attention of his august allies to the state of the revolted provinces of Spanish America, deems useless and unseasonable the examination of the causes which excited in those regions the desire of separating themselves from the mother-country. It is enough for his Majesty to be convinced, that it was neither the abuse of power nor the weight of oppression which inspired the desire of this separation; and that a disunion so melancholy between the members of the great Spanish family, has been the effect of extraordinary circumstances, and of the terrible crisis which Spain encountered in protecting its throne and dignity from the rapacity of foreign domination.

Since that epoch of glory and misfortune the political aspect of various of our ultra-marine provinces has often varied. Military successes have been divided between the contending parties; the cause of the insurgents has assumed a different face in each of the chief portions of the Spanish American continent; and his Majesty endures the poignant distress of seeing those interesting regions exposed to all the evils and all the dangers inevitably attached to a revolution.

His Majesty desiring ardently to terminate this painful situation of anxiety and uncertainty, and to execute the benevolent disposition of the Cortes, has appointed commissioners, who, by proceeding to the insurgent regions of America, are to hear their propositions, to transmit them to the Spanish Government, and to establish a frank and sincere correspon-

dence, the object and the results of which will be the advantage of Spaniards in both hemispheres.

Never were transactions more important, but, at the same time, never will a Government in similar circumstances shew more integrity and sound faith. His Majesty cannot persuade himself that the interests of the provinces beyond seas are opposed to those of European Spain; and this sentiment, worthy of his paternal heart, urges him to seek the means of reconciling the common advantage, and inspires him with the consoling hope of finding them.

His Catholic Majesty carries his views to a more distant horizon, and considers this question as a European question. A long space of time elapsed before the beneficent effects of the discovery of the New World were felt in the Old: nobody could foresee them or calculate upon them; it was an immense, unknown, and unbounded career which determined their extent. His Majesty thinks the same thing may be said about the great events which agitate America, the effects of which must necessarily influence the fate of Europe even in a very rapid manner. It is impossible to calculate either the degree of this influence, or the alteration which it must produce in the mutual relations of the two worlds; but his Majesty is not afraid to affirm, that the transaction which will fix the fate of the Spanish American provinces, and arrest the blind and impetuous course of revolution, will be one of the greatest blessings for the civilized world.

Wants, commerce, habit, and relations of every nature, have multiplied the ties which unite two hemispheres; and it may easily be conceived that a vast continent, drawn into a conflict of the passions, and become the theatre of a revolution, the end of which is not seen, must exercise a pernicious influence on the political and moral relations of Europe, which is beginning to repose after thirty years of convulsion.

There are perhaps superficial minds who see a consolidated nation, and a solid and stable government, in each of the provinces which have declared their independence, and who, without regard to obstacles of every nature, to the principles of public right, and the most known maxims of the law of nations, think that a province legitimatizes its independent existence, and acquires the right of being recognized as a state by other powers, by the simple fact of its being detached from that of which it formed a part.

But a sad experience has demonstrated to governments the lamentable effects which such an overthrow of principles produces. They foresee the consequences of its propagation, as fatal to legitimate governments as to the integrity of nations;

and they examine to the bottom the consequences which would be occasioned in Europe by a sanction of the indefinite right of insurrection demanded for America by some persons.

Thus, then, his Catholic Majesty not only deems interested in this question the nations who possess ultra-marine colonies, to which the same theory may be applied which it is wished to legitimize in the Spanish American provinces, but it considers this affair as being intimately connected with those guardian principles which form the safety of governments, and the guarantees of society.

All other considerations disappear in presence of the latter; and therefore his Catholic Majesty does not wish to recur to the less important reasons which, in ordinary times, policy employs for the support and the defence of justice.

In further looking at the question under a new point of view, Spain presents in all her relations new and powerful motives for determining other powers to preserve the strictest impartiality regarding her. Exempt from every kind of ambitious pretension, placed relatively to other nations in an inoffensive position, and exclusively occupied with the establishment and consolidation of her internal happiness, she cannot provoke the jealousy of rivals, nor excite a desire to dismember different parts of the monarchy with the object of weakening her. Spain, whatever may be her force, cannot menace the repose or the safety of other nations; but, rich and flourishing, she may have an advantageous influence in preserving the equilibrium of the powers. An instinct of honour and integrity had united the unknown elements of her force; and engaged in the most unequal struggle, she afforded time to the continent to rise against the common enemy, and destroy his oppressive yoke. This one fact renders every other reflection and commentary useless; it is sufficient to inspire interest in favour of a magnanimous nation, and to announce that its influence shall be always beneficent and never offensive. This is the position which nature and policy assign to Spain among the nations. European governments acted upon this great political principle when they saw the colossal power of Spain destroyed, which during two centuries had alarmed Europe. After a long conflict, it was considered how to fix the lot of this kingdom, which was looked upon as connected with the federative system of Europe; and at that time the advantage was foreseen of consolidating its power by securing for it in America a *point d'appui*, which, by increasing its consequence, rendered it better calculated to maintain the equilibrium of the European political balance.

This consideration of the general interest appeared so important, that Spain was bound not to alienate in any form the smallest portion of her territory in America; and to render possession of it still more secure and inviolable, at the same time that it took away all motive for distrust, she renounced the power of granting to other nations, by any means, or under any pretext whatever, the advantage of trading in those regions.

Time has nevertheless produced on this point a very important change. A less restricted policy, changes occurring in commercial relations, the notification of economical principles, and a multitude of other combined causes, have convinced Spain, that to aspire to a preservation of a commercial monopoly, which formerly had been regarded as the principal bond of union between the two great parts of the Spanish monarchy, would be as injurious to the interests of the Peninsula as to those of the American provinces.

On the contrary, his Catholic Majesty thinks that there are no durable ties except those that are founded on common interests; that peninsular Spain can obtain commercial advantages by her industry, and her marine, without aspiring to an exclusive privilege; that new wants and new desires, the consequence of civilization and riches, render necessary to the provinces beyond seas a more frank and liberal system; and that, instead of struggling uselessly against the mercantile system, which exercises such influence on the political system of modern nations, the true interest of Spain consists in adopting this spirit as a useful ally, and not in converting it into an irreconcilable enemy.

To obtain so important results, all the laws and arrangements made posterior to the restoration of the constitutional government, have had a tendency, beneficent, generous, and favourable to the colonization of foreigners in Spanish America, and the freedom of commerce with those distant regions. The trial made in the island of Cuba has been sufficient to demonstrate, that their interests, those of Spain, and in general those of other nations, coincide in the same point.

His Catholic Majesty, by this simple and natural means, has removed the only obstacle which could prevent the most complete union between the policy of Spain and that of other cabinets. A government that is solid and stable, recognized, and the faithful observer of treaties, is disposed to negotiate with insurgent provinces of America, and offers to other nations the greatest commercial advantages. It would be impossible to point out (though the question were reduced to

simple calculation of interests) an object which could serve as the counterpoise in the opposite scale.

Civil war and anarchy, which are often the consequence of revolution, and more particularly when, as in America, its elements are heterogeneous and opposite, are assuredly not calculated to increase the exchangeable productions of a country, nor to attract foreigners, by offering them that safety which leaves no doubt, and which is the soul of commerce; neither can vacillating governments do it, precarious in their nature, and without guarantee, which cannot themselves secure the advantages which they themselves present. Buenos Ayres, abandoned to itself, has endeavoured in vain for the last 12 years to consolidate a government. The wretchedness and depopulation of the provinces of the Main, instead of advancing, have removed to a greater distance the epoch of their prosperity and their riches. In affairs of this nature, it is useless to oppose vague and indefinite hopes to certain and known results.

But it appears that a new calamity has arrived to increase the evils which might have been foreseen. The insurrection on the American continent has favoured piracy on the seas. General commerce begins to feel the want of security, and the dangers of this war, which knows no other laws than those of self-interest, and pillages indiscriminately the industrious citizens of all nations.

Thus by an admirable concatenation of facts, every thing concurs to demonstrate the utility, nay, even the urgency, of a definitive arrangement in an affair which has so vast and profound ramifications; and every thing contributes to press upon the Spanish Government the folly of retarding, through any secondary motive, a transaction so important.

His Catholic Majesty, in entering upon this frank and amicable negotiation with the insurgent provinces, expects, with the greatest confidence, to find in all governments that circumspection and that reserve of conduct, prescribed by justice, recommended by policy, and inspired by sentiments of impartiality and good-will.

When the Spanish nation endeavours to put an end to this domestic misunderstanding, the same inviolable respect which she professes for the rights of other nations, inspires her with the just confidence of being treated with similar consideration and regard. She cannot even suspect, on the part of those who desire to preserve friendship and good understanding, any step hazarded, which might suppose the question already resolved, the decision of which belongs to Spain alone, in making use of her legitimate and recognized rights, which she has

never renounced. In this state of things, the steps taken to engage different powers in a recognition of the independence of the insurgent powers of America, will present, on the contrary, a solemn occasion to sanction the fundamental principles on which the integrity of territory, the repose of nations, and the public morality of governments are founded.

The text and spirit of treaties, the good faith which ought to reign between powers in amity, the conviction of a duty equally supported upon a general and temporary policy, the real welfare of the insurgent provinces, and even the general advantage of all the powers, afford to his Catholic Majesty as many guarantees that his laudable desires will find among his august allies the most favourable and most friendly reception.

#### REPLY.

THE importance of this document consists in its being an authentic and official explanation of the feelings of Spain on the subject of her former colonies; but of the purposes which it seems designed to answer we should be uncandid if we affirmed, that either of them has a probable chance of success, inasmuch as the first is, to prevail upon the colonists to reimpose upon themselves that yoke which they have actually shaken off in spite of the resistance of the Spanish armies; and the second is, to dissuade or determine the Powers of Europe from recognizing their (already accomplished) independence. Had we been asked three or four years ago what our wishes were with regard to the future relations between Spain and the trans-atlantic provinces, we should perhaps have expressed a desire for the continued integrity of the whole Spanish empire, on condition of seeing established such a government as would consult the undoubted interests, and command the free confidence of the people of South America, and of their Mexican neighbours; but that day is past and irrecoverable. Indeed, so long back as whilst the Cortes were assembled at Cadiz, there arose the strongest causes of apprehension, that in principle the separation was even then complete. The deputies for Spanish America were considered an heterogeneous and not half-naturalized body. They could obtain nothing for their constituent nations beyond sea; the concessions which they solicited, as due to Spanish America on the clearest grounds of policy, right, and friendship, were refused in an arbitrary and monopolizing spirit, little differing, if at all, from that which had governed the ancient councils in the days of Philip II. It was not a question, therefore, very likely to be settled in a satisfactory manner by this or that set of advisers

of the crown of Spain ; the temper of the Spanish nation generally was averse to such an abandonment, or even to such a relaxation of the old colonial system as had become, through the change of times, the single expedient for averting an appeal to arms, between those who felt that they had a right to ask for much and those who fancied themselves strong enough to give way in nothing. It is obvious, when war was once declared against the colonies by Spain, and Morillo dispatched with a powerful army to reduce them, that the mother-country had risked all upon that solitary stake. So long as Morillo could fight, nay, even when more than half vanquished by the colonists, the preliminary article in every overture to peace was a demand of their unqualified submission. Force, then, has failed ; and, as in all such cases, it is now idle for Spain to negotiate on any terms short of a distinct acknowledgment of the absolute sovereignty of these victorious states. The manifesto which leads us into these observations, dwells much on the impossibility of prolonging a connexion which is not founded on the common interest of the parties,—a just remark ; and the revolt of the Spanish colonies (as well as of the British some 40 years before) would be a proof of it if any were wanting. The king is made to express keen anguish at seeing these fine countries a prey to all the “ills and dangers inseparable from a revolution.” But, say the provinces, our revolution is ended :—our sufferings and dangers are no more, since we overcame your troops, and have assumed the power of promoting our own views of our own commercial interests. So, where the manifesto states the king’s conviction that the South Americans have the same interests as the Spaniards, it will unquestionably meet the reply, that it was his Majesty’s persuasion of their having opposite interests, which induced him a few years ago to coerce them by the sword ; and that after such an experience of his practical construction of the doctrine for which he now takes credit, they would rather be left to judge for themselves hereafter, to what extent the interests of the Spanish nation do really coincide with theirs. We cannot yield our opinions on public law to the reasoning of the manifesto, where it impugns the well-known and essential principle, that in most instances a government *de facto* may be rightfully recognized by others. Instead of danger and confusion resulting from this maxim, we cannot help seeing in it a powerful instrument for the restoration of order and tranquillity amongst mankind ; nor do we conceive how the recognition of the South American colonies by Europe, which it is the business of the manifesto to deprecate, can much more compromise the principles of lawful government, or indeed the welfare of Spain

herself, for which we entertain a sincere and respectful solicitude, than could our acknowledgment seven years ago of the Belgic States, as constituting an independent kingdom, on the ground that in the sixteenth century they had been vassals of the Spanish crown. It is not, indeed, for us to judge how far the menace implied towards the close of the manifesto, may operate against the impending recognition of South America by the European powers. If any forfeiture of the friendship of Spain, or, still more, any active manifestations of displeasure on the part of a brave and allied nation, were to be the consequence of a step which seems prescribed to foreign governments, as much by their duty as by their indisputable policy, there is no people, we are sure, would regret more deeply than the English, an event so unfortunate and unlooked for; but the obligation to public liberty, to international law, to the interests of universal commerce, and to the wants and sufferings of our own country, is one which no deference to the punctilious or irritated feelings of a friend, however estimable, can exempt the British Government from discharging. It is further certain, that ere one twelvemonth shall have elapsed, Spain herself will see the question in the same light in which it appears to others, and follow the example of that course which she herself was an agent in compelling England to adopt with regard to the States of North America.

WE are now free to reflect on this important subject, and on the conduct of the United States in relation to it. On a subject so sublimely interesting to every individual, whose imagination and whose heart is not "cold as the rock on Torneo's hoary brow," we cannot think without emotion, or give expression to our thoughts, without having recourse to glowing terms; yet we cannot but admire the sober and restrained language of this great national document—the President's message; and we cannot but be assured, that its effect on every European reader will correspond with the stirring spirit of the subject,

rather than with the subdued tone of the expression. To our minds, the subject can never be suggested without awakening our recollections of the cruelties, massacres, and devastations, which the thirst of gold, unrestrained by religion or law, inflicted on those loveliest portions of our globe; and without conjuring up, in bright contrast, the public virtues, social harmony, and confirmed happiness, which the dauntless patriots of the present day have ensured for millions yet unborn. Perish the counsels that would frustrate a prospect so dear to every uncorrupted heart!

There is policy, as well as justice and good sense, in this step on the part of the Americans. It may serve to warn the powers on this side the Atlantic, that there will be found among the Republican nations of the West, an alliance as durable, and as well deserving of the name of "Holy," as that lately formed among the Emperors of the East; and it will let Spain see, that she can gain nothing by exercising towards those free governments which have arisen out of her late colonies, the same tardiness which was evinced in recognizing the independence of the United States. The Republic of Colombia is established beyond the power of question; and therefore the sooner that all receive and cherish it as a branch of the family of free states the better.

As men, and as Britons, we must, therefore, hail the freedom of this most interesting portion

of the New World, now established beyond the power even of question.

As men, we rejoice that liberty has built for herself another temple; and that, come the worst that may in the Old World, let even Turkey and Greece fall into the hands of Russia, and the same vast and half-civilized power invade the other nations of continental Europe, both from the north and from the south, still the lovers of freedom shall find a home in the New World; and the beacon-fires of Cotopaxi and Chimborazo shall invite and light to a place where those may yet nurse the sciences and the arts, whom luxury would consign to be sold with the soil, and be debased till they should learn to return thanks for the application of the knout. The Plata, and the Orellana, and the Orinoco, may be the emporium for the ships of other nations, when events such as those which, by turus, have made the commerce of Syria and of Carthage, of Constantinople and of Venice, be remembered but in story, may have sealed up the most bustling ports of Europe, changed their merchants into beggars, and their rulers into tyrants.

When liberty sets up her standard in a country, especially in one comparatively new, we feel particular satisfaction in observing the shades of ignorance and superstition which had been forced upon its infancy, fading away. In the case of the whole western world, they must fade. There is something new, and green, and fresh, in all

that is American,—something which repels the cold and shackling despotism of the East. It has been observed, that the tide of human emigration, like that of the waters of the sea, is from the east to the west; and it may also be observed, that as the progress of the light of day is westward, so is that of knowledge and freedom. As, when the cold grey of twilight has dyed its segment in the eastern sky, and when damp and mildew are falling upon the eastern plains, we turn with fondness to the glowing tints of the west, and think of those abodes whose gates are opened by the star of Even to admit the brightness of the sun; so do we turn, with regret no doubt, but still we turn, from the once light and lovely regions of the East, to those which are beginning to glow in the West. We turn from where the dark cloud of superstition is overshadowing, and the damp and mildew of slavery is blighting, to where the ardour of the sun of liberty is dissipating the last cloud of superstition, and drying up the last drop of the cold dew of slavery: just as, in the natural world, we look through those openings in the drapery of heaven through which glory appears behind glory, in endless succession, where we picture the fairy scenes that lie beneath; and we do more than hope that the light is not only beaming upon those happy regions, but that from them it shall be sent forth to re-illuminate the East.

The ruddy light on the land of the Andes, bids us hope that the day-spring shall again visit those fair regions of the world where science first built her temple, and lighted her fires. It may be the pride of that Republic, which, having its foundation in English feeling and English principle, reared itself from the Atlantic to the Pacific, and from the Gulf of Mexico to the wide sweeping St Lawrence,—it may be the pride of that Republic, and of the kindred and congenial Republics of the south and middle regions of the vast American continent, to give a tone and an impetus to new colonies of liberty on the shores of the Hellespont and the Levant, and to teach the keel of industry to divide the waters of the Euphrates, and the steam-boat to stem the arrowy rush of the Tigris; till the heavy and soul-quelling fetters of Turk and of Tartar be knocked off, and science build anew the halls of Al Raschid, and industry call from their ruins the palaces of Nineveh and of Shusan, and man, in his first and fondest habitation, be something better than a tyrant to his kind, and a witherer of the beauties of the world.

This, to be sure, is a view of the matter more gloomy than there is any necessity for taking; but it is cheering to think, that there is a ray beyond the very thickest darkness with which the world could be visited.

As Britons, our grounds of congratulation are more immediate and less romantic. While the

harbours of other parts of the world are glutted with our commerce till profits have been reduced to the lowest fraction, here is a new field, rich, ample, and accessible—accessible both to ourselves and to our colonies. We, too, are the people to whom the Colombians will naturally look, and whom it will be their first object to favour. It was from us that they borrowed this freedom; if not directly from our Government, at least indirectly from our people—people who, under that Government, notwithstanding the faults which may be in the administration of it, had taught the principles, and exemplified the valour, which has contributed to deliver from slavery a country which, of all countries in the world, is the best as a *point d'appui* to our extended commerce; and from which, if we be even but half-wise, we cannot fail in seconding our industry and enterprise to the fullest extent.

On this head, the following observations from a New York paper of the 16th of May, may be of some interest at the present moment:—"Some days since we expressed the satisfaction we felt at the spirit which had dictated several important acts of the Independent Governments of South America. So far as we may be allowed to judge, their plans are laid with wisdom, certainly with great liberality; and if no unforeseen obstacle should interrupt their progress, we may hope soon to see very important advantages flow into that extensive and valuable country, through the

channels of such a policy. The important changes which have lately taken place in that country, together with its proximity to us, and the commercial relations we are destined to sustain with it, have naturally directed much attention that way. The exemption from duties offered, by the late tariffs of several ports, to all articles calculated to promote the extension of literature, has already begun to produce its intended effects, if we may judge from the large orders for types which have been received in this city from different parts of South America. The importance of this subject has been appreciated by their rulers in such a manner as to give us much confidence in their wisdom, and great ground to believe they will continue to conduct, in the true spirit of patriotism, all the concerns of their countries, at a crisis so important. It is, of course, quite impossible to foretell with any certainty the particular advantages which would accrue to the United States from a commercial intercourse with South America, if her natural sources of wealth were once opened by an industrious population, and well regulated government. We can only see in general, that a country of such extent, supplied with such ports, traversed by such rivers, and affording commerce with such supplies of many valuable articles, even under circumstances the most unfavourable, must be destined at some future time to rise to great power, and make an important figure in the world."

Such is the early activity of the United States with regard to South American commerce. Shall it be neglected by Britain? or rather,—shall our ministers, by refusing to recognize Colombia, as the United States have done, blight the best prospects of our manufacturers and merchants?

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IV. Let us examine the justice of this recognition by Britain.

A circumstance by no means creditable to the Government of this country is, that when Spain was under the dominion of Buonaparte, Britain excited the South Americans to throw off the yoke; but no sooner was Ferdinand restored, than we withdrew our countenance. The cause of the South Americans remained the same after the return of Ferdinand, as during the reign of Joseph Buonaparte; for it cannot be maintained, that the South American provinces were to interfere as to who filled the throne of Old Spain; and if they had no right to do that, their allegiance or revolt had no connexion with the question of legitimacy. Upon this event, however, the British Government changed its conduct. On this, we are bound to speak the truth, and therefore we must say, that if Britain longer refuse to recognize Colombia, her conduct will, owing to this very circumstance, be marked with the grossest inconsistency, and the basest injustice.

The only power which has even the shadow of a personal interest in asking us to deny the inde-

pendence of Colombia, is Spain; and Spain neither deserves at our hand, nor at the hand of international justice, any such act on our part. Up to the time when Spain, by the extortion and feebleness of her viceroys, and the diffusion of something like liberal principles, began to lose her own colonies, she omitted no opportunity of seeking to deprive us of ours. She did this, not upon the ground of cupidity or personal ambition alone, but for the pure purpose of annoying and weakening this country. Spain did not join the American States against us because she was to make a profit of it, or because she had their cause at heart. Even she (blind with decay as we grant she was) could not but see that the establishment of a liberal government in the United States was a death-blow to every despotism; and to none more than to her own, because it was in the nature of things, that the blessing which she helped to bestow on them would, in time, be shared by her own colonies. The sole cause which induced her to engage in that war, was the mischief which she hoped thereby to do to this country. Her subsequent conduct, ever since we fought and bled for her from one end of her own territory to the other, has been any thing but friendly. Look at the tenor of her mercantile regulations, and see if you can prove there any thing which would call upon us to injure both our commerce and our principles for the sake of supporting her. If there be in the long tariff of her restrictions,

duties, and prohibitions, any thing which could induce even the most "continentified" of our ministers to write upon the forehead of Britannia "the enemy of freedom—the enemy of herself," then down with sense, reason, and justice from their places in the cabinet, and let all which remains "stand prostrate at the feet of circumstances."—We have, however, no fear that it will come to this: the line of ministerial duty is in this instance so clear and straight, that not even fools can err therein.

But the point of view in which this subject appears most striking and most gratifying is, the high ground on which the Republics of South America challenge recognition. The mendicant, meritorious and unfortunate, who obtains necessary alms for his support, may be deserving of respect; but he who works out his own maintenance is a superior person in every feeling of honour, and every act of manliness. Independence is not to be obtruded: to be enjoyed, it must be earned. The South Americans have earned it; and to refuse them the titles and civilities of independent nations, is now positive injustice. Every consideration recommends and enforces our immediate recognition of nations, whose infant struggles we prompted, and whose unaided valour, and perseverance, and good conduct, have made them independent *de facto*.

The Report of the Committee of the House of Representatives, after detailing "facts which

irresistibly prove that the nations of Colombia, Mexico, Buenos Ayres, Peru, and Chili, are in fact independent," proceeds "to examine the right and the expediency of recognizing independence thus effectually achieved." It is there most clearly argued, that the right to recognize their independence, depends not on its justice, but on its actual establishment—"Who is rightful sovereign of a country, is not an inquiry permitted to foreign nations." The expediency of adopting a measure thus founded on fact, and sanctioned by justice, regards the feelings of other nations, as likely or not to make the recognition a ground of hostilities against the United States. The conduct, however, of the several nations of Europe, and even of Spain herself, is considered as proof that such an apprehension would not be warranted. The committee then "unanimously declare, that it is just and expedient to acknowledge the independence of the several nations of South America."

Is it indeed possible that any man living, who knows any thing of international law, can entertain a doubt as to the right of Colombia to be recognized as what she is in fact? If, then, the law be indisputable, good God! beats there an English heart that wishes not to recognize, respect, and honour a people who have so gloriously achieved their own independence? Can Spain herself now pretend that she possesses the power to assail this Republic? The success of the South

Americans is complete ; and the real question is not, whether Spain shall ever recover her abused and lost empire, but whether the nations of Europe will cheerfully and readily acknowledge the independent states of South America, or tardily and reluctantly recognize what has ceased to be affected by their volitions.

On this subject, Sir James Mackintosh, in the House of Commons, asked the Marquis of Londonderry, whether his Majesty's Government had formally recognized the independent Republics of South America? if not, whether the Government had entered into such intercourse with them as implied recognition? if not, whether it was in the contemplation of the Government to do either? —The Marquis replied—No, to the first; a qualified No, to the second; an auspicious reservation, to the third.—Our Government has not formally recognized the independent Republics of South America. No: this we are aware of. The object of inquiry and anxiety is the present feeling on the subject, and the intention formed respecting future measures.—We have, however, he said, “treated them as governments *de facto*.” But this is all a foreign nation has a right to look to. A government *de facto* is, *quoad* every foreign nation, a government *de jure*. The question—which is, or is not the government of a country *de jure*? is entirely and exclusively a question for the nation which is subject to that government. But we must not analyze the noble Marquis's

phrases too nicely.—“ We looked upon the parties at war,” he said, “ as belligerents, and respected their rights as such.” This was perfect justice and fairness. The recognition and respect which was due to an established, undisputed, independent government, we bestowed upon South America ; but while there were belligerent parties, they divided the recognition and respect between them. It followed, therefore, that when either of the parties ceased to exist, vanished, yielded, or withdrew the portion of recognition and respect which it divided, its portion merged in that of the other party, which, now no longer a party, became the government *de facto*, and succeeded to the undivided rights of the parties belligerent.

This reasoning seems to us perfectly conclusive. On the other side, not a pretence can be suggested for a refusal to recognize their independence. Surely our Government will now do willingly and speedily what they cannot long refuse to do.

Having now shewn, in a general way, the inconsistency and folly of refusing to recognize Colombia, let us more minutely consider this policy in relation to the Court, the people, and the manufacturers and merchants of Britain.

1. As to the Court, can the solicitation be refused by the House of Hanover and the government of the Revolution, who have no other title to foreign recognition but the choice of the people, and the actual possession of power ?

Even on the score of etiquette, we do not see why Britain, who had the good sense to strike off

from the titles of her monarch, the hollow and absurd addition of King of France, should hesitate one moment in absolutely advising Ferdinand to disencumber himself of the now equally hollow and absurd addition of King of the Indies. It is all very well for the mighty Fum Fo to sit cross-legged upon his carpet at Peking, and while the heads of the sallow mandarins are knocking the gilded floor in most degrading adoration, to take upon himself the style and title of the Emperor of all the Emperors of the World. The thing, however, means nothing more than is meant by "the Emperor of all the Conjurors," or any other imperial title with which a lamp-post may be decorated; and, as such, we deprecate all similarly hollow titles assumed and worn by Christian kings. Long and happily may all such reign, blessing themselves in the blessing of their people. Within their own territory may their domination be perfect; but let them not lay claim, even in words, to the habitations of others; for, when more active and ambitious men than the Ferdinands and Louises of the present day arise, those words may produce wishes, and those again may produce wars, in which the substance at home may be lost in grasping at the shadow abroad.

Abhorred then be the prudence that sacrifices the dearest pledges of humanity at the shrine of antiquity, however surrounded by mouldering intrenchments, and however consecrated by the

darkness of superstition and the obstinacy of prejudice. The Republics of South America, however, are not now to be sacrificed. It is no longer a question, whether they will be forsaken and left to bleed under the hand of despotism? They have burst from all the restraints of oppression; they have routed their oppressors; they bound along with the vigour of genuine freedom in the career of improvement,—with all the blessings of consolidated liberty and interminable prosperity opening to their view. Cold and repulsive is the policy that would turn aside the head, close the eye, or withhold the loud congratulation from achievements so glorious and so good. Unnatural is such crazy etiquette in the free government of England. In fine, we cannot apprehend that the Court of this country will, much longer, act as if it slept in the chains of the Holy Alliance.

It seems, indeed, that President Monroe's message to Congress, recommending the admission of Colombia into the catalogue of free states, has produced a very lively sensation among the foreign ambassadors. It will be a redeeming feature in even the Jesuit fostering government of Louis, to see his levee thronged by the free representatives of the tribes and caciques of the vast stretch of the Andes; and it will be a fine though unwonted triumph to the liberal feeling of this country, to see Zea, Irisarri, Garcia, and three or four other ambassadors, proclaiming at the levees at Carlton House, that Britain gives

the hand of friendship to the friends of freedom, from what wind soever of the heaven they may come.

2. As to the people of Britain, we need say nothing to increase their regard for liberated America. It is folly in the continental nations to withhold the hand of fellowship from the South Americans; but, in Britain, it would be something more—it would be an absolute crime. Whatever those, who from disposition or connexion have continental thoughts, may think or say on the matter, Britain is really the parent of all the free states of the West. The first of their people were hers, and their spirit is hers wholly. If she do not foster, if she do not encourage them, she aims a blow at her own independence; for it is not in the nature of things that her constitution can be loved by those who are plotting against the constitution of Spain, and who rose in arms against that of Naples. The inducements on the part of the British people to accede to the proposition of the venerable Zea are, therefore, doubly strong; they tend at once to consolidate our power and to extend our commerce.

The conduct of the Colombians is every thing that their best friends in Britain could wish. Every man, whatever may be his colour, who is born in their free country, is, by the law, free; a part of the public money is to be appropriated to the redemption of the slaves now in the country; the relics of the Inquisition are destroyed;

education is universally fostered ; men are allowed to publish their thoughts, subject only to the common law of the country ; trial by jury is introduced ; and the commerce of the Old World and the New is encouraged by the most liberal protection. To such a state of things it is pleasant to turn one's eye, especially when it is obscured and sickened by the murky atmosphere of the East.

Happily, however, it was on the same day on which the independent and representative constitution of Colombia reached us, that we had also that of Greece, representative, independent, and free. In the eastern extreme of Europe, then, and in the centre of South America, the same auspicious work of national regeneration is progressive, and diffuses confidence and hope throughout the civilized world. The standard of liberty, which is held forth by "Andes, giant of the Western Star," is answered by the classical flag of Greece, waving "o'er Delphi's steep." It will not, then, be one kingdom or state, combining with another kingdom or state, for selfish purposes. It will be the East uniting in bonds of fellowship with the West,—the moral nuptials of two mighty continents ; and the offspring will be the extension of commerce, the expansion of the sciences and the arts, and the certain and speedy knocking off of the remaining fetters of man. Who would not exult at such a consummation ! Who would not dash aside all private envy and

selfish policy, as lighter than gossamer, and rush forward to share the glory of its achievement!

Shall, then, the land which boasts its ancient attachment to Liberty—shall the country which first cradled the goddess—and which she has ever distinguished by her presence,

———“ Hic illius arma,  
Hic currus”———

shall she frown on the young genius whose lineaments and spirit attest her to be of a kindred essence? Let England awake from a feverish dream of jealousy, in which alone she is susceptible of such ungenerous feelings, as never have disgraced her waking, her heroic hours. It was not thus she raised the drooping head of Holland; yet Holland was then a new republic, and waged a rightful war against the same legitimate power which Colombia has had the courage to defy, and the fortune to defeat.

3. As to the manufacturers and merchants of Britain,—they have been for some time aware, that Don Francisco Antonio Zea, the accredited envoy of Colombia, arrived in England, charged with full powers to arrange a treaty of amity, commerce, and mutual advantage, between that Republic and Britain. No arrangement can be more important than this, either for the one country or the other. Colombia needs the recognizance of Britain, and Britain fully as much needs the commerce of Colombia. There is much, which our West India settlements have now to

procure from Europe, or the British possessions in North America, that could be supplied from the banks of the Magdalena, or of the Orinoco; there are many articles of our manufacture, for which the market in other places is nearly glutted, but which would find ample vent in that vast Republic; and there are many articles, the raw produce of Colombia, highly important in our manufactures, which we can procure more abundantly and cheaply from that country than from any other part of the world. Our merchants have found out these things, and they are acting upon them, as far as, without the formal and avowed recognition of Government, they can so act; and from the liberal feelings on commercial matters which our Government has latterly shewn, we anticipate, on their part, no opposition to the proposals of Mr Zea;—that is to say, if British feeling, unadulterated by any thing of a baser nature smuggled in from the continent, shall be allowed to operate. Operate! and why should it not? What is there in any one of the continental governments which should tempt us to permit them to interfere in our commercial arrangements? We despised Napoleon; we set at nought his decrees; we burned his fleets; we battered down his forts, when the whole continent was at his back;—and shall we now wait for the pleasure of those who command not the tithe of their own land, and who may not stir, lest their own subjects should rebel?

The French Minister lately excused the conduct of France, by alleging, that neither the United States nor Great Britain had recognized the independence of South America; thus distinctly signifying, that Great Britain ought to be among the first, if not the very first, to do this act of real justice, as well as of national policy. It is indeed admitted—it is not to be denied, that the commercial prosperity which is constantly brought forward as a set-off to our agricultural distress, consists entirely in our enlarged intercourse with South America. Colombia is no longer any more subject to Spain than America to England; nor is there any more chance of it ever becoming so. That Republic has proffered us certain advantages. The British Government may despise them, but the mercantile interest regards them with a different eye; and we much question whether other governments will despise them. England no longer commands the trade of the world. Every civilized country is her rival; and it will be much easier for us to let this valuable trade slip through our fingers into those of nations possessing greater foresight, than recover it when it has been thus wantonly thrown away.

Happily the commercial prudence of the Eastern World will, in all probability, do more for the infant Republics of the West, than all the honour of kings, and the policy of statesmen. The republicans seem to be aware of this; and they have accordingly so framed their tariffs, as either to

force the commercial nations of Europe to acknowledge their independence, or to allow a monopoly, or at least a preference, to the commerce of the United States. The merchants of Europe are, however, aware of the advantages of trade with a country which is so ample in its extent, and so varied in its productions and resources. The British merchants are especially aware of this. The speculations to Monte Video and Buenos Ayres, during the time that those countries were liable to be clutched again by the paw of Spain, will teach them, that in order that trade may be secure, the people with whom they trade must be free: at the same time, the advantages which they have already derived from the opening of so wide a market for the goods with which their warehouses were glutted, must make them solicitous that their rulers should promptly and with a good grace acknowledge the independence of those whom no effort can now bind in fetters.

However the admirers of the days of chivalry, then, may lament that the chevaliers have given place to a calm and calculating race of merchants, yet we suspect that those merchants have diffused over the world feelings of freedom and ties of brotherhood, which the more sounding and senseless persons of the olden time never could so much as have dreamt of. It is commerce alone which roots out of the human heart all the noxious jealousies about talent and skill, which are so galling under every other aspect of man. In the

whole range of other men, from the savage to the philosopher, the exaltation of any one individual is in so far forwarded by the degradation of others; but among merchants it is not so. Their profits arise not from the ignorance of other men, but from their skill; and hence their very self-interest outruns the philanthropy of other people. This makes the freedom of trade a sort of palladium of the liberties of the world; and this makes merchants bring together nations which otherwise would barely have heard of each other's names, and binds in ties of the closest and most advantageous friendship, states which otherwise would have continued in fierce hostility.

This is well exemplified in the conduct of the British merchants towards the young and vigorous Republic of Colombia. The chivalry of Europe looked with indifference on her birth; and the spirit of British freedom, at least as far as could be gathered from the general sentiments of the people, gave but one irresolute flutter in her behalf. Not so with the merchants. No sooner had they ascertained that they could visit the ample and inviting shores of Colombia without risk of capture or confiscation from the privateers of Spain, than they began to take measures for procuring a treaty of commerce between Britain and the new State. There is selfishness in this no doubt, but still it is a selfishness which is equally advantageous to both parties, and consti-

tutes at once the strength and the permanence of every union that can be established.

In this instance the honour and the interest of Britain are equally concerned. It ought never to be said, that she who is in reality, whether intentionally or not, the parent of all the free governments of the West, should be even second to welcome them into the catalogue of independent and recognized states; and she ought never, for any paltry feeling for the false glory of a continental throne, which, when in its strength, was ever and anon aiming its most determined and deadly thrusts at her existence,—she ought not, for any feeling for the prejudices of one country, to lose the commerce of another which is as fertile as it is wide, and whose productions are as varied as they are valuable. The day when policy so narrow-minded could actuate her, ought surely to be far gone by; and the nineteenth century, after all that it has witnessed of the power of man and of mind, and the utter weakness of name and circumstance, ought not to witness conduct which would have deepened the folly of the darkest ages of the world.

We feel confident that such will not be the case; and we regard the numerous assemblage of men of all parties which came to meet Mr Zea at the merchants' dinner, and the power with which some of them, who are by no means enthusiastic admirers of the theoretic principles of freedom, spoke in favour of Colombia, as pledges

that her recognition by this country will be immediate and complete. We were prepared for the eloquence of Mackintosh, and the earnestness of Wilberforce at the dinner, and it was both delightful and novel to hear Sir W. Curtis the advocate of liberty; but what gave us most pleasure was the warm feeling of the English merchants, who have in an eminent degree been the friends, the liberators of South America.

Feeling on this subject as we have just described, it was with pleasure that we noticed the meeting of the merchants and ship-owners of London, for the purpose of presenting a representation to Government on the expediency of admitting the vessels of Colombia, Buenos Ayres, and other independent countries of South America, to enter into our ports. A memorial to that effect was accordingly subscribed by several of the first commercial houses in Europe, and its prayer was acceded to by Government.

After all, the position in which the commercial interest is placed by the non-recognition of the Republic of Colombia, is one of peculiar difficulty. It is at the same time destructive of enterprise, and ruinous of commerce. A great portion of the cargo of the Robert Neilson from Liverpool to Maracaibo, containing manufactures to the amount of £.40,000, was uninsured, and the vessel was lost. For a risk which, under ordinary circumstances, ought to be done from two to three guineas per cent, a premium of ten to fifteen

is asked by underwriters. Another ship, the *Mary*, proceeding direct to Colombia, laden with British manufactures, is burdened with the same inconveniencies; and whilst the risk cannot be covered but at an exorbitant rate, a privateer, fitted out at Cadiz, perhaps for the purpose of intercepting property belonging to British merchants thus shipped, has proceeded for the Colombian coast, and been insured by British underwriters. Thus our enterprise is destroyed, our commerce prevented; and it remains only, by decisive measures as to the recognition of Colombia, to give security and confidence to a trade which promises every thing, on proper principles, to the country.

The nations of Europe will indeed soon find that their own commercial interests may be seriously promoted or obstructed, according to their respective stations in the career of necessary recognition. A company has been formed under the patronage of the Prussian Government, for the purpose of introducing the productions and manufactures of Germany into Spanish America. This company is to be called the Rhenish West India Company, and its exportations will be limited to this object. Other nations will probably turn their attention to this important point, and will no doubt immediately endeavour to enter into negotiation with the Governments of those countries, to secure a preference to themselves if possible.

Why then does England hesitate to be just? Cannot her ministers perceive the vast field of commercial speculation which is ready to be thrown open to our trade by the simple act of recognition? The manufactures of this country would spread over the immense regions of America, and ensure a constant demand for similar articles. The advantages resulting from this great source of national prosperity, are too manifest to be dwelt on. Nothing is wanting to ensure the accomplishment of this desirable object but the recognition of their independence, which would immediately inspire mutual confidence between the respective countries, and give our commerce a decided preference in the American market. Delay in a case of such vital importance is disgraceful to our national character, and ruinous to the best interests of the state.

V. Let us conclude then.—Youthful states, in the ardour of inexperience, and in the enthusiasm of hope, naturally overlook prudence and selfishness, and embrace, with eager cordiality, every State which ought, in abstract right, to be independent; or, which would be manifestly benefited by an independent rank among the nations. Long established Governments regard such events with greater caution, and cannot divest themselves of suspicion and apprehension until the youthful claimants of their favour exhibit an unequivocal

title to their independence. Something of this spirit distinguishes the conduct of Great Britain and the United States with respect to Colombia. The United States, young and confident, look upon Colombia with favour, and upon Spain with indifference. Great Britain looks upon Colombia with a scrutinizing jealousy: upon Spain with indulgence and something like sympathy. This country was herself, forty years ago, bereaved of her colonies. Desperately we struggled to retain our authority in the West; sorely did we grieve to abandon it. The case of Spain is widely different; yet is there similarity enough to account for a little hesitation in our cabinet.

Well,—to this parental weakness be our past conduct imputed; but now let us, as becomes a reflecting, firm, and just Government, view the actual, undisguised relation of Spain with Colombia, and let us no longer refuse our recognition to the latter, or frown upon her youth with the repelling austerity of age or imbecility. Be it in the first place recollected, that since the moment when the signal of independence was given in South America, the conduct of Spain towards her colonies has been characterized by extreme weakness and folly. The struggle she maintained was as ill directed as it was hopeless. But that struggle has entirely and finally ceased. When did Spain last dispatch an expedition from her shores to reclaim or reconquer her colonies? Is it likely that, in point of fact, she ever will send one?

She is, in fact, likely to be the victim of internal convulsion and external war ; and even if she be not, her domestic changes are quite adequate to all her wisdom, all her energy, and all her vigilance, for at least half a century ! That the separation is complete and final, is a fact which admits of no doubt, and which certainly is not doubted by our Government. Therefore, it must be obstinacy or ignorance which can prevent Spain herself from admitting the independence of States actually and irrecoverably independent of her. In her, however, such obstinacy or ignorance may not be unaccountable ; but it really and manifestly would be weakness and folly in the extreme in any other nation, and above all, in Great Britain, to act in deference to such wounded and unreasonable feelings on the part of Old Spain.

The United States, as we have seen, have recognized the independence of the South American States, and named ministers to be their representatives in Colombia, Buenos Ayres, and Chili. We will admit, for the reasons which we have alluded to, that it was natural and even reasonable that their recognition should have thus begun. But in Europe, surely our Government will be the first to do this great act of national justice and sound policy. We are, by universal consent, the freest and most commercial nation in Europe. This is the cause of freedom and of commerce. We owe Spain no chivalrous adherence to her prejudices, notoriously injurious even to herself,

or to her wishes, undeniably impotent on this subject. No principle of the law of nations, no suggestion of policy, no form of etiquette, can be urged in favour of a moment's further delay to recognize, with the formality of an open and manly avowal, that independence which in fact exists, and which we have distinctly acknowledged in our commercial regulations. As a free and independent State, we are bound to avow formally what we have tacitly admitted. As a commercial nation, we are bound to recognize States whose commerce is of incalculable value to our mercantile and manufacturing classes. We do not even exclude from our view the demands upon our generosity and liberal character. Our recognition of the infant Republics, and our unrestrained intercourse with them, will essentially contribute to enlarge their views and consolidate their institutions. As a free, as a commercial, as a generous nation, we are, then, called upon to embrace the proffered friendship of the Colombians.

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## SECTION II.

### LOAN FOR COLOMBIA.

THE high credit of Colombia has been founded not only on her natural riches and commercial advantages, but on the honourable sentiments and conduct of her Government.

In a passage of the President's celebrated speech during the installation of the Congress at Angostura, alluding to the foreign creditors of the Republic, he observed, "Those friends of mankind are the guardian geniuses of America, and to them we owe a debt of eternal gratitude, as well as a religious fulfilment of the several obligations contracted with them. The national debt, legislators, is the deposit of the good faith, the honour, and the gratitude of Venezuela: respect it as the holy ark which encloses not only the rights of our benefactors, but the glory of our fidelity. Let us perish, rather than fail in any the smallest point connected with the completion of those engagements, which have been the salvation of our country and of the lives of her children."

In the first public act, also, by which the several provinces, now forming the Republic of Colombia, were united, the third article is as follows:—"The debts which have been separately contracted by the Republics of Venezuela and

New Grenada are, by this law, recognized, *in solidum*, as the national debt of Colombia. All the public property of the State remains mortgaged for the payment of it, and the most productive branches of the public revenue shall be applied thereto." This was a voluntary declaration on the part of the Government, and the making it so prominent a feature in this its first solemn act as a Republic, shews no indifference to its public credit.

With these high professions, the conduct of Mr Zea on his arrival in England, as envoy plenipotentiary, was perfectly conformable.

The task which was then to be performed by Mr Zea presented many difficulties. The dispositions of men and the state of things were not yet favourable; mistrust had taken deep root; many minds were wounded; many interests clashed. Was the envoy of Colombia to reduce to their exact value claims, the greatest part of which were doubtful, accounts probably exaggerated by contractors, who perhaps had never thought of being so soon or so punctually paid? Was he to endeavour to obtain a reduction of a few thousand pounds? Elated, proud of the future and now certain prosperity of his Republic, was he to bargain about the price of the assistance granted to it at the moment of danger—at the moment of misfortune? Mr Zea was too enlightened to confound the duties of the representative of a new and consequently generous people, with

the duty of a liquidating clerk. Among the many important cares with which he was intrusted, that of creating and of raising the credit of his Government claimed his particular attention. He did not hesitate a moment in occupying himself in it in a manner conformable to his private character and to his personal feelings.

The chief persons having claims on the Governments of Venezuela and New Grenada were convoked. All the citizens of Colombia residing in London received the same invitation. Mr Zea addressed them in the following words, which we copy literally :—

“ The Government of Colombia will never forget the assistance which they have received in the time of their difficulties. They also know that many among you have greatly suffered on account of the prolongation of the reimbursement of what you have generously advanced. They are greatly affected by it ; but, engaged in a deadly struggle, their first, their only duty was to exist, that they might be able to fight the enemy, deliver the country from their presence, and gain independence. In the course of one glorious year, this double object has been obtained. From this moment, Government turned their attention towards those who had contributed to our liberation. Among the many missions which they have deigned to confide to me, none has been so agreeable as that which authorizes me to calm your disquietudes, to repair all your losses.

I do not come among you to speculate upon your fears. I bring with me only those thoughts which can suit a great people, and the hero who presides over their destinies. Colombia will pay all that she owes, whatever be the origin or the amount of the debt. She has both the power and the will. With us, justice goes hand in hand with riches. Our resources are inexhaustible: our fidelity to our contracted engagements will be eternal. Soon a colossal monument will be raised in the capital of Colombia, to transmit to posterity the names of those heroes who have spilt their blood in the war of liberty, and of those foreigners who, by courageous efforts, or pecuniary assistance, have contributed to the success of so glorious a cause. In the mean time, gentlemen, it is for you to propose those arrangements which you may think most suitable to your interests. I leave to you entire liberty to reflect on this. Be assured that I am authorized by my Government, and disposed by my own feelings, to perform all that will facilitate the liquidation of your claims, and to remunerate you for the losses which you may have incurred. War has by no means exhausted our resources. Our soil, our mines, and the fertility of our land, cannot fail us. We shall always be ready and glad to declare, that the enjoyment of all our blessings we owe in part to the assistance which you have lent us. The glory of our triumph will never make us dispense with the duty of gratitude."

Mr Zea consented afterwards to all the reasonable propositions which were presented to him by the creditors of the Republic. It was they themselves who dictated the form and tenor of the new obligations. The old bonds were exchanged without difficulty. The old claims, whatever their nature, were thus legalized. Too minute an examination might have accelerated the fall of a credit which stood in need of support on an imperishable basis. The result of this transaction crowned the efforts of its illustrious negociator. In a few months the funds of Colombia were raised from 6 to 115 per cent.

Such was the beginning of this new Republic in the financial world.

From such honourable conduct sprung the loan raised in England for Colombia.

For the payment of a few millions, the security of Colombia assuredly is not inferior to some of the best guarantees held out in the dilapidated financial condition of more than one European nation, particularly should any of those events anticipated by many political economists ever take place. While the new and vigorous Republics of the New World have the pulses of young life in them, and the amplest means, they have no splendid idlers or gorgeous pageants, no irredeemable debts, upon which to waste their revenues. As to means, indeed, perhaps no nation on earth can be pointed out so rich in resources, and so little encumbered with debt, as Colombia.

The necessity for a loan to this State, rich in resources as it is, proceeds from the long, harassing, and expensive warfare in which its inhabitants have been engaged. In this respect, however, they appear to be at least in as good a situation as the United States were at the time of their independence being established; for their debt then was £2,488,455 foreign, and £9,012,992 domestic, both sterling; whereas, including the loan just negotiated for Colombia, her whole debt does not amount to two millions and a half sterling.

It has been asked if the Government of Colombia is one of good faith. This we have already illustrated; and we may farther reply, that the contracting the loan in question is at least one symptom of it—its main purpose being the discharge of its engagements created during the war. But it is not unreasonable to say, that with the means in its power, the Government can have no interest to break its faith, and every inducement to maintain it. Rising states are seldom indifferent to their character in the world; and, indeed, with all governments, the importance of sustaining public credit as a matter of policy merely, is so much felt, that where the means are to be found, the will is seldom wanting.

It may be said, that factions may arise in a new government, and internal discord succeed to the expulsion of the common enemy; and Buenos Ayres has been pointed to as an instance of the truth of that conjecture. The cases, however,

are not parallel. Buenos Ayres attained her independence with very little exertion or contest, being so far removed from Spain. Colombia, on the contrary, has gone through twelve years of warfare, of suffering, and of privation: she can have no desire for a recurrence of similar scenes. Spain always felt, that this being the nearest point of her colonial possessions, (only thirty or forty day's sail), was the most convenient for being supplied with all the materials of warfare; and further, that if she could not shew to her more distant colonies, that she had the means of retaining those from which the Atlantic alone separated her, it would be vain to attempt to keep the former in subjection. Against Colombia, then, has the main strength of Spain been directed; and Colombia, in ending her own warfare, has decided the fate of all the rest of Spanish America, even if it had not been decided before. After all, to the credit of Buenos Ayres it should be said, that, in the midst of many changes in the government, each succeeding administration has always recognized the public debt as it found it. The Republic of Chili, too, which established its independence some years since, has gone on exercising all the functions of an organized state, and nobody has heard of commotion or faction there: its public debt has been paid off within £.28,000. In fine, with Bolivar at the head of the Government, the same man who has been at the head of affairs during the whole of the con-

test with Spain, and who has repeatedly declared, that the possession of power, after the work of liberation was finished, was a burden to him, what faction is likely to meet any support? \*

\* Considering all this, it is not a little surprising that a paper under the title of "Foreign Loans," &c. with the signature of "A Broker," has been circulated, professing to guard the public against "parting with their capital for the service of foreign states."

The author of this paper must be presumed to be well acquainted with the political condition, the finances, and the resources of these foreign states, or he would not have volunteered his opinion as he has done. It is to be regretted, therefore, that on these points, which would seem to involve the whole of the argument, his paper does not contain one syllable of information.

It assumes, that foreign loans are an evil; and the reason assigned for the opinion is rather remarkable. We are told that, "while the minister of this country is laudably reducing the claim of the public creditor," the people are wicked enough to counteract his useful exertions by lending their money to foreigners. Now, if our own public debt is reducing, as the "Broker" supposes, what more natural than that we should, from that very cause, have money to lend to other people?

The truth is, we either have capital to lend to foreign nations, or we have not. If we have, why should not our merchants deal in money as well as in any thing else? If the capital of Great Britain is so commanding, that besides lending its own government upwards of 800 millions Sterling, it can supply the wants of other states, why should we not derive the profits attendant on these transactions? As a nation, they add to our strength and influence; as individuals, they circulate among us profits and commissions in various ways; and, as a source of revenue, in receipt-stamps, postages, &c. they are not contemptible.

It is obvious that the profits on these transactions must rest chiefly in the country in which they originate. Not a foreign loan has been contracted through Great Britain for these many years past, that does not now bear a higher price on the Continent, than it was contracted for in England.

Thus English merchants, enabled by their superior resources to contract with foreign governments for supplying them with

This favourable opinion of the new and rising Republic of Colombia receives fresh corroborations

money, ultimately sell to the inhabitants of those very states, the securities of their own governments at a considerable profit. Take, for instance, the last French loans contracted for by an English house: of these very loans an enormous proportion has been disposed of to French subjects at different periods, at a large advance on the contract price. Does not the profit on all this rest in England?

To the lender, it surely can never be an evil to have a choice of securities. He is always at liberty to follow his own judgment; and in forming that judgment, he naturally looks to—the means of the borrowing party,—the amount of his debts,—the general circumstances of the borrower,—and the rate of profit to be derived from lending.

The cautions, therefore, of the anxious "Broker," would seem to be more consistent, if they had been directed towards shewing in what degree these considerations have been lost sight of in the operations in question.

It is difficult to give a specific answer to general insinuations. One particular species of security having, however, been pointed at in this paper, it may not be amiss to suggest some of the considerations on which it appears to have found acceptance with capitalists.

The country for whose service the loan alluded to has been raised, contains a population of between three and four millions; and, according to the advices of persons who have resided in it for some years, it is represented to be rich in every production of the soil, and in every metal of the earth, beyond their power to describe. The Congress of the United States, in a recent report, describes it to possess "a well-organized government, instituted by the free-will of its citizens, exercising all the functions of sovereignty, fearless alike of internal or foreign enemies;" and, in addition to this, a late publication under the sanction of the British Government states, that the country of which the one in question forms a large section, has been in the habit of remitting to Europe, fifteen millions sterling annually. Possessing these resources, which are in their nature solid, substantial, and immoveable, this country owes, including the loan in question, somewhat less than three millions sterling! On such grounds, therefore, has confidence been afforded to it; and to them may be

every day. Young as that State is, and arduous as has been the struggle through which she has

added the extraordinary personal esteem in which the chief ruler of that country is held by some of the most illustrious persons in Great Britain; the approbation with which all the acts of its government have been received in this country,—such as the establishment of universal education,—the abolition of slavery,—religious toleration,—liberty of the press, and trial by jury; together with the circumstance of the securities of a nation placed by its geographical position out of the way of collision with other states, not being liable to those fluctuations which “wars and rumours of wars” are perpetually creating here.

So far from there having been any thing mysterious in the raising this loan, or any debt contracted under “circumstances of an extraordinary and ruinous kind,” the objects of the loan are distinctly set forth on the face of the instrument which represents the security: they are stated to be,

“*First*, The paying off the existing engagements of the Republic in Great Britain; and,

“*Secondly*, The giving a powerful impulse to its agriculture,—to the working of its mines of gold, silver, and other metals, and to the general development of its immense natural resources.”

There is neither concealment nor mystery about this. The government of that country having incurred debts in Great Britain during a twelve years' contest, and preferring to give time for drawing forth its resources (now that peace has returned to it), to harassing its subjects for farther exertions, has raised a loan to pay off that debt. Such is the simple history of the transaction. Will the worthy “Broker” point out to the money-lender, any other nation so rich in itself, and so little burdened with debt?

To impugn the grounds on which this security has found acceptance with the public, something more than mere insinuation should be offered. If the “Broker” perceives the public to be under any delusion in any particular, let him shew in what that delusion consists. If he conceives that “English citizens are gulled,” let him state, specifically, how, and in what manner. Without offence, it may be recommended, that his mode of doing so be somewhat more simple, for such expressions as “basking in the plenitude of effusive

come, it was pleasant to see her advertising the paying off of a great portion of her debts with interest, at so early a day as the 1st of July 1822. When shall the old States of Europe, which are hesitating, or at least delaying, to give the hand of fraternization to Colombia, thus follow her example?

Respecting the Colombian loan, we have only one other circumstance to record.—Mr Zea, on his arrival in London, found that some of the previous agents of the Republic had in some respects acted unworthily; and he required of his Government, that the further acts of those persons who had attempted to raise loans, &c. should be

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credulity," "fabrics sooner or later tumbling about the ears of contractors," having a touch of the sublime, are not only unsuited to the subject, but very perplexing to plain and sober people, who only desire real information to be put before them. The "Broker's" figures too, are almost as puzzling as his rhetoric, for he speaks of "other millions to be borrowed hereafter," to pay the mere interest on two millions.

To conclude, if the "Broker" will put either his facts or his arguments in a tangible shape, they shall receive a plain and distinct answer. He is invited to come forward, and state in the fullest manner all that he has to urge on the subject in question. Indeed, he is bound to explain himself farther; for some ill-natured people, who always look with suspicion on gratuitous advice, have been so illiberal as to ascribe this effusion to the mere jealousy of some stock exchange broker, arising from the circumstance of the business in foreign funds not being transacted at that establishment. So low and unworthy a motive, however, is not at all likely to have influenced any of the members of that liberal and respectable body, and the insinuation ought not to be entertained.

publicly discountenanced. The following decree was accordingly issued by the Government:—

Francisco de Paula Santander, General de Division de los ejércitos de Colombia, Vice-Presidente de la Republica, encargado del poder ejecutivo, &c.

Por cuanto ha llegado á noticia del Gobierno de la Republica de Colombia, que algunos individuos residentes en Europa, se denominan actualmente agentes de dicha Republica, y baxo este supuesto contraen obligaciones en su nombre, que comprometen de alguna manera el honor y la fé publica del Estado,—para con aquellas personas que no se hallan instruidas de la falta de autorizacion con que obran ó estan obrando de venidero abusos escandalosos, y evitar todo motivo de queja, por parte de aquellos que sin las precauciones necesarias se dejan sorprender en perjuicio de los intereses de la Republica, y de los suyos propios; oido el Consejo de Gobierno he venido en declarar y declaro lo siguiente:—

1. Ninguna persona, ciudadano de Colombia ó extranjero, se halla actualmente autorizado en Europa para celebrar contratos, contraer empeños, ni obligar de manera alguna al Gobierno de Colombia al cumplimiento de ningun pacto, convenio, ú obligacion cualquiera que sea.

2. El Honorable Francisco Antonio Zea, residente en la Corte de Paris, está solamente autorizado para entender en los negocios políticos, que especialmente se han puesto a su cargo a virtud de sus instrucciones:

3. Ningun contrato, convenio, ú obligacion, sera considerada obligatoria al Gobierno de Colombia, sin que preceda ó haya precedido su autorizacion espresa al efecto.

4. Se dara aviso en la Gazeta de la Republica, de las personas que en lo successivo fueren revestidas de esta autorizacion.

5. El Secretario de Estado y relaciones exteriores, está encargado del cumplimiento de esta declaracion, que se publicará para noticia de aquellos á quienes corresponda.

Dado, firmado de mi mano, sellado con el sello de la Republica, y refrendado por el Secretario de Estado y del despacho de relaciones exteriores, en el Palacio de Bogotá, á 1 de Junio de 1822. 12.

FRANCISCO DE PAULA SANTANDER.

Por S. E. el Vice-Presidente de la Republica encargado del poder ejecutivo.

PEDRO GUAL.

## TRANSLATION.

Francisco de Paula Santander, General of Division of the armies of Colombia, Vice-President of the Republic, charged with the executive power, &c.

Whereas it has come to the knowledge of the Republic of Colombia, that certain individuals, resident in Europe, assume to themselves the title of Agents of the said Republic, and under that imposture contract obligations in its name, which in some measure compromise the honour and public faith of the State,—in order that such persons as are not informed of the defective authority with which the before mentioned agents have acted, or are acting, and being desirous to prevent the recurrence of such scandalous abuses, and to save from all kind of embarrassment those who, without due intimation, might be imposed upon to the prejudice of the interests of the Republic, and also of their own, the Governing Council having deliberated, has resolved to declare, and it is hereby declared as follows:—

1. No person, either citizen of Colombia or foreigner, is at present authorized in Europe to make engagements, contract loans, or in any way to bind the Government of Colombia to the fulfilment of any compact, convention, or obligation whatever.

2. The Honourable Francisco Antonio Zea, resident in Paris, is alone authorized to interfere in the political\* affairs specially under his charge, according to his instructions.

3. No contract, convention, or engagement, shall be considered obligatory on the Government of Colombia, unless it shall be, or has been preceded by the express authority of the said Government.

4. Notice shall be given in the Gazette of the Republic, of the persons who hereafter may be invested with the before mentioned authority.

5. The department of the Secretary of State of foreign affairs is charged with the execution of this decree, which shall be published for the information of all persons whom it may concern.

Given under my seal, and the seal of the Republic, and referred to the office of the Secretary of State for the dispatch of foreign affairs,—Palace of Bogota, June 1. 1822.

FRANCISCO DE PAULA SANTANDER.

By order of the Vice-President of the Republic.

PEDRO GUAL,

\* "Political," evidently including "financial,"

No sooner did this arrive in London, than some malignant persons pretended that it impugned Mr Zea's authority to raise the loan. The following publication, however, ultimately showed its real nature, and restored the momentarily depreciated credit of the bonds.

The following is the power under which the contract for the Colombian loan has been made.

C. HERRING.  
W. GRAHAM.  
J. D. POWLES.

London, October 22. 1822.

REPUBLICA DE COLOMBIA.

SIMON BOLIVAR, Presidente de la Republica, General en Jefe del Exercito Libertador, &c. &c.

A los que las presentes vienen salud.

Exigiendo el honor nacional el mas pronto pago de las deudas ocasionadas por la guerra de la Independencia, que se acerca felizmente á su termino, y conviniendo aprovechar los primeros momentos de tranquilidad para reanimar la agricultura y la mineria, y abrir de una vez las fuentes inagotables de la fortuna publica en un pais tan extraordinariamente favorecido por la naturaleza, he determinado para atender á tan importantes objetos, hacer un emprerito en Europa por la suma de dos hasta cinco millones de libras esterlinas, usando de la autorizacion especial y facultades que al efecto me ha concedido el Congreso.

Y para verificarlo con las formalidades necesarias, he venido en conferir y confiero por las presentes mis poderes plenos, autenticos y legales, al Exmo. Sr Vice-Presidente de la Republica Francisco Antonio Zea, que con el caracter de Enviado Extraordinario y Ministro Plenipotenciario pasa á Europa, á establecer nuestras relaciones politicas y comerciales, autorizandolo plena y debidamente para que negocie contrate el expresado emprerito, por la suma que crea conveniente, con tal que no exceda de cinco millones de libras esterlinas, estipulando los terminos y condiciones que mejor le parezcan, destinando al pago de intereses y amortizacion del capital los

ramos mas productivos de las rentas publicas, é hipotecando en caso necesario tierras, minas, y otras propiedades del Estado.

Y al cumplimiento de cuanto fuere contratado, convenido, y estipulado por S. E. el expresado Ministro Plenipotenciario Francisco Antonio Zea, relativamente á dicho empréstito, me comprometo y obligo, como Presidente de la Republica de Colombia, especialmente autorizado al efecto por el Soberano Congreso Nacional. En fé de lo qual, doy las presentes, que firmo bajo el sello provisional del Estado en Santo Tomas de Angostura, a veinte y quatro dias del mes de Diciembre del año del Señor mil ochocientos diez y nueve.

SIMON BOLIVAR.

Por el Presidente de Colombia, el Ministro de Esta. y Relacs. Exters.

(L. S.)

JOSEPH R. REVENGA.

El infrascrito Ministro Plenipotenciario y Embiado Extraordinario del Gobierno de la Republica de Colombia, certifica que las firmas precedentes son de Simon Bolivar, Presidente de la Republica de Colombia, y de Joseph Rafael Revenga, Ministro de Estado y de Relaciones Exteriores de dicha Republica.

F. A. ZEA.

Dado en Paris el 16 de Marzo de 1822.

(L. S.)

(Translated from the Spanish.)

REPUBLIC OF COLOMBIA.

SIMON BOLIVAR, President of the Republic, Commander in Chief of the Army of Liberation, &c. &c.

To all to whom these presents may come, greeting,

The national honour requiring the most punctual payment of the debts occasioned by the independent war, which happily is approaching its termination, and it being convenient to embrace the first moments of tranquillity to reanimate agriculture and the operation of the mines, and at once to open the inexhaustible fountain of public wealth in a country so extraordinarily favoured by nature, it is determined, in order to attend to such important objects, to raise a loan in Europe, of the sum of from two to five millions of pounds sterling, using for that purpose the special authority and powers with which the Congress has vested me.

To carry this into practice with the requisite formalities, I have appointed, and by the present full, authentic, and legal powers, do confer on his excellency the Vice-President of the Republic, Francisco Antonio Zea, the appointment of Envoy Extraordinary and Minister Plenipotentiary, to proceed to Europe, and establish our political and commercial relations, authorizing him with full and due powers to negotiate and contract the said loan, for the sum which he may judge convenient, providing it does not exceed five millions of pounds sterling, stipulating the terms and conditions which to him may appear best, and applying for the liquidation of the principal and interest thereof for the most productive branches of the public revenue, and, if necessary, hypothecating lands, mines, and other property of the state.

And for the fulfilment of what shall be contracted, agreed, and stipulated by his excellency the said Minister Plenipotentiary, Francisco Antonio Zea, relating to the said loan, I promise and bind myself, as President of the Republic of Colombia, specially authorized by the Supreme National Congress.

In faith whereof, I give these presents, sealed with the Provisional Seal of the State, at St Thomas of Angostura, this 24th day of December 1819. (Signed) SIMON BOLIVAR,

By the President of Colombia.

(Signed) JOSEPH R. REVENGA,  
Minister of State for Foreign Affairs.

The undersigned Minister Plenipotentiary and Envoy Extraordinary of the Government of the Republic of Colombia hereby certifies, that the above are the signatures of Simon Bolivar, President of the Republic of Colombia, and of Joseph Rafael Revenga, Minister of State for foreign affairs in the said Republic.

(Signed) F. A. ZEA.

Dated at Paris 16th March 1822.

This publication was followed by the subjoined letter on the subject from Mr Zea to the Contractors for the Colombian loan :—

*Bedfont, Oct. 22.*

Gentlemen,—The Proclamation issued by the Vice-President of the Republic of Colombia, dated Bogota the 1st June, to which you have drawn my attention, has not reached me through any authorized channel—but I see no reason to doubt its au-

thenticity. I attribute this proclamation, in fact, to the very earnest representations which I have urged upon the Government on the necessity of preventing, in future, its powers from being applied to purposes not within their due scope, and sub-delegated to other persons not contemplated by the Government.

In reference to the loan negotiated with you at Paris in March last, I can only refer you to the power deposited in your hands, signed by the executive authority, most complete in its form and tenor, and which has never been revoked in the slightest degree, directly or indirectly.

In unison with the power itself, the instructions with which I am furnished specially direct me to raise a loan in Europe, whenever it should be practicable, and on conditions which have not been exceeded in my engagement with you.

No advice has yet reached me of my dispatches (which announce the contract for the loan) having arrived at Bogota.

Having in no respect exceeded the powers granted to me by the Government of Colombia, I have only to add, that the Government will be found faithful, in all respects, to the engagements I have entered into on its behalf. I have the honour to be, Gentlemen, your most obedient humble servant,  
(Signed) F. A. ZEA.

To Messrs Charles Herring, William Graham, and John Ditton Powles, contractors for the Colombian Loan.

The panic in the public mind still in some measure continuing, the following paper was circulated on the authority, as is understood, of the Contractors.—

The holders of the Stock are recommended to fix their attention on the following plain and incontrovertible facts: viz.—

That the loan has been raised on a power granted by Bolivar, the President of the Republic, using, as he states in it, “for that purpose the special authority and powers with which the Congress has vested him.”

That this Congress, in which the “Fundamental Law of the Republic of Colombia” was passed, assembled at Angostura in December 1819.

That the third article in that Fundamental Law is as follows:—“The debts which have been contracted by the two

Republics\* separately, are recognized *in solidum* as the national debt of Colombia, to the payment of which all its domains and possessions are appropriated, and the most productive branches of the public revenues will be destined."

That the Congress which subsequently assembled at Cúcuta in 1821, approved and confirmed all the acts of the preceding Congress of Angostura, with some particular exceptions, having no relation to this subject.

That Mr Zea has stated in his letter of the 22d October to the contractors, that his power to raise the loan "has never been revoked in the slightest degree, directly or indirectly."

That Mr Zea states in the same letter, that his instructions specially direct him to raise a loan in Europe whenever it should be practicable, and on conditions which he has not exceeded in the contract he has made.

That the loan has been wholly appropriated to the use of the Government,—first, in paying off its debt in England; and secondly, in sending it important supplies.

It has been suggested that the Constitution of Colombia, framed by the Congress at Cúcuta in 1821, constructively takes away Mr Zea's powers. So far from this, that Congress confirmed the acts of the preceding Congress of 1819; and in support of this, the very proclamation of the Vice-President, Santander, which has led to the pending discussion on the question, recognizes Mr Zea as authorized "for political purposes," "agreeably to his instructions." Now Mr Zea has received no new authority since the sitting of the Congress; it follows, therefore, that this can refer alone to the authority with which he was previously invested, and which is thus distinctly recognized.

The summary of the whole matter is this:—Mr Zea, who has been by Bolivar's side during all the important years of the revolution (the one in the cabinet, what the other was in the field), and who was first Vice-President of Venezuela and afterwards of Colombia, presents himself in Europe charged with powers to raise a loan, so full in their construction as not to require ratification. He raises the loan at the very fittest moment, and on terms universally acknowledged to be highly creditable to his good management. He pays off the debts of his Government in England, and he sends it supplies of which it was in need. Can a pretence or a motive be discovered for disavowing such a proceeding, especially on the part of a Government which has commenced its career by measures of the most liberal policy, and whose first act it was

\* Venezuela and New Grenada.

to recognize the whole of those debts which it has been one great object of this loan to discharge?

Even this, however, was insufficient; and the following absurd statements appeared in a French paper.

For some time the English and French journals have said much about this loan. We are about to give the authentic particulars, and the holders of the bonds of Mr Zea will then be enabled to judge truly of their value.

On the 13th of March 1822, Mr Zea, declaring himself Minister Plenipotentiary of the Republic of Colombia, and authorized by the Government to raise a loan of money for its service, by virtue of powers accorded to him the 24th of December 1819, by the President Bolivar, contracted in Paris a loan of 2,000,000 sterling, with Messrs Charles Herring, William Graham, and John Powles, merchants of London.

The general and particular obligations delivered by Mr Zea in Paris on the 13th of March 1822, in the French, Spanish, and English languages, to the contractors for this loan, mention expressly that it is raised by the Government of the Republic of Colombia, under the authority of the Supreme National Congress—

1. "To fulfil pre-existing engagements of the Republic towards Great Britain.

2. "In aid of agriculture, public works," &c.

It pledges to the contractors all the revenues of the Republic, as security for the capital, interest, and redemption of this loan.

A proclamation by General Santander, Vice-President of the Republic of Colombia, made known on the Exchange of London on the 21st instant, has justly alarmed the holders of the Colombian Stock. It declares that "no person is authorized to contract loans (*contracter des emprunts*); that the Gazette of the Republic will hereafter announce the names of persons invested with such authority," &c.

This proclamation is a necessary consequence of the constitution of the Republic of Colombia, promulgated and published on the 30th of August 1821.

Describing the especial attributes of the Congress, it declares, p. 41. sect. 2. art. 55. title 4. that to the Congress alone belongs the right of contracting loans for the service of Colombia.

Neither the Executive Power of Colombia, therefore, nor Mr Zea, possesses the requisite authority for contracting a loan. This right is exclusively reserved to the Congress, who can decree, in the legislative form, that which is essential to the wants of the state, and authorize the Executive Power to provide for them. This has not been the case with the above-mentioned loan, contracted in virtue of the powers of the 24th of December 1819, near two years anterior to the constitution of Colombia.

The constitution of Colombia, pp. 79 and 80, art. 120. speaking of the attributes of the Executive Power, adds,—“that it can neither give nor refuse its sanction to any treaty entered into by a plenipotentiary, without the consent and approbation of the Congress.” How, then, can Mr Zea, in his letter of the 22d inst. explaining the proclamation of General Santander, give assurance that the Government will confirm the engagements he has entered into in its name?

On the 13th of March 1822, Mr Zea must have known for some time the existence of the Colombian constitution. He knew that he had neither power nor authority to make a loan; he contracted it in virtue of his instructions of the 22d December 1819; yet in the bonds he has signed, he dares declare, that it is under the authority of the Supreme National Congress, which, through its organ the Vice-President, and without doubt after it had received intelligence of the above loan, now announces, that neither he, nor any one, had authority to contract it.

These facts are incontestable; but if more convincing documents are required, we may assist Mr Zea's memory by reminding him, that the official Gazette of the Congress of Colombia, printed at Rosario de Cúcuta, on the 14th October 1821, relative to the subject on which we are now occupied, mentions—

“1. A law authorizing a loan of 200,000 dollars, especially secured on the salt-works of Zipaguira;

“2. Another law, authorizing a loan of 3,000,000 of dollars in Europe, or some other place out of Colombia.”

Mr Zea cannot deny the existence of these laws previous to the 14th of October; he might have learnt from them that the Republic had only decreed two loans, whose amount was 16,000,000 fr., and that he was a little over zealous in raising one of 50,000,000 fr.

We are enabled to judge of the diplomatic talents of Mr Zea by the Note addressed by him on the 8th of April to all the Powers of Europe; we are now to form a judgment of his talent for finance.

In the examination of the plan presented to the Congress for the recognition of the independence of Spanish America, M. de Pradt (who, it is said, has sold him 2500 copies of his work on South America,) has devoted to him a long article, entitled *Credit of Colombia*, which is by no means foreign to the loan in question. He informs us, pp. 200 and 201, that "the names of Venezuela and New Grenada had fallen into the abyss of contempt and infamy, when their hero (Mr Zea) arrived in London in 1820. The bills of exchange, bonds, and obligations of this country were out of circulation, and without value; and the diplomatists of Colombia signalized as freebooters, without honour or probity, incapable of any sentiment of morality! But the name of Mr Zea alone dissipates these frightful remembrances. He fixes the immortal basis of the credit of Colombia by great and judicious operations, and pays in bonds of different descriptions the creditors who present themselves: these bonds were at first at a discount of 70 per cent, but they subsequently rise to 12 per cent above par," &c. &c.

The loan of 1822 has worked all these miracles. We proceed to describe its most secret conditions, addressing ourselves to Mr Zea, and inviting him to contradict us, if we assert any thing untruly.

Art. 1. The contractors pay only 80 per cent.

Art. 4. 10 per cent, - - - 13th March 1822.

30 - - - 13th June.

40 - - - 13th Sept.

—  
80 per cent.

5. Six per cent discount is allowed for the payment in full of these terms.

6. The principal object of this loan being the liquidation of the debentures or bonds of the Republic circulating in London, they will be received with all the interest accrued, in subscription to the said loan, and a discount will be allowed, in that case, at the rate of interest they bear.

7. The contractors are allowed  $2\frac{1}{2}$  per cent commission on the payment of the interest, and one per cent on the redemption of the bonds.

8. The funds remaining after the payment of the debentures are destined to the purchase of articles of every kind for Colombia, which shall be furnished by the contractors.

9. The contractors shall receive 2 per cent commission, on the whole of the loan.

## RESULT.

Art. 1. The loan contracted at 80 per cent gives a bonus of 20 per cent on 50,000,000 fr. 10,000,000

2. There existed about 14,000,000 fr. in bonds or debentures, with two years' interest in arrear. These debentures, including interest as well as capital, have been received in subscription, with a bonus of six per cent. Before the conditions of the loan were known, great pains were used to buy them up. A sum of 120 fr. capital and interest has been purchased for 13 fr. At this rate the 14,000,000 would yield a profit of 12,180,000

Art. 1.	-	-	-	840,000	
					<hr/>
					13,020,000
9. Two per cent commission on the whole of the loan,	-	-	-	-	<hr/>
					1,000,000

					<hr/>
					24,020,000

There remains 25,980,000 to complete the 50,000,000 contracted. By the terms of Art. 8. this sum has been employed in purchasing articles of different kinds. It is known that muskets, ammunition, and ships of war, have been furnished, and that the gain on these articles has been near 200 per cent; but moderating this profit as much as possible, and estimating it only at 100 per cent, it will result, that of the 26 millions remaining to deliver to complete the 50 millions, Colombia will receive at the utmost 13 millions in articles and not in money, although Mr Zea gave notice of a contract in money. In this case the gain would be at least

					<hr/>
					13,000,000

consequently the contractors will realize more than 37,020,000 in delivering 13 millions in articles, and 14 millions in debentures.

For some time past loans have been all the fashion, and we need not be surprised at it. Neither should we find it surprising if the Executive Power of Colombia reject a contract so ruinous to her finances, far beyond her wants, and entered into without her authority.

To this, the following reply was given, being addressed to the Editor of the London paper into which the preceding had been copied.

SIR,—The article recently copied into your paper from a French journal on the subject of this loan, contains some calculations of an extraordinary nature.

The Colombian Minister, it appears, is accused of having made some dreadful sacrifices in negotiating this loan. The first in the list is that of having given to the contractors a bonus of 20 per cent on the loan, because he did not obtain for it more than 80 per cent. Thus, observes the writer, "the loan contracted at 80 per cent gives a bonus of 20 per cent on 50,000,000 francs, making 10,000,000 francs!" Whether this most acute and able logician had directed his talents towards affairs of finance at the time the French Government negotiated, on the return of peace, its loans at 55 per cent, I have no means of knowing. If he had not, I would recommend him immediately to lay before the French public a statement of the amount of the sacrifice of 45 per cent on the capital of those loans which their Government then made, and suggest this sacrifice as a reason why the contracts for them should be no longer observed. When he has succeeded in obtaining the annulment of the engagements then made by his own Government, it will be time enough for him to suggest to other Governments the same honourable course of proceeding.

The next statement is, that Mr Zea permitted the debentures of the Government to be received in payment of the loan—that the contractors bought them all up at 13 francs for 120 (or about 11 per cent)—and that thus Mr Zea's Government was further sacrificed to the extent of 12,180,000 francs.

In answer to this I state, and with the means of proving what I say, that the Colombian debentures were in the hands of, and have been paid to, upwards of 200 different individuals; that at the time of the loan being made in Paris they were at 98 to 100 per cent; that they had for some time previously been *near* that price, and that Mr Zea postponed making the loan until he saw them approaching their just value. Perhaps this French writer is not aware that these debentures were issued at their full nominal value to the different creditors of Colombia, some of whom, it is true, very soon after receiving them, sold them at a very large discount; but it is equally certain, that the great bulk of the holders, well informed on the ample resources of Colombia, kept them to the last, and re-

ceived their full amount. This paper having been issued on the part of the Colombian Government at 100 per cent, on what pretence could Mr Zea propose to receive it at a discount? In what manner has the Government been sacrificed? If some individuals have made sacrifices in disposing of it, the Colombian Government still pays no more than its just debts. So far from sacrificing the Government, Mr Zea by this operation paid off a debt which was bearing an interest of 10 per cent, by creating another bearing only  $7\frac{1}{2}$  per cent.

The next item in the list of sacrifices imputed to Mr Zea is, that he has permitted the contractors for the loan to furnish out of it such supplies as were ordered for the Government at a profit of 100 per cent, and that by this means the Government has been a further loser to the extent of 13,000,000 francs. In reply to this I assert, that the articles which have been so supplied have been all purchased for ready money, and the highest rate of discount obtained for the Government that ready money could command. On this head I will add, that the writer of this statement has been guilty of a wilful and deliberate falsehood.

The first item of his calculation may be imputed to ignorance; the second to some misconception or erroneous information; but in this last particular, I charge him openly with inventing a gross and malicious falsehood, and if he desires to know from whom this charge comes, he may learn it on application at your office.

So far from there having been any mismanagement on the part of Mr Zea, it is acknowledged on all hands that, taking all circumstances into account, no Minister ever made a loan for his Government on more favourable terms—terms that would never have been conceded but from a strong confidence in the natural and indestructible resources of the country, in its remoteness from the danger of being involved in European hostilities, and from the high estimation which its Government has attained by the establishment of a free constitution, and the peculiarly liberal character of all its public proceedings.

MERCATOR.

Finally appeared the Copy of a Letter addressed by Mr Zea to the Contractors for this Loan.—

*Exeter, November 4. 1822.*

GENTLEMEN,—I am sorry to perceive that the public mind continues to be much agitated on the subject of the Colombian loan.

The insinuation, that in contracting for this loan I have exceeded my powers, in violation of the constitution of Colombia, I should not have considered worthy the slightest notice, but for the interests of individuals which may for the moment be affected by the unfounded alarm thus sought to be excited. I repeat therefore, openly and without reserve, the following facts:—

That the Republic of Colombia having been formed at the close of the year 1819, by the union of Venezuela and New Grenada, I was appointed Vice-President of Colombia, and subsequently dispatched to Europe as its minister plenipotentiary.

That for purposes detailed in my instructions I was authorized to raise a loan in Europe.

That for this object powers were given to me by the President Bolivar, "using for that purpose," as he himself states, "the special authority and powers with which the Congress invested him."

That subsequently to this the Congress passed a special decree, investing me with extraordinary powers to meet any emergencies that might arise, pending my mission in Europe, not specifically contemplated by the powers of the President, or to which his authority might prove inadequate.

That my powers and my instructions exist at this moment in their full force, without the slightest alteration.

That the loan has been appropriated to the service of the Republic, in paying off the debts of Venezuela and New Grenada, agreeably to the third article of the fundamental law of the Republic; in sending supplies to the Government; and in other objects contained in my instructions.

That the Congress of 1821 confirmed all the proceedings of the preceding Congress of 1819, excepting in some particulars having no relation to the present question.

That the constitution adopted, *ad interim*, in 1819, which served as the model for that of 1821, contained the same article on the authority of the Congress, "to contract debts on the credit of Colombia," which is prescribed by the latter constitution, and was consequently in full force at the time my powers were delivered to me.

The proclamation of the Vice-President, Santander, dated the 1st June last, can have no reference to the loan contracted by me. Neither at that date, nor at the date of its publication, could the Government by possibility have received my dispatch, containing advice of the loan. The word "Loan" does not occur in any part of the proclamation. Nor does it belong to the Vice-President to confirm the contract, that

being solely the attribute of Congress, which will assemble in January next. The proclamation recognizes me as the political agent of the Republic in Europe, agreeably to my instructions. I have received no new authority since the constitution of 1821. It follows, therefore, that in this same proclamation the powers previously vested in me are distinctly recognized.

I have not exceeded either my powers or my instructions. I have maintained the credit of my Government. I have done justice on its behalf to the claims of the English creditors. I have placed the national debt of the state on a footing suited to the actual condition and the growing nature of its resources. Possessing, as I have always done, the confidence of my Government and of my country, I have no fear that I shall find it diminished by my administration of its affairs in Europe. As far, however, Gentlemen, as you and all those interested in this loan are concerned, the name of Bolivar is your secure pledge for the scrupulous fulfilment of every engagement I have entered into with you.

It is not from the necessity of justifying my own conduct, but for the sake of others, that I have entered into these explanations. I have the honour to be, Gentlemen, your most obedient servant,

(Signed) F. A. ZEA.

Messrs Charles Herring, William Graham, and J. D. Powles,  
contractors for the Colombian loan.

Such was the satisfactory termination of this strange misapprehension. The credit of Colombia accordingly now stands higher, not only than any other of the South American Republics, but than several of the older European States.

## SECTION III.

## COLONIZATION IN COLOMBIA.

HERE we need not dwell on the ample reasons which exist for relieving Europe of what is called its surplus population.

Our only object need be to shew the superiority over the United States which Colombia derives from its proximity to Europe, its climate, its productions, and its distinguished geographical situation.

Even Mexico and Peru must, in the estimation of every reasonable man, lose by a comparison; for mines, which are daily sinking in value, are very far from promising to commerce and shipping such advantages as may be safely expected from commodities which are every year renewed, and which ages will only serve to increase.

Such being the obvious physical advantages of colonization in Colombia, let us examine those which are of a moral nature.

How amply the best interests of political and civil liberty are provided for, will be seen by referring to the Constitution of the State.

That constitution, moreover, contains no prohibitions to the exercise of all religions, nor any restrictions on religious belief.

Nor are political, civil, and religious liberty better provided for than the interests of educa-

tion—that paramount consideration, upon which the maintenance of every thing political, civil, and religious depends, and upon which we shall therefore dwell here a little the longer.

A decree has been issued by the Colombian Government, ordering the establishment of schools, which shall diffuse the blessings of education through the whole population of that country. What a contrast does the conduct of that infant nation form with some of the hoary despotisms of our quarter of the world! We have seen many of these looking with a scowling and suspicious eye upon all literary establishments; we have heard one or two setting forth in positive terms their hatred of learned men; we have beheld them all, to a greater or a less extent, endeavouring to fetter the free intercourse of thought, and mould it in such a way as to chime in with their favourite dogmas; and, strange as it may seem, we have heard men of this country, high in rank, and loud in their pretensions to intelligence and patriotism, lament the general diffusion of knowledge among the people, as if that enabled them to examine too narrowly, and understand too well, the principles and conduct of their superiors.

Yet it is this diffusion of knowledge among the people, and this alone, which has made Britain rise to her present elevation, in spite of all the counteracting weights that have been hung upon her; and had the system of general education been a little wider, more liberal, and more per-

fect, we should not perhaps have had to complain of a considerable part of the distress which now presses on this country, and puzzles and perplexes those who would arrogate to themselves the exclusive privilege of being wise. If education had been fully diffused over England, we would ask if we could ever have heard of the people aiming at the destruction of machinery, as a means of affording them relief? No. If they had been taught to know the right from the wrong, they could not have escaped from noticing, that that which does work, and consumes no food, must make the labour of man lighter, and his food more abundant. If education had been properly diffused, we should not have had the same ruinous, and apparently unreasonable burden of poor-rates, which now, over all England, distresses the farmer and the landlord, and debases, without relieving, the labouring classes. If those last had been educated, as they have long been in Switzerland, and in the northern parts of our own island, and as they must soon, under the liberal and paternal Government, be in Colombia,—then we should have had them emulous, not of obtaining the most gross and abundant gratification of their lowest appetites, at the least expense of exertion, but raising themselves to a more noble ambition, vesting their fortunes in their own talents and resources, and scorning to be fed at any one's cost but their own.

It may be, however, that it suits better with the continental governments of our quarter, to preach

crusades of darkness, than to diffuse the light ; and it is possibly more in accordance with that love of charity "in the sun," which is so prevalent in our country, to give alms, than to destroy the necessity for giving them ; but still we must look upon both as diseases of age and decrepitude, arising from a self-consciousness that all is not as it should be. When either a government or a class of persons shuns the light, it is always for the same reason that the Scriptures assign for men hating Christianity,—“ their deeds are evil.”

Possibly, however, this jealousy of intellect is essential to all old governments and old castes of men. We see that in the natural world, the old man is cautious, peevish and jealous, and cannot brook the buoyant spirits and bold daring of the young ; and it may be the same with institutions, as it is with him by whom they are instituted. If so, we ought to rejoice at the dawn of liberality and intelligence in a new country, just as we would at the planting of a slip from the decaying stock of a favourite tree,—or the birth of an heir to an old family, after hope had become sick over such a consummation.

In looking at this picture of the renovated Government of Colombia, we see much that is cheering and promising,—not only to Colombia herself, but to the world. That, at so early a period, her governors are turning their attention to the enlightening of the people, is a proof that her revolution is not a momentary ebullition of faction,

to produce terror and misery and carnage for its hour, and then subside, leaving the darkness tenfold more palpable, and the fetters tenfold more strong than before: It proves it to have originated in the wishes of the people, and to be cemented by their confidence; and it gives promise, that the wide and rich plains of that country will rear a people, who shall meet in liberal and profitable commerce with the other nations of the world. It shews that, in Colombia, the commercialists of Europe will find men whose correspondence it will be both pleasing and profitable to cultivate.

Taking even the most gloomy view of the presages of things in the Old World, this affords a ray through the gloom. It cannot be denied, that the lines in which the old governments and their people are at present proceeding, are sadly divergent. The people have been advancing rapidly in knowledge; the governments have not.

Perhaps, during the career of Bonaparte, the "machines," (as Lord Londonderry called them) stood still in terror, and rusted. At any rate, they are not now, as in older, and, for the people, better times, arrayed dynasty against dynasty, to preserve a real or imaginary balance of power; they are united in one common effort, to prevent some dreaded though undescribed, and perhaps some uncomprehended movement of the people. They are like men who have recently been chased to the exhaustion of their breath, and the peril of their lives,—they stand tingling, palpitating, and

starting at the stirring of every leaf; and the less that they know of the thing, the more it awakens their terror. Knowledge is that with which they have the least affinity; and, therefore, at it their fears are excited and their maledictions directed. Remaining as they are, it would be out of the nature of knowledge not to assail them; and, as the result is contingent, there is, of course, no predicting it with certainty.

We confess, however, that we are in no way fearful for that result; because we think, that with the natural force, elasticity, and we may almost add immortality of intellect, aided by that most tremendous of all inventions—the press, no combination of ignorance, however sounding its name, dark its structure, or daring its march, can drive the people, even of the most despotic and light-hating portion of Europe, back to barbarism. Still, when science sees sown in the high places, those weeds which have in former times polluted her fanes, and consumed them by acrid and pestilential rottings, it is pleasing to contemplate the erection of new and fair temples to the goddess, in a land where the compass of liberty sweeps many thousands of miles.

As to particular points of colonization, Guiana certainly is the most important.

“It is difficult,” says Depons, “to find in all the Spanish dominions a possession so favoured by nature, and so little appreciated as Guiana. Its extent, which they reckon a thousand leagues in

circumference, gives it the importance of an empire. Its soil, whose only fault is a too active vegetation, would yield more articles than all the other Spanish possessions now produce. The rivers that the Orinoco, in its course of five hundred leagues receives, and the number of which exceeds three hundred, are so many canals, that would carry to Guiana all the riches they themselves might have contributed to obtain from the earth. The Orinoco, which traverses it, and which is itself the opening by which an enemy might penetrate into the provinces of Venezuela, Varinas, and the kingdom of Santa Fé, can be defended only by Guiana, which must, of course, become the bulwark of the provinces she alone can guarantee."

Under these impressions, speaking of the old Government, he says, "The Spanish sovereignty will be no sooner acknowledged and respected, than it will be necessary to turn its attention to employing, in a manner more useful to commerce, the powers of the Indians who live in vice, perfect nullities under the rod of the missionaries. It is time that those pretended exercises of piety, in which all their moments are occupied, should, in a great measure, be replaced by labour;—it is time that those miserable beings, abandoned to a sort of life more calculated to degrade than reform mankind, should commence the practice of the social virtues;—it is time that they should cease to be automata, and become men;—in short,

it is time that the misery of the conquered Indians, which cannot but estrange from social life the savage Indians, should give place to ease and comfort. This grand object may easily be accomplished. It needs only that it be willed. The Indians are intemperate, but submissive; indolent, but fearful. Gentleness and threats, judiciously employed, can do every thing on such characters. Let the experiment be but made in good earnest, and the success will be seen to exceed the hope.—It is not, however, on this population alone, that we ought to reckon for the prosperity of Guiana. The Canary Islands, whose inhabitants, whether from a love of change, or from want, have contracted a habit of emigrating in bodies to the different parts of Spanish America,—the Canary Islands may greatly contribute to people Guiana immediately, and metamorphose this region, now a desert and without cultivation, into a rich and delicious country. It is for the Government to make regulations, by which these men may find advantages, that would induce them to prefer Guiana to any other Spanish possession, especially for cultivation or trade.”

These observations, which we quote from others as proofs of our own impartiality, are sufficiently intelligent, as applied to the old colonial Government. The Government of Republican Colombia is disposed to do much more. Its agents in this country will soon be authorized to dispose, at a very moderate rate, of any quantity of land

to our northern and more skilful agriculturists and agricultural labourers. Thus must Colombia speedily acquire the highest degree of prosperity, and confer it on her adopted children. Thus may the man whose utmost labour in Britain can obtain for him only the rank of a servant, rise at once to that of a master, and lay the unfailing foundation of fortune and felicity to his children.

We understand, that Messrs Herring, Graham, and Powles, of London, are at present in communication with the Government of Colombia on the subject of organizing a regular system of emigration, and that, in a moderate time, some public intimation of the plan to be adopted may be expected.



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# COLOMBIA.

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## CHAPTER I.

### GENERAL DESCRIPTION OF THE COUNTRY.

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#### SECTION I.

##### ITS EXTENT.

COLOMBIA is bounded, on the north, by the province of Costa Rica in Guatemala and the Caribbean Sea; on the east, by the Atlantic and Dutch Guiana; on the south, by Portuguese Guiana, the river Marañon, and Peru; and on the west, by the Pacific Ocean. It thus extends from the 12° of northern latitude, —in its eastern portion nearly to the equator, and in its western nearly to the 7° of southern latitude.

The eastern portion of this vast region was formerly called Venezuela or Caracas; the western portion, New Granada or Cundina-

marca; and the south-western extremity of the latter, Quito. The whole is now united in the Republic of Colombia.

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## SECTION II.

### ITS MOUNTAINS AND VALLEYS.

IN describing these great features of the country, we commence in its western part, because they are there most prominent. The Cordillera of the Andes crosses the country from the south to the north.

Viewing the Andes generally, they run parallel to the coast of the Pacific Ocean, at the general distance of about 150 miles, and may be satisfactorily traced from the river Atrato, in  $8^{\circ}$  north latitude, on the Isthmus of Panama, as far south as Cape Pilaes, at the western entrance of the Straits of Magellan, in  $53^{\circ}$  south latitude, being a length of 4200 miles.

In Colombia, the greatest altitude of the Andes is conjectured to take place nearly under the equator, where the cone of Chimborazo rises to the amazing height of 7147 yards above the level of the sea.

Considering first the northern portion of this chain, we may observe that the Andes insensibly decrease in elevation towards the province

of Darien, and in running through the Isthmus of Panama are nearly lost. After passing the Isthmus, they again begin to evince their majestic forms; and, dividing what is commonly called North from South America, they enter the province of Veragua.

In Cundinamarca, the main chain separates itself into parallel ridges, three of which exist between  $2^{\circ} 30'$ , and  $5^{\circ} 15'$  of north latitude.

The eastern ridge divides the great river Magdalena from the plains of the Meta: none of its summits are covered with snow. The central ridge separates the Magdalena from the Rio Cauca: this is the most lofty of the three, and its most elevated peaks enter the region of eternal frost; the three highest are named Quindiu, Baragan, and Guanacas. The western ridge separates the Rio Cauca from the province of Choco: it attains scarcely 4500 feet in altitude, and nearly loses itself in the province of Darien.

These three ridges unite in the district of Pastos in Popayan, and continue single till they have passed the equator; when they again separate themselves into two parallel chains, in the province of Quito, by a valley near their summits. It is here that they are seen in their most sublime forms—Chimborazo, Pichincha, Illinissa, Antisana, and Cotopaxi, ascending to the very skies, their white cones being beauti-

fully contrasted with the dark blue of the surrounding firmament.

Two secondary chains are thrown out in this part of South America. The first of these is in the northern part of Cundinamarca and Caracas; the second is known by the name of the Cordillera of the Cataracts of the Orinoco.

The first branch, or Cordillera of Cundinamarca and Caracas, bends eastward from the river Atrato, forming the Sierra of Abibé, and of Cauca, and the high plains of Tolu, and crosses the river Magdalena. It then forms a narrow chain along the coast to Cape Vela, where it separates into two parallel ridges; but joining again, and forming lofty summits, it stretches along the whole of Caracas, and loses itself in the Atlantic Ocean, at the Cape of Paria. Its highest points are in the provinces of Santa Marta and Merida. The Nevada of the former is 16,000 feet, and that of the latter 15,000 in altitude, their heads being constantly enveloped in snow. Those parallel ridges form vast plains between their summits, elevated to great heights above the sea; the plain of the Caracas being 2660 feet in height.

The greatest elevation of this chain, after it crosses the boundary between Cundinamarca and Caracas, is near the metropolis of the latter government, where the Silla de Caracas raises itself to the height of 8420 feet, and forms an enormous precipice fronting the Ca-

ribbean Sea. Indeed, the coast of Caracas, which extends for an immense length, affords views of some of the most tremendous precipices in the world. The chain of the Andes, traversing the whole territory in the direction of its shores, elevates itself most, however, in the western parts, and is lost in the sea opposite to the island of Trinidad, which is itself very mountainous.—The average height of the Cordillera of Caracas may be estimated at 4500 feet, though it occasionally exceeds 8000; its breadth varies from ten to twenty leagues; and it forms some extensive and beautiful valleys.

The second branch of the Andes, called the Cordillera of the Cataracts of the Orinoco, extends itself from the great chain eastward between the 3d and 6th degrees of north latitude, where the high plains of Tuquillo and St Martin, with the peaks of Cavanami and Umama, are formed. It contains the sources of the Guaviari, the Meta, Zama, and Ymerida rivers, and forms the tremendous cataracts of Maypuré and Aturé. Beyond these it acquires still greater elevation, and occupies an immense space, stretching southward to the boundaries of the Portuguese dominions, where it is lost in vast and nearly impenetrable tracts of woody country, over which no European has ever trod. In this gloomy country exist the sources of the magnificent Orinoco, which

have never been seen either by the civilized Indians or by the Spaniards. The chain has again been observed issuing from forests farther to the eastward. There, however, it is neither so elevated nor so broad, and is called Sierra de Quineropaca and Pacaraimo, near the Lake of Parimé and the Amazons. It again extends its breadth a few degrees farther east, and bends southwards along the Mao, where the hill of Ucucuamo is said to be formed of shining yellow mica, which deceived those travellers who fancied they at last found a mountain of gold. From this hill, called El Dorado, or the Golden Mountain, the branch stretches eastwards towards the mountains of French Guiana, where its form is little known, as the interior of that country is inhabited by Caribs and Negroes, who keep the settlers at bay. The rivers of Berbice, Surinam, Marony, and Essequibo, rise in this part of the chain.

The mountain of Duida is the highest point which has yet been seen of the Cordillera of the Cataracts. This volcano has not hitherto been explored; but its height has been found to be 8465 feet above the sea. The Cordillera of the Cataracts is remarkable for the abrupt descent of its southern face.

These branches form three immense plains between their bases, open to the southern Atlantic Ocean on the east, and shut out from the

Pacific by the great trunk of the Andes on the west.

The most northerly of these plains is the Plain of the Orinoco, noted for its luxuriant herbage, and possessing only a few scattered trees. This great plain bounds the Cordillera to the south, and far from possessing those elevated lands which characterize the southern portion of the New World, nature has here spread the country into immense flats, or savannahs, known by the name of Los Llanos, (the Plains). In these plains innumerable herds of cattle are fed, attended by the servants of the owners, who reside in the towns and villages.

### SECTION III.

#### ITS GENERAL ASPECT.

HUMBOLDT, speaking of this generally, says, "When a traveller newly arrived from Europe penetrates for the first time into the forests of South America, nature presents herself to him under an unexpected aspect. The objects that surround him recall but feebly those pictures which celebrated writers have traced on the banks of the Mississippi, in Florida, and in

other temperate regions of the New World. He feels, at every step, that he is not on the confines, but in the centre of the torrid zone; not in one of the West India Islands, but on a vast continent, where every thing is gigantic—the mountains, the rivers, and the mass of vegetation. If he feel strongly the beauty of picturesque scenery, he can scarcely define the various emotions which crowd upon his mind; he can scarcely distinguish what most excites his admiration—the deep silence of those solitudes, the individual beauty and contrast of forms, or that vigour and freshness of vegetable life, which characterize the climate of the tropics. It might be said that the earth, overloaded with plants, does not allow them space enough to unfold themselves. The trunks of the trees are every-where concealed under a thick carpet of verdure; and if we carefully transplanted the orchideæ, the pipers, and the pothos, which a single courbaril, or American fig tree, nourishes, we should cover a vast extent of ground. By this singular assemblage, the forests, as well as the flanks of the rocks and mountains, enlarge the domains of organic nature. The same lianas which creep on the ground, reach the tops of the trees, and pass from one to another at the height of more than a hundred feet.—We walked for some hours under the shade of these arcades, that scarcely admit a glimpse of the sky, which appeared to

me of an indigo blue, so much the deeper as the green of the equinoctial plants is generally of a stronger hue, with somewhat of a brownish tint. A great fern tree, very different from the polypodium arboreum of the West Indies, rose above masses of scattered rocks. In this place we were struck for the first time with the sight of those nests in the shape of bottles, or small pockets, which are suspended to the branches of the lowest trees, and which attest the admirable industry of the orioles, which mingle their warblings with the hoarse cries of the parrots and the macaws. These last, so well known for their vivid colours, fly only in pairs, while the real parrots wander about in flocks of several hundreds. A man must have lived in those climates, particularly in the hot valleys of the Andes, to conceive how these birds sometimes drown with their voice the noise of the torrents which rush down from rock to rock."

Of Caracas, in particular, it is observed, that in a general view of the seven provinces, they form three distinct zones, extending from east to west.

We find at first cultivated land along the shore, and near the chain of the mountains on the coast; next, savannahs or pasturages; and finally, beyond the Orinoco, a third zone, that of the forests, into which we can penetrate only by means of the rivers that traverse

them.—If the native inhabitants of the forests lived entirely on the produce of the chase, like those of the Missouri, we might say, that the three zones into which the territory of Caracas is divided, present an image of the three states of human society—the life of the wild hunter, in the woods of the Orinoco; the pastoral life, in the savannahs, or llanos; and the agricultural, in the high valleys, and at the foot of the mountains on the coast.

Missionary monks, and, before the Revolution, a few soldiers, occupied here, as in all America, advanced posts on the frontiers of Brazil. In this first zone were felt the preponderance of force, and the abuse of power, which is a necessary consequence. The natives carried on civil wars: The monks endeavoured to augment the little villages of their missions, by availing themselves of the dissensions of the natives: The military lived in a state of hostility with the monks, whom they were intended to protect. Every thing offered alike the melancholy picture of misery and privations.

In the second region, in the plains and the pasture grounds, food is extremely abundant, but has little variety. Although more advanced in civilization, men without the circle of some scattered towns do not remain less isolated from one another. At the view of their dwellings, partly covered with skins and leather, it would seem, that, far from being fixed, they

are scarcely encamped in those vast meadows, which extend to the horizon.

Agriculture, which alone lays the basis, and draws closer the ties of society, occupies the third zone, the shore, and especially the hot and temperate valleys in the mountains near the sea.—In Caracas, then, we perceive that its agricultural industry, its great mass of population, its numerous towns, and whatever is connected with an advanced civilization, are found near the coast. This coast extends farther than two hundred leagues. It is bathed by the Little Caribbean Sea, a sort of Mediterranean, on the shores of which all the nations of Europe have founded colonies; which communicates at several points with the Atlantic Ocean; and the existence of which has had a considerable influence on the progress of knowledge in the eastern part of equinoctial America, from the time of the conquest. Cundinamarca and Mexico have no connection with foreign colonies, and through them with that part of Europe which is not Spanish, except by the ports of Carthagena and of Santa Martha, of Vera Cruz and of Campeachy. These vast countries, from the nature of their coasts, and the remoteness of their population on the back of the Cordilleras, present few points of contact with foreign lands. The Gulf of Mexico is even less frequented during a part of the year, on account of the danger of

gales of wind from the north.—The coasts of Caracas, on the contrary, from their extent, their stretching toward the east, the number of their ports, and the safety of their anchorage at different seasons, possess all the advantages of the interior Caribbean Sea. The communications with the greater islands, and even with those that are to windward, can no where be more frequent than from the ports of Cumana, Barcelona, La Guayra, Porto Cabello, Coro, and Maracaibo; and no where has it been found more difficult to restrain an illicit commerce with strangers. Can we wonder, that this facility of commercial intercourse with the inhabitants of free America and the agitated nations of Europe, should have augmented in conjunction, in the provinces of Caracas, opulence, knowledge, and that restless desire of a local government, which is blended with the love of liberty and republican forms?

It may be objected, that in other parts of Spanish and Portuguese America, wherever we can trace the progressive development of civilization, we find the three ages of society united. But it ought to be remembered, and this observation is extremely important to those who desire to become thoroughly acquainted with the political state of these colonies, that the disposition of the three zones—that of the forests, the pastures, and the cultivated land, is not every-where the same, and that it is no

where so regular as in the country of Caracas. It is far from being always from the coast to the interior, that population, commercial industry, and intellectual improvement diminishes.

## SECTION IV.

### ITS TEMPERATURE.

ACCORDING to its situation, which, beginning from the 12th degree of north latitude, extends towards the equinoctial line, this country might be expected to present to us only a scorching sun, and a land rendered uninhabitable by excessive heat; but nature has so diversified the temperature of its climate, that in several places the inhabitants enjoy the coolness of a perpetual spring; whilst in others, the presiding latitude exercises, without controul, the powers assigned to it.

Owing to the elevation of the land, the heat is not so insupportable as might be imagined. Along the coast, indeed, it is very great; but ascending gradually into the higher regions, the traveller finds it sensibly diminish, and observes with delight the vegetable productions of different countries concentrated in a small space. The heat in the valley of the Orinoco is intense, the thermometer rising even to 115°.

## SECTION V.

## ITS EARTHQUAKES AND VOLCANOES.

THE chain of the Andes contains within its bosom these materials of destruction. Earthquakes of the most tremendous nature have occurred in these regions, and from Cotopaxi to the shores of the Straits of Magellan, forty volcanoes have been counted, which discharge lava, enormous rocks, showers of ashes, great quantities of water, liquid mud, sulphur, or devastating blasts of heated air, from their craters.

The most striking features, indeed, of the southern Andes, are those volcanic cones, whose flanks, beset with frightful crevices of immeasurable depth, are crossed by the fearless natives, by means of pendulous bridges formed of the fibres of equinoctial plants. Over these frail and tremulous passages, the natives sometimes carry the traveller in a chair attached to their backs, and bending forward the body, move with a swift and equal step; but when they reach the centre, the oscillation of the bridge is so great, that were they to stop, inevitable destruction must ensue; the native and his burden would be dashed to the bottom of a precipice, to whose profound depth the eye can hardly reach. These bridges are, from the

nature of their materials, frequently out of repair, presenting to the shuddering European who visits these countries, frightful chasms, over which the Indians step with undaunted confidence.

It is a remark made by all the inhabitants of these provinces, says Depons, speaking of Caracas in particular, that the rains, before 1792, were accompanied with lightnings and terrible claps of thunder, and that since that period, till 1804, the rain falls in great abundance, without any of the usual accompaniments of a storm. He thinks that the atmospheric electricity has been attracted and accumulated in that mass of matter which forms the Cordilleras, and that to this cause is to be ascribed the earthquakes which were experienced at Cumana in the month of December 1797, and whose ravages have been so great. They had not felt any of these commotions since 1778 and 1779.

On the 1st May 1802, at eleven in the evening, there was a pretty strong shock felt at Caracas, with oscillation from west to east. On the 20th of the same month, at five minutes past four o'clock in the evening, there was another of a vertical direction, which lasted one minute, nor did the earth resume its horizontal level for two minutes afterwards. On the 4th July following, at forty-eight minutes past two o'clock in the morning, two strong shocks

were felt; and on the same day, at thirty-five minutes past six in the morning, there was another not so strong. The causes and local origin of the earthquakes appear to be in the province of Cumana; for they are there more violent than elsewhere.

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## SECTION VI.

### ITS SEASONS.

THE year is not divided in these parts of South America, as it is in Europe. Neither spring nor autumn are known here. Winter and summer complete the year. It is neither cold nor heat which marks their distinctive boundaries, but rain and drought.

The quantity of rain which falls in the eastern provinces of Caracas is nearly equal. The plains, mountains, and valleys, participate the blessings and inconveniencies of the rains, which are not, however, without intermission. There are days when not a drop falls; there are others, but not frequent, when it rains incessantly. It may be calculated that in the rainy season, taking one day with another, it rains for the space of three hours, and oftener in the evening than in the morning.

The drizzling rains of the polar regions are never seen here; but the sudden heavy falls of the torrid zone, and the discharges from the water-spouts rushing down with the violence of a torrent, produce more water in one single day than the rains of Europe do in six. Indeed, the total quantity of the equinoctial rains is estimated at ten times that of the arctic and antarctic rains. Hence all the rivers remain in a state of inundation during the greater part of the rainy season; those extraneous channels formed by the violence of the floods, which remain dry the rest of the year, become torrents; and the lands are covered with water to an immense distance, where the traveller descends only the tops of the tallest trees, which then serve him for land-marks. This kind of accidental sea is principally formed in the northern plains of the Orinoco, and in a space extending one hundred and fifty leagues in length and forty in breadth.

M. de Humboldt depicts the dry season as a horrible time in Guiana, and the commencement of the rainy season as the regeneration of nature. He gives an excellent picture of the return of vegetable nature on the recurrence of the rain. Then also a kind of resurrection of crocodiles and other reptiles seems to take place. The anxiety and ardour with which multitudes of horses, oxen, wild asses, and ferocious animals, come panting from the burning

desert, to quench their thirst on the return of the rains, is truly singular. Depons says, he has seen those animals bound and plunge into the marshes with so much avidity, and drink such a quantity of water, that from an appearance of extreme leanness, they seemed to become as it were dropsical, and died floating on the water in a few hours.

The effect is, however, different in some parts of Guiana. In those which are fanned and refreshed by the sea-breezes, the dry season is a delightful period, while, on the contrary, the rainy season is hotter and less healthy. Such is the climate of Cayenne, Surinam, Berbice, Demerara, Essequibo, of the countries situate between this river and the Orinoco, and from the Orinoco, continuing along the coast, as far as the lake of Maracaibo.

What has been here said of the dry and rainy seasons relates chiefly to Caracas. The climate of Cundinamarca presents great variety. The elevated Cordillera of the Andes, and the eternal snows which cap its summits, render this country, though it lies partly under the equator, subject to all the cold of the polar regions; whilst, on its low savannahs, the tropical heats are felt with all their ardour. The elevated plains between the ridges of the Andes enjoy a temperate and unvariable climate, and it is in these delightful spots that the European colonists have chiefly fixed their abodes.

## SECTION VII.

## ITS LAKES.

COLOMBIA presents both lakes which are formed by the rains, and those which are the mere reservoirs of the rivers whose waters they receive. A great number of the first kind are to be seen in the low lands in the vicinity of the Orinoco. The two greatest of the second kind are those of Maracaibo and Valencia.

1. The Lake of Maracaibo is a body of water of an oval form, lying in a north and south direction, and communicating with the Gulf of Venezuela by a very narrow channel. In length it is 150 miles, in breadth 90, and in circumference 450. There is generally a considerable undulation on its surface; and during some winds, particularly those from the north, the waves rise to a great height. Its waters are always fresh, excepting when violent storms force the salt waters of the Gulf into it. The depth of this lake is very great; and it is navigable for vessels of the greatest burden.

Owing to the vapours arising in the night after the great heat of the day, the shores in the immediate vicinity of its waters are unhealthy.

The goodness of the soil in the western part has induced some Spaniards, regardless of the insalubrity of the air, to fix their habitations there, in order to raise cacao and provisions. The southern extremity of the lake is uncultivated and uninhabited. The northern part is quite as hot as the other parts, but incomparably healthier. The city of Maracaibo is situate on the left bank to the west; and opposite are two villages, the one called Punta à Piedra, inhabited by Indians, the other Altigracia, occupied by Spaniards, upon the right bank.

When the Spaniards first landed in this country, they observed several villages built in the lake, which is the mode adopted by the Indians at present, considering this plan as the healthiest. The appearance of one of these little towns amid the waters, caused the Spanish adventurers to name it Little Venice, or Venezuela, which title was afterwards transferred to the whole province. Four of these villages still remain, and are under the government of a monk, who has a church, and the spiritual charge of these people. The principal employment of the Indians of these towns is fishing, and catching the aquatic birds which frequent the lake.

The produce of the interior is conveyed by the rivers which feed this lake to the town of

Maracaibo, and thence shipped for Europe or the adjoining colonies.

To the north-west of Lake Maracaibo is a vein, or mine, of mineral pitch, (used, by mixing it with grease, to grave vessels), which is of such an inflammable nature, that during the hot weather, and particularly at night, corruscations are seen arising from its surface, which have the appearance of quickly repeated lightnings. The Indians and Spaniards, who navigate the vessels and canoes of the lake, call them St Anthony's lanterns, or the lanterns of Maracaibo, as they serve them to steer by during the dark nights so prevalent in the torrid zone.

2. The Lake of Valencia, though not so extensive as that of Maracaibo, is far more beautiful and useful. Its banks are fertile and healthy, and clothed with the most luxurious vegetation.

This lake is situate three miles from the city of Valencia, and eighteen from the sea, from which it is separated by inaccessible mountains. It is of an oblong form, stretching north-east and south-west, is forty miles in length and twelve in breadth, and lies in a valley surrounded by very high and steep land, excepting on the west.

The valleys of Aragua form a narrow basin between granitic and calcareous mountains of unequal height. On the north, they are sepa-

rated by the Sierra Mariara from the sea-coast ; and toward the south, the chain of Guacimo and Yusma serves them as a rampart against the heated air of the steppes. Groups of hills, high enough to determine the course of the waters, close this basin on the east and west, like transverse dykes. We find these hills between the Tuy and La Victoria, as well as on the road from Valencia to Nirgua, and at the mountains of Torito. From this extraordinary configuration of the land, the little rivers of the valleys of Aragua form a peculiar system, and direct their course toward a basin closed on all sides,—the Lake of Valencia. On the existence of these rivers and lakes, the fertility of the soil, and the produce of cultivation in these valleys, depend.

The waters of the lake are subject to the powerful influence of evaporation, and lose themselves, if we may use the expression, in the atmosphere. The aspect of the spot, and the experience of half a century, have proved, that the level of the waters is not invariable : the waste by evaporation, and the increase from the waters running into the lake, do not uninterruptedly balance each other. The lake being elevated 1000 feet above the neighbouring steppes of Calabozo, and 1332 feet above the level of the ocean, it has been suspected that there are subterraneous communications and filtrations. The appearance of new islands,

and the gradual retreat of the waters, have led to the belief that the lake may perhaps become entirely dry.

The slope of the ground in the valleys of Aragua tending toward the south and the west, that part of the basin which has remained covered with water, is the nearest to the southern chain of the mountains of Guigue, of Yusma, and of Guacimo, which stretch toward the high savannahs of Ocumare.

The opposite banks of the Lake of Valencia display a singular contrast. Those on the south are desert, and almost uninhabited, and a screen of high mountains gives them a gloomy and monotonous aspect. The northern shore, on the contrary, is cheerful, pastoral, and decked with the rich cultivation of the sugar-cane, coffee tree, and cotton.

It is on this cultivated shore that we see paths, bordered with cestrums, azedaracs, and other shrubs, always in flower, cross the plain, and join the scattered farms. Every house is surrounded by clumps of trees. The ceiba, with its large yellow flowers, gives a peculiar character to the landscape, mingling its branches with those of the purple erithryna. This mixture of vivid vegetable colours contrasts with the uniform tint of an unclouded sky. In the season of drought, where the burning soil is covered with an undulating vapour, artificial irrigations preserve the verdure and fertility.

Here and there the granitic rock pierces through the cultivated ground. Enormous stony masses rise abruptly in the midst of the valley. Bare and forked, they nourish a few succulent plants, which prepare mould for future ages. Often at the summit of these lonely hills, a fig-tree, or a clusia with fleshy leaves, has fixed its roots in the rock, and towers over the landscape. With their dead and withered branches, they look like signals erected on a steep cliff. The form of these mounts betrays the secret of their ancient origin; for when the whole of this valley was filled with water, and the waves beat at the foot of the peaks of Mariara, the Devil's Wall, and the chain of the coast, these rocky hills were shoals or islets.

The Lake of Valencia is full of islands, which embellish the scenery by the picturesque form of their rocks, and the appearance of the vegetation with which they are covered. The islands are fifteen in number, distributed in three groups; no longer reckoning Morro and Cabrera, which are already joined to the shore. They are partly cultivated, and extremely fertile, on account of the vapours that rise from the lake. Burro, the largest of these islands, is two miles in length; and even inhabited by some families of Mestizoes, who rear goats.

The lake is in general well stocked with fish, though it furnishes only three kinds, the flesh

of which is soft and insipid—the guavina, the vagra, and the sardina.

The environs of the lake are unhealthy only in times of great drought, when the waters, in their retreat, leave a muddy sediment exposed to the ardour of the sun. The banks, shaded by turfs of *coccoloba barbadensis*, and decorated with fine lilaceous plants, remind us, by the appearance of the aquatic vegetation, of the marshy shores of our lakes in Europe.

The inhabitants of the valleys of Aragua often inquire, why the southern shore of the lake, particularly the south-west part towards Aguacates, is generally more shaded, and of fresher verdure, than the northern side? In the month of February, many trees were seen stripped of their foliage, near the Hacienda de Cura, at Mocundo, and at Guacara; while to the south-east of Valencia every thing presaged the approach of the rains. Humboldt believes, that in the early part of the year, when the sun has a southern declination, the hills that surround Valencia, Guacara, and Cura, are scorched by the ardour of the solar rays; while the southern shore receives with the breeze, when it enters the valley by the Abra de Porto Cabello, an air that has crossed the lake, and is loaded with aqueous vapour. On this southern shore, near Guaruto, the finest plantations of tobacco in the whole province are found.

3. The Lake of Parima, or Paranapitica, in Guiana, is said to be an oblong sheet of water, 100 miles in length and 50 broad, in an island of which is a rock of glittering mica, celebrated as having been the seat of El Dorado, a supposititious city, the streets of which were paved with gold. This lake is described as being in  $3^{\circ} 40'$  north latitude, and  $45^{\circ} 20'$  west longitude, and gives birth to a large river, called Rio Blanco.

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## SECTION VIII.

### ITS RIVERS.

IN the mountains already described, the Cauca and the Magdalena, the Meta and the Orinoco, have their sources. Every part of this country is indeed so abundant in rivers, that it is difficult to find any other equally blessed with the means of fertilizing the soil. Every valley has its rivers, large or small; and if they have not a sufficient quantity of water to make them navigable, yet they have more than enough to afford a copious supply to a hundred times the number of their present plantations.

In Caracas, in particular, all those rivers which wind their course from the northern declivity of the chain of mountains, are dis-

charged into the sea, and run from south to north; whilst those which spring from the southern declivity of these same mountains, traverse, in a southern direction, the whole extent of the intermediate plain, till they augment with their tributary streams that of the majestic Orinoco. The former are generally so strongly fenced in by the natural barriers of their banks, and so happily favoured in their progress by the declivity of their channels, as seldom to overflow; and when they do, their overflowings are neither long nor detrimental. The latter having their courses through smoother grounds, and in shallower beds, mingle their waters during a great part of the year, and resemble rather a sea than rivers which have overflowed their banks.

The Orinoco is not only amongst the largest, but the finest of South American rivers, and is chiefly distinguished by its very singular and intricate course. Its sources are not well known, but according to La Cruz, it rises in a small lake called Ipava, in  $5^{\circ} 5'$  north latitude. Thence, winding upon itself, it enters the lake of Parima to the south-east, and issues by two outlets towards the north and south. On the western shores of the lake, receiving the Guaviara, it bends north, then north-east, and embracing the Meta, the Apura, the Arauca, and other large streams, with thousands of smaller ones, falls into the Atlantic Ocean, by

numerous estuaries, opposite the island of Trinidad; its chief mouth being considerably to the south-east of that island. The mouths of the Orinoco are very dangerous to navigators. The largest is six leagues in width, and seven of them are navigable for large vessels. The isles formed by these are of very great extent, and are inhabited by the Guaraounos and Mariusos Indians.

This noble river communicates with the Marañon. The river Cassiquiari, long conjectured to be a strong branch of the Orinoco, but now known to be an arm of the Negro, communicates also with the Marañon by means of the Negro; its streams having been visited by M. de Humboldt, who encountered great perils in the undertaking, by the force of the current and other obstacles. The whole country for 300 miles was a complete desert, in which the ants and mosquitoes were so extremely troublesome as almost to deter the traveller from proceeding. He entered the Orinoco by the Cassiquiari in  $3^{\circ} 30'$  north latitude, and mounted the current of the great river as far as Esmeraldas, the last Spanish settlement in that quarter.

On the banks of the Orinoco the magnificence of the scenery is beyond description. Forests of the greatest extent are filled with aromatic trees, which diffuse the most delightful odours; birds of every singular and beauti-

ful variety of plumage are every-where observed, and hordes of monkeys follow the astonished traveller. Passing these forests, enormous plains extend their verdant surfaces further than the eye can reach, and the Cataracts of the Orinoco give their name to the whole Cordillera, and are represented to be the most tremendous that have ever been observed; but no good description of these falls has yet been given, though they constitute the only outlets from the country situate on the east of the Andes to the vast plains of the Marañon. These cataracts are at Maypures and Atures, two villages in about  $6^{\circ}$  north latitude, near the great bend of the river.

With the rainy season begins the inundation of the Orinoco, which continues increasing from the end of April till the end of August. In September its waters are at their greatest height: it has then risen from 39 to 41 feet above its level when the waters are lowest. Its banks are covered, and the chief part of the Guaraon islets are immersed. In October the river begins to decrease regularly, and it continues to do so until the month of March, when its waters are at the lowest ebb. These fluctuations are regular and invariable.

Thus during the five months in which the increase of the river continues, the hemisphere of the New World presents seas only, and scarcely any land, to the perpendicular action of the

sun's rays. During the six months following the decrease of the river, the continent alone presents itself to the same action. The rains are not the first and only cause of the increase of the Orinoco; it increases obviously before the commencement of the rains; and the melting of the snows in the Cordilleras of Bogota, and the ranges of mountains proceeding from them, is no doubt the principal cause of this.

The caymans, or alligators, are very numerous, and very formidable throughout its whole length, which may be estimated at about 1250 miles.

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## SECTION IX.

### ITS SEA, TIDES, &c.

THE sea which washes the western coasts of Colombia is the Pacific; and that on its northern shores is by the English called the Caribbean Sea, because in fact the chain of the Antilles, from Trinidad to Cuba and Tierra Firme, forms an area bounded solely by the countries anciently occupied by the Caribbees.

In the latter sea, the tides are neither very perceptible nor regular on the coast from Cape de Paria, outside the Gulf which bears that name, to Cape de la Vela. This is not the

case from Cape de Paria toward the mouth of the Amazons. Still the configuration of the coasts, the resistance which they oppose to the sea, and the waters which run in the immense rivers of South America, greatly modify the action of the tides. They rise to six or seven feet in the Gulf of Paria during the equinoxes; and during the same times, the Guarapiche may be ascended from the Horquetta as far as San Bonifacio, by aid of a tide that raises the water as much as six feet. But at San Thomé de Angostura, on the Orinoco, the tide scarcely rises ten inches.

The winds are much more regular on the coasts, where nothing deranges their natural direction, than in the inland parts, where they are subjected to local influence. The common breeze on the coasts is the same which prevails at sea between the tropics, known under the name of trade winds. They blow from NE. by E. There is, however, this difference, that at sea these winds are constant, whereas upon the coasts they blow only from nine or ten o'clock in the morning till the evening. They are succeeded every night by an opposite wind, which is called the land breeze. This periodical succession is general, but not without exceptions.

An inconvenience common to all the ports of Caracas is, that they are exposed to rolling seas, to those monstrous billows, which though

they by no means appear to be occasioned by the winds, are not upon that account the less inconvenient, nor frequently the less dangerous. The road of Porto Cabello is the only place which affords a safe and quiet retreat to the navy, where vessels can lie quietly, and mariners be free from care.

## SECTION X.

### DISCOVERY AND HISTORY.

THE coast of Caracas was originally discovered by Columbus in 1498, during his third expedition. Several adventurers succeeding in exploratory voyages on this part of the continent, the Spanish government came to the determination of endeavouring to place colonies on its soil. These being chiefly ill conducted, and managed by priests unacquainted with the manners and customs of the natives, did not succeed, and it was found necessary to endeavour to subdue the inhabitants by force. When this was partially effected, and Spanish settlers were placed in some security, the management of the new colonies was intrusted to the care of the Welsers, a German mercantile company. These people exercised, for a length of time, an uncontrolled sway over the

unfortunate Indians and the colonists. Their excess of punishment and their fraud becoming at last notorious, the King of Spain deprived them of their power in 1550, and appointed an officer of the crown to administer justice to the oppressed.

This office, under the title of Captain-general of the Caracas, was thenceforward established; and with some few variations in the territorial divisions, and some abridgments of the authority of the person who filled it, it existed in the same form until the year 1810.

The coasts of Cundinamarca which border on the Caribbean Sea, were first visited by Columbus during his fourth voyage. Sailing from Spain to the West Indies, he arrived with his fleet at St Domingo in Hispaniola, where the governor, Ovando, from private pique, refused him permission to enter the harbour and refit his vessels. This unforeseen occurrence obliged the admiral to stand to the west. After sailing in this direction for a few days, he discovered a little island, off the coast or cape of Honduras, where his brother landed, and traded with the natives. Prosecuting their voyage, they touched at the cape itself, then called by Columbus Cape Casinas, on which the admiral's brother landed to take formal possession for the crown of Spain. After this ceremony, the fleet proceeded along the shore, and was com-

pelled by the easterly winds to double a cape, which the pilots performing with difficulty, gave it the appellation of Gracias à Dios, because they could now take advantage of those winds in navigating along such unknown coasts with comparative safety.

Columbus touched at many places in this voyage, at Veragua, Nombre de Dios, Belem, Porto-Bello, &c. At Veragua he sent his brother up the country to search for gold, and Don Bartolomeo returning with a considerable quantity, the admiral wished to plant a colony; but having made several fruitless attempts, and finding that the ships were very rotten and worm-eaten, he set sail for Hispaniola to procure new vessels and supplies. In this attempt, he was forced by storms to run on shore in a creek in the island of Jamaica, where he propped up the worn-out hulls with shores, building huts on the decks for the crews. Columbus remained almost a year in this condition, and from the mutinous behaviour of his men, his life was several times in danger. This, combined with the fatigue and vexation he had undergone, seriously affected his health; and at length, worn out with watching for succour, he determined, as a last resource, to send over a canoe to Hispaniola with one of his most faithful followers and some Indians. These men, after encountering great dangers, succeeded in reaching that island, and there pro-

cured a small ship, not without much opposition from the enemies of Columbus, in which this great and unfortunate man returned to Spain, where he fixed his abode at Valladolid, and closed his illustrious career on the 20th of May 1506, at the age of sixty-four. His body was interred in the Church of the Carthusians at Seville, and a handsome monument pointed out the spot where his remains were deposited, on which was engraven this inscription:—

“ A Castilla y a Leon,  
Nuevo Mundo dio Colon.”

“ To Castile and Leon Columbus gave a new world.”

Ojeda, and Amerigo Vespucci, as well as many other adventurers, followed Columbus in exploring parts of the coast of Cundinamarca; and Amerigo gave the first regular description of the people who inhabited its shores.

In the year 1508, Alonzo de Ojeda and Diego Nicuesa obtained from the Spanish crown extensive grants in Guatimala and Cundinamarca. Ojeda had the country from Cape de la Vela to the Gulf of Uraba, or Gulf of Darien, included in his charter, which tract was to be styled New Andalusia; and Nicuesa was appointed to govern from the Gulf of Darien to Cape Gracias à Dios; and they left Hispaniola in the latter end of the year 1510, to assume the functions assigned to them. Soon

after the arrival of Ojeda at Carthagena, (then called Caramari by the Indians), he imprudently attacked the natives, and, after a severe action, lost the greater part of his men, but was fortunately relieved by the arrival of the fleet of Nicuessa. He then went to the Gulf of Darien, and established a colony on the eastern promontory, which place was named St Sebastian; but being soon reduced to great extremity for want of provision, Ojeda sailed for Hispaniola, having dispatched another vessel before him to procure supplies and reinforcements for his new establishment. Suffering shipwreck on the voyage, and losing all his property, he shortly after died of want.

The colony being reduced to great distress, went back to Carthagena, to endeavour to fall in with the reinforcements. By great good fortune they met two vessels with their supplies, and, returning to St Sebastian, found their town destroyed by the natives. To augment their misfortunes, they run their ships ashore; but by dint of great exertion they were at last floated, when the whole colony, by the advice of Vasco Nuñez de Balboa, sailed to the river of Darien, where they attacked and conquered an Indian tribe, and founded a town which was named Santa Maria el Antigua del Darien, where they received a further reinforcement by accident, in November 1510.

In the mean time Nicuessa, who also suffered great misfortunes, had endeavoured to establish a colony at Nombre de Dios. A deputation was sent to him here, to request him to come and assume the government of Santa Maria. On his arrival, he found that great dissensions had arisen amongst the colonists, who, instead of appointing him to the government, put him into a rotten vessel, and sent him to sea, where it is conjectured that himself and his crew perished.

The province of Tierra Firme, including both the grants of Nicuessa and Ojeda, was given by a subsequent charter, in the year 1514, to Pedro Arias de Avila, under whose government Vasco Nuñez de Balboa was beheaded, on account of a revolt. It was this man who, in 1513, on the 25th of September, first descried the Pacific Ocean from the mountains of Tierra Firme, and embarking on its waters in a canoe, explored part of its shores, on his return making known to the Spanish nation the existence of another sea beyond the Atlantic.

The first discoveries of Ojeda in Cundinamarca took place in 1502; and in 1503 Rodrigo Bastidas of Seville visited the coast from Santa Marta to the river of Darien. Thus in these years the whole shore, from the Gulf of Venezuela to Cape Honduras, had been explored by different navigators and adventurers.

In 1504 Bastidas resumed his discoveries, and proceeded to the Gulf of Darien to procure gold and slaves; he here found grains of gold in the sands, which was the first time the metal had been sent in that state to Spain.

In 1515 the western coast of Panama, Veragua, and Darien, was explored under the orders of Avila, as far north as Cape Blanco; and the town of Panama was founded. From this city issued the conquerors of Peru, Francisco Pizarro and Diego Almagro. The discovery, the conquest, and the colonization of most of the internal provinces of Cundinamarca, was achieved under their orders, by Sebastian de Benalcazar, one of the officers of the army who accompanied Pizarro and Almagro in their expedition.

In 1536 Benalcazar attacked the southern provinces, from Quito, whilst Gonzalo Ximenes de Quesada, who had been sent by Lugo, the admiral of the Canaries, overrun the northern districts from Santa Maria. They met with considerable opposition from the natives, but finally succeeded in reducing the country, and the whole was formed into a kingdom, and governed by a captain-general, in the year 1547; to check whose power the Royal Audience was established, of which he was made president.

In the year 1718 a viceroy was appointed. This office was suppressed in 1724; again fin-

ally established in 1740; and suppressed for ever by the Revolution.

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## SECTION XI.

### POLITICAL DIVISIONS.

THE Caracas are subdivided into seven provinces; viz. New Andalusia or Cumana; Barcelona; Venezuela, or Caracas Proper, containing Venezuela and Coro; Maracaibo; Varinas; and Guiana; with the detached government of the Island of Margarita.

Cundinamarca and Quito are also divided into numerous provinces. Those provinces are named Jaen de Bracamoros, Quixos, Maynas, Tacamos, Popayan, Antioquia, Santa Fé, San Juan de los Llanos, Merida, Santa Marta, Carthagena, Choco, Darien, Panama, Veragua, &c.

## CHAPTER II.

### PARTICULAR DESCRIPTION OF THE COUNTRY.

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#### SECTION I.

##### PROVINCES OF VENEZUELA AND CORO.

THE government of Venezuela comprehends Venezuela, or Caracas Proper, and Coro.

It is BOUNDED, on the north, by the Caribbean Sea; on the east, by Barcelona; on the west, by Maracaibo and Varinas; and on the south, by the great plains of Varinas, and the Orinoco.

This extensive government was named Venezuela, from the towns inhabited by Indians which were seen by the Spaniards on the Lake Maracaibo having a resemblance to Venice.

The MOUNTAINS of Venezuela, which form a part of the great branch extending from the west to the Gulf of Paria, divide the lands of the coast from the plains of the valley of the Orinoco. It is on these mountains that the climate is so singularly altered, that a traveller may observe the fruits of the tropics luxuriating at a short distance from those of Europe. Their

surface 'is rent in every direction by the force of subterraneous convulsions. To the south of this chain, the llanos, or plains, which stretch to the Orinoco, are inhabited solely by herds of cattle tended by Mulattoes.

The CLIMATE of Venezuela is modified according to the situation of its districts—on the coast, in the mountains, or on the plains. On the coast and in the plains a scorching heat prevails, accompanied in the latter with deluges of rain. In the mountain valleys the air is in general pure and mild, and in some elevated parts even cold.

The SOIL of Venezuela is fertile, and yields in abundance all the products of the West Indies, besides many others which those islands do not possess. Its most noted commercial article is cacao, which is inferior to none in the Americas. The other richer objects of cultivation are vanilla, maize, indigo, cotton, sugar, tobacco, and coffee. Here also, wild cochineal, dye-woods, medicinal drugs, gums, resins, balsams, sarsaparilla, sassafras, liquorice, squills, storax, cassia and aloes, find that climate which is most favourable to their growth. The immense plains in the interior feed multitudes of cattle, horses and mules; and in the valleys and mountains sheep and deer are numerous. All kinds of game are found in this country; the rivers of which also abound with fish.

Besides these articles, the forests of Venezuela produce every species of timber fit for the purposes of the joiner, the cabinet-maker, the carpenter, or the shipwright. Cedar is used for their door posts, window frames, tables, &c. Black, red, and yellow ebony are common. Mahogany, brasiletto, and all sorts of ornamental woods, are so abundant, that the workman would be puzzled in his choice of the finest. The immense forests which overspread the chain of mountains remain unexplored.

For about a century after this country was subdued by the Spaniards, all their thoughts were turned towards its mineral productions, and the pearl fishery on its coasts. But being disappointed in their expectations of finding immense riches from these sources, they at last turned their attention to the cultivation of the soil. They first planted cacao trees; and so abundant were the profits which this labour yielded, that cacao alone occupied their fields till a very late period. About the year 1774 indigo plantations appeared, and immense plains, hitherto desert, were soon covered with this plant, which was speedily followed by cotton, sugar, tobacco, coffee, &c. But notwithstanding the aptitude of the soil, and the genial nature of the climate, agriculture still languishes in these fine regions, partly from want of enterprise and active industry, and

partly from a too great confidence in the prolific nature of the soil.

On the plains of Venezuela the RAINY SEASON commences in April, and continues till November. The rains fall oftener in the morning than in the evening, and on an average occupy three hours of each day. During this period, the plains nearest the rivers are converted into lakes of immense extent.

The LAKES, properly so called, of Venezuela are not numerous, for we can hardly give that appellation to the sheets of water produced by the periodical swell of the Orinoco, or by the rains, and which are generally without any depth. The Lake of Valencia has been already described.

The RIVERS of Venezuela are more numerous than in any other part of Spanish America. Every valley has its stream; and though many of them are not of sufficient size to be navigable, yet all afford ample supplies of water to irrigate the plantations on their banks.

The principal of these which run from the mountains of Caracas and Coro into the Caribbean Sea, are the Guiges, Tocuyo, Aroa, Yaracuy, and the Tuy.—The Guiges falls into that sea sixteen leagues west of the city of Coro. The Tocuyo discharges its waters twenty-five leagues east of the Guiges, or Gaigues: its source is fifteen leagues south of the town of Carora, at the distance of nearly

one hundred miles from the ocean; and it is navigable as far as the village of Banagua, at the distance of forty leagues from its mouth; its banks furnishing abundance of timber of the largest size, and fit for every kind of building. The Aroa rises in the mountains west of the town of St Felipe, and enters the ocean near Burburata Bay. The Yaracuy enters the Caribbean Sea near the latter. The Tuy discharges itself into the sea thirty leagues east of La Guayra: it rises in the mountains of St Pedro, ten leagues from the capital, and being joined by the Guayra becomes navigable, and serves to transport the produce of the cultivated plains or valleys of Aragoa, Tacata, Cua, Sabana, Ocumare, Santa Lucia, and Santa Teresa, through which it passes, and which particularly abound in cacao of the best quality.

The following are the more important rivers which rise on the southern side of the chain, and flow to the Orinoco.—The Guarico, which receives some of the branches of the Apure, and then following a course parallel to that river, enters the Orinoco a short distance eastward of it: it is joined near its confluence with the Orinoco by the Rio Mancapra, which flows through the plains of Calabozo. The Portuguesa, which is formed by the union of the two rivers Pao and Barquisimeto, flows through the greater part of Venezuela, and

joins the Apure forty miles north-west of its mouth.

In 1801 the population of Venezuela, including Varinas, amounted to 500,000 persons.

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## SECTION II.

### CITY OF CARACAS AND LA GUAYRA.

HERE perhaps Caracas should be described before its port; but by inverting that order, we may the more easily profit by the excellent narrative of Humboldt in his journey from La Guayra to Caracas, which on this subject is our best authority.

The latitude of La Guayra is  $10^{\circ} 36' 19''$ , and the longitude  $69^{\circ} 26' 13''$ .

The situation of this port is very singular, and can be compared only to that of Santa Cruz in Teneriffe. The chain of mountains which separates the port from the high valley of Caracas, descends almost directly into the sea; and the houses of the town are backed by a wall of steep rocks. Hence the stones which fall from the mountain tops frequently occasion serious damage. The town has no visual horizon, except what the sea forms on the north; and there scarcely remains one hundred or one hundred and forty toises breadth of flat

ground between the wall of rock and the ocean. The town contains only two streets, running parallel to each other, east and west; and it has six or eight thousand inhabitants.

The order and division of the town of Guayra partake of the inequalities of the place where it is situate. The streets are narrow, badly paved, not on a line, and the houses meanly built. There is nothing regular or curious, but the batteries which defend it. By the battery of Cerro-colorado it is commanded; and its fortifications along the sea-side are well disposed, and kept in repair.

The whole aspect of this place has something solitary and gloomy. We seem not to be on a continent covered with vast forests, but in a rocky island destitute of mould and vegetation. With the exception of Cape Blanco and the cocoa-trees of Maiquetia, no view meets the eye but that of the horizon, the sea, and the azure vault of heaven.

The heat is here stifling during the day, and most frequently during the night. The climate is justly considered more ardent than that of Cumana, Porto Cabello, and Coro, because the sea breeze is less felt, and the air is heated by the radiant caloric, which the perpendicular rocks emit from the time the sun sets. We should, however, judge amiss of the atmospheric constitution of this spot, and of all the

neighbouring shore, if we compared only the temperatures indicated by the degrees of the thermometer. A stagnant air ingulfed in a hollow of the mountains, in contact with a mass of barren rocks, acts differently on our organs from air equally hot in an open country.

The examination of the thermometric observations made during nine months at La Guayra by a distinguished physician, enabled Humboldt to compare the climate of this port, and that of Cumana, the Havannah, and Vera Cruz. This comparison is the more interesting, as it furnishes an inexhaustible subject of conversation in the Spanish colonies, and among the mariners who frequent those latitudes. As nothing is more deceitful in this matter than the testimony of the senses, we can judge of the difference of climates only by numerical calculations.

“The four places of which we have been speaking, says that traveller, are considered as the hottest\* on the shores of the New World. A comparison of them may serve to show, that it is generally the duration of a high tempera-

\* We could add to this small number, Coro, Carthagena, Omoa, Campeachy, Guayaquil, and Acapulco. Humboldt's comparisons are founded, for Cumana, on his own observations, and those of Don Faustin Rubio; and for Vera Cruz, and the Havannah, on the observations of Don Bernardo de Orta, and Don Joaquin Ferrer.

ture, and not the excess of heat, or its absolute quantity, which occasions the sufferings of the inhabitants of the torrid zone.

The mean of the observations made at noon, from the 27th of June to the 16th of November, were at La Guayra  $31.6^{\circ}$  of the centigrade thermometer; at Cumana  $29.3^{\circ}$ ; at Vera Cruz  $28.7^{\circ}$ ; at the Havannah  $29.5^{\circ}$ . The daily difference, at the same hour, scarcely exceeded  $0.8^{\circ}$  or  $1.4^{\circ}$ . During this period, it rained but four times, and then only for seven or eight minutes. At this season prevails the yellow fever, which usually disappears at La Guayra, as at Vera Cruz and the island of St Vincent, when the temperature of the day descends below twenty-three or twenty-four degrees. The mean temperature of the hottest month was at La Guayra nearly  $29.3^{\circ}$ ; at Cumana  $29.1^{\circ}$ ; at Vera Cruz  $27.7^{\circ}$ ; at Cairo, according to Nouet,  $29.9^{\circ}$ ; at Rome  $25^{\circ}$ . From the 16th of November to the 19th of December, the mean temperature of noon at La Guayra was only  $24.3^{\circ}$ , at night  $21.6^{\circ}$ . This is the time at which the sufferings from heat are the least; and yet I do not believe that the thermometer ever falls (and it is lowest a little before sunrise) below  $21^{\circ}$ . It sometimes descends at Cumana to  $21.2^{\circ}$ ; at Vera Cruz to  $16^{\circ}$ ; at the Havannah (always when the north wind blows) to  $8^{\circ}$ , and even lower. The mean temperature

of the coldest\* month is, in these four places,  $23\cdot2^{\circ}$ ,  $26\cdot8^{\circ}$ ,  $21\cdot1^{\circ}$ ,  $21\cdot0^{\circ}$ . At Cairo it is  $13\cdot4^{\circ}$ . The mean of the whole year, according to good observations, carefully calculated, is at La Guayra nearly  $28\cdot1^{\circ}$ ; at Cumana  $27\cdot7^{\circ}$ ; at Vera Cruz  $25\cdot4^{\circ}$ ; at the Havannah  $25\cdot6^{\circ}$ ; at Rio Janeiro  $23\cdot5^{\circ}$ ; at Santa Cruz in Teneriffe, in the latitude of  $28^{\circ} 28'$ , but backed, like La Guayra, by a wall of rocks,  $21\cdot9^{\circ}$ ; at Cairo  $22\cdot4^{\circ}$ ; at Rome  $15\cdot8^{\circ}$ .

From the whole of these observations it follows, that La Guayra is one of the hottest places on the earth;† that the quantity of heat which it receives in the course of a year, is a little greater than that felt at Cumana; but that in the months of November, December, and January,‡ (at equal distance from the two passages of the sun through the zenith of the town), the atmosphere cools more at La Guayra. May not this cooling, much slighter than that which is felt almost at the same time at Vera

\* The mean of the hottest month at Paris is  $19^{\circ}$  or  $20^{\circ}$ , consequently three or four degrees less than the coldest month at La Guayra.

† In Asia, the mean temperatures of Abushar, of Madras, and of Batavia, are not above  $25^{\circ}$  and  $27^{\circ}$ ; but the hottest month at Madras rises to  $32^{\circ}$ , according to Roxburgh; and at Abushar, on the Persian Gulf, according to Mr Jukes, to  $33\cdot9^{\circ}$ ; which is from two to four degrees higher than at Cairo.

‡ From the middle of the month of January, the heat begins to augment at La Guayra.

Cruz and at Havannah, be the effect of the more western position of La Guayra?"

The powerful action of the sun on the cerebral functions is extremely dreaded at La Guayra, especially at the period when the yellow fever begins to be felt. "Being one day on the terrace of the house, says Humboldt, to observe at noon the difference of the thermometer in the sun and in the shade, I saw a man approaching behind me, who conjured me to swallow a potion which he held prepared in his hand. He was a physician, who had observed me from his window during half an hour bareheaded, and exposed to the rays of the sun. He assured me that, born in a very northern climate, I should infallibly, after the imprudence I had committed, feel symptoms of the yellow fever that very evening, if I obstinately refused to take the preservative against it. I was not alarmed by this prediction, however serious, believing myself to have been long seasoned; but how could I avoid yielding to entreaties that had so benevolent a motive? I swallowed the dose; and the physician perhaps reckoned me among the number of the sick whom he had saved in the course of the year."

At the time of Humboldt's abode at La Guayra, the scourge of yellow fever, or *calentura amarilla*, had been known only two years; and the mortality had not been considerable,

because the confluence of strangers on the coast of Caracas was less than at the Havannah and Vera Cruz. A few individuals, even Creoles and Mulattoes, were sometimes taken off suddenly by certain irregular remittent fevers, which, from being complicated with bilious appearances, hemorrhages, and other symptoms equally alarming, appeared to have some analogy with the yellow fever. They were generally men employed in the hard labour of cutting wood—in the forests, for instance, in the neighbourhood of the little port of Carupano, or the Gulf of Santa Fé west of Cumana. Their death often alarmed the unseasoned Europeans in towns which were regarded as eminently healthy; but the seeds of the sporadical malady by which they had been attacked were propagated no farther. On the coast of Tierra Firme, the real typhus of America, which is known by the names *vomito prieto* (the black vomit), and of yellow fever, and which ought to be considered as a morbid affection *sui generis*, was known only at Porto Cabello, at Carthagena, and at Santa Martha, where Gastelbondo had observed and described it in 1729. The Spaniards who had recently disembarked, and the inhabitants of the valley of Caracas, were not then afraid to reside at La Guayra. They complained only of the oppressive heat, which prevailed during a great part of the year. If they opposed themselves

to the immediate action of the sun, they dreaded at most only those inflammations of the skin or eyes, which are felt every-where in the torrid zone, and which are often accompanied by a febrile affection, and powerful congestions in the head. Many individuals preferred the ardent but uniform climate of La Guayra, to the cool but extremely variable climate of Caracas; and scarcely any mention was made of the insalubrity of that port.

Since the year 1797, every thing has changed. Commerce being opened to other vessels than those of the mother country, seamen born in colder climates than Spain, and consequently more sensible to the impressions of the climate of the torrid zone, began to frequent La Guayra. The yellow fever declared itself: North Americans seized with the typhus were received in the Spanish hospitals; and it was affirmed that they had imported the contagion, and that before they entered the road, the disease had appeared on board a brig which came from Philadelphia. The captain of the brig denied this; and asserted, that far from having introduced this malady, his sailors had caught it in the port. We know from what happened at Cadiz in 1800, how difficult it is to elucidate facts, when their uncertainty serves to favour hypotheses which are diametrically opposite. The more enlightened inhabitants of Caracas and La Guayra, divided in opinion,

like the physicians in Europe and the United States, on the principle of contagion of the yellow fever, cited the instance of the same American vessel to prove, some, that the typhus came from abroad, and others, that it took birth in the country itself. Those who embraced the latter system admitted, that an extraordinary alteration had been caused in the constitution of the atmosphere, by the overflowings of the Rio de La Guayra. The stagnant waters which then infected the stores, the cellars, and the dungeons of the public prison, no doubt diffused miasmata in the air, which, as predisposing causes, may have accelerated the development of the yellow fever; but Humboldt believes, that the inundation of the Rio de La Guayra was as little the primary cause, as the overflowings of the Guadalquivir, the Xenil, and Gual-Medina were at Seville, at Ecija, or at Malaga, in the fatal epidemics of 1800 and 1804. He examined with attention the bed of the torrent of La Guayra, and saw there only a barren soil, blocks of mica-slate, and gneiss, containing pyrites broken off from the Sierra de Avila, but nothing that could have had any effect on the purity of the air.

Since the year 1797 and 1798, the same in which there was a dreadful mortality at Philadelphia, Santa Lucia, and St Domingo, the yellow fever has continued its ravages at La Guayra. It has proved fatal not only to the

troops newly arrived from Spain, but also to those which had been raised far from the coasts, in the Llanos between Calabozo and Uritucu, in a region almost as hot as La Guayra, but favourable to health. This latter phenomenon would surprise us more, if we did not know that even the natives of Vera Cruz, who are not attacked with the typhus in their own town, sometimes sink under it in the epidemics of the Havannah and the United States.

As the black vomit finds an insurmountable limit at the Encero (four hundred and seventy-six toises high) on the declivity of the mountains of Mexico on the road to Xalapa, where the oaks and a cool and delicious climate begin; the yellow fever scarcely ever passes beyond the ridge of mountains which separates La Guayra from the valley of Caracas. This valley has been exempted from it for a long time; for we must not confound the vomito and the yellow fever with the irregular and bilious fevers. The Cumbre and the Cerro de Avila form a very useful rampart to the town of Caracas, the elevation of which a little exceeds that of the Encero, but of which the mean temperature is above that of Xalapa.

“The more, says Humboldt, that I reflect on this subject, the more mysterious appears to me all that relates to those gaseous emanations which we call so vaguely the seeds of contagion, and which are supposed to be developed

by a corrupted air, destroyed by cold, conveyed from place to place in garments, and attached to the walls of houses. How can we explain why, during the eighteen years which preceded the year 1794, there was not one single instance of the vomito at Vera Cruz, though the concourse of unseasoned Europeans and of Mexicans from the interior was very considerable; though the sailors indulged in the same excesses with which they are still reproached; and though the town was not so clean as it has been since the year 1800?"

The following is the series of pathological facts, considered in their greatest simplicity.—When a great number of persons, born in a cold climate, arrive at the same time in a port of the torrid zone, not particularly dreaded by navigators, the typhus of America begins to appear. Those persons have not had the typhus during their passage: it manifests itself among them only on the very spot. Is the atmospheric constitution changed? or does a new form of disease display itself among individuals, whose irritability is highly increased?

The typhus soon begins to exert its ravages among other Europeans, born in more southern countries. If it propagate itself by contagion, it seems surprising, that in the towns of the equinoctial continent it does not attach itself to certain streets; and that immediate contact does not augment the danger any more than

seclusion diminishes it.\* The sick, when removed to the inland country, and especially to cooler and more elevated spots, to Xalapa for instance, do not communicate the typhus to the inhabitants of those places, either because it is not contagious in its nature, or because the predisposing causes are not the same as in the regions of the shore. When there is a considerable diminution of the temperature, the epidemy usually ceases even on the spot where it first appeared. It again begins at the approach of the hot season, and sometimes long before; though during several months there has been no sick person in the harbour, and no ship has entered it.

The typhus of America appears to be confined to the shore, either because those persons who bring the disease disembark there, and goods supposed to be impregnated with deleterious miasmata are there accumulated; or because, on the sea-side, gaseous emanations of a particular nature are formed. The aspect of the places where typhus exerts its ravages,

\* In the Oriental plague (another typhus characterized by a great disorder in the lymphatic system), immediate contact is less to be feared than is generally thought. M. Larrey asserts, that the tumefied glands may be touched, or cauterized, without danger; but he thinks we ought not to risk putting on the clothes of persons attacked with the plague.—*Mem. sur les Maladies de l'Armée Française en Egypte*, p. 35.

seems often to exclude all idea of a local or endemical origin. It has been seen to prevail in the Canaries, the Bermudas, and among the smaller West India islands, in dry places formerly distinguished for the great salubrity of their climate. Examples of the propagation of the yellow fever in the inland parts of the torrid zone, appear very doubtful: this malady may have been confounded with remitting bilious fevers. With respect to the temperate zone, in which the contagious character of the typhus of America is more decided, the disease has indubitably spread far from the shore, even into very elevated places exposed to cool and dry winds, as in Spain, at Medina Sidonia, at Carlotta, and the city of Murcia.

That variety of phenomena which the same epidemic exhibits, according to the difference of climates, the union of predisposing causes, its shorter or longer duration, and the degree of its exacerbation, should render us extremely circumspect in tracing the secret causes of the American typhus. An enlightened observer, M. Bailly, who, at the time of the violent epidemics in 1802 and 1803, was chief physician to the colony of St Domingo, and who has studied that disease in the island of Cuba, the United States, and Spain, thinks, "that the typhus is very often, but not always, contagious."

Since the yellow fever has made such cruel ravages in La Guayra, the want of cleanliness in that little town has been exaggerated, like that of Vera Cruz, and of the quays or wharfs of Philadelphia. In a place where the soil is extremely dry, destitute of vegetation, and where a few drops of water scarcely fall in seven or eight months, the causes which produce what are called miasmata, cannot be very frequent. The streets of La Guayra appear in general to be tolerably clean, with the exception of the quarter of the slaughter-houses. The sea has no beach, on which the remains of fuci and of mollusca are heaped up; but the neighbouring coast, which stretches to the east toward Cape Codera, and consequently to the windward of La Guayra, is extremely unhealthy. Intermitting, putrid, and bilious fevers often prevail at Macuto, and at Caravalleda; and when from time to time the breeze is interrupted by a westerly wind, the little bay of Cotia sends an air loaded with putrid emanations toward the coast of La Guayra, notwithstanding the rampart opposed by Cape Blanco.

The yellow fever and the black vomit cease periodically at the Havannah and Vera Cruz when the north winds bring the cold air of Canada toward the Gulf of Mexico. Happily the mortality has diminished since the treatment of this epidemic has been varied, according to the character it presents in different

years; and since the different stages of the disease have been better studied, which are recognized by symptoms of inflammation and of debility. It would be unjust to deny the success which the new system of medicine has obtained over this terrible scourge; yet the persuasion of this success has not made much progress in the country. It is there said pretty generally, "that the physicians now explain the course of the disease in a more satisfactory manner than they did formerly, but they do not cure it better; that heretofore the patient was left to die slowly, taking no other remedy than an infusion of tamarinds; and that in our days a more active practice carries him to the grave in a more direct and expeditious manner."

This opinion is not founded upon an accurate knowledge of what was done formerly in the West India islands. The voyage of Father Labat sufficiently demonstrates, that in the beginning of the 18th century the physicians of the West Indies did not suffer the sick to die so tranquilly as seems to be supposed. They did not then kill by emetics, bark, and opium, employed in too large doses, and unseasonably, but by frequent bleedings, and the abuse of purgatives. The physicians indeed seemed so well aware of the effects of their treatment, that they had the candour "to present themselves at the bed-side of the sick, ac-

accompanied at their first visit by a confessor and a notary." At present, in neat and well conducted hospitals, they often succeed in reducing the number of deaths to eighteen or fifteen in a hundred, and even a little less. But whenever the sick are crowded together, the mortality increases to one-half or even to three quarters, of which the French army in St Domingo afforded an example in 1802.

La Guayra is rather a roadstead than a port. The sea is constantly agitated, and the ships suffer at once by the action of the wind, the tide ways, the bad anchorage, and the worms; but this port has the advantage of being only five leagues from Caracas.

La Guayra is a bay open to all winds, and an unsafe anchorage in stormy weather. The surge is also very prevalent here, which, joined with the winds, contributes greatly to augment the inconveniencies of the port. The depth of water does not exceed eight fathoms at the distance of one quarter of a league from the beach. The lading is consequently taken in with difficulty, and the height of the swell prevents embarking mules here as at New Barcelona and Porto Cabello. The free Mulattoes and Negroes, who carry the cacao on board the ships, are a class of men of very remarkable muscular strength: They go up to their middles through the water; and what is well worthy of attention, they have nothing to fear from the sharks

which are so frequent in this harbour.\* But that is not all: the surge acts with the same violence at the bottom as on the surface of the water; by which agitation the sand being stirred up and raised from the bottom, is carried along by the current, and deposited upon the anchors, till they are in a short time so deeply buried under it, that before the expiration of a month it is impossible to hoist them; they either break their cables, or are under the necessity of cutting them. To avoid the certain

\* This fact seems connected with that which is often observed between the tropics relatively to other classes of animals that live in society; for instance, monkeys and crocodiles. In the missions of the Orinoco and the River of Amazons, the Indians, who catch monkeys to sell them, know very well that they can easily succeed in taming those which inhabit certain islands; while monkeys of the same species, caught in the neighbouring continent, die of terror or rage when they find themselves in the power of man. The crocodiles of one pool in the Llanos are cowardly, and flee even in the water, while those of another attack with extreme intrepidity. It would be difficult to explain the difference of manners and habits, by the aspect of their respective localities. The sharks of the port of La Guayra seem to furnish an analogous example. They are dangerous and blood-thirsty at the island opposite the coast of Caracas, at the Roques, at Bonayre, and at Curassao; while they forbear to attack persons swimming in the ports of La Guayra and Santa Martha. The people, who, in order to simplify the explanation of natural phenomena, have always recourse to the marvellous, affirm, that in both places a bishop gave his benediction to the sharks.

loss which would thus be incurred, every vessel is obliged to hoist anchor once every eight days. Moreover, the worms commit greater ravages here than in any other port.

The government has sought to make La Guayra only a military post, and its commerce only a shipping place for the capital. The greater part of the merchants of La Guayra are only the agents of those of Caracas, of which the former is but the wharf. All the business is done at Caracas. Every merchant goes to La Guayra to receive the cargo addressed to him from Europe, or that which he buys. In either case, all the articles received on commission, or bought, are sent to Caracas to be sold. There remains at La Guayra only what the port consumes. All commodities are purchased as well as sold at Caracas, and are sent to La Guayra only to be embarked.

The annual amount of the commerce of this port, which is the principal one of the province, has been estimated (in peaceable times) to arise to the sum of L.346,600, in the exportation of cacao, indigo, cotton, coffee, and hides; and the importation of European and other goods to L.511,700 sterling in the same period.

In following the granitic coast of La Guayra toward the west, we find between this port, which is in fact but an ill sheltered roadstead, and that of Porto Cabello, several indentations of the land, furnishing excellent anchorage for

ships. Such are the small bay of Catia, Los Arcifes, Puerto la Cruz, Choroní, Sienea de Ocumare, Turiamo, Burburata, and Patanebo. All these ports, with the exception of that of Burburata, from which mules are exported to Jamaica, are now frequented only by small coasting vessels, which are there laden with provision and cacao from the surrounding plantations. The inhabitants of Caracas, those at least who have more extensive views, feel a great interest in the anchorage of Catia, to the west of Cape Blanco. A ravine, known by the name of the Quebrada de Tipe, descends from the table-land of Caracas towards Catia. A design has long been formed of making a wagon road through this ravin, and of abandoning the ancient road to La Guayra, which resembles the passage over St Gothard. According to this plan, the port of Catia, equally large and safe, would replace that of La Guayra. Unfortunately, however, all that shore to leeward of Cape Blanco abounds with mangroves, and is extremely unhealthy.

When in the season of the great heats we breathe the burning atmosphere of La Guayra, and turn our eyes toward the mountains, we are strongly impressed by the idea, that at the direct distance of five or six thousand toises, a population of forty thousand souls, assembled in a narrow valley, enjoys all the coolness of spring of a temperature which at night des-

cends to  $12^{\circ}$  of the centesimal thermometer. This near approach of different climates is common in the Cordilleras of the Andes ; but every-where, at Mexico, at Quito, in Peru, and in New Grenada, a long journey must be made into the interior, either by the plains, or by proceeding up the rivers, in order to reach the great cities, which are the centres of civilization. The height of Caracas is but a third of that of Mexico, Quito, and Santa Fé de Bogota ; yet among all the capitals of Spanish America which enjoy a cool and delicious climate in the midst of the torrid zone, Caracas stands nearest to the coast. What a privilege to possess a sea-port at three leagues distance, and to be situate among mountains on a table-land which would produce wheat, if the cultivation of the coffee-tree were not preferred !

The road from La Guayra to the valley of Caracas, is infinitely finer than that from Honda to Santa Fé, or that from Guayaquil to Quito. It is even kept in better order than the ancient road, which led from the port of Vera Cruz to Perote, on the eastern declivity of the mountains of New Spain. With good mules, it requires but three hours to go from the port of La Guayra to Caracas, and only two hours to return. With loaded mules, or on foot, the journey is from four to five hours.

The road which leads from the port to Caracas resembles the passages over the Alps,

the road of St Gothard, and of the Great St Bernard. Taking the level of the road had never been attempted before Humboldt's arrival in the province of Venezuela. No precise idea had even been formed of the elevation of the valley of Caracas. It had, indeed, been long observed, that the descent was much less from La Cumbre and Las Vueltas, which is the culminating point of the road toward the Pastora at the entrance of the valley of Caracas, than toward the port of La Guayra; but the mountain of Avila having a very considerable bulk, the eye cannot discover at the same time the points to be compared. It is even impossible to form a precise idea of the elevation of Caracas from the climate of the valley. The air in it is cooled by the descending currents, and by the fogs which envelop the lofty summit of the Silla during a great part of the year. Humboldt had often gone on foot from La Guayra to Caracas; and he sketched a profile of the road, founded on twelve points, the heights of which were determined by barometric measurements.\*

\* The following are the barometrical observations and their results: Maiquetia, 335·0; therm. 25·6°. La Venta, a large inn on the northern slope of La Cumbre, or the Cerro de Avila, bar. 294·1; therm. 19·2°. El Guayavo, or the Little Venta de la Cumbre, 285·3; therm. 18·7°. Fort of La Cuchilla, 281·5; therm. 18·8°. Venta Chica de Sanchorquiz, 284·2; therm. 18·7°. Near the spring of

The ascent begins with a ridge of rocks extremely steep, and stations that bear the name of Torrequemada, Curucuti, and Salto, to a large inn (La Venta) built at six hundred toises above the level of the sea. The denomination of the Burnt Tower indicates the sensation that is felt in descending towards La Guayra. A suffocating heat is reflected by the walls of rock, and still more by the barren plains on which the traveller looks down. On this road, as on that from Vera Cruz to Mexico, and wherever on a rapid declivity the climate changes, the increase of muscular strength and the sensation of well-being that we experience as we advance into strata of cooler air, appeared to Humboldt less striking than that feeling of languor and weakness which seizes on the frame when we descend toward the burning plains of the coast.

From Curucuti to Salto the ascent is somewhat less laborious. The windings of the road contribute to render the declivity easier, as in the old road over Mount Cenis. The leap, or Salto, is a crevice which is passed on a draw-

Sanchorquiz (La Fuente), 286·4; therm. 18·6°. Last Little Venta, before arriving at the Cross of La Guayra, 284·1; therm. 18·8°. The Cross of La Guayra, 292·2; therm. 19·6°. The Custom-house of Caracas, Aduana de la Pastora, bar. 301·3; therm. 15·1°. Caracas at the Trinidad, barom. 303·7; therm. 15·2°. The results calculated are perhaps somewhat too little.

bridge. Real fortifications crown the summit of the mountain. At Venta, the thermometer at noon was at  $19\cdot3^{\circ}$ , when at La Guayra it kept up to  $26\cdot2^{\circ}$ .

Since the period when neutrals have been from time to time admitted into the ports of the Spanish colonies, strangers have been more easily permitted to ascend to Caracas than to Mexico. La Venta already enjoys some celebrity in Europe and in the United States for the beauty of its scenery. This spot does indeed, when the clouds permit, present a magnificent view of the sea and the neighbouring coasts. You discover an horizon of more than twenty-two leagues radius; the white and barren shore reflects a dazzling mass of light; and you see at your feet Cape Blanco, the village of Maiquetia with its cocoa trees, La Guayra, and the vessels that enter the port. But this view is far more extraordinary when the sky is not serene, and trains of clouds, strongly illumined on their upper surface, seem projected like floating islands on the surface of the ocean. Strata of vapour, hovering at different heights, then form intermediary spaces between the eye and the lower regions. From an illusion easily explained, they enlarge the scene, and render it more solemn. Trees and dwellings discover themselves from time to time through the openings which are left by the clouds driven on by the winds, and rolling over one another.

Objects then appear at a greater depth than when seen through a pure and uniformly serene air. On the declivity of the mountains of Mexico, at the same height, (between La Trancas and Xalapa), the sea is at twelve leagues distance, and the view of the coast is confused; while on the road from La Guayra to Caracas we command the plains (the tierra caliente) as from the top of a tower.

Humboldt determined by direct observations the latitude of La Venta, to enable himself to give a more precise idea of the distance of the coasts. The latitude is  $10^{\circ} 33' 9''$ . Its longitude appeared to him by the chronometer\* nearly  $2^{\circ} 47''$  west of the town of Caracas. From the Venta, called also Venta Grande, to distinguish it from three or four small inns then established along the road, there is still an ascent of one hundred and fifty toises to reach Guayavo. This is nearly the most lofty point of the way. Humboldt carried the barometer still farther, a little above La Cumbre† to the little fort of La Cuchilla. Being without a passport, (for during five years he had never needed one, but at the moment of disembarking), he was nearly arrested by a post of artillerymen. To calm the anger of these old soldiers, he translated for them into Castilian veras

\* The altitudes of the sun, which he took on the 20th of January 1800, were very near the meridian.

† The top, or summit.

the number of toises their post was above the level of the sea. This seemed, however, to interest them little; and he owed his liberty solely to an Andalusian, who became very tractable when he told him, that the mountains of his country, the Sierra Nevada of Grenada, were far more lofty than all the mountains in the province of Caracas.

“When I passed, says Humboldt, for the first time that table-land on my way to the capital of Venezuela, I found several travellers assembled round the little inn of Guayavo to rest their mules. They were inhabitants of Caracas, and were disputing on the efforts towards independence which had been made a short time before. Joseph España had perished on the scaffold; and his wife groaned in a prison, because she had given an asylum to her husband when a fugitive, and had not denounced him to the government. I was struck with the agitation which prevailed in every mind, and the bitterness with which questions were debated on which men of the same country ought not to have differed in opinion. While they descanted on the hatred of the Mulattoes against the free Negroes and Whites, on the wealth of the monks, and the difficulty of holding slaves in obedience, a cold wind, that seemed to descend from the lofty summit of the Silla of Caracas, enveloped us in a thick fog, and put an end to this animated conversation. We sought for

shelter in the Venta del Guayavo. When we entered the inn, an old man, who had spoken with the most calmness, reminded the others how imprudent it was, in a time of denunciation on the mountain as well as in the city, to engage in political discussions. These words, uttered in a spot of so wild an aspect, made a lively impression on my mind; which was often renewed during our journeys in the Andes of New Grenada and Peru. In Europe, where nations decide their quarrels in the plains, we climb the mountains in search of solitude and liberty. In the New World, the Cordilleras are inhabited to the height of twelve thousand feet; and thither men carry with them their political dissensions, and their little and hateful passions. Gaming-houses are established on the ridge of the Andes, wherever the discovery of mines has led to the foundation of towns; and in those vast solitudes, almost above the region of the clouds, in the midst of objects fitted to elevate the thoughts, the news of a decoration or a title refused by the court, often disturbs the happiness of families.

“Whether we gaze on the distant horizon of the sea, or direct our looks to the south-east toward that serrated ridge of rocks which seems to unite the Cumbre and the Silla, though separated from them by the ravine (quebrada) of Tocume, every-where we admire the grand character of the landscape. From

Guayavo we proceed for half an hour over a smooth table-land covered with alpine plants. This part of the way, on account of its windings, is called Las Vueltas. We find, a little higher up, the barracks or magazines of flour which were constructed by the Guipuzcoa Company, in a spot of cool temperature, when they had the exclusive monopoly of the trade of Caracas, and supplying it with provision. On the road to Las Vueltas, we see for the first time the capital standing three hundred toises below, in a valley luxuriantly planted with coffee and European fruit trees. Travellers are accustomed to stop near a fine spring, known by the name of Fuente de Sanchorquiz, that descends from the Sierra on sloping strata of gneiss. I found its temperature  $16.4^{\circ}$ , which, for an elevation of seven hundred and twenty-six toises, is a considerable coolness; and it would appear still greater to those who drink its limpid water, if, instead of gushing out between La Cumbre and the temperate valley of Caracas, it were found on the descent toward La Guayra. But I have observed, that at this descent on the northern side of the mountain, the rock, by an uncommon exception in that country, does not dip to the north-west, but to the south-east, which prevents the subterraneous waters from forming springs there."

We continue to descend from the small ravine of Sanchorquiz to La Cruz de La Guayra—a

cross erected on an open spot, six hundred and thirty-two toises high, and thence (entering by the custom-house and the quarter of the Pastora) to the city of Caracas.

Caracas is situate in  $10^{\circ} 30' 15''$  north latitude, and  $67^{\circ} 4' 45''$  west longitude. The town is seated at the entrance of the plain of Chacao, which extends three leagues east towards Caurimare and the Cuesta de Auyamas, and which is two leagues and a half in breadth. This plain, through which runs the Rio Guayra, is four hundred and fourteen toises in height above the level of the sea.

The ground which the town of Caracas occupies is uneven, and has a steep slope from NNW to SSE.

In order to form an exact idea of the situation of Caracas, we must recollect the general disposition of the mountains of the coast, and the great longitudinal valleys by which they are traversed.

The river Guayra rises in the group of primitive mountains of Higuerota, which separates the valley of Caracas from that of Aragua. It is formed near Las Ajuntas by the junction of the little rivers of San Pedro and Macarao, and runs first to the east as far as the Cuesta of Auyamas, and then to the south to unite its waters with Rio Tuy below Yare. The Rio Tuy is the only considerable river in the northern and mountainous part of the province. It

follows regularly the direction from west to east for thirty leagues in a straight line, more than three quarters of which are navigable. By barometrical measurements Humboldt found the slope of the Tuy for this length, from the plantation of Manterola, at the foot of the high mountain of Cocuyza, 3' east from Victoria, to its mouth, east of Cape Codera, two hundred and ninety-five toises. This river forms, in the chain of the coast, a kind of longitudinal valley, while the waters of the Llanos, or of five-sixths of the province of Caracas, follow the slope of the land toward the south, and join the Orinoco. This hydrographic sketch may throw some light on the natural tendency of the inhabitants of the same province, to export their productions by different roads.

If the valley of Caracas be only a lateral branch of that of the Tuy, these two valleys still remain parallel during some time. They are separated by hilly ground, which we cross in going from Caracas to the high savannahs of Ocumare, passing by Le Valle and Salamanca. These savannahs themselves are beyond the Tuy; and the valley of the Tuy being a great deal lower than that of Caracas, the descent is almost constantly from north to south. In the same manner as Cape Codera, the Silla, the Cerro de Avila between Caracas and La Guayra, and the mountains of Mariara, constitute the most northern and elevated range of the

mountains of the coast: the mountains of Pa-naquire, Ocumare, Guiripa, and the Villa de Cura, form the most southern range. The general direction of the strata composing this vast chain of the coast is from south-west to north-east, and their dip is usually toward the north-west. Hence it follows, that the direction of the primitive strata is independent of that of the whole chain.

It is to be regretted that the town of Caracas was not built farther to the east, below the entrance of the Anauco into the Guayra, on that spot near Chacao where the valley widens into an extensive plain, which seems to have been levelled by the abode of the waters. Diego de Losada, when he founded the town, followed no doubt the traces of the first establishment made by Faxardo. The Spaniards, at that time attracted by the reputation of the gold mines of Los Teques and Baruta, were not yet masters of the whole valley, and preferred remaining near the road which led to the coast. The town of Quito is similarly built in the narrowest and most uneven part of a valley between two fine plains—Turupamba, and Rumipamba, of which great advantage might have been taken, had the ancient Indian habitations been abandoned.

The descent is continual from the custom-house of the Pastora, by the square of Trinidad and the Praça Major, to Santa Rosalia and the

Rio Guayra. Humboldt found, by barometrical measurements, that the custom-house was thirty toises above the square of Trinidad, near which he made his astronomical observations; this square, eight toises higher than the pavement of the Cathedral in the great square; and the great square thirty-two toises above the Rio Guayra at La Noria. This declivity of the ground does not prevent carriages from going about the town; but the inhabitants make little use of them.

Three small rivers descending from the mountains, the Anauco, the Catucho, and the Caraguata, cross the town from north to south: their banks are very high, and, with the dried-up ravines which join them furrowing the ground, remind the traveller of the famous Guaicos of Quito, being only on a smaller scale.

The small extent of the valley, and the proximity of the high mountains of Avila and the Silla, give a gloomy and stern character to the scenery of Caracas, particularly in that part of the year when the coolest temperature prevails—in the months of November and December. The mornings are then very fine; and on a clear and serene sky we perceive the two domes or rounded pyramids of the Silla, and the craggy ridge of the Cerro de Avila. But toward the evening the atmosphere thickens; the mountains are covered;

streams of vapour cling to their ever-green slopes, and seem to divide them into zones one above another. These zones are gradually blended together : the cold air which descends from the Silla accumulates in the valley, and condenses the light vapours into large fleecy clouds. These often descend below the Cross of La Guayra, and advance, gliding on the soil, toward the Pastora of the Caracas and the adjacent quarter of Trinidad. " At the view of this misty sky, says Humboldt, I could scarcely think myself in one of the temperate valleys of the torrid zone ; but rather in the north of Germany, among the pines and the larches overshadowing the mountains of the Hartz."

But this gloomy and melancholy aspect, this contrast between the clearness of the morning and the cloudy sky of the evening, are not observed in the midst of summer. The nights of June and July are clear and delicious. The atmosphere then preserves, almost without interruption, that purity and transparency which are peculiar to table-lands, and all elevated valleys, in calm weather, and so long as the winds do not mix strata of air of unequal temperature. This is the season for enjoying all the beauty of the landscape.

The two rounded summits of the Silla\* are

\* Humboldt found at the square of Trinidad the apparent height of the Silla  $11^{\circ} 12' 49''$ . It was about four thousand five hundred toises distant.

beheld at Caracas almost under the same angles of elevation as the Peak of Teneriffe at the port of Orotava. The first half of the mountain is covered with short grass; then succeeds the zone of ever-green trees, which reflects a purple light at the season when the befaria, the alpine rose tree of equinoctial America, is in blossom. The rocky masses rise above this zone in the form of woody domes. Destitute of vegetation, they increase by the nakedness of their surface the apparent height of a mountain, which in temperate Europe would scarcely enter on the limit of perpetual snows. The cultivated region of the valley, and the gay fields of Chacao, Petare, and La Vega, form an agreeable contrast to the imposing aspect of the Silla, and the great heavings of the ground on the north of the town.

The climate of Caracas has often been called a perpetual spring. This is found every-where half-way up the Cordilleras of equinoctial America between four hundred and nine hundred toises of elevation, unless the great breadth of the valley, joined to an arid soil, causes an extraordinary intensity\* of radiant caloric. What indeed can we imagine more delightful than a temperature, which in the day keeps between  $20^{\circ}$  and  $26^{\circ}\dagger$  and at night between  $16^{\circ}$  and  $18^{\circ},\ddagger$  which is equally favourable to the plan-

\* As at Carthago and Ibagua in Cundinamarca.

† Between  $16^{\circ}$  and  $20\cdot8^{\circ}$  Reaum.

‡ Between  $12\cdot8^{\circ}$  and  $14\cdot4^{\circ}$  Reaum.

tain (camburi), the orange tree, the coffee tree, the apple, the apricot, and corn? A national writer compares the situation of Caracas to the terrestrial paradise, and recognizes in the Anauco and the neighbouring torrents, the four rivers of the Garden of Eden.

It is to be regretted that such a temperate climate is generally inconstant and variable. The inhabitants of Caracas complain of having several seasons in the same day; and of the rapid change from one season to another. In the month of January, for instance, a night of which the mean temperature is  $16^{\circ}$ , is followed by a day when the thermometer, during eight successive hours, keeps above  $22^{\circ}$  in the shade. In the same day, we find the temperature of  $24^{\circ}$  and  $18^{\circ}$ . These oscillations are extremely common in our temperate climate of Europe, but, under the torrid zone, the Europeans themselves are so accustomed to the uniform action of exterior stimulus, that they suffer from a change of temperature of  $6^{\circ}$ . At Cumana, and every-where in the plains, the temperature, from 11 in the morning till 11 at night, changes only  $2^{\circ}$  or  $3^{\circ}$ .

Moreover, these variations act on the human frame at Caracas more violently than could be supposed from the mere indications of the thermometer. In this narrow valley, the atmosphere is in some sort balanced between two winds—one which comes from the west or the

sea side, and the other from the east or the inland country. The first is known by the name of the wind of Catia, because it blows from Catia to the west of Cape Blanco, through the ravine of Tipe. The wind of Catia has only the appearance of a western wind; it is oftener the breeze of the east and north-east, which rushing with extreme impetuosity ingulfs itself in the Quebrada de Tipe. Reflected by the high mountains of Aguas Negras, this wind goes up toward Caracas by the side of the Hospital of the Capuchins, and the Rio Caraguata. It is loaded with humidity, which it deposits as its temperature decreases; and consequently the summit of Silla is wrapped in clouds when the Catia blows in the valley. This wind is dreaded by the inhabitants of Caracas: it causes headachs to those persons whose nervous system is irritable. Humboldt says, "I have known some, who, in order to shun its effects, shut themselves up in their houses as people do in Italy when the sirocco blows. I thought I had perceived during my stay at Caracas, that the wind of Catia was purer (a little richer in oxygen) than the wind of Petare. I even imagined, that its purity might explain its exciting property. But the means I employed deserved little confidence. The wind of Petare coming from the east and south-east, by the eastern extremity of the

valley of La Guayra, brings from the mountains and interior of the country a drier air, which dissipates the clouds, and the summit of the Silla rises in all its beauty."

We know that the modifications brought by the winds in the composition of the air, in various places entirely escape our eudiometrical experiments, the most exact of which can estimate only as far as  $0.003^{\circ}$  of oxygen. Chemistry does not yet possess any means of distinguishing two jars filled, one with the air of the Sirocco or the Catia, and the other before these winds are felt. "It appears to me probable, says Humboldt, that the singular effects of the Catia, and of all those currents of air to the influence of which popular opinion attributes so much importance, must be looked for rather in the changes of humidity and of temperature, than in chemical modifications. We need not have recourse to miasmata brought to Caracas from the unhealthy shore on the coast: it may be easily conceived, that men accustomed to the drier air of the mountains and the interior, must be disagreeably affected when the very humid air of the sea, pressed through the Gap of Tipe, reaches in an ascending current the high valley of Caracas, and getting cooler by its dilatation, and by its contact with the adjacent strata, deposits a great portion of the water it contains. This inconstancy of climate, these somewhat rapid transitions from

a dry and transparent air to air humid and misty, are inconveniencies which Caracas shares in common with the whole temperate region of the tropics, with all the places situate between four and eight hundred toises of elevation, either on table-lands of small extent, or on the slope of the Cordilleras, as at Xalapa in Mexico and Guaduas in Cundinamarca. A serenity uninterrupted during a great part of the year prevails only in the low regions at the level of the sea, and at considerable heights on those vast table-lands where the uniform radiation of the soil seems to contribute to the perfect dissolution of vesicular vapours. The intermediate zone is at the same height as the first strata of clouds that surround the surface of the earth; and the climate of this zone, the temperature of which is so mild, is essentially misty and variable."

Notwithstanding the elevation of the spot, the sky is generally less blue at Caracas than at Cumana. The aqueous vapour is less perfectly dissolved; and here, as in our climates, a greater diffusion of light diminishes the intensity of the aërial colour, by introducing white into the blue of the air. This intensity, measured with the cyanometer of Saussure, was found from November to January generally  $18^{\circ}$ , never above  $20^{\circ}$ . On the coasts, it was from  $22^{\circ}$  to  $25^{\circ}$ . Humboldt remarked in the village of Caracas, that the wind of Petare

sometimes contributes singularly to give a pale tint to the celestial vault. "On the 22d of January the blue of the sky, says Humboldt, was at noon in the zenith feebler than I ever saw it in the torrid zone. It corresponded only to  $12^{\circ}$  of the cyanometer. The atmosphere was then remarkably transparent, without clouds, and of extraordinary dryness. The moment the wind of Petare ceased, the blue colour rose at the zenith as high as  $16^{\circ}$ . I have often observed at sea, but in a smaller degree, a similar effect of the wind on the colour of the serenest sky."

We know less exactly the mean temperature of Caracas, than that of Santa Fé de Bogota and of Mexico. It cannot, however, be very distant from twenty or twenty-two degrees. Humboldt found by his observations during the three very cool months of November, December, and January, taking each day the maximum and minimum of the temperature, that the heights were  $20.2^{\circ}$ ,  $20.1^{\circ}$ ,  $20.2^{\circ}$ . Now, from the knowledge we have acquired of the distribution of heat in the different seasons, and at different elevations above the level of the sea, we can deduce within a certain approximation, from the means of a few months, that of the whole year, almost in the same manner as we determine the meridian altitude of a star by elevations measured out of the meridian. The following are the considerations

on which are founded the results adopted by Humboldt : At Santa Fé de Bogota, the month of January, according to M. Caldas, differs from the mean of the year only  $0\cdot2^{\circ}$ . At Mexico, very near the temperate zone, the difference reaches a maximum of  $3^{\circ}$ . At La Guayra, near Caracas, the coldest month differs from the annual mean  $4\cdot9^{\circ}$ ; but if the air of La Guayra (and that of Catia) rises sometimes in winter by the Quebrada de Tipe to the high valley of Caracas, this valley does not less receive, during a great part of the year, the winds of the east and south-east coming from Caurimare and the inland country. We have learned by direct observations, that at La Guayra and Caracas, the coldest months are  $23\cdot2^{\circ}$  and  $20\cdot1^{\circ}$ . These differences express a decrement of heat, which, in the valley of Caracas, is the simultaneous effect of the height of the situation (or of the dilatation of the air in the ascending current), and of the conflict between the winds of Catia and Petare.

According to a small number of observations made in the course of three years, partly at Caracas and partly at Chacao, very near the capital, this philosopher perceived that the centigrade thermometer kept in the cold season—in November and December, generally\*

\* According to the scale of Reaumur, in the day from  $16\cdot8^{\circ}$  to  $18^{\circ}$ ; at night, from  $12\cdot8^{\circ}$  to  $13\cdot6^{\circ}$ .

between  $21^{\circ}$  and  $22^{\circ}$  in the dāy, and at night between  $16^{\circ}$  and  $17^{\circ}$ . In the hot season—in July and August, this instrument rises in the day\* to  $25^{\circ}$  or  $26^{\circ}$ , and at night to  $22^{\circ}$  or  $23^{\circ}$ . This is the habitual state of the atmosphere; and the same observation made with an instrument which he verified, gave for the mean temperature of the year at Caracas a little more than  $21.5^{\circ}$ ;† which, in the system of cis-atlantic climates, is to be met with in the plains in the latitude of  $36^{\circ}$  or  $37^{\circ}$ . It is almost unnecessary to observe, that this comparison is founded only on the quantity of heat developed in each place during the course of a whole year, and that it extends by no means to the climate, that is, to the distribution of heat in the various seasons.

At Caracas, the heat very seldom rises for a few hours in summer to  $29^{\circ}$ .‡ It is asserted, that a little before the rising of the sun, it has been seen to fall in winter as low as  $11^{\circ}$ .§ During Humboldt's stay at Caracas, the maximum and minimum observed, were only  $25^{\circ}$  and  $12.5^{\circ}$ . The cold at night is the more intense, from being usually accompanied with a misty sky, which rendered him unable for whole weeks to take the altitudes of the sun or of the stars. He often found the transition from the purest transparent air to complete obscurity so

\* In the day from  $20^{\circ}$  to  $20.8^{\circ}$ ; at night, from  $17.6^{\circ}$  to  $18.4^{\circ}$  of the therm. of Reaum.

†  $17.2^{\circ}$  Reaum.

‡  $23.2^{\circ}$  R.

§  $3.8^{\circ}$  R.

sudden, that when he had his eye fixed on a satellite through the glass a minute before its immersion, he not only lost sight of the planet, but of all the objects close round him, in a mist. Under the temperate zone in Europe, the temperature is more uniform on the high mountains than in the plains. At the Hospital of St Gothard, for instance, the difference between the mean temperature of the warmest and coldest months is  $17.3^{\circ}$ ; while under the same parallel, nearly at the level of the sea, it is  $20^{\circ}$  or  $21^{\circ}$ . The cold does not increase on our mountains so rapidly as the heat diminishes. We shall find as we advance toward the Cordilleras, that under the torrid zone the climate is more uniform in the plains than on the mountains. At Cumana and La Guayra, (for we must not cite places where the north winds disturb, for some months, the equilibrium of the atmosphere), the thermometer keeps during the whole year between  $21^{\circ}$  and  $35^{\circ}$ . At Santa Fé and Quito we find it vary from  $3^{\circ}$  to  $22^{\circ}$ , if we compare not the days, but the coldest and warmest hours of the year. In the low regions, at Cumana for instance, the nights differ from the days only three or four degrees. At Quito Humboldt found this difference, taking carefully every day and night the mean of four or five observations, to amount to seven degrees. At Caracas, placed on a spot nearly three times less in height, and on a table-land

of little extent, the days in the months of November and December are still from  $5^{\circ}$  to  $5.5^{\circ}$  hotter than the nights. These phenomena of nocturnal refrigeration may astonish at the first view: they are modified by the table-lands and the mountains being heated during the day by the action of the descending currents, and, above all, by the nocturnal radiation of caloric in the pure and dry air of the Cordilleras. The following are the differences of climate between Caracas and its port:—

	CARACAS. Height 454 toises.	LA GUAYRA. Level of the Sea.
Mean temperature of the year,	$21^{\circ}$ to $22^{\circ}$	$28^{\circ}$
Mean temp. of the hot season,	24	29
Mean temp. of the cold season,	19	23.5
Maximum, - -	29	35
Minimum, - -	11	21

Rains are extremely frequent at Caracas in the months of April, May, and June. The storms always come from the east and south-east, from the side of Petare and La Valle. No hail falls in the low regions of the tropics, yet it occurs at Caracas almost every four or five years. Hail has even been seen in valleys still lower; and this phenomenon, when it does happen, makes a lively impression on the people. Falls of aerolites are less rare with us than hail under the torrid zone, notwithstanding the

frequency of thunder storms at 300 toises of elevation above the level of the sea.

The cool and delightful climate we have been describing, agrees with the culture of equinoctial productions. The sugar-cane is cultivated with success, even at heights exceeding that of Caracas; but in the valley, on account of the dryness of the climate, and the stony soil, they prefer the cultivation of the coffee tree, which there yields little fruit indeed, but of the finest quality. When the shrub is in blossom, the plain extending beyond Chacao presents a delightful aspect. The banana tree, which is seen in the plantations near the town, is not the great *platano harton*, but the varieties *camburi* and *dominico*, which require less heat. The great plantains are brought to the market of Caracas from the haciendas of Turiamo, situate on the coast between Burburata and Porto Cabello. The highest flavoured pine-apples are those of Baruto, of Empedrado, and of the heights of Buenavista, on the road to Victoria. When a traveller ascends for the first time to the valley of Caracas, he is agreeably surprised to find the culinary plants of our climates, the strawberry, the vine, and almost all the fruit trees of the temperate zone, growing by the side of the coffee and banana tree. The apples and peaches esteemed the best, come from Macarao, or from the western extremity of the

valley. There the quince tree, the trunk of which attains only four or five feet in height, is so common, that it has almost become wild. Preserved apples and quinces, particularly the latter,\* are much used in a country where it is thought, that to drink water, thirst must previously be excited by sweetmeats. In proportion as the environs of the town have been cultivated with coffee, and the establishment of plantations (which dates only from the year 1795) has increased the number of agricultural Negroes,† the apple and quince trees scattered in the savannahs, have given place in the valley of Caracas to maize and pulse. Rice, watered by means of small trenches, was formerly more common than now in the plain of Chacao. “I observed in this province, says Humboldt, as in Mexico, and in all the elevated lands of the torrid zone, that where the apple tree is most abundant, the culture of the pear tree is attended with great difficulties. I have been assured, that near Caracas the excellent apples sold in the markets come from trees not grafted. Cherry trees are wanting. The olive trees

\* Dulce de manzana y de membrillo.

† The consumption of eatables, and especially meat, is so considerable in the towns of Spanish America, that at Caracas, in 1800, there were 40,000 oxen killed every year; while at Paris, in the time of M. Necker, with a population fourteen times as great, the number amounted only to 70,000.

which I saw in the court of the convent of San Felipe Neri were large and fine; but the luxuriance of their vegetation prevents them from bearing fruit."

Caracas enjoys the streams of four small rivers. The first, which is called Guayra, without entering into the city, bounds entirely the southern part. Though it is scarcely considerable enough to receive the appellation of a river, it is yet sufficiently so to merit one more respectable than that of a brook.

The second, which bears the name of Anauco, washes the eastern part of the city. The point in which it approaches nearest is La Candelaria, where they have erected a handsome bridge, which facilitates the communication with the valley of Chacao.

The third is the Caroata. It runs over rocks and in a bed formed by steep banks on each side. Its course is from north to south, on the whole eastern part of the town. It even separates it from the quarter of St John. The two parts of the city are united by a stone bridge, constructed with tolerable solidity, but the regularity of which by no means approaches that of the bridge of Candelaria.

The fourth is named Catucho. The city is indebted to it for the water of an infinity of public and private fountains. Yet the inhabitants of Caracas suffer it to run in the same bed which time has hollowed out, and in the midst

of deformities the rains have occasioned ; for the five bridges of communication they have thrown across it, are attributable rather to necessity than to love of ornament. The richer class, indeed, have their water brought from El Valle, a village a league distant on the south. This water and that of Gamboa are reckoned very salubrious, because they flow over the roots of sarsaparilla. Humboldt, however, could not discover in them any aromatic or extractive matter. The water of the valley does not contain any lime, but a little more carbonic acid than the water of the Anauco.

These four rivers, after administering to all the domestic uses of the town, unite themselves in one bed ; then, flowing through the valley of Chacao, covered with fruit, provisions, and articles of commerce, and at length mingling their waters with those of the Tuy, they discharge themselves under that name into the ocean, twelve leagues east of Cape Codera.

The streets of Caracas, like those of all modern cities, are in straight lines, about twenty feet wide, paved, intersecting each other at right angles, and at the distance of about three hundred feet from each other. This is the only regularity, the only symmetry observable in this large city, which is in other respects well built.

There are in Caracas but three squares which deserve that appellation, and even they

are not without their deformities. The grand square, named *Plaza Major*, which ought to be the most regular, is covered with barracks built on the east and south quarters, which destroy a view that nothing can recompense. This square occupies the same space as one of those portions of the town denominated *Quadrads*, that is to say, about three hundred feet square. It is well paved, and the market for every kind of provision is held in it. Vegetables, fruits, meat, salted provisions, fish, poultry, game, bread, parrots, monkeys, birds, every thing is there sold. The cathedral, situate in the eastern part of the square, has also no kind of symmetrical proportion. This square has two entrances on each side.

The second square is that of *Candelaria*, surrounded by a tolerably regular road, and iron-railing on masonry of unequal height. The square, though not paved, has an argillaceous soil, mixed with sand, which is as good as the best pavement; and on the whole it presents an agreeable object. It is not at all indebted to the buildings with which it is environed. The church of *Candelaria* alone affords it any ornament. Although there is not a perfect geometrical harmony between them, the church has a façade which relieves the view, and adds much to the appearance of the square.

The third is that of *St Paul*. Its only regularity is its square shape; and its only ornament

a fountain in the middle. The church of St Paul is in its south-east corner, with which it has no other correspondence than that of forming a part of its square. This square is neither paved nor level.

The other squares are, 1st, That of the Trinity, which has not even the form of one; with the surface so uneven, that the eye recognizes in it only a spot, destined to transmit to posterity the negligence rather than the taste of the citizens. 2d, That of St Hyacinth, which has in it the convent of the Dominicans. It is bordered on the west by the pavement of one street, and crossed by another, which do not allow us even to suppose it was ever intended to be a square. 3d, That of St Lazarus is a kind of enclosure in front of the church of the same name, situate to the south-east of the city. It has the merit of being tolerably neat, but so far removed from the centre of the city, that it does not seem to make a part of it. 4th, The square of Pastora with the ruins surrounding it, and the church itself for the ornament of which it ought to have been completed, offers nothing but the melancholy aspect of monuments abandoned to the influence of time. 5th, That of St John is spacious but irregular, unpaved, and bordered on the west only by a row of meanly constructed houses. It is here that the horse militia are exercised.

The houses of individuals in Caracas are good and well built. In the interior there are many which are storied, and are of a very handsome appearance. Humboldt thinks them higher than they ought to be in a country subject to earthquakes. Some are of brick; but the major part of masonry in frame work, nearly after the manner of the Romans, and as even at this day is practised for building in marshes, the sea, &c.

They construct a sort of caisson without a bottom, of boards five feet long and three broad, which is made the mould of the front of the wall they intend to erect. The place on which they build serves for the bottom of this caisson, supported by a scaffold which is removed at every form that is added to the wall. In this form they place and beat up at every layer a mortar, named in the country *tapia*. There are two kinds of it; the first, to which they give the pompous appellation of *tapia royal*, is composed of river sand and lime. With this they often intermix flint or small pebbles. The second is of sand and earth, with a very small portion of lime. From the combination of ingredients it is easily perceived which will endure the longest. By means of the pestle, however, both of them acquire a consistency which for a length of time braves the inclemency of seasons and injury of years. These houses, when once rough-cast and whitewashed, look quite as well

as if built of hewn stone. The roofs are sharp, or with two eaves. The carpenters' work is well put together, very elegant, and of excellent wood, which the country furnishes in abundance. The covering is of curved tiles.

The houses of the principal persons in the city are in general neatly, and even richly furnished. We behold in them beautiful glasses; at the windows, and over the inside doors, elegant curtains of crimson damask; chairs and sofas made of wood, the seats of which, covered with leather or damask, are stuffed with hair, and adorned with Gothic work, but overloaded with gilding; bedsteads with deep headboards, shewing nothing but gold, covered by superb damask counterpanes, and a number of down pillows in fine muslin cases, trimmed with lace. There is seldom, it is true, more than one bed of this magnificence in each house, which is in general the nuptial couch, and afterwards serves only as a bed of state.

The eye wanders also over tables with gilded feet; chests of drawers, on which the gilder has exhausted all the resources of his art; brilliant lustres, suspended in the principal apartments; cornices, which seem to have been dipped in gold; and rich carpets, covering at least all that part of the room where the seats of honour are placed: for the parlour furniture is disposed in such a manner, that the sofa, which constitutes the most essential article of

household attire, is situate at one end, with the chairs arranged on the right and left; and opposite, the principal bed of the house, placed at the other extremity of the room, in a chamber, the door of which is open, unless it be fixed in an alcove equally open, and by the side of the seats of honour.

These sorts of apartments, always exceedingly neat, and very handsomely ornamented, are, as it were, interdicted to the inhabitants of the house. They are opened, with scarce any exception, only in honour of those who come to fulfil the duties of friendship or the ceremonies of etiquette.

The city of Caracas possesses scarcely any other public edifices than those which are dedicated to religion, namely, eight churches and five convents.

The barracks, however, are handsome, elegantly built, and situate on a spot whence the view strikes on the town. They are storied, and with a double yard. Two thousand men may be commodiously lodged within them. They are occupied by the troops of the line alone. The militia have their barracks, that is, a house which serves for that purpose, in the opposite part of the city.

Caracas has a college, founded in 1778 by the Bishop Antonio Gonzalez d'Acuña, and converted into a university in 1792. In this university, reading and writing are first taught.

Three professors teach enough of Latin to read mass, Aristotle's *Physics*, and the philosophy of Scotus, which still prevailed at this school in 1808. A professor of medicine demonstrates anatomy, explains the laws of animal life, the art of curing, &c. on a skeleton and some preparations in wax. If, however, a provision for instructing the profane arts and sciences has been neglected, it has not been so with the study of theology and canon law: five professors are occupied in teaching these sciences. One only, the most learned of course, is employed to defend the doctrine of St Thomas on the immaculate conception, against all heretics; and no diploma can be obtained without having sworn to a sincere belief in this revered dogma. The university has also a professor who teaches the Roman law, the Castilian laws, the code of the Indies, and all other laws. A professor of vocal church music forms part of this hierarchy of instruction, and teaches to the students of law and medicine, as well as to those of theology, to sing in time and harmony the airs of the Roman ritual.

The republican government, however, has introduced into the courses of instruction, the study of the philosophy of Locke and Condillac, the physics of Bacon and Newton, pneumatic chemistry, and mathematics.

The theatre holds fifteen or eighteen hundred persons. When Humboldt was there, the pit, where the men are separate from the women, was uncovered. He saw at once the actors and the stars. As the misty weather made him lose a great many observations of Jupiter's satellites, he was able to ascertain, from a box in the theatre, whether the planet would be visible that night.

Since we are mentioning the public amusements of Caracas, we ought to speak of the three tennis courts, in which they play with the hand and the racket. One is situate at the southern extremity of the city, near the river Guayra; the second, at the eastern part, not far from the Catucho; the third, also to the east, a quarter of a league from the town.

The population of Caracas in 1800, according to researches made into the number of births, was nearly 40,000; the best informed inhabitants believed it even to be 45,000, of which 18,000 are whites, and 27,000 free men of colour. Computations made in 1778 had already given from 30,000 to 32,000. All the direct numberings have remained a quarter and more below the effective number. In 1766, the population of Caracas, and the fine valley in which that city is placed, suffered immensely by a severe attack of the small-pox. The mortality rose in the town to six or eight thousand. Since that memorable period, in-

cultivation is become general, and Humboldt has seen it practised without the aid of physicians. In the province of Cumana, where the communications with Europe are less frequent, there had not been in his time one instance of the small-pox during fifteen years; while at Caracas that cruel malady was constantly dreaded, because it always shewed itself sporadically on several points at a time. We say sporadically, for in equinoctial America, where the changes of the atmosphere, and the phenomena of organic life, seem subject to a remarkable periodicalness, the small-pox, before the benevolent introduction of the vaccine disease, exerted its ravages only, if we may place confidence in general belief, every fifteen or twenty years.—Since Humboldt's return to Europe, the population of Caracas has continued to augment. It amounted to 50,000 souls, when, at the great earthquake of the 26th March 1812, 12,000 of the inhabitants perished; and in the passing of a moment these devoted people were thus reduced to 38,000. As if an enormous mine had been exploded under the city, the earth was upheaved to a tremendous height, and these unfortunate persons were swallowed up, or perished amid the ruins of their houses. The political events which have succeeded this catastrophe, have reduced the number of inhabitants to less than 20,000; but these losses will soon be repaired, as the fertile and com-

mercial country of which Caracas is the centre, will now have the happiness of enjoying repose, and a wise administration.\*

If the atmospheric constitution of the valley of Caracas be favourable to the different kinds of culture upon which colonial industry is founded, it is not equally so to the health of the inhabitants, and the strangers settled in the capital of Venezuela. The great inconstancy of the weather, and the frequent suppression of cutaneous perspiration, give birth to catarrhal affections, which assume the most different forms. A European once accustomed to the violent heat, enjoys better health at Cumana, in the valley of Aragua, and in every place where the low region of the tropics is not very humid, than at Caracas, and in those mountain climates which are boasted of as the abode of perpetual spring.

Speaking of the yellow fever of La Guayra, the opinion generally adopted is, that this cruel disease is propagated as little from the coast of Venezuela to the capital, as from the coast of Mexico to Xalapa. This opinion is founded on the experience of the last twenty years. The contagious disorders which have exerted their ravages in the port of La Guayra were scarcely felt at Caracas. "I would not, says

\* For a more minute account of manners at Caracas, see Chapter III.

Humboldt, disturb, by groundless terrors, the security enjoyed by the inhabitants of the capital; but I am not convinced that the American typhus, rendered endemic on the coast as the port becomes more frequented, if it be favoured by particular dispositions of the climate, will not become common in the valley; for the mean temperature, of Caracas is considerable enough to allow the thermometer in the hottest months to keep between twenty-two and twenty-six degrees.\* If there be no doubt that the typhus in the temperate zone is communicated by contact, can we be certain, that in a high degree of exacerbation, it would not be equally contagious by contact under the torrid zone, in places where, within four leagues of the coast, the predisposition of the organs is favoured by the temperature of summer? The situation of Xalapa, on the declivity of the Mexican mountains, promises more security, because this town, less populous, is five times farther distant from the sea than Caracas, and two hundred and thirty toises higher; and its mean temperature is three degrees cooler. In 1696, a bishop of Venezuela, Diego de Banos, dedicated a church (ermita) to Santa Rosalia of Palermo, for having delivered the capital from the scourge of the black vomit, after its ravages had lasted sixteen

\* Between 17° and 20·8° Reaum.

months. A mass celebrated every year in the cathedral, in the beginning of September, has perpetuated the memory of this epidemic, in the same manner as processions have fixed in the Spanish colonies the date of the great earthquakes. The year 1696 was indeed very remarkable for the yellow fever, which prevailed with violence in all the West India islands, where it had only begun to establish its empire in 1688. But how can we give credit to an epidemical black vomit, which lasted sixteen months without interruption, and which may be said to have passed through that very cool season when the thermometer at Caracas falls to twelve or thirteen degrees? Can the typhus be more ancient in the elevated valley of Caracas, than in the most frequented ports of Tierra Firme? According to Ulloa it was unknown in these latter before 1729. We may doubt, therefore, the epidemic of 1696 having been the yellow fever, or the real typhus of America. Black evacuations often accompany bilious remittent fevers; and are no more characteristic than hematemeses of that severe disease now known at the Havannah and Vera Cruz by the name of *vomito*. But if no accurate description demonstrate that the typhus of America existed at Caracas as early as the end of the seventeenth century, it is unhappily too certain, that this disease carried off in that capital a great number of young European

soldiers in 1802. It is distressing to reflect, that, in the centre of the torrid zone, a table-land four hundred and fifty toises high, but very near the sea, does not preserve the inhabitants from a scourge, which was believed to belong only to the low regions of the coast."

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### SECTION III.

#### OTHER TOWNS OF VENEZUELA AND CORO.

WE may take these generally in the order of their population.

1. CORO is the principal place of the province of that name, and is situate in  $11^{\circ}$  north latitude, and  $72^{\circ} 30'$  west longitude, on an isthmus which divides the Gulf of Venezuela, or Maracaibo, from the Caribbean Sea. Coro is 80 leagues west of Caracas, 65 north of Maracaibo, and 33 north-west of Barquisimeto. This city is placed on a dry sandy plain, covered with Indian figs, or plants of the cactus family. It is supplied with fruit and vegetables from some fertile plains three leagues distant.

Coro was founded in 1527, and was the second settlement made by Europeans on this coast. Its fortunate situation for trading with

the neighbouring islands, and particularly with Porto Rico and St Domingo, caused its site to be chosen for the first settlement which the Spaniards founded on this part of Tierra Firme. Coro was accordingly considered, for a long while, the capital of Venezuela, till in 1576, when the governor transferred his residence to Leon de Caracas, since which time no person of high rank, excepting the bishop, remains at Coro. The streets of Coro are regular, but the houses are mean, and the city is not paved. Its public buildings are a church, and a small convent of Franciscans.

Such is the scarcity of water at Coro, that the city is supplied from a distance of two miles, by means of mules and asses, laden with that necessary aliment.

The inhabitants, who amount to 10,000, are in general not rich, possessing little activity or enterprise: many of them pride themselves on account of being descended from the conquerors of the country. Coro contains but few Negroes, as the laborious work is performed by the Indians who inhabit the suburbs. The wages, says Lavaysse, are calculated on local wretchedness, that is to say, are very low. In truth they live there with so much parsimony, that they cannot go to ask a bit of fire from a neighbour, without carrying a piece of wood of the same size as the brand they take away;

and this exchange is not always exempt from difficulty.

Its port lies open from north to north-east, and neither its accommodations, nor the commodities it trades in, are sufficient to render it a place of much resort.

Some trade, however, is carried on among them with the West India islands in mules, hides, goats, coarse pottery ware, cheese, &c. which are all brought from the interior. Their chief commercial relations are with Curaçoa, from which island they are distant only a day's sail.

The peninsula which lies to the north of Coro, is called Paragoana, and the isthmus is about a league in width, from which the peninsula stretches from south-west to north-west for twenty leagues. It is inhabited by people of colour and Indians, who breed great quantities of cattle on it, which they ship off clandestinely to Curaçoa, that island being supplied from this place with meat and vegetables, by open boats, which cross over daily.

The next place of note in the government of Venezuela is PORTO CAVELLO, or Puerto Cabello, 30 leagues north-east of Caracas, in  $10^{\circ} 20'$  north latitude, and  $69^{\circ} 11'$  west longitude. It lies in a fine harbour, in the Golfo Triste, near Curaçoa, to the neighbourhood of which island it owes its importance.

Burburata, a village and harbour a league to the east of Porto Cavello, was originally the port of Venezuela, and was founded for that purpose in 1549. The harbour of Porto Cavello, being well adapted for carrying on a contraband trade with Burburata, its shores were soon settled by fishermen, and many Dutch smugglers erected huts there. When the Guipuzcoa Company obtained their final charter, they ejected the most troublesome of these people by force, built a town, a wharf, and forts for its defence; and they also erected immense warehouses, some of which still remain.

This indeed is the best port, not only on this coast, but in all America. The bay is spacious, handsome, commodious, and safe. It is capable of affording anchorage to a whole navy. It is defended against the fury of the winds, from whatever quarter they blow. The land, which encompasses it on the south, east, and west, is so happily disposed by nature, as to baffle the impetuosity of the north-east wind, which is so common there. So little does this bay partake of those agitations which continually prevail with more or less violence in the tropical seas, that it resembles a pond more than a port. The surge, which is nowhere more common, never disturbs the placid composure of the road. Its anchorage, which owes nothing to art, is so commodious, that

the largest ships may lay alongside of the wharf, load and unload without the assistance of lighters. The men of war have no other communication with the land, than by a flying bridge three or four toises long.

The town presents in general, on the side toward the sea, a cheerful and agreeable aspect. Mountains covered with vegetation, and crowned with peaks,\* form the background of the landscape. Near the coast, all is bare, white, and strongly illumined, while the screen of mountains is clothed with trees of thick foliage, which project their vast shadows upon the brown and rocky ground.

An aqueduct, five thousand varas long, conveys the waters of the Rio Estevan by a trench to the town. This work has cost more than thirty thousand piastres; but its waters gush out in every street.

The site of this town was at first a small peninsula, the neck of which was almost under water. This isthmus was cut through, a canal formed, and the town detached from the suburbs.

The exterior buildings are by far the most numerous. They are, however, built very irregularly; and the island town is chiefly occupied by the forts and warehouses; the communication between the two being by a bridge

\* Las Tetas de Ilaria.

over the canal, at the end of which is placed a gate which is always closed at night.

It has one parish church near the harbour, and two hospitals,—one for the soldiers, and one for private persons.

The population of Porto Cavello amounts to nearly 9000. The Guipuzcoa Company introduced Biscayans into this and all the places where it made any establishments. It is not therefore surprising to find, at Porto Cavello, the class of Europeans composed in a great measure of Biscayans, who are as much remarked for decency of manners and industry, as for the singularity of their language.

The general occupation of the whites is commerce and navigation. Their principal and almost only connexions are with the ports of the same continent, and the neighbouring colonies. More than sixty vessels of different sizes are employed in the coasting trade.

In no part was there before the Revolution so much contraband trade. More than half the produce of the province of Caracas was carried there, and sold to the smugglers of Curaçoa and Jamaica, who paid for all that produce in Dutch and British merchandise, besides selling annually to the amount of from one million three hundred thousand, to one million four hundred thousand dollars of those merchandises, for which they were paid in specie.

More than ten thousand mules are exported annually. It is curious enough to see these animals embarked: they are thrown down with ropes, and then hoisted on board the vessels by means of a machine resembling a crane. Ranged in two files, the mules with difficulty keep their feet during the rolling and pitching of the ship; and in order to frighten and render them more docile, the drum is beaten during a great part of the day and night. We may guess what quiet a passenger enjoys, who has the courage to embark for Jamaica in a schooner laden with mules.

Porto Cavello is moreover the deposit of all the eastern part of the province of Venezuela. Its stores furnish to the jurisdictions of Valencia, San Carlos, Barquisimeto, St Philip, and one part of the Valles of Aragua, all the merchandise consumed within them. It is also at Porto Cavello that a great portion of the articles cultivated within those districts arrives.

The climate of Porto Cavello is less ardent than that of La Guayra. The breeze there is stronger, more frequent, and more regular. The houses do not lean against rocks that absorb the rays of the sun during the day, and emit caloric at night. The air can circulate more freely between the coast and the mountains of Ilaria. The causes of the insalubrity of the atmosphere must therefore be sought in the shores that extend to the east, as far as the

eye can reach, toward the Punta de Tucacos, near the fine port of Chichiribiche. There are the salt works; and there at the beginning of the rainy season tertian fevers prevail, and easily degenerate into asthenic fevers. A curious observation has been made, that the Mestizoes who are employed in the salt works are more tawny, and have a yellower skin, when they have suffered several successive years from those fevers, which are called the malady of the coast. The poor fishermen who dwell on this shore assert, that it is not the inundations of the sea, and the retreat of the salt water, which render the lands covered with mangroves so unhealthful;\* but that the insalubrity of the air is owing to the fresh water, to the overflowings of the Guayguaza and Estevan, the swell of which is so great and sudden in the months of October and November. The banks of the Rio Estevan have been less dangerous to inhabit, since little plantations of maize and plantains have been established; and, by raising and hardening the ground, the river has been contained within narrower limits. A plan is formed of giving another issue to the Rio San Estevan, and thus to render the environs

\* In the West India islands, all the dreadful maladies which prevail during the wintry season, have been for a long time attributed to the south winds. These winds convey the emanations of the mouths of the Orinoco, and of the small rivers of Tierra Firme, toward the high latitudes.

of Porto Cavello more wholesome. A canal is to lead the waters toward that part of the coast which is opposite the island of Guayguaza.

“ We were received with the utmost kindness, says Humboldt, into the house of a French physician, M. Juliac, principal surgeon to the royal hospital of Porto Cavello, and celebrated in the country for his profound study of the yellow fever. During a period of seven years, he had seen six or eight thousand persons enter the hospitals attacked by this cruel malady. He had observed the ravages which the epidemic caused in admiral Ariztizabal's fleet in 1793. That fleet lost nearly the third of its men; for the sailors were almost all unseasoned Europeans, and held an unrestrained intercourse with the shore. M. Juliac had heretofore treated the sick as was commonly practised in Tierra Firme and in the islands, by bleedings, aperient medicines, and acid drinks. In this treatment no attempt was made to raise the vital powers by the action of stimulants. In attempting to calm the fever, the languor and debility were augmented. In the hospitals, where the sick were crowded, the mortality was then thirty-three in a hundred among the white Creoles, and sixty-five among the Europeans recently disembarked. Since a stimulant treatment, the use of opium, of benzoin, and of alcoholic draughts, has been substituted for the ancient debilitating method, the mortality has

considerably diminished. It was believed to be reduced to twenty in a hundred among Europeans, and ten among Creoles;\* even when black vomitings, and hæmorrhages from the nose, ears, and gums, indicated a high degree of exacerbation in the malady. I relate faithfully what was then given as the general result of observation; but I think, in these numerical comparisons, it must not be forgotten, that, notwithstanding appearances, the epidemics of several successive years do not resemble each other; and that, in order to decide on the use of fortifying or debilitating medicines, (if indeed this difference exist in an absolute sense), we must distinguish between the various periods of the malady."

The military defence of the coasts of Tierra Firme rests on six points:—The castle of St Antonio, at Cumana; the Morro de Nueva Barcelona; the fortifications of La Guayra, mounting one hundred and thirty-four guns; Porto Cavello; Fort St Charles, at the mouth of the Lake of Maracaibo; and Cartagena.

\* At Cadiz, the average mortality was, in 1800, twenty in a hundred; at Seville, in 1801, it amounted to sixty in a hundred. At Vera Cruz, the mortality does not exceed twelve or fifteen in a hundred, when the sick can be properly attended. In the civil hospitals of Paris, the number of deaths, one year with another, is from fourteen to eighteen in a hundred; but it is asserted, that a great number of patients enter the hospitals almost dying, or at a very advanced time of life.

Porto Cavello is, next to Carthagera, the most important fortified place. The port, as already said, is one of the finest known in both worlds. Art has had scarcely any thing to add to the advantages which the nature of the spot presents. A neck of land stretches first towards the north, and then towards the west. Its western extremity is opposite to a range of islands, connected by bridges, and so close together that they might be taken for another neck of land. By the singular disposition of the ground, the port resembles a basin, or a little inland lake, the southern extremity of which is filled with little islands covered with mangroves. The opening of the port toward the west contributes much to the smoothness of the water. One vessel only can enter at a time; but the largest ships of the line can anchor very near land, to take in water. There is no other danger in entering the harbour than the reefs of Punta Brava, opposite which a battery of eight guns has been erected. Toward the west and south-west we see the fort, which is a regular pentagon with five bastions, the battery of the reef, and the fortifications that surround the ancient town, founded on an island of a trapezoidal form. A bridge, and the fortified gate of the Staccado, join the old to the new town. The bottom of the basin or little lake which forms the harbour of Porto Cavello, turns behind this suburb to

the south-west. It is a marshy ground, filled with noisome and stagnant water. The vessels of La Guayra, which is less a port than a bad open roadstead, come to Porto Cavello to be caulked and repaired.

The real defence of the harbour consists in the low batteries of the neck of land at Punta Brava, and of the reef: but from ignorance of this principle, a new fort, the Belvidere (Mirador) of Solano,\* has been constructed at a great expense, on the mountains that command the suburb toward the south. This work, a quarter of a league distant from the harbour, is raised four or five hundred feet above the surface of the water. The construction has cost annually, during a great number of years, from twenty to thirty thousand piastres. A captain-general of Caracas, M. de Guevara Vasconzelos, was of opinion with the most able Spanish engineers, that the Mirador, which in Humboldt's time mounted only sixteen guns, would contribute very little to the defence of the place, and caused the work to be suspended. Long experience has proved, that very elevated batteries, even when provided with heavy guns, act with much less effect in defending a roadstead, than low and half-drowned batteries,

\* The Mirador is placed to the east of the Vigia Alta, and to the south-east of the battery of the salt works, and the powder-mill.

mounted with cannon of less size, but erected on the shore itself, or on jetties.

Three leagues to the windward of Porto Cavello, is the Bay of Turiamo, which extends one league from north to south. Scarcely any shipping resort to it, because it has no shelter from the north wind, and because the country around it does not afford commodities sufficient to induce merchants to subject navigation to those inconveniencies to which it is liable in a port of this description. What has been said of the Bay of Turiamo, is equally applicable to those of Patanemo, Burburata, and Sienea. The whole population of each of these bays consists of no more than a small party of soldiers, stationed there to prevent smuggling.

3. GUANARA is 93 leagues south-west of Caracas, in  $8^{\circ} 14'$  north latitude, and  $69^{\circ} 54'$  west longitude. It is situate in a magnificent plain on the borders of the province of Caracas, towards that of Varinas. Its situation is a sufficient eulogium on those who chose it; for first, a river, which has given its name to the city, furnishes also excellent water to its inhabitants, floods their lands, and waters their cattle; and next, there is nothing to impede the wind from circulating freely through the town, and freshening the atmosphere.

This city consists of a number of streets disposed in an uniform and regular manner, and

the houses, though not sumptuous, are well built. The church is large, handsome, and much adorned; and there is a very good hospital.

The population of Guanara is twelve thousand three hundred persons.

If the situation of Guanara is considered with respect to the labours of the field, it will be seen that it has, on the western part, the most fertile lands, fit for every kind of produce; and on the southern and eastern, immense plains, whose pastures are evidently destined by nature for the multiplication of cattle. It is, therefore, to this kind of speculation that the people of Guanara are principally inclined. Their greatest riches consist in cattle, the number of which is infinite. They sell quantities of oxen for the consumption of the province, and mules for its service. The surplus they export by Coro, Porto Cavello, or Guiana. Formerly they raised very good tobacco in the valleys of Tucupio, Sapororo, and on the banks of the river Portuguesa.

The district of Guanara is as well cultivated as a country can be, whose population is so scanty; for there are in all scarcely twenty thousand inhabitants. The cultivation of tobacco was formerly an abundant source of riches to them; but after it was permitted only in certain cantons, and for the account

of government, the inhabitants applied to the culture of maize and alimentary roots, such as the potato, *solanum tuberosum*; the sweet potato, *convolvulus batata*; the yam, *discorea alata*, &c. They cultivate only as much sugar, coffee, and cocoa, as is necessary for their own consumption, their flocks being their chief wealth.

There is another branch of revenue for the priests of Guanara: it is the Madona de Comoroto, which, on the 3d February 1746, performed miracles, the particulars of which pious persons will find in the work of M. Depons.

4. BARQUISIMETO is situate in  $8^{\circ} 55'$  north latitude, and  $66^{\circ} 55'$  west longitude; 120 miles west-south-west of Caracas, 450 north-north-east of Santa Fé, 45 north-north-east of Tucuyo, 80 miles south of Valencia, and 175 north-west of Calaboza, on a small river of the same name, which joins the Portuguesa. It is placed on a plain, at such an elevation that it enjoys every cool breeze from the river, and owing to this happy situation, the great heat of the climate becomes supportable. The north-east winds are the most constant, and whenever these do not blow, the thermometer rises to  $82^{\circ}$  and  $84^{\circ}$  of Fahrenheit.

The houses of Barquisimeto are well built, and the streets are on a wide, regular, and good plan. There is a fine parish church

there, which contains a crucifix that has worked a great many miracles, and is at once an object of devotion with the people, and an abundant source of revenue to the clergy of the church. In the same town is a convent of rich Franciscan friars, who are esteemed great lovers of good cheer; also an hospital, where the poor are badly lodged and scantily fed.

The town has a population of about eleven thousand three hundred inhabitants.

In the plains, the valleys, and the rising grounds which compose its environs, the inhabitants find sufficient room to apply their industry and gratify their taste. The plains, covered with excellent pasturage, render it easy to rear every species of marketable animal. Many of the citizens give the preference to this kind of speculation, and find it answer well. They cultivate also the sugar-cane, and excellent wheat. The valleys, from a freshness preserved by means of flooding, produce cacao abundantly, and of a good quality; and the sides of the hills have lately been employed in the culture of coffee, which, to be exquisite, requires a more careful preparation.

In considering merely the immensity of the fertile lands which may be watered, and yet remain uncultivated in the environs of Barquisimeto, one would be tempted to accuse the indolence of the inhabitants; but on casting the eye over the plantations of every kind

of article, and on the animals spread over the plains; and on reflecting on the great difficulty of transporting its commodities to the sea-ports, the nearest and most frequented of which is at a distance of fifty leagues, it is easy to find its apology.

5. Tocuyo is a large town, in  $9^{\circ} 35'$  north latitude, and  $7^{\circ} 20'$  west longitude, seated in a fine valley between two ranges of high mountains. It is 90 leagues south-west of Caracas, and 20 north of Truxillo.

It is very regularly built, the streets being all wide and straight; and it contains a church, chapel, and two monasteries.

In this city, the climate is very fine and wholesome, owing to the vicinity of high mountains; but the air is occasionally cold.

The inhabitants, who amount to 10,200, are in general artisans, traders, graziers, and agriculturists. They are reproached with the frenzy of suicide. A Creole of Tocuyo is said to think nothing of cutting his throat, or hanging himself. Once dissatisfied with life, it becomes insupportable. He rids himself of it with the same composure that an overloaded man relieves himself of his burden. This system of cowardice, rather than of courage, has, as yet, found partisans in this city alone.

The quality of its lands accommodates itself, like that of the soil of Barquisimeto, to every sort of production, and its inhabitants turn it

to a still better account. Wheat, among the other articles the inhabitants of Tocuyo cultivate, is esteemed the best in the province, and furnishes the consumption of many towns of the interior. They estimate the flour which is annually exported from Tocuyo to Barquisimeto, Guanara, St Philip, and Caracas, at from eight to ten thousand quintals. They fabricate from the wool of their sheep, coverlids, and other cloths, which they send or carry as far as Maracaibo and Carthagena. They have also tanneries and taweries, and, like the inhabitants of Carora, work up as many as they can of the raw materials, and sell the rest. Another species of commerce, exceedingly lucrative to the citizens of Tocuyo, is the sale of salt, which they bring from the salt ponds of Coro. Their activity maintains them in the exclusive vent of this article of the first necessity.

6. SAN CARLOS was formerly a missionary village. It is 28 leagues south-south-west of Valencia, in  $9^{\circ} 20'$  north latitude.

It is situate on the border of the small river Aguaré, which runs into one of the branches of the Apure.

The climate is very hot; but owing to the prevalence of the north-east wind, it is much ameliorated.

The town is large, handsome, and well laid out.

The population amounts to nine thousand five hundred. The major part of its white population is composed of Spaniards from the Canaries; and as they remove themselves from their natal soil only to meliorate their lot, they arrive with good dispositions to labour, and courage to undertake whatever may be necessary to accomplish their end. Their example establishes a species of emulation that communicates itself even to the Creoles, from which the public prosperity cannot but find its advantage.

Live stock form the grand mass of the riches of its inhabitants. Cattle, horses, mules, are in great abundance. Cultivation, without being well pursued, is not neglected. Indigo and coffee are almost the only articles raised. The quality of the soil gives an exquisite flavour to the fruits, and particularly to the oranges, which are celebrated throughout the whole province.

7. ARAURA is, according to the Spanish geographers, in latitude  $9^{\circ} 15'$  north. It is twenty leagues westward of Guanara, between two branches of the river Aricagua; the right branch being navigable. Its territory is watered by numerous rivulets, which would be deemed rivers in Europe.

The plan of the city is regular and pleasing enough. The streets are straight; and there is a very handsome square. The houses are well built, without there being any thing remarkable, except the church, which is superb.

The town and its district have a population of about eleven thousand persons. The inhabitants of Araura, as well as those of Guanara, are considered indolent, lazy, and much addicted to pleasure, which appear to be the distinguishing characteristics of the inhabitants of every country in the world, where miracles and superstition possess too much influence.

The principal and almost only occupation of the inhabitants is raising of cattle. They cultivate nothing but cotton and a little coffee.

8. MARACAY, forty miles south-west of Caracas, is seated in the rich vale of Aragua. It is a beautiful new town, famous for the excellent chocolate made in its neighbourhood. It is near enough to the lake to enjoy its advantages, and sufficiently removed to have nothing to fear from its malignant influence. Its sandy soil renders it healthy, but hot.

Maracay was heretofore the centre of the indigo plantations, when this branch of colonial industry was in its greatest prosperity. Thirty years ago, it scarcely merited the appellation of a hamlet: now, it presents a view which enchants the traveller. Three-fourths of its houses are built of stone, and with as much elegance as solidity. The streets are not paved: this omission is perceived only when the sand raised by the wind forms a whirl that incommodes the eyes. Every court contains cocoa trees, which rise above the habitations.

Though Maracay had not the name of a city under the ancient Spanish government, because it had not a cabildo, it contained nevertheless a population of nearly ten thousand persons—a race of men whose minds were never deranged by the frivolous and noxious pride of birth.

Almost all the inhabitants of the town and of the neighbouring country, are of Biscayan origin; and therefore industry, comfort, cleanliness, and good morals, are to be found generally throughout this district.

The grounds that encompass Maracay are covered with numerous plantations of cotton, indigo, cocoa, coffee, and maize, and the heights with fields of wheat. The lovely plantations that one beholds with delight in the environs of Maracay, extend themselves through all the valleys of Aragua. Whether you enter it by Valencia, or whether you arrive there by the mountains of San Pedro, which separate it from Caracas, you fancy yourself transported amidst another people, and into a country possessed by a nation the most industrious, and the most agricultural. Nothing is seen, in an extent of fifteen leagues from east to west which these valleys occupy, but colonial productions most ingeniously watered, water-mills, and elegant buildings, for the purpose of fabricating and preparing those products.

In a radius of two leagues, the vegetables of the temperate climes of Europe are cultivated as well as those of the tropics.

9. VICTORIA is situate in latitude  $10^{\circ} 1' 35''$ , on the road leading from Caracas to Puerto Cabello, six leagues east of Tulmero. It was founded by the missionaries; and for a long time consisted wholly of Indians, till the fruitful nature of the valley of Aragua drew a number of whites to it. The lands were soon cultivated; and Victoria was covered with houses instead of huts.

As we draw nearer to Victoria from Mamon, the ground becomes smoother—it looks like the bottom of a lake the waters of which have been drained off. We might fancy ourselves, says Humboldt, in the valley of Hasli in the canton of Berne. The neighbouring hills, only one hundred and forty toises in height, are composed of calcareous tufa; but their abrupt declivities project like promontories on the plain. Their form indicates the ancient shore of the lake. The eastern extremity of this valley is parched and uncultivated. No advantage has been derived from the ravines that water the neighbouring mountains; but a fine cultivation is commencing in the proximity of the town.

If we visit at sun-set the little hill of Calvary, where the view is extremely fine and extensive, we discover on the west the smiling valleys of Aragua—a vast space covered with gardens, cultivated fields, clumps of wild trees, farms and hamlets; turning towards the south

and south-east, we see extending as far as the eye can reach, the lofty mountains of La Palma, Guayraima, Tiara and Guiripa, which conceal the immense plains or steppes of Calabozo. This interior chain stretches to the west along the lake of Valencia, toward the Villa de Cura, the Cuesta de Yusma, and the denticulated mountains of Guigue. It is very steep, and constantly covered with that light vapour which in hot climates gives a vivid blue tint to distant objects, and, far from concealing their outlines, renders them more strongly marked. It is believed, that, among the mountains of the interior chain, that of Guayraima reaches an elevation of twelve hundred toises.

La Victoria is traversed by the little river Calanchas, running not into the Tuy, but into the Rio Aragua. It thence results, that this fine country, producing at once sugar and corn, belongs already to the basin of the lake of Valencia—to a system of interior rivers which do not communicate with the sea. The quarter of the town west of the Rio Calanchas, is called La Otra Canda: it is the most commercial part; merchandise is every-where exhibited, and ranges of shops form the streets. Two commercial roads pass through La Victoria—that of Valencia or of Porto Cavello, and the road of Villa de Cura or of the plains called Camino de los Llanos. We here find more whites in proportion than at Caracas.

They reckon at Victoria seven thousand eight hundred inhabitants of all colours. Although the inhabitants are more active than in many other parts of the province, they yet are not so much so as those of the rest of the valleys of Aragua. What affords a most palpable proof of this is, that the inhabitants of Victoria are fond of play to an excess; and it is well known that this passion allies itself with difficulty to the real love of labour.

The environs of La Victoria present a very remarkable aspect with regard to agriculture. The height of the cultivated ground is from 270 to 300 toises above the level of the ocean, and yet we there find fields of corn mingled with plantations of sugar-canes, coffee, and plantains. Excepting the interior of the island of Cuba,\* we scarcely find any-where else in the equinoctial regions, European corn cultivated in large quantities in so low a region. The fine fields of wheat in Mexico are between 600 and 1200 toises of absolute elevation; and it is rare to see them descend to 400 toises. We shall soon perceive, that the produce of grain augments sensibly from high latitudes toward the equator, with the mean temperature of the climate, in comparing spots of different elevations. The success of agriculture depends on the dryness of the air; on the rains

\* The district of Quatro Villas.

distributed among different seasons, or accumulated in one rainy season ; on winds blowing constantly from the east, or bringing the cold air of the north into very low latitudes, as in the Gulf of Mexico ; on mists which, for whole months, diminish the intensity of the solar rays ; in short, on a thousand local circumstances, which have less influence on the mean temperature of the whole year, than on the distribution of the same quantity of heat among the different parts of the year. It is a striking spectacle to see the grain of Europe, cultivated from the equator as far as Lapland, in the latitude of  $69^{\circ}$ , in regions where the mean heat is from  $22^{\circ}$  to  $2^{\circ}$ , in every place where the temperature of summer is above  $9^{\circ}$  or  $10^{\circ}$ . We know the minimum of heat requisite to ripen wheat, barley, and oats : We are less certain in respect to the maximum which these species of grain, accommodating as they are, can support. We are even ignorant of all the circumstances which favour the culture of corn between the tropics at very small heights.

La Victoria and the neighbouring village of San Matheo, yield an annual produce of 4000 quintals of wheat. It is sown in the month of December ; and the harvest is reaped on the seventieth or seventy-fifth day. The grain is large, white, and abounding in gluten : its pellicle is thinner and not so hard as that of the wheat of the very cold table-lands of Mexico.

An acre\* near Victoria, generally yields from 3000 to 3200 pounds weight of wheat. The average produce is consequently here, as at Buenos Ayres, three or four times as much as that of northern countries. Nearly sixteen times the quantity of the seed is reaped; while, according to Lavoisier, the surface of France yields on a mean only five or six for one, or from 1000 to 1200 pounds per acre. Notwithstanding this fecundity of the soil, and this happy influence of the climate, the culture of the sugar-cane is more productive in the valleys of Aragua than that of corn.

10. TULMERO is situate in one of the valleys which communicates with the valley of Aragua; it is two leagues from Maracay.

The streets are straight and parallel; they cross each other at right angles; and the church is erected in the great square situate in the centre. The church of Tulmero is a sumptuous edifice, but overloaded with architectural ornaments.

Its population is eight thousand persons. Since the missionaries have been replaced by vicars, the whites have mixed their habitations with the Indians. The latter gradually disappear as a separate race; that is to say, they are represented in the general statement of the

\* An arpent des eaux et forêts, or legal acre of France, of which  $1.95 = 1$  hectare. It is about  $1\frac{1}{4}$  acre English.

population by the Mestizoes and the Zamboes, whose numbers daily increase. Humboldt still found, however, four thousand tributary Indians in the valleys of Aragua. Those of Tulmero and Guacara are the most numerous. They are little, but less squat than the Chaymas. Their eyes announce more vivacity and intelligence, owing perhaps less to a diversity in the race than to a superior state of civilization. They work, like freemen, by the day; they are active and laborious during the short time they allot to labour; but what they earn in two months is spent in one week in buying strong liquors at the small inns, of which, unhappily, the numbers daily increase.

11. SAN MATHEO, like Tulmero and Maracay, is a charming village, where every thing announces persons in the most easy circumstances. We seem to be transported to the most industrious parts of Catalonia. Near San Matheo we find the last fields of wheat, and the last mills with horizontal hydraulic wheels. When Humboldt was there, he says a harvest of twenty for one was expected; and, as if the produce were but moderate, he was asked whether corn produced more in Prussia and in Poland?

12. VALENCIA is in  $10^{\circ} 9'$  north latitude, and  $68^{\circ} 25'$  west longitude, sixteen miles south-west of Caracas.

This city was founded in consequence of Faxardo, one of the conquerors, having greatly praised the surrounding country. It was first built by Villacinda in 1555, with the view of establishing a port near the capital; but Alonzo Dias Moreno afterwards preferred a site more distant from Lake Tacarigua (now Valencia), and he accordingly removed the colony half a league west of the lake to a beautiful plain, where the air was pure and the soil fertile.

Valencia affords some historical remembrances. Lopez de Aguirre, whose crimes and adventures form one of the most dramatic episodes of the history of the conquest, went in 1561 from Peru by the river Amazons to the island of Margarita; and thence by the port of Burburata into the valleys of Aragua. On his entrance into Valencia, which proudly entitles itself the City of the King, he proclaimed the independence of the country and the deposition of Philip II. The inhabitants withdrew to the islands of the Lake of Tacarigua, taking with them all the boats from the shore to be more secure in their retreat. In consequence of this stratagem, he could exercise his cruelties only on his own people. He composed at Valencia that famous letter to the King of Spain, which paints with such frightful truth the manners of the soldiery of the sixteenth century. The tyrant (Aguirre is still thus denominated by the vulgar) boasts alternately of

his crimes and his piety; and gives advice to the King on the government of the colonies and the system of missions. Surrounded by savage Indians, navigating on a great sea of fresh water, as he calls the river of Amazons, he is alarmed at the heresies of Martin Luther, and the increasing influence of schismatics in Europe. Lopez de Aguirre was killed at Barquisimeto, after having been abandoned by his own men. At the moment when he fell, he plunged a dagger into the bosom of his only daughter, "that she might not have to blush before the Spaniards at the name of the daughter of a traitor." The soul of the tyrant (such is the belief of the natives) wanders in the savannahs like a flame that flies the approach of men.

The Cordillera of the coast is cut by several ravines that are very uniformly directed from south-east to north-west. This phenomenon is general from the Quebrada of Tocume, between Petare and Caracas, as far as Porto Cavello. It would seem as if the impulsion had everywhere come from the south-east; and this fact is the more striking, as the strata of gneiss and mica-slate in the Cordilleras of the coast, are generally directed from the south-west to the north-east. The greater part of these ravines penetrate into the mountains at their southern declivity, without crossing them entirely. But there is an opening (abra) in the meridian of Nueva Valencia, which leads toward the coast,

and by which a cooling sea-breeze penetrates every evening into the valleys of Aragua. This breeze rises regularly two or three hours after sunset:—By this abra, the farm of Barbula, and an eastern branch of the ravine, a new road is constructing from Valencia to Porto Cavello. It will be so short, that it will require only four hours to reach the port; and the traveller will be able to go and return in the same day from the coast to the valleys of Aragua.

The streets of Nueva Valencia are wide and well paved, and the houses built like those of Caracas, but not of stone. This town has a beautiful square, in which the church, a very pretty structure, stands. In 1802 another church was built, and dedicated to Nuestra Señora de la Candelaria; and the Franciscans have a monastery which has also a neat church. It is as large as an European town of from twenty-four to twenty-five thousand souls, because the greater part of the houses have only a ground floor, and many of them have gardens. The streets, moreover, are very broad; the dimensions of the market-place (plaza mayor) are excessive; and the houses being low, the disproportion between the population of the town and the space that it occupies is still greater than at Caracas.

Those who do not know the immense quantity of ants that infest every country within the torrid zone, can scarcely form an idea of the

destruction and of the sinking of the ground occasioned by these insects. They abound to such a degree on the spot where Valencia is placed, that their excavations resemble subterraneous canals, which are filled with water in the time of the rains, and become very dangerous to the buildings. Here recourse has not been had to the extraordinary means employed at the beginning of the sixteenth century in the island of St Domingo, when troops of ants ravaged the fine plains of La Vega, and the rich possessions of the order of St Francis. The monks, after having in vain burnt the larvæ of the ants, and had recourse to fumigations, advised the inhabitants to choose by lot a saint who would serve as an *abogado contra las hormigas*. The honour of the choice fell on St Saturnino; and the ants disappeared as soon as the first festival of this saint was celebrated. Incredulity has made great progress since the time of the conquest; and it was on the back of the Cordilleras only, that Humboldt found a small chapel destined, according to its inscription, for prayers to be addressed to Heaven for the destruction of the termites.

The population of this city is said to be about 8000, mostly Creoles of good families, with some Biscayans and Canarians. The inhabitants of Valencia have open dispositions,

but are more calculated for science than cultivation.

The city is so much the better furnished with necessaries, as the country produces every sort of provision and fruit in the greatest abundance, and of the most exquisite flavour, and as its plains furnish its markets, at a very low price, with every kind of animal they can consume.

Fifty years ago, the inhabitants of Nueva Valencia passed for the most indolent in the country; they all pretended to descend from the ancient conquerors, and could not conceive how it was possible for them to exercise any other function than the military profession, or to cultivate the land without degrading themselves. Thus they lived in the most abject misery on a singularly fertile soil; yet its situation gives it advantages over all the other towns of Venezuela, of which it ought to be ashamed not to have profited till now. Separated by only ten leagues of good road from Porto Cavello, it enjoys the facility of transporting thither its commodities at a very little expense; and, after the completion of the road already opened, which reduces the distance to six leagues, the communication will be still less expensive, and more short. But it is not for cultivation only that the situation of Valencia is to be valued; it is equally so for trade. Every thing from the interior of the

country, shipped at Porto Cavello, goes through Valencia, as that which is destined for La Guayra passes through Caracas. The valleys of Aragua, the districts of St Philip, of St Charles, of St John the Baptist of Pao, of Tucuyo, of Barquisimeto, and of the whole plain, can get their produce and animals to Porto Cavello in no other way than by passing through Valencia. Now, however, many of the whites, above all the poorest, forsake their houses, and live the greater part of the year in their little plantations of indigo and cotton, where they can venture to work with their own hands, which, according to the inveterate prejudices of that country, would be a disgrace to them in the town. The industry of the inhabitants begins in general to awaken; and the cultivation of cotton has considerably augmented since new privileges have been granted to the trade of Porto Cavello, and since that port has been opened as a principal port to vessels that come directly from the mother country.

It is regretted, and perhaps justly, that Valencia did not become the capital of the country. Its situation, in a plain, on the banks of a lake, recalls to mind the position of Mexico. When we reflect on the easy communication which the valleys of Aragua furnish with the Llanos, and the rivers that flow into the Orinoco,—when we recognize the possibility of opening an inland navigation by the Rio

Pao and the Portuguesa as far as the mouths of the Orinoco, the Cassiquiare, and the Amazons,—it may be conceived that the capital of the vast provinces of Caracas would have been better placed near the fine harbour of Porto Cavello, beneath a pure and serene sky, than near the unsheltered road of La Guayra, in a temperate but constantly foggy valley. Near to Cundinamarca, and situate between the fertile corn-lands of La Victoria and Barquisimeto, the city of Valencia ought to have prospered; but, notwithstanding these advantages, it has been unable to maintain the contest with Caracas, which during two centuries has borne away a great number of its inhabitants. The families of Mantuanos have preferred a residence in the capital to that in a provincial town.

13. SAN FELIPE, a century ago, was only a village known by the name of Cocorota. A great number, however, of Canarians, and natives of the neighbouring districts, attracted by the fertility of its soil, having settled there, the Company of Guipuzcoa, some time before its dissolution, established stores for the purpose of trading with the interior. From that time this place gained a new aspect; handsome houses, and streets regularly built, took the place of huts huddled together without order. It stands in  $10^{\circ} 15'$  north latitude, 50 leagues west of Caracas, 15 leagues north-west

of Valencia, and seven leagues north-west of Nirgua.

This district is watered by the rivers Yarani and Aroa, and by numerous rivulets. Copper mines exist also there.

The city is regularly built; the streets are on a line and broad; and the parish church is handsome and well maintained.

San Felipe contains 6800 inhabitants. These are reputed laborious and industrious. They have only priests, and no monks or miraculous images, as seen in the surrounding countries.

The atmosphere is hot and moist; the town consequently not very healthy. Yet they assert that venereal complaints are those which most inconvenience the inhabitants.

The soil is of a fertility rarely met with, being not only watered on the east by the Yarani, and on the west by the Aroa, intersected by an infinity of rivulets and ravines, and exposed alternately to violent rains and excessive heats. They cultivate cacao, indigo, coffee, a little cotton, and still less sugar.

14. CARORA, an inland town, in  $10^{\circ}$  north latitude, lying on the Morera river, is 110 miles north-east of Gibraltar, on the Lake Maracaibo. The little river above named, which, in the dry season, is scarcely sufficient for the necessities of the inhabitants, is the only one that waters this salubrious district.

The town is well built, every thing indicating order and opulence. There are three handsome churches—the parish church, that of St Denis the Areopagite, and that of the Franciscans, who have a convent there.

Carora contains a population of 6200 souls.

Its situation is indebted to nature for a salubrious air only. Its soil, parched and covered with thorny plants, affords no other productions than those which owe almost their existence to the principle of heat. There is observed there a species of wild cochineal as fine as the *mistica*, which they suffer to perish on the plant, balsams as odoriferous as those of Arabia, and aromatic gums. But it is not towards these objects that either the ambition or the industry of the inhabitants of Carora is directed: they have preferred covering this land with productive animals, such as oxen, mules, horses, sheep, goats, &c. The attention and activity they apply to make the most of these articles, form their real eulogy, and lead us to believe, that there are few cities in South America where there is so much industry as in Carora.

The principal inhabitants live on the produce of their flocks: others gain a livelihood by working up the raw materials they afford. The hides and skins are tanned and dressed according to their quality. It must, however, be confessed, that these preparations have not very

complete success. Self-love, always pardonable when accompanied with the desire of doing well, throws the blame on the bad quality of the tan and the water they are obliged to use; but it is certain, that ignorance of the process makes a great part of this. Yet the consumer has no great reproaches to cast upon the workmen, because it is impossible to conceive how they can furnish these articles, whatever may be their quality, for the moderate price at which they are sold. The hides and skins dressed at Carora, are in a great measure employed in the city itself, in boots, shoes, saddles, bridles, and curriery. The surplus of the local consumption is spread over the province, or goes to Maracaibo, Carthagena, and the island of Cuba. They make also at Carora, with the fibre of the aloe disthica, very good hammocks, which constitute an article of commerce.

15. SAN JUAN BAPTISTA DEL PAO is situate at fifty leagues south-west of Caracas, in  $9^{\circ} 20'$  north latitude.

The river Pao, which runs south of the town, formerly discharged itself into the Lake Tacarigua; but an earthquake and inundation have altered its course: it now flows into the Apura.

San Juan consists of a church and several handsome streets on the Pao.

This city is remarkable in having only the proprietors of cattle for its inhabitants. Five thousand four hundred persons form its population.

The heat would be intolerable here, if it were not tempered by the violence and frequency of the north-east wind. The place is very healthy.

The pasturage is excellent; the settlements numerous, and stocked with mares, horses, mules, and horned beasts. Besides the emoluments arising from their sale, still further ones are derived from the sale of a quantity of cheese made here.

If a canal were to be cut from the Lake Tacarigua to the Pao, it would be easy to establish a communication from Caracas to Guiana, and even as far as the Brazils. Art might, with so much the more ease, establish this navigation, as it would have only to deepen the bed of the Pao for the first ten or twelve leagues from its source. The advantages which commerce would derive from it, are incalculable; because, in time of war especially, the province of Venezuela would preserve an intercourse with Guiana, in spite of the cruisers of the enemy. It does not require a very penetrating genius to perceive, that by this way, which the enemy could not impede, the most prompt assistance could be sent to Guiana, in case she should be threatened with an invasion.

16. CALABOZO was a mission until lately. It was formed into a town for the sake of those Spanish owners who wished to be near their cattle, which roam on the vast plains of the same name. Its latitude is  $8^{\circ} 56' 8''$ . It is fifty-two leagues south of Caracas.

Calabozo is situate between two rivers, the Guarico to the west, and the Orituco to the east, but nearer the first than the second. These two rivers, whose courses are from north to south, unite their waters four or five leagues below Calabozo, and then, at the distance of about twenty leagues, throw themselves into the river Apura. When a quantity of rain makes these two rivers overflow their banks, a circumstance that happens annually, the inhabitants of Calabozo find themselves very much inconvenienced by the waters. Their journeys and their labours are suspended. Their animals retire to the heights, and remain there, until the water having left the plain, they can return to their pasture.

Its climate is excessively hot, although regularly tempered by the breeze from the north-east.

The streets and houses of Calabozo form a view agreeable enough. The church, without being handsome, is decent.

It has five thousand inhabitants; and every thing denotes increasing prosperity.

Its soil is fit for little but to raise cattle; and it is employed only for that purpose. The pasturage is good; and its horned beasts very numerous. The wealth of most of the inhabitants consists in herds under the management of farmers, who are called *hateros*, from the word *hato*, which signifies in Spanish a house or farm placed in the midst of pastures.

The scattered population of the Llanos being accumulated on certain points, principally around towns, Calabozo reckons already five villages or missions in its environs. It is computed that 98,000 head of cattle wander in the pastures nearest to the town.

17. SAN LUIS DE CURA, in  $9^{\circ} 45'$  north latitude, is twenty-two leagues south-west of Caracas, and eight leagues south-east of Lake Valencia.

The Villa de Cura is founded in a very barren valley, lying north-west and south-east, and elevated, according to Humboldt's barometrical observations, two hundred and sixty toises above the level of the ocean. The country, with the exception of some fruit trees, is almost destitute of vegetation. The dryness of the flat is so much the greater, because several rivers, which is rather extraordinary in a country of primitive rocks, lose themselves in crevices in the ground. The Rio de las Minas, north of the Villa de Cura, disappears in a rock, again appears, and is engulfed anew, without reaching the Lake of Valencia, toward which it flows.

The temperature of the city is hot and dry. Its soil is a reddish clay, and extremely muddy in rainy weather. The water is not clear, though wholesome.

Cura resembles a village more than a town. The population is only four thousand.

Its inhabitants occupy themselves entirely with the care of their flocks.

18. SAN SEBASTIAN DE LOS REYES is in  $9^{\circ} 54'$  north latitude, and twenty-eight leagues south-south-west of Caracas.

Its situation is agreeable; but it is rendered disagreeable for a place of residence by the very great heats, which the continual and strong breeze from the north-east is able but faintly to temper. The water is heavy but abundant.

This city, middlingly built, carries the mark of its antiquity. It has, besides the parish church, an insignificant hospital.

They reckon, in the city, only three thousand five hundred persons.

The soil of its jurisdiction, fit for many commodities, produces very little but maize, because they plant scarcely any thing else. Its pastures feed large herds, which the inhabitants prefer to the products of the field.

19. The city of NIRGUA, erected on account of the mines discovered in its soil, was one of the first founded in the province of Venezuela. It is in  $10^{\circ}$  south latitude, and forty-eight leagues west of Caracas.

The city manifests every symptom of decline. The houses are almost all in ruins from age, without one of its ravages being repaired.

It is inhabited only by Zambos, or the race springing from the Indians and Negroes. Their

number amounts to 3200. In fact, the whites have insensibly withdrawn themselves. They now count no more than four or five families, who would deem themselves exceedingly happy, if their colour enjoyed there the same respect as that of black or copper.

Its environs are fertile, but the air is unwholesome. Even the natives of the place are frequently attacked by acute disorders that terminate in death.

20. The Bay of OCUMARA, five leagues east of Porto Cavello, is a very good port, and well sheltered. Its moorings are excellent. The port is defended on the east by a battery mounting eight pieces of cannon of the calibre of 8 or 12. The village of Ocumara is at the distance of one league from the port. It is watered by a river of the same name, which, after fertilizing its valleys, discharges itself into the same bay at the bottom of the fort.

Between the Bay of Ocumara and that of Guayra are several small ports, where the inhabitants of that coast ship their commodities for Guayra or Porto Cavello; but none of those ports are of sufficient importance to entitle them to notice in this description.

Between Guayra and Cape Codera, separated by a space of twenty-five leagues, are found seventeen rivers, which, at equal distances, empty themselves into the sea. Upon

their respective banks is a great number of cacao and sugar plantations.

Before we come to Cape Codera, we meet with a port tolerably good for small craft. Its name is PORT FRANCIS. From this port the neighbouring inhabitants ship their commodities; and indeed it does not appear to be calculated for any other use.

From Cape Codera, the coast runs to the south-east. At the distance of three leagues is the small port of AIGUEROTA, which is nothing superior to Port Francis. Like it, it is used only for shipping the commodities of the neighbouring plantations.

Besides the above, there are several other smaller towns, and some very large villages, in this government, which are too numerous to describe. We may here, however, mention, that in the valleys of Aragua, in particular, are those of Gagoa, Mamon (formerly El Consejo), Escobar, and Magdalena. The first has a population of five thousand two hundred persons; the second, of three thousand; the third, of five thousand four hundred; and the fourth, of two thousand seven hundred.

In 1807, the population of these valleys was distributed on two hundred and thirty-seven plantations, and nearly two thousand houses in towns or villages. It consisted of—

24,000 whites  
 18,000 mixed blood  
 6,500 Indians  
 4,000 Negroes

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Total 52,500 persons,

on a space of ground thirteen leagues long and two wide. This is a relative population of two thousand souls on a square league, which equals almost that of the most populous parts of France.

Such is the description of the principal towns in the province of Venezuela and of their territories. The population of those towns, as has been seen, is not composed, as those of the greater part of Europe which are most essentially commercial or manufacturing, of proprietors and annuitants who do nothing more than spend their revenues, and of traders. The inhabitants of those towns and villages of Venezuela are generally farmers, who cultivate their lands, or keep numerous flocks and herds in the surrounding countries; priests, physicians, escrivanos, (lawyers, who are at the same time barristers, notaries, attornies, and even bailiffs), and a few shop-keepers, form the remainder of the population. There are nothing but forests and natural meadows (savannahs) in the intervals that separate the territory of a town or village from the neighbouring towns or villages, which are generally ten or fifteen leagues from

each other. There are also found occasionally, usually at ten leagues distance, missions or villages of half civilized Indians.

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## SECTION IV.

### PROVINCES OF NEW ANDALUSIA AND NEW BARCELONA.

UNDER the name of the government of Cumana, New Andalusia usually includes the adjacent province of New Barcelona. We shall, therefore, describe these two under the same head, mentioning, however, the distinct boundaries of each.

New Andalusia is bounded, on the north, by the Caribbean Sea; on the east, by the Atlantic Ocean; on the west, by Barcelona; and on the south, by Spanish Guiana, or the river Orinoco.

New Barcelona is limited, on the north, by the Caribbean Sea; on the east, by Cumana; on the west, by Venezuela, or Caracas Proper; and on the south, by Guiana and the Orinoco.

Thus the government of Cumana, in its widest extent, is bounded on the north and to the east, by the sea; on the west, by the river Unara; and on the south, by the river Orinoco, except on those parts where the left

bank of this river is inhabited. The jurisdiction of the governor of Guiana extends, or did extend, to within cannon-shot of the establishments situate to the north of the Orinoco.

It is not well known how Barcelona, with its dependencies, was able to obtain the character of a province, having never had particular governors. Since it has been conquered from the Indians, it has constantly made a part of the government of Cumana.

The great extent of the territory of Cumana, and its being washed on two of its sides by the ocean, and by the broad expanse of the Orinoco on the third, render it one of the most important governments of Caracas.

The province of Cumana is extremely mountainous; the first branch from the main chain of the Andes running through that district, and terminating in the ocean at the Gulf of Paria.

This ridge gives birth to the rivers which flow into the Orinoco on the south, and into the Caribbean Sea on the north, and contains some highly picturesque and singular scenery.

The rivers of Cumana which fall into the Caribbean Sea, beginning from the west, are chiefly the following:—

The Unara bounds the provinces of Venezuela and Barcelona. It is navigable for six leagues from the sea, as far as the village of San Antonio de Clarinas. Its whole course

from the mountains is about thirty leagues from south to north. The small river Ipire joins this last at about half its course from the interior.

The next river eastward of any consequence is the Neveri, on which Barcelona is built. The Indian name of the stream is Enipricuar: it is infested with crocodiles; but by means of this river, which rises in the mountains of the interior, the port of Barcelona carries on its trade in cattle and skins. The animals are brought from the plains behind the mountains by three days' journey, so easy is the road, whilst it requires eight or nine days to reach Cumana by a similar route, on account of the steepness of the Brigantin and Imposible. This has greatly facilitated commercial speculation, and will one day render New Barcelona an important place.

At Cumana, the river Manzanares, which is navigable only for canoes beyond the town, is noted for having its shores lined with the most fruitful plantations.

Beyond Cumana, the mountains approach so near the coast, that they leave no room for any streams of importance to flow; and therefore proceeding round the Point of Paria, and verging towards the Orinoco, the next river we find of any consequence is the Guarapiche, which flows into the Atlantic by a broad mouth just above the first estuary of the Ori-

noco. This river rises in the interior, as has been before mentioned.

Of the rivers which join the Orinoco, and flow through the plains of Cumana, the Mamo, the Pao, and the Suara, are the largest; and on the banks of these are some newly erected settlements.

As to the soil of this province,—from the river Unara to the city of Cumana the land is tolerably fertile. From the Point of Araya, for twenty to twenty-eight leagues more to the east, the coast is dry, sandy, and ungrateful. The soil offers nothing but an inexhaustible mine of salt, at once marine and mineral. The country which borders on the Orinoco is good only for raising cattle, and it is to that use they apply it. It is there that all the commons of the province are situate.

The residue is every-where of wonderful fertility. The plains, the valleys, the hill sides, announce by their verdure and kind of productions, that nature has there placed the most active principles of germination. But the inheritance is so little disputed with the beasts of the field, that neither tigers, panthers, nor even apes, seem to have any dread of man. The most precious trees, the guiacum, anacardium, brazil, and campeachy wood, are found down to the very coast of Paria itself.

The interior of the government of Cumana is occupied by mountains, some of which are

of an extraordinary elevation. The highest, that of Tumiriquiri, is nine hundred and thirty-five toises above the level of the sea.—In this mountain is the cavern of Guacharo, famous among the Indians.

The climate of this government varies according to the situation of its districts,—on the high land of the mountains, or in the valleys or plains of the interior.

The principal establishments of the dependencies of Cumana are on the western coast, as Barcelona, Piritu, Clarinas, &c. Twelve leagues to the south-west of Cumana is the valley of Cumanacoa. In the environs of Cumanacoa are the Indian villages of San Fernando, Arenas, and Aricagua, situate in a territory of extreme but useless fertility. More in the interior are found the valleys of Carepa, Guanaguana, Cocoyar, &c. very fertile, but uncultivated. The part which seems to have a disposition to flourish is the coast of the Gulf of Paria, from the place where the Guarapiche disembogues to the most northern mouth of the Orinoco. We there see two villages yet rising—Guiria and Guinima, inhabited by Spaniards and French refugees from Trinidad, since the English possessed themselves of it in 1797. The progress which cultivation has made in this short interval induces a presumption, that this district will in a few years become the richest in the province.

## SECTION V.

## CITY OF CUMANA.

THE city of Cumana, the most ancient of all Tierra Firme, was built, as has already been said, in 1520, by Gonzalo Ocampo, near a quarter of a league from the sea, on a sandy and dry soil. Cumana is situate in  $10^{\circ} 27' 52''$  north latitude, and  $64^{\circ} 9' 47''$  west longitude, a mile from the battery of the Boca, or mouth of the harbour, between which and the town extends a great plain called El Salado.

The port of Cumana is a road capable of receiving all the navies of Europe. The whole of the Gulf of Cariaco, which is thirty-five miles long and sixty-eight miles broad, affords excellent anchorage. The great ocean is not more calm and pacific on the coasts of Peru, than the sea of the Antilles from Porto Cavello, and especially from Cape Codera, to the Point of Paria. The hurricanes of the West Indies are never felt in these regions, the vessels of which are without decks. The only danger in the port of Cumana is a shoal, that of Morro Roxo,\*

\* There are from one to three fathoms water on this shoal, while just beyond its edges there are eighteen, thirty, and even thirty-eight. The remains of an old battery, situate to the north-north-east of the castle of St Antonio, and very near it, serve as a mark to avoid the bank of Morro

which is nine hundred toises broad from east to west, and so steep, that you are upon it almost before you have any warning of it. To protect this port, batteries of heavy mortars placed at each side of the entrance would be sufficient. They could hinder the most formidable fleets from entering, because ships of the line, in order to enter either the port of Cumana or this Gulf, are obliged, after having made the point of Araya, to avoid a sand-bank, which runs from that point into the sea for two leagues.

The aspect of this coast is well described by Humboldt. He says: "We anchored opposite the mouth of the river Manzanares, at break of day. Our eyes were fixed on the groups of cocoa trees that border the river, and the trunks

Roxo. Before this battery shuts in with a very high mountain of the peninsula of Araya, which bears from the castle of St Antonio,  $65^{\circ} 30'$  north-east, at six leagues distance, the ship must be put about. If this be neglected, the danger of striking is so much the greater, as the heights of Bordones keep the wind from a vessel steering for the port. The Manzanares is so shallow as to be navigable only for small craft. Merchantmen anchor on what the Spaniards call the Placer, a sand-bank in the middle of the port. This anchoring, suitable for vessels of all descriptions, lies west from the river, and directly opposite to the stream called Bordones, about the distance of one league from the mouth of the river. From this description of the place it will readily occur to the reader, that recourse must be had to lighters for loading and unloading. This port has the advantage of being well sheltered against the inclemency of the weather.

of which, more than sixty feet high, towered over the landscape. The plain was covered with tufts of cassias, capers, and those arborescent mimosas, which like the pine of Italy extend their branches in the form of an umbrella. The pennated leaves of the palms were conspicuous on the azure of a sky, the clearness of which was unsullied by any trace of vapour. The sun was ascending rapidly toward the zenith. A dazzling light was spread through the air, along the whitish hills strewed with cylindrical cactuses, and over a sea ever calm, the shores of which were peopled with alcatras, egrets, and flamingoes. The splendour of the day, the vivid colouring of the vegetable world, the forms of the plants, the varied plumage of the birds, every thing announced the grand aspect of nature in the equinoctial regions."

The city, placed at the foot of a hill destitute of verdure, is commanded by the castle. No steeple or dome attracts from afar the eye of the traveller, but only a few trunks of tamarind, cocoa, and date trees, which rise above the houses, the roofs of which are flat. The surrounding plains, especially those on the coasts, wear a melancholy, dusty, and arid appearance, while a fresh and luxuriant vegetation points out from afar the windings of the river, which separates the city from the suburbs, the population of European and mixed race from the natives with a coppery tint. The hill of

Fort St Antonio, solitary, white, and bare, reflects a great mass of light and of radiant heat; it is composed of breccia, the strata of which contain pelagian petrifications. In the distance, toward the south, a vast and gloomy curtain of mountains stretches along. These are the high calcareous Alps of New Andalusia, surmounted by sandstone and other more recent formations. Majestic forests cover this Cordillera of the interior, and are joined by a woody vale to the open, clayey lands, and salt marshes of the environs of Cumana. A few birds of considerable size contribute to give a particular physiognomy to these countries. On the sea shore, and in the Gulf, we find flocks of fishing herons and alcatras of a very unwieldy form, which swim like the swan, raising their wings. Nearer the habitation of men, thousands of galinazo vultures, the true jackals of the winged tribe, are ever busy in uncovering the carcasses of animals. A gulf which contains hot and submarine springs, divides the secondary from the primary and schistose rocks of the peninsula of Araya. Each of these coasts is bathed by a tranquil sea of an azure tint, and always gently agitated by the same wind. A bright and clear sky, with a few light clouds at sunset, reposes on the ocean, on the peninsula destitute of trees, and on the plains of Cumana, while we see the storms accumulate and descend in fertile showers among the inland mountains. Thus

on these coasts, as well as at the foot of the Andes, the earth and the skies offer the extremes of clear weather and fogs, of drought and torrents of rain, of absolute nudity and never-ceasing verdure. In the New Continent, the low regions on the sea-coasts differ as widely from the inland mountainous districts, as the plains of Lower Egypt from the high lands of Abyssinia.

The castle of St Antonio is built at the eastern extremity of the hill, but not on the most elevated point, being commanded on the east by an unfortified summit. The tunal is considered, both here and every-where in the former Spanish colonies, as a very important means of military defence; and when earthen works are raised, the engineers are eager to propagate the thorny opuntia, and promote its growth, as they are careful to keep crocodiles in the ditches of fortified places. Under a climate where organized nature is so powerful and active, man summons as auxiliaries in his defence the carnivorous reptile, and the plant with its armour of formidable thorns. The castle of St Antonio is only thirty toises above the level of the waters in the Gulf of Cariaco. Placed on a naked and calcareous hill, it commands the town, and forms a very picturesque object to vessels entering the port. It forms a bright object against the dark curtains of those mountains, which raise their summits to the region of the

clouds, and of which the vaporous and bluish tint blends itself with the azure of the sky.

There is also another fort in ruins, on the south-west: and the entrance into the port is defended with inconsiderable batteries.

The military positions of Cumana, however, are of little importance; the citadel being, as already said, commanded by a part of the same rock on which it stands. The chief defence of this post is a thick wood of the cactus, whose thorny shoots defy admission into its recesses.

The soil on which Cumana is built, forms part of an extent of ground that is very remarkable in a geological point of view. The chain of the calcareous Alps of Brigantin and Tataqual, stretches east and west from the summit of Imposible to the port of Mochima, and to Campanario. The sea, in times far remote, appears to have divided this chain of the rocky coasts of Araya and Maniquarez. The vast Gulf of Cariaco is owing to an irruption of the sea; and no doubt can be entertained, but that at this period the waters covered, on the southern bank, the whole of the ground impregnated with muriate of soda, through which flows the Manzanares. It requires but a slight inspection of the topographical plan of the city of Cumana, to render this fact as incontestable as the ancient abode of the sea on the basins of Paris, Oxford, and Rome. The slow retreat of the waters has turned into dry ground this exten-

sive plain, in which rises a group of small hills, composed of gypsum and calcareous breccia of very recent formation.

The city of Cumana is backed by this group, which was formerly an island of the Gulf of Cariaco. That part of the plain which is north of the city is called Plaga Chica, and extends eastward as far as Punta Delgada; where a narrow valley, covered with yellow gomphrena, still marks the point of the ancient outlet of the waters. This valley, the entrance of which is defended by no exterior works, is the point where the place is most exposed to a military attack. An enemy might pass in perfect safety between the sandy Point of Barrigon\* and the Manzanares; where the sea near the entrance of the Gulf of Cariaco is forty or fifty fathoms deep, and farther to the south-east even as much as eighty-seven fathoms. A landing might be effected near Punta Delgada; and Fort St Antonio and the city of Cumana turned, without any apprehension from the western batteries formed at Plaga Chica,† at the mouth of the river, and at Cerro Colorado.

The climate of Cumana is very hot; the elevation of the town above the sea level being only fifty-three feet. From the month of June

\* Punta Arenas del Barrigon, to the south of the castle of Araya.

† To the west of Los Serritos.

until the end of October, Fahrenheit's thermometer usually rises to 90, and sometimes even to 95 degrees. In that season, it seldom descends to 80° during the night. The sea-breeze tempers the heat of the climate, which is otherwise very healthy. From the commencement of November to the end of March, the heats are not so great; the thermometer is then between 82° and 84° in the day-time, and generally falls to 77° and 75° during the night. There is scarcely ever any rain in the plain in which Cumana is situate, though it rains frequently in the adjacent mountains. The hygrometer of Deluc is commonly at 50 degrees there during the winter, and marks the utmost dryness from the beginning of November to the beginning of June. According to the cyanometer of Saussure, there are 24 degrees of the blue of the sky, whilst at Caracas there are but 18, and in Europe generally 14.

The city of Cumana, properly speaking, occupies the ground that lies between the castle of St Antonio, and the small rivers of Manzanares and Santa Catalina. The Delta formed by the bifurcation of the first of these rivers, is a fertile plain covered with mammees, sapotas (achras), plantains, and other plants, cultivated in the gardens or sharas of the Indians.

The river Manzanares, which separates on the south the city from the suburbs occupied

by the Guayqueria Indians, encompasses the city on the south and west. The water of this river is the only water drank by the inhabitants of Cumana. It has often the disadvantage of not being clear, but is seldom unwholesome.

The suburbs of Cumana are almost as populous as the ancient town. We reckon three; that of the Serritos, on the road to the Plaga Chica, where we meet with some fine tamarind trees; that of St Francis toward the south-east; and the great suburb of the Guayquerias or Guayguerias.

It is to be presumed that the Indian suburb by degrees will extend as far as the Embarcadero; the plain, which is not yet covered with houses or huts, being more than 340 toises in length. The heats are somewhat less oppressive on the side toward the sea-shore than in the old town, where the reverberation of the calcareous soil, and the proximity of the mountain of St Antonio, raise the temperature to an extraordinary degree. In the suburb of the Guayquerias, the sea breezes have free access, the soil is clayey, and, as it is thought, less exposed from this reason to the violent shocks of earthquakes, than the houses at the foot of the rocks and hills on the right bank of the Manzanares.

In the city of Cumana are no very remarkable buildings, owing to the fatal effects of the last earthquake. All the houses of Cumana

are also low, and slightly built, on account of the frequent earthquakes they have experienced having compelled them to sacrifice beauty and elegance to personal safety.

This town has no public establishment for the education of youth: it is therefore astonishing to find any knowledge among its inhabitants. They are but seldom sent to Europe for their education: the most wealthy receive it at Caracas; and the greater number under schoolmasters, from whom they learn the Spanish grammar, arithmetic, the first elements of geometry, drawing, a little Latin and music. Considerable talent, application, and good conduct have been remarked in their youth, and less vivacity and vanity than among those of Caracas.

There was no town clock in Cumana four years ago. While M. de Humboldt was in that town, in 1800, he constructed a very fine sundial there. When a stranger passes by this dial, if he be in company with a Cumanese, the latter never fails to say, "We owe this sundial to the learned Baron de Humboldt." The word *sabio*, which they employ on this occasion, signifies in the mouth of a Creole of the Spanish colonies, both wise and learned.—Lavaysse remarked that they never pronounced the name of this illustrious traveller, without adding to it the epithet of *sabio*, and they speak of him with a mingled sentiment of admiration

and regard. They are happy in relating the complaisance with which he shewed them his astronomical instruments, and explained their use. Those who had received letters or notes from him, preserved them carefully, and esteem it an honour to have had a correspondence with him. These sentiments of the Cumanese for that celebrated man, are equally honourable to their character, and to that of the personage who is the object of them.

This town has a theatre much smaller than that of Caracas, and constructed on the same plan. It would be suffocating to be in a theatre built in the European fashion: besides, it rains still more rarely at Cumana than at Caracas. The actors of Cumana are people of colour, who recite their parts with a most tiresome monotony.

Bull-feasts, cock-fighting, and rope-dancing, are the amusements most frequented by the inhabitants of this town, and the rest of the province.

There is only one parish church, and two convents.

This city has been repeatedly shook by sub-terrene convulsions; and the natives have a tradition, that the Gulf of Cariaco, was formed by an earthquake, just before the third voyage of Columbus.

In 1530 the whole coast was shaken, and the city, then called New Toledo, suffered by

having its fort at the mouth of the river destroyed: an immense rent was made in the coast, from which asphaltum and water issued.

These shocks were very frequent towards the end of the 16th century, the sea often rising fifteen or twenty fathoms.

On the 21st of October 1766 the city was overthrown, and numbers of persons perished. The tremblings of the earth continued hourly for fourteen months. In 1767 the inhabitants encamped in the streets, when the shocks took place only once a-month. A great drought had happened in 1766, but during 1767 the rains were so continual, that the harvest was very abundant. In this memorable earthquake the ground opened, and threw out hot water.

In 1794 they experienced another tremendous convulsion, and on the 14th of December 1797, four-fifths of the city were utterly destroyed, the earth heaving up with loud subterraneous noises. The people, however, got into the streets in time, and a small number only perished of those who sought for refuge in the churches. Half an hour before this happened, there was a strong sulphureous smell near the castle, and a loud noise under the ground: flames were also seen to rise from the banks of the river, and in several other places. These flames are frequently observed near the city, on the plains: they do not burn the herbage, and issue from no apparent crevices, the people calling them the soul of the tyrant Aguirre.

Though so continually exposed to this dreadful calamity, the inhabitants of Cumana are in a measure insensible to it, as they imagine that it never occurs but at particular intervals, and that they have always sufficient notice by the state of the weather and other occurrences.

It is true that strong shocks occur less frequently in a given time at Cumana than at Quito, where we nevertheless find sumptuous and very lofty churches. But the earthquakes of Quito are violent only in appearance; and from the particular nature of the motion and of the ground, no edifice there is overthrown. At Cumana, as well as at Lima, and in several cities placed far from the mouths of burning volcanoes, it happens, that the series of slight shocks is interrupted after a long course of years by great catastrophes, that resemble the effects of the explosion of a mine.

The population of Cumana, says Humboldt, has been singularly exaggerated in latter times. In 1800, several colonists, little versed in questions of political economy, carried this population to twenty thousand souls; while the king's officers, employed in the government of the country, thought that the city with its suburbs did not contain twelve thousand. M. Depons, in his valuable work on the province of Caracas, gives Cumana, in 1802, near twenty-eight thousand inhabitants. Others have carried this number, for the year 1810, to thirty thousand.

When we consider the slowness with which the population increases in Tierra Firme, (we do not speak of the country, but of the towns), we must doubt whether Cumana be already a third more populous than Vera Cruz, the principal port of the vast kingdom of New Spain. It is even easy to prove, that in 1802 the population scarcely exceeded eighteen or nineteen thousand souls. Humboldt was favoured with a sight of the different memoirs, which the government had procured to be drawn up on the statistics of the country, at the time when the question was agitated, whether the revenue of the farm of tobacco could be replaced by a personal tax? and he thinks that his estimation rests on solid foundation.

An enumeration made in 1792 gives Cumana but 10,740 inhabitants, reckoning the suburbs and scattered houses a league round. Don Manuel Navarette, an officer of the treasury, asserts, that the error of this enumeration cannot be a third or even a fourth of the whole number. On comparing the annual registers of baptisms, we observe but a feeble increase from 1790 to 1800. The women, it is true, are extremely fruitful, especially the natives; but though the small-pox be yet unknown in this country, the mortality of infants is prodigious, on account of the extreme carelessness in which they live, and the pernicious custom of eating green and indigestible fruits. The num-

ber of births generally amounts from five hundred and twenty to six hundred, which indicates at most a population of sixteen thousand eight hundred souls. We may be assured that all the Indian children are baptized, and inscribed on the registers of the parishes; and supposing that the population in 1800 had been twenty-six thousand souls, there would have been but one single birth to forty-three individuals, while the ratio of births to the whole population is in France as twenty-eight to a hundred, and in the equinoctial regions of Mexico as seventeen to a hundred.\*

This city is remarkable for the purity and healthiness of its climate, on account of the heat being moderated by the sea breezes.

Not being so rich as the Caracans, the Cumane are brought up with principles of economy and industry: in general they are inclined to business. Some apply themselves to the mechanical arts; others to the fisheries. They have also a great partiality for trading with the neighbouring colonies of other nations; and, by their activity and prudence, they make considerable profits with small capitals.

Hence farms and country-seats adorn the banks of the Manzanares. At a little distance from the city these are beautifully situate, amid groves of cactus, tamarinds, braziletoes,

\* For a more minute account of manners at Cumana, see Chap. III.

the enormous ceiba, palms, &c. and the soil is so rich for pasturage, that excellent milk and butter are produced. The milk remains fresh when kept, not in the calabashes of very thick ligneous fibres, but in porous earthen vessels from Manzanares. "A prejudice prevalent in the countries of the north, says Humboldt, had long led me to believe that cows under the torrid zone did not yield rich milk; but my abode at Cumana, and especially an excursion through the vast plains of Calabozo, covered with grasses and herbaceous sensitive plants, convinced me that the ruminating animals of Europe become perfectly habituated to the most scorching climates, provided they find water and good nourishment. The milk is excellent in the provinces of New Andalusia, Barcelona, and Venezuela; and the butter is better on the plains of the equinoctial zone than on the ridge of the Andes, where the Alpine plants, enjoying in no season a sufficiently high temperature, are less aromatic than on the Pyrenees, the mountains of Estremadura, and those of Greece."

Amidst the productions which Cumana adds to commerce, cacao nuts, and the oil extracted from them, deserve to be mentioned. Medicinal plants might also figure among the commercial articles, if the inhabitants had an exact knowledge of them, and were not ignorant of the manner in which they ought to be prepared.

There are also a variety of aromatics, which perish on the same spot where nature has produced them.

Their articles of exportation are cattle, smoked meat (tasajo), and salted fish, which commodities they have in great abundance. The number of fish taken in the latitudes of Cumana, allow of salting an astonishing quantity, and of making large shipments to Caracas, and the other cities of these provinces, and to export also to the Windward Islands, whence they bring back in return, iron, implements of husbandry, provisions, and contraband goods. The cargoes are always of very little value. They are contented with moderate profits, which they increase by multiplying their voyages. From funds of four or five thousand hard dollars, which in other places would appear insufficient for any commercial enterprise, five or six families in Cumana can derive a maintenance. Activity and assiduity constitute the source from which the ease which reigns there proceeds.

The retail trade of Cumana is almost entirely in the hands of the Catalans, Biscayans, and Canarians. Those men are chiefly sailors, who have begun to open shop with a few dollars, and who, in a few years, acquire fortunes by their frugality and industry. If a man of that country lands without a farthing, the first Catalan he meets takes him to his house, gives

him work, or recommends him to some of his countrymen. There are many countries in which one brother would not do for another that which a Catalan is always inclined to do for his countryman. It was the Catalans who taught the inhabitants of Cumana, and the adjacent provinces, to derive advantage from various local productions. For instance, from cocoa nuts, they make oil from the pulp they contain; with this pulp they also make an emulsion, which is substituted for that of almonds; and with it again they make very good orgeat, which is sold extremely cheap in their coffee-houses. The Catalans were the first who established rope manufactories at Cumana, where they make excellent cables of the bark of the mahet (genus bombaz), also twine and cords of the aloe (*agave foetida*), &c.

Two pounds of beef are sold at Cumana for twopence-halfpenny; and twenty-two pounds of salt meat at from three shillings and fourpence to four shillings and twopence. Fish is never weighed there: some days there is such a quantity caught by the fishermen, that they give ten, twelve, or fifteen pounds weight for fivepence. The poor go to the sea-side with maize, cakes, and eggs, and barter them for fish. Eggs are the small change in Cumana, Caracas, and other provinces of Venezuela, where copper coin is unknown; the smallest piece in circulation being a medio-real in silver,

worth twopence-halfpenny. If one goes into a shop to buy something worth less than twopence-halfpenny, they give as change two or three eggs; for a dozen of eggs there is worth only twopence-halfpenny. That is also the price of a measure of excellent milk, about a quart. A sheep is sold for a dollar; a fine turkey for twenty or twenty-five pence; a fowl for fivepence; a fat capon for from sevenpence-halfpenny to tenpence; a duck at the same price; game and wild-fowl are frequently sold cheaper than butcher's meat; and all those articles are still cheaper in the small towns of the interior.

“I lived, says Lavaysse, at the best and dearest hotel in Cumana, at a dollar per day, including the expenses of my son and servant. They gave us for breakfast, cold meats, fish, chocolate, coffee, tea, and Spanish wine: an excellent dinner, with Spanish and French wines, coffee and liqueurs: in the evening, chocolate. I was well lodged and lighted. I should have expended but half that sum if I had gone to board and lodge in a family. In short, there is not a country in the world, where one may live cheaper than in the province of Cumana. An excellent dinner may be had there for tenpence, not including wine, which does not cost more than fivepence per bottle to those who buy a quantity of it. Poor people drink punch, which is at a very low rate, for it does not cost above one penny per quart.”

The neighbourhood of Cumana is infested with the rattlesnake, the coral vipers, centipedes, &c. In this respect, the arid plain of Cumana exhibits after violent showers an extraordinary phenomenon. The earth, drenched with rain, and heated again by the rays of the sun, emits that musky odour, which under the torrid zone is common to animals of very different classes,—to the jaguar, the small species of the tiger cat, the thick-nosed tapir, the galinazo vulture, the crocodile, vipers, and rattlesnakes. The gaseous emanations, which are the vehicles of this aroma (odour), seem to be evolved in proportion only as the mould, containing the spoils of an innumerable quantity of reptiles, worms, and insects, begins to be impregnated with water. I have seen Indian children, says Humboldt, of the tribe of the Chaymas, draw out from the earth and eat millepedes or scolopendras, eighteen inches long and seven lines broad. Whenever the soil is turned up, we are struck with the mass of organic substances, which by turns are developed, transformed and decomposed. Nature in these climates appears more active, more fruitful, we might even say more prodigal of life.

Near Cumana, the most noted mountains are the Cerro, or chain, of the Brigantin, about eighteen miles distant.

The passage to the plains of the interior lies over a part of the chain known by the name of

the Impossible, over which a new road is carrying on, the present one being very steep. This chain is continued to the extremity of the Gulf of Cariaco, and forms the barrier between it and the ocean.

Storms are formed in the centre of this Cordillera; and we see from afar thick clouds resolve themselves into abundant rains, while, during seven or eight months, not a drop of water falls at Cumana.

The Brigantin, which is the highest part of this chain, raises itself in a very picturesque manner behind Brito and Tataraqual. It took its name from the form of a very deep valley on the northern declivity, which resembles the inside of a ship. The summit of this mountain is almost bare of vegetation, and flattened like that of Mawna Roa in the Sandwich Islands. It is a perpendicular wall, or, to use a more expressive term of the Spanish navigators, a table (mesa.)

The governor of Cumana had sent, in 1797, a band of determined men to explore this entirely desert country, and to open a direct road to New Barcelona by the summit of the mesa. It was reasonably expected that this way would be shorter, and less dangerous to the health of travellers, than that which was pursued by the couriers along the coasts; but every attempt to cross the chain of the mountains of the Brigantin was fruitless. In this part of America,

as in New Holland to the west of Sidney Town, it is not so much the height of the Cordilleras as the form of the rocks, that presents obstacles difficult to surmount.

The longitudinal valley formed by the lofty mountains of the interior, and the southern declivity of the Cerro de San Antonio, is traversed by the Rio Manzanares. This plain, which is the only thoroughly wooded part in the environs of Cumana, is called the Plain des Charas,\* on account of the numerous plantations which the inhabitants have begun for some years past along the river. A narrow path leads from the hill of San Francisco across the forest to the hospice of the Capuchins, a very agreeable country-house, which the Aragonese monks have built as a retreat for old infirm missionaries, who can no longer fulfil the duties of their ministry.

The waters of the Manzanares are very limpid, and happily it has no resemblance whatever to the Manzanares of Madrid, which appears the narrower from the contrast of the sumptuous bridge by which it is crossed. It takes its source, like all the rivers of New Andalusia, in a part of the savannahs (llanos) known by the names of the Plateaux of Jonoro,

\* Chacra, by corruption Chara, a hut or cottage surrounded by a garden. The word Ipure has the same signification.

Amana, and Guanipa,† which receives, near the Indian village of San Fernando, the waters of the Rio Juanillo. It has been several times proposed to the government, but always without success, to construct a dyke at the first Ipure, in order to form artificial irrigations in the plain of Charas; because, notwithstanding its apparent sterility, the soil is extremely productive, wherever humidity is joined to the heat of the climate. The cultivators, who are but in narrow circumstances at Cumana, were gradually to refund the money advanced for the construction of the sluices. Meanwhile Persian wheels, pumps worked by mules, and other hydraulic but imperfect machines, have been erected, to serve till this project is carried into execution.

The banks of the Manzanares are very pleasant, and shadowed by mimosas, erithrinas, ceibas, and other trees of gigantic growth.

At the Point of Araya, near to Cumana, are the new salt works. A solitary house stands in a plain destitute of vegetation, near a battery of three guns, which is the only defence of this coast, since the destruction of the fort of St James. It is surprising that a salt work which formerly excited the jealousy of the English, Dutch, and other maritime powers, has not

† These three eminences bear the names of mesas, tables. An immense plain has an almost imperceptible rise from both sides to the middle, without any appearance of mountains or hills.

given rise to a village or even a farm: a few huts only of poor Indian fishermen are found at the extremity of the Point of Araya.

We see at the same time from this spot the islet of Cubagua, the lofty hills of Margarita, the ruins of the castle of St Jago, the Cerro de la Vela, and the calcareous chain of the Brigantin, which bounds the horizon toward the south.

The new salt works of Araya have five reservoirs or pits, the largest of which have a regular form, and two thousand three hundred square toises surface. Their mean depth is eight inches. Use is made both of the rain waters, which by filtration collect at the lowest part of the plain, and of the water of the sea, which enters by canals, or martellières, when the flood-tide is favoured by the winds. The situation of these salt works is less advantageous than that of the mere. The waters which fall into the latter pass over steeper slopes, washing a greater extent of ground. The natives make use of hand-pumps to convey the sea-water from one principal reservoir into the pits. It would nevertheless be easy enough to employ the wind as the moving power, since the breeze always blows strong on these coasts. The earth already washed is never carried away here, as is the custom from time to time in the island of Margarita; nor have wells been dug in the muriatiferous clay,

to find strata richer in muriat of soda. The salt men generally complain of want of rain; and in the new salt works it appears difficult to determine what is the quantity of salt that is owing solely to the waters of the sea. The natives estimate it at a sixth of the total produce. The evaporation is extremely strong, and favoured by the constant motion of the air; so that the salt is collected in eighteen or twenty days after the pits are filled. Humboldt found\* the temperature of the salt water in the pits  $32.5^{\circ}$ , while the air in the shade was  $27.2^{\circ}$ , and the sand on the coast at six inches depth  $42.5^{\circ}$ . He was surprised to see that the thermometer plunged into the sea rose only to  $23.1^{\circ}$ . This low temperature is owing perhaps to the shoals which surround the peninsula of Araya and the island of Margarita, and on the edges of which the lower strata of water mix with the waters of the surface.

Though the muriat of soda is manufactured with less care in the peninsula of Araya than at the salt works of Europe, it is nevertheless purer, and contains less of earthy muriats and sulphats. We are ignorant whether this purity may be attributed to the part of the salt which is furnished by the sea; for though it is extremely probable, that the quantity of the salt dissolved in the waters of the ocean is nearly the same under every zone, it is not less un-

\* The 19th of August 1799, at three in the morning.

certain, whether the proportion between the muriat of soda, the muriat and sulphat of magnesia, and the sulphat and carbonat of lime, be equally invariable.

The royal administration of the salt works of Araya, dates only from the year 1792. Before that period, they were in the hands of Indian fishermen, who manufactured salt at their pleasure, and sold it, paying the government the moderate sum of three hundred piastres. The price of the fanega was then four reals;\* but the salt was extremely impure, grey, mixed with earthy particles, and surcharged with muriat and sulphat of magnesia. As the manufacture or labour of the salt-makers was also carried on in the most irregular manner, salt was often wanted for curing meat and fish—a circumstance that has a powerful influence, in these countries, on the progress of industry, as the lower class of people live on fish, and a small portion of *tasajo*. Since the province of Cumana has become dependent on the intendancy of Caracas, the sale of salt is under the excise; and the fanega, which the Guayquerias sold at half a piastre, costs a piastre and a half. This augmentation of price is slightly compensated by a greater purity of the salt, and by the facility with which the fishermen and farmers can

\* Eight of these reals are equivalent to a piastre, or one hundred and five sous French money, (4s. 4½d. English).

procure it in abundance during the whole year. The salt works of Araya yielded the treasury in 1799 a clear income of eight thousand piastres.

From these statistical accounts it results, that the manufacture of salt is of no great importance considered as a branch of industry.

The consumption of salt amounted in 1799 and 1800, in the two provinces of Cumana and Barcelona, to nine or ten thousand fanegas, each sixteen arrobas, or four hundred-weight. This consumption is very considerable, and gives, if we deduct from the total population fifty thousand Indians, who eat very little salt, sixty pounds for each person. In France, according to M. Necker, twelve or fourteen pounds only are reckoned; and this difference must be attributed to the quantity of salt employed in curing meat. Salt beef, called *tasa-jo*, is the most important article of export from Barcelona. Of nine or ten thousand fanegas furnished by the two provinces united, three thousand only are produced by the salt works of Araya: the rest is extracted from the sea water at the Morro of Barcelona, at Pozuelos, at Piritu, and in the Golfo Triste. In Mexico, the salt lake of Peñon Blanco alone furnishes yearly more than two hundred and fifty thousand fanegas of unpurified salt.

The province of Caracas possesses fine salt works at Los Roques. That which formerly

existed at the small island of Tortuga, where the soil is strongly impregnated with muriat of soda, was destroyed by order of the Spanish government. A canal was made, by which the sea has free access to the salt marshes. Foreign nations who have colonies in the West Indies, frequented this uninhabited island; and the court of Madrid, from views of suspicious policy, was apprehensive that the salt works of Tortuga would have given rise to settlements, by means of which an illicit trade would have been carried on with Tierra Firme.

A few huts are established on the peninsula of Araya, where the Indians keep large flocks of goats. This stripe of land was the first place where the Spaniards began to found a town; and it contains springs and masses of petroleum; this substance existing also on its coasts at Cape de la Brea, Punta Soto, and Guararito. A stream of naphtha issues from the bed of the sea near these shores, and forms a visible spot, 1000 feet in diameter, among the weeds with which the beach is covered.

## SECTION VI.

THE OTHER TOWNS OF NEW ANDALUSIA AND  
NEW BARCELONA.

1. **NEW BARCELONA**, the chief town of the province of the same name, is situate in a plain on the left bank of the river Neveri, half a league distant from the sea, in  $10^{\circ} 10'$  north latitude, and  $64^{\circ} 47'$  west longitude. It is twelve leagues from Cumana in a direct line; but the windings which it is necessary to make to avoid bad roads, make it a journey of twenty hours. It is reckoned ten marine leagues by sea from the port of Barcelona to that of Cumana.

On ascending on the east side of the river, about four miles from its mouth, we observe, on an eminence which bears the name of the city, a fort erected for the protection of vessels which anchor not far from it, in a bay so shallow as not to be capable of admitting vessels of considerable size. This port, if it may be so called, affords no shelter but against the breeze: but at the distance of one league to the north, the island of Borracha, inhabited by fishermen, presents, on its south side, a safe harbour for ships of the largest size.

From the hill of Barcelona, the coast runs to the north-east, as far as Cumana, which is

at the distance of two leagues. That space is filled with a chain of islands not far removed from the coast. Some of these are provided with bays and ports ; but they are of no great consequence.

Barcelona has a population of fourteen thousand souls, a single parish church, and an hospital for the Franciscans who support the missions of this part. It is neither handsomely nor agreeably constructed. Its unpaved streets are extremely muddy in rainy weather ; and in dry seasons they are covered with a dust so light that the least breath raises it in the air. The immense quantity of hogs fed there, induce in the city a number of stinking and infectious sties, which corrupt the air and frequently create diseases. In 1803, however, the commandant of the place took measures for removing from the town an infection which could not but poison its residence.

This town had, in 1807, a population of 15,000 persons ; half whites and half Mulattoes and Negroes.

Alcedo, with his usual negligence, says that the climate of Barcelona is more unhealthy than that of Cumana. It is exactly the reverse : the climate of Cumana is very healthy, though hot, because it is extremely dry ; and that of the town of Barcelona unhealthy, from the opposite causes.

Cultivation is exceedingly neglected at Barcelona and its environs. The valleys best

cultivated are those of Capirimal and Brigantin. There are others equally fertile, which remain totally neglected; and altogether they do not yield above three thousand quintals of cacao, and some little cotton.

In the jurisdiction of Barcelona commence those immense plains, which stretch with those of Caracas as far south as the Orinoco. They are covered with excellent pasturage, and feed innumerable herds of cattle and mules, which are mostly kept on the banks of the rivers. Such immense quantities were killed before the Revolution, that the trade was at one time very considerable, the inhabitants of Barcelona being noted for their skill in salting meat; but just after the first symptoms of this struggle, the plains became infested with robbers, who deprived the owners of their beasts, and greatly lessened the value of the trade. Hides, tallow, oxen, mules, jirked and salted beef, consequently form the great commercial articles of this port. This trade is chiefly carried on with the Havannah and West India Islands.

Barcelona is also the emporium for the contraband goods of Trinidad; and hence they are dispersed through all the inland provinces. The value of this trade has been computed at 400,000 dollars annually.

Barcelona has been fortified by having a small fort erected on an eminence on the right bank of the Neveri, about 400 feet above the

sea. But this is commanded on the south by a more lofty hill.

2. CARIACO.—As we proceed to the east of Cumana, the first object which attracts our attention is the Gulf of Cariaco, formed by a part of the coast of Cumana, the Point of Araya, and the Barrigon. It extends ten leagues from east to west, and is three (in some places four) leagues broad. Its depth, at the middle of the Gulf, is from 80 to 100 fathoms. Its waters are as placid as those of the lake: the reason is, that it is protected by the mountains which surround it from all other winds except the sea breeze; but to that it is left entirely exposed, and consequently must experience an agitation of its waters proportioned to the strength of the breeze. This Gulf offers, in all parts of its coast, good anchorage, and natural wharfs convenient for shipping. On each side, the land presents two amphitheatres, ornamented with the most beautiful and varied vegetation, and a cultivated landscape. At the bottom of the Gulf, to the east, is the fine plain of Cariaco, watered by the navigable river of the same name. At a mile and a half from its mouth is the town, or rather the large village of Cariaco, which, in the Spanish official papers, bears the name of San Felipe de Austria.

The plain of Cariaco is filled with plantations, huts, and groups of cocoa and palms. The hill behind the town is named Buenavista. This

hill is worthy of the name it bears, since from it may be seen the town of Cariaco in the midst of a vast plain filled with plantations, huts, and scattered groups of palm trees. To the west of Cariaco extends the wide Gulf, which a wall of rock separates from the ocean; and toward the east are seen, like bluish clouds, the high mountains of Paria and Areo. This is one of the most extensive and magnificent prospects that can be enjoyed on the coast of New Andalusia.

The population of the town was about 7000 persons in 1807.—“In this town, says Humboldt, we found a great number of persons, who, by a certain ease in their manners, enlargement of their ideas, and I must add, by a marked predilection for the government of the United States, discovered that they had held frequent intercourse with foreigners. There, for the first time, in these climates, we heard the names of Franklin and Washington pronounced with enthusiasm. The expressions of this enthusiasm were mingled with complaints on the actual state of New Andalusia, the enumeration often exaggerated of its natural riches, and ardent and anxious wishes that happier times might arrive.” This disposition of mind was striking to a traveller who had just witnessed, and so nearly, the great agitations of Europe. It foreboded as yet nothing hostile and violent, no determinate direction. There was that

degree of vagueness in the ideas and the expressions, which characterizes, in nations as in individuals, a state of half cultivation, an immature display of civilization. Since the island of Trinidad has become an English colony, the whole of the eastern extremity of the province of Cumana, especially the coast of Paria and the Gulf of the same name, have changed their appearance. Strangers have settled there, and have introduced the cultivation of the coffee tree, the cotton tree, and the sugar-cane of Otaheite. The population has greatly increased at Carupano, in the beautiful valley of Rio Caripe, at Guira, and at the new town of Punta de Piedra, built opposite Spanish Harbour in the island of Trinidad. The soil is so fertile in the Golfo Triste, that the maize yields two harvests in the year, and produces three hundred and eighty times the quantity sown. The isolated situation of the settlements has favoured the trade with foreign colonies; and, from the year 1797, a revolution has taken place in the ideas of the people, the consequences of which would have been long in proving fatal to the mother country, if the ministry had not continued to thwart all their interests, and oppose all their wishes.

The town of Cariaco is small and very unhealthy, owing to the great heat of the climate, the humidity arising from the surrounding plains, and the exhalations from the shallow

mere or lake Campona.—Humboldt found, in the town of Cariaco, a great part of the inhabitants confined to their hammocks, and sick of intermittent fevers. These fevers assume in autumn a formidable character, and run into pernicious dysenteries.

When we consider the extreme fertility of the surrounding plains, their moisture, and the mass of vegetables that cover them, we may easily conceive why, amid so many decompositions of organic matter, the inhabitants do not enjoy that salubrity of air which characterizes the dry country of Cumana. It is difficult to find, under the torrid zone, a great fecundity of soil, frequent and long continued rains, and an extraordinary luxury of vegetation, without these advantages being counterbalanced by a climate more or less fatal to the health of white men. The same causes which preserve the fertility of the earth and accelerate the growth of plants, produce gaseous emanations that mingle with the atmosphere, and impart to it noxious properties. We remark the coincidence of these phenomena on the banks of the Orinoco, where in some parts the natives themselves are seasoned to the climate with difficulty. In the valley of Cariaco, however, the insalubrity of the air does not depend solely on the general causes we have just pointed out; the peculiar influence of local circumstances is also felt.

Miasmata are formed in the valley of Cariaco, as in the Campagna di Roma; but the heat of the climate of the tropics increases their deleterious energy. These miasmata are probably ternary or quaternary combinations of azote, phosphorus, hydrogen, carbon, and sulphur. A five-hundredth part of sulphuretted hydrogen, mixed with atmospheric air, is sufficient to asphyxiate a dog; and the present state of eudiometry does not afford us means of appreciating gaseous mixtures, which are more or less hurtful to health, according as the elements, in infinitely small quantities, combine in different proportions. One of the most important services that modern chemistry has rendered to physiology, is its having taught us, that we are still ignorant of what illusory experiments on the chemical composition and salubrity of the atmosphere had led us to admit fifteen years ago.

The situation of the Laguna of Campoma renders the north-west wind, which blows frequently after sunset, very pernicious to the inhabitants of this little town. Its influence can be the less doubted, as intermitting fevers are seen to degenerate into typhoid fevers in proportion as we approach the Laguna, which is the principal focus of putrid miasmata. Whole families of Negroes, who have small plantations on the northern coast of the Gulf of Cariaco, languish in their hammocks from the beginning of the rainy season. These

intermittent fevers assume a dangerous character, when persons, debilitated by long labour and copious perspiration, expose themselves to the fine rains that frequently fall toward the evening. Nevertheless, the men of colour, and particularly the Creole Negroes, resist, much better than any other race, the influence of the climate. Lemonade and infusions of *scoparia dulcis* are given to the sick; but the cuspare, which is the *cinchona* of Angustura, is seldom used.

It is generally observed, that in these epidemics of the town of Cariaco, the mortality is less considerable than might be supposed. Intermitting fevers, when they attack the same individual, alter and weaken the constitution; but this state of debility, so common on the unhealthy coasts, does not cause death.

What is remarkable enough is, the belief that prevails here, as in the Campagna di Roma, that the air is become progressively more vitiated as a greater number of acres have been cultivated. The miasmata which these plains exhale have, however, nothing in common with those which arise from a forest, when the trees are cut down and the sun heats a thick layer of dead leaves. Near Cariaco, the country is naked and little woody. Can it be supposed that the mould, fresh stirred and moistened by rains, alters and vitiates the atmosphere more than that thick wood of plants which covers an uncultivated soil?

To these local causes are joined other causes less problematic. The neighbouring borders of the sea are covered with mangroves, avicennias, and other shrubs with astringent bark. All the inhabitants of the tropics are acquainted with the noxious exhalations of these plants; and they dread them so much the more, as their roots and stocks are not always under water, but alternately wetted and exposed to the heat of the sun. The mangroves produce miasmata, because they contain, as observed elsewhere, vegeto-animal matter combined with tannin.

It is said that it would not be difficult to widen the canal by which the Lake of Campoma communicates with the sea, and give thereby an outlet to the stagnant waters. The Negroes, who often visit these marshy lands, affirm that this drain scarcely requires to be deep, because the cold and limpid waters of the Rio Azul are found at the bottom of the lake, so that water drawn up from the lower strata is potable and without smell.

The inhabitants of Cariaco are active in the cultivation of cotton, which is of a very fine quality, and the produce of which exceeds 10,000 quintals. The capsules of the cotton tree, when the wool has been separated, are carefully burnt, as those husks, if thrown into the river and exposed to putrefaction, yield exhalations which are thought very noxious.—The culture of the cacao tree has of late con-

siderably diminished. This valuable tree bears only after eight or ten years. Its fruit keeps very badly in the warehouses, and becomes mouldy at the end of a year, notwithstanding all the precautions employed for drying it. This is a great disadvantage to the planter. In 1792, it was reputed that there were still 254,000 cacao trees in the valley of Cariaco and on the borders of the Gulf. At present, other branches of culture are preferred, which yield a profit the first year, and the produce of which, while less slow, is of a less uncertain preservation. Such are cotton and sugar, which, not being subject to spoil like the cacao, may be kept in order to take advantage of all the variations of sale.

The changes which civilization and intercourse with foreigners have introduced into the manners and characters of the inhabitants of the coast, have an influence on the marked preference which they give to different branches of agriculture. That moderation of desires, that patience which endures long expectation, that calmness which supports the dull monotony of solitude, are gradually lost in the character of the Spanish Americans. More enterprising, more light and active, they prefer undertakings the result of which is most speedy.

It is only in the interior of the province, to the east of the Sierra de Meapira, in that uncultivated country which extends from Curu-

pano by the valley of San Bonifacio toward the Gulf of Paria, that new plantations of the cacao trees arise. They become there the more productive, as the lands, newly cleared and surrounded by forests, are in contact with an atmosphere more damp, more stagnant, and more loaded with mephitic exhalations. We there see fathers of families, attached to the old habits of the planters, prepare for themselves and their children a slow and secure fortune. A single servant is sufficient to help them in their toilsome labours. They clear the soil with their own hands, raise young cacao trees under the shade of the erythrinæ or plantains, lop the grown trees, destroy the swarm of worms and insects that attack the bark, the leaves, and the flowers, dig trenches, and resolve to lead a wretched life for seven or eight years till the cacao trees begin to bear. Thirty thousand trees secure competence to a family for a generation and a half.

If the culture of cotton and coffee have led to the diminution of that of cacao in the province of Caracas, and in the small valley of Cariaco, it must be confessed, that this last branch of colonial industry has in general increased in the interior of the provinces of New Barcelona and Cumana. The causes of the progressive march of the cacao trees from west to east may be easily conceived. The province of Caracas is the most anciently cultivated; and under the

torrid zone, in proportion as a country is longer cleared, it becomes more denuded of trees, drier, and more exposed to the winds. These physical changes are adverse to the production of cacao trees. Thus the plantations diminishing in the province of Caracas, accumulate in some sort toward the east on a newly cleared and virgin soil. New Andalusia alone produced, in 1799, from eighteen to twenty thousand fanegas of cacao, at forty piastres the fanega in time of peace,\* five thousand of which were smuggled to the island of Trinidad. The cacao of Cumana is infinitely superior to that of Guayaquil. The best is produced in the valley of San Bonifacio; as the best cacao of New Barcelona, Caracas, and Guatimala is that of Capiriquil, Uritucu, and Soconusco.

S. The Port of CARUPANO in the same neighbourhood, is defended by a battery situate on an eminence. It is a very healthy place, built in the opening of two charming valleys, watered by two fine rivers.

\* The places where the culture is the most abundant, are the valleys of Rio Carives, Carupano, Trapa, celebrated for its thermal waters, Chaguarama, Cumacatar, Caratar, Santa Rosalia, San Bonifacio, Rio Seco, Santa Isabella, Patucutal. In 1792, in all this space, they reckoned only four hundred and twenty-eight thousand cacao trees: in 1799, there were, from official documents, near a million and a half. The fanega of cacao weighs one hundred and ten pounds.

Carupano and the neighbouring district have a population of about eight thousand persons.

The inhabitants divide their time in the occupations of agriculture, and some trading concerns. There is a considerable trade there in horses and mules.

4. In going by land from Carupano to Guiria and the Punta de Piedra, the smiling valley of Rio Caribe is crossed, watered by numerous rivulets. It is the Tempe and Campagna of this country.

The town and valley of RIO CARIBE have a population of 4500 persons.

5. Of CUMANACOA the latitude is  $10^{\circ} 16'$  north; and its longitude  $64^{\circ} 15'$  west. It is situate twelve leagues distant from Cumana, on a plain surrounded with lofty mountains, and having thereby a dull and melancholy aspect.

The plain, or rather the table-land, on which the town of Cumanacoa is situate, is not more than 104 toises above the level of the sea, which is three or four times less than is supposed by the inhabitants of Cumana, on account of their exaggerated ideas of the cold of Cumanacoa. But the difference of climate which is observed between places so near each other, is perhaps less owing to the height of the spot than to local circumstances, among which we shall cite the proximity of the forests, the frequency of descending currents so common in these valleys closed on every side, the abundance of

rain, and those thick fogs which diminish during a great part of the year the direct action of the solar rays. The decrement of the heat being nearly the same between the tropics, and during the summer under the temperate zone, the small difference of level of 100 toises should produce only a change in the mean temperature of  $1^{\circ}$  or  $1.5^{\circ}$ . But we find that at Cumanacoa the difference rises to more than four degrees. This coolness of the climate is sometimes the more surprising, as very strong heats are felt in the town of Carthago,\* at Tomependa, on the bank of the river of Amazons, and in the valleys of Aragua to the west of Caracas, though the absolute height of these different places is between 200 and 480 toises. In plains, as well as on mountains, the isothermal lines (lines of similar heat) are not constantly parallel to the equator or the surface of the globe. It is the grand problem of meteorology to determine the inflections of these lines, and to discover, amid modifications produced by local causes, the constant laws of the distribution of heat.

The port of Cumana is only seven nautical leagues† from Cumanacoa. It scarcely ever

\* In the province of Popayan, the heat is caused by the reverberation of the plains.

† The itinerary distance reckoned in the country is twelve leagues; but these leagues contain scarcely 2000 toises. Humboldt deduced the real distance from astro-

rains in the first of these two places ; while, in the second, there are seven months of wintry weather. At Cumanacoa, the dry season begins at the winter solstice, and lasts till the vernal equinox. Light showers are frequent in the months of April, May, and June. At this epoch, the dry weather takes place again, and lasts from the summer solstice to the end of August. Then come the real winter rains, which cease only in the month of November, and during which torrents of water pour down from the skies. According to the latitude of Cumanacoa, the sun passes by the zenith of the place the first time on the 16th of April, and the second on the 27th of August. It appears that these two passages coincide with the beginning of the rains and the great electrical explosions.

“ It was during the winter season, says Humboldt, that we took up our first abode in the Missions. Every night a thick fog covered the sky like a veil uniformly extended ; and it was only at intervals that I succeeded in taking some observations of the stars. The thermometer kept from  $18\cdot5^{\circ}$  to  $20^{\circ}$ ,\* which, under this zone, and to the feelings of a traveller who comes from the coasts, appears a very great coolness. I now perceived the temperature in

nomical observations made at Cumana and Cumanacoa, and published in 1806.

\* From  $14\cdot8^{\circ}$  to  $16^{\circ}$  of Reaumur.

the night at Cumana below  $21^{\circ}$ . The hygrometer of Deluc indicated at Cumanacoa  $85^{\circ}$ ; and, what is remarkable enough, when the vapours were dispersed, and the stars shone in their full brilliancy, the instrument fell to  $55^{\circ}$ . This difference in dryness of  $30^{\circ}$  would have made Saussure's hygrometer vary only  $11^{\circ}$ . Toward morning, the temperature augmented slowly on account of the force of the evaporation; and, at ten o'clock, it did not yet rise above  $21^{\circ}$ . The greatest heats are felt from noon to three o'clock; the thermometer keeping between  $26^{\circ}$  and  $27^{\circ}$ . The maximum of the heat which took place about two hours after the passage of the sun over the meridian, was very regularly marked by a storm that murmured near. Large black and low clouds dissolved in rain, which came down in torrents; and these showers lasted two or three hours, and sunk the thermometer five or six degrees. About five o'clock the rain entirely ceased; the sun reappeared a little before it set, and the hygrometer moved toward the point of dryness; but, at eight or nine, we were again enveloped in a thick stratum of vapours. These different changes follow successively, we were assured, during whole months; and yet not a breath of wind is felt. Comparative experiments led us to believe, that, in general, the nights at Cumanacoa are from two to three, and the days from four to five centesimal de-

grees cooler than at the port of Cumana.— These differences are great ; and if, instead of meteorological instruments, we consulted only our own feelings, we should suppose they were still more considerable.”

The valley of Cumanacoa is very subject to thunder storms. It is affirmed, that in the month of October thunder is heard the greater part of every day.

The houses of Cumanacoa are low and slight ; and, with the exception of three or four, all built of wood.

Its population is scarcely two thousand three hundred inhabitants.

The vegetation of the plain that surrounds the town is monotonous ; but, owing to the extreme humidity of the air, remarkable for its freshness. It is chiefly characterized by an arborescent solanum, which is forty feet in height, the *urtica baccifera*, and a new species of the genus *guettarda*. The ground is very fertile, and might even be easily watered, if trenches were cut from a great number of rivulets, the springs of which never dry up during the whole year. The most valuable production of the district is tobacco : it is also the only one that has given some reputation to a town so small and so ill built.

Notwithstanding the excellence of the productions and the fertility of the soil, the agricultural industry of Cumanacoa is yet in its

first infancy. Arenas, San Fernando, and Cumanacoa, bring into commerce only three thousand pounds weight of indigo, the value of which in the country is 4500 piastres. Hands are wanting, and the feeble population is daily diminishing by emigrations to the Llanos. Those immense plains yield abundant nourishment to man, on account of the easy multiplication of cattle; while the cultivation of indigo and tobacco demand particular care. The produce of this latter branch of industry, too, is uncertain; depending on the wintry season being more or less prolonged. The culture of alimentary plants is also preferred to that of tobacco.

6. The other towns of Cumana are chiefly missionary establishments, seated near the rivers and on the great plains; the greater part of the country being yet in a state of nature.

The road from Cumana over the Impossible, through the forests to Cumanacoa, passes by the mission of SAN FERNANDO of the Chaymas Indians. It is described as highly picturesque. We may describe the village of San Fernando as a type of all the other missionary settlements.

The huts of the Indians are built of mud or clay, strengthened by the stems of the lianas, and are disposed into streets very wide and straight, and crossing each other at right angles, the whole appearing very neat. The gardens are either in, or at a short distance from the

village ; and each family possesses one, which they cultivate, together with a large plot of ground common to all, and called the *conuco*, at which the grown-up young men and women are obliged to work one hour in the morning and one in the evening. In the missions near the coast, this *conuco* is generally an indigo or sugar plantation, the profits of which are divided by the priest for the support of the church and the village.

The great square of San Fernando is situate in the centre of the village. In it is placed the church, the priest's house, and that formerly called the Casa del Rey, or king's house, destined for the accommodation of travellers. The priest governs the people in their spiritual and temporal affairs ; but the parish officers are always chosen from among the Indians—a matter of necessity, as no whites are to be found in these settlements. They have their governor, alguazil, mayor, and militia officers ; and the company of archers have their colours, and perform their exercise at stated periods, shooting at a mark.

The villages in which the Europeans or Creoles are settled, and in which Indians are occasionally found occupying a distinct part, are called *doctrinas*, and differ entirely from the missions. Of these, there are many on the side of the country nearest the coast ; the missions being mostly in the interior.

Near Cumanacoa is the great mountain called Tumiriquiri, where an enormous wall of rock rises out of the forest, and is joined on the west by the Cerro de Cuchivano, where the chain is broken by an enormous precipice, more than 900 feet in width, filled with trees, whose branches are completely interlaced with each other. The Rio Juagua traverses this crevice, which is the abode of the jaguar, or American tiger, of a very formidable size, being six feet in length. They carry off the horses and cattle in the night from the neighbouring farms, and are as much dreaded as the most ferocious of the feline race in the East Indies. Two immense caverns open into this precipice, from which flames occasionally rush out, that may be seen in the night at a great distance.

The great mountain of Tumiriquiri is situated on the road to Caripe, the chief mission of the Chaymas, which passes over the summit of a lower part of the chain which bears the general name of the Cocollar. From the summit of this last chain, at more than two thousand feet in height, the eye wanders over the immense plains which reach toward the banks of the Orinoco, in the ravines alone of which can be distinguished any trees, and these but thinly scattered: the remainder of the surface is covered with an uniform coat of long waving grass, intermixed with flowering shrubs.

From this point, the traveller ascends towards the Tumiriquiri. The road is partly traversed on horseback, but soon becomes too steep and slippery for those animals.

The round summit of the Tumiriquiri is covered with turf, and is elevated more than 4400 feet above the ocean. This elevation gradually diminishes towards the west by a ridge of steep rocks, and is interrupted at the distance of a mile by an immense crevice which descends towards the Gulf of Cariaco. Beyond this, two enormous peaks arise, the northernmost of which, named the Cucurucho of Tumiriquiri, is more than 6500 feet in height, surpassing that of the Brigantin, with which it is connected. These peaks are covered with mahogany, javillo, and cedar trees of an enormous size, whose shades are frequented by tigers and other wild beasts, which are hunted now and then for the sake of their beautiful skins. The view from the summit of this mountain is very fine: the chain which extends from west to east is seen in all its forms; its ridges, running parallel to each other, at short distances, form longitudinal valleys intersected by crevices worn by the waters in their passage to the Orinoco, or the sea. The sea bounds the prospect on the north; and the immeasurable plains form its horizon on the south.

The rivers Colorado and Guarapiche rise in the chain of the Cocollar, and mingle their

streams near the east coast of Cumana. The Colorado at its mouth is very broad; and the Guarapiche, more than twenty-five fathoms deep; and between this river and the Arco, which falls into it, are some springs of petroleum.

Beyond Tumiriquiri, the road descends the mountains towards Caripe, by the mission of San Antonio, across savannahs strewed with large blocks of stone, over a thick forest lying on two steep ridges, called Los Yepes and Fantasma, into a valley in which are the missions of San Antonio and Guanaguana, which are separated by the rivers Colorado and Guarapiche. The Guanaguana valley is divided from that of Caripe, by a ridge called the Cuchillo de Guanaguana, which is difficult to pass; the path being often only fourteen inches broad, and extremely slippery, as the slope is covered with grass.

These paths are traversed on mules, whose footing is so sure that accidents rarely occur. The height of the Cuchillo is about 3430 feet: the descent to Caripe is by a winding path through a forest, and, as the valley is high, the journey is short and easy. Here the climate is mild and delightful, but in the valley of Guanaguana it is hot and unwholesome: so great is the difference which is experienced in this country in passing from one side of a mountain to the other.

The height of the Convent of Caripe, in which the missionary monks reside, is 2575 feet above the sea, in  $10^{\circ} 10' 14''$  north latitude; and this appears to be the only high valley of Cumana which is well inhabited. The convent is seated on a delightful plain, backed with an immense wall of perpendicular rocks, covered with plants: the ceiba and palms show their gigantic and elegant forms; numberless springs gush out on every side; and it is difficult to imagine a more picturesque spot than that which these priests have chosen. The cultivation of the valley adds to the natural beauty of the scene; as the gardens of the Indians are filled with plantains, papaws, and all the fruit-bearing plants common to the tropical regions. The conuco or common plantation contains maize, the sugar-cane, culinary plants and coffee trees.

Near this valley is the cavern of the Guacharo, about three leagues from the convent towards the west. This cave gives its name to the range of mountains in which it is situated. The cavern is pierced in the face of the perpendicular side of the lofty Guacharo mountain; the access to its mouth being rather difficult, on account of the numerous little torrents which cross the valley. Its entrance is towards the south, and forms an arch eighty feet broad and seventy-two high, surmounted with rocks covered by gigantic trees: festoons of creeping plants throw themselves across the

chasm, and variegate the scene with the beautiful and vivid tints of their flowers; a river issues from the vault, which continues at the same height as at its entrance for a considerable distance; and arums, heliconias, and palms, follow the banks of the stream for thirty or forty paces into the interior. It is not necessary to use torches for 430 feet from the mouth, as the grotto keeps the same direction, and forms but one channel from south-east to north-west.

When the day-light fails, the hollow murmuring sound of a vast number of nocturnal birds, inhabiting the recesses of the cave, may be distinguished. Advancing further, by the help of lights the whole rock is seen covered with the nests of these birds, which are called Guacharoos, and are of the size of a fowl, with a crooked bill, feathers of a dark bluish-grey mixed with specks of black; the head, wings, and tail being studded with large white heart-shaped spots edged with black: the spread of the wings is three feet and a half. Its eye, which is blue and small, cannot endure the light: it therefore quits the cavern only at night in search of the fruits on which it exists. The nests are seen by fixing a torch at the end of a pole, and are generally on the very highest parts of the arch.

The Indians enter this cave once a-year to destroy the young, for the sake of a layer of

fat with which the abdomen is covered. These people construct temporary huts at the mouth of the cavern, and melt the fat in pots of clay over brushwood fires: this fat is called the butter of the Guacharo, is transparent, half liquid, without smell, and so pure as to keep more than a year without becoming rancid. The monks purchase this oil of the natives for culinary purposes. Notwithstanding this annual destruction of the birds, their numbers do not sensibly diminish, as it is conjectured that other Guacharoes repeople the grotto from neighbouring caves which are inaccessible to man.

The river which runs through the cave, is from twenty-eight to thirty feet in width, and can be traced into the recesses for a considerable distance; the cave preserving its altitude and regular form for 1458 feet. Farther than this, the river forms a small cascade over a hill covered with vegetation and surrounded with stalactites. After this ascent the grotto contracts its height to forty feet, still preserving the same dimensions. Here the bottom is covered with a black mould, on which plants, deposited accidentally by the birds, have vegetated: their characters are however so much changed by want of light and air, that it is impossible to recognize the species. Beyond this spot, the cries of the birds were so shrill and piercing, that no persuasions could induce the

Indians to proceed, and M. de Humboldt was obliged unwillingly to return.

The mournful cry of these birds the Indians attribute to the souls that are forced to enter this cavern in order to go to the other world. But they are enabled to obtain permission to go out only when their conduct in this life has been without reproach. If it has been otherwise, they are retained for a shorter or longer time, according to the heinousness of their offences. This dark, wretched, and mournful abode, draws from them the mournings and plaintive cries heard without.

The Indians have so little doubt of this fable, supported by tradition, being a sacred truth, commanding the utmost respect, that, immediately after the death of their parents or friends, they repair to the mouth of the cavern to ascertain whether their souls have met with any impediment. If they think they have not distinguished the voice of the deceased, they withdraw overjoyed, and celebrate the event by inebriety, and dances characteristic of their felicity; but if they imagine they have heard the voice of the defunct, they hasten to drown their grief in intoxicating liquors, in the midst of dances adapted to paint their despair. So, whatever may be the lot of the departed soul, his relations and friends give themselves up to the same excesses: there is no difference but in the character of the dance.

All the Indians of the government of Cumana and Orinoco not converted to the faith, and even many of those who appear to be so, have, notwithstanding, as much respect for this opinion as their ancestors could possibly have had. It appears that it is not, like so many others of its kind, the child of imposture or fanaticism; for it is not accompanied with any religious ceremony, the expense of which would increase the revenue of the inventor's benefice. The cavern itself shows no vestige of superstition having at any time obtained there the least monument of the empire imposture might have wished to exercise over credulity. This prejudice then is solely the effect of fear, ever ingenious in creating phantoms, and in imagining those things which flatter the illusion. Among the Indians two hundred leagues from the cavern, to go down into Guacharo, is synonymous with *to die*.

This subterraneous river is the source of the Rio Caripe, which, joining the river Santa Maria a few leagues distant, is navigable for canoes, and falls into the River Areo under the name of Cano de Terecen.

The forests of this, and of every other part of Cumana, are peopled with numerous tribes of monkeys, of which the araguato is the most common and singular. It is three feet in height from the top of the head to the tail, with a reddish-brown bushy coat of fur, which covers

its whole body, being very fine on the belly and breast; its face is of a blackish-blue, and covered with a delicate wrinkled skin; the beard long; and its eye, voice, and gait, denoting melancholy. When domesticated, they have not that vivacity which most monkeys are celebrated for. On the rains or any sudden change of weather approaching, the howling noises made by this creature are beyond conception dismal, and add during a storm to the horrors of the uninhabited wilds in which the traveller finds himself alone and unprotected.

7. The inhabitants of Trinidad, Margarita, and Caracas, proprietors of commons in the plains in the vicinity of the Orinoco to the south of Barcelona, fixed successively their abodes in the centre of their properties, in order to be more at hand to superintend them. The number of houses were found in 1744 so considerable as to honour this hamlet with the title of village—CONCEPCION DEL PAO, forty-five leagues south of Barcelona, fifty-five from Cumana, and twenty-eight south-east of Caracas. It has lately been raised to the rank of a city.

It has not more than two thousand three hundred persons of all descriptions, whom the fertility of the soil enables to live in ease. They here enjoy good air, and drink good water. There are no other inconveniencies than excessive heat, and the inundations occasioned by the long and heavy rains.

Cultivation is here reduced to the provisions of the country. The riches of the inhabitants consist entirely in animals, which they export by the Guarapiche or by the Orinoco to Trinidad.

8. PUNTA DE PIEDRA.—A new town has lately been founded at Punta de Piedra, opposite Spanish Harbour in Trinidad. This, which in 1797 was only a hamlet of fishermen, has become the principal place in the district of Paria, and the residence of a lieutenant-governor.

The town is situate in a magnificent plain, and on a platform which commands the sea, whence there is a view of Port Spain, all the western part of the Island of Trinidad, the Gulf of Paria, and all the vessels that enter or go out of it.

Though the town is not yet considerable by the number and beauty of its edifices, it is nevertheless a most important spot, from the prodigious fertility of its territory, and its fortunate position near the mouths of the Guarapiche and Orinoco, and Port Spain.

At the extremity of the plain, opens the beautiful and fertile valley of Yaguaraparo, covered with plantations of coffee and cocoa. The fertility of its soil and the mildness of its climate, particularly appropriated to the latter plant, have made the fortunes of all the colonists established there.

The provinces of Barcelona and Cumana contain about 100,000 inhabitants, of which

the Indians compose more than one half; 24,000 inhabiting New Andalusia alone, without including the Guaraons of the islands of the Orinoco, who, as it were, command the mouths of this fine river, which extend along the sea-coast for more than sixty leagues.

In 1808, the British government established a post between the Guarapiche and Orinoco near the sea, in order to cut guiacum wood for their navy. They have since erected batteries which command the navigation of those two rivers. The valleys, and above all the banks of the rivers of this part of the province of Cumana, abound in logwood and brazil wood. They there cut those woods at present so necessary to their manufactures.

## SECTION VII.

### ISLAND OF MARGARITA.

THIS island forms a Government separate from that of Cumana, on whose shores it lies. It is dependant on Caracas. It lies in north latitude  $10^{\circ} 56'$ , and in  $64^{\circ}$  and  $65^{\circ}$  west longitude. It is sixteen marine leagues in its greatest length; six in its greatest breadth; in some parts only two or three leagues broad; and its surface is thirty-one square leagues.

It was first discovered by Columbus in 1498. The pearls found on the coasts of this and the neighbouring isle of Cubagua, soon rendered it famous; and the fishery was carried on at the expense of vast numbers of Indians, who lost their lives in the undertaking.

This island is divided into two parts, which communicate with each other by an isthmus or natural causeway, that is scarcely more than from eighty to one hundred paces broad, and in some parts from ten to twelve feet only above the level of the sea.

The mountain of Macanon is the most elevated of the island. It is above two thousand feet high according to Humboldt, who measured it trigonometrically, and is composed of micaceous schistus. It is an important point for navigators to make who go from Europe, or from North or South America, to Cumana, Barcelona, and La Guayra, as they are obliged to sail between Margarita and the islet of Coche, to avoid running the risk of being carried to leeward by the currents.

The possession of Margarita is an object of some consequence; as it is separated from the continent by a strait only eight leagues wide, and to windward of all the best ports of Caracas. It forms the channel through which all vessels, coming from Europe or windward to Cumana, Barcelona, and La Guayra, must pass. This channel is not navigable in its whole

breadth; the rocky island Coche, between it and the continent, leaving only a narrow pass of two leagues, but which is seldom dangerous, owing to the general calmness that reigns in this part of the Caribbean Sea. Margarita might become, under a system of free commerce, the general entrepot of Cumana, Barcelona, Caracas, Guayra, and all the cities of the interior. The island of Trinidad, much less favourably situate for the accomplishment of this object, has given, notwithstanding, to the Spanish contraband trade all the aid it required, and disposed by this means of an inconceivable quantity of merchandise.

The island of Margarita has three ports. The most important is that of Pampatar, situate on the south-east coast. It is a large and fine basin, in which vessels are defended from winds and tempests. Its entrance is protected on one side by a fortress, and on the other by batteries. Those are the principal fortifications of the island.

Pueblo de la Mar is another port, or to speak more correctly, an open roadstead. It is a place of little trade, and is situate at a league and a half westward of Pampatar.

Pueblo del Norte is, as its name indicates, a village situate in the northern part of the island. A coral reef renders the entrance of this port difficult to mariners who are not accustomed to it. Two batteries defend its entrance against

privateers. Near this port is a village inhabited only by fishermen.

Along the coast of Margarita the land is in general rocky and very steep; but the interior is more fertile, producing maize and fruits, and covered with groves.

Its climate though very hot is wholesome; the greatest inconvenience experienced by the inhabitants being a want of good fresh water.

*Asumpcion* is the capital of the island, and the residence of the governor. This little town is pretty well built, although its inhabitants are not wealthy; but there is every appearance of comfort and industry in it. It has two parish churches, and a convent of Recollets.

The valleys of San Juan, Santa Margarita, and Los Robles, have each a village which bears their name.

Margarita had, in 1807, a population of eight thousand whites, five thousand five hundred mixed blood, one thousand eight hundred Indians, and about nine hundred Negroes; making a total of 16,200 persons.

This island has only three rivulets, which, however, are sufficiently large to turn mills when such are established. Their waters are limpid. That of the little river which runs by the town of *Asumpcion*, and which in some places passes over a bed of amphibolic schistus, contains sulphureted iron, magnesia, &c. The inhabitants prefer drinking water from ponds,

though it is always turbid. Lavaysse says, the first time they presented this water to him at Pampatar, he refused it with disgust; but he was assured, that it was more wholesome than rain water, and they laughed at the grimaces he made. The rich have filtering stones; others drink as they draw it, and do not find any bad effects from it. This water contains a great quantity of calcareous marl.

The climate of Margarita is very healthy. It is there that persons go who have contracted obstructions and other diseases in the humid and unwholesome parts of the island of Trinidad and the continent.

The agriculture of the island scarcely suffices for the maintenance of its inhabitants. Maize, cassava, and bananas, are their principal resources. The bananas are excellent, but very small, owing to the aridity of the soil and dryness of the climate. The inhabitants cultivate, in small proportions, and for their own consumption only, all the productions of the Antilles—the sugar-cane, coffee and cocoa trees. They rear a great many goats and sheep, which, though lean, give delicious milk, owing to the aromatic herbs on which they feed. They have all kinds of fowls at a very trifling price.

Living is still cheaper at Margarita than at Cumana or Caracas. Lavaysse says, "I have bought a capon there for fivepence; a dozen of eggs for twopence-halfpenny; two bottles

of milk for the same; a fish of ten or twelve pounds for the same; a turkey for one shilling; a lamb of two months for fifteenpence, &c. The fishermen sell or exchange their fish for cakes of maize, bananas, cassava, bread, &c.— I know of no inn, properly speaking, in this island; but a stranger is received in every house when he offers to bear a part of the expenses.”

Fowls, turkeys, and all kinds of poultry are exported to the continent by the lower classes; and the island is celebrated for its beautiful parrots and other curious birds, which are so much esteemed, that scarcely any trading vessels leave the place without carrying away some of them.

They fabricate cotton stockings, and hammocks of a very superior quality.

The fisheries produce the principal object of trade at Margarita: they are placed at the islet of Coche, which belongs to Government. Two merchants of Margarita had the privilege of this fishery in 1807; and they carried it on at Coche. The men who were employed in it were Indians of Margarita. It was not freely, but by order of Government, that those natives worked in the fishery at the scanty pay of a real (fivepence) per day, and bread of maize or cassava. They ate also as much fresh or salt fish as they chose. More than three hundred Indians of both sexes and all ages were employed there in 1807.

The quantities of fish caught are incredible. Twice a-day they draw a seine of two hundred feet long; and it seldom happens that at each drag they have not at least ten to twelve quintals of fish. This net sometimes contains so many, that they are obliged to cut the meshes in order to let some of the fish escape, which they are unable to haul on shore. It would be too tedious to describe the different kinds which are taken. The most common is the mullet of the Caribbean Islands, which the Spaniards call *lisas*: this fish resembles the herring.

The salt works would be lucrative objects for Margarita, if salt were not so very cheap in all those countries. A barrel of salt not purified, weighing about three hundred pounds, is sold for about twelvence-halfpenny at Margarita.

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## SECTION VIII.

### PROVINCE OF MARACAIBO.

MARACAIBO, or Maracaybo, surrounds the lake of the same name. It is bounded, on the west, by Santa Marta in New Grenada; on the east, by Coro and Venezuela; on the north, by Santa Marta and the Gulf of Maracaibo; and on the south, by Merida, and Santa Marta. Owing to the great extent of the lake, this pro-

vince extends but a short distance inland to the east and west: its length is about 100 leagues.

The soil of Maracaibo is unfruitful on the banks of the lake. The east shore is dry and unhealthy; and, on the west shore, the land does not begin to be fertile for more than twenty-five leagues south of the city. South of the lake, the country may vie with the richest lands of South America.

The climate of the province is in general hot and unhealthy, excepting in the southern parts, which border on the snowy mountains of Merida.

The population of the province of Maracaibo was, in 1807, 174,000 persons.

Near the borders of the lake, on the west, are the only parts of this province which are cultivated, where, notwithstanding the heat of the climate, and the insalubrity of the air, some whites have fixed their habitations to cultivate cacao, and other plants. These settlers are much scattered, and have a chapel placed in the centre, to which they all occasionally resort. There wants, as in so many other parts, only hands to render this province flourishing, and to furnish for annual exportation as many articles as two thousand vessels of three hundred tons each could load.

The lake is navigable for vessels of any burden; but this advantage is sometimes rendered useless by a dangerous sand-bank across the

narrow entrance, on which vessels drawing twelve feet water will occasionally ground. Several small rivers empty themselves into this lake; but as the country is uninhabited excepting by Indians, and immediately on the shores, nothing is known with accuracy concerning them, the savage Goahiros from La Hacha preventing all access on the western side, and keeping the settlers in alarm.

It was from the Indian towns, built on posts of iron-wood on the lake of Maracaibo, that the Spaniards gave the country the name of Venezuela, or Little Venice. Four of these are yet standing, the iron-wood on which they are founded becoming like a mass of stone, from the petrifying quality of the water. These villages are situate on the east part of the lake, at unequal distances from each other, and have a church, which is also built in the water on piles, and to which the inhabitants of all the villages resort.

## SECTION IX.

### THE CITY OF MARACAIBO.

Its chief town is the city of Maracaibo, in north latitude  $10^{\circ} 30'$ , and west longitude  $71^{\circ} 46'$ , on the western side of the strait which leads into the lake, at about six leagues from

the sea, on a sandy soil, and in a dry hot climate.

Its climate is so much the more hot, as the breezes there are faint, and far from regular; the soil not being watered by any kind of running stream, and rain not being frequent. The heats are excessive, particularly from the month of March to October; but the months of August and July are insupportable. The air breathed at this period appears as if it had issued from a furnace. The trade-winds blow here in general from the commencement of March till June or July. The months of August and September are calm, unless when they are interrupted by the south wind, which in the country they denominate, on account of its insalubrity, *the destroyer*. They remark, that when the breezes are moderate, the year is rainy; and when violent, that they are succeeded by droughts. Maracaibo is subject to tempests. The thunder breaks with frightful explosion, and the lightning sometimes strikes and consumes houses, ships, and every thing which it meets. They do not, however, experience those furious hurricanes which every year seem to threaten the very existence of the Antilles. All-terrifying and all-destructive as these tempests may be, one is there reduced to the necessity of wishing for them, because, when they fail, they are replaced by earthquakes, which are still more dreaded. The

deluges of rain which some of these tempests produce, are so excessive, that they form a torrent, which traverses the city of Maracaibo with a rapidity which is inconceivable, bearing trees along with it, and causing, in proportion to its rise, desolation to houses, and every thing it finds in its course. Happily, these sorts of disasters are never of long duration.

The principal part of the town is on the shore of a small gulf, a league in length, which extends towards the broad part of the lake on the south: the other part is built on the neck to the north, where the lake is only three leagues in width. The place where the town begins is named Maracaibo Point; that where the gulf commences, Arieta Point; and opposite to that is Point Santa Lucia.

There are, at Maracaibo, many houses built of lime and sand, and with a great deal of taste; but whatever measures the Government may take, however abundant building wood may be, however cheap tiles, however frequent conflagrations, which often consume whole streets, more than two-thirds of the inhabitants constantly adhere most obstinately to the opinion, that tiles render the houses destructive to the persons who inhabit them, and continue in the custom of covering the handsomest houses with a kind of reed, which grows on the borders of the lake, called by the Spaniards *enea*. This mixture of houses covered with tiles and

with reeds, gives to the city the air of a village, is disagreeable to the eye, and offers to the flames food that keeps the city in constant danger. Some give even a greater latitude to this idea; and, with the means of building houses capable of adorning the city, they construct them, on the contrary, entirely of reeds, thatch, &c. Of this last kind there are even more than those of which we have already spoken. Maracaibo contains one parish church, a chapel, and a convent of Franciscans.

As there are neither fountains, nor wells, nor river, the people drink no other water than that of the lake, which in taste is not agreeable, but in quality by no means bad, except during the strong breezes of the months of March and April. These drive up the water of the sea against the current, and render that of the lake so brackish as not to be drinkable. The poor can, in this case, quench their thirst only with water which they procure by making excavations in the earth; but this is badly tasted, and very far from wholesome. The rich avoid this inconvenience by cisterns they have in their houses to collect the rain water. Those not quite so affluent, have large jars destined for the same purpose.

It was calculated, in 1807, that Maracaibo contained twenty-five thousand inhabitants.

The noble families here are those who boast of having descended from the first conquerors of the province, or from some governors, or

judge-advocates, married in the country, or even from any other officer; for the commission for any office whatsoever, given by the king, was formerly in Spanish America an authentic title of nobility. They reckon more than thirty of these families. There are very few of these primitive houses that now enjoy even an easy mediocrity. In almost all they experience so much misery, that the idea of the illustrious origin of their family is the most grateful support with which they are fed; for a Spaniard of that kind once reduced to indigence, is so for life. The shame of labour and love of indolence, makes him brave like a hero all the horrors of want.—The whites, not noble, are Europeans or Creoles. This is the class that lives with the greatest comfort, because it is the only one which labours, and applies itself to agriculture, navigation, commerce, the fisheries, &c. The number of Negroes at Maracaibo does not exceed five thousand. They exercise all kinds of trades,—are joiners, tailors, shoemakers, carpenters, masons, and smiths.—The natives of the town of Maracaibo have, in the Spanish colonies, the reputation of being very witty.

The Jesuits had a college here, which produced some distinguished scholars, and it became the literary town of America; but with that order of clergy, the establishments for public instruction in this province also fell.

“Notwithstanding the barrenness of resources which education finds at Maracaibo,” Depons says, “we there see young persons so favoured by nature, that the slightest elementary instruction at once develops in them all the faculties, which in Europe do not manifest themselves until after long study, and the care of the best teachers. What adds to the singularity of the phenomenon is, that this excess of natural genius frequently becomes prejudicial to the tranquillity of the families of Maracaibo; for it is enough for many of these young men to know the conjugation and government of the verbs, in order to be qualified to write pieces, whose subtilty would appear to the knavish advocate better than the productions of the counsel who establishes his reasons on the principles of the civil law. Such suits as should never have been instituted, or which the tribunals would instantly have decided, become interminable and ruinous by the sophisms with which these scribblers envelop in darkness causes the most simple and clear. This disease, very prevalent at Maracaibo, is by no means a stranger in other Spanish territories. The penal laws which the legislature has been forced to enact, to lessen the number of these imps of chicane, whom they call *pendolistas*,\* literally prove that the evil is general enough.”

\* Quick writers.

“In allowing that the inhabitants of Maracaibo have activity, courage, and genius,” says the same writer, “we have nothing more to say in their favour. They are reproached with having very little regard to their word, and with thinking themselves not bound by their signature, until after they have in vain endeavoured to release themselves from it by law. Their reputation in this respect is so well established, that all strangers whom business draws to Maracaibo, say it is much better to form connexions of interest with the women than with the men, because they alone have there that good faith and firmness which, in every other part, is the peculiar heritage of the men.”

“Since the course of description has led me,” he adds, “to speak of the women of Maracaibo, I ought not to let it be unknown that they are in their youth paragons of modesty; and in marriage, faithful wives and excellent mothers of families. Affection for their husbands, the cares of their households, and the education of their children, are the objects which divide all their moments, and occupy all their solicitude. They know not, however, before marriage, any other amusement than music. Their favourite instrument is the harp. There are few houses in which the harmonious sound of this instrument is not heard every evening, and every day of festival.”

In spite of the extreme and almost continual heat experienced at Maracaibo, it is a healthy residence. There are no epidemic complaints. A man once seasoned to the climate preserves his health as well and better than in many other places where the heats are less intense, and the means of refreshing himself more multiplied. In July and August, when the air is so heated, the most usual preventative for the ill effects of the climate is constant bathing in the lake.

The habit which the citizens of Maracaibo contract from their infancy of sailing on the lake, whether for pleasure, fishing, or the transport of the articles its southern borders produce, gives them at a very early period a taste for navigation. Soon finding in this place no means of indulging in the practice of it, they repair in crowds to Porto Cavello, Guayra, and the other ports, where a more active navigation serves, at the same time, to give them employment and gratify their ambition. They perform with equal ability coasting or longer voyages. In those intervals when war suspends their commercial enterprises, they embark on board privateers. The neighbourhood of the lake, in the waters of which they exercise themselves in their early years, renders them as excellent swimmers as expert divers.

Those who resist the attractions of the sea, raise herds of cattle, or take care of those of their fathers. Nothing better evinces their

aptitude to this species of occupation, than the immense number of beasts with which the savannahs of Maracaibo are covered. The principal ones are those of Jobo, Ancon, Palmares, and Cannades. We ought to mention, that there is more merit in raising cattle in the savannahs of Maracaibo, than in any other place in these provinces, because, having neither rivers nor ponds that never dry up, drought occasions the death of many, in spite of the precautions they take, in cases of this sort, to drive them towards those parts where they can with convenience water them.

At this port, a bar of quicksand, which is but ten or twelve feet under water, entirely excludes large vessels, and with difficulty admits small ones. He must be well acquainted with his business, and extremely attentive to his duty, who attempts to enter this port without a pilot. As soon as he clears the bar, he has plenty of water, and a good harbour. Three forts protect the harbour.

The best schooners which sail on the Spanish Main are built at this city, which possesses peculiar advantages for ship-building.

## SECTION X.

## OTHER TOWNS OF MARACAIBO.

1. TRUXILLO, on the confines of Merida, is in  $8^{\circ} 40'$  north latitude, 20 leagues north of Merida, 105 south-west of Caracas, and 30 west of Guanara.

This town is situate among the mountains, and therefore enjoys a very mild temperature.

Truxillo contains a good parish church, a chapel, two monasteries, a convent of Dominican nuns, and an hospital.

There were twelve thousand inhabitants in it in 1807. They are an active and industrious race.

This city, which is one of the oldest on the continent, was formerly also one of the best peopled, until it was destroyed and sacked by Francis Gramont, the Buccaneer, who in 1678 traversed the province of Venezuela with a small band of followers, attracted by the riches of this place.

Truxillo enjoys a pure air; but its waters, although clear and light, are impregnated with metallic particles, and occasion goitres,\* which however are only an inconvenience, as they do not in the least affect the health.

\* Swellings under the throat.

The land about Truxillo produces sugar, cacao, indigo, coffee, and in general all the productions of the torrid, and some few of the temperate zones. Wheat grows superiorly, and its flour differs little from that of Europe. They reap it in abundance, and it becomes to the cultivator an article of commerce that compensates his labours. They raise with considerable assiduity other commodities. Agriculture is not their only occupation. Some raise sheep and goats; and it is observed that the mutton there is larger than in any other part of the province, and the meat much better. The cheeses made there are also preferred to those of other places. The care they bestow in washing and carding their wool, enables them to fabricate goods from it, the sale of which is always certain and profitable.—The women employ themselves in making sweetmeats, for which they frequently receive orders beforehand, in order to resell them in the province, or send them abroad. This branch of industry, insignificant as it appears, does not fail of relieving that miserable class, which in all the other cities is embarrassed by its own existence.—They carry the commercial articles of Truxillo to Maracaibo by the lake, which is twenty-five leagues to the west; but the intercourse most pursued is with Carora, where they send their goat and sheep-skins to be dressed. This intercourse, however, is not exempt from

inconvenience, because it is necessary to cross the plains of Llonay, so unwholesome that the traveller is obliged to hasten his march not to be infected with the malignant fever, which the least stop is apt to give.

On the east side of Maracaibo Lake are several small towns, of which Gibraltar, Paruate, Las Barbacoas, and San Pedro, are the most considerable places.

2. GIBRALTAR, in  $10^{\circ} 4'$  north latitude, and  $67^{\circ} 36'$  west longitude, is 100 miles south-east of Maracaibo, and on the eastern banks of the lake.

It contains three thousand inhabitants.

The climate is very hot and insalubrious, especially during the rainy season, when the merchants and planters retire to Maracaibo or Merida.

Gibraltar is a very old town, famous for the production of a particular sort of tobacco, called tobacco of Maracaibo, from which the best sort of snuff, vulgarly called Maccabaw, is made.

The country in the vicinity of this town is well watered with rivers, and consequently grows excellent cacao. Cedars of immense size are found in its woods.

3. PARUATE is eighty miles south of Coro, and is a small place on the banks of the lake.

4. LAS BARBACOAS is situated a short distance farther south, and seventy-five miles south of Coro.

5. SAN PEDRO is a short distance south of Gibraltar, and also on the banks of the lake.

The other places, being mere villages, or scattered plantations, are not worth mentioning.

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## SECTION XI.

### PROVINCE OF GUIANA, OR SPANISH GUAYANA.

THIS immense province extends from the frontiers of Juan de los Llanos and Quixos, in Cundinamarca, to the frontiers of British, French, and Portuguese Guiana. It is bounded, on the north, by the Orinoco and the plains of Cumana, Barcelona, and Caracas; on the east, by unknown lands between the settlements of the English and French; on the west, by the Orinoco and the provinces of New Grenada; and, on the south, by the Portuguese possessions. It has been computed to be 1000 leagues in circumference.

The precise boundaries of this country cannot be laid down. On the west it is said to extend to the western mouth of the river Yapura, proceeding thence almost due north. On the east it has, from Cape Nassau, a shore of thirty leagues, to the mouth of the Orinoco; and thence along that river to the Rio Portuguesa,

an extent of more than 400 leagues. The Portuguese territories on the south, were formerly bounded by a line passing under the equator; but they have since acquired more settlements to the north, in the western parts of Guiana.— The most southern fort is that of San Carlos, or the Rio Negro, in  $1^{\circ} 53'$  north latitude.

The rivers flowing through Guiana which are best known, are the Orinoco, into which, on the north, the Caroni, the Aruy, the Caura, and several smaller ones empty themselves; on the west, the Suapure, the Sippapu, &c. join that stream; while, on the south, the Guaviare, the Ynritta, and the Atabapo, also add to the magnificence of its course. The Rio Negro also flows through a part of Guiana, and forms, by means of the Cassiquiari, a junction between the Marañon and the Orinoco, thus constituting Guiana an immense island, detached in every direction by a broad expanse of water from the continent of South America. The Yapura and the Uapes run through the southern or continental parts of this province, and join the Marañon. Many large rivers issue from or rise near Lake Parima and the interior, of which Rio Blanco and the Siabo are the most noted; but as the lake itself, and all the surrounding country, are as unknown as the internal parts of Africa, it will be useless to repeat names that are gathered from maps, often imaginary, and generally erroneous.

Guiana is subdivided into Upper and Lower Guiana, the capital being the point of separation. But this honour would more justly belong to the river Caroni.

Upper Guiana comprehends all the country west of the Caroni. Few plantations are seen there, though the soil is rich beyond imagination.

Lower Guiana is east of the Caroni, or in the space bounded by the sea on the east, the Orinoco on the north, the Caroni on the west, and the Essequibo on the south. A more fertile soil cannot be found, watered by numerous rivers, whose periodic overflowings deposit a slime as prolific as that of the Nile; but this fine district is nearly a waste, harbouring anthropophagical tribes, of whom the Caribs are the most formidable as well as sanguinary.

The indigenous inhabitants of Guiana amount to about thirty thousand, of whom fifteen thousand are united in missions. The others, such as the Arroakas and Guaraons, are independent, and have not embraced Christianity. It is estimated, that there are eight thousand whites dispersed in the villages and huts in the remainder of the province, about six thousand Mestizoes or free people of colour, and about three thousand Negroes. The population of the capital, San Tomé, being eight thousand five hundred persons, makes a grand total of fifty-two thousand.

The riches of the few Spaniards and Creoles settled in this province consists in cattle, of which the missionary Franciscans alone possess more than 150,000 head.

The trade of Guiana consists entirely in the export of cattle and mules, with some tobacco, cotton, and indigo; and, in 1803, they had thirty-four small vessels employed in trading to Trinidad and the neighbouring Spanish ports.

In later times, the Spaniards have endeavoured to conquer the regions between the Orinoco and the Maraçon, but have always been unsuccessful. One has had the courage to cross the greater part of the country in the dress of an Indian; and from his researches, the direction of the ranges of mountains has been ascertained. Humboldt also contrived to go a great distance along the chain of the cataracts, but was prevented from exploring the sources of the Orinoco and the celebrated Lake of Parima by the Guayecas, a race of Indians, who, though of very diminutive stature, display the utmost courage and activity in defending their possessions. These people resist all persuasion to become the converts of the monks who have visited their frontiers, and equally defy the armed force which generally accompanies these priests.

## SECTION XII.

## THE CITY OF ANGOSTURA, &amp;c.

ANGOSTURA stands in latitude  $8^{\circ} 8'$ , at the foot of a hill of amphibolic schist, destitute of vegetation.

Since the end of the sixteenth century, says Humboldt, by whose observations on Angostura we are happy to profit, "three towns have successively borne the name of Saint Thomas of Guayana. The first was opposite the island of Faxardo, at the confluence of the Caroni and the Orinoco. It was this which was destroyed by the Dutch under the command of Captain Adrian Janson, in 1579. The second, founded by Antonio de Berrio, in 1591, near twelve leagues east of the mouth of the Caroni, made a courageous resistance to Sir Walter Raleigh, whom the Spanish writers of the conquest know only by the name of the pirate Reali. The third town, now the capital of the province, is fifty leagues west of the confluence of the Caroni. It was begun in 1764, under the governor Don Joaquin Moreno de Mendoza, and is distinguished in the public documents from the second town, vulgarly called the Fortress (el Castillo, las Fortalezas), or Old Guayana (Vieja Guayana), by the name of Santo Tomé de la Nueva Guayana. This name being very long,

that of Angostura (the strait) has been commonly substituted for it. The inhabitants of those countries find it difficult to recognize on our maps, in Santiago de Leon and Santo Tomé, the two capitals of Venezuela and Guayana."

The scenery around the town of Angostura is little varied, but the view of the river, which forms a vast canal stretching from the south-west to the north-east, is singularly majestic.

The Government, at the end of a long controversy on the defence of the place, and the reach of cannon shot, wished to know exactly the breadth of the Orinoco at the point called the Strait, where stands a rock (el Peñon) that disappears entirely when the waters are at their height. Though there was an engineer attached to the provincial government, a few months before Humboldt's arrival at Angostura, Don Mathias Yturbur had been sent from Caracas to measure the Orinoco between the demolished fort of San Gabriel and the redoubt of San Rafael. He was told vaguely, that this measure had given a little more than eight hundred varas castellanas. The plan of the town, annexed to the great map of South America by La Cruz Olmedilla, indicates nine hundred and forty. Humboldt took with great care two trigonometric measurements, one in the Strait itself, between the two forts of San Gabriel and San Rafael; the other east of

Angostura, in the great walk (Alameda) near the Embarcadero del Ganado. The result of the first measure\* (at the minimum of breadth) was three hundred and eighty toises; and that of the second† four hundred and ninety. These measures surpass four or five times that of the Seine near the Jardin des Plantes, and yet this part of the Orinoco is called a choking, or a strait. Nothing is better fitted to give an idea of the mass of water of the great rivers of America, than the dimensions of these pretended straits. The Amazons, according to Humboldt's measurement,‡ is two hundred and seventy toises wide at the Pongo de Rentema; and according to M. de la Condamine, twenty-five toises at the Pongo de Manseriche, and at the Strait of Pauxis nine hundred toises. This last strait consequently differs little from the breadth of the Orinoco at the Strait of Baraguan. §

\* The base measured along the key, 245·6 met. Angles;  $74^{\circ} 33' 10''$  and  $90^{\circ}$ . Distance deduced, 889 metres, or 456 toises; but we must subtract 76 toises, or the distance from Punta San Gabriel to the Carcel on the key. Now  $456 + . - 76 = 380$  t., or 885 varas cast.

† Base measured in the Alameda, 193·6 met. Angles;  $78^{\circ} 34' 25''$  and  $90^{\circ}$ . Distance deduced, 958 met. = 491 t., or 1145 varas. The breadth naturally varies according to the rising of the waters.

‡ He measured the Amazons when the water was low, 400 toises above the mouth of the Rio Chineripe.

§ He found it to be 889 toises.

When the waters are high, the river inundates the keys; and it sometimes happens that, even in the town, imprudent men become the prey of crocodiles.

The streets of Angostura are regular, and for the most part parallel with the course of the river. Several of the houses are built on the bare rock. They are for the most part built as in Caracas, of lime and sand, with terraces on the tops, where they sleep in the seasons of greatest heat, without receiving from the dew any injury to their health or sight. They are lofty, agreeable, and the greater number built of stone; which construction proves that the inhabitants have little dread of earthquakes.

Unhappily this security is not founded on induction from very precise facts. It is true, that the shore of Nueva Andalusia sometimes undergoes very violent shocks, without the commotion being propagated across the Llanos. The fatal catastrophe of Cumana on the 4th of February 1794 was not felt at Angostura; but, in the great earthquake of 1766, which destroyed the same city, the granitic soil of the two banks of the Orinoco was agitated as far as the Raudales of Atures and Maypures. South of these Raudales shocks are sometimes felt, which are confined to the basin of the Upper Orinoco and the Rio Negro. They appear to depend on a volcanic focus distant from that of the Caribbee Islands. Humboldt was told by

the missionaries at Javita and San Fernando de Atalpo, that in 1798 violent earthquakes took place between the Guaviare and the Rio Negro, which were not propagated on the north toward Maypures. We cannot be sufficiently attentive to whatever relates to the simultaneity of the oscillations, and to the independence of the movements in contiguous ground. Every thing seems to prove that the propagation of the commotion is not superficial, but depends on very deep crevices, that terminate in different centres of action.

The town of San Tomé had, in 1807, a population of about eight thousand five hundred persons, among whom were three hundred Negroes.

Though it is situate in  $8^{\circ} 8'$  of latitude, and elevated only thirty toises above the level of the sea, it still enjoys a very mild temperature. It seldom happens that Reaumur's thermometer rises above twenty-four degrees in the hottest time of the year; and from the beginning of November to the end of April, it rarely rises above  $20^{\circ}$  during the day, and generally descends to  $17^{\circ}$  at night. The regular breezes, a great number of rivers and streams which water it, and the immense forests which surround it in almost every direction, are the causes which tend to diminish the excessive heat that seems natural to its latitude and trifling elevation above the sea. Here, as at

Carichana, and in many other parts of the missions, the action of black and strong strata, when strongly heated by the rays of the sun upon the atmosphere, is considered as injurious to health. Humboldt thinks the small pools of stagnant water (*lagunas y anegadizos*), which extend behind the town toward the south-east, are more to be feared. The trade-winds are here very regular from the month of November to the month of May. In the rest of the year they are interrupted by calms more or less frequent, more or less long. Storms are frequent in the months of August, September, and October. They have no earthquakes, but sometimes a wind, that does not last long, which blows with the violence of a hurricane: it terminates in rain.

The town of Angostura, in the early years of its foundation, had no direct communication with the metropolis. The inhabitants were contented with carrying on a trifling contraband trade in dried meat and tobacco with the West India Islands, and with the Dutch colony of Essequibo, by the Rio Caroni. Neither wine, oil, nor flour, three articles of importation the most sought after, was received directly from Spain. Some merchants, in 1771, sent the first schooner to Cadiz; and since that period, a direct exchange of commodities with the ports of Andalusia and Catalonia has become extremely active. The population of

Angostura, after having been a long time languishing, has much increased since 1785: at the time of Humboldt's abode in Guayana, however, it was far from being equal to that of Staebroeck, the nearest English town. The mouths of the Orinoco have an advantage over every other part in Tierra Firme. They afford the most prompt communications with the peninsula. The voyage from Cadiz to Punta Barima, is performed sometimes in eighteen or twenty days. The return to Europe takes from thirty to thirty-five days. These mouths being placed to windward of all the islands, the vessels of Angostura can maintain a more advantageous commerce with the West Indies than La Guayra and Porto Cavello. The merchants of Caracas, therefore, have been always jealous of the progress of industry in Spanish Guayana; and Caracas having been hitherto the seat of the supreme government, the port of Angostura has been treated with still less favour than the ports of Cumana and Nueva Barcelona. With respect to the inland trade, the most active is that of the province of Varinas, which sends mules, cacao, indigo, cotton, and sugar, to Angostura; and in return receives generos, that is, the products of the manufacturing industry of Europe. Humboldt has seen long-boats (*lanchas*) set off, the cargoes of which were valued at eight or ten thousand piastres. These boats went first up the Orinoco to Ca-

bruta; then along the Apure to San Vincente; and finally, on the Rio Santo Domingo, as far as Torunos,\* which is the port of Varinas Nuevas. The little town of San Fernando de Apure is the magazine of this river trade, which might become much more considerable by the introduction of steam-boats.

Whenever, in very hot and damp years, pernicious fevers become common at Angostura, the problem is discussed, whether the Government did right in transferring the town from the Vieja Guayana to the strait between the Island of Maruanta and the confluence of the Rio Orocopiche? It is asserted, that the ancient town, standing nearer the sea, enjoyed the advantage of the cooling breezes; and that the great mortality prevailing there was less owing to local causes, than to the way of living of the inhabitants. The fertile and humid banks of the Orinoco, below the mouth of the Caroni, yield an immense quantity of squashes, † plantains, and papaws. ‡ These fruits were eaten raw, even before they had reached their maturity; and the people being at the same time addicted to the use of spirituous liquors in excess, this improper way of living diminished the population from year to year. The archives of Caracas are filled with memorials

\* A little to the west of the town of Obispos.

† Patillas.

‡ Fruit of the carica papaya.

on the necessity of changing the seat of the present capital of Guayana. According to the official papers which were communicated to Humboldt, it has been proposed sometimes to go back to the Fortaleza, or Vieja Guayana; sometimes to place the capital close to the great mouth of the Orinoco, ten leagues west of Cape Parima, at the confluence of the Rio Acquire;\* and sometimes to have it removed twenty-five leagues below Angostura, to the fine savannah that surrounds the Indian village of San Miguel. The Government was no doubt influenced by a narrow policy in pretending, that, "for the better defence of the province, it was fit to place the capital at the enormous distance of eighty-five leagues from the sea, and to construct no town in this space that could be exposed to the incursions of the enemy." Joined to the difficulty which European vessels find in going up the Orinoco as far as Angostura, (which is much greater than that of ascending the Potomac to Washington), the circumstance of the centre of commerce being placed above the point where the banks of the river present most attraction to the activity of the colonists, is extremely unfavourable to agricultural industry. It is not even true, that the town of Angostura, or Santo Tomé de la Nueva Guayana, was founded where cultivation began in

\* M. Depons calls it the Rio Aguirre.

1764: at that period, as at present, the great mass of the population of Guayana was contained in the missions of the Catalonian Capuchins, between the Rio Caroni and the Cuyuni. Now this district, the most important of the whole province, and in which an enemy could procure necessaries of all kinds, is defended, or at least supposed to be so, by Vieja Guayana, but in no degree by the fortifications of the new town of Angostura.

The spot which has been proposed near San Miguel is a little to the east of the confluence of the Caroni, consequently between the sea and that part of the country which is most inhabited. In going lower down, and transferring the capital of the province close to the mouth of the Orinoco, as M. Depons proposed, the proximity of the Caribbees, who are easily driven away, is less to be dreaded, than the possibility of an enemy turning the place and penetrating into the province by the small western mouths of the Orinoco, the Canos of Macareo and Manamo. On a river, the delta of which begins to be formed at the distance of forty-six leagues from the ocean, the most advantageous situation for a great town depends on two circumstances—its military defence, and the interests of commerce and of agriculture. Commerce requires, that the town should lie as near as possible to the great mouth of the river, Boca de Navios; while military security

leads to the preference of a spot above the formation of the delta, west of the point where the Cano Manamo separates from the principal trunk, and communicates by numerous bifurcations with the eight secondary mouths (bocas chicas) between the island of Congrejos and the mouth of the Rio Guarapiche. The situations both of Vieja and Nueva Guayana fulfil the latter condition; and that of the ancient town has the farther advantage of covering to a certain point the fine establishments of the Catalonian Capuchins of Caroni. The settlements may be attacked by landing on the right bank of the Brazo Imataca; but the mouth of the Caroni, where the canoes feel the commotion of the waters of the neighbouring cataracts (Salto de Caroni), is defended by the forts of Vieja Guayana.

To protect the country in its present state, between the capital and the harbour, or Puerto de la Boca Grande, from a hostile invasion, the banks of the Orinoco might be fortified according to a system of defence adapted to the nature of the ground; for instance, at Imataca or at Zacupana, at Barancas or at San Rafael, (where the Cano Manamo separates from the principal trunk), at Vieja Guayana, at the island of Faxardo, (opposite the mouth of the Rio Caroni), and at the confluence of the Mammo. These little forts, constructed at a small expense, would serve at the same time as a

refuge for the gun-boats stationed at the points which the enemy's vessels must approach on tacking, to sail up against the current.

The northern coasts of South America are defended for the most part by a chain of mountains, which extends from west to east, and separates the shore from the Llanos of New Andalusia, Barcelona, Venezuela, and Varinas. It may be observed, that these coasts have fixed the attention of the mother country too exclusively. There we find six strong places,\* provided with a fine and numerous artillery; namely, Carthagena, San Carlos de Maracai-bo, Porto Cavello, La Guayra, El Morro de Nueva Barcelona, and Cumana. The eastern coasts of Spanish America, those of Guayana and Buenos Ayres, are low and without defence: they furnish to a daring enemy the facility of penetrating into the country as far as the eastern back of the Cordilleras of New Grenada and Chili. The direction† of the Rio Plata, formed by the Uruguay, the Parana, and the Paraguay, forces an invading army, when it would march toward the east, to traverse the

\* Those of Carthagena and Porto Cavello are of the first rank. In naming the points of defence from west to east, we might have mentioned also the batteries Santa Marta, Ciudad de la Hacha, and Coro; but these works are of little importance.

† From south to north, on an extent of land of twenty-two degrees of latitude.

steppes (pampas) as far as Cordova or Mendoza ; but north of the equator, in Spanish Guayana, the course\* of the Lower Orinoco, and its two great tributary streams, the Apure and the Meta, furnish, in the direction of the latitude, a path of rivers, which facilitates the transport of stores and provision. He who is master of Angostura may advance at will toward the north, in the steppes (Llanos) of Cumana, Barcelona, and Caracas ; toward the north-west, in the province of Varinas ; and toward the west, in those of Casanare, as far as the foot of the mountains of Pamplona. The plains of the Orinoco, of the Apure, and of the Meta, alone separate the province of Spanish Guayana from the rich, populous, and well cultivated region near the sea-shore. The fortified places (Cumana, La Guayra, and Porto Cavello), scarcely protect this region from expeditions landing on the northern coast. These statements are founded on the configuration of the ground, and the present distribution of the points of defence. They will suffice to shew, how intimately the political security of Colombia is connected with the defence of the mouths of the Orinoco ; and how Spanish Guayana, though scarcely cleared, and destitute of population, acquires a high importance in the struggle between the colonies and the

\* From west to east for thirteen degrees of longitude.

mother country. This military importance was foreseen more than two centuries ago by Raleigh. In the account of his first expedition, he often recurs to the facility with which Queen Elizabeth might conquer a great part of the Spanish colonies,\* "by the course of the Orinoco, and the innumerable rivers which run into it." Girolamo Benzoni predicted in 1545 the revolutions of the island of St Domingo, "which must soon become the property of the Blacks." Here, in a work published in 1596, a plan of campaign is traced, the merit of which has been justified by recent events.

After all, the unfavourable commercial position of the port of San Tomé de Angostura, is one of the principal causes of the languishing state of agriculture and trade in this province. It is necessary that there should be a commer-

\* "The Discoverie of the Empire of Guiana."—London, 1596, p. 28. 95. and 100. In speaking of the defence of the mouth of the Orinoco, Raleigh observes judiciously, and with great knowledge of the locality, "This country is besides so defensible, that if two fortes be builded in one of the provinces which I have seen, the flood setteth in so neere the bank, where the channel also lyeth, that no shippe can passe up, but within a pickes length of the artillerie; first of the one, and afterwards of the other." He then adds, in that style of exaggeration which appeared to him necessary in order to make his projects of conquest relished: "The two fortes will be a sufficient guard both of the empire of Inga, and to an hundred other several kingdoms, lying within the said river, even to the citie of Quito in Peru."

cial town nearer to the sea ; for the swiftest sailing vessels require fifteen days to sail from the mouths of the river to Angostura.

Opposite the city is a village and fortress on the left bank of the Orinoco. This place was built for the defence of the passage of the strait, and is called Port Rafael.

There are but four or five other towns in Spanish Guiana—Barceloneta, Santa Rosa de Maruente, and Caicara, which is about one hundred leagues westward of San Tomé, and San Antonio forty leagues distant from it. There are, however, missions dispersed over this province.

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### SECTION XIII.

#### PROVINCE OF VARINAS.

VARINAS divides the territories of the former government of Caracas from those of Cundinamarca. It is bounded on the north by the provinces of Maracaibo and Venezuela ; on the east, by the plains of Caracas and the Orinoco ; on the west, by Merida and Cundinamarca ; and on the south, by Juan de los Llanos, or Casanare. This province was formed in the year 1787, by separating the southern districts of Venezuela and Maracaibo, when it was also constituted a distinct government. The

growth which this part of the province took within a few years, and the ease with which it might be invaded, by means of the navigable rivers which empty themselves into the Orinoco, determined the erection of this government.

Varinas is intersected by numerous large and navigable rivers, which occasionally inundate and fertilize its plains. Of these, the Apure, the Portuguesa, the Guanarito, the Bocono, the Guanapalo, the Arauca, the Capanaparo, the Sinaruco, and the Meta, are the most noted.

The Apure rises in one of the ridges that diverge from the eastern branch of the Andes in New Grenada, in the province of Santa Fé. Its length is 170 leagues, of which forty are from north-east to south-east, and the rest from west to east, where it joins the Orinoco by a number of mouths, after having received many fine rivers, which will one day serve to render the carrying on of the trade from the eastern district of Cundinamarca and the countries bordering on the Atlantic extremely easy. These rivers are the Tinaco, San Carlos, Cojeda, Agua Blanca, Acarigua, Areyaruo, Hospicia, Abaria, Portuguesa, Guanare, Tucapido, Bocono, Masparro, La Yuca, Santo Domingo, Paraguay, Tisnados, &c. which all come either from the mountains of Grenada or those of Venezuela, and mingle their waters with the Apure in the immense plains of Varinas.

The Santo Domingo and Portuguesa are the largest of these streams, almost the whole of which unite above Santiago, and form a great body of water, which enters the Apure twelve leagues below that place, and twenty leagues north of the Orinoco. This immense quantity of water gives such an impulse to the Apure, that it forces the Orinoco before it for the space of four miles, although the latter river is there a league in width. The shock of the meeting of these two noble rivers is so great, that it occasions a great agitation in the middle of the Orinoco, forming dreadful eddies and whirlpools, at which the most dexterous Indians shudder. For the space of three leagues after the stream of the greater river has regained its force, the waters of the Apure are still distinguishable by their bright and crystal appearance, after which they are lost in the muddy current of the Orinoco. The exportation of cattle by way of Guiana takes place along the banks of these two rivers, on account of the excellent pasturage which they every-where afford. All the traders of the eastern portion of Caracas are induced, by the easy means of conveyance afforded by so many confluent streams, to send their coffee, cotton, and indigo, to Guiana, instead of sending them on the backs of mules to Caracas or Porto Cavello, and travelling 300 miles in a country often almost impassable from the inundations of the rivers.

The Arauca is a river nearly as large as the Apure, and which rises in the mountains of Santa Fé, a short distance south of the sources of the latter, with which it holds a parallel course, through a country inundated by the Apure, and communicates with it near the Orinoco by several branches before it enters that river; thus forming some large and fertile islands.

The Capanaparo rises in the marshy country south of the Arauca, and enters the Orinoco south of the latter river, by two mouths, at some distance from each other.

South of this is another named the Sinaruco, which also rises in the marshes, and receives an accession to its waters from the overflowings of the Apure and the Arauca, entering the Orinoco between the Capanaparo and the Meta.

The Meta is a noble river, which rises in the mountain ridge opposite to Santa Fé de Bogota; and, flowing through the province of Juan de los Llanos, and the district of Casanare, it receives many other large rivers, and enters the Orinoco, 30 leagues below the Cataracts of Atures, and 125 leagues from Santo Tomé of Guiana. The Meta receives the Pachiquiario, the Upia, the Cravo, and the Pauto, in Juan de los Llanos, and the Ariporo, the Chire, and the Casanare, (a fine river into which flow several others), in the province or district of

Casanare. The Meta also receives several smaller streams in Varinas, and seems destined to form vast commercial relations between Cundinamarca and Caracas.

When the annual fleet of galleons was put a stop to, the Government issued orders that all the interior produce of Cundinamarca should be carried to Carthagena, and forbade every article, excepting coarse cottons and flour, to be exported by way of the Meta, which considerably retarded the progress of the settlers in Varinas, the Llanos, and Guiana, and put a stop to the cultivation of many articles too bulky to be carried over such bad roads as those which descend to the Magdalena and the Cauca.

The banks of the Meta are inhabited chiefly by Indians, of whom the tribe of Guahibos occupy the country near the Orinoco; and in Juan de los Llanos, the missionary villages are very numerous on both banks of the stream.

The total population of this province, in 1807, amounted to 141,000.

There are few indigenous natives in this province. They are almost all assembled in a mission of the Andalusian Capuchins, situate at five or six leagues from San Fernando de Apure. There are about six hundred of them. Other civilized Indians live with the whites and Mestizoes in the pastures.

This country is still in its infancy, though its territory is not inferior in fertility to any

other part of South America. Formerly the inhabitants grew only cocoa, and the provisions of the country necessary for their consumption. Sugar, however, coffee, cotton, indigo, and in general all the fruits of the torrid zone, here find a soil adapted to each, and their quality is unrivalled. The inhabitants, for a long time occupied in the cultivation of tobacco, believed that nature had refused to the soil of Varinas the virtue of affording any other production. This prejudice is entirely dissipated.

The city of Varinas, nevertheless, has been long known in the European markets from the quality of the tobacco which its territory produces, and which prejudice rather than reason has caused to be deemed superior to any other, when it is, according to all report, in fact inferior to the tobacco raised elsewhere, and particularly at Cumanacoa in the province of Cumana. Yet the prepossession is such, that every package of tobacco which arrives at Amsterdam or Hamburgh, under any other name than that of Varinas, sells, whatever may be its quality, at twenty or twenty-five per cent less. Experience has so thoroughly convinced the Spaniards, that the commerce of the north judges more from appearances than from principle, that from whatever part of these provinces tobacco comes, it is never sent without this title of recommendation; and the European purchaser, deceived as he is, sustains on that

account no loss. It is true, that at Varinas are the plantations of almost all the tobacco which is exported, and that none goes out from other places but when the crops exceed the local consumption, for which they reserve all the best that is produced in the provinces. It is asserted at Caracas and Trinidad, that the tobacco grown in the neighbourhood of the town of Varinas, is subject to be damaged by a worm, which introduces itself into the roll, and reduces it to powder in a short time. The failing, however, attributed to it for some years past in the Trinidad and Venezuela markets, no doubt proceeded from some accidental cause, or the negligence of those who prepared it.

The most remarkable features of this country are the extensive plains, of which it is mostly composed, and which are covered with a luxuriant herbage, feeding innumerable herds of cattle, flocks of sheep, and droves of mules and horses. These are either used in the province, or exported by means of the Orinoco.

The whole province of Varinas, on its western and northern parts, is covered with farms and small villages, mostly situate on the banks of the different rivers.

The inhabitants of this country lead a pastoral life: they indeed live in the pastures, surrounded with numerous herds. Though in the midst of abundance, great natural wealth, and all the necessaries of life, they have not

the means of purchasing any thing belonging to the luxury of dress, furniture, and European liquors; because they have no direct communication with the neighbouring colonies, and, being placed in the interior of the country, they are obliged to sell their produce and cattle at a miserable price, to the smugglers of Angostura and of Caracas. But when the effects of the present contest terminate, and freedom of trade follows, it will become one of the richest and best peopled in this part of the world; for in general its climate is no less healthy than its soil is fertile.

The commodities of Varinas are exported chiefly by water to Guiana; the place of embarkation being at a spot called Torunos, five leagues below the city.

A road leads from the plains of Calobozo in Venezuela, through San Fernando de Apure, and across the rivers, to the junction of the Meta with the Orinoco.

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#### SECTION XIV.

##### THE CITY OF VARINAS, &c.

THE capital of Varinas is the city of Varinas. It is situate in  $7^{\circ} 33'$  of latitude, and  $70^{\circ} 22'$  west longitude from the meridian of Greenwich.

The city enjoys a tolerably pure air, though the thermometer of Reaumur is seldom below twenty-four degrees.

It is a neat little place, with one church, and an hospital.

The town of Varinas had, in 1787, a population of twelve thousand inhabitants.

1. SAN JAYME is situate on the west bank of the Portuguesa, above its junction with the Guanaparo and the Apure, in  $7^{\circ} 50'$  north latitude, on a sand hill. It is seventy-five leagues south of Caracas. The city, surrounded by large rivers, has for its defence from their annual inundations nothing but a hillock of sand, upon which it is placed. The inhabitants find themselves for three months of the year so environed by water, that they can neither return to nor leave their houses except in canoes.

The edifices of the city, including the church, correspond exactly with the feeble resources the inhabitants find in a soil so little favoured by nature.

San Jayme contains seven thousand persons.

The soil, sandy and dry, offers to the cultivator no flattering prospect.

2. SAN FERNANDO DE APURE is erected on the south bank of the Apure, near its junction with the Portuguesa, in  $7^{\circ} 53'$  north latitude.

The climate is hot, but healthy; the water is excellent.

The city, without being large, is tolerably well built.

The population is almost six thousand persons.

The property of almost all the inhabitants is in common fields, and breeding farms for cattle and mules. They cultivate very few articles.

The situation of San Fernando, on a large navigable river, near the mouth of another river that traverses the whole province of Varinas, is extremely advantageous for trade. Every production of that province, hides, cacao, cotton, and the indigo of Mijagual, which is of the first quality, pass through this town toward the mouths of the Orinoco. During the season of rains, large vessels go from Angostura up as far as San Fernando de Apure, and by the Rio Santo Domingo as far as Toranos, the port of the town of Varinas.

At the period of the rains, the inundations of the rivers, which form a labyrinth of branches between the Apure, the Arauca, the Capanaparo, and the Sinaruco, cover a country of nearly four hundred square leagues. At this point, the Orinoco, turned aside from its course, not by neighbouring mountains, but by the rising of counter-slopes, runs toward the east, instead of following its ancient direction in the line of the meridian. Considering the surface of the globe as a polyhedron, formed of planes variously inclined, we may conceive

by the mere inspection of the maps, that the intersection of these slopes, rising toward the north, the west, and the south,\* between San Fernando de Apure, Caycara, and the mouth of the Meta, must cause a considerable depression. The savannahs in this basin are covered with twelve or fourteen feet of water; and present, at the period of the rains, the aspect of a great lake. The farms and villages, placed on a sort of shoals, scarcely rise two or three feet above the surface of the water. Every thing here recalls to mind the inundations of Lower Egypt, and the Lake of Xarayes, heretofore so celebrated among geographers, though it exists only during some months of the year. The swellings of the rivers Apure, Meta, and Orinoco, are also periodical. In the rainy season, the horses that wander in the savannahs, and have not time to reach the rising grounds of the Llanos, perish by hundreds. The mares are seen followed by their colts, swimming during a part of the day to feed upon the grass, the tops of which alone wave above the waters. In this state they are pursued by the croco-

\* The risings toward the north and the west are connected with two *lines of ridges*, the mountains of Villa de Cura and of Merida. The third slope, running from north to south, is that of the *land strait*, between the Andes and the chain of Parime. It determines the general inclination of the Orinoco, from the mouth of the Guaviare to that of the Apure.

diles, and it is by no means uncommon to find the prints of the teeth of these carnivorous reptiles on their thighs. The carcasses of horses, mules, and cows, attract an innumerable quantity of vultures. The zamuros are the ibises, or rather the aquiline vultures, of this country. They have the mien of Pharaoh's chicken, and render the same service to the inhabitants of the Llanos as the vultur percnopterus to the inhabitants of Egypt.

3. PEDRAZA is situate at the foot of the mountains which separate the plains of Varinas from the province of Maracaibo.

This little town had, in 1807, a population of three thousand.

4. SAN ANTONIO is situate on the north bank of the Apure, just above where it divides itself into several branches to join the Arauca, in about  $7^{\circ} 30'$  north latitude, with a village called Bancolargo on the opposite bank of the river.

South of this town, and between the Capanaparo and the Sinaruco, the country is inhabited by tribes of wild and independent Indians, who allow no settlements to be made among them.

## SECTION XV.

## PROVINCE OF SANTA FÉ.

SANTA FÉ, or Santa Fé de Bogota, is bounded on the north by Santa Marta and Merida; on the east, by the lofty summits of the eastern part of the Cordillera of the Andes, and the province of San Juan de los Llanos; on the south, by Popayan; and on the west, by Santa Fé de Antioquia.

This province, which is exceedingly mountainous, is situate in the very centre of Cundinamarca, on the west of the eastern branch or parallel of the main chain of the Andes, and on both sides of the great river Magdalena, which pervades the whole province from south to north. The highest summits of this eastern branch are the Paramo de la Suma Paz, and that of Chingasa: it divides the valley of the river Magdalena from the plains washed by the Meta and the Casanare. None of the summits of the chain of Santa Fé de Bogota attain the regions of eternal snows, although they approach very near to it. The western slope of this chain is broken into numberless elevated plains and peaks, intersected with crevices of the most tremendous appearance.

Lake Guatavita may be considered as one of the curiosities of this province. It is situate

on the ridge of the Zipaquira mountains, north of the capital, in a wild and solitary spot, at the height of more than 8700 feet above the sea. It is a small oval piece of water, in a deep hollow of the same form, round which are cut ranges of steps, reaching to the brink of the lake, having served most probably for some religious ceremonies in use among the ancient possessors of this country.

As it was supposed that a great quantity of treasure had been thrown into this lake, when Quesada conquered the kingdom of Cundinamarca, the Spaniards attempted to cut a canal through the mountain of which its banks are composed, in order to drain off the waters; but their design does not appear to have succeeded, for, after considerable excavations, it has been left off at little more than half the requisite depth.

The rivers of Santa Fé are very numerous, but most of them are innavigable on account of the great declivity of the land towards the Magdalena. The Suarez, the Gallinazo or Sogamozo, the Rio Negro, and the Bogota or Funza, are the chief streams, which, rising in the eastern Cordillera, descend into and swell the Magdalena.

The cataract of the Tequendama, by which the river Funza joins the great Magdalena, is the most noted object in the country near the capital. The Funza, or Bogota, after receiving

the waters of the numerous small rivers which flow through the great plain, is about 140 feet in breadth, a short distance above the fall; approaching the crevice through which it dashes, its breadth is diminished to thirty-five, when, with accumulated force, it rushes down a perpendicular rock at two bounds, to the astonishing depth of 600 feet, into a dark and unfathomable gulf, out of which the river again issues under the name of Rio Meta, and continues its course, by an immense descent, till it joins the great river Magdalena.

In the fall of this river may be observed a strange variety of climate. The plain of Bogota is covered with crops of wheat, with oaks, elms, and other productions of a temperate region. At the foot of the fall are seen the palms of the equinoctial low-lands. The face of the rock, which finishes and borders the vast plain of Bogota, near the cataract, is so steep, that it takes three hours to descend from the river Funza to the Rio Meta; and the basin or gulf cannot be approached very close, as the rapidity of the water, the deafening noise of the fall, and dense mass of vapour, render it impossible to get nearer the edges of the abyss than four or five hundred feet. The loneliness of the spot, the dreadful noise, and the beauty of the vegetation, render this situation one of the wildest and most picturesque scenes that are to be observed in the Andes.

The outlets from Popayan or Quito to Santa Fé, are by means of roads traversing an assemblage of broken ground; and the pass of the Paramo de Guanacas, which lies across the Cordillera of Antioquia, is the most frequented, from which the traveller crosses the Magdalena, and arrives at the metropolis by Tocayma and Meza, or the natural bridges of Icononzo. These bridges are, however, not much frequented, excepting by the Indians, and travellers whose curiosity inspires them to venture on such desolate regions. They are the formation of Nature's ever-varying hand; and are situate west of the Suma Paz, in the direction of a small river which rises in the mountain of that name. This torrent rolls through a deep and narrow valley, which would have been inaccessible, but for the arches thrown across it in so wonderful a manner.

The little village of Pandi is the nearest inhabited place to this pass, being a quarter of a league distant, and the whole road from the capital is one of the most difficult in the Andes.

The crevice of Icononzo is in the centre of the valley of Pandi, and appears to have been formed by some convulsion of nature, which has rent asunder the mountain. At the height of near 300 feet above the torrent, (which forms beautiful cascades on entering and quitting the crevice), are seated these extraordinary bridges, one under the other; the breadth of the upper

one being about forty feet, and its length upwards of fifty, composed of solid rock, in the form of an arch, seven or eight feet thick at its centre. Below this, and rather advanced on one side of it, at the depth of sixty feet, is another bridge, formed still more singularly; for as the mountain appears to have been rent away, or drawn from the upper, the inferior one seems to have fallen from the mountain, and three enormous masses of rock have descended from the opposite sides of the chasm, in such a manner that the upper mass forms the key of the other two. This lower bridge cannot be visited without much risk, as a narrow path alone leads to it along the brink of the precipice. In the centre is a hole, through which the abyss below can be seen, and numberless flights of nocturnal birds are observed hovering over the water, which flows through so dark a cavern that the sides cannot be distinguished.

The province is noted at present for the production of a small quantity of gold, silver, gems, salt, and coal, and for the fertility of the plain near the capital. The woods abound with game, wild beasts, and birds; the rivers with fish and alligators; and the plains breed numbers of horses and mules, which are exported to Peru.

## SECTION XVI.

## CITY OF BOGOTA, &amp;c.

THE metropolis of Cundinamarca is the city of Santa Fé de Bogota, in north latitude  $4^{\circ} 6'$ , and west longitude  $78^{\circ} 30'$ , near the river Funza, or Pati. It is situate in a spacious and luxuriant plain, to the east of the great chain of the Andes, and between it and its first parallel branch. It is also to the west of the Paramo of Chingasa, on an elevation; on the western declivity of which is the celebrated fall of the Tequendama.

Though this city is only four degrees from the equator, the elevation of 8694 feet above the level of the sea renders the temperature of the air so equable, that the Bogotians enjoy a perpetual spring.

The appearance of the plain of Bogota justifies the tradition of its having been formerly a lake: low summits appear here and there like islets; and the whole plain is at certain periods rendered marshy by the numerous streams which cross it in every direction.

The city is large, and handsomely built, containing four great squares; with wide, regular, and well laid out streets. Two small rivers, the San Francisco, and San Augustin, run through the town, and join the main stream of

the Funza at a short distance. Over these rivulets, five handsome bridges are erected. The cathedral is a magnificent structure, and forms the chief ornament of the place, which also contains three other churches, eight convents, four nunneries, and an hospital. The university was founded in the year 1610, since which time two colleges have been endowed for public education; and a library was established in 1772. There is also a mint, several courts of justice, and state offices.

The inhabitants amount to 30,000. They are represented as possessing agreeable manners, and much good sense, combined with a considerable degree of industry. The latter quality is manifested by the appearance of the plain surrounding the city, which they take so much pains with, as to cause it to produce two harvests in the year.

In the environs are some mines of gold, as well as of Peruvian emeralds. Salt and coal are found also in considerable quantities; but the difficulty of carriage renders the latter very expensive.

In Cundinamarca there are two mints, one in Popayan, and the other in Santa Fé. The coinage of the capital is greater than that of Popayan. The total coined produce of the gold mines, in 1801, was L.455,000; whilst wrought gold and ingots were exported to the amount of L.52,000; making the value of the

gold found during that year, L. 507,000. This gold is not found by digging, although many mines with auriferous veins exist, but by washing the alluvious grounds, and is chiefly collected by Negroes.

The inhabitants are in general not very wealthy; and most of them are occupied in the internal trade of the country.

1. TOCAIMA is fifty-six miles west of the capital, at a little distance from the river Pati or Bogota, in  $4^{\circ} 16'$  north latitude,  $74^{\circ} 59'$  west longitude, and near the confluence of the Pati with the Magdalena. It was founded in 1544 in a bad situation, destitute of springs, exposed to violent heats, and infested with venomous creatures.

The inhabitants are poor, and amount only to about 700.

In its vicinity are some mines of copper, but these are at present unworked.

It has, however, fertile plantations of cacao, tobacco, sugar, maize, yucas, plantains, and potatoes.

There are abundance of fish in the rivers Pati and Fusagasura, which are, however, infested with alligators.

2. LA VILLA DE LA PURIFICACION is on the southern bounds of this province, on the west bank of the Magdalena.

3. HONDA is the first port on the upper part of the great river. It is represented by Mr.

Bouguer as a pleasant little town, "une petite ville très riante," lying in north latitude  $5^{\circ} 16'$ , and  $72^{\circ} 36' 15''$  west longitude.

The river is navigable for barks a great distance from Honda towards its sources, so that this town is the mart of the commerce between the northern and southern provinces of New Grenada.

4. MARIQUITA is situate four leagues west-south-west of Honda, on the little river Guali, which passes through the latter place into the Magdalena. It is eighty miles south from Santa Fé, in  $5^{\circ} 16'$  north latitude, and  $74^{\circ} 6'$  west longitude.

The town was formerly exceedingly rich and populous; but, owing to the want of exertion in the working of the mines, is now reduced to three hundred inhabitants, and to comparative insignificance.

This town was formerly much celebrated for its gold mines. Its district contains at present, on the west, the gold mines of Bocaneme and San Juan de Cordova, with those of Hervi, Malpasso, Guarino, and Puano; and, on the east, the silver mines of Santa Anna, Lojas, and Frias; the silver in these being mingled with the purest gold, which is extremely difficult to separate from it.

Mariquita is remarkable for having been the place where Ximenes de Quesada, the conqueror of New Grenada, died in the year 1597.

His body was removed to the cathedral of the capital, where it is enclosed in a monument.

5. MUZO is a small town near the banks of the Magdalena, and on those of the river Negro, which flows into the former.

6. TUNJA or TUNIA, in  $5^{\circ} 5'$  north latitude,  $72^{\circ} 56'$  west longitude, sixty miles north-east of Santa Fé, was enlarged into a town by the Spaniards in 1539, and was formerly a very opulent place.

The great church of this place is so spacious that it might pass for a cathedral; and there are three convents of considerable dimensions remaining.

The present population of Tunja does not exceed 400, though it is the chief place of one of the districts into which the province of Santa Fé is divided.

7. LEIVA is a small town, situate at the foot of the Paramo de Guacheneque, north of the capital.

8. VELEZ is 100 miles north of Santa Fé, in  $5^{\circ} 50'$  north latitude, and  $73^{\circ} 16'$  west longitude, on the river Suarez.

9. SAN GIL is a small town on the northern frontier, near the junction of the rivers Sogamozo and Suarez.

10. SOCORRO is similarly circumstanced. It lies a short distance south of San Gil, near the banks of the Suarez, and is 123 miles north-north-east of Santa Fé.

The inhabitants amount to more than 3500.

## SECTION XVII.

## PROVINCE OF MERIDA.

MERIDA is bounded on the north by Maracaibo ; on the east, by Venezuela ; on the west, by Santa Marta ; and on the south, by Santa Fé and Juan de los Llanos.

Its great feature consists in the amazing elevation of a branch from the chain of the Andes, which entirely pervades this province on its western side, rising beyond the lower period of perpetual snow, and to the height of 15,000 feet above the level of the sea.

The climate of this province is very variable, on account of the vicinity of the snowy mountains, and the unequal heights of the land.

The rainy season lasts from March to November, during which time the water descends in torrents ; and rains are also frequent, but not so heavy, in the other months.

The Rio Apure, and some other rivers of considerable size, either rise or receive their tributary streams from the mountains of Merida, watering in their courses immense tracts of level and fertile land, which also extend from these mountains to the vicinity of the Orinoco.

When the westerly winds prevail, febrile diseases are common.

Very little is ascertained concerning the interior of this country ; but it produces maize,

beans, pease, potatoes, cassada, wheat of the finest quality, barley, rye, &c., as well as the tropical and European fruits, in great plenty. It also contains several plantations of sugar, cacao, and coffee. The cattle are in such numbers, that meat is purchased at a very moderate price.

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## SECTION XVIII.

### THE CITY OF MERIDA, &c.

THE chief city of the province is Merida, from which the whole district has taken its name. This city is situate in  $8^{\circ} 10'$  north latitude, and  $73^{\circ} 45'$  west longitude; 25 leagues south-east of Varinas, 80 leagues south of Maracaibo, and 140 leagues south-east of Caracas. It is seated in a valley three leagues long, and three-quarters of a league in breadth, surrounded by lofty mountains.

The climate of Merida is exceedingly variable: they experience there every day the four seasons of the year.

The rains are heavy: they fall through the whole year, and with redoubled violence from the month of March to November; but at all times they leave some interval of dry weather.

Merida is surrounded by three rivers. The first bears the name of Mucujun, and takes its

course to the north, in what is called Los Paramos de Conejos, the rabbit warrens: it flows from north to south, and passes by the eastern part of the city. The second, known under the name of the Albarregas, comes from the north-west, and passes to the south-west of the town. The third is the Chama: it runs from the east, and directs its course by the south of Merida to the north, until it discharges itself in the Lake of Maracaibo. It receives the first two rivers at a little distance from Merida; and from the waters of a multitude of other streams, by which it is successively increased, it acquires the size of a river of the first order. They cross these rivers, on foot and on horseback, on bridges of wood, constructed with solidity enough to maintain at all seasons a free communication. None of these rivers is navigable, on account of the rapidity of their currents, and the obstacles opposed to navigation by straits, sometimes formed by rocks, and at others by mountains, that contract its bed so as to create falls which no boat can pass without evident danger of being dashed to pieces. A reason for not having sought to overcome these difficulties, is the excessive insalubrity of that part of the Lake of Maracaibo into which the river Chama disembogues.

At a short distance from the capital a college and seminary for the priests is established, and in this also the inhabitants are educated.

Besides these buildings are a handsome cathedral and three convents, with several chapels.

The number of the inhabitants of Merida amounts to 11,500 persons, of all colours and of all classes. That of the Negroes is less numerous than any other. That of the whites has been long divided into two parties—those of Serradas, and those of Guavirias, the names of the two principal founders of the city, who vowed a hatred against each other, which their descendants have preserved with so much obstinacy, that it cannot be said to be even yet perfectly extinguished, though its explosions, heretofore so frequent, have not been for some years reproduced. Without this unfortunate circumstance the population would at this day have been more considerable, and the cultivation more flourishing.

In the college and seminary are masters to teach reading, writing, and arithmetic; and professors of philosophy, theology, morality, the canon and the civil law. All the schools are under the direction and superintendence of a rector and vice-rector, and under the immediate authority of a bishop. An open disposition, a sound understanding, and a love of literature, is remarked in the whites of Merida. No class there disdains labour.

The inhabitants insist, that neither the cold nor the heat is ever felt there to a degree that can inconvenience, and that throughout the

year either silk or woollen clothes may be indifferently worn; but they cannot deny that the variations of weather are so rapid and sensible as to cause frequent complaints. They peculiarly dread the west wind: it never blows without leaving traces of its malignity.

At some distance from the city are plantations of sugar, cacao, and coffee, the quality of which is superior to the same commodities raised in any other part of the province. All the environs of Merida are covered with the provisions of the country, with fruits, pulse, such as maize, beans, pease of every sort, potatoes, cassada, wheat of the finest quality, barley, &c. All these articles are consumed on the spot, and are so abundant, that the poorest people have always more food than is necessary for their subsistence. The butcheries of Merida supply Varinas and Pedraza. Excellent meat is purchased at a very moderate price.

Agriculture, the raising of cattle, or the ecclesiastical state, are the career of the whites. Persons of colour apply themselves to useful occupations, which at once proves their understanding and industry. They fabricate different articles in cotton and wool, the cheapness of which makes them preferred to our linens of Europe. Among these fabrics are carpets of the wool of the country, one ell long by rather more than half an ell wide, ornamented with flowers, and dyed on the spot with indigenous

plants, whose red, green, blue, and yellow, are as bright, and continue as lastingly lively, as those of our most famous manufactures. To mention the local industry of the place is to say, that there reigns in the city an ease which does not allow of any poor or wretched beings.

This city, at the period when the late dreadful earthquake overwhelmed the city of Caracas, shared the same fate, and was nearly destroyed, but has since been rebuilt, and become more populous than before.

1. PAMPELUNA, or PAMPLONA, is another town of the province of Merida, towards its southern boundaries, in  $6^{\circ} 30'$  north latitude, and  $71^{\circ} 36'$  west longitude. This place is 170 miles north-north-east of Santa Fé de Bogota.

In its neighbourhood some gold is occasionally found.

2. SAN CRISTOVAL is also another town, situated between the two latter, and nearly in the same place.

3. LA GRITA is fifty miles south-south-west of Merida, where there is a chain of mountains called by the same name.

## SECTION XIX.

## PROVINCE OF SANTA MARTA.

THE province of Santa Marta is divided from that of Carthagena by the great river Magdalena. It is bounded on the north by the Spanish Main, or Caribbean Sea; on the east, by Maracaibo, and the Rio de la Hacha; on the south, by Santa Fé; and on the west, by Carthagena. Its extent is about 300 miles, whilst its breadth is only 200.

The great features of the province of Santa Marta are the enormous height of its mountains, the most elevated of which is 16,000 feet above the level of the Caribbean Sea, from which it is visible. It is said to discharge streams of boiling sulphureous water from the crevices in its sides. Long and very narrow vales, covered with thick forests, are formed by the Cordillera of Santa Marta. These vales usually run from north to south. At Cape Vela the mountains divide into two parallel ridges, forming three other valleys ranging from east to west, and appearing to have been the beds of ancient lakes. The northern of these two ridges is the continuation of the Sierra Nevada of Santa Marta; and the southern, that of the snowy summits of the province

of Merida. They are again united by two arms, which prevented, to all appearance, the issue of the waters in their vicinity. These three valleys extend to an immense distance, and are remarked for rising like steps one above the other, and for their elevation above the sea; that of Caracas, the most easterly, is the highest, being 2660 feet; the next, or basin of Aragua, being 1530; and the third, the reedy plain of Monai, or the Llanos, being only 500 or 600 feet above the level of the sea. The water of the lake of the plain of Caracas has been drained through a cleft or crevice, called the Quebrada of Tipe; and the lake of Aragua appears to have gradually evaporated, leaving only ponds charged with muriat of lime, and small insulated masses of land.

The Rio Grande de la Magdalena is a majestic navigable river, of which at present very little is known; for although M. Bouguer, the celebrated mathematician, travelled along the greater part of its banks, he has left a very imperfect memorial on the subject. It is said to rise about thirty miles east of Popayan, near the sources of the Cauca, in eight degrees south latitude; and, after a northerly course of immense length, receives the latter river, with which it has flowed in nearly a parallel line on the opposite side of the same chain of mountains. The river Funza, or Bogota, after quitting the fall of the Tequendama, rushes with

impetuosity through a long course into the bosom of this fine river, which also receives many others, and, united with the Cauca near Mompox, pours the confluent waters into the Caribbean Sea by several branches, the great or main channel being in  $11^{\circ}$  north latitude, and  $74^{\circ} 40'$  west longitude.

The Magdalena is subject to overflow in the month of December, at which time it rises thirteen or fourteen feet above the usual level at its mouth, and inundates and fertilizes the adjacent lands. Thus the country near the ocean is a succession of extensive marshes, famous for the fine cacao produced in them.

The mountains bordering this river near Honda, are remarkable for the horizontal situations of their strata, which are clearly seen, on account of the faces of the rocks being so perpendicular as to resemble walls. When any of these hills are insulated, they form such a regular cone, and the strata are so uniformly and cylindrically disposed, that they seem rather the work of art than of nature. One of these exists about a league from Honda, on the road to Mariquita, and is of such an extraordinary shape, and so symmetrical, that M. Bouguer forbears describing it minutely, for fear of being thought to take the usual liberty imputed to travellers. Other mountains in the vicinity of this river assume the shapes of ancient and sumptuous edifices—of chapels, domes, castles,

and fortifications, consisting of long curtains surrounded with parapets. From the circumstance of the strata of all these corresponding in a singular manner, the philosopher above-mentioned supposes, that the valley must have been sunk by some sudden convulsion of nature, leaving the sides of those hills uncovered, whose bases were of more solid materials than itself. The same thing is observable on the banks of the Orinoco, though nothing of the kind is to be seen in Peru, where nature is so infinitely varied in her alpine scenery.

The river Magdalena is infested with alligators, from eighteen to twenty feet in length; but they are said generally to fly from man, and only to attack him if they have by accident fed on human flesh.

The climate is not so unhealthy or hot as that of Carthagena; the heat being moderated by the winds, which blow over the cold mountains of the Sierra de Abibe, and the Nevada of Santa Marta, whose summits reach far beyond the lower term of perpetual congelation.

The government of Santa Marta contains from 250,000 to 300,000 persons.

The mines are of very little importance. Some gold is found in the river Ariguana, ninety miles from the capital; and at the village of Ocana, copper ores are dug up.

The pearl fishery was formerly carried on at Carrizal, about forty miles east of the chief

city, and was very productive. It is still followed on different parts of the coasts, and yields some excellent pearls; but the undertaking appears to be badly conducted.

In Santa Marta and Carthagena, the banks of the Magdalena, which has been styled the Danube of New Grenada, are famed for the excellent cacao they produce. So great is the demand for the chocolate of the Magdalena, that enough cannot be raised in the provinces above-mentioned to supply the market, and they are obliged to import the cacao of Caracas and Guiana, in order to mix them with it. The excellence of the Magdalena chocolate may be attributed to the marshy nature of the soil, as the plant never thrives where the ground is hard and dry, and requires to be shaded by other trees from the sun.

This province produces also some cotton, tobacco, palm wine, brazil wood, sugar, vanilla, and maize, and a peculiar tree, whose unctuous leaves afford a substance used by the natives as soap.

The valleys feed immense quantities of cattle, which are killed and salted for exportation. Some mules are also reared.

Most of the rivers which fall into the Magdalena are rapid, on account of the vicinity of the Cordilleras on each side. It may be easily imagined, that such streams cannot be crossed with stone bridges, in consequence of the im-

mense pressure of the water, and because of the volumes of rock and earth which they roll from the interior. Bridges of most singular construction are therefore adopted, to facilitate the land journey from Santa Marta or Cartagena: roots of plants, twisted together into the form of cables as thick as a man's thigh, are placed across the torrent: two of these are laid parallel to each other, at about four or five feet distant, and stretched on each side over a trestle of wood, having a windlass at one end to tighten them: over these cables are placed fascines, or branches of trees; and a little higher than the two bottom ropes, are fixed two slighter ones, in order to serve as ballustrades. When a large river is crossed in this manner, the weight of the cables causes the bridge to form a considerable curve or concavity, and the traveller arriving in the centre, experiences a very unpleasant, and sometimes dangerous oscillation.

In other places, three or four thongs of leather are plied into a rope, which being made fast on the most elevated bank of the torrent, is carried over, and secured on the lower shore, so as to form an angle of fifteen or sixteen degrees: the passenger is suspended on the higher side to a sort of pulley formed by the bifurcation of two branches of a tree; the cord of leather is then tightened, and the traveller descends with such rapidity, that sparks of fire are emitted from the pulley in consequence of

the friction, and he is obliged to keep his head averted to prevent these sparks from falling in his eyes : A man is however placed on the upper bank holding a long cord, which is attached to the body of the passenger, to check the too great rapidity of the descent.

Numbers of these flying machines, which are called *tarabitas*, are established on all the rivers connected with the Magdalena ; and for the convenience of travellers going and coming, they are placed alternately, as close to each other as the higher and lower shores of the streams afford proper opportunities.

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## SECTION XX.

### THE CITY OF SANTA MARTA, &c.

THE chief city of this province is Santa Marta, 100 miles north-east of Cartagena, in  $11^{\circ} 19' 2''$  north latitude,  $74^{\circ} 4' 30''$  west longitude.

The town has considerably declined of late years, having only a trifling trade with Cartagena, and the other Spanish ports.

The climate, though exceedingly hot, is not so unhealthy as that of Cartagena.

The town is supplied with excellent water by the river Guayra, which passes close to it. The banks of this stream are adorned with beautiful trees, and are very fertile.

It has a very large and convenient harbour, which is protected by lofty ridges, and has in front a round hill defending it on the side of the snowy mountains.

The harbour has two forts for its defence.

1. PUEBLA CORDOVA is a small town on the coast, 20 miles south of Santa Marta.

2. PUEBLA NUEVA is also a small town, 62 miles south of the capital.

3. TENERIFFE is in  $10^{\circ} 2'$  north latitude,  $74^{\circ} 30'$  west longitude, 80 miles south-south-west of the capital.

4. PUEBLA DE LOS REYES, and TAMALAMEQUE, are two other small towns of the province.

5. OCANA, or SANTA ANNA, is a little town, near which copper is found, situate on the Rio de Oro, 220 miles south of Santa Marta, in  $7^{\circ} 50'$  north latitude,  $73^{\circ} 26'$  west longitude.

The district of Rio de la Hacha bounds the province of Maracaibo on the west.

6. The town of HACHA is situated in  $11^{\circ} 28'$  north latitude,  $72^{\circ} 46'$  west longitude, 210 miles east-north-east of Cartagena, on a river of the same name, and close to its junction with the Caribbean Sea.

Gold and precious stones are occasionally discovered in this district, the interior of which

is covered with forests, and infested with jaguars, and other wild beasts.

The river is navigable for light vessels, but the harbour is exposed to the north wind.

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## SECTION XXI.

### PROVINCE OF CARTHAGENA.

THE next province, in passing eastward from Tierra Firme, is Carthagena, so named from its capital. It is bounded on the north by the Spanish Main; on the east, by the great river Magdalena; on the south, by the province of Antioquia; and on the west, by the river and province of Darien. Its extent from east to west may be computed at fifty-three leagues, and from north to south at eighty-five.

This space is covered with mountains, savannahs, and forests.

The small ridge of the Andes which divides the bed of the Magdalena from the river of Darien or Atrato, loses itself in this province: it is no where of any great elevation.

The great plains or savannahs are those named Zinu, Zamba, Tolu, Mompox, Barancas, &c. all of which are highly fruitful valleys between the ridges of the hills.

The Magdalena and the Cauca are the most important rivers in this province. The Cauca flows partly through Cartagena, and joins the Magdalena below Mompox.

The settlements of the Europeans and natives are chiefly on the coast, or in the valleys.

The hills and rivers are supposed to have formerly furnished much gold, with which a trade was carried on with the neighbouring countries; and gold is said to have been so plentiful, that the natives were always ornamented with trinkets composed of that metal.

The soil of this province is very luxuriant, especially near the capital, where it produces every thing in the greatest abundance.

The country produces indeed neither wheat nor barley, but maize and rice in great plenty. Of the maize they form a kind of bread called *bollos*, which is used both by the natives and Europeans. The Negroes chiefly make use of the cassava bread, made from roots, whilst the opulent families use the flour of European wheat, imported from Spain. Sugar-cane plantations are very common; and rum is distilled in small quantities. The cotton tree is cultivated; and the cacao of Cartagena is said to excel that of the Caracas, both in its size and goodness.

Besides melons, grapes, oranges, dates, and fruits of other climes, the pine-apple, the plantain, banana, papaws, yams, mameis, sapotes,

&c. grow here in great luxuriance, and afford during the whole year a great part of the nourishment of the people.

The banana and plantain, like the pine-apple, are the produce of a shrub. The banana is a fruit something resembling in shape and appearance a cucumber: they are roasted, sliced, and served with brandy and sugar. The papaws resemble a lemon with a green rind, very juicy, and of a gentle acid taste: this fruit grows on a tree. The guanabana resembles a melon in appearance and taste, but grows also on a tree. The sapote is round, and about two inches in circumference, with a loose thin rind of a brown colour streaked with red, the inside of a bright red, and containing a little juice of a viscid nature; but as this fruit consists in its edible parts of many tough fibres, it is far from excellent. The mameis are of the same colour with the sapotes, only rather lighter; their rind adheres more firmly; they also contain a hard stone, and are in taste not unlike a plum. The sutiles or limes, are well known: their chief use is in cooking, the meat used by the settlers being always soaked in their juice, if intended to be roasted; or the juice is put into the water if it is to be boiled, by which means the flesh is so softened, that it can be thoroughly done in an hour at farthest. The country abounds in tamarinds, and produces all the other fruits common to the West Indies.

The want of oil is felt occasionally in Carthage, as well as that of wine, when the supply from Spain does not arrive at the expected times. The inhabitants make use of tallow candles instead of lamps, and hog's-lard for most of the things which oil and butter are required for. The tables of the higher classes are served with great splendour.

The trees attain an immense bulk, and form by their shades pleasing retreats from the scorching rays of the sun. The mahogany or acajou, of which the canoes of the natives are formed, the white and red cedar, the maria, the balsam tree, which yields an oil—the celebrated balsam of Tolu, (so called from a town where it is gathered), the tamarind, the medlar, the sapote, papayo or papaw, guayubo, cassia, palm, and mançanillo, are a few of the species whose wood, fruit, or sap, are so precious. The mançanillo derives its name from the Spanish word *mançana*, an apple, the fruit resembling the European apple in shape, colour, and taste, but being of a poisonous nature: the juice of this tree is so acrid, that it blisters the skin of those employed in felling it, and it is reckoned dangerous to remain under its shade after a shower, as the droppings of its leaves have the same caustic quality. The palms are of many different species, and form, by their broad and spreading leaves, elevated on lofty trunks, the great beauty of the

scenery : of these, the produce is chiefly coconuts, dates, and palm-wine. The sensitive plant grows to the height of a foot and a half in the woods of Carthagena.

In its vast forests, numerous tribes of wild animals are found. Of these, the jaguar or tiger, and the American leopard, are very destructive to the cattle and domestic animals : the former grows to an amazing size, and is extremely ferocious. Wild boars, foxes, armadilloes, squirrels, deer, rabbits, and monkeys, are produced in great plenty, most of which are eaten by the Indians and Negroes whenever they catch them. The cattle and swine of this province are very numerous. Their flesh, when salted, forms the principal article of commerce and of food.

Wild geese are caught in the lakes by means of an entertaining stratagem. In the places they frequent, the Indians put calabashes or gourds, which constantly floating on the surface of the water, cause no alarm to the geese, and when they are sufficiently accustomed to see them, the Indian gets into the water at a distance from the flock, with a gourd over his head ; he then advances amongst them, and draws them by the legs under the surface, until he has procured as many as he wants.

The birds of this province are both numerous and beautiful. Amongst them, the toucan with its large bill, the gallinazo vulture, which

clears the country of all carcasses or offensive matter, and the guacamayo or macaw, with its beautiful plumage and disagreeable voice, are the most singular. Bats are so numerous in the city that they cover the streets in an evening in clouds; and there is not a house in which these nocturnal birds are not found. Of these, the most formidable is the vampyre, which, according to the authority of Ulloa and other travellers, will suck the blood of a sleeping person, at the same time fanning its victim with its broad wings.

The insects and reptiles peculiar to the climate are as numerous as the birds and beasts. Of the former, the centipede, the scorpion, the spider, and amongst the serpents, the rattlesnake, the dart, and the dreadful corales, or coral snakes, are the most venomous; the bite of the latter being rarely cured. Whilst the feet of the pedestrian are insecure from the attacks of these creatures, his face is exposed to the venom of the mosquitoes, which attain a great size, and are exceedingly troublesome.

The beds of the inhabitants of Carthagena are surrounded with gauze curtains, to protect the sleeper from these insects; but this is unavailing; for another and almost imperceptible enemy creeps in through the threads, and annoys any part of the body which may be exposed. These are called *manta blancas*, or white cloaks, (by their forming in the air a

cloud of that colour : they cause no other pain than an intolerable itching. The pique is also another disagreeable insect of this country, which penetrates the skin of the feet or hands, and causes intolerable pain. This animal is well known in the West Indies, under the name of jigger or chigoe.

Goods which belong to the merchants of Carthagera are frequently destroyed in a short time by a sort of moth, which perforates, in a single night, through and through the finest bales of cloth, linen, silks, or laces. The only way they have of preventing this is to place them on benches away from the walls, and to smear the feet or supports with naphtha.

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## SECTION XXII.

### THE CITY OF CARTHAGENA, &c.

THE capital of the province is CARTHAGENA, situate on a small peninsula, or sandy island, joined to some others and the continent by two artificial necks of land, the broadest of which is about seventy yards wide. This city stands in north latitude  $10^{\circ} 26' 35''$ , and in west longitude  $75^{\circ} 26' 45''$ .

The suburb, which is almost as large as the city itself, is placed on an island near the town,

and has communication with it by means of a bridge. This suburb is called Xexemani, and is surrounded, as well as the city, with strong fortifications of freestone, built in the modern manner.

At a small distance from the town, on the main land, on a hill which commands both the fortifications, is a strong fort called St Lazaro. This hill is nearly 150 feet in height, and communicates with several others towards the east, which are still more elevated. They terminate in a mountain 552 feet above the sea, on the summit of which is the convent of the Augustines, called Nuestra Senora de la Popa. From this place there is a most delightful prospect over an immense tract of country.

The Bay of Carthagená is one of the largest, as well as one of the best on the whole coast. It extends two leagues and a half from north to south, has capital anchorage, and being completely land-locked, is so smooth, that vessels ride as if they were on a river. The only fault of this bay, but which constitutes its chief defence, are numerous shoals near its entrance: these render it necessary to secure a good pilot in coming in. The entrance to it was formerly at a considerable distance to the south of the city, through the Strait of Boca Chica; but since the attempt of Admiral Vernon on this port, the pass has been filled up, and a more commodious one, which formerly existed, has

again been opened close to the place, and strongly fortified. Carthagena bay abounds with fish and excellent turtles ; and sharks are so numerous as to render bathing highly dangerous.

The climate of the city and its environs is exceedingly hot during the whole year. The season called winter lasts from May to November, during which time there is a continued succession of storms, thunder, lightning, and rain, which falls in such torrents that the streets look like rivers. There is, however, an advantage attending this dreadful season, for as there is no good fresh water in the vicinity, the cisterns and tanks are then filled for the supply of the remaining months. From December to April, the weather is fine, and there are no rains ; the heat is also somewhat abated by the north-east winds, which blow during those months.

The city and suburbs are well laid out, the streets being straight, broad, and well paved. The houses are chiefly of stone, and of one storey above the ground floor, with balconies in front. Instead of windows, they have lattices, after the Spanish fashion. There is a handsome cathedral, and several churches, convents, and monasteries.

The population is estimated at 25,000. Of these, the descendants from the Indian tribes, who occupy the suburbs, form by far the greater portion. The rest are Chapetones, or

Europeans, who seldom remain here, if they acquire a fortune sufficient to enable them to return to Spain: they are the most opulent persons in the city.

The heat is so great during the rains, that the people have a livid wan complexion, and appear sluggish and worn-out on the least exertion. This is, however, only in appearance; for they enjoy in general good health, and live to an advanced age, when not cut off by the disorders incident to the climate, some of which generally attack the Europeans on their first landing, and others are peculiar to the natives. The vomito prieto, or black vomit, is sometimes as fatal in its progress as it is at Vera Cruz, carrying off whole families. The inhabitants of Carthagena are also very subject to the leprosy; to prevent the spreading of which, they have an hospital, in which persons suffering under that disorder are confined for life, with every accommodation that can be afforded them.

The city enjoys a great trade with the interior, and, by means of its port, with Spain, and other parts of the world. There are various public offices for the receipt of customs, &c.

The exports of this city, including that of the neighbouring ports of Santa Marta, Rio Hacha, and Porto Bello, which have all the most intimate connexion with each other, with-

out including the gold and silver, reaches annually to the value of L.260,000, in cotton, sugar, indigo, brazil-wood, cinchona of New Grenada, balm of Tolu, and ipecacuanha; whilst the imports amount, in European goods, to the value of L.886,000.

The goods of Santa Fé de Bogota, Popayan, and Quito, are mostly transmitted hither; and Carthagena, from its advantageous situation, will most probably be a city of the first importance in South America.

The village of Turbaco is well known, from the circumstance of its being the resort of Europeans, who, arriving at Carthagena, find the summer heats too oppressive. This village, which is small, is situate a short distance inland from the capital, on the summit of a mountain nearly 980 feet above the level of the sea, at the entrance of a majestic forest of immense extent.

Its houses are built of bamboos, covered with palm leaves, and are plentifully supplied with water from numerous springs. The gardens are ornamented with beautiful trees and plants, and the whole place is so delightfully situate, and the air in general so cool, that it may be termed the Paradise of Carthagena.

It is also renowned for a singular marsh in the neighbourhood, which is embosomed amid a forest of palms, tolu trees, &c. having some little conical mounts rising twenty or thirty

feet higher than the level of the swamp. They are eighteen or twenty in number: each one is formed of blackish clay, and has a small crater filled with water at its apex. On approaching this pool a hollow moaning sound is heard at intervals, followed in fifteen or eighteen seconds by an explosion of gas. Five of these detonations happen in about two minutes, frequently accompanied with an ejection of muddy water. These cones are called *Los Volcanitos de Turbaco*, and are situate about three miles and a half east of the village, at the elevation of more than 160 feet above it. The people say that the plain formerly sent forth flames, but that a priest of great sanctity succeeded, by frequently casting holy water towards it, in extinguishing the fire, after which it became a water volcano.

1. **TOLU**, a small sea-port town, having a convenient harbour in the Spanish Main, or Gulf of Uraba, is in  $9^{\circ} 32'$  north latitude,  $75^{\circ} 30'$  west longitude, fifty miles south of Carthagena.

In the environs of this town are found the trees which produce the balsam of Tolu, so excellent in pectoral complaints.

2. **PUEBLA DE SAMBA** or **ZAMBA**, and **ZINU**, are sea-ports in the great Gulf of Darien, noted for the fertility of the country which surrounds them.

3. **SAN SEBASTIAN DE BUENAVISTA**, was formerly a town of much importance, but is now

decayed. It is situate 140 miles south-south-west of Carthagena, at the entrance of the Gulf of Darien.

4. GUAMOCO is on the southern boundaries of the province, thirty-five miles north of Santa Fé de Antioquia.

5. MOMPOX, in  $9^{\circ} 19'$  north latitude,  $74^{\circ} 11'$  west longitude, is the most important town of Carthagena, next to its capital, and is situate on the Magdalena, 110 miles south-south-east of Carthagena, about seven leagues above the confluence of the rivers Magdalena and Cauca.

It has a custom-house and fine quay, built very high, on account of the periodical rises of the river in December; the floods then extending twelve or thirteen feet higher than its usual level.

6. SANTA MARIA is thirty-two miles west of Carthagena.

7. BARANCAS, or BARANCA DEL MALAMBO, is a small sea-port near the estuary of the great river Magdalena, with a good harbour. It is twenty-five miles from Carthagena, in  $11^{\circ} 40'$  north latitude, and  $74^{\circ} 30'$  west longitude.

This place has some commerce with the neighbouring ports, being a sort of magazine for the goods coming down the river from the interior; and a branch of the river leading to Santa Marta, by which merchandise is transported thither. The principal article of its export consists in salt, plenty of which is procured close to the town.

## SECTION XXIII.

## PROVINCE OF DARIEN.

THE first province of Tierra Firme is that of DARIEN, bounded on the north by the Spanish Main, or Caribbean Sea; on the east, by Cartagena; on the west, by Panama; and on the south, by the Pacific Ocean, and the province of Choco. Darien is one of the largest provinces of Tierra Firme: it is about 200 miles long and 80 broad.

The Gulf of Darien, which is the mouth of the Rio Atrato, or rather a large arm of the sea, is the most important part of the northern coast, and contains several islands of considerable size.

The rivers are in many parts very large; but most of them are not navigable, owing to the shoals, bars, and rapids, in which they abound: most of them, however, roll down grains of gold.

This province is very thinly inhabited, and that almost wholly by the native tribes; the unhealthiness of the climate and the impenetrable forests preventing the formation of European settlements. The valleys in Darien are so marshy, from the overflowing of the numerous rivers, that the natives build their habitations in the branches of high trees.

The chief products of this province are cotton and tobacco. It may, however, be said to be now in the power of the natives, who are scattered over the whole country, and amount to about 30,000 souls.

The river Atrato, though very wide, has many shoals at its mouth, yet serves to export much of the internal produce of some of the settlements in the neighbouring provinces. Its mouth is a noted smuggling station, where European goods are exchanged for the gold of Choco.

A small fort which protects the gold mines of Cana is the principal station on the frontiers of Choco: its garrison is sent from Panama every month.

The capital is Santa Cruz de Cana. It was formerly a very considerable place; and there were nine other towns or missions, with several farms and hamlets; but most of these have been abandoned, owing to the ferocity of the Indians, and other causes.

The Scottish once endeavoured to form a permanent settlement in this country. A company was chartered at Edinburgh, called the Scots Darien Company, in 1695. In 1698 they fitted out a small armament, in the vessels of which were embarked a numerous body of colonists, with a governor, &c.; and, arriving on the Isthmus, they formed a settlement in a fine port on the north-west shore, in north lati-

tude  $9^{\circ} 30'$ , west longitude  $77^{\circ} 36'$ , to which they gave the name of New Caledonia. Here several families were settled; but the Spanish Government being alarmed, the British Court refusing to acknowledge this act, and the success of the adventurers becoming daily greater, a force was at last sent against them, by which means they were ejected from the country in the latter end of the year 1699, or beginning of 1700.

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## SECTION XXIV.

### PROVINCE OF PANAMA.

PANAMA constitutes another province of Tierra Firme, and is sometimes called Tierra Firme Proper.

The province of Panama is bounded on the north by the Caribbean Sea, or Spanish Main; on the west, by the province of Veragua; on the east, by Darien; and on the south, by the Pacific Ocean.

Great part of the country is still covered with thick forests; and the land between the two seas consists generally of abrupt and broken chains of mountains, one of which, the Sierra de Canatagua, on the borders of Panama and Veragua, divides North from South America. On the tops of these craggy mountains,

the land is sterile and uninhabited ; the cities, settlements, plantations, and Indian villages, being mostly along the shores of the two oceans.

The river Chagre is the principal stream in this province, and may be called the high-road of Panama, being used as the means of communication between the eastern shore and the capital. It takes its rise in the mountains near Cruces, which place is about five leagues from Panama. The Chagre has a considerable descent, but is nevertheless navigable for boats up to Cruces : its velocity is about three miles an hour ; therefore the ascent from the coast is rather fatiguing. The breadth of this river is about a quarter of a mile at the mouth, and 150 feet at Cruces. The distance from the estuary to Cruces, the last navigable point in a straight line, is not above thirty-six miles ; but the river winding frequently increases this length. It requires four or five days to ascend it when the waters are not very high. If the water passage is counted, the sinuosities make it forty-three miles, reckoning from Fort San Lorenzo, which defends the entrance.

It is by means of this river that one of the communications between the two oceans has been proposed. The ascent from Cruces, where the river is first navigable, towards the summit of the mountains, is rapid for a short space, after which there is a gentle descent the whole way to the South Sea.

In the river Chagre are seen numberless caymans or alligators : they are observed either in the water or on the banks, but on account of the thorny shrubs and thick underwood, cannot be pursued on shore.

The climate of Panama is hot, as may be well supposed from its situation. The greatest heat is felt in the months of August, September, and October, when it is almost insupportable : the brisas, or trade-winds, and the continual rains, ameliorate the excessive heats during the other months ; but at the same time render the climate very unpleasant.

The mines of Panama produce so little gold or silver, that they are supposed not to answer the expense of working.

The pearl fishery here is at present of little importance. It was anciently carried on amongst the small islands in the Bay of Panama, and was very lucrative. An endeavour has lately been made to re-establish it, but hitherto without any beneficial results.

The soil of Panama is prolific, abundantly producing the tropical fruits and plants. On the borders of the Chagre the luxuriancy of the soil is such, that the trees stand so thick as to render it very difficult to penetrate the forests. The barks which navigate the stream are formed of those trees which grow nearest the water ; some of which are so large, as to measure twelve feet in breadth.

These forests are plentifully stocked with all sorts of wild animals peculiar to the torrid regions, among which are innumerable tribes of monkeys. The peacock, the turtle-dove, the heron, and various other sorts of beautiful birds, frequent the forests of the Chagre and of Panama. The country is also infested with reptiles, insects, &c.

The trade of Panama consists in its relations with Veragua, and the ports of Peru and New Grenada. From these it is supplied with cattle, maize, wheat and poultry. Its exports are of no great importance or value. From Carthagena, European goods are received, for which mahogany, cedar, and other woods, with gums and balsams, are exchanged.—Part of the European trade of the western shore of South America is carried on by way of Panama and Porto Bello; but since the galleons were disallowed, the trade of these two cities has been comparatively trifling.

The province of Panama contains three cities, twelve villages, and numerous settlements of converted Indians.

## SECTION XXV.

## THE CITY OF PANAMA.

THE capital is PANAMA, a city and sea-port, built near the bottom of a large bay of the Pacific which bears the same name. From this city the Isthmus of Darien has frequently taken its appellation; but at present it is indifferently styled the Isthmus of Panama or of Darien. It stands in  $9^{\circ} 0' 30''$  north latitude, and  $79^{\circ} 19'$  west longitude.

The streets are broad and paved, both in the city and its suburbs; but the houses of the suburbs are mostly of wood, intermixed with thatched huts. The cathedral is a handsome edifice of stone, as are the churches, convents, monasteries, and an excellent hospital.

The people of Panama have a disagreeable drawling method of speaking, and appear as if they were overcome by the great heat of the climate: they nevertheless are really healthy, and live in general to a good age.

Such is the spirit of trade in this place, that every person is engaged in bartering. A treasury, custom-house, &c. are established here, and when the galleons came from Lima, Panama and Porto Bello might be said to have been the Acapulco and Vera Cruz of South America.

Panama is now remarkable only for its fine bay, which is studded with islands; and amongst these is formed the road where the ships from the southern ports anchor in safety, particularly before the islands of Perico, Naos, and Flamingos: the distance of this road is two and a half or three leagues from the town.—The tide rises and falls from thirteen to sixteen feet at Panama, whilst at Porto Bello the flux and reflux amounts to only as many inches.

1. The next city of importance in this province is PORTO BELLO, or PUERTO BELLO, on the shores of the Caribbean Sea, or Spanish Main, in north latitude  $10^{\circ} 27'$ , and west longitude  $79^{\circ} 26'$ . This city is sixty miles north of Panama. It stands near the sea, on the side of a mountain which embraces the harbour.

The mountains in the neighbourhood are of such elevation, that one of them, called Monte Capiro, is constantly covered with thick dark clouds on its summit.

The climate of this city is very unhealthy. The heat is excessive, owing to the stagnation of the air by the wall of mountains enveloping the harbour. The humid exhalations from the forests cause frequent rains, which, though of short duration, pour down with astonishing violence. The nights are as suffocating as the days, accompanied with torrents of rain, bursts of thunder, and flashes of lightning, which fill the mind of an European, on his first arrival,

with dread and horror. The caverns in the adjacent rocks re-echo the percussions of the thunders, and add to the dreadful noise, which is accompanied by the howlings of animals, particularly the monkeys.

A small river, the Cascajal, which discharges itself into the harbour near the town, is salt to the distance of a quarter of a league from its estuary.

The city consists of one principal street, extending along the shore, and crossed by several others up the side of the mountain. In it are two squares, two churches, two convents, a custom-house, and some other public buildings. At the east end of the town, in the quarter called Guinea, are the habitations of the Negroes. The houses at present are chiefly of wood, with a few of stone, and the better sort do not amount to one hundred and fifty.

The great luxury at Porto Bello consists in the numerous streams of fresh water which pour down from the hills into the town. They are said, however, to be unwholesome, and to produce dysentery, if too freely used. Little reservoirs are formed here and there, shaded by trees; and in these the inhabitants bathe themselves every day.

The population of Porto Bello is inconsiderable, being chiefly of Negroes and Mulattoes, with about thirty white families, and the garrisons of the forts.

The natives, as well as the Europeans, are carried off in great numbers by the fevers generated by the unhealthiness of the air; and it is this which will ever prevent Porto Bello from becoming a large city. No one lives here but those engaged in government offices or in trade. The climate, however, is said to have been wonderfully improved by a cut which has been lately made through a neighbouring hill, to admit a current of air. The governor, Don Vincente Emparan, has also levelled great part of the forests, which formerly reached to the very gates of the town.

The country in the neighbourhood of Porto Bello is very thinly inhabited: a few farms are found in the valleys; but the mountains are covered with thick and impenetrable forests, tenanted solely by wild animals.

Jaguars, and other animals, are said to enter Porto Bello during the night, and to carry off any domestic animals they meet with. They are slain in the woods by the Negroes and Indians, who hunt them for the sake of a trifling reward, which is paid on their destruction. The sloth is an animal very common in the vicinity of this city. Serpents of every deadly nature are extremely numerous. Frogs and toads are seen in such numbers after the showers, that the natives say every drop of water is changed into one of those animals. The country about Porto Bello resembles, in

this instance, the British settlements in some parts of North America, where toads and frogs cover the land after any humidity.

It is supplied with provisions from Carthagena; and fish of every quality are caught in the bay.

Its manufactures are unimportant; but there are some sugar-houses in the town, where an inconsiderable quantity of that article is made.

The harbour of Porto Bello, as its name indicates, is an excellent one, and was first discovered on the 2d of November 1502, by Columbus, who was so charmed with it, that he gave it the name it now bears. The whole town and harbour being surrounded with high land, renders it a very safe place for shipping, particularly as this part of the Spanish Main is subject to terrible storms. Opposite to the town, on the north-west, is another small and perfectly secure bay, where vessels are careened.

The entrance of the harbour is defended by a castle, called Todo Hierro, or All Iron, on the north point, where the channel is about three quarters of a mile broad. The south side is covered with dangerous shoals, so that vessels are obliged to keep near the castle; and opposite to the anchoring ground, on the south side, is another fort, called Castillo de la Gloria, between which and the town a point of land projects into the basin, on which formerly stood Fort St Jerome.

2. The third city of Panama is SAN JAGO DE NATA DE LOS CAVALLEROS, or NATA, so named from the prince or cacique who reigned over this part of the province when it was explored in 1515 by Alonzo Perez de la Rúa. It is situate near the extremity of the Canataguan chain, fifty miles south-west of Panama, in north latitude  $8^{\circ} 35'$ , and west longitude  $81^{\circ} 6'$ , in a bay on the borders of the Pacific, which extends to the island Iguenas.

At present it is a large place, the houses of which are built of unburnt bricks and mud.

The inhabitants are a mixture of Spaniards and Indians.

3. Near it is a town called LOS SANTOS, which has been built by people from Nata, for the sake of the excellent soil in its vicinity, on which they have formed extensive plantations.

The population of this town is greater than that of the city of Nata, and also consists of Spaniards and Indians.

In the province of Panama there are many villages and farms, some of which are inhabited by the Europeans, and their descendants, and others by the Indians who have been converted.

## SECTION XXVI.

## PROVINCE OF VERAGUA.

THE northernmost of the provinces of Tierra Firme, is the province of Veragua, situate to the south of the kingdom of Guatemala, in North America. Veragua is actually situate in North America.

It is bounded on the north by the Caribbean Sea; on the east, by the province of Darien in South America, which is separated from Veragua by the ridge of Canatagua; on the west, by Costa Rica; and on the south, by the great Pacific Ocean.

Veragua is a mountainous, rugged country, covered with vast forests, beautifully interspersed by luxuriant and fertile valleys.

The heat of this province is very great, though meliorated by the rains which are constantly falling. Thunder storms, accompanied with frightful lightning, occur very frequently, and during these storms the torrents rush with impetuous and overwhelming force into the vales from the surrounding mountains.

The Indians, the principal tribe of whom are called Doraces, live in the forests and mountains, and are only partially converted by the missionaries, who have founded some villages, where they reside with their flocks:

this has been accomplished only since the year 1760.

The woods abound with monkeys and wild animals.

The gold and silver mines of Veragua are not much wrought, owing to the rugged nature of the country in which they are situate; the only means they have to transport the produce over the mountains, when a mine is worked, being on the backs of the natives. The labour and expense attendant on this mode of carrying the ores to be smelted, render the working of the mines, though they are very rich, almost impracticable.

The capital is VERAGUA, or SAN JAGO DE VERAGUA, a handsome town, situate in a moist and warm climate.

It has a fine hospital, founded by the friars. Its inhabitants are partly Spaniards, partly Mulattoes.

It is surrounded by a small district, which produces Indian corn, a root called yuca, of which they make bread, and plantains. Cattle and hogs are here also very numerous.

The Indians in the vicinity dye their cottons, manufactured by themselves, with the juice of a shell-fish found at the Bay of Salinas in Costa Rica, and on the coast of Veragua, affording a rich and delicate purple. With this juice, and with gold, which they find in the hills, they carry on a trade with Panama and Guatimala,

Veragua is famed as having been the country where the first European colony was attempted to be planted by Columbus on the continent of America. This happened on the 24th of February 1503; but after building a fort and constructing some houses, they found themselves unable to resist the attacks of the Indians; and from this and other circumstances, Columbus resolved to embark the colony; which he accordingly did.

This city has fourteen villages under the jurisdiction of its magistrates.

1. The next city is NUESTRA SENORA DE LOS REMEDIOS, or PUEBLA NUEVA, inhabited by Spaniards and their descendants.

2. SANTIAGO EL ANGEL, of ALANGI, is the third city of Veragua, and was founded by Benito Hurtado, governor of Panama.

There are also several large villages, inhabited principally by the native Indians.

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## SECTION XXVII.

### PROVINCE OF CHOCO.

THIS province is bounded on the north by Darien and Carthagena; on the west, by the Pacific, or district of Biriquite; on the east, by Antioquia; and on the south, by Popayan.

It is separated from the valley of the Cauca by the western chain of the Andes, which attains in this district the inferior altitude of about 5000 feet, and gradually diminishes in height towards the Isthmus of Darien.

The province of Choco is still a wide continuous forest, without trace of cultivation, road, or pasture.

It is inhabited chiefly by Negroes and persons connected with the mines; and the price of commodities is so great, that a barrel of flour from North America, sells at from L.10 to L.15; the maintenance of a muleteer is from five to seven shillings a-day; and iron is so dear, even in peace, owing to the great difficulty of carriage, that it is almost impossible to procure it.

The villages inhabited by the Negroes are Novita, Zitara, and Tado. The first settlers came hither in 1539, and it contains about 5000 persons at present.

The gold washings of most consequence are Novita, Zitara, and the river Andegada: all the ground between this river, the river San Juan, the river Tamana, and the river San Augustin, is auriferous. The largest piece of gold ever found in Choco weighed twenty-five pounds; but the Negro who discovered it did not even obtain his liberty. His master presented it to the King's cabinet, in hopes of obtaining a title; but it was with much difficulty

that he even got the value of its weight,—a just punishment for not emancipating his slave. Ten thousand eight hundred marks of gold are the utmost annual produce of the washings of Choco, and the metal is generally about twenty-one carats fine. Platina is chiefly found in this and the neighbouring province of Antioquia. It is in Choco and Barbacoas that this valuable metal is discovered only in grains, in the alluvious grounds between the second and sixth degrees of north latitude. In Choco, the ravine of Oro, between the villages of Novita and Tado, yields the greatest quantity; the price on the spot being about thirty-three shillings the pound.

In the interior of Choco, the ravine of the Raspadura unites the sources of the river Noanama, or San Juan, with the river Quito, which forms, with the Andegada and the Zitara, the considerable river Atrato. The river San Juan flows into the South Sea; and some years ago a monk of the village of Zitara caused his flock to dig a small canal in the ravine above mentioned, by which, when the rains are abundant, and the rivers overflow, canoes loaded with cacao pass from the Atlantic to the Pacific Ocean. This communication has existed since 1788, unknown to even the Spaniards themselves; the distance of the mouths of the Atrato in the Bay of Panama, to the estuary of the river San Juan, being seventy-five leagues.

The district of Biriquite, which is attached to Choco, lies along the coast of the Pacific. In it is the village of Noanamas, inhabited chiefly by Indians, and situate on a river of the same name, 170 miles north-west of Popayan. This country was discovered by Pizarro, who called the natives Pueblo Quemado (the burnt people). It is thinly inhabited by some Indian tribes, who, as is the case with their neighbours in Darien, are perfectly independent.

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### SECTION XXVIII.

#### PROVINCE OF SANTA FÉ DE ANTIOQUIA.

THIS province, also called Antioquia, is bounded on the north by Cartagena and Darien; on the east, by Choco; on the west, by Santa Fé; and on the south, by Popayan.

It consists almost entirely of mountainous land, having part of the central ridge of the Andes, which divides the valley of the Magdalena from that of the Cauca, within its limits. The mountains of this country attain the greatest elevation of any of the three parallel chains in this part of the Andes. They reach the period of perpetual congelation, and in some of their summits greatly exceed it. Indeed the

whole country is so thickly surrounded with these mountains, that those who are not strong enough to travel on foot, or dislike being carried on the backs of men, must pass their whole lives within its bounds.

It is famous for its mines of gold, &c. Gold is found in veins in micaceous slate at Buritoca, San Pedro, and Arenas, but is not worked on account of the difficulty in procuring labourers, as the province is accessible only on foot. Gold is also collected in grains in great abundance on the alluvial grounds of the valley of Santa Rosa, the valley de la Trinidad, and the valley de los Onos. It is chiefly found by Negroes, employed for that purpose, and sent to Mom-pox, which is the great mart where the gold found in this province is disposed of. The gold of Antioquia is only of nineteen or twenty carats fineness, and it has been computed that 3400 marcs of this precious metal are annually exported. The silver of Cundinamarca is chiefly produced in this province at Vega de Supia, a mine which has been lately discovered twenty leagues from Carthago. Quicksilver, that precious article in a mining country, is occasionally discovered in Antioquia; as sulphuretted mercury is found in the valley of Santa Rosa on the east of the Rio Cauca.

The number of Negroes who inhabit the gold district of the valley of Cauca, is said to be 8000, who are dispersed in small villages near the mining stations.

The capital of this province is SANTA FÉ DE ANTIOQUIA, in  $6^{\circ} 48'$  north latitude, and  $74^{\circ} 36'$  west longitude; but from the situation of the country so little is known of it, that it is impossible to give any correct description of it.

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## SECTION XXIX.

### PROVINCE OF SAN JUAN DE LOS LLANOS.

THIS province, which is the most easterly one of the kingdom of New Grenada, is bounded on the north by Varinas and Merida; on the east, by Varinas; on the west, by Santa Fé and Popayan; and on the south, by the government of Quixos. Its limits are not accurately defined, the name signifying the Province of the Plains, which extend their dreary surfaces to an immense length in these regions; some of those on which numerous herds of cattle are fed, being more than 200 or 300 leagues in length.

The Rio Meta, the Vichada, the Casanare, and several other fine streams, flow through these plains, many of them taking their rise in the main chain of the Andes, and others in the branch called the Cordillera of the Cataracts of the Orinoco.

The capital of this province is SAN JUAN DE LOS LLANOS, at the distance of 50 miles east-south-east of Santa Fé de Bogota, in  $3^{\circ}$  north latitude,  $73^{\circ} 26'$  west longitude. It was formerly celebrated for the gold found in its neighbourhood.

This town contains very few inhabitants.

The northern portion of the Llanos is sometimes styled the province of Casanare, of which Pore is the chief town, situate in a hot climate and unhealthy situation.

1. The city of PORE, or SAN JOSE DE PORE, is 133 miles north-east of Santa Fé de Bogota; 82 south of Pamplona, and in  $5^{\circ} 40'$  north latitude,  $72^{\circ} 13'$  west longitude.

It contains about 500 inhabitants.

Its territory produces cacao, maize, yucas, plantains, &c.

The rivers and lakes furnish abundance of fish, and are the means of transporting the goods of New Grenada to Caracas and Guiana.

It has some trade in dressed leather, manufactured by the inhabitants from the skins of the numerous herds of cattle which feed in the plains, and from those of the venados, or deer, with which the province abounds.

The other places in the province or district of Casanare, are chiefly missionary and other villages, along the banks of the rivers which flow from the Andes of New Grenada to the Orinocó.

## SECTION XXX.

## GOVERNMENT OF POPAYAN.

POPAYAN is bounded on the north by the Llanos de Neiva ; on the west, by Choco and the Pacific ; on the east, by the government of Quixos ; and on the south, by that of Atacames.

This country, which is subordinate to the presidency of Quito, contains several districts ; Cali, Quatro Ciudades, Timana, Guadalaxara de Buga, San Sebastian de la Plata, Almaguer, Caloto, San Juan de Pasto, El Raposo, and Barbacoas.

The departments of Popayan, mentioned above, of most consequence, are Pasto, which is large and fertile ; Cali and Buga, lying between Popayan and Choco, thriving on account of the trade they mutually carry on ; and Caloto, which is fertile and rich, though the most subject to earthquakes : none of these however deserve the names of provinces.

The country of Popayan possesses, from the extent of its surface, a very unequal climate : the district of Barbacoas being on the seashore, is extremely hot, whilst in the interior, on the mountains, the cold is excessive ; but Popayan, the capital, enjoys a temperate climate, and an eternal spring.

The central branch of the three parallel chains of the Andes runs through the northern part of Popayan, in which they all commence. This branch is, however, the highest of the three, and its summits are above the lower limits of congelation; of these Baranguan, Quindiu, and Guancas, are the most lofty.

Tempests and earthquakes are more frequent in this government than in Quito itself, though they occur often in the latter place; and the district of Caloto is the one most subject to storms, thunder, and lightning.

The soil of Popayan varies according to the situations of the districts. It produces grains and fruits in great abundance. Among the singular plants of this country is the coca, or betel, which is chewed by the natives in the same manner, and for the same purposes, that it is in the East Indies. One of the gum trees of Popayan yields a resin so remarkably tenacious, that, when used to varnish ornamental work, it resists the application of boiling water, or even acids; for which reason, tables, cabinets, &c. made by the Indians, and lacquered with it, are highly valued at Quito.

Great numbers of horned cattle, horses, and sheep, are reared by the farmers.

Popayan carries on much trade, as all the European goods from Carthagena are consigned to it, and sent to Quito; and it exports cattle and mules thither, receiving cloths, &c.

in return. Its active commerce also consists in dried beef, salted pork, tobacco, lard, rum, cotton, &c. which are sent to Choco and other places, in barter for the precious metals: sugar and snuff are imported from Santa Fé. The exchange of silver for gold is also a great branch of traffic; for as gold abounds, and silver is scarce, the latter is much sought for.

In order to go from Popayan to Santa Fé, the central Cordillera must be crossed. The most frequented pass is that of Guanacas in  $2^{\circ} 34'$  north latitude, between Popayan and the small town of La Plata, presenting everywhere to the view summits clothed in eternal snows.

It is impossible to traverse this road without trembling; and care must be taken to encamp at night as near the top of the mountain as possible, or to stop at the village of Guanacas, which is on the eastern side; it being absolutely necessary to stop there, if the blackness of the clouds indicates that contrary weather appears to be at hand.

The mules which convey passengers over this mountain pass, and which are made use of in preference to horses, for the secureness of their footsteps, not only partake the dangers, but run much greater risks than the traveller, as they have equally with their riders to resist the effects of the extreme cold, and also to undergo the greater part of the fatigues. The

whole road, for the space of two leagues, is so covered with the carcasses and bones of those animals which have sunk under their exertions, that it is impossible to avoid treading over them.

This pass has on the south, at the distance of five or six leagues, the snowy mountain of Coconoco, an ancient volcano, which is not at present in activity, and on the north another summit called Houila, also covered with perpetual snows.

At the top of the gorge is a small lake or pond, of which the water never freezes; and at less than 700 feet distant from this on each side, are the sources of the Cauca and the Magdalena. Goods are often left in this place, because the muleteers will not run the risk of quitting it between suns: they therefore return to take them up next morning.

The distance from Popayan to La Plata (the town on the Magdalena where the journey terminates) is about nineteen or twenty leagues, which generally occupies twenty or twenty-two days to travel; but the time taken to pass the actual ridge is about a day, and there are habitations at intervals on each side.

This is not the case with the other road, which leads from Popayan, by the mountains of Quindiu, between the cities or rather towns of Ibague and Carthago, in  $4^{\circ} 36'$  north latitude. It is the most difficult to scale, when

taken in the sense of a road, of any in the whole Cordillera, crossing a thick untenanted forest, which, in the most favourable weather, is not passable under ten or twelve days. No hut is to be seen, or any means of subsistence procured; and the venturesome traveller must take with him at least a month's provisions, as the sudden thaws and swellings of rivers render it frequently impracticable to go forward or return.

The highest point of this pass is 11,499 feet above the level of the sea, and is styled Garito de Paramo. The path is not more than a foot and a half broad, and has in several points the appearance of a gallery, whose surface has been taken off, and the whole is bottomed with muddy clay; the torrents which rush down the rocks forming every here and there narrow beds, from twenty to twenty-five feet in depth, along which the passenger must work his way in the mud, encompassed by a wall of rocks covered with vegetation of luxuriant growth, which renders these places nearly dark. Along these galleries, many of which are a mile and a half in length, the oxen employed to carry baggage, and whose feet are better adapted than those of mules for struggling through the tough and deep clay, can hardly force their way. The meeting with other travellers in such a situation is highly troublesome, as there is the greatest difficulty to pass. The roots of the bamboos, studded

with strong prickles, projecting from the sides of the mountains, are among the other inconveniencies, combined with the necessity of crossing the icy waters of the torrents, and of being deluged with the incessant rains which prevail here.

The colonists whose affairs oblige them to go by this route, are carried in chairs on men's backs, by a set of people who are bred to this business, and who are generally either Creoles or Mulattoes.

The common price of carriage, from Ibague to Carthago, which occupies fifteen or twenty days, and even more, is from fifty to sixty shillings—a very inadequate sum for the labour they undergo, and which frequently renders their backs perfectly raw. Besides the chair and rider, they carry a roll of leaves of the vijao, a species of banana tree, which they gather near Ibague, in order to form the huts that it is necessary to construct at night, or if overtaken by heavy rains: each of these leaves is twenty inches long, and fourteen broad; their lower surface is white, and covered with a sort of powder, which enables them to throw off the water. A few branches lopped from the forest, and set up on a dry spot, are speedily covered with these leaves, forming a cool and comfortable retreat for the wearied people.

## SECTION XXXI.

## CITY OF POPAYAN, &amp;c.

THE capital of this government is POPAYAN, in the beautiful valley of the Cauca river, in  $2^{\circ} 28' 38''$  north latitude, and  $76^{\circ} 31' 30''$  west longitude, 195 miles SSW of Santa Fé. It is seated on a large plain, 5905 feet above the level of the sea, having an uninterrupted prospect to the north, and a mountain named M, from its resemblance to that letter, on the east.

The west side of this plain is moderately elevated, and is covered, as well as the mountain, with trees. On the summit of M is a convent, near which issues a river, that runs rapidly through the city, and serves to cleanse it of filth. This river has two bridges, one of stone and the other of wood, erected over it, and is called Molina. The Cauca flows about a league from Popayan, with a broad and quick current, subject to dreadful inundations in June, July, and August, when the torrents descend from Guanacas and the neighbouring mountains; and in the immediate vicinity of this city are the great volcanoes of Puracé and Sotara.

The streets of Popayan are broad, straight, and level, the town being built in a rectangular shape. The houses have mostly only one

story, or a ground floor, and though made of unburnt brick, are very handsome. There is a cathedral and several convents and churches, with two nunneries. It is also the seat of the royal mint, the annual coinage of which is estimated at a million of dollars.

The number of Indians is not considerable, most of the people being of the Mulatto cast, owing to the great number of Negroes who have always been employed here and in the neighbouring mines. The inhabitants have been computed at above 25,000. The city contains, amongst its inhabitants, many very wealthy persons, who have accumulated their fortunes by trade.

1. CALI, in  $3^{\circ} 15'$  north latitude,  $73^{\circ} 16'$  west longitude, is the chief place of the district of the same name.

2. CARTHAGO, in the northern part, is a small place on the road to

3. IBAGUE, also a place of little note, except for being the beginning of the passage of Quindiu. It is eighteen leagues south of Honda, and five or six leagues west of the Magdalena.

4. The Indian village of PURACÉ, near the capital, is celebrated as being situate on a plain above the city of Popayan, called the Llano del Corazon, 8694 feet above the level of the sea, on the side of the volcano of Puracé.

This plain is carefully cultivated by the Indians, and is bounded by two deep ravines, on the brink of whose precipitous sides they have built their houses. The appearance of this village is therefore highly picturesque, and the gardens are surrounded with hedges of euphorbiums, contrasting their elegant verdure with the black and disrupted mountains which surround the volcano.

A small river, called Pusambio, forms near this place three considerable cataracts, one of the falls being more than 390 feet, and joins the Cauca in the valleys below. To add to the singularity of this fall, the water is warm towards the source, and so very acid, that it obtains the appellation of the Vinegar River; the acidity destroying the fish in the Cauca, for more than four leagues after it joins that river.

5. LA PLATA, or SEBASTIAN DEL ORO, is in  $2^{\circ} 50'$  north latitude,  $75^{\circ}$  west longitude, sixty miles east of Popayan.

6. TIMANA, the chief town of that district, is eighty miles east of Popayan, in  $2^{\circ} 12'$  north latitude,  $74^{\circ} 46'$  west longitude.

7. NEYVA, or NEYBA, is in  $3^{\circ} 10'$  north latitude,  $74^{\circ} 16'$  west longitude, 120 miles NE of Popayan.

8. MERCADERES is in  $1^{\circ} 45'$  north latitude, three leagues north of the Rio Mayo, and on the confines of the bishoprics of Quito and Popayan, celebrated as having been the place where

Huana Capac carried his conquests towards the north.

9. **SAN JUAN DE PASTO** is the chief town of the district of the same name, in which are the sources of the Caqueta, falsely supposed to be those of the Rio Negro or Orinoco. This town is eighty miles SSW of Popayan, in  $1^{\circ} 15'$  north latitude, and  $76^{\circ} 46'$  west longitude.

It contains 7000 inhabitants.

## SECTION XXXII.

### GOVERNMENT OF ATACAMES.

**TACAMES, or ATACAMES**, is a newly formed government, north of the presidency of Quito. It is bounded on the north by the government of Popayan, whose district of Barbacoas is its frontier; westward, by the Pacific or South Sea; southward, by the district of Guayaquil; and eastward, by the western Cordillera of the Andes. It reaches along the coast of the Southern Ocean, from the island of Tumaco, in  $1^{\circ} 30'$  north latitude, to the Bay of Caracas, in  $0^{\circ} 34'$  south latitude.

The climate of Atacames is hot, and resembles that of Guayaquil.

This intendency contains twenty towns, which are small and poor; five being on the sea-coast, and the others in the interior.

The coast towns are inhabited by Spaniards, Creoles, and Negroes; the inland places, by Indians, a very few Spaniards, Mulattoes, and Negroes; and eleven priests govern the spiritual affairs of the whole, visiting the inland towns by turns.

This country lay neglected for a length of time after the conquest of Quito; and the Indians of the district are yet in a state of nature, coming only from their woods to sell fruits and drugs at the metropolis of Southern Cundinamarca.

It produces the same fruits, vegetables, and grains, as Guayaquil. Vanilla, achiotte, indigo, and sarsaparilla, are cultivated or found in great abundance; and the forests, which cover the greater part of the country, are famed for the noble and lofty trees of which they are composed, and which appear fit for all architectural purposes. Great quantities of wax are made and exported, and the cacao of Tacames is not inferior to that of Guayaquil, yielding more profit, as, from the higher situation of the sloping land it grows on, it receives all the necessary moisture, without being subject to be drowned.

The capital of this government is TACAMES, in the Bay of Atacames on the Pacific Ocean, 110 miles north-west of Quito, in  $0^{\circ} 52'$  north latitude,  $62^{\circ}$  west longitude, having, about twenty miles south of it, the famous mine of

emeralds, which has been long supposed to be lost.

The other towns, which are of little importance, are, on the coast, Tumaco, Tola, San Mateo de Esmaraldas, and La Canea; in the interior, Lachas, Cayapas, Inta, Gualxa, Nane-gal, Tambillo, Niguas, Cachillacta, Mindo, Yambe, Cocaniguas, Cansa, Coto, Santo Domingo, San Miguel, and Nono.

### SECTION XXXIII.

#### THE GOVERNMENT OF QUIXOS.

THE government of Quixos and Macas is the most easterly of those of Cundinamarca. It is bounded on the north by Popayan and the plains; on the east, by Portuguese Guiana; on the west, it is separated from Latacunga and Ibarra by the Cordilleras of Cotopaxi, Cayambe, &c.; and on the south, it is limited by Maynas and Bracamoros.

In Quixos the climate is very hot and moist; the rains are almost continual.

It is covered with thick forests, some of the trees in which are of prodigious magnitude. In the south-west of Quixos is the country called Los Canelos, a sort of spice resembling cinnamon growing there.

The number of regular villages in Quixos are twelve, with numerous missions.

The south part of Quixos is called MACAS, and is separated into a distinct district, under that appellation, of which the chief town is the city of Macas, or Seville de Oro.

The climate of Macas is better than that of Quixos, as the proximity of the Andes occasions it to be much cooler. The winter there begins in April, and lasts till September: the summer then commences, and the north wind blowing constantly, renders it very mild.

At the conquest, this country was very populous, owing to the quantity of gold drawn from the neighbourhood of Macas.

Among the infinite variety of trees which the forests are composed of, is the storax, distinguished by the exquisite fragrancy of its gum. Great quantities of copal are brought from Macas, as well as wild wax.

The chief occupation of the settlers is the cultivation of tobacco, which is exported to Peru. Sugar-canes thrive very well, as do cotton, grain, &c.

The district contains eight principal villages, and numerous missionary settlements; two priests or superiors governing the spiritual affairs.

The missions of Sucumbios, five in number, also belong to this government.

The independent Indians are still the chief occupiers of Quixos and Macas. Their irrup-

tions are frequent and much dreaded; most of them being of a warlike disposition. This prevents these countries from being colonized rapidly. A few Spanish troops, properly managed, might, however, soon quell these people, and reduce them to a state of insignificance.

Quixos and Macas are intersected by the rivers mentioned as flowing into the Marañon through parts of Maynas; but little is known of the state of the country on their banks, as the aborigines are there the sole and undisputed masters.

BAEZA, the capital of Quixos y Macas, is a miserable village of only eight or nine houses, the governor residing always at Archidona.

1. MACAS, the chief town of Macas, lies in  $2^{\circ} 30'$  south latitude, and  $78^{\circ} 5'$  west longitude.

Its houses are built of wood, and thatched.

The inhabitants, who amount to 1200, are generally Mestizoes or Spaniards.

2. ARCHIDONA is a small place, in  $0^{\circ} 45'$  south of the line, and  $76^{\circ} 48'$  west longitude.

Its houses are of wood with thatched roofs.

The inhabitants amount to 700, being a mixture of all casts.

It was almost ruined in 1744, by an explosion of Cotopaxi.

3. AVILA is in  $0^{\circ} 44'$  south latitude, and  $76^{\circ} 25'$  west longitude.

Its inhabitants amount to about 300.

## SECTION XXXIV.

## GOVERNMENT OF JAEN DE BRACAMOROS.

THIS government is bounded on the north by Loja and Quixos y Macas ; on the east, by Maynas ; on the west, by Piura ; and on the south, by Caxamarca or Chacapoyas in Peru. Its southern and western frontiers limit the territories of Peru.

In Jaen the climate is hot, though the rains are not so violent or lasting as in Quixos. The summer is the pleasantest season, as the heat, the rains, and the tempests, abate during that period.

The Pongo de Manseriche, or strait by which the False Marañon passes the Andes, is partly in this district. The embarkation on the Lauricocha, the present name for a river which was, until very lately, supposed to be the Marañon, is usually at Chuchunga, a village of Bracamoros, in  $5^{\circ} 29'$  south latitude, four days' journey from Jaen, the river not being navigable nearer than this, on account of the rapids. All the rivers of Jaen flow into the Lauricocha, or descend into the deserts of the Marañon, to join that noble stream on the east.

The rivers of Bracamoros formerly produced a great deal of gold, but no exertions are made to procure the grains at present.

Such parts of this country as are under cultivation are very fertile, but nearly the whole government is covered with forests. The cacao flourishes very much, but owing to the difficulty of carriage, cannot be exported with profit. Tobacco seems peculiar to the soil, as great quantities are produced, which being prepared in a peculiar manner, by soaking the leaves in decoctions of fragrant herbs, acquires so pleasant a taste, that the cigars of Jaen are universally sought after in Peru, Chili, and Quito. Cotton trees are very abundant, and their produce constitutes a great part of the traffic of the inhabitants.

The animals peculiar to the wilds of Jaen are the cougar or puma, the jaguar, and the great black bear of the Andes, which equally inhabits all the mountain regions of Quito. They have also a very large animal called danta, which is as big as an ox: its skin is white, and it has a horn in the middle of its head bending backwards. The woods are abundantly stocked with reptiles and birds.

Its commerce consists in cotton, tobacco, and mules, with which a brisk trade is carried on with the provinces of Peru and Quito, in return for European articles.

The communication by post is carried on down the rivers; and the Indian who carries the letters, wraps them in his dress, which he ties round his head, and with a great knife in

his hand, to clear the underwood which may obstruct his road when obliged to land, he descends, swimming for two days, the river of Guacabamba, or Chamaya, and then the Amazons, to Tomependa, a village of Jaen. The Chamaya is full of rapids; but the postman passes these by land, and generally carries with him a log of bombax or balsa, in order to rest himself on in the water. In the huts of the natives, which mostly lie along the shores, he finds food and welcome; and none of these rivers are infested with alligators, which generally prefer water whose stream is not rapid.

The Indians who inhabit Bracamoros are usually in large hordes, and on their migrations from one hunting ground to another, they generally travel in this manner, excepting when they ascend the country. Then the forests offer the only paths; and through these (in which cinchona of the finest quality is found) they are forced to hew their way with their long knives.

The town or city of JAEN, lies in nearly the same longitude as Quito, and in about  $5^{\circ} 25'$  south latitude, on the river Chinchipe, at its conflux with the False Marañon.

Its inhabitants amount to about 4000, being chiefly Mestizoes, a very few Indians, and still fewer Spaniards.

There are three other villages, called Valladolid, Loyola, and Santiago de las Montañas,

which are styled cities, but contain very few inhabitants to support this title. The other villages, which are about ten in number, are mostly peopled by Indians.

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### SECTION XXXV.

#### THE GOVERNMENT OF MAYNAS.

THE government of Maynas extends to the Portuguese frontiers on the Great Marañon. It is bounded on the north by Quixos; on the west, by Bracamoros and Peru; on the south, by Peru; and eastward, by Portuguese America, and the missions north of the Marañon. The extent of Maynas cannot be computed, as the greater part of it consists of the immense forests of the vale of the Amazons.

Maynas is chiefly remarkable as being the country which was supposed to contain such invaluable forests of cinnamon, that the brother of Pizarro nearly lost his life in endeavouring to find it. This exploratory march of the governor of Quito led to the discovery of one of the finest rivers in the world, the Marañon, a part of which traverses this district.

In Maynas the Indians are great adepts in fishing, and the rivers swarm with tortoises on their shores and islands, which they catch in

great numbers. The manati, or sea-cow, is also sought after by them for food. It is about three or four yards long, and very broad, with two large wing fins. This animal feeds on the herbage growing along shore, and has obtained its name from its great size, and from its suckling its young in the manner of a cow. Its flesh also tastes like beef. This country, particularly along the rivers, is infested with large snakes, or boa constrictors; and in the places where these abound, the air is generally hot and unhealthy, as is the case along the whole range of the vast river Marañon, which likewise swarms with alligators, venomous reptiles, and insects.

The most remarkable natural curiosity in Maynas is the Pongo, or strait, through which the Lauricocha passes the Andes. The river above the Pongo runs down a mountain channel, forming rapids, cataracts, &c. approaching the eastern ridge of the Andes, where it suddenly contracts its bounds from 1600 to 600 feet, and rushes through a crevice of tremendous height for the space of eight miles. The vortices are so powerful here, that a missionary was kept in one for two days, and would have perished with his raft, if the river had not suddenly swollen and carried him out of it. Balsas are always used in this strait, as the spring they have resists the shocks which they experience when dashed against the rocks :

in such cases, a canoe or boat would be broke to pieces.

La Condamine was carried through on his balsa at the rate of nine miles an hour; and emerging from the jaws of the mountain, he found himself in a new world, separated from all human intercourse, on a fresh water sea, surrounded by a maze of rivers and lakes, which struck in every direction into the gloom of an immense forest, impenetrable but for them. New plants and animals were exhibited to his view; the soil, covered with a dense mass of vegetation, never appeared; and nothing was to be seen but verdure and water. Below Borja, and four or five hundred leagues beyond it, a stone or a pebble is as rare as a diamond.

Its capital is SAN FRANCISCO DE BORJA, or BOYA, in  $4^{\circ} 28'$  south latitude, and  $76^{\circ} 24'$  west longitude.

The inhabitants are not numerous, being mostly Creoles or Indians; but the governor resides here, who is styled governor of Maynas and Marañon.

The western district of Maynas contains, besides the city of Borja, the town of Santiago de la Laguna, or Cocamas, on the eastern bank of the river Guallaga.

This is the seat of the superior of the missions, which are spread among the Cocames, the Maynas, Xibaros, Panos, Omaguas, Chamucuros, Aguanos, Muniches, Otanabes, Roamay-

nas, Gaes, Napeanos, Yurimaguas, and several other Indian tribes. On the river Napo, these missionaries have twelve villages; and on the False and True Marañon, as far as the Rio Negro, upwards of twenty-four, with many infant settlements. In the interior, and on the banks of other rivers which flow into the Marañon, they have also many populous and flourishing places, among various tribes of Indians, most of which are little known.

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### SECTION XXXVI.

#### PRESIDENCY OF QUITO.

QUITO was originally an independent country, which remained distinct from all the neighbouring states, until a very short time previous to the conquest of Peru by Francisco Pizarro; but its limits were not the same as they are at present, nor is it of any importance to trace their ancient extent.

Quito is now bounded by Santa Fé on the north; on the east it extends to Maynas, Macas and Quixos, which reach to the Portuguese frontiers; on the west, the Great Pacific washes it from the Gulf of Puna to the government of Atacames; and on the south, the kingdom of Peru concludes its boundaries.

Its length from north to south is about 600 miles, while its breadth exceeds 1800.

We may here more particularly describe the chain of the Andes which pervades Quito.

This chain, after having been divided near Popayan into three branches, unites in the district of Pastos, and stretches far beyond the equator.

Its most lofty summits form two lines, separated by a series of valleys, from 10,600 to 13,900 feet in height, as far as the third degree of south latitude, in which the chief towns of Quito are situate. On the west side of this vale or plain rise the mountains of Casitagua, Pichincha, Atacazo, Corazon, Ilinissa, Carguirazo, Chimborazo, and Cunambay; and on the east, are the Peaks of Cayambe, Guamani, Antisana, Passuchoa, Ruminari, Cotopaxi, Quelendama, Tunguragua, and Cape Urcu, or the Altar—all of which, excepting three or four, are higher than Mont Blanc, but on account of the great elevation of the plain on which they rest, their appearance is not so lofty as may be imagined; the summit of Chimborazo, the most elevated, not being more than 11,942 feet above the plain of Tapia, which itself is 9481 feet above the level of the sea.

The temperature of the air is here so constant, that the summits of those mountains which enter the region of perpetual snow have the line of congelation distinctly marked; and the

road from Guayaquil to Quito leads along the northern declivity of Chimborazo, amid scenes of the most majestic nature, and near the regions of eternal frost.

Chimborazo, the most lofty of the American summits, is in the form of a dome, and towers over the conical peaks and heads of the adjacent mountains, to an amazing altitude; its height above the level of the sea being 21,441 feet.

Pichincha, which surmounts the city of Quito, was formerly a very active volcano; but since the conquest its eruptions have not been frequent. Three peaks rise from the edge of its crater, which are generally free from snow, on account of the heat of the ascending vapours. At the summit of one of these is a projecting rock, twelve feet long by six broad, hanging over the precipice, and generally strongly agitated by convulsive shocks. M. de Humboldt lay on his breast on this stone, and looked down into the abyss of the crater below, which was so vast, (being three miles in circumference), that the summits of several mountains were seen in it. The sides were of a deep black: the tops of the mountains he observed in this awful situation were six hundred yards beneath him; and he supposes the bottom of the crater is on a level with the city of Quito. Its edges are always covered with snow; and flames rise from its surface amid

columns of dark smoke. Pichincha is 15,939 feet above the level of the sea.

Of all the American volcanoes, Cotopaxi is the most noted. It is situate to the south-east of Quito, twelve leagues distant from that city, and five leagues north of Latacunga, between the mountains of Ruminavi, the summit of which is rugged and jagged with separate rocks, and Quelendama, whose peaks enter the regions of eternal frost. The form of Cotopaxi is very beautiful, being that of a perfect cone covered with snow; and the crater appears surrounded with a wall of black rock, which is impossible to be reached by reason of the immense crevices in the sides of the mountain. In viewing this volcano, every thing conspires to afford the most majestic and awful scene that can be imagined: the pyramidal summits of Ilinissa, the snowy ridges of the other mountains, the singular regularity of the inferior line of snow, and the luxuriance of the great plains, offer an unparalleled assemblage of the grand and picturesque features of nature.

Cotopaxi is the loftiest volcano at present in activity in the world, being 18,891 feet above the level of the sea. It has ejected such masses of scoria and immense pieces of rock, on the plain below, that they would of themselves, if heaped together, form an enormous mountain; and in a violent eruption in 1774, its roarings were heard at Honda, at the distance of two

hundred leagues. In 1768 it sent forth such a volume of ashes, that the light of the sun was obscured in Hambato till three in the afternoon, and the people were forced to use lanterns; at the same time the cone was so heated, that the mass of snow which covered it suddenly melted away; and at Guayaquil, 150 miles distant, its eruptions were as audibly distinguished, as if there had been repeated discharges of cannon close to the town.

Cayambe Urcu, the summit of which is crossed by the equator, is noted as being the highest mountain of this range which has yet been measured, excepting only Chimborazo, as it is 19,386 feet above the level of the ocean. Its form is that of a truncated cone; and it is one of the most majestic and beautiful of those which surround the city of Quito.

El Corazon, covered with perpetual snow, is so called from its summit having a heart-like shape. Bouguer ascended this mountain, and describes the frost as so great near the top, that his clothes, beard, and eyebrows, were covered with icicles. It is 15,795 feet above the level of the sea.

Ruminavi and Ilinissa, the latter of which is 17,238 feet above the level of the sea, and has its summit divided into two pyramidal peaks, join each other by a transverse chain, called the Alto de Tiopullo; Ilinissa being on the west, and Ruminavi on the eastern crest of the

equatorial Andes. This chain bounds the valley of Quito on the south, and separates it from the plains of Hambato and Latacunga; and the pyramids of Ilinissa are visible from the plain of Las Esmeraldas in Atacames.

A most singular monument is observable on the top of the dyke or chain of Tiopullo, consisting of a tumulus, and the ruins of one of the Peruvian palaces called *tambos*, situate in a plain covered with pumice-stones.

The tumulus, if it be one, is upwards of 200 feet high, and is supposed to have been the burying-place of a chief.

The palace is south-west of this hillock, nine miles from the crater of Cotopaxi, and thirty from Quito. It is in the form of a square, each side being about 100 feet in length, with four great door-ways, and eight chambers. Its walls are more than three feet thick, formed of large stones, regularly cut and laid in courses, and the whole is in tolerable preservation. It is called the palace of Callo. The great curiosity of this edifice consists in the beauty of the workmanship, as all the stones are cut into parallelo-pipedons, and laid in regular courses, and so nicely joined, that were it not that each stone is convexly and obliquely cut on the outside, their joints would not be visible.

The volcano of Sangai, or Mecas, is the most southern mountain of Quito, and is covered with snow; but a continual fire issues from its

summit, attended by explosions which are heard 120 miles distant, and when the wind is fair, are audible even at Quito. The country adjacent to this volcano is totally barren, being covered with cinders. In this desert, the river Sangay rises, and joining the Upano, flows into the Marañon under the name of the Payra. Sangai is 17,131 feet above the level of the sea.

The Altar, or El Altar, is on the eastern crest, in the district of Riobamba, joining itself by a high desert to another peak called Colanes. The Indians have a tradition, that El Altar was formerly more lofty than Chimborazo, but that its summit suddenly fell in. By the latest observation, it is found to be 17,256 feet above the level of the sea.

Tunguragua is seven leagues north of Riobamba. The figure of this volcanic mountain is conical, and very steep. Riobamba was destroyed by its dreadful eruptions. Some hot springs gush out through crevices in its sides, which has caused warm baths to be erected for the accommodation of invalids. Tunguragua is 16,500 feet above the level of the sea.

North-west of Riobamba is Carguirazo, which just enters the lower period of congelation. Near this mountain and Chimborazo is the road leading to Guayaquil, passing over such lofty deserts, and such dangerous places, that many people perish in attempting to travel over it in bad weather, or in winter. The height of this

mountain is 15,540 feet above the level of the sea.

In these mountainous regions the wind is often so violent, that it tears off fragments of rocks. The academicians, in measuring their base, and taking the necessary angles, were often in danger by having their tents and huts suddenly blown over. The violence of the wind also hurled the snow about in so furious a manner, that they were often in danger of being buried under it. Though the huts were small, and crowded with people, yet every person was forced to have a chafing-dish of coals before him, owing to the intensity of the cold, and this under the equator: their feet swelled, their hands were covered with chilblains, and their lips were so chopped that speaking always brought blood. In some places even the Indians deserted their villages, to prevent their being forced to accompany the survey. Such was the rigour of the climate.

In this immense extent the population is chiefly confined to the valley, which is formed on the very ridge of the main chain of the Andes, by the parallel summits making a prolonged series of small narrow plains, extending from San Miguel de Ibarra to Loja, and to the country between those and Popayan, and from the western slope of the Cordillera to the ocean. The eastern governments, which will be hereafter mentioned, are chiefly immense

tracts, thinly scattered with missionary villages.

QUITO PROPER is subdivided from north to south into nine districts, viz. SAN MIGUEL DE IBARRA, OTABALO, QUITO, LATACUNGA, RIOBAMBA, CHIMBO, GUAYAQUIL, CUENÇA, and LOXA or LOJA.

Of each of the districts of Quito we shall include a short sketch, in the description of its chief town.

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## SECTION XXXVII.

### QUITO.

THE jurisdiction of QUITO, independent of the city, contains twenty-five villages, or parishes.

The lands are covered with plantations, in the plains, breaches or valleys, and up the sides of the mountains, as far as vegetation will reach, so as to be productive of any return to the cultivator. The valleys, being hot, grow sugar-canes and cotton; the plains, maize; and the higher regions, wheat, barley, &c. European grain was introduced into Quito by Father Jose Rixi, a native of Ghent in Flanders, who sowed some near the convent of St Francis; and the monks still show the vase in which

the first wheat came from Europe, as a sacred relic.

Above the regions which produce wheat, barley, potatoes, &c. are fed numerous flocks of sheep, which yield great quantities of wool; and cows are reared also in great numbers for the sake of cheese and butter.

Most of the villages of Quito are inhabited by Indians.

The capital of this presidency is QUITO. It is situated in  $78^{\circ} 10' 15''$  west longitude, and  $0^{\circ} 13' 27''$  south latitude, on the eastern slope of the western branch of the equatorial Andes, thirty-five leagues distant from the coasts of the South Sea. The volcanic mountain Pichincha is the basis on which this celebrated city rests. Its crevices are so numerous in the environs, that many of the suburban houses are built on arches; and from the acclivity of the ground, the streets are very irregular and uneven. The city has in its vicinity the great plains Turubamba and Inna Quito, covered with country-seats and cultivation; and the junction of these plains forms a neck of land, on which some of the streets are built.

The height of Quito above the level of the sea is 9510 feet; and it is backed by the conical summit of Javirac, immediately under that of Pichincha,—Javirac being 10,239 feet above the ocean, consequently 729 feet higher than the city.

The temperature of the climate is such, that neither heat nor cold are felt in extremes, though this may be experienced in a very short journey from it. The whole year is a perfect spring, with little or no variation; pleasant gales constantly waft the odours of the cultivated plains towards the town, and these are seldom known to fail or to become boisterous. The rain alone descends occasionally with impetuosity, and prevents the usual out-of-door avocations. With such a climate, and in the midst of plenty, the city is hourly liable to earthquakes, and its inhabitants are frequently occupied in noticing, with the most awful apprehensions, the slightest variations in the phenomena of the heavens; for from these they affect to judge of the approach of the subterraneous concussions which have so frequently destroyed the place. Of these, a very destructive one was experienced in 1775. In 1797, on the 4th of February, the face of the whole district was changed, and in the space of a second, forty thousand persons were hurled into eternity. During this tremendous scene, the ground opened in all directions, and vomited out sulphur, mud, and water. This earthquake affected the temperature of the air, which is now commonly between forty and fifty-five degrees, whereas it was usually sixty-six or sixty-eight degrees; and since that time violent shocks have frequently been experienced.

Quito is plentifully supplied with water from several streams, which flow from the sides of the mountains, and are conducted into the town by means of conduits. Several of these brooks unite in one spot, and form the small river Machangara, which washes the south parts of the city, and is crossed by a stone bridge.

The principal streets are all paved, and the houses are large and convenient, being mostly of one story in height, built of unburnt bricks and clay, and cemented by a sort of mortar which was made use of anciently by the Indians, and which becomes exceedingly solid. The principal square of Quito is ornamented with the cathedral, the bishop's palace, the town-hall, and the palace of the royal audience, and with a beautiful fountain in the centre. Four streets terminate at the angles of this square, which are broad, straight, and well built for about four hundred yards, when the acclivities and breaches commence; on this account, the luxury of wheel-carriages is not to be had. Besides the great square, there are two others of considerable size, and several small ones. In these are situate the churches and convents, which are generally fine buildings. The hospital is a fine structure; and there are several courts for the administration of justice, the exchequer, treasury, &c.

The population is estimated at 70,000 persons; among whom are many of high rank,

descendants of the conquerors, or persons who came in the early periods from Spain. Notwithstanding the horror of earthquakes, and the constant state of anxiety they must feel, the inhabitants are gay, lively, and much addicted to pleasure, luxury, and amusement.

The clay and hot water vomited from the volcano, diffuses much fertility in the vicinity of Quito. There, a constant succession of fruits, flowers, and leaves, appear during the whole year, and even on the same tree. Corn is reaped and sown at the same time; and such is the goodness of the pasture, that excellent mutton, beef, &c. are to be had here. Fine cheese is also made in the dairies, and so much is used, that 70 or 80,000 dollars' worth is annually consumed. Good butter is also found; and for the service of the table, whether in luxuries or necessaries, nothing appears to be wanting.

In this province, some cotton goods are manufactured. These are exported to Peru; for which gold, silver, laces, wine, brandy, oil, copper, tin, lead, and quicksilver, are returned.

The wheat of Quito is exported to Guayaquil; and the coast of Guatemala sends indigo, iron, and steel, for which some of the products of Quito are returned by way of Guayaquil. The commerce of Quito is, however, mostly internal; and this province contains no metallic

veins which are worked, though many rich ones are supposed to exist; and some mercury has been found between the villages of Cuença and Azogue.

Quito is celebrated as having been the scene of the measurement of a degree of the meridian by the French and Spanish mathematicians, in the reign of Louis XV. The plain made choice of for the mensuration of the great base, is situate 1592 feet lower than the city of Quito, and four leagues north-east of it, near the village Yuranqui, from which it has its name. It was in this desert valley, surrounded by the lofty summits of the central Andes, that these geodetic operations were carried on. In the church of the Jesuits is an alabaster slab, on which is engraven a Latin inscription, commemorating the labours of the French and Spanish mathematicians in 1736 and the following years, till 1742, and enumerating the signals, angles, and other circumstances connected with the measurement performed in those years.

## SECTION XXXVIII.

## SAN MIGUEL DE IBARRA.

IBARRA contains within its district eight principal villages or small towns.

In passing from Pastos through Ibarra, the traveller views with astonishment the deep valley or crevice of Chota, 4922 feet in depth, covered with luxuriant vegetation.

The temperature of the air in this district is variable, but generally warmer than at Quito.

San Miguel de Ibarra is the chief place of a district of the same name, and is situate in  $0^{\circ} 25'$  north latitude, and  $77^{\circ} 40'$  west longitude, forty-five miles north-east of Quito. The town stands on a large plain between two rivers.

The houses are built of stone with tiled roofs, and it contains several convents, a fine church, a college, and a nunnery.

The population is 10,000.

The soil is fertile, producing the tropical fruits, cotton, maize, great quantities of sugar, wheat, and barley.

Few sheep are seen in Ibarra; but it abounds with goats, and, near a village called Mira, with a multitude of wild asses, extremely fierce, which are hunted for their skins.

The Indians weave cotton and cloth, and work some large salt mines, which supply the northern districts.

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## SECTION XXXIX.

### OTABALO.

OTABALO is the next jurisdiction, containing eight towns or villages.

Their lands are laid out in plantations, principally of the sugar-cane. Wheat and barley, however, sown in this district, thrive very much. A great number of small rivers fertilize the country, and it abounds with sheep, black cattle, and horses. Great quantities of butter and cheese are exported.

The native Indians are industrious; weaving quilts, cottons, bed furniture, and carpets, which, having very brilliant colours, are much valued in Quito and Peru.

This district contains two lakes. One called San Pablo, is three miles long, and a mile and a half broad, abounding with wild geese: it gives rise to the Rio Blanco. The other lake has nearly the same size, and is called Cuicocha, being situate at the foot of a mountain of that name: it produces a sort of cray-fish much esteemed at Quito, as it is the only fresh water fish that can be had there.

The chief town is Otabalo, thirty miles north of Quito, in  $0^{\circ} 15'$  north latitude, and  $77^{\circ} 56'$  west longitude. It contains 15,000 persons, a great portion of whom are whites. The other villages or towns are mostly inhabited by Indians.

The villages of Cayambe and Catacacha, in this district, are situate at the foot of the mountains of those names, the latter of which is 16,434 feet above the level of the sea.

Near Cayambe, on an eminence, are the ruins of an ancient circular temple, about fifty feet in diameter. Of this nothing remains but the walls, which are about five feet thick and fifteen feet high. The whole is of unbaked brick, cemented with a sort of earth.

In the plain near this village are numerous tumuli, or burying places of the ancient inhabitants of the province, which are generally in the form of sugar loaves. Many of these are of great size, and have been perforated for the sake of the gold utensils which were buried with the chieftains.

Some Spaniards have enriched themselves in this manner; for, in making a gallery through the tumulus, they have found golden idols and jewels to a great amount; but the contents generally consist only of the skeleton, earthen drinking vessels, tools of copper or stone, with mirrors of obsidian, and of a sort of flint, curiously made and perfectly polished,

The golden ornaments and images they occasionally discover, are in general beautifully wrought, but always very thin and hollow. The emeralds are cut into all shapes, and perforated with the greatest nicety; but how these were executed without any other than hardened copper and stone tools, is almost inconceivable.

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## SECTION XL.

### LATACUNGA.

SOUTH of Quito, and divided from it by the mountains of Tiopullo and Chisinche, is the district of Lactacunga, or Latacunga.

The climate is cold, on account of the vicinity of several snowy summits.—The first eruption of Cotopaxi witnessed by the Spaniards, was when Benalcazar invaded these provinces. The natives had a tradition, that when the volcano should burst, they would be subdued by an unknown people. This event, combined with the appearance of the white and bearded strangers, struck such terror into the poor Indians, that they quietly submitted to the Spanish arms.

This district contains seventeen large villages.

The villages are in general large and populous, inhabited by a mixture of whites and Indians, although the Indians always live in a separate quarter.

The chief town is LATACUNGA, in  $0^{\circ} 55' 14''$  south latitude, and  $78^{\circ} 16'$  west longitude, fifty miles south of Quito.

It is a large and well built place, the streets being straight and broad, the houses of stone, arched, and of one story, on account of the frequency of earthquakes. In 1698, however, the whole of the town was overturned, excepting the church of the Jesuits, which was much damaged; and almost all the inhabitants perished. The stone of which the houses are built is a sort of pumice, extremely light, and which has been ejected from the neighbouring volcanoes; that of Cotopaxi being only six leagues distant. It has a parish church, several convents, and a college, formerly belonging to the Jesuits.

The town of Latacunga contains from 10,000 to 12,000 inhabitants.

The Indians of two villages in this jurisdiction, are noted for making fine earthen-ware. The clay which they use emitting a fragrant smell, and being of a lively red colour, causes these articles to be much valued.

Cloth, baize, &c. are manufactured in this city; and great quantities of salt pork are exported to Quito, Guayaquil, and Riobamba.

## SECTION XLI.

## RIOBAMBA.

RIOBAMBA is the next jurisdiction southward, adjoining that of Latacunga, and separated from the vale of Quito by the same chain.

This district is divided into two departments, Riobamba and Hambato. In the former are eighteen villages; in the latter, six.

The final junction of the two parallel ridges of the Andes, which we have before mentioned, ends near this district. It is called by the general name of Paramo del Assuay. Across this chain lies the road from Riobamba to Cuença, the journey over which is at all times formidable, and particularly so in June, July, and August, when there are great falls of snow, and the icy winds of the south sweep over it. This road is almost the height of Mont Blanc; and the cold is often so great, that many travellers perish every year, in crossing. The plains of Assuay contain several small lakes, surrounded with coarse grasses, but in which there are no fish.

In the midst of this elevated road is a marshy plain, at the height of 13,123 feet above the ocean, on which is situate the remains of a causeway, lined with free-stone,

and constructed by the Incas. It is quite straight for more than four miles, and may be traced to Caxamarca in Peru, 120 leagues south of Assuay.

Close to this road, and at 13,261 feet of elevation, are the ruins of one of the mountain palaces or tambos of the Peruvian sovereigns. These ruins, which are much dilapidated, are called Los Paredones, or the thick walls.

In descending towards Cuença are seen the remains of another of these structures, which deserves notice, called the fortress of Cannar. It is built of large blocks of free-stone, in an oval form, 124 feet in length, having a house in the centre containing two rooms. Behind this oval is a continued chain of fortifications, nearly 500 feet in length, built also of fine free-stone. The ruins of several other buildings show, that this fort was capable of containing the Inca and his whole army. In the interior, the chambers and walls have a series of niches, between which are projecting cylindrical stones with knobs, said to have been used for hanging the arms of the warriors on. All these, as well as the stones of the building, are beautifully cut. This fort is on the top of a small hill, the superior surface of which is cut into terraces and esplanades. A river named Gulan flows at its foot.

On descending to the river, by means of steps cut in the rock, the traveller sees a fis-

sure, called the Ravine of the Sun (Inti-Guacu), in which rises a solitary mass of sandstone, sixteen or eighteen feet high. One of the sides of this rock is cut perpendicularly, and is remarkably white. On it is traced concentric circles, representing the sun, and a few steps lead to a seat directly opposite this image. All around the temple are pathways cut in the rock, leading to a place called the Gardens of the Inca, in which is a singular mount, artificially raised, on whose summit is an enclosed seat, big enough for one person only, commanding a most delightful view of several beautiful cascades. This seat has arabesques sculptured in the form of a chain on the walls which form its back, and defend it from a precipice on the brink of which it is placed.

In Riobamba the Llamas or Peruvian camels are seen. They are indeed so common, that hardly any Indian has less than one to carry his goods when he travels.

RIOBAMBA is the chief town of this district. This town was destroyed by the dreadful earthquake of the 4th February 1797, when the Peak of Sicalpa, falling on the place, stopped the course of two rivers, so that not a vestige of the town remained; and of 9000 inhabitants, 400 only escaped. Thirty or forty thousand Indians are supposed to have perished at the same time, in this and the neighbouring districts. Latacunga, and most of the villages

in its jurisdiction, were destroyed. Near Hambato, the mountains split; and a village called Quero, with all its inhabitants, was buried under a cliff that gave way. Another place, called Pelileo, was overwhelmed in a torrent of heated water and mud. The plains were completely altered; and in a few hours after the commencement of this calamity, a deadly silence alone indicated the general ruin. This terrible event appears to have been caused by an internal eruption of the volcano of Tunguragua, between Latacunga and Riobamba, as tremendous subterraneous thunders proceeded from that quarter, and the devastation was all in its vicinity. The town has been rebuilt in a more convenient spot.

It contains 20,000 souls, and is large and handsome, with two churches, four convents, two nunneries, and an hospital.

Riobamba produces silver and gold (but the mines are not worked), and cochineal, cotton, flax, wheat, sugar, barley, &c.

It carries on a brisk trade with Guayaquil.

The village of Lican, in this division, is noted as having been anciently the residence of the kings of Quito.

1. The town of HAMBATO is situate in an extensive plain, having a large river crossed by a bridge on its northern side.

Its houses are built of unburnt bricks, and very low; and the parish church and a con-

vent, with two chapels, are the principal public buildings.

This place suffered severely in the earthquake which destroyed Latacunga, as the volcano of Carguirazo, part of which fell in, vomited forth torrents of mud, ashes, and water; and the heat of the crater melting the snow, it precipitated down the sides of the mountain, sweeping away every thing before it.

The number of its inhabitants is about 9000.

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## SECTION XLII.

### CHIMBO.

THE next district is Chimbo, whose principal town has the same name.

The temperature of the air in Chimbo is generally cold, from the proximity of the snowy summits of Chimborazo.

CHIMBO, the capital, is a small place, containing only about eight families.

Guayaquil being separated only by the ridge of the mountains from this district, carries on all the trade of Quito to the Pacific through it; the bales of cloth, stuffs, meal, corn, and other products of the interior, passing over this ridge to the port of Guayaquil, whence comes wine, brandy, salt, fish, oil, and other goods

necessary for the internal provinces. This traffic can, however, be carried on only in summer, the roads being impracticable in the winter season for mules or other beasts.

The chief object of the farmers in this district is the breeding of mules, for the purposes of the trade before-mentioned.

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### SECTION XLIII.

#### GUAYAQUIL.

GUAYAQUIL is the largest and most important district of Quito. It begins at Cape Pasado, 21' south of the equinoctial line, and stretching south, includes the island of Puna, and is terminated by Piura in Peru.

This country is mostly a continued plain.

During the winter months, this district is infested by insects and vermin, and is subject to dreadful storms and inundations, which oblige the farmers to send their cattle to the Andes.

In the rainy season, fevers, dysenteries, diarrhœas, the black vomit or yellow fever, and other disorders, are common, and carry off great numbers of people. At this period also, snakes, scorpions, vipers, and scolopendras, find their way into the houses, and are sometimes

even found in the beds. The boba, a serpent of immense size, is also common. These, with swarms of mosquitoes, and other venomous insects, render the towns very unpleasant during this season; and alligators, of an enormous size, cause the rivers and flooded places to be very dangerous.

The inundations spread to such an extent in some parts, that Babahoyo, one of the departments, is converted into a large lake, and the villages, which are always on heights, can be approached only with boats. These floods add, however, very greatly to the fertility of the country, as the cacao plantations and meadows thrive exceedingly when the water subsides.

In the summer, the heat being moderated by the sea and land breezes, the number and activity of all these creatures is much decreased; and this season, which is the coldest, renovates the inhabitants, who have been rendered listless and indolent by the suffocating heat which prevails during the rains.

The river Guayaquil is not only the largest but the most important of all the streams in the jurisdiction. It rises in the Andes, and, pursuing a serpentine course, flows into the Pacific in the Bay of Puna. The torrents which flow in all directions from the mountains, contribute to swell this river, and it inundates the country to a great extent. Its mouth is about three miles wide at Isla Verde;

and at Guayaquil still broader. The distance on it from this city to the custom-house of Babahoyo is twenty-four and a half leagues, and it is navigable four leagues further. The tides reach as far as the custom-house in summer, but in winter the current is so strong, that the tides are often imperceptible. The mouth of the river is so full of shifting sands, that the passage of large vessels is rendered very dangerous. Its banks are decorated with country-seats, and cottages inhabited by fishermen. The other large rivers are those called Yaguache, Baba, and Daule, along the banks of which most of the Indians have formed their habitations.

Guayaquil grows cacao, tobacco, wax, cotton, timber for naval and architectural purposes, sugar, maize, and plantains; and rears great quantities of cattle. The quantity of cacao gathered annually in Guayaquil for exportation and home consumption, amounts to 50,000 loads, at eighty-one pounds the load.

The rivers furnish fish in great plenty, but the city is scantily supplied, owing to the putridity which so soon takes place in transporting fresh fish. The coasts abound with lobsters, oysters, and most kinds of salt-water fish.—All the rivers in the vicinity of Guayaquil abound with large alligators, some of which are five yards in length. They destroy vast quantities of the fish, and are usually seen

basking on the marshy shores, or employed in catching their food: they feed also on flies, musquitoes, &c. which they catch by keeping their huge mouths open until filled with these insects, which soon happens in a country where the air swarms with them. Calves and colts in the meadows, as well as dogs and other small animals, often fall a prey to these amphibious creatures, who approach the pastures in which they feed in the night, and carry them off. Many of the small rivers on the coasts of Spanish America are said to contract a musky smell and taste, from the vast numbers of alligators with which they abound; and it is even asserted that seamen are aware of the presence of these animals, by the peculiar white colour of the water which they frequent, but, nevertheless, do not refrain from supplying their ships with that article from such streams, as it has never been discovered that the change in taste, smell, and colour, imparts any noxious quality to the fluid.

By means of its river, Guayaquil exports the produce of its departments to Peru, Panama, and Quito, receiving European goods from Tierra Firme; from New Spain and Guatimala, naphtha, tar, cordage, and indigo.

In the annual domestic and foreign trade of Guayaquil, the exportations, of which the principal article is cacao, are valued in good seasons at L. 119,170, whilst the importations in a like period arise to L. 260,000 Sterling.

Guayaquil is divided into seven departments, Puerto Viejo, Punta de Santa Elena, the island of Puna, Yaguache, Babahoyo, Baba, and Daule.

The department of Puerto Viejo, which bounds the government of Atacames southward, has five principal towns, but these are thinly inhabited.

This department grows some tobacco and cotton, which, with wax and fine timber, form its chief resources, as nearly the whole district of Guayaquil is covered with immense forests of the largest trees, which render travelling in many parts impracticable.

Punta de Santa Elena has five towns, besides the chief place of the same name, which is celebrated for its salt works, capable of supplying all Quito.

The purple dye-fish is found in great plenty on the coasts of this division; and the productions of the district are wax, fruits, and cattle.

The port of Punta is much frequented by vessels trading to Panama and Peru, and carries on a great trade with them in provisions and salt.

The island and district of Puna is situate at the mouth of the river Guayaquil, and is between six and seven leagues long and broad. It was formerly very populous, and is famous in the history of the conquest of Peru.

It contains at present one town, which is built in a convenient harbour on the north-east,

but has very few inhabitants. The port of Puna serves for the lading place of large ships which cannot get over the bar to Guayaquil, and the island abounds in wood, particularly mangrove trees.

To this district belong the towns of Machala and Narangal, on the continent, near the river Tumbez.

Yaguache is a district at the mouth of the river of the same name, which joins the Guayaquil.

This division contains three towns thinly inhabited.

It produces cacao, cotton, and wood, with great herds of cattle.

The division of Babahoyo contains five towns, and is the high-road to the interior of Quito.

It is famous for its cacao plantations, producing also rice, cotton, pepper, and a great variety of fruits, with immense droves of black cattle, horses, and mules.

This country is overflowed every winter by the swelling of the three rivers, Columa, Ujiba, and Caracol.

On account of the periodical inundation, the cacao trees thrive so much, and many of the plantations are so productive, that part of their fruit is left ungathered; and the monkeys and other animals availing themselves of this, annually destroy great quantities.

The custom-house of the maritime districts of Quito, and the royal arsenal, are situate at Babahoyo, the chief town, in  $1^{\circ} 47'$  south latitude, which renders this district a place of considerable commerce.

The largest district of Guayaquil is Baba, reaching to the Cordillera of the Andes, and bounded by the jurisdiction of Latacunga.

It contains only three towns, two of which are inhabited by Indians, and are seated on the sides of the mountains.

Its inhabitants are estimated at 4000.

The cacao thrives exceedingly in Baba.

The last district of Guayaquil is that of Daule, so called from a river of that name which flows by its principal town, also called Daule.

This town contains some fine houses, to which the inhabitants of Guayaquil retire in the hot seasons.

The tobacco grown in this district is the best of Guayaquil.

By its river it sends fruits and plantains to the capital. It also exports cattle, horses, and mules, with cacao, cotton, and sugar, and much Indian corn.

It contains two other towns of no great size.

The capital of the whole district is Guayaquil, a city of considerable importance, at the bottom of the Gulf of Guayaquil, and at the mouth of the river of the same name, in  $2^{\circ} 12'$

south latitude, and  $79^{\circ} 6'$  west longitude. In 1693 great additions were made to it, on the other side of a branch of the river, which now divides the city into two parts, known by the names of the new and old towns, communicating with each other by a long bridge.

The houses are constructed mostly of wood or whitened earth. It has suffered repeatedly by conflagration, and was reduced to ashes in 1764; since which the government have forbid the inhabitants to thatch their houses with straw. The streets of the new town are straight, wide, and well paved. Arcades run along before all the houses, so that the people can walk protected from the rain and sun. It is now one of the handsomest towns of South America. It has a handsome church, college, convents, and an hospital. There is also a treasury and revenue office, for the receipt of the Indian capitation-tax, the duties on imports and exports, and other taxes.

The number of inhabitants is 10,000. The women of Guayaquil are proverbially handsome, which causes many Europeans to marry and settle here.

The marshes in its neighbourhood, combined with the heat of the climate, render it very unhealthy.

Most of the inhabitants are engaged in commerce; the Spaniards and Creoles being the merchants, and the Creoles and castes the arti-

sans and labourers. The trade of this town is gradually increasing; and from the situation of its port, it will in all probability become a place of the first consequence, notwithstanding the insalubrity of its climate, and the dreadful tempests it is subject to in winter.

Guayaquil was named a royal dock-yard in 1767, and the abundance of excellent timber produced in its neighbourhood, renders it very fit for this purpose. The balsam tree, and several others yield excellent knees, and are celebrated for resisting worms and rot. Notwithstanding these advantages, the building of vessels is neglected, and the river and coasting trade is carried on in balsas, which receive the cargoes of the vessels arriving from Europe, Lima, or Panama.

These balsas or rafts are peculiar to the coast of the provinces of Cundinamarca. They are made of five, seven, or nine trunks of an exceedingly light tree called balsa. A little boy can carry a log of this wood twelve feet long, and a foot in diameter, with great ease. The rafts are made larger or smaller, according as they are wanted for fishing, for the coasting trade, or for the rivers; and they go from Guayaquil as far as Payta in Peru with safety. The logs of which they are made are sixty feet in length, and two or two and a half in diameter, so that a large one of nine logs, is between twenty and twenty-four feet in breadth. These logs are

fastened to each other by bejucos (a sort of parasite plant) or withies, and have cross logs lashed so firmly with these pliable plants, that they rarely give way, though the sea in their coasting voyages runs very high. The thickest log of the balsa is put, so as to project beyond the others, in the centre, and these being lashed in equal number on each side to this, the number of logs is always uneven. A large balsa will carry twenty-five tons, and that as free from wet as possible, for the sea never breaks over them, nor does the water rise between the logs, as the whole machine adapts itself to the motion of the waves. They work and ply to windward like a keeled vessel, and keep their course extremely well before the wind, by means of a contrivance peculiar to them, which consists of some planks erected vertically, three or four yards long, and a foot and a half in breadth at the stern, and forward between the main logs. By pushing down some of these, and raising others up more or less, the float sails large, tacks, bears up, or lies to; and what renders this more astonishing is, that the machine is the contrivance of Indians unversed in the mechanical arts. On many of these rafts the owners erect little huts for their own accommodation, and on some of them in the rivers they have small gardens, with beautiful flowers and vegetables.

The city is defended by three forts; two on the borders of the river, and the other inland,

to guard the entrance of a deep ravine which leads to it.

The island of Puna has a fort, or rather battery, on it, where all ships coming in and going out are brought to.

## SECTION XLIV.

### CUENÇA.

THE district of Cuença is the next of the Presidency of Quito that comes under our notice.

This district is subdivided into two departments, Cuença and Alausi: the former including ten villages; and the latter, which borders on Riobamba, having four.

The mines in this country are very numerous, but from want of capital, and other causes, are not worked.

Here they breed cattle; raise sugar, cotton, and grain; and manufacture a great quantity of cloth.

This district is famed for the many remains of Peruvian architecture it contains, the ruins of the fort of Cannar, before mentioned, being near the village of Atun-cannar, or Great Cannar; which village is also noted for its corn fields affording very rich harvests.

The unfortunate inhabitants of this district were inhumanly massacred by Atabalipa, on account of their siding with his brother Huascar: it is stated, that he caused 60,000 to be slain after the victory he gained over that monarch.

The chief town is the city of CUENÇA, founded in 1537 by Gil Ramirez Davalos: it stands in  $2^{\circ} 53' 49''$  south latitude, and  $79^{\circ} 14' 40''$  west longitude, on a spacious plain, about half a league from the river Machangara. On the south side is another river called Matadero; and about a quarter of a league distant are two others, named Yanuncay and Baños.

The climate of the city of Cuença is mild; the cold being little felt, and the heat very moderate. It is subject, however, to dreadful storms of rain, thunder and lightning, and in the department of Alausi, to earthquakes,—the whole of that part of the district being full of chasms and crevices, caused by these events. In this part, the air is also cold, on account of the neighbourhood of the snowy mountains.

The rivers are fordable in summer, but in winter can be crossed only by the bridges. The plain of Cuença is about six leagues long; and in it four rivers unite, and form a large stream.

The streets are straight and broad. The houses are mostly of adobes, or unburnt bricks. The Indian suburbs consist of low mean huts.

The place is well supplied with water, and the environs are extremely fertile and pleasant. It contains three churches, two of which are appropriated to the Indians. There are also four convents, two nunneries, and a college formerly belonging to the Jesuits, with an hospital. Its public offices are the chamber of finance, and those of the government of the city; and the tithes and taxes of Loja and Jaen de Bracamoros are collected here.

Its inhabitants exceed 20,000.

The men are said to be very indolent; the manufactures of baize and cottons being carried on by the women, who transact most of the business.

Alausi, the chief place of the second department, is an inconsiderable town, in  $2^{\circ} 12'$  north latitude, and  $78^{\circ} 39'$  west longitude.

It contains a few Spaniards of rank, Mestizoes, and Indians.

It has a good parish church, and a Franciscan convent.

## SECTION XLV.

### LOXA.

THE last jurisdiction of Quito on the south, which is not a separate province, is Loja, or Loxa.

In this district are fourteen villages. It is famous for producing great quantities of the best quinquina, or cinchona, so well known as a medicine. The forests of Loxa contain three kinds of this substance. The trees which produce this bark are not of the largest size, the usual height being about fifteen feet: the largest branches do not always yield the best. In order to collect the bark, the Indians cut down the trees, then strip them, and dry the rind in the sun; after which it is packed for exportation. Cochineal of an excellent quality is bred in this country; but so little care is taken, that enough is produced only to serve the dyers of Cuença. The manufacture of carpets, in which the cochineal dye is used, is very considerable.

Numerous droves of cattle and mules are sent from this district to Peru and Quito.

LOXA is the chief town, resembling in extent, form, and manner of building, the city of Cuença, but the climate is much hotter.

In it are two churches, several convents, a nunnery, an hospital, and an ancient college of the Jesuits.

Its population is about 10,000, an industrious people.

The village of Zeruma is celebrated for having some rich gold veins in its neighbourhood, which have failed, owing to the want of proper exertion being made to clear them. This town

or village contains five or six thousand inhabitants.

## SECTION XLVI.

OFFICIAL STATEMENT OF THE POPULATION, AND DISTRIBUTION OF THE REPRESENTATIVES OF THE CONGRESS OF COLOMBIA.

THE recent appearance of this document alone prevented our adopting it as the basis of the arrangement of this chapter.

Departments.	Provinces.	Population of each Province.	Population of each Department.	Senators.	Representatives.
Orinoco .....	Guayana .....	45,000	175,000	4	2
	Cumana .....	70,000			2
	Barcelona ...	45,000			2
	Margarita ...	15,000			1
					7
Venezuela .....	Caracas .....	350,000	430,000	4	12
	Varinas .....	80,000			3
					15
Sulia .....	Coro .....	30,000	162,000	4	1
	Truxillo .....	33,300			1
	Merida .....	50,000			2
	Maracaibo ...	48,700			2
					6
Boyacca .....	Tunja .....	200,000	444,000	4	7
	Socoro .....	150,000			5
	Pamplona ...	75,000			3
	Casanare ...	19,000			1
					16
Carried forward, .....			1,211,000	16	44

Departments.	Provinces.	Popula- tion of each Pro- vince.	Popula- tion of each Depart- ment.	Senators.	Represen- tatives.
Brought forward,	.....		1,211,000	16	44
Cundinamarca	Bogota .....	172,000	371,000	4	6
	Antioquia ....	104,000			3
	Mariquita ....	45,000			2
	Neiba .....	50,000			2
					—13
Cauca .....	Popayan .....	171,000	193,000	4	6
	Choco .....	22,000			1
					—7
Magdalena ...	Carthagena ..	170,000	239,600	4	6
	Santa Marta	62,600			2
	Rio Hacha...	7,000			1
					—9
	Quito .....	230,000			8
	QuixosMacas	35,000			1
	Cuenca .....	73,000			3
	Jaen .....	13,000			1
	Mainas .....	56,000			1
	Loja .....	48,000			2
	Guayaquil ...	90,000	550,000		3
					—19
	Panama .....	50,000			2
	Veragua.....	30,000	80,000		1
					—3
Total,			2,644,600	28	95

The Seven Provinces, formerly known under the general title of Quito, had not been distributed into departments nor senatorial districts; nor had Panama and Veragua; but it was supposed that an arrangement would be made, at the next Session of Congress, to comprise them into three departments, so as to conform the principle of representation to the population, which would complete the Senate to fifty Members, and the Representatives to ninety-five.

## CHAPTER III.

### POPULATION OF THE COUNTRY IN GENERAL, AND THE SPANISH POPULATION IN PARTICULAR.

#### SECTION I.

##### THEIR AMOUNT, DISTRIBUTION, &c.

THE country of Caracas is nearly twice as large as Peru. Cundinamarca, including Quito, is still larger. The former Capitanía-General contains near 48,000 square leagues (twenty-five to a degree): Peru, after La Paz, Potosi, Charcas, and Santa Cruz de la Sierra, were separated from it, and joined to the viceroyalty of Buenos Ayres, contained only 30,000. Cundinamarca, including Quito, contains 65,000. Those calculations have been made by M. Oltmanns, from the alterations which Humboldt's astronomical observations have introduced into the maps of Spanish America.

The former of these portions, Caracas, has nearly a million of inhabitants.

Four castes compose this population—the whites, Indians, Negroes, and people of colour or mixed race. These castes are subdivided into whites born in Europe, vulgarly called Gachupines; white Creoles, descendants of Europeans; Mestizoes, a mixture of whites and Indians; Zamboes, a mixture of Indians and Negroes; and Mulattoes, a mixture of whites and Negroes.

The Spaniards born in Europe used to consider themselves as a superior class to other whites: to have been born in Europe was a kind of nobility.

As to the distribution of this population, Humboldt says,—The copper-coloured natives, or Indians, constitute a very important mass of the agricultural population only in those places where the Spaniards found regular governments, a civil community, and ancient and very complicated institutions, at the Conquest; as in New Spain, south of Durango; and in Peru, from Cusco to Potosi. In the Capitania-General of Caracas, the Indian population is inconsiderable, at least beyond the Missions, and in the cultivated zone. At the moments of great political dissensions, the natives excite no fear in the whites, or the mingled castes. Computing, in 1800, the total population of the provinces at nine hundred thousand souls, it appeared to Humboldt, that the Indians made only one-ninth; while, at Mexico, they form nearly one-half of the inhabitants.

Among the castes that compose the population of Caracas, that of the Blacks, which awakens at once the interest due to misfortune and the dread of a violent re-action, is not important from its number; but it is so from its accumulation on a small space of territory. We shall soon see, that in all the Capitania-General they do not exceed a fifteenth of the whole population. In the island of Cuba, where, of all those in the West Indies, the Negroes bear the smallest proportion to the whites, they were, in 1811, as one to three. The Seven United Provinces of Venezuela, have sixty thousand Negroes and men of colour formerly slaves; Cuba, the extent of which is eight times less, has two hundred and twelve thousand. Considering the sea of the West India Islands, of which the Gulf of Mexico makes a part, as an interior sea with several mouths, it is important to fix our attention on the political relations that result, from this singular configuration of the New Continent, between countries placed around the same basin. Notwithstanding the isolated state in which the greater part of the mother-countries endeavour to hold their colonies, the agitations that take place are not the less communicated from one to the other. The elements of discord are every-where the same; and, as if by instinct, a concert is established between men of the same colour, although separated by differences of language,

and inhabiting opposite coasts. That American Mediterranean, formed by the shores of Caracas, Cundinamarca, Mexico, the United States,\* and the West India Islands, may count upon its borders near a million and a half of Negroes; but so unequally distributed, that there are very few to the south, and scarcely any in the region of the west. Their great accumulation is on the northern and eastern coasts. This may be said to be the African part of the interior basin. It is natural that the commotions which, since 1792, have manifested themselves in San Domingo, should have been propagated to the coasts of Caracas. So long as Spain possessed those fine colonies in tranquillity, the little resistance of the slaves was entirely repressed: but when a struggle of another kind, that for independence began, the Blacks, by their menacing position, excited alternately the apprehensions of the opposite parties; and the gradual or instantaneous abolition of slavery has been proclaimed in different regions of Spanish America, not perhaps merely from motives of justice and humanity, but also to secure the aid of an intrepid race of men, habituated to privation, and fighting for their own cause.

\* The produce of the states at the back of the Alleghany mountains, is exported by the Mississippi; and the possession of Florida has been so strongly desired by the Anglo-Americans, only with a view of occupying a greater extent of coast on the interior sea.

The sixty thousand Negroes and men of colour, formerly slaves, which the Seven United Provinces of Venezuela contain, are so unequally divided, that in the province of Caracas alone there are nearly forty thousand, one-fifth of which are Mulattoes; in that of Maracaibo, ten or twelve thousand; in those of Cumana and Barcelona, scarcely six thousand. To judge of the influence which these Negroes and the men of colour exert in general on the public tranquillity, it is not enough to know their number; we must consider their accumulation at certain points, and their manner of life, as cultivators, or inhabitants of towns. In the province of Venezuela, they are assembled together on a space of no great extent, between the coast and a line that passes (at twelve leagues from the coast) through Panaquire, Yare, Sabana de Ocumare, Villa de Cura, and Nirgua. The Llanos, or vast plains of Calaboso, San Carlos, Guanare, and Barquisimeto, contain only four or five thousand, who are scattered among the farms, and employed in the care of cattle. The number of persons formerly freed men is very considerable: the Spanish laws and customs were favourable to affranchisement. A master could not refuse liberty to a slave who offered him the sum of three hundred piastres, even though he might have cost him double that sum, on account of his industry, or a particular aptitude for the

trade he practised. Instances of persons who, by their will, bestowed liberty on a certain number of slaves, was more common in the province of Venezuela than in any other place. A short time, says Humboldt, before we visited the fertile valleys of Aragua, and the Lake of Valencia, a lady, who inhabited the great village of Victoria, ordered her children, on her death-bed, to give liberty to all her slaves, to the number of thirty.

What is most interesting in South America, next to the state of the Blacks, is to know the number of white Creoles, or Hispano-Americans, and that of the whites born in Europe. It is difficult to acquire notions sufficiently exact on so delicate a point. The people in the New, as well as the Old World, abhorred numberings, suspecting them to be made in order to augment the weight of taxes. The men in office, on the other hand, sent by the mother-country to the colonies, disliked these statistical enumerations as much as the people, and this from motives of a jealous policy. These numberings, so irksome to make, were not easily withheld from the curiosity of the planters. Although ministers at Madrid, aware of the real interests of their country, endeavoured from time to time to obtain precise information respecting the increasing prosperity of the colonies, the local authorities did not in general second these useful views. It required direct

orders from the Court of Spain, to have those excellent notions of political economy delivered to the editors of the Peruvian Mercury, which they have published. It was in Mexico, and not at Madrid, that Humboldt heard Count de Revillagigedo, the viceroy, blamed for having informed all New Spain, that the capital of a country which has six millions of inhabitants, contained, in 1790, only two thousand three hundred Europeans, while it was computed that there were in it more than fifty thousand Hispano-Americans. The persons who uttered these complaints, considered the fine establishment of posts, by which a letter travels from Buenos Ayres to New California, as one of the most dangerous conceptions of Count Florida Blanca. They counselled (happily without success) the rooting up of the vines of New Mexico and Chili, in order to favour the commerce of the mother-country.

If we compare the Seven Provinces of Caracas to the kingdom of Mexico and the island of Cuba, we shall succeed in finding the approximate number of white Creoles, and even of Europeans. The first, or Hispano-Americans, form in Mexico nearly one-fifth; and in the island of Cuba, according to the very accurate enumeration of 1801, a third of the whole population. When we reflect that the kingdom of Mexico is inhabited by two millions and a half of natives of the copper-coloured

race,—when we consider the state of the coasts that are bathed by the Pacific Ocean, and the small number of whites in the Intendencies of Puebla and Oaxaca, comparatively with the natives, we cannot doubt, that the province of Venezuela at least, if not the whole of Caracas, has a greater proportion than that of one to five. The island of Cuba,\* in which the whites are even more numerous than in Chili, may furnish us with a limiting number, that is to say, the maximum that can be supposed in Caracas. I believe we must stop at two hundred, or two hundred and ten thousand Hispano-Americans, in a total population of nine hundred thousand souls. The number of Europeans included in the white race, does not exceed twelve or fifteen thousand. It certainly is not greater at Mexico than sixty thousand; and several statements show, that if we estimate the whole of the former Spanish colonies at fourteen or fifteen millions of inhabitants, there are in this number at most three millions of Creole whites, and two hundred thousand Europeans.

The Indian population in the provinces of Caracas is thus inconsiderable. It is moreover

\* We do not mention the kingdom of Buenos Ayres, where, among a million of inhabitants, the whites are extremely numerous in the ports toward the coast; while the table-lands, or provinces of the Sierra, are almost entirely peopled with natives.

recently civilized, and all the towns have been founded by the Spanish conquerors. Those could not follow, as in Mexico and Peru, the traces of the ancient civilization of the natives. Caracas, Maracaibo, Cumana, and Coro, have nothing Indian but the name.

## SECTION II.

### THEIR GENERAL CIVILIZATION.

In China and Japan, observes Humboldt, those inventions are considered as recent, which have not been known above two thousand years: in the European colonies, an event appears extremely old, if it dates back three centuries, or about the period of the discovery of America.

The absence of memorials, which characterizes new nations, both in the United States and in the former Spanish and Portuguese colonies, is well worthy of attention. The void has not only something painful to the traveller, who finds himself deprived of the most delightful enjoyments of the imagination; it has also an influence on the greater or less powerful ties, that bind the colonist to the soil on which he dwells, to the form of the rocks surrounding his hut, and to the trees which have shaded his cradle.

Among the ancients, the Phœnicians and the Greeks, for instance, traditions and national remembrances passed from the mother-country to the colonies; where, perpetuated from generation to generation, they never cease to have a favourable influence on the opinions, the manners, and the policy of the colonists. The climates of these first establishments beyond the seas, differed but little from those of the mother-country. The Greeks of Asia Minor and Sicily were not strangers to the inhabitants of Argos, Athens, and Corinth, from whom they boasted their descent. A great analogy of manners contributed to cement the union, which was founded on religious and political interests. The colonists frequently offered the first fruits of their harvests in the temples of the metropolis; and when by some sinister accident the sacred fire was extinguished on the altars of Hestia, messengers were sent from the farther part of Ionia, to rekindle the flame at the Prytaneion of Greece. Everywhere, in Cyrene, as well as on the banks of the Mæotis, the inhabitants carefully preserved the traditions of the mother-country. Other remembrances, equally fitted to affect the imagination, were attached to the colonies themselves. They had their sacred groves, their tutelary divinities, their local mythology, and, what gave life and durability to the fictions of the first ages, they had poets, who extended their glory as far as the metropolis itself.

These advantages, and many others, are wanting in modern colonies. The greater part are settled in a zone, where the climate, the productions, the aspect of the sky, and the scenery of the landscape, differ altogether from those of Europe. The colonist vainly bestows on mountains, rivers, and valleys, those names which call to his remembrance the sites of the mother-country: these names soon lose their attraction, and have no meaning with the generations that succeed. Under the influence of an exotic nature, habits are generated that are adapted to new wants; national remembrances are insensibly effaced; and those that remain, like phantoms of the imagination, have neither "a local habitation, nor a name." The glory of Don Pelagio, and of the Cid Campeador, has penetrated even to the mountains and forests of America: the people sometimes pronounce these illustrious names; but they form no other notions of their existence, than that of heroes belonging to some vague period of fabulous times.

This foreign firmament, this contrast of climate, this physical conformation of the country, have a more decided effect on the state of society in the colonies, than the absolute distance of the mother-country. Such is the improved state of modern navigation, that the mouths of the Orinoco and of the Rio de la Plata seem more contiguous to Spain, than in

former times Phasis and Tartessus did to the coasts of Greece and Phœnicia. We even observe, that, in regions equally remote, the manners and traditions of Europe are more habitually preserved in the temperate zone. Similarity of situation contributes in a certain degree to maintain more intimate connexions between the colonists and the metropolis. This influence of physical causes in the state of infant societies is particularly manifested, when it concerns portions of people of the same race, who have been recently separated from each other. In traversing the regions of the New World, we imagine that we find more traditions, a greater freshness in the remembrances of the mother-country, wherever the climate permits the cultivation of corn. In this point of view, Pennsylvania, New Mexico, and Chili, resemble those elevated plains of Quito and New Spain, which are covered with oaks and with firs.

Among the ancients, history, religious opinions, and the physical state of a country, were linked together by indissoluble ties. The colonist must have renounced the faith transmitted to him by his ancestors, could he have forgotten the aspect of the sites, and the ancient revolutions of the mother-country. With modern nations, religion no longer wears, if we may use the expression, a local tint. Christianity, in furnishing new ideas, and opening a

wider range to the exercise of the intellectual faculties,—in declaring that all nations of men that dwell on the face of the earth are made of one blood, and members of the same family,—has weakened every exclusive sentiment, and has spread through both worlds the ancient traditions of the East with those that are peculiarly its own. Nations of different origin, and discordant idioms, have received from this common institution common remembrances; and the establishment of the missions, after having laid the foundation of civilization in a great part of the new continent, has given to cosmogonic and religious ideas a marked pre-eminence over remembrances that were merely national.

But this is not all: the American colonies are almost all founded in countries, where the generations that are extinct have left scarcely any trace of their existence. At the mouth of the Rio Gila, on the banks of the Missouri, in the plains that extend to the east of the Andes, traditions date no farther back than a century. At Peru, Guatimala, and Mexico, ruins of edifices, historical paintings, and monuments of sculpture, attest, it is true, the ancient civilization of the natives; but in a whole province we find very few families who have just ideas relative to the history of the Incas, and of the Mexican princes. The native has preserved his language, his dress, and his national character;

but the disappearance of the quippas, and of symbolic paintings, the introduction of Christianity, and other circumstances, have gradually extinguished historical and religious traditions. On the other hand, the colonist of European race disdains whatever relates to the conquered people. Placed between the remembrances of the mother-country, and those of the country where he first drew his breath, he considers both with equal indifference; and in a climate where the equality of seasons renders the succession of years almost imperceptible, he abandons himself to the enjoyments of the present moment, and scarcely casts back a look on the times that are past.

What a difference also between the monotonous history of modern colonies, and the varied picture exhibited by the legislation, the manners, and the political revolutions of the colonies of the ancients! Their intellectual culture, modified by the different forms of their government, often excited the envy of the mother-countries; and by this happy rivalship, arts and letters attained the highest degree of splendour in Ionia, in Græcia Magna, and in Sicily. In our days, on the contrary, the colonies have neither history, nor national literature. Those of the New World have never had powerful neighbours; and there the state of society has undergone only imperceptible changes. Without political existence,

these settlements, formed for commerce or for agriculture, have taken but a passive part in the great agitations of the world. The history of modern colonies affords but two memorable events—their foundation, and their separation from the mother-country. The first of these events is rich in remembrances, which essentially belong to the countries occupied by the colonists; but, far from recalling to mind the peaceful progress of industry, or the improvement of colonial legislation, acts of violence and injustice only protrude themselves on the scene. What charm can those extraordinary times present, when, under the reign of Charles the Fifth, the Castilians displayed more courage than virtue? and when chivalrous honour, like the glory of arms, was sullied by fanaticism and the thirst of riches? The colonists, of mild character, are freed by their situation from national prejudices, and appreciate at their just value the exploits of the conquest. The men who figured at that period were Europeans; they were the soldiers of the mother-country: they appear as strangers to the inhabitants of the colonies, for three ages have been sufficient to dissolve the ties of blood. Among the conquistadores; no doubt, some upright and generous men may be found; but, mingled in the mass, they have been unable to escape the general proscription.

I believe we have indicated the principal causes, which in modern colonies have dispelled

national remembrances, without nobly filling their place by others relative to the country newly inhabited. This circumstance, we cannot sufficiently repeat, exercises a great influence over the situation of the colonists.

There are still other comparative views which throw light on the general civilization of South America.

In Europe, our wheat, barley, and rye, cover vast spaces of ground; and in general the arable lands touch each other, wherever the inhabitants live upon corn. It is not the same under the torrid zone, where man has been able to appropriate to himself plants that yield more abundant and earlier harvests. In these happy climates, the fertility of the soil is proportioned to the heat and humidity of the atmosphere. An immense population finds abundant nourishment on a narrow space, covered with plantains, cassava, yams, and maize. The isolated situation of the huts dispersed through the forest, indicates to the traveller the fecundity of nature, where a small spot of cultivated land suffices for the wants of several families.

These considerations on the agriculture of the torrid zone involuntarily remind us of the intimate connexion that exists between the extent of land cleared, and the progress of society. That richness of the soil, that vigour of organic life, which multiplies the means of

subsistence, retards the progress of nations toward civilization. Under so mild and uniform a climate, the only urgent want of man is that of food. It is the feeling of this want only which excites him to labour; and we may easily conceive, why in the midst of abundance, beneath the shade of the plantain and bread-fruit tree, the intellectual faculties unfold themselves less rapidly than under a rigorous sky, in the region of corn, where our race is in a perpetual struggle with the elements. When we take a general survey of countries inhabited by agricultural nations, we observe, that cultivated lands are either separated by forests, or immediately touch each other; not only according to the growth of the population, but the choice of alimentary plants. In Europe, we judge of the number of the inhabitants by the extent of the cultivation: under the tropics, on the contrary, in the warmest and most humid parts of South America, very populous provinces appear almost deserted; because man, in order to find nourishment, cultivates but a small number of acres. These circumstances, highly worthy of attention, modify at the same time the physical appearance of the country, and the character of its inhabitants, giving a peculiar physiognomy to both—something wild and uncultivated, which belongs to nature, the primitive type of which has not yet been altered by art. Without neigh-

bours, almost unconnected with the rest of mankind, each family of settlers forms a separate tribe. This insulated state arrests or retards the progress toward civilization, which advances only in proportion as society becomes more numerous, and its connexions more intimate and multiplied: but, on the other hand, it is solitude that develops and strengthens in man the sentiment of liberty and independence; and gives birth to that noble pride of character, which has at all times distinguished the Castilian race.

From those causes, the land in the most populous regions of equinoctial America still retains a savage aspect, which is destroyed in the temperate climates by the cultivation of corn. Between the tropics, the agricultural nations occupy less ground; man has there less extended his empire; he may be said to appear, not as an absolute master, who changes at his will the surface of the soil, but as a transient guest, who quietly enjoys the gifts of nature. There, in the neighbourhood of the most populous cities, the land remains studded with forests, or covered with a thick mould never torn up by the plough. Spontaneous plants still predominate by their quantity over cultivated plants, and determine alone the appearance of the landscape. It is probable, that this state of things will change very slowly. If, in our temperate climate, the cultivation of corn contri-

butes to throw a dull uniformity upon the land we have cleared, we cannot doubt, that even with an increasing population, the torrid zone will preserve that majesty of vegetable form, those marks of an unsubdued, virgin nature, which render it so attractive, and so picturesque. Thus it is, that, by a remarkable concatenation of physical and moral causes, the choice and production of alimentary plants have an influence on three important objects at once—the association or the isolated state of families, the more or less rapid progress of civilization, and the individual character of the landscape.

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### SECTION III.

#### MARRIAGES, AND CHILDREN, IN COLOMBIA.

RELIGION, public opinion, and that spirit of gallantry which distinguishes the nation, all conspire to establish amongst the Spaniards, both in the Old and New World, a partiality for matrimony, which is not otherwise without its particular prerogatives. The smallest indication, for instance, of irregular conduct, is admitted as a proof against a bachelor; whereas, the most indisputable proofs against a married man are generally rejected, unless his lawful wife prefers the complaint.

In Colombia before the Revolution, girls were allowed to be arrived at the period which is commonly called the age of puberty at twelve; and boys, at fourteen years. This was also about the time they thought of marrying. A young man, not destined for the church, who was not married at twenty, began to be thought dilatory; and nothing was more common than to see a young couple, both whose ages when added did not exceed thirty. As soon as nature gave the hint, they sought to gratify her desire in the chaste bands of matrimony. Marriage, they thought, was the seal of manhood. The study of character seldom, however, preceded the conjugal tie. An union for life was formed with as little premeditation, as if it were that of a day. The sympathy of caprice was mistaken for that of passion; a momentary liking for a permanent attachment. This, in a great measure, was to be ascribed to the old laws, which, in this important transaction of human life, upon which depend the happiness or misery of both parties concerned for the remainder of their days, gave too little controul to parents over the inclinations of their children.

In all civilized nations, parents possess an absolute authority over their children till the period fixed by law. England has restricted this period to twenty-one for both sexes. As long as children are minors, they remain in entire dependence on their parents. During

this time, they are allowed to have no will of their own; every engagement which they contract is null; every promise is nugatory. The intention of the legislature by this wise measure was, to subject the morals of youth to a salutary controul, and to put them under the protection of enlightened guardians, capable of discovering the snares that might be laid for their inexperienced age. No one is more entitled or better qualified for the discharge of these delicate and very important duties, than those to whom nature seems to have confidentially assigned them, upon the security of such ties as render the happiness of the pupil as dear to them as their own.

The old laws seem to have supposed, that parents are indifferent with respect to the prosperity of their children. We indeed easily perceive, both from the letter and spirit of these laws, that children were not of age till twenty-one, and that till that period the consent of the parents was indispensable to enable them to enter into legal marriage. But a misapplied jurisprudence rendered that disposition abortive; for a little girl at the age of twelve, or stripling boy at fourteen, who talked of entering into the sacred bands of marriage, asked the consent of his parents as a mere matter of form. If it did not appear to be a suitable match; if the conduct, the morals, the education of the beloved object did not promise a

happy union, the parents, as no doubt was their duty, withheld their consent. But their refusal, instead of arresting all further proceedings in the business, as it would in any other country, only furnished an occasion to the refractory child to institute a scandalous law-suit against those who gave him birth. Justice, instead of defending the parental authority, gave a favourable reception to the complaints of a child in his first departure from filial duty to the pursuit of a licentious conduct. Upon the first application, they granted the female petitioner what she asked, to be removed from her father's house to another lodging. The parents, in consequence of this, were condemned to furnish money to pay her board, as well as to defray the expenses of the suit; and all that they were allowed to advance in their own defence was the inferiority of the proposed son or daughter-in-law in point of rank. That was the only point which could be admitted as satisfactory and conclusive on the part of the court. It was natural, therefore, always to insist upon that point, and it as naturally followed, that all that was said and written upon a question, so deeply interesting to a people who knew no advantages superior to those of birth, should have excited general sensibility and party passions, and given rise to vexatious suits which perpetuated animosity amongst families. But when equality of rank was incontestably

established, irregularity of life, disparity of age, and difference of fortune, were no bar to the court's authorizing a celebration of marriage.

The disobedient child had another mode more simple, but more rarely put in practice, of defying the parental authority, and gratifying her own taste. It was sufficient to constitute a valid marriage, that the bride and bridegroom publicly declared to their parish curate, that they took one another for man and wife. The want of publication of banns and consent of parents was no obstacle to the administration of the ceremony. Children who had not obtained the consent of their parents, or chose to save themselves the trouble of applying in order to avoid the mortification of a premeditated refusal, presented themselves to the curate in the street, in private houses, or wherever they could have a chance of meeting him, and on the spot passed through a formality, which, however ludicrous might be the manner of conducting it, was sufficiently effectual to unite them for life in bands, which would have been the cause of less sorrow and repentance if they had not been indissoluble.

It is true, that the civil laws, in this instance at variance with the canonical laws, prohibited these kind of marriages; but the penalties imposed on the delinquents were always eluded, because the families which ought to have insisted upon their infliction, when the affair was

over, and could not be helped, had no other part to act but to pardon; so that the child who joined effrontery to disobedience, might boast that every thing, even the laws, were favourable to his irregularities. In England, every minister who marries minors without a certificate of the parent's consent, is subject to a fine of one hundred pounds sterling. The French laws, besides disinheriting the refractory child, declared the clergyman who prostituted his ministry to a clandestine marriage, guilty of a rape, and ordered him to be prosecuted for it. This violent regulation produced an effect, which left no occasion to have recourse to it.

These regulations were subsequently changed. By a pragmatic sanction, of the 28th of April 1803, issued in order to give the decree of the 10th of the same month the force and effect of a constitutional law, his Catholic Majesty declared, that males under twenty-five years of age, and females under twenty-three, could not contract marriage without the express consent of their father, who should not be bound to give the reasons of his refusal. In case of the absence or death of the father, the mother was to exercise the same right; but, in this case, the children might marry one year before their respective majority; and, in failure of the father and mother, the grandfathers, on the father and mother's side, were to be asked for

their consent, till the age of twenty-three by the males, and the age of twenty-one by the females. Military men were to have the permission of the king to marry, and must not demand it till they had previously obtained that of their fathers. Yet, if it was refused, they could always solicit that of the king, who would grant or refuse it according to circumstances. The curates and vicars who should celebrate marriages without the observance of those forms, were to be banished, and their estates confiscated. The contracting parties were to incur the same penalty. In no court, secular or ecclesiastic, were demands to be admitted with respect to marriages not contracted in the manner here prescribed; and, in that case, they were to proceed not as for criminal or mixed affairs, but as for affairs purely civil. Even the king's children could not contract marriage without the consent of their father, or of the king his successor. They could never acquire the liberty of marrying without this consent. Here we see the light of reason gradually dissipate the darkness of prejudice. This cedula was published at Caracas, the 3d of February 1804.

After all, it would appear, says Depons, that to marriages contracted at too early a period are to be ascribed many of those domestic disturbances which so frequently appear in Creole families. To the ardour and impetuosity of

passion, which impelled the young couple to contract the engagement, succeeds the calm of reason and reflection, which unfortunately condemns the transaction. The contrariety of their characters soon embroils the matrimonial peace; and nothing but a regard to honour, public opinion, and religion, prevents them from dissolving a tie that makes them so completely miserable. Had Montesquieu been acquainted with the state of domestic society amongst the Spaniards in America, or had his writings been expressly addressed to them, he certainly would not have hazarded the opinion, that the more marriage prevailed, the less the vice of infidelity would appear amongst them.

The inconsiderate protection which the police extends to wives, to the prejudice of their husbands, is, says the same writer, another source of evil in their domestic intercourse. No mortal is more unhappy than a Creole whose wife is of a jealous, unruly, or peevish disposition. If she is tormented with jealousy, she easily finds access to the provisor, the curate, or any of the magistrates, who are all disposed implicitly to believe whatever tale of reproach her malicious ingenuity will be pleased to fabricate against the husband. The most usual subject of complaint is, that the gallant husband keeps a mistress, or at least squanders away his money in debauchery, keeps his family in penury, makes his wife unhappy, offers violence to

her person, &c. &c. Of all this she is not required to give any proof. She is credited upon her bare word. According to the rank her husband sustains in society, he is either summoned to receive a sharp reprimand, or he is immediately clapped in prison; and there he remains until his wife condescends to ask his release. If the husband complains of the misdemeanor of his wife, she has only to pretend to be highly offended at a charge which amounts to an attack upon her honour, and the poor husband is condemned to silence, to teach him more discretion; nay, he may think he has made a lucky escape, if he does not undergo the punishment that was merited by his wife.

The Creole, if married, he asserts, must not undertake a journey without the express consent of his wife, and without providing for her subsistence during his absence. If he does not return precisely on the day appointed at his departure, the magistrates, on the first application of the wife, orders the husband to return to his forlorn spouse. Were he in Chili or in California, home he must go, whether his business be finished or unfinished; his wife has spoken the word, and he must comply. Every military man, every officer of administration or justice, if a married man, leaves to his wife, who does not follow him, a proportion of his pay, never less than one-third: if he does not

do it with a good grace, the treasurer will be obliging enough to make a retention of the sum.

There are, however, a great many Creole families, we may even say the majority of them, whose heads enjoy peace and happiness, setting in their conduct an example of virtue to their children.

This people have such an air of frankness and candour in all their transactions, that, to judge from appearances, one would pronounce that there was no country in the world where filial respect is better established. Every morning when they rise from their bed, and every evening before they lie down, the children of the Creoles, whether rich or poor, crave and receive upon their knees the benediction of father and mother, and kiss, before they stand up, the hand that dispenses it. The same ceremony is repeated during the day, every time that the father, the mother, the uncle, the aunt, or the children return from abroad, and enter the house. They use likewise, with their parents, a manner of speaking expressive of the greatest humility and dependance. They honour them with "sumerced," which is not customary in society. But all these homages, asserts Depons, are, in general, merely external. They flow less from sentiment than custom, which has ranked them with the etiquettes or ceremonies,—an article of manners

sufficiently numerous and curious amongst the Creoles to demand our particular notice.

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#### SECTION IV.

##### PUBLIC EDUCATION IN COLOMBIA.

ON this important subject we shall adopt the observations of D. M. J. Sanz, a gentleman of the law, born at Valencia, in the province of Venezuela. This gentleman, whose excellent natural parts, improved by education, elevated him above that thick mist of prejudice with which he was surrounded, was charged by the old government with the task of framing a code of municipal laws for the city of Caracas.

“No sooner,” observes he, in his discourse on public education, “no sooner does the child discover the first feeble efforts of intellect, than he is sent to school, where he learns to read books replete with ridiculous and extravagant tales, frightful miracles, and a superstitious devotion reduced to certain external forms, by which he is disciplined to hypocrisy and imposture.—Far from instructing him in those primary duties, from which all others are derived, by impressing his tender heart with a deep sense of the greatness, the power, the good-

ness, and the justice of the Supreme Being, the Creator of all things, so as to inspire him with truly Christian maxims, his father is contented, and thinks he has discharged his duty, provided the child knows certain forms of prayer by rote, recites the rosary, wears a scapulary, and performs certain other external acts of the Christian ritual, which, allowing them to be in themselves good, pious, and devout, are, however, by no means sufficient to make him a good Christian, or a virtuous man. Instead of teaching their children what they owe to God, to themselves, and to their neighbours, they suffer them to engage in every kind of dangerous amusement, without paying the smallest attention to the society which they frequent. Instead of precepts of morality, they inculcate certain points of pride and vanity, which lead them to abuse the privileges of their birth, because they do not know the objects for which they were conferred. There are few of the youth of Caracas who do not pretend to a pre-eminence in rank, and foolishly pride themselves in having a grandfather an alferex, an uncle an alcaide, a brother a monk, or a relation a priest.

“These failings, which arise entirely from education, breed animosities among families, and make the citizens deceitful and irrational. There can be no sincerity, peace, attachment, nor confidence, in a country where every one

makes it the object of his particular study, to be distinguished above others by his birth and vanity; where, instead of inspiring children with a just emulation of the virtues of their distinguished countrymen, and with a horror of the vices and crimes of the wicked, they are taught, or at least hear nothing from the mouths of their parents, but, whether Peter be not as noble as Anthony,—that the family of John has such or such a blemish,—that when a marriage took place in this family, that of Diego went into mourning. Such puerile conversations banish every manly sentiment from the heart, powerfully influence manners, create divisions between families, keep up a spirit of distrust, and break the bonds of charity, which are the very foundation and object of society.

“The system of education,” continues D. Sanz, “is generally bad at Caracas. Before a child is yet able to pronounce his alphabet with propriety, to read what he is yet too young to understand, or scribble a little with his pen, they put into his hands the grammar of Nebrija, without considering that, unable to speak his native language, to read, write, or calculate, it is ridiculous to put him to the Latin language, or to make him apply to the study of the sciences which are taught at the university. For the child is exposed in society to many mortifications, and even to contempt,

notwithstanding the gratification his vanity may receive from those showy literary badges which announce him a doctor. Is it not really pitiful to see a student, after becoming pale and emaciated by several years' attendance at the higher seminaries, incapable of expressing himself with precision in his native language, of writing a letter, or even marking the accents with tolerable correctness?"

"This is a palpable evil, and requires no proof.—Nay, what is still more surprising, these scholars obstinately contend, that to acquire a grammatical knowledge of their mother tongue, and to read and write it correctly, is but a wanton sacrifice of time.

"This precipitation in their studies arises from a natural ardour for the acquisition of knowledge, and a want of method to direct it. Boys, who have prematurely commenced the study of the Latin language and the liberal sciences, before they are taught their native tongue, or the common rules of arithmetic, return with reluctance, when they are grown up, to those studies which they neglected in their youth. They fancy the whole circle of the sciences are contained in the Latin Grammar of Nebrija, the Philosophy of Aristotle, the Institutes of Justinian, the Curia Philippica, and theological writings of Gonet and Larraga. If they can make extracts from these works, say mass, display the doctor's badge, or appear in

the dress of a priest or monk, they are then sufficiently accomplished for any line or profession. Decency, however, in their opinion, debars them from agricultural pursuits, and enjoins them to treat the mechanical arts with sovereign contempt. If they wear the military dress, it is merely out of ostentation: if they make bad translations from the French, they corrupt the Spanish language. Some take up the profession of the law, merely to gain a livelihood; others enter into holy orders to acquire importance; and some there are who take the vow of poverty, for the express purpose of being secured against it. There is scarcely a person of any distinction but pretends to be a military officer, without having paid any attention to those qualifications which are indispensable for the profession of arms. There is not one, whether originally white, or become so by generation, who is not ambitious of becoming a lawyer, a priest, or a monk. Those whose pretensions are not so great, wish at least to be notaries, scriveners, or clerks, or to be attached to some religious community, as lay-brothers, pupils, or foundlings. Thus, the fields are deserted, whilst their fertility reproaches our inactivity. The laborious husbandman is an object of contempt. Every one wishes to be a gentleman, to lead an idle life, addicted to the frightful vices of luxury, gaming, chicane, and calumny. It is thus that

law-suits are multiplied, the wicked thrive, the good are discouraged, and every thing goes to wreck.

“ It is the want of a cultivated understanding which makes people persevere in errors so prejudicial to their felicity. If they knew, that no work is more agreeable to God than what tends to the preservation of his worship, their own good, and that of their neighbours,—the prebends which are founded for saying mass, the endowments made for celebrating the festivals of saints with drums and bonfires, the pious contributions made for ridiculous processions and noisy revelry, the expenses incurred in blazoning their armorial ensigns for escorts and funeral pomp, and other liberal distributions, which, notwithstanding they are of a religious nature, and spring from the best intentions, yet are by no means indispensable,—I say, the amount of all those expenditures would be appropriated to the use of schools, to the liberal support of good teachers, capable of inspiring youth betimes with religious and political maxims. From such a course of education might be expected wise magistrates, enlightened citizens, who, not abusing authority in order to flatter their passions, nor religion in order to conceal their ignorance under the veil of hypocrisy and superstition, nor power nor riches in order to oppress the poor, would become the ornament of society, and the active

promoters of public prosperity. We see convents and fraternities, with immense endowments and very rich images ; priests with prebends invested with ten, twenty, thirty, and forty thousand dollars. Who without indignation can behold in this province all property without exception subject to ecclesiastic and monastic rents, whilst not the smallest provision is made for the payment of the teachers who publicly instruct the rising generation in the principles of the religion which they profess, and in the duties which are incumbent on them as men and as subjects ?

“ The misfortune which arises from giving youth an education which disposes them to enter into holy orders, is equally to be lamented. The parents of those children who do not become priests, monks, or friars, though they have not previously examined whether nature has designed them for either of these vocations, feel themselves miserably mortified at the disappointment. Without any other reason or motive but that they have been bred in some convent, or have in some capacity or other served in a church, they get themselves ordained, or take the vows, merely to gratify their parents, or because they cannot resist the taste which, from the habits of education, they have contracted for that kind of life. Thus the number of privileged persons is multiplied, and the rest of the citizens are overcharged

with prebends, fees, and rents, which are founded for the subsistence of ecclesiastics, besides other duties and contributions, from which their profession is exempted.”

This representation, solely designed for the city of Caracas, was equally descriptive of the other parts of the country. It exhibited all the characters of truth. The Revolution has altered much of this ; and even before the Revolution, the hand which drew this picture had perhaps given too dark a colouring to the features. The motive, however, which prompted this declamation requires no other explanation than the information, that the person who speaks is a friend to the prosperity of his country,—a man who wishes that the light of reason, with which he himself is so eminently favoured, should dissipate the darkness in which his countrymen are unhappily involved,—a father of a family, who thinks that the most precious inheritance which can be transmitted from one generation to another, is the practice of virtue, a respect for the depositaries of public authority, obedience to the laws, and the love of industry. In order to substitute wholesome for vicious opinions, useful for baneful customs, he has painted abuses and prejudices under the most hideous forms, that a strong persuasion of the enormity of the evil might the more readily dispose to adopt a remedy.

How much the Republican Government has done to reform these abuses, will be seen by the following laws.

### I. PREPARATORY SCHOOLS.

The General Congress of Colombia, considering,

1st, That the education of male children in preparatory schools ought to be as general as possible, since this is the source and guide to all other human acquirements ;—

2d, That as, without a knowledge of reading and writing, citizens cannot acquire a perfect knowledge of the sacred obligations imposed upon them by religion and Christian morality, nor of the rights and duties of man in social life, so that they may exercise the first worthily, and perform the second faithfully ; decree the following :—

Article 1. That there shall be at least one preparatory school in each of the cities, towns, parishes, and villages, which shall have more than one hundred inhabitants.

Article 2. For the endowment, either wholly or in part, of these preparatory schools, it shall be recommended to the authorities and persons whom it may concern, to take care of and apply, in preference, all foundations and revenues which may have been specially devoted to this important object.

Article 3. The cities and towns which may have assigned to them domains of any kind whatsoever, shall endow the school with the residue of revenue, after providing for the common expenses.

Article 4. In cities and towns, whose domains may not suffice, and in parishes where there is no special foundation for the endowment of preparatory schools, the inhabitants shall pay. For this purpose, the chief judge of the place shall assemble them, and laying before them the importance of the said establishment, shall invite them to give, every one according to his ability, a certain sum per month: such offerings being taken down, and a list being made in a legal form.

Article 5. If, by this method, the sum necessary for the school be not completed, the cabildo in the cities and principal towns of the district and other parishes, the chief judge of the place, united to the curate and three inhabitants to be named, shall proceed to make a just and moderate assessment upon all the inhabitants living independently, even though they be bachelors, according to the ability of each; and taking into consideration for an increased quota of assessment, the number of children to be educated, which married men or widows may have. The poor are excepted: their children shall be educated gratis. The assessments shall not be collected without the autho-

rity of the governor of the province, who shall have power to reform any injustice or unfair assessment which may be complained of.

Article 6. It shall be incumbent on the chief judge of the city, town, or village, to demand personally, or by agents upon whom he can rely, the contribution for the preparatory school, and furnish to the master monthly such sums as may be necessary, without its being necessary for the said master to apply to any other person.

Article 7. In the villages of natives, formerly called Indians, the schools shall be endowed from the proceeds of the farms and from the produce of the customs, which proceeds shall be verified according to laws existing or to be made; but if there are inhabitants in such villages, not indigenous, then such inhabitants shall pay for the school in the manner expressed in preceding articles.

Article 8. The salary of the masters shall be fixed by the governors of the provinces; and shall be proportioned to the population and wealth of the city, town, parish, or village; the several districts providing a school-house and other necessary articles.

Article 9. The schoolmasters shall be named by the governors of the provinces, out of three presented by the cabildos, in the chief places of the district, and in other places by the junta, of whom mention is made in Ar-

ticle 5. These masters must be examined by a commission of three individuals, named by the municipality.

Article 10. In all cities, towns, or parishes, in which are established colleges or houses of education, the school shall be incorporated with and form part of such establishments.

Article 11. The masters must at least teach their pupils reading, writing, orthography, the principles of arithmetic, the dogmas of religion and Christian morality, together with the rights and obligations of man in society.

Article 12. It being of the utmost importance for the Republic that all its members should learn these principles, the judges of the several districts shall make an exact list of all children between the ages of six and twelve, and shall oblige such fathers, as otherwise would not, (which is not expected), to place their children at school within a month after they have attained the age, or after the establishment of the school in the parish. Those parents who refuse shall be fined four dollars; and if, at the requisition of the judge, they still refuse, they shall at the end of fifteen days be fined twice as much,—both fines being applied to the use of the school, and the judge having still the power to force them to comply with the above dispositions.—Cases of poverty, joined to distance from the village, or any other impediments, to be considered by the judge,

the curate, and the three inhabitants named in Article 5.

Article 13. The disposition of the preceding article does not deprive fathers of the power of giving their children a private education, or of placing them in the school which they may prefer, provided that they can produce proof of the same.

Article 14. The method of instruction shall be uniform throughout the whole of the Republic. For this purpose the Government shall make the necessary regulations for the management and interior economy of the schools, establishing in them rewards and competitions; which regulations shall be laid before the Congress at their next meeting, for approbation or reform. The Government shall also order to be composed and printed, such alphabets, books, and instructions, as are necessary for the uniformity and perfection of the schools.

Article 15. The executive power is at the same time authorized to establish schools in all the principal cities of Colombia upon the Lancastrian plan, or system of mutual instruction, in order that thence the system may extend into all the provinces. The necessary expenses may be provided for out of the public funds, reporting the same to the Congress.

Article 16. The director of the studies in the schools which shall be established in each province, shall be intrusted with the manage-

ment of all the details ; but the governors shall superintend these establishments, taking care that the regulations be strictly acted upon ; for which purpose himself personally, or persons in his confidence, shall visit them from time to time, and reform any abuses which may have crept in, giving them all possible means also for perfecting these institutions.

Article 17. The education of girls being of equal importance for the public happiness, the executive power shall, either by voluntary contributions, as mentioned in Article 4. or by similar means, provide for the foundation of girls' schools in the chief places of the districts and parishes, wherever the same may be practicable, in order that the girls may acquire the principles spoken of in Article 11. and also learn to sew and to embroider. These schools shall be subject to the same rules as the others ; and the executive power shall propose to the Congress such measures as may appear likely to increase their number and ensure their endowment.

Let the present be communicated to the Executive for its execution.

Given in the palace of the General Congress of Colombia at Rosario de Cùcuta, on the 2d August 1821, 11th year of Independence.—The President of Congress, Alexander Osorio.—The deputy secretary, Francisco Soto.—The deputy secretary, Miguel Santa Maria.

Palace of the Government of Colombia in Rosario de Cùcuta the 6th August 1821—11th.—Let this be executed—J. M. del Castillo, for his Excellency the Vice-President of the Republic.—The Minister of the interior and of justice, Diego B. Urbaneja.

This decree was remitted to his Excellency the Vice-President of Cundinamarca, by the Minister of the interior, under date 15th September. Its accomplishment was granted.

## II.—COLLEGES.

The General Congress of Colombia, considering,

1st, That public education is the fundamental basis of a representative government, and one of the first benefits which a people ought to derive from independence and liberty;—

2d, That a good system of education being established, information ought to be disseminated amongst all classes, so that each may become acquainted with their respective duties, and that religion with public and private morality may be promoted—

Decree the following :

Article 1. There shall be established in each province of Colombia, a college or house of education.

Article 2. Besides the preparatory schools, there shall be at least two professorships : one

for Spanish grammar, Latin, and the principles of rhetoric ; the other, for philosophy, and those branches of mathematics which may be considered most useful for the inhabitants of the province.

Article 3. In the colleges of such provinces as can accomplish it, there shall likewise be a professorship of the civil, canon, natural, and national law ; one of dogmatic theology ; and any other professorships which the free will of the inhabitants, sanctioned by the Supreme Government, may establish. Such studies shall be necessary for the obtaining of degrees in the several universities, under the regulations which will be laid down.

Article 4. The funds necessary for the endowment of the provincial colleges, or houses of education, shall be raised—

1st, From all the chapelries in the several provinces for the benefit of particular families, and whose legal possessors shall be unknown. The governor of the province, after having made the necessary inquiries, shall, where the chapelries are ecclesiastic, have recourse to the ecclesiastical authority in order that it may make the application ; and where they are lay, to the civil power, in order that it may verify the same. The colleges and houses of education shall, however, satisfy all such charges or pensions as may have been imposed upon the chapelries in question by the founders.

2d, From the surplus of the revenues arising from the domains of the cabildos (common councils of the towns), after satisfaction of the sums necessary for the endowments of schools (preparatory), and other regular, ordinary, or extraordinary charges.

3d, From the donations or voluntary subscriptions of the inhabitants possessing property, and anxious for the education of their children. This is to be promoted by the governors and municipal authorities.

4th, From all other funds which the governors and cabildos, from their local knowledge, may think available. The opinions upon this point shall be transmitted, through the competent authority, to the Supreme Government for its approbation.

Article 5. To such provinces as may not have revenues sufficient for the establishment of the professorships spoken of in Article 2. the executive power is authorized to grant endowments from the public treasury, whenever the more preferable necessities of the war, and of public credit, shall permit the same, giving an account to the Congress for its approbation.

Article 6. The colleges or houses of public education shall be established in the provincial capitals, or in such other places as, in the opinion of the executive power, shall appear most convenient, either on account of central position, salubrity of climate, existence of proper buildings, or the like.

Article 7. The executive shall, by every possible means, encourage the study of agriculture, of commerce, of the mines, and of the military sciences, necessary for the defence of the country.

Article 8. The course of study shall be uniform throughout all the colleges, or houses of education. The Government shall arrange the same: and to it also is recommended the reformation of the several constitutions of colleges already in existence. The Government shall also make the necessary regulations for the ascertaining, encouragement, better administration, and preservation of the revenues and buildings destined for public education: All which shall be laid before the next Congress.

Article 9. The executive shall carry this law into effect, resolving and smoothing such doubts and difficulties as may present themselves, in order that the studies may begin in the provinces with the least possible delay;— the next Congress to be made acquainted with the progress made in this business.

Let this be communicated to the executive power, in order for its due execution.

Given at the palace of the General Congress in Rosario de Cùcuta, July 20. 1821.

The President of Congress, Jose Manuel Restrepo.

The deputy secretary, Miguel Santa Maria.

The deputy secretary, Francisco Soto.

Palace of the Government of Colombia in Rosario de Cùcuta, August 6. 1821. Let this be executed—J. M. del Castillo, for his Excellency the Vice-President *ad interim* of the Republic.—The Minister for the interior and justice, Diego Bautista Urbaneja.

### III.—EDUCATION OF GIRLS.

Decree on the establishment of schools in the convents of nuns, for the education of girls.

The Congress of Colombia considering,

1st, That the education of girls requires the particular protection of Government, that class of society being so numerous, and its influence so great ;

2d, That as, in the actual state of war and desolation, it is impossible that the Government of the Republic should be able to apply the necessary funds for the schools or houses of education for the girls ;

3d, Lastly, that the Kings of Spain, through similar motives and through a just and religious policy, having by a bull and brief of the Pope, dispatched to the countries now composing the Republic of Colombia, before their political change, and also lately a brief, inserted in the decree of July the 8th, 1816, in which it is ordered that houses of education for girls should be opened in all those convents of nuns where it may be thought possible ; the Pope

having commissioned the most reverend archbishops, and reverend bishops, and other prelates, to grant the necessary dispensations for the establishments of schools and houses of education—decrees as follows :

Article 1. Schools or houses for education of girls shall be established in all the convents of nuns. Such institutions shall be governed according to the brief of his Holiness, inserted in the Spanish warrant of the 8th of July 1816.

Article 2. The executive power, in union with the most reverend archbishops, and reverend bishops, and other prelates belonging to their respective episcopal dioceses, from whom the most active co-operation is expected, shall proceed to the establishment of the said schools, overcoming all the difficulties that shall present themselves.

Article 3. The executive power shall also make the necessary regulations for the economical government of the schools and houses of education already established, and of those which shall hereafter be established in the convents of nuns, in union with the ordinary ecclesiastics, in all in which these ought to interfere.

Article 4. In observance of the brief of his Holiness, the respective prelates shall inform the nuns of the importance of the service they will render to their country, by dedicating themselves, with that willingness and ardour

which is to be expected from their love for virtue and for the public good, to the education of young and grown up girls.

Article 5. The regulation of which Article 3. treats, and the doubts which shall occur to the executive power, shall be laid before the next Congress.

Let this be communicated to the executive power, for its execution.

Given in the palace of the General Congress of Colombia in the city of Rosario de Cùcuta on the 28th of July 1821.—The President of the Congress, Jose Manuel Restrepo.—Deputy secretary, Francisco Soto.—Deputy secretary, Miguel Santa Maria.

Let it be executed—Jose Maria del Castillo, for his Excellency the Vice-President of the Republic.—The Minister of the interior and justice, Diego Bautista Urbaneja.

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## SECTION V.

### STATE OF MIND IN COLOMBIA.

THE truth is, that the Creoles of Tierra Firme possess a quick penetrating mind. From their successful application in the schools, and the facility with which they acquire a perfect knowledge of the civil law, one may judge that

nothing is wanting for the improvement of their disposition, but a direction towards objects, the knowledge of which tends to open the understanding, form the judgment, and adorn the mind. Till the present period, the education of the Spanish Creoles partook of those national prejudices, which inspired contempt for every thing that did not originate amongst themselves. They were fully persuaded, that there existed no just sentiments, no solid principles, nor sound morality, but amongst the Spaniards, and consequently that they would incur a loss by a mixture of their own productions with those of foreign nations. But a happy revolution of opinion is now on the eve of being accomplished, and every thing announces, that the succeeding generation will exhibit to the astonished world the spectacle of a moral amelioration, achieved by the increased energy of the national wisdom, in consequence of the admission of whatever is useful in the principles of other nations. Indeed all the Creole youth, fully sensible of the insufficiency of their education, apply with avidity to the reading of foreign books, to supply the deficiency of domestic instruction. Among these, very few are to be seen who do not, with the aid alone of a dictionary, make shift to translate English and French, and use every exertion to speak them both, but particularly the former. It is at present agreed, that commerce contains a theory

more worthy of being attended to than it has yet been among them. They begin to be less ashamed of studying its regulations, and even of pursuing it as an occupation. Their extravagant passion for distinction is the only prejudice which seems to maintain its ground; but that in its turn will naturally yield to the progress of reason.

The report of Humboldt on this subject is very important. "We had great cause, says he, of satisfaction in the reception we met with from all classes of the inhabitants. I feel it a duty to cite the noble hospitality exercised towards us by the chief of the government, M. de Guevara Vasconcelos, then Captain-general of the province of Venezuela.—Although I had the advantage, which few Spaniards have shared with me, of having successively visited Caracas, the Havannah, Santa Fé de Bogota, Quito, Lima, and Mexico, and of having been connected in these six capitals of Spanish America with men of all ranks, I shall not venture to decide on the various degrees of civilization which society has attained in the different colonies. It is easier to indicate the different shades of national improvement, and the point toward which the unfolding of the intellect tends in preference, than to compare and class things that cannot be investigated under the same point of view. It appeared to me, that a strong tendency toward the study of the sciences prevail-

ed at Mexico and Santa Fé de Bogota; more taste for literature, and whatever can charm an ardent and lively imagination, at Quito and Lima; more accurate notions of the political relations of countries, and more enlarged views on the state of colonies and their mother-countries, at the Havannah and Caracas. The numerous communications with commercial Europe, and with that sea of the West Indies which we have described as a Mediterranean with many outlets, have had a powerful influence on the progress of society in the island of Cuba, and in the provinces of Venezuela. Civilization has, in no other part of Spanish America, assumed a more European physiognomy. The great number of Indian cultivators who inhabit Mexico and the interior of New Grenada, have impressed a peculiar, I might almost say an exotic character, on those vast countries. Notwithstanding the increase of the black population, we seem to be nearer Cadiz and the United States at Caracas and the Havannah, than in any other part of the New World.

“Caracas being situate on the continent, and its population less mutable than that of the islands, the national manners have been better preserved than at the Havannah. Society does not present very animated and varied pleasures; but that feeling of comfort is experienced in domestic life, which leads to uniform cheerful-

ness and cordiality, united with politeness of manners. There exists at Caracas, as in every place where a great change in the ideas is preparing, two races of men, we might say two distinct generations; one, of which but a small number remains, preserves a strong attachment for ancient customs, simplicity of manners, and moderation in their desires. They live only in the images of the past. America appears to them a property conquered by their ancestors. Abhorring what is called the enlightened state of the age, they carefully preserve hereditary prejudices as a part of their patrimony. The other class, less occupied even by the present than by the future, have a propensity, often ill judged, for new habits and ideas. When this tendency is allied to the love of solid instruction, restrained and guided by a strong and enlightened reason, its effects become beneficial to society. I knew at Caracas, among the second generation, several men equally distinguished by their taste for study, the mildness of their manners, and the elevation of their sentiments. I have also known men, who, disdain all that is excellent in the character, the literature, and the arts of the Spaniards, have lost their national individuality, without having acquired from their connexions with foreigners any just ideas of the real bases of happiness and social order.

“ Since the reign of Charles V. the corporation spirit and municipal habits having passed

from the mother-country to the colonies, men take a pleasure at Cumana, and in other commercial towns of Tierra Firme, in exaggerating the pretensions to nobility of the most illustrious families of Caracas, known by the name of Los Mantuanos. I am ignorant in what manner these pretensions were formerly manifested; but it appeared to me, that the progress of knowledge, and the change effected in manners, have gradually and pretty generally destroyed whatever is offensive in those distinctions among the whites. In all the colonies there exist two kinds of nobility. One is composed of the Creoles, whose ancestors have very recently filled great stations in America. Their prerogatives are partly founded on the distinction they enjoy in the mother-country; and they imagine they can retain them beyond the sea, whatever may be the date of their settlement in the colonies. The other nobility has more of an American cast. It is composed of the descendants of the Conquistadores, that is to say, of the Spaniards who served in the army at the time of the first conquest. Among the warriors who fought with Cortes, Losada, and Pizarro, several belonged to the most distinguished families of the peninsula; others, born in the inferior classes of the people, have illustrated their names by that chivalrous spirit which prevailed at the beginning of the sixteenth century. I have else-

where observed, that in the record of those times of religious and military enthusiasm, we find, among the followers of the great captains, many simple, virtuous, and generous characters, who reprobated the cruelties that stained the glory of the Spanish name, but who, confounded in the mass, have not escaped the general proscription. The name of Conquistadores remains the more odious, as the greater number of them, after having outraged peaceful nations, and lived in the midst of opulence, did not experience toward the end of their career, those long misfortunes which appease the hatred of mankind, and sometimes soften the severity of the historian.

“But it is not only the progress of ideas, and the conflict between two classes of different origin, which have induced the privileged casts to abandon their pretensions, or at least to conceal them carefully. Aristocracy in the Spanish colonies has a counterpoise of another kind, and of which the action becomes every day more powerful. A sentiment of equality among the whites, has penetrated every bosom. Wherever men of colour are either considered as slaves, or as having been enfranchised, what constitutes nobility is hereditary liberty, —the proud boast of having never reckoned among ancestors any but freemen. In the colonies, the colour of the skin is the real badge of nobility. In Mexico as well as Peru,

at Caracas as in the island of Cuba, a bare-footed fellow is often heard exclaiming, "Does that rich white man think himself whiter than I am?" The population which Europe pours into America being very considerable, it may easily be supposed, that the axiom, "every white man is noble," "todo blanco es caballero," must singularly wound the pretensions of a great number of ancient and illustrious European families. But we may observe farther, that the truth of this axiom has long since been recognized in Spain, among a people justly celebrated for probity, industry, and national spirit. Every Biscayan calls himself noble; and, there being a greater number of Biscayans in America and the Philippine Islands, than in the Peninsula, the whites of this race have contributed, in no small degree, to propagate in the colonies the system of equality among all men, whose blood has not been contaminated by the African race.

"Moreover, the countries of which the inhabitants, even without a representative government, or any institution of peerage, annex so much importance to genealogy and the advantages of birth, are not always those where the aristocracy of families is the most offensive. We should seek in vain among the natives of Spanish origin, that cold and assuming air which the character of modern civilization seems to have rendered more common in the

rest of Europe. Conviviality, candour, and a great simplicity of manners, unite the different classes of society in the colonies, as well as in the mother-country. We might even venture to say, that the expressions of vanity and self-love are less offensive, when they retain something of simplicity and frankness.

“I found, says he, in several families at Caracas a taste for instruction, a knowledge of the masterpieces of French and Italian literature, and a particular predilection for music, which is cultivated with success, and which, as it always happens in the pursuit of the fine arts, serves to bring the different classes of society nearer to each other. The mathematical sciences, drawing, painting, cannot here boast of any of those establishments, with which royal munificence, and the patriotic zeal of the inhabitants, have enriched Mexico. In the midst of the marvels of nature, so rich in productions, no person on this coast was devoted to the study of plants and minerals. In a convent of St Francis alone, I met with a respectable old gentleman, Father Puerto, who calculated the almanack for all the provinces of Venezuela, and who possessed some precise ideas on the state of modern astronomy. Our instruments interested him deeply, and one day our house was filled with all the monks of St Francis, begging to see a dipping-needle. The curiosity that dwells on physical pheno-

mena is augmented in countries undermined by volcanic fires, and in a climate where nature is at once so overwhelming, and so mysteriously agitated.

“ When we remember, that in the United States of North America newspapers are published in small towns not exceeding three thousand inhabitants, we may be surprised to learn, that Caracas, with a population of forty or fifty thousand souls, possessed no printing-office before 1806; for we cannot give this name to the presses, which served only from year to year to print a few pages of an almanack, or the pastoral letter of a bishop. The number of those who feel the want of reading is not very considerable, even in the Spanish colonies most advanced in civilization; but it would be unjust to attribute to the colonists what was the effect of a jealous policy. A Frenchman, M. Delpeche, allied to one of the most respectable families in the country, that of the Montillas, has the merit of having first established a printing-office at Caracas. It appears sufficiently extraordinary in modern times, to see an establishment of this kind, affording the greatest means of communication between men, follow, and not precede, a political revolution.

In a country that presents such enchanting views, and at a period when, notwithstanding some symptoms of popular commotions, the greater part of the inhabitants seem only to

direct their thoughts toward physical objects, the fertility of the year, the long drought, or the conflict of the two winds Petare and Catia, I believed that I should find many persons well acquainted with the lofty surrounding mountains. My expectations, however, were not realized: we could not discover at Caracas a single person who had visited the summit of the Silla. The hunters do not climb so high on the ridges of mountains; and no journeys are undertaken in these countries to gather alpine plants, to carry a barometer to an elevated spot, or to examine the nature of rocks. Accustomed to a uniform and domestic life, they dread fatigue, and sudden changes of climate. It would seem as if they live not to enjoy life, but only to prolong its duration."

The laws ordained by the republic will tend greatly, and we doubt not speedily, to ameliorate these circumstances. The following will have a primary and powerful operation.

#### LAW ON THE LIBERTY OF THE PRESS.

The General Congress of Colombia,

Wishing to carry into effect what is prescribed in the Constitution, Article 156. by which the precious right of writing, printing, and publishing his thoughts is guaranteed to every man—a prerogative as natural to him as the faculty of speaking; and considering that the

important objects of this liberty would be defeated by the abuses resulting from it, if not secured by fixed and determined rules; have decreed, and do decree as follows:—

### SECTION I.

*Of the extent of the Liberty of the Press, and of the qualifications of its abuses.*

Article 1. Every Colombian has the right and liberty to print and publish his thoughts, without any previous censure.

Article 2. The Holy Scriptures shall not be printed without a license from the ordinary ecclesiastic.

Article 3. The abuse of the liberty of the press is a crime which shall be judged and punished according to the following article.

Article 4. This liberty is infringed; 1<sup>st</sup>, When any books contrary to the established dogmas of the Catholic religion are published; which writings shall be qualified with the term of subversive:—2<sup>d</sup>, By publishing writings tending to excite rebellion, or to disturb public tranquillity, which shall be denoted by that of seditious:—3<sup>d</sup>, By publishing any writings offensive to morality or public decorum; which shall be qualified under the title of obscene, or contrary to good morals;—4<sup>th</sup>, and lastly, By publishing writings tending to injure the

good name or reputation of any one, attacking his private character ; which shall be qualified by the term of defamatory libels.

Article 5. The terms of qualification spoken of in the preceding article shall be classified into first, second, or third degree ; according to the degree of gravity of the abuse in question.

Article 6. No other qualifications shall be made use of, under any pretext whatsoever, than those expressed in the preceding articles ; and when the judges do not think any of the above qualifications applicable to the work, they shall then make use of the following formula, —“ Acquitted.”

Article 7. In the case of an author or editor publishing a defamatory libel, he shall not be exempt from the punishment established by this law, though he may offer to prove the truth of the imputation : the injured party has also the liberty to bring an action before the competent tribunals against the offender.

Article 8. No writings in which the faults committed by public functionaries are detected, with respect to their capacities, or want of activity and exactness in the performance of their duties, shall be considered as defamatory. But if in the writing any crimes compromising the honour or probity of a corporation, or that of a public functionary, be imputed to either of them, with such false accusations as are sub-

ject to positive punishment, the author or editor of them, if accused, shall be bound to make good his imputations, under pain of having his writing pronounced a defamatory libel.

## SECTION II.

### *Of Punishments corresponding to abuses.*

Article 9. The author or editor of a writing qualified under the head of subversive, in the first degree, shall be punished with six months' imprisonment, and be fined three hundred dollars: The author of a writing subversive, in the second degree, with four months' imprisonment, and a fine of two hundred dollars: The author of a writing subversive, in the third degree, with two months' imprisonment, and a fine of one hundred dollars. This resolution does not lessen the faculty, which on such matters belongs to the ecclesiastical power.

Article 10. The same punishments assigned against authors or editors for subversive writings, shall be applied to the authors or editors of writings which are seditious, according to their respective degrees; the delinquent being also subject to be tried and punished according to the common law, if, by the publication of such writing, any rebellion, or disturbance of public tranquillity, has been the consequence of it.

Article 11. The author or editor of a writing which is obscene, or contrary to good morals, shall pay a fine of five hundred dollars, if in the first degree; three hundred, if in the second; and a hundred and fifty, if in the third: and if he should not be able to pay this fine, he shall be imprisoned, according to the degrees qualified, eighteen, twelve, or ten months.

Article 12. The author or editor of a writing qualified under the title of defamatory libel, shall pay a fine of two hundred dollars, in the first degree, and be imprisoned for three months; in the second, he shall pay a hundred dollars, and suffer two months' imprisonment; and in the third, he shall pay fifty dollars, and suffer one month's imprisonment. The author or editor who shall not be able to pay this fine, shall have the time of his imprisonment doubled.

Article 13. Besides the penalties specified in the preceding articles, all the copies declared to be comprised in any of the qualifications expressed in the first section of this law, and remaining for sale, shall be seized. Those persons who shall return the copies bought before the conviction, shall be paid the same price that they originally cost, by the person convicted.

Article 14. But if the censured writing be a work estimable in itself, and if the censure fall only on certain expressions, so that they might be very easily distinguished and erased, the juries shall in this case specify the words, the

phrases, or the pages which contain them, and the copies shall be returned to the party interested, after the usual expurgations by the judge.

### SECTION III.

#### *On the Responsibility of Persons.*

Article 15. The author or editor of a writing shall be responsible for the abuses committed against the liberty of the press; and, to that end, either of them shall sign the original copy, which is to remain in the hands of the printer.

Article 16. The printer shall remain subject to the same responsibility as the author or editor; and the law shall consider him as such in the following cases:—1<sup>st</sup>, When the printer, if required legally to present the original copy signed by the editor or author, does not comply with it;—2<sup>d</sup>, When the printer, called upon by the proper authorities to disclose the place of abode of either the author or editor, shall not chuse to do it; or when, if required, he do not name a person of property willing to be security for the author or editor of the work; in which two cases the trial shall commence against the printer, in order that the ends of justice may not be defeated.

Article 17. The printers shall be obliged to put their names and surnames to the printed

copies, and also the place and year when the writing was printed. Invitation letters, cards, and the like, are excepted. Defect in any of these requisites shall be punished as the absolute omission of them.

Article 18. The printers of those works or writings in which any of the above requisites may be wanting, shall pay the sum of ten dollars as a fine; but if the writings have undergone any of the qualifications specified in the first section of this law, then the printer shall pay a fine of a hundred dollars.

Article 19. Whosoever shall sell, publish, or circulate one or more copies of any censured writing, already qualified as above, shall suffer the same penalty as the author or editor of the said writing.

#### SECTION IV.

##### *Of the Method of proceeding in these Trials.*

Article 20. The crimes qualified as abuses of the liberty of the press, except those comprised under the denomination of defamatory libels, produce popular action, and therefore any Colombian has the right to bring before the competent tribunal those writings which he shall judge as subversive, seditious, obscene, or contrary to good morals.

Article 21. The faculty of accusing such writings belongs more especially to the attorney and solicitor-general.

Article 22. In the cases of defamatory libels, none but the parties concerned shall have the power to accuse.

Article 23. The accusations of such writings shall be presented or sent to one of the Alcaldes Ordinarios of the head of a district, that he may impanel the juries as soon as possible, according to the method which will be established in the following articles.

Article 24. Four-and-twenty persons shall be elected by plurality of votes every year, within the first fifteen days of the month of January, in the Ayuntamiento of the canton, where there is a printing-office, to exercise the functions of juries.

Article 25. To exercise this charge, it will be required to have the rights of citizen, to have attained their majority, (fixed at twenty-five years), to reside in the district or canton, and to have a trade or a property well known, which enables them to maintain themselves without depending for their subsistence on any one.

Article 26. Persons exercising any civil or ecclesiastical jurisdiction shall not be eligible to the office of jurymen, neither shall the chief military commanders, nor the secretaries of public offices or their clerks.

Article 27. No citizen shall be permitted to excuse himself from this charge, unless he be prevented by some physical or moral defect,

which the Ayuntamiento shall determine ; and in such a case they shall elect another in his room.

Article 28. If a juryman should not assist at the trial after being twice apprized of it by the judge of the cause, without showing cause or legal impediment for it, the judge shall impose upon him a fine of not less than ten dollars, nor exceeding twenty-five ; which sum may be doubled for a second offence.

Article 29. After the accusation of a writing, the Alcalde Ordinario before whom it has been made, or to whom it has been directed, shall proceed with a Regidor, or the secretary of the Ayuntamiento, to draw lots for seven out of four-and-twenty billets, containing the names of the jurymen. This being done, the names of the jurymen drawn shall be registered into a book destined for this purpose.

Article 30. After this, the jurymen shall be convoked and examined by the judge of the cause, to see whether any of them has any legal impediment that may prevent him from acting as such.

Article 31. The legal impediments, in these trials, shall be no other than the being an accomplice,—the being an avowed enemy,—relationship to the fourth degree of civil consanguinity, or second of affinity, with either the accuser, or with the author or editor, if his name be ascertained.

Article 32. If one or more of the seven jurymen should be declared incapable, according to the impediments stated in the preceding article, the judge who has convoked them shall draw lots for as many as are incapable, observing the same method as in Articles 29 and 30.

Article 33. The fitness of the seven jurymen being once ascertained, the judge of the cause shall administer to them the following oath:—  
 “ Do you swear to discharge faithfully the function now intrusted to you, deciding with justice and impartiality whether there is ground or not to proceed legally against the denounced writing now before your eyes?”—“ Yes, we swear.” “ If you act so, God will reward you: if not, he will call you to an account.”

Article 34. After this, the judge or alcalde shall retire, and the seven jurymen remain by themselves to examine the writing, the subject of accusation; and, after having conversed on the subject among themselves, they shall declare, by an absolute plurality of votes, whether there are, or are no grounds to proceed to trial; making use of no other form but that.

Article 35. This declaration being once made, it shall at that moment be registered in a book destined for that purpose, and likewise at the end of the same accusation, signed by the seven jurymen; and the foreman of them shall present it to the alcalde who has convoked them.

Article 36. If the declaration be conceived in these terms,—“ There are no grounds to proceed to trial,” the alcalde shall then transmit to the accuser the accusation with the above declaration, and all further proceedings shall thereby cease.

Article 37. If the declaration be conceived in these terms,—“ There are grounds to proceed to trial,” the alcalde shall then take the necessary precautions to suspend the sale of those copies which exist in the hands of the printer or seller, imposing a fine of one hundred dollars, and two months' imprisonment on either of them who shall fail in the truth of the account he shall give of the number of existing copies, or if he should sell any of the copies after these proceedings.

Article 38. The judge shall proceed also to the search of the person upon whom the responsibility falls, according to what has been ordained in the 3d article of this law. But no authority shall oblige any one to disclose the name of the editor or author of the writing, before the jurymen have declared that “ There are grounds to proceed to trial.” All proceedings contrary to what is here established, shall be considered and punished as an attempt against individual security, and the officer or authority who does it shall be deposed from his power or his office.

Article 39. If the declaration—“ There are grounds to proceed to trial,” were to fall on a

writing accused as seditious, the judge shall have the person responsible arrested; but, should the accusation be for any of the other abuses mentioned in the first section of this law, then the judge shall only require a sufficient security or bail to bind him to appear when called upon his trial; and, should he not be able to find security or bail, then he shall also be put under arrest.

Article 40. Having once proceeded so far, the judge of the cause shall draw lots for seven billets out of those which remained in the box for jurymen, observing the same method as in the first drawing of lots, and also registering the names of the seven jurymen drawn.

Article 41. The fitness of those seven jurymen shall be examined by the judge of the cause, observing to this effect what has already been prescribed in the 30th, 31st, and 32d articles.

Article 42. The judge of the cause shall afterwards send to the responsible person, a certified copy of the accusation made against his writing, that he may have it in his power to prepare his defence verbally or by writing, with a copy of the list of the seven jurymen, that he may be able to reject, if he likes, in the term of four-and-twenty hours, four out of the seven jurymen, without being obliged to state the cause of his rejection.

Article 43. In the case of a rejection, the judge of the cause shall draw lots for as many

as have been rejected; and their fitness once ascertained, no further rejection shall take place.

Article 44. The number of the seven jurymen being completed, the judge shall send them notice to appear in the place appointed for the trial, and the following oath shall be administered to them by the judge before commencing the trial:—"Do you swear to discharge faithfully and honourably the trust confided to you, deciding with justice and impartiality, and according to the best of your abilities, whether or not the writing now before you be subject to any of the qualifications expressed in the 1st article of the Law on the Liberty of the Press?"—"Yes, we swear."—"If you do act so," &c.

Article 45. The trial shall take place in open court; and both the defendant and his friends shall be permitted to assist at it.

Article 46. In the same manner, the attorney and solicitor-general, or any other who acts as accuser, either by himself, or by proxy, shall be able to assist and speak; the defendant having the right to reply to the accuser, after this last has spoken in support of his charge.

Article 47. Afterwards the judge of the cause, if he be a barrister,—if not, one nominated by him, shall recapitulate the whole trial, and inform the jury as to the law on the sub-

ject, to enable them to judge the better of the case; after which they shall retire to an adjoining room to consult respecting it; and they shall on the spot qualify the writing according to what is prescribed in the first section of this law.

Article 48. The unanimous votes of six shall be required to convict the author or editor of a writing, and two shall be sufficient to acquit him. But once a writing is qualified under any of the denominations specified in the 4th article of this law, the degree belonging to it shall be assigned by plurality of votes. In cases where the votes shall be equal, the decision shall be in favour of the defendant.

Article 49. That done, the jurymen shall return to the court, and the foreman shall place in the judge's hands the qualification of the work, signed by them all.

Article 50. After having read it aloud, if the decision be "Acquitted," the judge shall make use of the following form:—"All the forms of the law having been observed in this trial, and the jury having judged by the formula of "Acquitted," the writing entitled . . . . ., denounced on such a day, by such an authority or person, the law acquits N . . . . ., the person responsible for the said writing; and in consequence of it I order, that he be immediately set at liberty, or withdraw his security or bail, without any damage or prejudice thereby resulting to his good name and reputation."

Article 51. The judge shall carry into effect what has been said in the preceding article without a moment's detention; and any act contrary to this shall be punished as a crime of detention, or arbitrary proceeding.

Article 52. If any of the qualifications specified in article the 4th have been assigned to the writing, then the judge shall make use of the following form:—"All the forms of the law having been observed in this trial, and the jury having qualified with the denomination of . . . . the writing entitled . . . ., denounced on such a day, by such an authority or person, the law condemns N . . . ., the person responsible for the said writing, to the penalty . . . . specified in such article; and in consequence of that, I order that the said be carried into effect."

Article 53. This being over, the trial shall be considered as completed; and the judge shall proceed to carry it into execution, by putting into the hands of both the accuser and the accused, legal copies of the sentence.

Article 54. The fees for the judge of the cause, notary, and other costs of the trial, shall be paid, according to the arancel, (certain regulations), by the person declared guilty; but if he should be acquitted, and the trial be for a defamatory libel, then the costs shall be paid by the accuser. In all other cases, the costs shall be paid from the fund created from the fines resulting from this law; which fund ought

to be deposited in the Ayuntamiento, with the respective accounts.

Article 55. If the writing should be declared to contain any of the qualifications mentioned in the first section, the attorney-general shall also receive his fees, which shall also be included in the costs; but he shall not be entitled to any thing when the person has been acquitted.

Article 56. In both cases, the qualification and sentence shall be inserted in the Government Gazette; to which end the judge of the cause shall send a written notice to the office of the said paper.

Article 57. Whosoever shall reprint a writing or a work suppressed, shall incur a penalty twice as great as that imposed on the writing.

#### SECTION V.

##### *Of the Appeal granted on such Trials.*

Article 58. The person condemned shall be able to appeal to the superior court of justice, when the judge of the cause shall not have imposed the penalty prescribed by this law, and within the term of five days: in both these cases his appeal will be admitted.

Article 59. The interested party may likewise appeal to the superior court, when the rules and formalities established in this law

have not been observed; but, in this appeal, the trial shall begin only where the form was interrupted, and the tribunal shall lay the responsibility on the person or persons who committed the fault.

Article 60. If both appeals should be declared unfounded, the summoner shall be condemned in costs.

Let the present be communicated to the executive power, to be published and carried into effect.

Given in the palace of the General Congress of Colombia, in the city of Rosario de Cúcuta, on the 14th September 1821, 11th year of Independence.—The President of the Congress, Vicente Azuero.—The deputy secretary, Francisco Soto.—The deputy secretary, Ant. Jose Caro.

Palace of the Government of Colombia, Rosario de Cúcuta, 17th September 1821.—Let it be executed—Jose Maria del Castillo, for his Excellency the Vice-President of the Republic.—The Minister of the interior and of justice, Diego B. Urbaneja.

Pamplona, September 29. 1821.—This has been received.—Let it be communicated to those whom it concerns to be published, in order to exact execution; and let it be printed not only in the Government Gazette, but likewise in a separate sheet of paper, that it may be sent to all the provinces and authorities of

departments.—The secretary of the interior, Vergara, remains intrusted with the execution of this order—F. P. Santander.

## SECTION VI.

### RELIGION.

THE religion of Colombia is the Roman Catholic: but the Inquisition is abolished; no undue restraints are imposed; and every form of worship is tolerated.

#### *Abolition of the Holy Tribunal of the Inquisition.*

The General Congress of Colombia, considering that one of its first duties is to maintain in all its purity the Roman Catholic religion, as one of the most sacred rights belonging to citizens, and which has the most powerful influence on the support of order, morality, and public tranquillity, decrees as follows:

Article 1. The tribunal of the Inquisition, likewise called the Holy Office, shall be abolished for ever; it shall never again be established; and the properties belonging to it shall be applied to the increase of the public treasury.

Article 2. In consequence of this, it is declared, that the most reverend archbishops, and

reverend bishops, or their vicars, have resumed the ecclesiastical jurisdiction (purely on spiritual matters), which the establishment of the Inquisition had deprived them of; and that the cognizance in causes concerning matters of faith, and the power of imposing penalties according to the canons and ecclesiastical laws, belongs now to them; always excepting the appeals to the civil tribunals as established by law.

Article 3. Proceedings in such causes can be instituted only against Roman Catholics born in Colombia, against their children, and against those foreigners who, having settled in Colombia, shall have inscribed their names in the parochial registers as the Catholics of the country; but never against those foreigners who shall come to reside temporarily or perpetually among us, nor against their descendants, who shall not be molested in any way respecting their creed; provided they do not interfere in matters concerning the Catholic religion.—In contravention of which the prelates and ordinary ecclesiastics shall inform the respective judges, that they may apply the necessary remedy.

Article 4. In all affairs and causes relating to the external discipline of the church, such as the prohibition of books and the like, the prerogatives of the civil power shall remain untouched, the same as all those belonging to the

Supreme Government, as such, and as protector of the church of Colombia.

Let this be communicated to the executive power, for its execution.

Given at the palace of the General Congress of Colombia in Rosario de Cúcuta, the 21st August 1821, 11th year of Independence.—The President of the Congress, D. Miguel Peña, &c. &c.

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## SECTION VII.

### STATE OF MANNERS IN COLOMBIA.

To explain the manners of the Spaniards both of the Old and New Worlds, no consideration is perhaps of so much consequence, as that, though possessing many noble qualities, they are equally remarkable for slow, if not indolent, caution; and for minute, if not tedious, observation.

This natural caution and slowness, characterizes most of their actions. These are generally conducted with that kind of timidity which is called prudence. They leave little or nothing to chance. Hence it happens, that their successes never excite astonishment, nor their reverses despondency. If they do not amass rapid fortunes, their ruin is neither fre-

quent nor precipitate. It is true, ambition would not be satisfied with such moderate maxims of conduct. They have, however, an air of philosophy, which, if it be not intimately allied with, at least gives them the appearance of wisdom; and we cannot deny, that, to the citizen, this presents the advantage of preserving the tranquillity of his own breast, and to the state, assurance of the stability of government.

With the same disposition is perhaps more remotely allied, the custom of the siesta or nap which they take after dinner. There is not a single individual in the former Spanish settlements, who is not in the habit of appropriating two, three, or sometimes four hours of his time every day to sleep, be his repast heavy or light. To deprive him of this indulgence, would prove as painful to him as to be deprived of his nightly repose. Those who are most engaged in the throng and bustle of business, take care to make such arrangements of their time as not to interfere with that of the nap. It is, however, fair to remark, that, as if this singular habit arose no less from the nature of the climate than that of the inhabitants, strangers seldom pass a year there without contracting it.

A less praiseworthy habit arises out of both the dispositions of mind which we have described.

It is a long time since most other nations considered the troublesome laws of etiquette as objects of ridicule. The Creoles still entertain as much respect for them as we did a century ago. Whoever violates them, passes amongst them for an ill-bred, unmannerly person, "por hombre sin trato." Their laws, however, are so amazingly numerous, that without meaning any harm, one may happen to miss some of them. Woe to him whose memory is so treacherous, for he has little mercy to expect on that head!

All Spaniards, and in imitation of them, all who express themselves in the Spanish language, make use of the third person of the verb instead of the second; the "you" is used only in the second person plural, and in sermons and public discourses. In conversation, they salute with "your grace," "vuestra merced," which, by contraction, is pronounced "usted." The canons, &c. have, in conversation and writing, the title of "your lordship," "vuestra sennoria," which is pronounced "ousia." The bishop has the title of "sennoria ilustrisima." With "señor" they honour every person indiscriminately, except in public acts, in which that distinction is reserved for those who have the title of "lordship." The "don" at present is given to every white who makes a tolerably decent appearance.

The stranger who arrives, as well as the person who returns home after a long absence,

must wait for the compliment of a visit. In their turn, they visit only those who did them the honour of calling upon them, excepting their superiors, who likewise frequently make the first advance. This duty is performed either personally or by writing, or even by a simple message. Not to be apprized of the arrival of a stranger, or the return of the absent, is a crime against the laws of etiquette, which establishes between the person who should pay and the person who should receive the visit, a coldness which may sometimes border upon enmity. The impression made by such an oversight is not to be easily effaced.

The rules of civility are violated when a person changes his place of residence without giving intimation of it to all the neighbours of the house he leaves, as well as to those amongst whom he is going. This notice is commonly given by a circular card, in which they express to the former, the regret which they feel in removing from a place whose neighbourhood has always been so agreeable to them, informing them, at the same time, that they transfer their residence to such a house, and will be always ready to execute the orders of the person to whom the attention is paid: to the latter, they speak of the pleasure they anticipate from fixing their abode amongst such honourable neighbours, and beg to be permitted to make a tender of their services. A satisfactory

answer or personal visit is punctually expected from every neighbour; in failure of which, the families do not live on the footing of friends.

When a marriage takes place, the parties concerned advise all their friends and acquaintances of the connexion which they have just formed. This communication is made either by the joint visit of the bridegroom and his father-in-law, or by cards, in which the young couple testify their warmest attachment to the interest of the person addressed.—The same formality is observed on the birth of a child. As soon as the child is ushered into the world, the father informs all his neighbours that his spouse has blessed him with an accession to his family, and that the young guest is another added to the number of those servants who are always ready to receive the commands of the person who is thus informed of the event. All these intimations are repaid with visits, otherwise a very serious misunderstanding may be the consequence.

It is deemed a trespass against the rules of decency to neglect visiting any acquaintance who is confined to the house on account of indisposition, whether dangerous or slight. The convalescent, in return, thinks it a sacred duty to devote his first visits abroad to the person who has honoured him with these marks of attention.

All Creoles of either sex who rank above the common, on the festival of their tutelar saint,

receive visits from all their friends and acquaintances, but particularly from those who are dependent upon them, or who have an interest in conciliating their favour. There is such a continual resort to their houses on such occasions, as exactly resembles our ancient visits on new-year's day. As the host is not always visible, and as it is necessary to know those who discharge this duty, they place in the corridor, or parlour, a table covered with tapestry, upon which they leave an ink-stand, and pen and paper. Every visitant is obliged to write his name upon the list, which becomes a proof of the attention and esteem of those whose names are enrolled. These visits are most convenient, as they do not require to be returned till the days of the like festivals of the respective visitants. They must then be remembered.

Good breeding among the Creoles requires, that the visitant, before going into the house, make some noise at the door, in order to give notice to the family of his arrival, and that he should not advance a step farther till he receives permission from within. The silence of the person who would go in without any ceremony, would be liable to a very unfavourable construction. He would be suspected of the rude intention of coming on the family by surprise, or overhearing their conversation before his arrival was discovered.

The ladies never get up to receive any visits whatever. If they are in their apartments when a visit is announced, they do not permit the door of the chamber, where the visitant is to be introduced, to be opened till they are seated on their sofas, and think themselves in the attitude proper for receiving company. This custom is rigidly adhered to, without respect to rank, sex, or intimacy.

The ladies never visit one another without giving previous notice. They send early in the morning a recado or message, to ask permission to pay their visit. These visits always take place in the afternoon, from five o'clock till night, or from the time the bell rings for the Angelus, or evening prayer, till eight o'clock. The gentlemen rarely accompany the ladies upon these occasions. They go without any escort, attended only by two or three servant girls, dressed in black petticoats and white mantles.

According to the law of etiquette, one must appear munificent to the person with whom he converses. If you tell a Creole, that he has a fine watch, a fine diamond, a fine cane, a fine sword, a fine coat, he always replies, "Yes, sir, at your service;" making a movement as if he would give it you. In the same way he acts when his house, his children, or his lady is the subject of conversation: "all these," says the Creole, in the same phraseology, "all these are yours, sir, who admire them."

The costume of etiquette, for visits as well as festivals, is taffeta, satin, or cut velvet coat and breeches. Cloth is never used, unless the person is in mourning; and then, to make it appear more sumptuous, it is adorned with rich embroidery. The waistcoat must be of gold tissue, or at least of silk covered with embroidery; the hat cocked. This attire would still signify nothing, if it were not accompanied with a silver, or, in case the person is rich, a gold-hilted sword.

It is natural, that in a country where compliments flow in full tide, frankness should be comparatively at a lower ebb; for men who have composed for themselves a code of laws for the regulation of all intercourse, public and private; who see one another, not merely out of friendship, but formality, must occasionally discover a spirit differing from that of harmony, union, and benevolence. They are apt to live in a distant unsocial manner; and when they do make any approaches, they are as likely to be actuated by motives of policy as by those of cordial attachment. In a community where the intercourse of life is conducted upon principles of formality and outward show, many of those advantages must be unenjoyed which are attached to the social and civilized state. To this defect in the manners of the Creoles, may perhaps be attributed that propensity which they sometimes discover to lodge criminal in-

formations against one another; those which respect smuggling being the only ones reprobated by public opinion.

Among the Spaniards in America, we seldom see, as in Europe, a company of young ladies assemble in order to amuse themselves with innocent diversions, by which means an opportunity is afforded of contracting friendships and acquaintance at an early period, which frequently last for the remainder of their lives. Even the young men are observed to associate little in parties of pleasure.

The want of free communication and friendly attachment, sometimes gives rise to a secret jealousy, which is provoked by the prosperity of another, but which policy takes care to conceal. An indirect or unguarded speech, an equivocal expression, with regard to the antiquity of his family, his nobility, or the nature of titles, may excite the Creole to anger, and has even kindled in the bosom of some a desire of revenge. He, indeed, bears merriment more patiently at his own expense than that of his ancestors. As soon as he finds himself grossly offended on those very delicate points, he has recourse to law. The duel, condemned by sound reason, and proscribed by the laws of all governments, yet every-where ridiculously supported by public opinion, except in the former Spanish dominions, is never employed among the Creoles to atone for injuries. When a

rupture has once taken place, they are frequently indisposed to a sincere reconciliation, or generously to consign the offence to oblivion. It sometimes indeed happens, that when a Creole has vowed hatred against any one, it is for life; and, according to the importance of the cause which has excited his resentment, it may be transmitted with more or less violence to succeeding generations.

Although this vindictive disposition does not impel them to any sanguinary measures, it keeps them engaged in vexatious law-suits, by which they become a prey to the harpies of a profession, which, with all the subtilty of chicanery, make it their object to multiply litigious pleadings, perplex the simplest causes, and protract the decisions of justice, in order to involve their clients in greater expenses. Accordingly "there is not," as Depons asserts, "a country in the world which abounds so much in law-suits, as Spanish America."

Lavaysse, coinciding in the same opinion, says, "It is not that Nature has refused to the Creoles of the Spanish colonies the gifts of the head and heart; they have, in general, a great deal of wit and penetration, and foreigners acknowledge their integrity in commercial affairs; but among themselves there reigns a spirit of suspicion, jealousy, and etiquette, which [*occasionally*, he should have said] banishes cordiality from their societies. They scarcely speak

of any thing but law-suits, while the colonies swarm with barristers and attornies. These two professions are almost the only careers left open to the ambition of the Creole youth, who show too great a propensity for the subtleties of legal chicanery."

Thus the characteristic dispositions of the Creoles, which we mentioned at the beginning, have unhappy as well as happy effects; and this, indeed, is the case with all national character.

One of the best traits in the Creole character is hospitality. In the former Spanish colonies this is such, that the European who arrives, without recommendation or pecuniary means, is almost sure of finding assistance, if he land in any port on account of sickness. The Catalans, the Gallicians, and the Biscayans, have the most frequent intercourse with America. They there form, as it were, three distinct corporations, which exercise a remarkable influence over the morals, the industry, and commerce of the colonies. The poorest inhabitant of Siges or Vigo is sure of being received into the house of a Catalan or Gallician pulpero or retail dealer, whether he arrives at Chili, or at the Philippine Islands. Humboldt says—"I have seen the most affecting instances of these attentions rendered to unknown persons during whole years, and always without a murmur. It has been said, that hospitality was easy to be

exercised in a happy climate, where food is in plenty, where the native plants yield salutary remedies, and where the sick man, reposing in his hammock, finds under a shed all the shelter of which he stands in need. But should we consider as of little value the embarrassment caused in a family by the arrival of a stranger, whose character is unknown? Can we be permitted to forget those marks of tender compassion, those endearing attentions of the female part of the household, that untired patience which never relaxes during a long and painful recovery? It has been remarked, that, with the exception of a few very populous towns, hospitality has not yet perceptibly diminished since the first establishment of the Spanish colonists in the New World. It is distressing to think, that this change will take place, when population and colonial industry shall have made more rapid progress."

The same writer, speaking of the manners of the Negroes in Colombia, says—"When, on descending the river, we drew near some plantations, or charas, we saw bonfires kindled by the Negroes; a light and undulating smoke rose to the tops of the palm-trees, and gave a reddish colour to the disk of the moon. It was on a Sunday night; and the Negroes were dancing to the noisy and monotonous music of the guitar. The people of Africa, of Negro race, have an inexhaustible store of activity and

gaiety in their character. After having passed through the painful labours of the week, the Negroes, on days of festival, prefer the sounds of music, and the dance, to listless sleep. Let us not blame this mixture of carelessness and levity, which softens the bitterness of a life full of pains and sorrows!"—A liberal government happily has dispelled these.

In the preceding, as well as in many of the succeeding remarks, we are greatly indebted to Depons, whose asperities we have in many instances softened.

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## SECTION VIII.

### MANNERS AT CARACAS IN PARTICULAR.

THE population of the city of Caracas is divided between Whites, Negroes, and a very few Indians. The first form nearly the fourth of the whole; the Negroes a third; the Indians a twentieth; and the freed persons the rest.

The WHITES are either planters, merchants, military men, priests, monks, or employed in the administration of justice or finance. A Spaniard or Creole, how poor soever he may be, too often thinks himself disgraced to owe his subsistence to the sweat of his brow, or the hardness of his hands.

Of the Europeans who are in this city, the province of Catalonia, and that of Biscay, are those which furnish the most. They have each an almost equal degree of industry; but the Biscayan, without fatiguing himself so much, knows better how to direct his. He is more enterprising in trade, more assiduous in agriculture, than the Catalonian, who surpasses him, perhaps, in labour, but has not such enlarged views, or ideas so expanded. The first is never terrified by the magnitude or the danger of a speculation. He calculates much on chance, and the reputation of success. The second acts with greater caution. He undertakes only what is easy, and what he judges proportioned to his strength and his means. Cultivation never, or very rarely, enters into his projects of fortune. His spirit is purely mercantile.—They both distinguish themselves among the other citizens by the good faith of their transactions, and the punctuality of their payments.

The Spaniards from the Canary Islands, whom want, rather than ambition, forces to leave their native soil to establish themselves at Caracas, carry there the same industry as the Catalonians and the Biscayans. Their genius assimilates them more to the latter than the former. In consequence, they are both of them useful citizens, as are all those who seek to gain their livelihood by honest ways, and make it their pride to prove, by example, that man is born for labour.

The WOMEN of Caracas are seldom blondes ; but, with hair of the blackness of jet, they have the white of alabaster. Their eyes, large and finely shaped, speak, in an expressive manner, that language which is of all countries. The carnation of their lips is finely softened by the whiteness of their skins, and concurs to form that *ensemble* which we denominate beauty. Their stature does not correspond with their shape : we see few above the middle size, many below. It would be losing time to search for pretty feet : as they pass a great portion of their lives at their windows, one would say, that Nature had wished to embellish only that part of their bodies which they expose to view. Their gait also is deficient in grace. Previous to the Revolution, the city of Caracas had done very little for the education of the men, nothing for that of the women. No school was appropriated to the girls. They learned, therefore, only what their parents taught them ; which was limited to a number of prayers, to reading badly, and spelling worse. None but a young man, inspired by love, could decipher their scrawls. They had neither dancing, drawing, nor even music-masters. All that they learned was reduced to playing by rote a few tunes on the guitar and piano-forte. There were very few who had the first ideas of music. In spite of this defect of education, the women of Caracas know pretty well how to unite social man-

ners with decent behaviour, and the art of coquetry with the modesty of their sex.

“ This picture, says Depons, suits only those ladies whose husbands or relations enjoy a decent fortune, or exercise lucrative employments; for that portion of the fair sex whom fate condemns to procure their livelihood, know scarcely any other means of support than that of provoking the passions, to gain something by satisfying them. More than two hundred unfortunates pass the day, covered with rags, in the recesses of ruins, which they take care to keep shut, and never go out, but at night, to draw from vice the gross subsistence of the morrow. Their dress is a white petticoat and veil, with a pasteboard hat, covered with silk, to which is attached a tuft of tinsel and artificial flowers. The same dress often serves alternately, and on the same night, two or three of these immoral beings, whom idleness retains in this vicious life. This mode is in general accompanied, or at least always followed, by that of begging for charity. The last becomes the only one, as soon as old age and infirmity no longer permit them to depend on the produce of licentiousness.”

AS TO MODE OF LIVING, the luxury of European capitals is found in the town of Caracas, and a refinement or exaggeration in their politeness, which partakes of the Spanish gravity and the voluptuous manners of the Creoles.

It may be said, that their manners are a mixture of those of Paris, and the large towns in Italy; —the same taste for dress, sumptuous furniture, ceremonious visits, balls, shows, music, and even for painting, which is in its infancy. The inhabitants of Caracas and the other towns, however, seldom dine with each other, and are very temperate; but they frequently give collations, in which meat is never introduced, but chocolate, coffee, tea, cakes, sweet-meats and Spanish wines. It is on such occasions that they display their porcelain and fine glass. The women, both old and young, appear at them in all their finery; and the men seem to rival the ladies in the brilliancy of their dresses and gallantry. This is peculiar to the town of Caracas.

The class of DOMESTIC SLAVES in Caracas before the Revolution was considerable. A man thought himself rich only in proportion to the number of slaves in his house. It was necessary that he should have about him four times as many servants as their work required. A white woman of moderate fortune went to mass on church days with two female Negroes or Mulattoes in her suite, though she did not possess in other property an equivalent capital. Those who were notoriously rich were followed by four or five servant women; and there remained as many more for each white of the same house who went to another church.

There were families in Caracas with twelve and fifteen female servants, exclusive of the footmen in the service of the men. The most effectual mode of lessening the injury which this species of luxury does to the labourers of the country, would be to impose on each superfluous domestic a tax heavy enough to reduce the number. If vanity should prefer to pay rather than to give up, the product, employed in some public establishment, would compensate society for the loss of their labour.

It is probable that, before the Revolution, there was not in the whole West Indies a city where there were so many FREED PERSONS, or descendants from them, in proportion to the other classes, as in Caracas.

They there exercise all those handicrafts the whites despise. Every one who is a carpenter, joiner, cabinet-maker, mason, blacksmith, locksmith, tailor, shoemaker, goldsmith, &c. is or was a freed-man.—They excel in none of these trades, because, learning them mechanically, they constantly offend against their principles. Besides, indolence, which is in their nature, extinguishes in them that emulation to which the arts owe all their progress. The carpenter's and mason's work is tolerably regular; but cabinet-making is still in its infancy. All these artisans, depressed by an indifference that seems more peculiar to their race, but generally to the soil they inhabit, work but very little; and

what appears in some degree contradictory, says Depons, is, that they work much cheaper than European artificers. They exist but by means of the greatest sobriety, and in the midst of all sorts of privations. In general, overloaded with children, they live heaped together in miserable shells, where they have for their whole bed nothing but an ox-hide, and for sustenance only the provisions of the country. The exceptions are very rare.

In this state of poverty, no kind of work can be required but they instantly demand an advance.—The smith never has either iron or coal. The carpenter never has wood, even for a table. They must have money to buy some. All have always the wants of a family, which he who orders their work must satisfy. Thus you begin by tying yourself to the workman you employ, and making yourself dependent upon him. It is no longer possible to threaten his sloth with applying to another, with whom, besides, the very same inconvenience would take place. The only resource, then, is that of pressing and superintending the work; and in spite of all these attentions, there are always indispositions, journeys, festivals, which exhaust the patience of the most phlegmatic. One is then very badly, or assuredly, very slowly served. It is easy to perceive, that this torpor in the trades-people arises only from their aversion to labour. In

truth, the major part never recollect that they have a trade, till they are pressed by hunger.

The reigning passion of this class of men, is to pass their lives in religious exercises. They form exclusively corps of the various fraternities. There are few churches which have not one or more, all composed of people of colour. Each has its uniform, which differs from the others only in colour. It is a kind of robe closed like the habit of a monk, the colour of which varies according to the brotherhood it belongs to. Some are of blue, red, black, &c. The fraternities assist at processions and burials. The members march in order, preceded by their banner. They gain by this nothing but the pleasure of being seen in a habit they believe commanding: they have one, however, on which they lavish peculiar care; it is that of *Alta Gracia*. Every man of colour makes a sort of ostentatious display of this dress, and of the neatness and riches of this church. All the bearers of rosaries, who traverse the streets from night-fall till after nine o'clock, are composed solely of freed persons. There is no example of any of these people having thought of cultivating the earth.

**PASTIMES.**—The Biscayans have introduced a tennis-court, and have abandoned it to the people of the country, who observe its rules most exactly; and who, without displaying an address so admirable as that of the Biscayans

themselves, play it nevertheless well enough to divert the amateurs who attend at their parties. Very few whites amuse themselves with tennis. It is in general played with a racket.

A few billiard-tables, in bad condition, and which scarce any person frequents, constitute, in some degree, the complement of amusements at Caracas.

We should deceive ourselves, however, if we should infer from this penury of amusements, that the Creoles are not gamblers: the passion for gambling reigns among them more than with us. They are even rash in their play. Neither loss nor gain obtains from them any emotion of impatience or of pleasure; and it seems to be only at play that they appear to set no value on money.

“If, says Depons, there were at Caracas, public walks, lyceums, cabinets of literature, coffee-houses, this, no doubt, would be the time to make them known. But, to the shame of this great city, I am obliged to announce, that there is not in it any of these objects, characteristic of the progress of civilization. Every Creole lives in his house, as in a prison. He never stirs out but to go to church, or discharge the duties of his station. He does not seek even to soften the rigours of his retreat by games of pastime; for he loves only that play which ruins, not the play which amuses.”

The EDUCATION of all the youth of Caracas before the Revolution, and indeed of all the archbishopric, was entirely settled in a college and university united. The establishment of the college preceded by more than sixty years that of the university. They owed it to the piety and to the attention of the bishop, Antonio Gonzales d'Acunna, who died in 1682.

The increase of the city gave rise to the idea of affording a greater latitude, and different directions, to the means of instruction. They demanded the foundation of an university, which the Pope accorded, on the 19th of August 1722, and Philip II. confirmed. The installation was performed on the 11th of August 1725. They digested the statutes, which were approved by the king the 4th of May 1727. Since that era, and under these titles, the city of Caracas possesses its university, to which, as we have just remarked, is united the college.

This double establishment had a school for reading and writing,—three Latin schools, in each of which they lectured on rhetoric,—two professors of philosophy, one of whom was a secular priest, or layman, the other a Dominican,—four professors of theology, two for the scholastic, one for the moral, and another for the positive or explanatory, (this last always a Dominican)—one professor of the civil law,—one professor of the canon law,—one professor of physic.

The university and the college of Caracas have a capital of 47,748 hard dollars  $6\frac{1}{2}$  reals, placed at interest, producing annually 2387 hard dollars  $3\frac{1}{2}$  reals. It is with this sum that they pay the twelve professors.

All the degrees of bachelor, licentiate, and doctor, are received at the university. The first is conferred by the rector, the two others by the chancellor, who is at the same time a canon, with the title of master of the school.

They reckoned in the university-college of Caracas, in 1804, sixty-four boarders, and two hundred oppidans, divided as follows:—

In the lower classes, comprehending	
rhetoric, - - -	202
In philosophy, - - -	140
In theology, - - -	36
In the canon and civil law, - - -	55
In physic, - - -	11
At the school for singing by note,	22
	<hr/>
Total,	466

It is this nursery that furnishes the church with ministers, the bench with magistrates, and the public with protectors.

The only public amusement at Caracas is the THEATRE, which they enjoy only on festivals. The price of admission being only a real, about 60 cents, sufficiently indicates the excellence of the actors, as well as the beauty

and convenience of the place. "All the pieces, says Depons, in themselves most wretched, are, moreover, miserably performed. The declamation of this theatre, by no means deserving the car of Thespis, is a species of monotonous stammering, very like the tone in which an infant of ten years old recites a badly studied lesson. No grace, no action, no inflection of voice, not a single natural gesture,—in a word, nothing of that which constitutes the actor of a common theatre. The performers of Caracas may be compared to those Merry-Andrews who run from fair to fair, living rather on the produce of compassion, than by the pleasure they afford.

"After this picture, says he, every one would conclude that such an exhibition ought to be deserted, or at least frequented by that part of the people only which has neither taste nor education. On the contrary, however, rich and poor, old and young, nobles and plebeians, the governing and governed, all most assiduously attend this theatre. The only problem which I have been unable to solve, in all my observations at Caracas, is the indifference of the inhabitants of this city, who in other respects are possessed of taste and very considerable information, on so essential a point of public amusement."

The city of Caracas is sufficiently important, as well from its population as its commerce, to

have a theatre that might adorn the city, and the actors of which should not be mere automata. The theatre demands so much the more of the attention of the magistrate, as it makes a very important article of public instruction. It only narrows the ideas, enslaves the mind, debases the soul, continues or creates pusillanimity, when the performance is in a garret by men without talents, whose tongues seem rather to obey the laws of mechanism than the impulse of sentiment.

The stage, to be really useful, ought to admit of no other pieces than those in which cunning, dishonesty, seduction, have but an ephemeral success; in which stupid pride, foolish vanity, hateful falsehood, always terminate by yielding the honours of approbation to modesty and candour; where true courage, loyalty, and benevolence, are placed in the rank of the first of virtues; where filial respect and parental tenderness captivate public admiration; where labour and industry are revered, where calumny inspires horror, and slander contempt, &c.

But, however discreetly theatrical pieces may be combined, the fruit which ought to be reaped from them, depends as much on the manner in which they are represented, as on the nature of the composition. The best piece coldly delivered, and without any observation of the rules prescribed by art, makes no impression.

It is necessary that the actor should be affected with his part, to play it with success. His soul ought to be filled with the sentiments of the piece, in order to communicate them to the beholder; for it is impossible to make others feel what we do not feel ourselves. Without ease and correctness of gesture, without just inflections of voice, without clearness of pronunciation, it is more agreeable and more useful to read a piece than see it represented.

A theatre established on the principles here described, is a real school for manners, where the heart is formed by acquiring a love of virtue and abhorrence of vice,—a court for the national language, where every one learns to fix his ideas on the true acceptation of words,—a model for oratory, where all those who are destined for the bar or the church may acquire the talent of moving the passions, and opening the way to the heart by the irresistible power of eloquence.

With these relations, a good theatre is one of the most useful institutions a city can adopt. It is for youth, an object of amusement and instruction; for old age, of recreation; and, according as the magistracy gave it a prudent direction, it might contribute to reconcile to law the respect, and to public authority the obedience, which are their due.

**RELIGIOUS CUSTOMS.**—The people of Caracas are exceedingly assiduous in the offices of

religion, that is to say, in masses, days of duty, sermons, and processions ; for one would scarcely believe, that they do not rank vespers among the number of religious exercises, as is done in France, and even in Spain.

Festivals are so multiplied at Caracas, that there are very few days in the year on which they do not celebrate some saint or some virgin. What multiplies them to infinity is, that every festival is preceded by a neuvaine, or a succession of nine days, consecrated to prayer alone ; and followed by an octave, or succession of eight days, during which the faithful of the quarter, and even of the rest of the city, to their prayers join public amusements, such as fire-works, concerts, &c. ; but the pleasures of those festivals are never extended to the balls. Feasts, which, even according to their etymology, ought to be the soul of festivals, and in fact are so among other people, are in a manner unknown to the Spaniards. This nation is sedate, even in the delirium of pleasure.

The most brilliant acts of these festivals are the processions of the saint who is celebrated. They always take place in the afternoon. The saint, as large as life, is richly dressed. He is carried on a table, very handsomely decorated, and followed or preceded by some other saint of the same church, less sumptuously adorned. A number of flags and crosses open the march. The men walk in two lines : each of the prin-

cipal persons has in his hand a wax taper; then comes the music, the clergy, the civil authorities, and lastly the women, surrounded with a barrier of bayonets. The train is always very numerous. The frames of all the windows in the streets through which the procession moves, are ornamented with hangings floating in the air, which give to the whole quarter an air of festivity that exhilarates. The windows themselves are adorned with women, who crowd to them from all parts of the city, to enjoy this agreeable exhibition.

The principal, and almost exclusive devotion of the Spaniards, is to the Holy Virgin. They have her in all the churches, under different appellations, each of which has been established in a manner more or less miraculous. Of these there are two, sufficiently remarkable for the singularity of their inauguration, to require that we should partake with tradition in the care of preserving the memory of them.

The first is our Lady of Copa Cobana. An Indian, tradition says, walking in the streets of Caracas, pulled off his hat: he saw a half-real fall out of it. Rejoiced at this good luck, he runs as fast as he is able to the first tavern, and lays it out in brandy. He sallies forth, and going to seat himself at the corner of a street, where he has occasion to pull off his hat again, out drops another half-real. More astonished than at first, he nevertheless spends

it in brandy. A moment after, he, for the third time, takes off his hat, and another, or the same, demi-real falls on the ground. He picks it up, examines it, and observes on it the figure of a virgin. He deposits this precious piece in a scapulary, which he hangs on his neck and under his shirt. A short time after, he assassinates a man. He is arrested, imprisoned, and condemned to be hanged. The executioner puts the cord round his neck: it breaks. He puts on one more strong: it breaks in the same manner. The Indian then declares that this miracle was worked by virtue of our Lady of Copa Cobana. He desires them to take off his scapulary, and they find in it the half-real, which was now grown as big as a dollar, and the figure of the Virgin mournful and in a sweat. The Indian requested, that they would remove her to the church of St Paul, and that they would have recourse to her for every thing they wished to obtain from Heaven. This was granted; and the Indian was hanged.

The common-council, or municipality of Caracas, ordained, that they should address to this Virgin those prayers for rain which drought might render necessary. In fact, whenever the rains do not come at the desired time, they go in procession to seek our Lady of Copa Cobana at St Paul's, and carry her to the cathedral, where she remains two days in high festival. They carry her back with the same

solemnity to St Paul's. The archbishop, the chapter, all the vicars, priests, monks of all the convents, the captain-general, royal audience, and common-council, assist at these processions. Their mode of proceeding, however, is not in all points exact; for this Virgin, which ought to be found on a dollar, is represented by a little wooden figure, seven or eight inches long, covered with gold and jewels, and carried in a shrine. How can that which was silver be of wood? and a medal become a statue? There is doubtless some reason for this.

The second Virgin found in Caracas by a miracle, is our Lady of Soledad. A rich female of Caracas, possessing estates on the coast, between Porto Cavello and La Guayra, requested from Spain a model of our Lady of Soledad, who is worshipped at Madrid in a chapel dedicated to her. One day walking on the sea-shore, she saw on the beach a chest on which she beheld her address. Astonished at this adventure, she caused the chest to be carried to her residence. They opened it, and a superb statue of our Lady of Soledad struck the eyes of all the assistants. They prostrated themselves, cried out A miracle! and no longer addressed either vows or prayers to any but this Virgin. A few days after, the vessel in which the Virgin requested from Spain ought to have come, arrived at the port of La Guayra. The captain waited on the lady, put into her hand

the letter of advice, then melting into tears, declared that having encountered on his passage a dreadful storm, they were obliged, in order to ease the vessel, to cast into the sea whatever came first to hand, and that, unfortunately, the chest in which the Virgin of Soledad was, had made a part of the things thrown over-board. They compared dates, and verified that the Virgin of Soledad was found on the beach on the very day of the storm. They cried anew, A miracle! The news spread in all parts, and the credit of our Lady of Soledad was everlastingly established. The lady of Caracas, at her death, bequeathed her to the convent of Franciscans, where she is prayed to and invoked in all those difficulties, whence it is thought they cannot be extricated but by her intercession.

The men go to church in nearly the same dress as we do. They must, however, be in a coat, great-coat, or covered with a cloak. Neither rank nor colour dispenses with one of those three dresses.

The habits of the women, rich or poor, especially of the whites, are most rigorously required to be black. The dress consists in a petticoat and veil of black. Negroes alone are bound to have a white veil.

This religious custom had no doubt for its object, by imposing on the sex the obligation of a veil, to banish from the temple of the divinity improper luxury, seductive coquetry, and wan-

ton looks ; and by establishing an uniformity of dress and of colour, to remind the faithful of the equality which subsists in the presence of God, and to hinder riches, birth, and rank, from profaning the sanctity of the place by distinctions always afflicting to those who are indigent. But this wise institution, like all those which come from the hand of man, in passing through the course of a few ages, has, like manners, become corrupted, and has preserved little of its original purity but the colour, which remains black.

The dress, which at its first institution was required to be the same for all women, and of a stuff exceedingly cheap, is become the most studied and expensive. The veils of gauze which the women wear, show, to the eye desirous of such representations, the freshness of every feature. This habiliment, purely religious, since its chief use is for divine offices, made of silk or velvet, enriched with the most elegant blonds, often costs from four to eight hundred dollars. Those who blush at publishing their poverty by garments less rich, give themselves up to all sorts of privations to rival others. The most impatient prefer to this slow and sometimes impracticable mode of economy, means more expeditious, but less honest ; and this raiment of modesty and bashfulness becomes the price of improper condescension.

Many ladies, to divert the vengeance of Heaven, with which they think themselves

menaced, whether in dangerous sickness or other occasions, make vows to assist at religious ceremonies, during a time proportioned to the imminence of the danger, or importance of the request, in a dress emblematic of the power they have called to their aid; so that, if they have invoked our Lady of la Merci, they wear a habit, with some little difference, of that order, at least of the same colour and stuff. Those who owe the favour solicited to our Lady of the Seven Sorrows, wear a black dress, with a heart of red stuff on the left side. The gratitude that is due to our Lady of Mount Carmel, is testified by a violet habit, with a large medal on the left side. When St Francis is addressed, the habit of his order is borne, the colour of which, in Spanish America, is blue, &c. &c.

Those who have no other means of procuring the garments of the church peculiar to their sex, are obliged to go to those masses which are said before day, and are called *missas de madrugada*. They are celebrated at those hours only, for the convenience and spiritual advantage of those who have not clothes sufficiently decent to enter a church in the day.

**POLICE.**—The Spaniards are, of all people known, those who do the least to establish a police for public tranquillity. The sobriety which is natural to them, and still more their

phlegmatic character, render quarrels and tumults very rare. Hence there is never any noise in the streets of Caracas. Every body there is silent and grave. "Three or four thousand persons," says Lavaysse, "go out of church without making any more noise than a tortoise walking on sand. So many French, restrained by the silence divine offices enjoin, would endeavour whilst quitting the church to obtain some compensation. Women and children would make, by their chattering, a noise that would be heard a long way. Four times as many Spaniards do not make the buzzing of a wasp."

But if the magistrate has nothing to fear from boisterous offences, he would fall very short if his vigilance were to be on that account less active. Assassinations, thefts, frauds, treacheries, demand of him steps, investigations, measures capable of baffling the most penetrating sagacity.

The Spaniard is not more exempt than any other from that vindictive spirit, so much the more dangerous as it seeks to strike only in the dark, and of that rancour which covers itself with the veil of friendship, the better to create an opportunity to gratify itself. They, in peculiar, reproach the Spaniards of Andalusia with this criminal disposition. "I have been assured at Caracas," says Depons, "that these wicked transactions have taken place only

since 1778, the epoch in which the liberty of trading with the provinces of Venezuela, exclusively granted to the Company of Guipuzcoa, was extended to almost all the ports of Spain, and drew to Caracas a number of Spaniards from all the provinces, particularly of Andalusia.”

It is a fact, that almost all the assassinations which take place in Caracas are committed by Europeans. Those with which the Creoles may be accused, are as rare as the thefts that may be imputed to the first.—The whites, or pretended whites of the country, whom idleness, and all the vices it engenders, keep in sottishness and the most abject condition, and the freed-men, who find it too irksome to live by their labour, are the only persons that can be reproached with the thefts committed in Caracas.

False measures, false weights, adulteration of commodities and provisions, are also common offences, because these are regarded less as acts of roguery than as proofs of an address of which they are vain. This is what ought, no doubt, to occupy the most vigilant police.

Many other objects ought equally to partake of its care, such as the supplying the city with necessaries; a duty that, so far from constituting the eulogium of the magistrates charged with it, accuses, on the contrary, their negligence. Would one believe, that the city of

Caracas, the capital of provinces that might furnish horned cattle to all the foreign possessions of America, is herself, many days in the year, destitute of butcher meat?

If filth does not accumulate in the streets, the frequency of rain is to be thanked, not the care of the police; for they are never cleaned except in honour of some procession. Those through which none passes are covered with a grass, known by the name of dog-grass, the *panicum dactylum* of Linnæus.

Mendicity is, in all the countries of the world, within the cognizance of the police, yet it seems absolutely estranged from that of Caracas. The streets are full of poor of both sexes, who have for their whole subsistence only the produce of alms, and who prefer this mode to that of labour. Religion, very badly interpreted on this subject, forbids, among the Spaniards, all inquiry into the ability which age and health gives the mendicant to procure a livelihood in some other manner than that of holding out the hand. They believe, or at least they act as if they believed, that the recommendation of the Evangelist to bestow charity, is an invitation to demand it. As soon as this opinion is entertained, it is under the protection instead of being under the controul of the police. At every hour of the day, the houses are assailed by beggars. The impotent and the robust, the old and the young, the blind and those with

their eyes, have all an equal right to charity. It is refused or given according to the ability to bestow, not according to the degree of the necessity of him who asks.

The stranger has at first a great deal of trouble to reconcile this blind spirit of charity among the Spaniards, with the disgusting picture which offers itself at night, of the poor lying down in the streets, along the walls of the church, the palace of the archbishop, &c. without any security from the dew, so very dangerous in the torrid zone, nor from any other inclemency of the weather. But, when this is well examined, we perceive that this disorder arises, on the contrary, from an excess of piety. Those who are taken for unfortunates, are only beggars whom inebriating liquors prevent from choosing a better asylum, and who avoid the beds of the hospitals, because the gates, closed at an early hour, deprive them of those precious moments in which they consume in taffia the receipts of the day. The police knows of these abuses without being able, under pain of impiety, to repress them. The livery of Providence that covers the mendicant, exempts him from all rule, frees him from every censure, and renders him inviolable.

To judge properly of the number of beggars who wander in the streets, it is necessary only to know, that the archbishop makes a general

charitable donation every Saturday of a half shilling, or the sixteenth part of a hard dollar, and that he dispenses at each of these pious works, the sum of seventy-five or seventy-six hard dollars, which makes at least twelve hundred beggars. And in this list are not included the bashful indigents, who surpass this number.

Would not a police well administered, judiciously select those who beg because they cannot gain a livelihood? and would it not provide for their subsistence in houses appropriated to that purpose? Would it not assign to the others a labour proportioned to their strength, which might procure them maintenance and something to spare? Do they believe, that obliging men to work, is a deed less agreeable to the Deity, than that of protecting them in the bosom of idleness, where they lead a life full of vices, which at times offend against good manners, religion, and public order? All these abuses would disappear, no doubt, by the execution of municipal laws, which the republican government will doubtless establish.

COMMUNICATIONS with the Interior.—The vast extent of the country, and the smallness of its population, make the location of roads a measure of Government. Unfortunately, they are almost every-where traced out, and nothing more. The sloughs and inundations of the rivers, over which there are neither bridges nor ferry-boats, render the roads impassable

in the rainy season ; and in no time of the year are they convenient. They count the distance by days, and not by leagues. Depons calculates, that every day's journey is ten leagues, each of two thousand geometrical paces.

The orders which the Government sends to many of the interior towns, arrive by express, in the same manner as all the accounts they render, or the complaints they prefer to it. Posts are forwarded regularly and periodically, from the capital only, for Maracaibo, Porto Cavello, Santa Fé, Cumana, and Guiana. All the towns lying on the road to these five principal places, enjoy the advantages of the mail.

The post for Maracaibo leaves Caracas every Thursday at six o'clock in the evening. It carries the letters for Victoria, Tulmero, Maracay, Valencia, St Philip, Porto Cavello, and Coro. It takes twenty days to go from Caracas to Maracaibo. It comes from Maracaibo to Caracas only every fortnight, but from Porto Cavello it arrives at Caracas every Tuesday.

The sixth and the twenty-second of every month a mail sets off from Caracas for Santa Fé. It carries the correspondence of San Carlos, Guanara, Araura, Tocuyo, Barquisimeto, Varinas, Merida, Carthagena, Santa Martha, and Peru. It arrives, or ought to arrive, at Caracas, the fourth and the twentieth of every month. Its ordinary passage from Caracas to Santa Fé is forty-two days.

The post from Cumana and Guiana arrives at Caracas once a-month. It is earlier or later according to the state of the roads and the rivers. The letters of Guiana go directly from Barcelona by one carrier, and those of Cumana and Margarita by another.—The last arrive at their destination in twelve days, those of Guiana at theirs in thirty.

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## SECTION IX.

### MANNERS AT CUMANA, &c. IN PARTICULAR.

AT CUMANA, the European inhabitants, and the descendants of Europeans, are chiefly occupied in commercial enterprise; this and Barcelona being ports where such trade is carried on.

The manners and customs of these people are nearly allied to those of their brethren in the other great cities of Spanish America. One, however, of the most singular of their customs is, that of passing most of their evenings sitting on chairs placed in the river. The Manzanares, a river, the temperature of which, in the season of the floods, descends as low as twenty-two degrees, when the air is at thirty and thirty-three degrees, is an inestimable benefit in a country where the heats are exces-

sive during the whole year, and where it is so agreeable to bathe several times in the day. The children pass, as it were, a part of their lives in the water; the whole of the inhabitants, even the women of the most opulent families, know how to swim; and in a country where man is so near the state of nature, one of the first questions asked at meeting in the morning is, whether the water is cooler than on the preceding evening? The mode of bathing is various enough. Humboldt says, "We every evening visited a very respectable society, in the suburb of the Guayquerias. In a fine moon-light night, chairs were placed in the water; the men and women were lightly clothed, as in some baths of the north of Europe; and the family and strangers, assembled in the river, passed some hours in smoking cigars, and in talking, according to the custom of the country, of the extreme dryness of the season, of the abundant rains in the neighbouring districts, and particularly of the luxuries of which the ladies of Cumana accuse those of the Caracas and the Havannah. The company were under no apprehensions from the bavas, or small crocodiles, which are now extremely scarce, and which approach men without attacking them. These animals are three or four feet long. We never met with them in the Manzanares, but with a great number of dolphins, which sometimes ascend the river in

the night, and frighten the bathers by spouting water."

As the inhabitants of Cumana prefer the coolness of the sea-breeze to the appearance of vegetation, they are accustomed to no other walk than that of the open shore. The Spaniards, who are accused in general of no predilection for trees, or the warbling of birds, have transported their prejudices and their habits into the colonies. In Tierra Firme, Mexico, and Peru, it is rare to see a native plant a tree, merely with the view of procuring himself shade; and if we except the environs of the great capitals, walks bordered with trees are almost unknown in these countries.

"I remarked," says Lavaysse, "a very odd custom among the women of Cumana: They wear neither veils nor gloves. Thus, with the most agreeable and expressive shapes and countenances, they have a copper colour. While at Cumana, I offered several pairs of gloves, for herself and daughters, to a lady to whom I was under some obligations. She accepted them, but mentioned that neither she nor her daughters could wear them; that it was not the custom in Cumana; that any young lady seen with gloves and a veil, would be deemed a fantastical coquette, whom no one would marry; and that such fooleries were only fit for the belles and fops of Caracas!"

The inhabitants of Cumana are very polite: it may even be said, that they are excessively

so. There is not so much luxury among them as at Caracas: their houses, however, are tolerably well furnished. They are very abstemious. Those dinners and festivals which form one of the charms of society in Europe, and which in the British and French colonies are repeated almost every day from the first of January to the last of December, are unknown to the inhabitants of Cumana, and the other provinces of Caracas.

The Creoles of this city who enter into the career of letters, distinguish themselves by their penetration, judgment, and application. There is not seen exactly the same vivacity of spirit that is perceived in the Creoles of Maracaibo, but those of Cumana are compensated by a larger portion of good sense and solidity.

“The first weeks of our abode at Cumana,” says Humboldt, “were employed in verifying our instruments, in herbalizing in the neighbouring fields, and in examining the traces of the earthquake of the 14th of December 1797. Overpowered at once by a great number of objects, we were somewhat embarrassed to lay down a regular plan of study and observation. If every thing around us was fitted to inspire us with the most lively interest, our physical and astronomical instruments in their turns excited strongly the curiosity of the inhabitants. We were distracted by frequent visits; and, in order not to dissatisfy persons

who appeared so happy to see the spots of the moon through Dollond's telescope, the absorption of two gases in a eudiometrical tube, or the effects of galvanism on the motions of a frog, we were obliged to answer questions often obscure, and repeat for whole hours the same experiments.

“ These scenes were renewed for the space of five years, every time that we took up our abode in a place where it was understood that we were in possession of microscopes, telescopes, and electrical apparatus. They were in general so much the more fatiguing, as the person who visited us had confused notions of astronomy and physics; two sciences which, in the Spanish colonies, are designated under the singular name of the new philosophy, “ nueva filosofia.” The half scientific looked on us with a sort of disdain, when they learnt that we had not brought, in our collection of books, the *Spectacle de la Nature* by Abbé Pluche, the *Cours de Physique* of Sigaud la Fond, or the *Dictionary of Valmont de Bomare*. These three works, and the *Traité d'Economie Politique* of Baron Bienfeld, are the foreign works most known and esteemed in Spanish America, from Caracas and Chili to Guatemala and the north of Mexico. No one is thought learned, who cannot quote their translations; and it is only in the great capitals, at Lima, at Santa Fé de Bogota,

and at Mexico, that the names of Haller, Cavendish, and Lavoisier, begin to take the place of those that have enjoyed popular celebrity for these fifty years past."

The curiosity excited respecting the phenomena of the heavens, and various objects of the natural sciences, takes a very different character among anciently civilized nations, and among those who have made but little progress in the unfolding of their intellectual faculties. Each of them exhibits in the highest classes of society frequent examples of persons unacquainted with science; but in the colonies, and among new people, curiosity, far from being idle or transient, arises from an ardent desire of instruction, and discovers itself with an ingenuousness and simplicity, which in Europe are the characteristics only of youth.

At CARTHAGENA, the Creoles possess all the landed property, and have large estates in the province. The Mulattoes, and descendants from Negroes, Indians and Whites, form the labouring classes.

The Negroes wear no other dress than a cotton covering about the waist. The dress of the whites is similar to that worn in Spain, only of lighter materials. The other classes affect the same style of clothing.

The inhabitants of the higher class usually make two meals a-day, and a slight repast. Their breakfast generally consists of fried meats,

pastry made of maize flour, with chocolate. The dinner is of a more substantial nature, consisting of several meats, birds, &c. all of which they season highly with pimento: fruits and wines finish that meal. At night, the regale consists only of sweetmeats and chocolate.—Drinking brandy and chocolate, smoking cigars, and eating sweetmeats, are the prevalent luxuries, intermixed with great fondness for dancing.

The men are celebrated for their acuteness, and the early maturity of their faculties. Their facility in acquiring the mechanical arts is very great.

The opulent females pass their days swinging in cotton hammocks; and the women of all the castes are noted for their charity to suffering strangers, and are of a mild and amiable disposition.

At QUITO, the whites compose about a sixth part; the Mestizoes, a third; the Indians of the suburbs, another third; and the mixed race from Negroes, Indians, &c., the remaining sixth. The European whites are, with the exception of the nobles and merchants, generally very poor. The Mestizoes follow the handicraft occupations, and excel in some of the higher branches of the arts, appearing to possess considerable talent and very lively imaginations. The Indians also follow several trades, which they are remarkable for gaining a knowledge of with comparative ease.

Great magnificence of dress is here affected by the Spanish gentry, whose habiliments shine with gold and gems. Those of the middle rank are usually very neat, and covered with a long black cloak. The Indians wear white cotton drawers, and a black cotton frock or shirt.

The ladies of Quito are generally handsome and well educated, and the men a good-looking race. The instruction given to young people of rank consists chiefly in the polite arts, and in philosophy and divinity. The language of the whites, and most of their descendants, is Spanish; but the Quichua, and other dialects of Indian origin, are no less common.

Idleness, drunkenness, and gaming, are the most prevalent vices. The common people and Indians are addicted to theft; and these indulge very freely in the use of rum and brandy. The *matte*, an herb which grows in Paraguay, is used here as a sort of tea, and forms the most favourite beverage of all classes.

## CHAPTER IV.

### INDIAN POPULATION.

#### SECTION I.

##### THEIR GENERAL DESCRIPTION, &c.

A FEW physical and moral traits are at once descriptive of all the various Indian tribes.

That which they have in common with respect to their bodily frame, is the big head, narrow forehead, hair black, lank and long, eyes of middling size, sharp nose, large mouth, thick lips, and broad face. Their colour, generally copper, varies according to the temperature of the country in which they live; and their stature, commonly from four feet and a half to five, is among other tribes from five to six. They have but little hair on those parts of the body where it naturally grows, but they are not altogether beardless.

Their limbs, large and muscular, have the appearance of great strength, but that appearance is deceitful, as they with difficulty support hard labour. Laziness, taciturnity, thoughtlessness, stupidity and falsehood, generally characterize

them. It is observed, that those of them who live in the inland parts of the country are not so cruel as those upon the coasts.

Very few of the former are cannibals, whereas almost all the latter are.

In the New World, at the beginning of its conquest, the natives were collected into large societies only on the ridge of the Cordilleras, and the coasts opposite to Asia. The plains, covered with forests, and intersected by rivers,—the immense savannahs which extend toward the east, and bound the horizon,—presented to the eye of the spectator wandering hordes, separated by the difference of language and manners, and scattered like the remains of a vast shipwreck. In the absence of all other documents, we shall try whether the analogy of languages, and the study of the physical constitution of man, will enable us to group the different tribes, to follow the traces of their distant emigrations, and to discover some of those family features, by which the ancient unity of our species is manifested.

In New Andalusia and New Barcelona, the natives or primitive inhabitants still constitute half of the scanty population. Their number may be reckoned at sixty thousand; of which twenty-four thousand inhabit New Andalusia. This number is very considerable, if it be compared to that of the hunting nations of North America; but appears small, when we consider

those parts of New Spain, in which agriculture has existed more than eight centuries: for instance, the intendance of Oaxaca, which includes the Mixteca and the Tzapoteca of the old Mexican empire. This intendance is one-third smaller than the two provinces of Cumana and Barcelona;\* yet it contains more than four hundred thousand natives of the pure copper-coloured race. The Indians of Cumana do not all live assembled in the Missions. Some are found dispersed in the neighbourhood of towns, along the coasts, to which they are attracted by the fisheries, and even in the little farms of the plains or savannahs. The Missions of the Arragonese Capuchins, which Humboldt visited, alone contain fifteen thousand Indians, almost all of the Chayma race. The villages, however, are less populous there, than in the province of Barcelona. Their average population is only between five and six hundred Indians; while more to the west, in the Missions of the Franciscans of Piritoo, we find Indian villages of two or three thousand inhabitants. In computing at sixty thousand the number of the natives in the provinces of Cumana and Barcelona, we consider only those who inhabit the main land, and not the Guayquerias of the island of Margarita, and the great mass of the Guaraons, who have preserved their indepen-

\* The area of the two provinces is 6100 square leagues, of 25 to a degree.

dence, in the islands formed by the Delta of the Orinoco. The number of these is generally reckoned at six or eight thousand; but this computation appears to be exaggerated. Except a few families of Guaraons, that roam occasionally in the marshy grounds covered with the moriche palm, between the Cano de Manamo and the Guarapiche, consequently on the continent itself, there have not been for these thirty years any Indian savages in New Andalusia.

We use with regret the word *savage*, because it indicates a difference of cultivation between the reduced Indian, living in the Missions, and the free or independent Indian, which is often belied by facts. In the forests of South America exist tribes of natives, who, peaceably united in villages, obey chiefs,\* cultivate the plantain tree, cassava, and cotton, on a pretty extensive portion of ground, and employ this last in weaving hammocks. These people are scarcely more barbarous than the naked Indians of the Missions, who have been taught to make the sign of the cross. It is a very common error in Europe, to look on all the natives not reduced to a state of subjection, as roving hunters. Agriculture existed on the continent long before the arrival of the Europeans. It still exists between the Orinoco and the river

\* These chiefs are called Pecanati, Apoto, or Sibierene.

of Amazons, in open land amid the forests, to which the missionaries have never penetrated. What has been effected by the system of the Missions is an increased attachment to landed property, the stability of dwellings, and a taste for a more calm and tranquil life. The progress, however, is slow, and often imperceptible, on account of the perfectly isolated state in which the Indians are held. But it would be to imbibe false ideas on the actual condition of the nations of South America, to consider as synonymous the denominations of Christians, reduced, and civilized; and those of Pagans, savages, and independent. The reduced Indian is often as little of a Christian, as the independent Indian is of an idolater: both, occupied by the wants of the moment, discover a marked indifference for religious opinions, and a secret tendency toward the worship of nature and its powers. This worship belongs to the earliest infancy of nations: it excludes idols; and recognizes no other sacred places, than grottoes, valleys, and woods.

If the independent Indians have nearly disappeared, for a century past, to the north of the Orinoco and the Apura, that is, from the snowy mountains of Merida to the promontory of Paria, it must not thence be concluded, that fewer natives exist at present in these countries, than in the time of the Bishop of Chiapa, Bartholomew de las Casas. It is a great error to

present as a general fact, the destruction and diminution of the Indians in the Spanish colonies. There still exist more than six millions of the copper-coloured race in both Americas; and though an innumerable quantity of tribes and of languages are extinguished, or confounded together, it is beyond a doubt, that within the tropics, in that part of the New World where civilization has penetrated only since the time of Columbus, the number of natives has considerably increased. Two villages of Caribs, in the Missions of Peritoo or of Carony, contain more families than four or five hordes on the Orinoco. The state of society among the Caribbees, who have preserved their independence, at the sources of the Essequibo and to the south of the mountains of Pacaraimo, sufficiently proves how much, even among that fine race of men, the population of the Missions prevails in number over that of the free and confederated Caribbees. Besides, the state of the savages of the torrid zone, is not the same as that of the savages of the Missouri. The latter have need of a vast extent of country, because they live only by hunting; while the Indians of Spanish Guiana plant cassava and plantains. A little ground suffices these to supply them with food. They do not dread the approach of the whites, like the savages of the United States; who, progressively pushed behind the Alleghany mountains, the Ohio, and

the Mississippi, lose their means of subsistence, in proportion as they find themselves reduced within narrower limits. Under the temperate zone, whether in the *provincias internas* of Mexico or in Kentucky, the contact of the European planters is become fatal to the natives, because that contact is immediate.

These causes have no existence in the greater part of South America. Agriculture, under the tropics, does not require great extent of ground. The whites advance slowly. The religious orders have founded their establishments between the domain of the planters and the territory of the free Indians. The Missions may be considered as intermediary states. They have encroached on the liberty of the natives, no doubt; but they have almost everywhere been advantageous to the increase of population, which is incompatible with the quiet life of the independent Indians. As the missionaries advance toward the forest, and gain on the natives, the white planters in their turn seek to invade from the opposite side the territory of the Missions. In this protracted struggle, the secular arm continually tends to withdraw the reduced Indian from the monastic hierarchy, and the missionaries gradually give way to vicars. The whites, and the castes of mixed blood, favoured by corregidores, establish themselves among the Indians. The Missions become Spanish villages, and the natives

lose even the remembrance of their natural idiom. Such is the progress of civilization from the coasts toward the interior—a slow progress, shackled by the passions of man, but sure and uniform.

The provinces of New Andalusia and Barcelona, comprehended under the name of Cumana, contain, in their present population, more than fourteen tribes. Those in New Andalusia are, the Chaymas, Guayquerias, Pariagotoes, Quaquas, Aruacas, Caribbees, and Guaraons; in the province of Barcelona, Cumanagotoes, Palenkas, Caribbees, Piritoos, Tomoozas, Topocuares, Chacopatas, and Guarivas. Nine or ten of these fourteen tribes consider themselves of a race entirely different. The exact number of the Guaraons, who make their huts on the trees at the mouth of the Orinoco, is unknown; that of the Guayquerias, in the suburbs of Cumana, and in the peninsula of Araya, amounts to two thousand. Among the other Indian tribes, the Chaymas of the mountains of Caripe, the Caribs of the southern savannahs of New Barcelona, and the Cumanagotoes in the Missions of Peritoo, are the most numerous. Some families of Guaraons have been reduced into Missions on the left bank of the Orinoco, where the Delta begins to be formed. The language of the Guaraons and that of the Caribs, of the Cumanagotoes and of the Chaymas, are the most general. We shall pre-

sently see, that they belong to the same stock ; and that they exhibit in their grammatical forms those intimate affinities, which, to use a comparison taken from languages more known, connect the Greek, the German, the Persian, and the Sanscrit.

Notwithstanding these affinities, we must consider the Chaymas, the Guaraons, the Caribbees, the Quaquas, the Aruacas or Arrawawks, and the Cumanagotoes, as different nations. We do not venture to affirm the same thing of the Guayquerias, the Pariagotoes, the Piritoos, the Tomoozas, and the Chacopatas. The Guayquerias themselves admit the analogy of their language with that of the Guaraons. Both are a littoral race, like the Malays of the ancient continent. With respect to the tribes who at present speak the Cumanagoto, Caribbean, and Chayma idioms, it is difficult to decide on their first origin, and their relations with other nations more powerful. The historians of the conquest, like the ecclesiastics who have described the progress of the Missions, continually confound, like the ancients, geographical denominations with the names of races. They speak of Indians of Cumana, and of the coast of Paria, as if the proximity of abode proved the identity of origin. They most commonly even give to tribes the name of their chief, or that of the mountain or valley they inhabit. This circumstance, by infinitely multiplying the

number of tribes, renders every thing uncertain that the monks relate respecting the heterogeneous elements of which the population of their missions are composed. How can we at present decide, whether the Tomooza and Piritoo be of different races, when both speak the Cumanagoto language, which is the prevailing tongue in the western part of the former government of Cumana, as the Caribbean and the Chayma are in the southern and eastern parts? A great analogy of physical constitution renders these researches very difficult. Such is the contrast between the two continents, that in the new a surprising variety of languages is observed among nations of the same origin, and which European travellers scarcely distinguish by their features; while in the old continent very different races of men, the Laplanders, the Finlanders, and the Esthonians, the German nations and the Hindoos, the Persians and the Curds, the Tartar and Mongul tribes, speak languages, the mechanism and roots of which present the greatest analogy.

The Indians of the American Missions are all agriculturists; and excepting those who inhabit the high mountains, they cultivate the same plants; their huts are arranged in the same manner; their days of labour, their work in the conuco of the community, their connexions with the missionaries and the magistrates chosen from among themselves, are all

subjected to uniform regulations. Nevertheless, and this fact is very remarkable in the history of nations, so great an analogy of situation has not been sufficient to efface the individual features, or the shades which distinguish the American tribes. We observe in the men of copper hue, a moral inflexibility, a steadfast perseverance in habits and manners, which, though modified in each tribe, characterizes essentially the whole race. These dispositions are found under every climate, from the equator to Hudson's Bay on the one hand, and to the Straits of Magellan on the other. They are connected with the physical organization of the natives, but they are powerfully favoured by the monastic system.

There exist in the Missions few villages, where the different families do not belong to different tribes, and speak different languages. Societies composed of elements thus heterogeneous, are difficult to govern. In general, the monks have united whole nations, or great portions of the same nations, in villages lying near each other. The natives see only those of their own tribe; for the want of communication, and the isolated state of the people, form the principal policy of the missionaries. The reduced Chaymas, Caribs, and Tamanacs, retain so much the more their natural physiognomy, as they have preserved their languages. If the individuality of man be in some sort reflected in his

idioms, these in their turn re-act on his ideas and sentiments. It is this intimate connexion between the languages, the character, and the physical constitution, which maintains and perpetuates the diversity of nations, that unfailing source of life and motion in the intellectual world.

The missionaries may have prohibited the Indians from following certain practices in use on the birth of children, on their entrance on the age of puberty, and at the interment of the dead; they may have prevented them from painting their skin, from making incisions on their chins, noses, and cheeks; they may have destroyed among the great mass of the people superstitious ideas, which are mysteriously transmitted from father to son in certain families; but it has been easier for them to proscribe customs and efface remembrances, than to substitute new ideas in place of the old. The Indian of the Missions is more secure of subsistence. Not continually struggling against hostile forces, against the elements and against man, he leads a more monotonous life, less active and less fitted to impart energy to the mind, than the savage or independent Indian. He possesses that mildness of character which belongs to the love of repose; not that which arises from sensibility and the emotions of the soul. The sphere of his ideas is not enlarged, where, having no intercourse with the whites,

he has remained at a distance from those objects with which European civilization has enriched the New World. All his actions seem prompted by the wants of the moment. Taciturn, without gaiety, absorbed in himself, he assumes a sedate and mysterious air. When a person has resided but a short time in the Missions, and is yet but little familiarized with the aspect of the natives, he is led to mistake their indolence, and the benumbed state of their faculties, for the expression of melancholy and a disposition to meditation.

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## SECTION II.

### THE CHAYMAS.

OF the nation of the Chaymas, more than fifteen thousand inhabit the Missions that have just been described. This nation, little warlike, which Father Francisco of Pamplona began to reduce to subjection in the middle of the seventeenth century, has the Cumanagotoes toward the west, the Guaraons toward the east, and the Caribbees toward the south. It occupies a space along the elevated mountains of the Cocollar and the Guacharo, the banks of the Guarapiche, of the Rio Colorado, of the Areo, and of the Cano of Caripe.

According to a statistical survey made with great care by the Father Prefect Fray Francisco de Chiprana, there were in the Missions of the Arragonese Capuchins of Cumana, nineteen villages of Missions, of which the oldest was established in 1728; containing 1465 families, and 6433 persons: sixteen villages *de doctrina*, of which the oldest dates in 1660; containing 1766 families, and 8170 persons.\* These Missions suffered greatly in 1681, 1697, and 1720, from the invasions of the Caribbees, then independent, who burnt whole villages. From 1730 to 1736, the population diminished from the ravages of the small-pox, a disease always more fatal to the copper-coloured Indians than to the whites. Many of the Guaraons, who had been assembled together, fled back again to their marshes. Fourteen old Missions remained deserted, and have not been rebuilt.

The Chaymas are in general short; and they appeared so particularly when compared, we shall not say with their neighbours the Caribbees, or with the Payaguas or Guayquilits† of

\* Cultivated land (*labranzas*) belonging to these thirty-five villages, 6554 almudas. The number of cows in 1792 amounting only to 1883.

† The ordinary stature of the Guayquilits, or Mbayas, who live between the 20th and 22d degrees of south latitude, is, according to Azzara, six feet and half an inch Eng. The Payaguas, equally tall, have given their name to Payaguay, or Paraguay.

Paraguay, equally remarkable for their stature, but with the ordinary natives of America. The common stature of a Chayma is five feet two inches nearly; their body is thickset, shoulders extremely broad, and breast flat. All their limbs are round and fleshy. Their colour is that of the whole American race, from the cold table-lands of Quito and New Grenada, to the burning plains of the Amazons. It is no longer changed by the varied influence of climate: it is connected with organic dispositions, which for ages have been unalterably transmitted from generation to generation. If the uniform tint of the skin be more coppery and redder toward the north, it is, on the contrary, among the Chaymas, of a dull brown inclining towards tawny. The denomination of copper-coloured men, could never have originated in equinoctial America to designate the natives.

The expression of the countenance of the Chaymas, without being hard or stern, has something sedate and gloomy. The forehead is small, and but little prominent. Thus, in several languages of those countries, to express the beauty of a woman, they say, "that she is fat, and has a narrow forehead." The eyes of the Chaymas are black, sunk, and very long; but they are neither so obliquely placed, nor so small, as in the people of the Mongul race, of whom Jornandes says, that they have rather points, than eyes; *magis puncta quam lumina.*

The corner of the eye is, however, sensibly raised up toward the temples; the eyebrows are black, or dark brown, slender, and little arched; the eyelids are furnished with very long eyelashes; and the habit of casting them down, as if they were lowered by lassitude, softens the look of the women, and makes the eye thus veiled appear less than it really is. If the Chaymas, and in general all the natives of South America and New Spain, resemble the Mongul race by the form of the eye, their high cheek-bones, their straight and flat hair, and the almost entire want of beard; they essentially differ from them in the form of the nose, which is pretty long, prominent throughout its whole length, and thick towards the nostrils, the openings of which are directed downward, as with all the nations of the Caucasian race. Their wide mouth, with lips but little protuberant, though broad, has often an expression of goodness. The passage from the nose to the mouth, is marked in both sexes by two furrows, which run diverging from the nostrils toward the corners of the mouth. The chin is extremely short and round; and the jaws are remarkable for their strength and width.

Though the Chaymas have fine white teeth, like all people who lead a very simple life, they are however not so strong as those of the Negroes. The habit of blackening the teeth from

the age of fifteen, by the juices of certain herbs\* and caustic lime, had engaged the attention of the earliest travellers; but it is at present quite unknown. Such have been the migrations of the different tribes in these countries, particularly since the incursions of the Spaniards who carried on the slave-trade, it may be admitted, that the inhabitants of Paria, visited by Christopher Columbus, and by Ojeda, were not of the same race as the Chaymas. It may be doubted, whether the custom of blackening the teeth was originally connected, as Gomara affirmed,† with extravagant ideas of beauty, or

\* The first historians of the conquest attribute this effect to the leaves of a tree, that the natives called *hay*, which resembled the myrtle. Among nations very distant from each other, the pimento bears a similar name; among the Haytians (of the Island of San Domingo) *aji* or *ahi*; among the Maypures of the Orinoco, *a-i*. Some stimulant and aromatic plants, which do not all belong to the genus *capsicum*, were designated by the same name.

† Cap. 78. p. 101. The nations that were seen by the Spaniards on the coast of Paria, had probably the custom of stimulating the organs of taste by caustic lime, as others employed tobacco, the chimo, the leaves of the cocoa, or betel. This practice is found even in our days, but more toward the west, among the Guajiros at the mouth of the Rio la Hacha. These Indians, still savage, carry small shells, calcined and powdered, in the shell of a fruit, that serves them as a vessel for various purposes, suspended to their girdle. The powder of the Guajiros is an article of commerce, as was anciently, according to Gomara, that of the Indians of Paria. In Europe the immoderate habit of smoking also makes the teeth yellow, and blackens them;

was practised with the view of preventing the toothach. This disorder is almost unknown to the Indians. The whites even suffer very seldom from it in the Spanish colonies, at least in the warm regions, where the temperature is so uniform. They are more exposed to it on the back of the Cordilleras, at Santa Fé, and at Popayan.

The Chaymas, like almost all the native nations, have small slender hands. Their feet are large, and their toes retain an extraordinary mobility. All the Chaymas have a family look; and this analogy of form, so often observed by travellers, is so much the more striking, as between the years of twenty and fifty, difference of age is no way denoted by wrinkles of the skin, the colour of the hair, or decrepitude of the body. On entering a hut, it is often difficult among adult persons to distinguish the father from the son, and not to confound one generation with another. Humboldt attributes this family look to two different causes,—the local situation of the Indian tribes, and their inferior degree of intellectual culture. Savage nations are subdivided into an infinity of tribes, which, bearing a cruel hatred toward each other, form no intermarriages, even when their languages spring from the same root, and when

but would it be just to conclude, from this fact, that they who smoke with us do it because we think yellow teeth handsomer than white?

only a small arm of a river, or a group of hills, separates their habitations. The less numerous are the tribes, the more the intermarriages, repeated for ages, between the same families, tend to fix a certain equality of conformation, an organic type, which may be called national. This type is preserved under the government of the Missions formed by a single horde. The isolated state is the same, and marriages are contracted only between the inhabitants of the same hamlet. Those ties of blood which unite almost a whole nation, are indicated in a simple manner in the language of the Indians born in the Mission, or by those who, taken from the woods, have learned Spanish. To designate the individuals who belong to the same tribe, they employ the words "mis parientes," "my relations."

These causes, which depend only on the isolated state, and the effects of which are found among the Jews of Europe, among the different castes of India, and among mountain nations in general, are connected with causes hitherto neglected. Humboldt has observed, that it is intellectual culture which contributes most to diversify the features. Barbarous nations have rather a physiognomy of tribe or horde, than one peculiar to such or such an individual. The savage and civilized man are like those animals of the same species, several of which rove in the forest, while others, con-

nected with us, share in the benefit and evils that accompany civilization. The varieties of form and colour are frequent only in domestic animals. How great is the difference, with respect to mobility of features and variety of physiognomy, between dogs again become savage in the New World, and those the slightest caprices of which are indulged in the houses of the opulent! Both in men and animals, the emotions of the soul are reflected in the features; and the features acquire the habit of mobility in proportion as the emotions of the mind are more frequent, more varied, and more durable. But the Indian of the Missions, distant from all cultivation, guided only by his physical wants, satisfying almost without difficulty his desires, under a happy climate, drags on a dull monotonous life. The greatest equality reigns among the members of the same community; and this uniformity, this invariableness of situation, is pictured on the features of the Indians.

Under the system of the monks, violent passions, such as resentment and anger, agitate the native more rarely than when he lives in the forest. If the savage man give himself up to impetuous and quick emotions, his physiognomy, till then calm and motionless, changes instantly to convulsive contortions. His passion is transient in proportion to its violence. With the Indians of the Missions, anger is less

furious, less frank, but of longer duration. Besides, in every condition of man, it is not the energy or the transient bursts of the passions which gives expression to the features; it is rather that sensibility of the soul, which brings us continually into contact with the external world, multiplies our sufferings and our pleasures, and reacts at once on the physiognomy, the manners, and the language. If the variety and mobility of the features embellish the domain of animated nature, we must admit also, that both increase by civilization, without being produced by it alone. In the great family of nations, no other race unites these advantages to a higher degree than that of Caucasus, or the European. It is only in white men, that the instantaneous penetration of the dermoidal system by the blood can take place,—that slight change of the colour of the skin, which adds so powerful an expression to the emotions of the soul. “How can those be trusted, who know not how to blush?” says the European, in his inveterate hatred to the Negro and the Indian. We must also admit, that this insensibility of the features is not peculiar to every race of men of a very dark complexion: it is much less apparent in the African, than in the natives of America.

To this physical sketch of the Chaymas, we shall add a few summary remarks on their manner of living, and on their morals.

The Chaymas, like all savage people who dwell in regions excessively hot, have an insuperable aversion to clothing. The writers of the middle age inform us, that in the north of Europe the shirts and drawers distributed by the missionaries, greatly contributed to the conversion of the Pagan. Under the torrid zone, on the contrary, the natives are ashamed, as they say, to be clothed, and flee to the woods when they are too soon compelled to give up their nakedness. Among the Chaymas, in spite of the remonstrances of the monks, men and women remain naked within their houses. When they traverse the village, they wear a kind of tunic of cotton, which scarcely reaches to the knees. It is furnished with sleeves for the men; but the women, and the young boys to the age of ten or twelve, have the arms, shoulders, and upper part of the breast naked. The tunic is so cut, that the fore part is joined to the back by two narrow bands, which cross the shoulders. When Humboldt met the natives without the Mission, he saw them, especially in rainy weather, stripped of their clothes, and holding their shirts rolled up under their arms. They preferred receiving the rain on their body quite naked, to wetting their clothes. The oldest women hid themselves behind trees, and laughed aloud when they saw him pass. The missionaries complain in general, that the senti-

ments of decency are scarcely more felt by young girls than by the men. Ferdinand Columbus relates, that in 1498 his father found the women entirely naked in the island of Trinidad, while the men wore the guayuco, which is rather a narrow bandage than an apron. At the same period, on the coast of Paria, the girls distinguished themselves from the married women, either, as Cardinal Bembo asserts, by being quite naked, or according to Gomara, by the colour of the guayuco. This bandage, which is still in use among the Chaymas, and all the naked nations of the Orinoco, is only two or three inches broad, and is tied on both sides to a string that encircles the middle of the body. The girls are often married at the age of twelve years: until nine the missionaries allow them to go to church naked, that is to say, without a tunic. Among the Chaymas, as well as in all the Spanish Missions, and the Indian villages, a pair of drawers, or shoes, or a hat, are objects of luxury unknown to the natives. A servant who had been with Humboldt during his journey to Caripe and the Orinoco, and whom he brought to France, was so much struck on landing, when he saw the ground tilled by a peasant with a hat on, that he thought himself in a miserable country, where even the nobles (*los mismos caballeros*) followed the plough. The Chayma women are not handsome, according

to the ideas that we annex to beauty; yet the girls have something soft and melancholy in their looks, which forms an agreeable contrast with the expression of the mouth, which is somewhat austere and savage. They wear the hair plaited in two long tresses; they do not paint their skin; and, from their extreme poverty, they are acquainted with no other ornaments than necklaces and bracelets made of shells, birds' bones, and seeds. Both men and women are very muscular, but fleshy and plump. "It is superfluous to add, says Humboldt, that I saw no person who had any natural deformity: I might say the same of thousands of Caribs, Muyscas, and Mexican and Peruvian Indians, whom we observed during the course of five years. Bodily deformities and deviations from nature, are infinitely rare among certain races of men, especially those nations who have the dermoid system highly coloured. I cannot believe, that they depend solely on the progress of civilization, a luxurious life, or the corruption of morals. In Europe, a deformed or very ugly girl marries if she have a fortune, and the children often inherit the deformity of the mother. In the savage state, which is a state of equality, nothing can induce a man to unite himself to a deformed woman, or one who is very unhealthy. If therefore such a woman has had the misfortune of attaining an adult age, and has resisted the

chances of a restless and disturbed life, she dies without children." We might be tempted to think, that savages all appear well made and vigorous, because feeble children die young for want of care, and that the strongest alone survive; but these causes cannot act on the Indians of the Missions, who have the manners of our peasants, and the Mexicans of Cholula and Tlascala, who enjoy wealth that has been transmitted to them by ancestors more civilized than themselves. If in every state of cultivation, the copper-coloured race manifests the same inflexibility, the same resistance to deviation from a primitive type, are we not forced to admit, that this property belongs in great measure to hereditary organization, to that which constitutes the race? We say in great measure, not entirely to exclude the influence of civilization. Besides, with copper-coloured men, as with the whites, luxury and effeminacy, by weakening the physical constitution, had heretofore rendered deformities more common at Couzco and Tenochtitlan. It is not among the Mexicans of the present day, who are all labourers, and leading the most simple lives, that Montezuma would have found the dwarfs and hump-backs that Bernal Diaz saw waiting at his table when he dined. The custom of marrying when very young, according to the testimony of the monks, is no way detrimental to population. This precocious

nubility depends on the race, and not on the influence of a climate excessively warm. It is found on the north-west coast of America among the Eskimoes, and in Asia among the Kamtschadales and the Coriaks, where girls of ten years old are often mothers. It may appear astonishing, that the time of gestation, and the duration of pregnancy, is never altered in a state of health, with any race, or in any climate.

The Chaymas are almost without beard on the chin, like the Tungoosees, and other nations of the Mongul race. They pluck out the few hairs that appear; but it is not just to say in general, that they have no beard merely because they pluck out the hairs. Independently of this custom, the greater part of the natives would be nearly beardless. We say the greater part, for there exist tribes, which, appearing distinct among the others, are so much more worthy of fixing our attention. Such are in North America the Chippeways,\* visited by Mackenzie, and the Yabipaees near the Toltec ruins at Moqui, with bushy beards; in South America, the Patagonians and the Guaranies. Among these last, individuals are found, some of whom have hairs on the breast. When the Chaymas, instead of extracting the little hair they have on the chin, attempt to shave themselves frequently, their beard grows. Hum-

\* Between latitude 60° and 65° north.

Humboldt has seen this experiment tried with success by young Indians, who served at mass, and who anxiously wished to resemble the Capuchin Fathers, their missionaries and masters. The greater part of the people, however, have as great an antipathy to the beard, as the Eastern nations hold it in reverence. This antipathy is derived from the same source as the predilection for flat foreheads, which is seen in so singular a manner in the statues of the Azteck heroes and divinities. Nations attach the idea of beauty to every thing which particularly characterizes their own physical conformation, their natural physiognomy.\* Thence it results, that if nature have bestowed very little beard, a narrow forehead, or a brownish-red skin, every individual thinks himself beautiful, in proportion as his body is destitute of hairs, his head flattened, his skin more covered with annotto, or chica, or some other coppery-red colour.

The Chaymas lead a life of the greatest uniformity. They go to rest very regularly at seven in the evening; and rise long before day-light, at half after four in the morning. Every Indian has a fire near his hammock. The women are so chilly, that Humboldt has seen them shiver at church when the centigrade thermometer

\* Thus, in their finest statues, the Greeks exaggerated the form of the forehead, by elevating beyond proportion the facial line.

was not below 18°. The inside of the huts of the Indians is extremely clean. Their hammocks, their mat of reeds, their pots to hold cassava and fermented maize, their bows and arrows, every thing is arranged in the greatest order. Men and women bathe every day, and being almost constantly naked, they are exempted from that want of cleanliness, of which the garments are the principal cause among the lower people in cold countries. Besides a house in the village, they have generally in their conucos, near some spring, or at the entrance of some solitary valley, a small hut, covered with the leaves of the palm or plantain-tree. Though they live less commodiously in the conuco, they love to retire thither as often as they can. We have already spoken of that irresistible desire of fleeing from society, and of entering again on a savage life. The youngest children sometimes leave their parents, and wander four or five days in the forests, living on fruits, palm-cabbage, and roots. When travelling in the Missions, it is not uncommon to find the villages almost deserted, because the inhabitants are in their gardens, or in the forests *al monte*. Among civilized nations, the passion for hunting is owing perhaps in part to the same sentiments, to the charm of solitude, to the innate desire of independence, to the deep impression made by Nature, whenever man finds himself in contact with her alone.

The condition of the women among the Chaymas, like that in all semi-barbarous nations, is a state of privation and suffering. The hardest labour is their share. When the Chaymas return in the evening from their gardens, the man carries nothing but the knife (machette), with which he clears his way among the under-wood. The woman, however, is bent under a great load of plantains; she holds a child in her arms; and sometimes two other children are placed upon the load. Notwithstanding this inequality of condition, the wives of the Indians of South America appear to be in general happier than those of the savages of the North. Between the Alleghany Mountains and the Mississippi, wherever the natives do not live in great part on the produce of the chase, the women cultivate the maize, beans, and gourds; and the men take no share in the labours of the fields. Under the torrid zone, the hunting nations are extremely scarce, and in the Missions the men work in the fields like the women.

Nothing can exceed the difficulty with which the Indians learn Spanish. They have an absolute aversion to it, while, living separate from the whites, they have not the ambition to be called polished Indians, or, as it is termed in the Missions, latinized Indians, "Indios muy latinos." "But what struck me most, says Humboldt, not only among the Chaymas, but in all the very distant Missions which I after-

wards visited, is the extreme difficulty which the Indians have to arrange and express the most simple ideas in Spanish, even when they perfectly understand the meaning of the words, and the turn of the phrases. When a white questions them concerning objects which surround them from their cradle, they seem to discover an imbecility which exceeds that of infancy. The missionaries assert, that this embarrassment is not the effect of timidity; that in the Indians who daily visit the missionary's house, and who regulate the public works, it does not arise from natural stupidity, but from the obstacles they find in the structure of a language so different from their native tongues." The more remote man is from cultivation, the greater are his stiffness and moral inflexibility. We must not then be surprised to find obstacles among the isolated Indians in the Missions, which are unknown to those who inhabit the same parish with the Mestizoes, the Mulattoes, and the whites, in the neighbourhood of towns. "I have often been surprised," says Humboldt, "at the volubility with which, at Caripe, the alcalde, the governador, and the sargento mayor, harangue for whole hours the Indians assembled before the church; regulating the labours of the week, reprimanding the idle, threatening the disobedient. Those chiefs, who are equally of the Chayma race, and who transmit the orders of the mis-

sionary, speak all at the same time, with a loud voice, with marked emphasis, but almost without action. Their features remain motionless; but their look is imperious and severe.

“These same men, who displayed quickness of intellect, and who were tolerably well acquainted with the Spanish, could no longer connect their ideas, when, accompanying us in our excursions around the convent, we put questions to them through the intervention of the monks. They were made to affirm or deny whatever the monks pleased; and indolence, attended with that wily politeness to which the least cultivated Indian is no stranger, induced them sometimes to give to their answers the turn that seemed to be suggested by our questions. Travellers cannot be enough on their guard against this officious assent, when they wish to support their opinions by the testimony of the natives.”

The Chaymas have great difficulty in comprehending any thing that belongs to numerical relations. Humboldt never saw a single man who might not have been made to say, that he was eighteen or sixty years of age. Mr Marsden has made the same observation on the Malays of Sumatra, though they have been civilized more than five centuries. The Chayma language contains words which express pretty large numbers, but few Indians know how to employ them; and having felt from

their intercourse with the missionaries the necessity of so doing, the more intelligent count in Spanish, with an air that denotes a great effort of mind, as far as thirty or perhaps fifty. The same persons do not count in the Chayma language beyond five or six. It is natural that they should employ, in preference, the words of a language in which they have been taught the series of units and tens. Since the learned of Europe have not disdained to study the structure of the idioms of America with the same care as they study those of the semitic languages, of the Greek, and of the Latin, they no longer attribute to the imperfection of a language, what belongs to the rudeness of the nation. It is acknowledged, that almost everywhere, the idioms display greater richness and more delicate gradations, than might be supposed from the uncultivated state of the people by whom they are spoken. "I am far, says Humboldt, from placing the languages of the New World in the same rank with the finest languages of Asia and Europe; but no one of them has a neater, more regular, and simpler system of numeration, than the Qquichua and the Azteck, which were spoken in the great empires of Couzco and Anahuac. Now, is it right to assert, that in those languages men do not count beyond four, because in villages, where they are preserved among the poor labourers of Peruvian and Mexican race, in-

dividuals are found who cannot count beyond that number? The singular opinion, that so many American nations reckon only as far as five, ten, or twenty, has been propagated by travellers, who were ignorant that, according to the genius of the different idioms, men stop, under every climate, at groups of five, ten, or twenty units, (that is, at the fingers of one hand, or of both hands, or at the fingers and toes taken together); and that six, thirteen, or twenty, are differently expressed, by five one, ten three, and foot ten.\* Can it be asserted, that the numbers of the Europeans do not extend beyond ten, because we stop after having formed a group of ten units?"

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### SECTION III.

#### PARIAGOTOES.

It is thought that the terminations in *goto*, as in *Pariagoto*, *Purugoto*, *Avarigoto*, *Archerigoto*, *Cumanagoto*, *Arinagoto*, *Kirikirisgoto*, imply a Caribbean origin. All these tribes, excepting the *Purugotoes* of *Rio Caura*, for-

\* The savages, to express great numbers with more facility, are in the habit of forming groups of five, ten, or twenty grains of maize, according as they reckon in their language by fives, tens, or twenties.

merly occupied the country which has been so long under the dominion of the Caribbees, namely, the coasts of Berbice and of Essequibo, the peninsula of Paria, the plains of Piritoo and Parima. It is by this last name that the country, little known, between the sources of the Cujuni, the Caroni, and the Mao, is designated in the Missions. The Paria Indians are mingled in part with the Chaymas of Cumana. Others have been settled by the Capuchins of Arragon in the Missions of Caroni; for instance, at Cupapuy, and Alta Gracia, where they still speak their own language, which appears to be a mean between the Tamanack and the Caribbee. But is the name of Parias or Pariagotoes, a name merely geographical? Did the Spaniards, who frequented these coasts from their first establishment in the island of Cubagua and in Macarapana, confer the name of the promontory of Paria on the tribe by which it was inhabited? This we will not positively affirm, for the Caribbees themselves give the name of Caribana to a country which they occupied, and which extended from the Rio Sinu to the Gulf of Darien. This is a striking example of an identity of name between an American nation and the territory it possessed. We may conceive, that in a state of society where residence is not long fixed, such instances must be very rare.

## SECTION IV.

## GUARAONS.

THE Guaraons or Gu-ara-unu are almost all free and independent, dispersed in the Delta of the Orinoco, with the variously ramified channels of which they alone are well acquainted. The Caribbees call the Guaraons, U-ara-u. They owe their independence to the nature of their country; for the missionaries, in spite of their zeal, have not been tempted to follow them on the tops of the trees. It is well known, that the Guaraons, in order to raise their abodes above the surface of the waters, at the period of the great inundations, support them on the cut trunks of the mangrove tree, and of the mauritia palm tree. They choose a group of them, where the trees grow nearest to each other. At fifteen or twenty feet above high water mark, they twist and weave their boughs to form a floor, which is then covered with the broad leaves. The roofs of those aerial huts are also covered with the leaves of the same tree, to which their canoes are fastened.

They make bread of the medullary flour of this palm tree, which is the true sago of America. The flour bears the name of Yuruma. "I have eaten of it, says Humboldt, at the town of San Thomas, in Guiana, and it seemed very

agreeable to the taste, resembling rather the cassava bread than the sago of India. The Indians assured me, that the trunks of the mauritia, the tree of life so much vaunted by Father Gumilla, do not yield meal in any abundance, except the palm tree is cut down just before the flowers appear. Thus too the maguey,\* cultivated in New Spain, furnishes a saccharine liquor, the wine (pulque) of the Mexicans, only at the period when the plant pushes out its long stem. By interrupting the blossoming, nature is obliged to carry elsewhere the saccharine or amylaceous matter, which would have accumulated in the flowers of the maguey, and in the fruit of the mauritia."

Some families of Guaraons, associated with the Chaymas, live far from their native land, in the Missions of the plains or Llanos of Cumana, as at Santa Rosa de Ocopi. Five or six hundred of them voluntarily quitted their marshes, a few years ago, and formed on the northern and southern banks of the Orinoco, at twenty-five leagues distance from Cape Barima, two pretty considerable villages, under the names of Zacupana and Imataca. When Humboldt made his journey in Caripe, these Indians were still without missionaries, and lived in complete independence.

The excellent qualities of these natives as seamen, their great number, their perfect

\* *Agave Americana*, the aloe of our gardens.

knowledge of the mouths of the Orinoco, and of the labyrinth of branches communicating with each other, give the Guaraons a certain political importance. They favour that clandestine commerce of which the island of Trinidad is the centre. They would also facilitate probably any military expedition that should ascend the Orinoco to attack Spanish Guiana. The governors of Cumana long ago sought to call the attention of the Spanish ministry to this Indian tribe, but always without success.

The Guaraons run with extreme address on muddy lands, where the whites, the Negroes, or any other Indians, would not dare to walk; and it is therefore commonly believed, that they are of less weight than the rest of the natives. This is also the opinion that is held in Asia of the Burat Tartars. The few Guaraons whom Humboldt saw, were of middle size, squat, and very muscular. The lightness with which they walk in places newly dried, without sinking in, when even they have no planks tied to their feet, seemed to him the effect of long habit.

The Guaraons amount to the number of eight thousand, and, next to the Otomaques, are the gayest of the Indian nations. They frequent the civilized villages which lie to the north and south of the Orinoco, in order to sell fish, which they have always in abundance, and hammocks which they manufacture. The

missionaries avail themselves of these opportunities to catechize them; but, if we are to judge from the little success of their efforts for more than a century, these Indians persist in the savage life more from a decided preference, than ignorance of the advantages which are promised by civilization.

## SECTION V.

### GUAYQUERIAS.

THEY are the most able and most intrepid fishermen of these countries; and they alone are well acquainted with the bank abounding with fish, that surrounds the islands of Coche, Margarita, Sola, and Testigos—a bank of more than four hundred square leagues, extending east and west from Maniquares to the Mouth of the Dragon.

The Guayquerias inhabit the island of Margarita, the peninsula of Araya, and that suburb of Cumana which bears their name.

They believe their language to be a dialect of that of the Guaraons. This would connect them with the great family of the Caribbee nations; for the missionary Gili thinks, that the idiom of the Guayquerias is one of the numerous

branches of the Caribbean tongue. These affinities are interesting, because they lead us to perceive an ancient connexion between nations dispersed over a vast extent of country, from the mouth of the Rio Cauca and the sources of the Erevato, in Parima, to French Guiana and the coasts of Paria.

The denomination of Guayquerias, like those of Peru and Peruvian, owes its origin to a mere mistake. The companions of Christopher Columbus, coasting along the island of Margarita, where still on the northern coast resides the noblest portion of the Guayqueria nation, met a few natives who were harpooning fish by throwing a pole tied to a cord, and terminated by an extremely sharp point. They asked them in the Hayti language their name; and the Indians thinking that the question of the strangers related to their harpoons, formed of the hard and heavy wood of the macana palm tree, answered "guaike, guaike," which signifies *pointed pole*. A striking difference at present exists between the Guayquerias, a civilized tribe of skilful fishermen, and those savage Guaraons of the Orinoco, who suspend their habitations on the trunks of the mauritia palm tree.

The Guayquerias of La Banda del Norte consider themselves as the most noble race, because they think that they are less mixed with the Chayma, Indian, and other copper-coloured

races. They are distinguished from the Guay-  
 querias of the continent by their manner of pro-  
 nouncing the Spanish, which they speak almost  
 without separating their teeth. They shew  
 with pride to Europeans the Point of the Gale-  
 ra, so called on account of the vessel of Colum-  
 bus, which anchored there, and the port of  
 Manzanillo, where they first swore to the whites,  
 in 1498, that friendship which they have never  
 betrayed, and which has given them in the an-  
 cient court style the title of "fieles," *loyal*.

The Guayquerias amount to 2000.

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## SECTION VI.

### QUAQUAS.

THE Quaquas, whom the Tamanacks call  
 Mapoje, constitute a tribe formerly very war-  
 like, and allied to the Caribbees. It is a curious  
 phenomenon to find these mingled with the  
 Chaymas in the Missions of Cumana, for their  
 idiom, as well as the Atura of the Cataracts of  
 the Orinoco, is a dialect of the Saliva tongue;  
 and their original abode was on the banks of  
 the Assiveru, which the Spaniards call Cuchi-  
 vero. They have pushed their migrations one  
 hundred leagues to the north-east. Humboldt  
 had often heard them mentioned on the Ori-

noco, above the mouth of the Meta; and, what is very remarkable, it is asserted that missionary Jesuits have found Quaquas as far distant as the Cordilleras of Popayan. Raleigh enumerates, among the natives of the island of Trinidad, the Salivas, a tribe of the mildest manners, from the Orinoco, which dwells south of the Quaquas. Perhaps these two tribes, which speak almost the same language, travelled together towards the coasts.

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## SECTION VII.

### CUMANAGOTOES.

THE Cumanagotoes, or, according to the pronunciation of the Indians, Cumanacoto, live at present to the west of Cumana, in the Missions of Piritoo, where they live by cultivating the ground, to the number of more than twenty-six thousand.

Their language, like that of the Palenkas or Palenques and Guarivas, is between the Tamanack and the Caribbee, but nearer to the former. These are indeed idioms of the same family; but if we were to consider them as simple dialects, the Latin must be also called a dialect of the Greek, and the Swedish a dialect of the German. When the question arises of

the affinity of languages with each other, it ought not to be forgotten, that these affinities may be very differently graduated, and that it would be to confound every thing, not to distinguish between simple dialects and languages of the same family. The Cumanagotoes, the Tamanacks, the Chaymas, the Guaraons, and the Caribbees, do not understand each other, in spite of the frequent analogy of words and of grammatical structure exhibited in their idioms.

The Cumanagotoes inhabited, at the beginning of the sixteenth century, the mountains of the Brigantin and of Parabolata. Father Ruiz Blanco, at first professor at Seville, and then missionary in the province of New Barcelona, published in 1683 a grammar of the Cumanagoto, and some theological works in the same language.

Humboldt was not able to learn whether the Piritoos, Cocheymas, Chacopatas, Tomuzas, and Topocuaries, now confounded in the same villages with the Cumanagotoes, and speaking their language, were originally tribes of the same nation. The Piritoos have taken their name from the ravine Pirichucuar, where the small thorny palm tree called Piritoo grows in abundance, the wood of which, excessively hard, and therefore little combustible, serves to make pipes. On this spot, the village of the Conception of Piritoo was founded in 1556, the chief place of the Cumanagoto Missions, known by the name of the *Misiones de Piritoo*.

## SECTION VIII.

## CARIBBEES.

THIS was the name which was given them by the first navigators, and which is retained throughout all Spanish America. The French and the Germans have transformed it into Caraiibes. They call themselves Carina, Calina, and Callinago.

In this country, the Caribbees are spread over a great extent, and they exist also in French Guayana, and in Trinidad. The difference which exists between the Caribbees and the other tribes of the United Provinces, and the great physical and intellectual superiority of the former, appears to prove that they have had a different and more noble origin. Though they were as far removed from civilization as the Parias when the Europeans first arrived, still the Caribbees considered, and to this day think themselves a privileged race. They speak of the other savages with contempt and disdain.

Humboldt, however, traversed some Caribbean Missions in the Llanos, in returning from his journey to the Orinoco; and is of opinion that the Galibes (Caribi of Cayenne), the Tuapocas, and the Cunaguaras, who inhabited originally the plains between the mountains of

Caripe (Caribe) and the village of Maturin, the Jaoui of the island of Trinidad and of the province of Cumana, and perhaps also the Guavivas, allies of the Palenkas, are tribes of the great and fine Caribbee nation.

“In the port of Encaramada, says Humboldt, we met with some Caribbees of Panapana. A cacique was going up the Orinoco in his canoe, to join in the famous fishing of turtles' eggs. His canoe was rounded towards the bottom like a bongo, and followed by a smaller boat called curiara. He was seated beneath a sort of tent, (toldo), constructed, as well as the sail, of palm-leaves. His cold and silent gravity, the respect with which he was treated by his attendants, every thing denoted him to be a person of importance. He was equipped, however, in the same manner as his Indians. They were all equally naked, armed with bows and arrows, and covered with anotto, which is the colouring fecula of the *bixa orillana*. The chief, the domestics, the furniture, the boat, and the sail, were all painted red. These Caribbees are men of an almost athletic stature; they appeared to us much taller than the Indians we had hitherto seen. Their smooth and thick hair, cut upon their forehead like that of choristers, their eyebrows painted black, their look at once gloomy and animated, give their physiognomy a singular hardness of expression. Having till then seen only the skulls

of some Caribbees of the West India Islands preserved in the collections of Europe, we were surprised to find that these Indians, who were of pure race, had the forehead much more rounded than it has been described. The women, very tall, but disgusting from their want of cleanliness, carried their infants on their backs, having their thighs and legs bound at certain distances by broad strips of cotton cloth: the flesh, strongly compressed beneath the ligatures, was swelled in the interstices. It is generally to be observed, that the Caribbees are as attentive to their exterior, and their ornaments, as it is possible for men to be who are naked and painted red. They attach great importance to certain forms of the body; and a mother would be accused of culpable indifference toward her children, if she did not employ artificial means to shape the calf of the leg after the fashion of the country."

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## SECTION IX.

### GOAHIROS.

THE Goahiros are a nation situated between the jurisdiction of Maracaibo and the Rio de la Hacha. They occupy the coast for more than thirty leagues, and extend equally far into the

interior part of the country. They have at all times been considered as the most ferocious of the maritime Indians. The Spaniards never even attempted to conquer them. When the missionary system was adopted, some Capuchin friars were sent there from the kingdom of Valencia, who after much time and persevering labour, succeeded in teaching them some Christian truths, as well as some submission to the Spanish authority. They prevailed upon them to swear allegiance to the king, which amounted to no more than an acknowledgment of his right to nominate their cacique, who commanded in the king's name. They likewise submitted to some religious practices, and gave hopes of becoming good Christians and citizens, when an event unexpectedly took place in 1766, that irrecoverably threw them back to that barbarism, from which they had hardly ever emerged.

A missionary being informed, that an Indian of a neighbouring village was in the habit of coming to pass the night with a female Indian in his vicinity, ordered him to be taken and whipped. His orders were unfortunately but too faithfully executed. The Indian, all covered with blood, retired to his people, loudly demanding vengeance for the injury he had sustained. He had but to show himself, to make his case be taken up as a common cause. The Indians immediately flew to arms, and fell

upon the village where the chastisement had been inflicted. All the inhabitants they massacred without distinction, and ravaged or reduced to ashes whatever was exposed to their destructive fury. Although the insurrection was principally against the missionaries, yet they had the good fortune to make their escape. The revolt became universal over the territory of that nation. They swore they would resume their former habits of life, which they had abandoned with regret; and their conduct since evinces that they are determined not to violate their oath. Since that fatal period, no missionary has been so fool-hardy as to expose himself to inevitable death, by attempting to regain an ascendant over these men.

Their number amounts to thirty thousand. They are governed by a cacique, for whom they have erected a citadel upon a small eminence called La Teta (the Pap), at the distance of some leagues from the sea. They breed horses, upon which they ride with incredible rapidity. Their troops are all mounted, each soldier carrying a carabine, cartridge-box, bow and quiver. They experienced before the Revolution a great deal of friendship from the English of Jamaica, who, says an invidious French writer, assisted them with advice, and supplied them with arms. We are assured by the same writer, that this intercourse was maintained upon so intimate a footing, that the

Goahiros even sent their children to Jamaica, in order to learn to speak the English language, to handle their arms, and direct the artillery. This however is very doubtful. If along with these means the Goahiros had had more tactical knowledge, more discipline and courage, the tranquillity of the Spanish settlements might have been frequently disturbed; but having neither ambition, nor means to effect any conquest, they are satisfied with making such occasional inroads as have no other object than to carry off some horses and cattle, to gratify their revenge by ravaging with impunity a defenceless country, or their rapaciousness by forcing the inhabitants to capitulate upon such terms as they choose to dictate. They have rarely any communication with Maracaibo, because, as its jurisdiction is the principal scene of their robberies and atrocities, the inhabitants are obliged to be continually upon their guard, so as to be always ready to repel the aggressions of such troublesome neighbours.

The Spanish city which the Indians chiefly frequent, is Rio de la Hacha, which depends upon Santa Fé. To this city they resort in order to barter their commodities. They set out in bands, most commonly preceded by their wives, who carry their children upon their backs, besides other loads too heavy even for beasts of burden. Notwithstanding they are in the habit of this traffic, so great is their dis-

trust, that they have never adopted the use of specie, for fear of imposition. Their transactions are all in the way of barter. What they exchange are, generally, horses and oxen; and it is rare that they take any thing in return, but spirituous liquors, of which they are passionately fond. When their necessities were pressing, they had recourse, before the Revolution, to arms, and threatened the nearest city or village. After some hostilities had been committed, the Creoles sued for peace, which was readily granted, provided some pipes of brandy, together with some other articles of little importance, cemented the conditions.

These Indians are always well received in all the Spanish cities, to which they resort from motives of business or curiosity; but they are so regardless of the laws of reciprocity, as to receive no Creole into their country. Whoever would take the liberty of intruding upon them, would pay for his imprudence by the loss of his life. It is, nevertheless, a matter of fact, that Creole smugglers, on paying a certain consideration, obtain a passport and escort to traverse the country of the Goahiros; and that from this spirit of accommodation, their independence has acquired many partisans amongst the Creoles themselves. Their principal and most useful connexion, however, is formed with the English of Jamaica.

The women use a kind of robe, which reaches a little below the knee, and fashioned so as to

leave the right arm bare. The men wear a very short shirt, breeches which cover one-half of the thigh, and a small cloak tucked up to the shoulder. This dress is set off, on both sexes, by a great variety of feathers, bits of shining metals, and gold ridiculously fixed to their ears, noses, and arms.

The articles which they furnished to the English, in exchange for the merchandise they carried to them, were pearls which they fish in their own ports, and horses, mules, and oxen. It is a very remarkable circumstance, and expresses the ferocity and perfidy of the Goahiros, that the English who frequented their ports as intimate friends, rarely ventured to go on shore, from a well-grounded fear of being assassinated by them. The business of bartering was transacted on board; and the ships remained there as short a time as possible.

The ships which are cast upon the coast by the accidents of the sea, immediately become the prey of these cannibals. They begin with massacring the crew, and the cargo is divided amongst those who are present on the occasion.

The Cocinas are another small nation on the eastern part of the territory of the Goahiros, but are so pusillanimous, or probably so very inferior in strength, that the latter govern them with absolute power, and use them for slaves.

Besides these tribes, there are many others which inhabit the province of Santa Marta,

and those adjoining, but little is known of their numbers, manners, customs, or even, in some instances, of their names.

## SECTION X.

### SALIVAS.

BETWEEN the latitudes of  $4^{\circ}$  and  $8^{\circ}$ , the Orinoco not only separates the great forest of the Parima from the bare savannahs of the Apure, Meta, and Guaviare, but also forms the boundary between tribes of very different manners. In the west, along plains destitute of trees, wander the Guahitoe, the Chiricoas, and the Guamoos,—dirty and disgusting nations, proud of their savage independence, whom it is difficult to fix to the soil, or habituate to regular labour. The Spanish missionaries characterize them well by the name of Indios Andantes,—Indians who are always on the march, vagabond Indians. To the east of the Orinoco, between the neighbouring sources of the Caura, Cataniapo, and Ventuari, live the Macoes, the Salivas, the Curacicanas, Parecas, and Maquiritares, mild tranquil tribes, addicted to agriculture, and easily subjected to the discipline of the Missions. The Indian of the plains differs from the Indian of the forests, in language as

well as manners and mental disposition : both have an idiom that abounds in spirited and bold terms ; but the language of the former is harsher, more concise, and more impassioned ; that of the latter, softer, more diffuse, and fuller of ambiguous expressions.

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THE language of the Salivas, of which the Jesuit Mission has composed a grammar still in manuscript, is, with the Caribbean, the Tamack, the Maypure, the Otomack, the Guahive, and the Jaruro, one of the mother-tongues most general in the Orinoco. Father Gili thinks, that the Ature, the Piraoa, and the Quaqua or Mapoje, are only dialects of the Saliva. " My journey, says Humboldt, was much too rapid to enable me to judge of the accuracy of this assertion ; but we shall soon see, that in the village of Atures, celebrated on account of its situation near the great Cataracts, neither the Saliva nor the Ature is now spoken, but the language of the Maypures."

The most ancient abode of the Saliva nation appears to have been on the western banks of the Orinoco, between the Rio Vichada\* and the Guaviare, and also between the Meta and the Rio Paute. The Salivas are now found not only at Carichina, but in the Missions of the

\* The Saliva Mission on the Rio Vichada was destroyed by the Caribbees.

province of Casanare at Cabapuna, Guanapalo, Cabiuna, and Macuco. The number of inhabitants in this last village, founded by the Jesuit Father Manuel Roman in 1730, amounts to one thousand three hundred.

The Salivas are a social, mild, almost timid people; and more easy, we will not say to civilize, but to subdue, than the other tribes on the Orinoco. The Salivas, in order to escape from the dominion of the Caribbees, willingly joined the first Missions of the Jesuits. Accordingly these Fathers every-where in their writings praise the docility and intelligence of this people.

The Salivas have a great taste for music: in the most remote times they had trumpets of baked earth, four or five feet long, with several large globular cavities communicating with one another by narrow pipes. These trumpets send forth most dismal sounds. The Jesuits have cultivated with success the natural taste of the Salivas for instrumental music; and even since the destruction of the society, the missionaries of Rio Meta have continued at San Miguel de Macuco, a fine church music, and musical instruction for the Indian youth. Very lately a traveller was surprised to see the natives playing on the violin, the violoncello, the triangle, the guitar, and the flute.

## SECTION XI.

## GUAMOS.

THE Guamos are a race of Indians very difficult to fix on a settled spot. They have great similarity of manners with the Achaguas, the Guajibos, and the Otomacos, partaking their disregard of cleanliness, their spirit of vengeance, and their taste for wandering; but their language differs essentially. The greater part of these four tribes live by fishing and hunting, in plains often inundated, and situate between the Apure, the Meta, and the Guaviare. The nature of these regions seems to invite the nations to a wandering life. On the backs of mountains, in the midst of impenetrable forests, man is compelled to fix himself, and cultivate a small spot of land. This cultivation requires little care; while in a country where there are no other roads than rivers, the life of the hunter is laborious and difficult. "The Guamos, says Humboldt, appeared hospitable; and when we entered their huts, offered us dried fish and water (in their tongue *cub*). This water was cooled in porous vessels."

## SECTION XII.

## YARUROS.

THE right bank of the Apure, below the Apurito, is somewhat better cultivated than the left bank, where the Yaruros (or Japuin Indians) have constructed a few huts with reeds and stalks of palm-leaves. They live by hunting and fishing; and being very skilful in killing jaguars, it is they who principally carry the skins, known in Europe by the name of tiger skins, to the Spanish villages. A part of these Indians have been baptized, but they never visit the Christian churches. They are considered as savages, because they chuse to remain independent. Other tribes of Yaruros live under the rule of the missionaries in the village of Achaguas, situate to the south of the Rio Payara.

The individuals of this nation whom Humboldt had an opportunity of seeing at the Orinoco, have some features in their physiognomy which are erroneously called Tartarian, and which belong to branches of the Mongul race. Their look is stern, the eye very long, high cheek-bones, but the nose prominent throughout its whole length. They are taller, browner, and less thick-set than the Chayma Indians. The missionaries praise the intellectual character of the Yaruros, who were formerly a power-

ful and numerous nation on the banks of the Orinoco, especially in the environs of Caycara, below the mouth of the Guarico.

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### SECTION XIII.

#### MUYSCAS.

IN Cundinamarca, the native Indians are divided into numerous tribes, which inhabit the provinces and the wide spread forests and savannahs between the Andes and the Portuguese dominions. When this country was first conquered by Benalcazar and Ximenes de Quesada, they were very numerous, and those who inhabited the ridges of the Andes were nearly as far advanced in improvement and civilization, as the Mexicans and Peruvians; from both of whom they were, however, totally distinct, being unknown to the former, and but recently subjugated by the latter. They defended themselves with great perseverance and resolution against the Spaniards; and it was very long before they were totally subdued.

Of all the tribes who then inhabited this country, the people of Quito and the Moscas, or Muyscas, were the most civilized and the most numerous.

The language of the Muyscas, which has been grammaticized by Bernardo de Luga, is now nearly extinct. It is called the Chibcha, and has neither the *l* nor *d*; its chief characteristic being the frequent repetition of the syllables, *cha che chu*. They had words to express the ten numerals, beyond which they added the word foot, counting by the toes in addition.

They appear to have known the use of a rude sort of dial, by the columns which were erected in various places, and to one of which the boy victim was always attached. They had also attained some knowledge in sculpture, as their calendar was engraved on a stone; and other specimens of the progress they had made in this art have been occasionally found.

These people were sanguinary in their worship of Bochica and the gods. At the end of every fifteen years they sacrificed a boy, who had been previously educated in the chief temple until he was fifteen. On this occasion, the priests led the victim with much ceremony to a column erected in a sacred spot, to which they bound him, and in the presence of the assembled nation he was dispatched by the arrows of the warriors, after which his heart was torn out, and offered on the altar of Bochica.

## SECTION XIV.

## MUZOS.

THE Muzos, or Musos, were, and still are, a race of Indians noted for being at continual war with the Muyscas or Bogotians. Their country was extremely rich in emeralds, and is mountainous, hot, and moist.

They had a singular tradition, that there was in ancient times, on the other side of the Magdalena, the shadow of a man, called Ari, which amused itself with making wooden faces of men and women, casting them into the stream, from whence they issued in the form of human beings; and these he taught to cultivate the earth: they then dispersed, and from this stock came the Indians who inhabit the surrounding regions.

The Muzos had no gods, nor did they worship the sun and moon, as the Bogotians did; as they said these bodies were created after the wooden faces, in order to give them light when they became living beings.

Their marriage ceremonies were singular; the wife beating her husband during the honeymoon.

Their dead were dried before a slow fire, and not buried till a year had passed after their demise: the widow was obliged to cultivate

the ground for her support until the interment, when her relations took her home.

## SECTION XV.

### SAMBOS.

THE Sambo is the offspring of a Negro man with an Indian woman, or of an Indian man with a Negro woman. His colour is nearly that of a Griff or Cobb, the produce of a Mulatto and Negro. The Sambo is well formed, muscular, and able to endure fatigue; but all his tastes, all his inclinations, all his faculties are turned to vice. The mere name of Sambo signifies in the country a good-for-nothing idler, drunkard, cheat, thief, and even assassin. Of ten crimes that are committed, eight always appertain to this class of Sambos. Immorality is their characteristic. It is not perceived in the same degree, either in Negroes, Mulattoes, or any other race, pure or mixed.

“Why is it,” says Lavaysse, “that individuals proceeding from a mixture of African and indigenous American blood, have more bodily strength, finer forms, more intellectual faculties and moral energy, than the Negro or Indian? Why, although the white be in general superior in strength of body, mental powers, and moral

force, to the aboriginal American and to the Negro,—why are the individuals born of the union of a white with an Indian woman, (the Mestizoes, for instance), inferior in mental and corporeal qualities to the Zambos? Why are the Mestizoes generally distinguished by fine figures, agreeable countenances, and the mildness and docility of their dispositions? Why is the Mulatto son of a white and a Negress, superior to the Zambo in intellectual faculties, but his inferior in physical? Why is it that, when those races are mixed, their progeny is remarkable for a more healthy and vigorous constitution, and for more vital energy, than the individuals born in the same climate of indigenous European or African blood without mixture?”—Those who understand the nature of crossing breeds can answer these questions.

The absurd vanity of all these mixed races is well described by Humboldt.—“We passed the night as usual, says he, in the open air, though in a plantation, the proprietor of which employed himself in hunting tigers. He was almost naked, and of a dark brown complexion like a Sambo. This did not prevent his thinking himself of the caste of whites. He called his wife and his daughter, who were as naked as himself, Donna Isabella, and Donna Manuela. Without having ever quitted the banks of the Apure, he took a lively interest “in the news of Madrid, in those wars which never ended,

and in every thing down yonder—todas las cosas de alla.” He knew that the king was soon to come and visit “the grandees of the country of Caracas,” but, added he with some pleasantry, “as the people of the court can eat only wheaten bread, they will never pass beyond the town of Victoria, and we shall not see them here.” I had brought with me a chiguire, which I had intended to roast; but our host assured us, that such “Indian game” was not fit food for “nos otros cavaleros blancos,” “white gentlemen like him and me.” Accordingly he offered us some venison, which he had killed the day before with an arrow, for he had neither powder nor fire-arms.—We supposed that a small wood of plantain trees concealed from us the hut of the farm: but this man, so proud of his nobility and the colour of his skin, had not taken the trouble of constructing an ajoupa of palm leaves. He invited us to have our hammocks hung near his own, between two trees; and he assured us with an air of complacency, that if we came up the river in the rainy season, we should find him beneath a roof (baxo techo). We soon had reason to complain of a philosophy, which, indulgent to indolence, renders a man indifferent to the conveniencies of life. A furious wind arose after midnight, lightnings ploughed the horizon, the thunder rolled, and we were wet to the skin. During this storm, a whimsical

incident served to amuse us for a moment: Donna Isabella's cat had perched upon the tamarind tree at the foot of which we lay. It fell into the hammock of one of our companions, who, wounded by the claws of the cat, and awakened from a profound sleep, thought he was attacked by some wild beast of the forest. We ran to him on hearing his cries, and had some trouble to convince him of his error. While it rained in torrents on our hammocks, and the instruments we had landed, Don Ignacio congratulated us on our good fortune in not sleeping on the strand, but finding ourselves in his domain, among whites, and persons of rank—entre gente blanca y de trato. Wet as we were, we could not easily persuade ourselves of the advantages of our situation, and listened with some impatience to the long narrative our host gave us of his pretended expedition to Rio Meta; of the valour he had displayed in a bloody combat with the Guahibo Indians; and “the services he had rendered to God and his king, in carrying away children (los Indiecitos) from their parents, to distribute them in the Missions.” How singular a spectacle, to find in that vast solitude a man who believes himself of European race, and knows no other shelter than the shade of a tree, with all the vain pretensions, all the hereditary prejudices, all the errors, of long civilization!

## SECTION XVI.

## FOOD OF THE INDIANS.

THE Otomacs are accused of eating earth, and the charge is founded on fact. On this subject Humboldt writes as follows:—

“ Since my return to Europe this incontestable fact has become a subject of warm dispute, because two assertions have been confounded together, which are extremely different; that of eating earth, and that of being nourished by it. Though we could stay only one day at Uruana, this short space of time sufficed to instruct us in the preparation of the *poya*, or balls of earth. I also found some traces of this vitiated appetite among the Guamoës, and between the confluence of the Meta and the Apure, where every body speaks of geophagy as of a thing anciently known. I shall here confine myself to an account of what we ourselves saw, or heard from the missionary whom an unhappy fatality had doomed to live for twelve years among the savage and turbulent tribe of the Otomacs.

“ The inhabitants of Uruana belong to those nations of the savannahs (*Indios andantes*), who, more difficult to civilize than the nations of the forest (*Indios del monte*), have a decided aversion to cultivate the land, and live almost

exclusively on hunting and fishing. They are men of a very robust constitution, but ugly, savage, vindictive, and passionately fond of fermented liquors. They are omnivorous animals in the highest degree; and therefore the other Indians, who consider them as barbarians, have a common saying, "Nothing is so disgusting that an Otomac will not eat it." While the waters of the Orinoco and its tributary streams are low, the Otomacs subsist on fish and turtles. The former they kill with surprising dexterity, by shooting them with an arrow when they appear at the surface of the water. When the rivers swell, which in South America, as well as in Egypt and in Nubia, is erroneously attributed to the melting of the snows, and which occurs periodically in every part of the torrid zone, fishing almost entirely ceases. It is then as difficult to procure fish in the rivers, which are become deeper, as when you are sailing on the open sea. It often fails the poor missionaries on fast-days as well as flesh-days, though all the young Indians are under the obligation of "fishing for the convent." At the period of these inundations, which last two or three months, the Otomacs swallow a prodigious quantity of earth.

"We found heaps of balls in their huts, piled up in pyramids three or four feet high. These balls were five or six inches in diameter. The earth which the Otomacs eat is a very fine

and unctuous clay, of a yellowish-grey colour ; and being slightly baked in the fire, the hardened crust has a tint inclining to red, owing to the oxide of iron which is mingled with it. We brought away some of this earth, which we took from the winter provision of the Indians ; and it is absolutely false that it is steatitic, and contains magnesia. M. Vauquelin did not discover any traces of this earth in it ; but he found that it contained more silex than alumina, and three or four per cent of lime.

“ The Otomacs do not eat every kind of clay indifferently : they choose the alluvial beds or strata that contain the most unctuous earth, and the smoothest to the feel. I inquired of the missionary, whether the moistened clay were made to undergo, as Father Gumilla asserts, that peculiar decomposition which is indicated by a disengagement of carbonic acid and sulphuretted hydrogen, and which is designated in every language by the term putrefaction ? but he assured us, that the natives neither cause the clay to rot, nor do they mingle it with flour of maize, oil of turtles' eggs, or fat of the crocodile. We ourselves examined, both at the Orinoco and after our return to Paris, the balls of earth which we brought away with us, and found no trace of the mixture of any organic substance, whether oily or farinaceous. The savage regards every thing as nourishing, that appeases hunger. When

therefore you inquire of an Otomac, on what he subsists during the two months when the river is the highest, he shows you his balls of clayey earth. This he calls his principal food ; for at this period he can seldom procure a lizard, a root of fern, or a dead fish swimming at the surface of the water.

“ If the Indian eat earth from want during two months, (and from three quarters to five quarters of a pound in twenty-four hours), he does not the less regale himself with it during the rest of the year. Every day in the season of drought, when fishing is most abundant, he scrapes his balls of poya, and mingles a little clay with his other aliment. What is most surprising is, that the Otomacs do not become lean by swallowing such quantities of earth : they are, on the contrary, extremely robust, and far from having the belly tense and puffed up. The missionary Fray Ramon Bueno asserts, that he never remarked any alteration in the health of the natives at the period of the great risings of the Orinoco.

“ The following are the facts in all their simplicity, which we were able to verify. The Otomacs during some months eat daily three quarters of a pound of clay, slightly hardened by fire, without their health being sensibly affected by it. They moisten the earth afresh when they are going to swallow it. It has not been possible to verify hitherto with precision

how much nutritious vegetable or animal matter the Indians take in a week at the same time ; but it is certain, that they attribute the sensation of satiety which they feel, to the clay, and not to the wretched aliments which they take with it occasionally. No physiological phenomenon being entirely insulated, it may be interesting to examine several analogous phenomena, which I have been able to collect.

“ I observed every-where within the torrid zone, in a great number of individuals, children, women, and sometimes even full grown men, an inordinate and almost irresistible desire of swallowing earth—not an alkaline or calcareous earth, to neutralize (as it is vulgarly said) acid juices, but a fat clay, unctuous, and exhaling a strong smell. It is often found necessary to tie the children’s hands, or to confine them, to prevent their eating earth when the rain ceases to fall. At the village of Banco, on the bank of the river Magdalena, I saw the Indian women who make pottery, continually swallowing great pieces of clay. These women were not in a state of pregnancy ; and they affirmed that “ earth is an aliment which they do not find hurtful.” In other American tribes, people soon fall sick, and waste away, when they yield too much to this mania of eating earth. We found at the Mission of San Borja, an Indian child of the Guahibo nation, who was as thin

as a skeleton. The mother informed us by an interpreter, that the little girl was reduced to this lamentable state of atrophy in consequence of a disordered appetite, having refused during four months to take almost any other food than clay. Yet San Borja is only twenty-five leagues distant from the Mission of Uruana, inhabited by that tribe of the Otomacs, who, from the effect no doubt of a habit progressively acquired, swallow the poya without experiencing any pernicious effects. Father Gumilla asserts, that the Otomacs purge themselves with oil, or rather with melted fat of the crocodile, when they feel any gastric obstructions; but the missionary whom we found among them was little disposed to confirm this assertion.

“ It may be asked, why the mania of eating earth is much more rare in the frigid and temperate zones, than in the torrid; and why in Europe it is found only among women in a state of pregnancy, and sickly children? This difference between hot and temperate climates arises perhaps only from the inert state of the functions of the stomach, caused by the strong cutaneous perspiration. It has been supposed to be observed, that the inordinate taste for eating earth augments among the African slaves, and becomes more pernicious, when they are restricted to a regimen purely vegetable, and deprived of spirituous liquors. If the latter render the practice of eating earth less injurious,

we may almost felicitate the Otomacs on their decided taste for intoxication.

“ The Negroes on the coast of Guinea delight in eating a yellowish earth, which they call caouac. The slaves who are taken to America try to procure for themselves the same enjoyment; but it is constantly detrimental to their health. They say “ that the earth of the West Indies is not so easy of digestion as that of their country.” Thibaut de Chanvalon, in his voyage to Martinico, expresses himself very judiciously on that pathological phenomenon. “ Another cause,” he says, “ of this pain in the stomach is, that several of the Negroes who come from the coast of Guinea eat earth, not from a depraved taste, or in consequence of a disease, but from a habit contracted at home in Africa, where they eat, they say, a particular earth, the taste of which they find agreeable, without suffering any inconvenience. They seek in our islands for the earth the most similar to this, and prefer a yellowish and volcanic tufa. It is sold secretly in our public markets; but this is an abuse which the police ought to correct. The Negroes who have this habit are so fond of caouac, that no chastisement will prevent their eating it.”

“ In the Indian Archipelago, at the island of Java, M. Labillardière saw, between Surabaga and Samarang, little square and reddish cakes exposed to sale. These cakes, called tanaampo,

were cakes of clay, slightly baked, which the natives eat with appetite. The attention of physiologists, since my return from the Orinoco, having been powerfully fixed on these phenomena of geophagy, M. Leschenault (one of the naturalists of the expedition to the southern lands under the command of Captain Baudin), has published some curious details on the tanaampo or ampo of the Javanese. "The reddish and somewhat ferruginous clay," says he, "which the inhabitants of Java are fond of eating occasionally, is spread on a plate of iron and baked, after having been rolled into little cylinders in the form of the bark of cinnamon. In this state it takes the name of ampo, and is sold in the public markets. This clay has a peculiar taste, which is owing to the torrefaction; it is very absorbent, and adheres to the tongue, which it dyes. In general it is only the Javanese women who eat the ampo, either in the time of their pregnancy, or in order to grow thin; the want of plumpness being a kind of beauty in this country. The use of this earth is fatal to health: the women lose their appetite imperceptibly, and no longer take, without disgust, a very small quantity of food; but the desire of becoming lean, and of preserving a slender shape, can brave these dangers, and maintains the credit of the ampo."

"The savage inhabitants of New Caledonia also, to appease their hunger in times of scar-

city, eat great pieces of a friable lapis ollaris. M. Vauquelin analyzed this stone, and found in it, beside magnesia and silex in equal portions, a small quantity of oxide of copper. Mr Goldberry had seen the Negroes in Africa, in the islands of Bunck and Los Idolos, eat an earth, of which he had himself eaten without being incommoded by it, and which also was a white and friable steatite.

“ In looking over these examples, which are all taken from the torrid zone, we are struck by the idea of finding a taste, which nature, it would seem, should have reserved for the inhabitants of the most sterile regions, prevail among races of rude and indolent men, who live in the finest and most fertile countries on the globe. We saw at Popayan, and in several mountainous parts of Peru, lime reduced to a very fine powder, sold in the public markets to the natives among other articles of provision. This powder, when used, is mingled with coca, that is, with the leaves of the erythroxyton peruvianum. It is well known that Indian messengers take no other aliment for whole days than lime and coca: both excite the secretion of spittle, and of the gastric juice, and they take away the appetite, without giving any nourishment to the body. In other parts of South America, on the coast of Rio de la Hacha, the Guajiroes swallow lime alone, without adding any vegetable matter to it. They

always carry with them a little box filled with lime, as we do snuff-boxes, and as in Asia people carry a betel box. This American custom excited the curiosity of the first Spanish navigators. Lime blackens the teeth; and in the Indian Archipelago, as among several American hordes, to blacken the teeth is to beautify them. In the cold regions of the kingdom of Quito, the natives of Tigua eat habitually from choice, and without being incommoded by it, a very fine clay, mixed with quartzose sand. This clay suspended in water renders it milky. We find in their huts large vessels filled with this water, which serves as a beverage, and which the Indians call *agua* or *leche de blanca*, milk of clay.

“When we reflect on the whole of these facts, we perceive that this disorderly appetite for clayey, magnesian, and calcareous earth, is most common among the people of the torrid zone; that it is not always a cause of disease; and that some tribes eat earth from choice, while others, (the Otomacs in America, and the inhabitants of New Caledonia, in the Pacific Ocean), eat it from want, and to appease hunger. A great number of physiological phenomena prove, that a temporary cessation of hunger may be produced, without the substances that are submitted to the organs of digestion being, properly speaking, nutritive.

“We must not confound the sensations of hunger with that vague feeling of debility

which is produced by want of nutrition, and by other pathologic causes. The sensation of hunger ceases long before digestion takes place, or the chyme is converted into chyle. It ceases either by a nervous and tonic impression, exerted by the aliments on the coats of the stomach, or because the digestive apparatus is filled with substances that excite the mucous membranes to an abundant secretion of the gastric juice. To this tonic impression on the nerves of the stomach, the prompt and salutary effects of what are called nutritive medicaments may be attributed, such as chocolate, and every substance that gently stimulates and nourishes at the same time. It is the absence of a nervous stimulant that renders the solitary use of a nutritive substance (of starch, gum, or sugar,) less favourable to assimilation, and to the reparation of the losses which the human body undergoes. Opium, which is not nutritive, is employed with success in Asia, in times of great scarcity: it acts as a tonic. But when the matter which fills the stomach can be regarded neither as an aliment, that is, as proper to be assimilated, nor as a tonic stimulating the nerves, the cessation of hunger is probably owing only to the secretion of the gastric juice.

“ It is known, that great use is still made in the East of the bolar and sigillated earths of Lemnos, which are clay mingled with oxide of

iron. In Germany, the workmen employed in the quarries of sandstone worked at the mountain of Kiffhæuser, spread a very fine clay upon their bread instead of butter, which they call stein butter,\* stone butter; and they find it singularly filling, and easy of digestion."

When, in consequence of the changes that are now preparing in the system of the Spanish colonies, the Missions of the Orinoco shall become more frequented by enlightened travellers, the numbers of days will be determined with precision, during which the Otomacs can subsist without adding to the clay they swallow any other aliment from the vegetable or animal kingdom.

A considerable portion of gastric and pancreatic juice must be employed to digest, or rather to envelop and expel with the fecal matter, so great a quantity of clay. We may conceive that the secretion of these juices fit to enter into the mass of the chyle, is augmented by the presence of earths in the stomach and intestines; but how does it happen, that such abundant secretions, which, far from furnishing the body with new matter, only produce the removal of substances already acquired by other means, do not cause at length a feeling of exhaustion? The state of perfect health enjoyed

\* This stein butter must not be confounded with the mountain butter, berg butter, which is a saline substance, owing to a decomposition of aluminous schists.

by the Otomacs, during the time when they use little muscular exercise, and are subjected to so extraordinary a regimen, is a phenomenon difficult to be explained. It can be attributed only to a habit prolonged from generation to generation.

The structure of the digestive apparatus differs much in animals that feed exclusively on flesh or on seeds: it is even probable that the gastric juice changes its nature, according as it is employed in effecting the digestion of animal or vegetable substances; yet we are able gradually to change the regimen of herbivorous and carnivorous animals, to feed the former with flesh, and the latter with vegetables. Man can accustom himself to an extraordinary abstinence, and find it but little painful, if he employ tonic or stimulating substances, (various drugs, small quantities of opium, betel, tobacco, leaves of coca); or if he supply his stomach, from time to time, with earthy, insipid substances, that are not in themselves fit for nutrition.

Like man in a savage state, some animals also, when pressed by hunger in winter, swallow clay or friable steatites: such are the wolves in the north-east of Europe, the rein-deer, and, according to the testimony of M. Patrin, the kids in Siberia. The Russian hunters on the banks of the Jenisey and the Amour use a clayey matter, which they call rock butter, as a bait. The

animals scent this clay from afar, and are fond of the smell, as the clays of Bucaros, known in Portugal and Spain by the name of odoriferous earths (*tierras olorosas*), have an odour agreeable to women.\* Brown relates, in his History of Jamaica, that the crocodiles of South America swallow small stones, and pieces of very hard wood, when the lakes which they inhabit are dry, or when they are in want of food. "M. Bonpland and I observed in a crocodile eleven feet long, which we dissected at Batalley, on the banks of the Rio Magdalena, that the stomach of this reptile contained fish half digested, and rounded fragments of granite three or four inches in diameter. It is difficult to admit that the crocodiles swallow these stony masses accidentally, for they do not catch fish with their lower jaw resting on the ground at the bottom of the river. The Indians have framed the absurd hypothesis, that these indolent animals like to augment their weight, that they may have less trouble in diving! I rather think, that they load their stomach with large pebbles, to excite an abundant secretion of gastric juice. The experiments of M. Magendie render this explanation extremely probable. With respect

\* Bucaro, *vas fictile odoriferum*. People are fond of drinking out of these vessels on account of the smell of the clay. The women of the province of Alentejo acquire a habit of chewing the Bucaro earth; and feel a great privation when they cannot indulge this vitiated taste.

to the habit of the granivorous birds, particularly the gallinaceæ and ostriches, of swallowing sand and small pebbles, it has been hitherto attributed to an instinctive desire of accelerating the trituration of the aliments in a muscular and thick stomach."

The same philosophic traveller gives us an account of a vegetable juice, that of the cow tree, which the Indians substitute for milk.

"We returned, says he, from Porto Cabello to the valleys of Aragua, and again stopped at the plantation of Barbula, by which the new road to Valencia is traced. We had heard, several weeks before, of a tree, the juice of which is a nourishing milk. It is called the cow tree; and we were assured, that the Negroes of the farm, who drink plentifully of this vegetable milk, consider it as a wholesome aliment. All the milky juices of plants being acrid, bitter, and more or less poisonous, this assertion appeared to us very extraordinary; but we found by experience, during our stay at Barbula, that the virtues of the palo de vaca had not been exaggerated. This fine tree rises like the broad-leaved star-apple. Its oblong and pointed leaves, tough and alternate, are marked by lateral ribs, prominent at the lower surface, and parallel. They are some of them ten inches long. We did not see the flower: the fruit is somewhat fleshy, and contains one or sometimes two nuts. When incisions are made

in the trunk of the cow tree, it yields abundance of a glutinous milk, tolerably thick, destitute of all acrimony, and of an agreeable and balmy smell. It was offered to us in the shell of the tutumo, or calabash tree. We drank considerable quantities of it in the evening before we went to bed, and very early in the morning, without feeling the least injurious effect. The viscosity of this milk alone renders it a little disagreeable. The Negroes and the people of colour who work in the plantations drink it, dipping into it their bread of maize or cassava. The major-domo of the farm told us, that the Negroes grow sensibly fatter during the season when the palo de vaca furnishes them with most milk. This juice, exposed to the air, presents at its surface, perhaps in consequence of the absorption of the atmospheric oxygen, membranes of a strongly animalized matter, yellowish, stringy, and resembling a cheesy substance. These membranes, separated from the rest of the more aqueous liquid, are elastic, almost like caoutchouc; but they undergo in time the same phenomena of putrefaction as gelatine. The people call the coagulum that separates by the contact of the air, cheese. This coagulum grows sour in the space of five or six days, as I observed in the small portions which I carried to Nueva Valencia. The milk, contained in the stopped vial, had deposited a little coagulum; and far from becoming fetid, it exhaled

constantly a balsamic odour. The fresh juice, mixed with cold water, was scarcely coagulated at all; but on the contact of nitric acid the separation of the viscous membranes took place.

“The extraordinary tree of which we have been speaking, appears to be peculiar to the Cordillera of the coast, particularly from Bar-bula to the Lake of Maracaibo. Some stocks of it exist near the village of San Mateo; and, according to M. Bredemeyer, whose travels have so much enriched the fine hot-houses of Schoenbrunn and Vienna, in the valley of Cau-cagua, three days’ journey east of Caracas. This naturalist found, like us, that the vegetable milk of the palo de vaca had an agreeable taste, and an aromatic smell. At Caucagua, the natives call the tree that furnishes this nourishing juice the milk-tree, (*arbol de leche*). They profess to recognize, from the thickness and colour of the foliage, the trunks that yield the most juice; as the herdsman distinguishes, from external signs, a good milch cow. No botanist has hitherto known the existence of this plant, of which it is easy to procure the parts of fructification. It seems, according to M. Kunth, to belong to the sapota family.

“Whatever relates to milk, whatever regards corn, inspires an interest which is not merely that of the physical knowledge of things, but is connected with another order of ideas and sentiments. We can scarcely conceive how the

human race could exist without farinaceous substances; and without that nourishing juice which the breast of the mother contains, and which is appropriated to the long feebleness of the infant. The amylaceous matter of corn, the object of religious veneration among so many nations, ancient and modern, is diffused in the seeds, and deposited in the roots of vegetables: milk, which serves us as an aliment, appears to us exclusively the produce of animal organization. Such are the impressions we have received in our earliest infancy: such is also the source of that astonishment, which seizes us at the aspect of the tree just described. It is not here the solemn shades of forests, the majestic course of rivers, the mountains wrapped in eternal frost, that excite our emotion: a few drops of vegetable juice recall to our minds all the powerfulness and fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves: its large woody roots can scarcely penetrate into the stone: for several months of the year, not a single shower moistens its foliage: its branches appear dead and dried; but when the trunk is pierced, there flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows

yellow, and thickens at its surface. Some empty their bowls under the tree itself; others carry the juice home to their children. We seem to see the family of a shepherd, who distributes the milk of his flock.

“ In examining the physical properties of animal and vegetable products, science displays them as closely linked together; but strips them of what is marvellous, and perhaps also of a part of their charms—of what excited our astonishment. Nothing appears isolated: the chemical principles that were believed to be peculiar to animals, are found in plants: a common chain links together all organic nature.

“ Long before chemists had recognized small portions of wax in the pollen of flowers, the varnish of leaves, and the whitish dust of our plums and grapes, the inhabitants of the Andes of Quindiu fabricated tapers with the thick layer of wax that covers the trunk of a palm tree.\* It is but a few years since we have discovered in Europe caseum, the basis of cheese in the emulsion of almonds; yet for ages past, in the mountains of the coast of Venezuela, the milk of a tree, and the cheese separated from that vegetable milk, have been considered as salutary aliment. What is the cause of this singular course in the unfolding of our knowledge? How have the vulgar in one hemi-

\* *Ceroxylon andicota*.

sphere recognized, what in the other has so long escaped the sagacity of chemists, accustomed to interrogate nature, and seize her in her mysterious progress? It is, that a small number of elements and principles differently combined are spread through several families of plants: it is, that the genera and species of these natural families are not equally distributed in the torrid, the frigid, and the temperate zones: it is, that tribes excited by want, and deriving almost all their subsistence from the vegetable kingdom, discover nourishing principles, farinaceous and alimentary substances, wherever nature has deposited them in the sap, the bark, the roots, or the fruits of vegetables. That amylaceous fecula, which the seeds of the cereal plants furnish in all its purity, is found united with an acid, and sometimes even poisonous juice in the roots of the arums, the *tacca pinnatifida*, and the *iatropha manihot*. The savage of America, like the savage of the islands in the Pacific Ocean, has learned to dulcify the fecula by pressing and separating it from its juice. In the milk of plants, and in the milky emulsions, matter extremely nourishing, albumen, caseum, and sugar, are found mixed with caoutchouc, and with deleterious and caustic principles, such as morphin and the hydrocyanic acid.\* These

\* Opium contains morphin, caoutchouc, &c.

mixtures vary not only in the different families, but also in the species which belong to the same genus. Sometimes it is the morphin, or narcotic principle, that characterizes the vegetable milk, as in some papaverous plants; sometimes it is caoutchouc, as in the hevea, and the castilloa; sometimes albumen and caseum, as in the cow tree.

“The lactescent plants belong chiefly to the three families of the euphorbiacæ, the urticæ, and the apocinæ;\* and since, on examining the distribution of vegetable forms over the globe, we find that those three families are more numerous in species in the low regions of the tropics, we must thence conclude, that a very elevated temperature contributes to the elaboration of the milky juices, to the formation of caoutchouc, albumen, and caseous matter;” and Humboldt might have added—hence too they are produced in the high temperature of animal bodies. The sap of the palo de vaca furnishes unquestionably the most striking example of a vegetable milk, in which the acrid

\* After these three great families follow the papaveracæ, the chicoracæ, the lobeliacæ, the campanulacæ, the saptas, and the cucurbitacæ. The hydrocyanic acid is peculiar to the group of cosaceo-amygdalacæ. In the monocotyledonous plants there is no milky juice; but the perisperm of the palms, which yield such sweet and agreeable milky emulsions, contains no doubt caseum. Of what nature is the milk of mushrooms?

and deleterious principle is not united with the albumen, the caseum, and the caoutchouc. The genera *euphorbia* and *asclepias*, however, though generally known for their caustic properties, had already presented us with a few species, the juice of which is sweet and harmless. Such are the *tabayba dulce* of the Canary Islands,\* and the *asclepias lactifera* of Ceylon. Burman relates, that in the latter country, when cow's milk is wanting, the milk of this *asclepias* is used; and that the aliments commonly prepared with animal milk are boiled with its leaves. It may be possible, as M. de Candolle has well observed, that the natives employ only the juice that flows from the young plant, at a period when the acrid principle is not yet developed. In fact, the first shoots of the apocynous plants are eaten in several countries.

In comparing the milky juices of the papaw, the cow tree and the hevea, there appears a striking analogy between the juices which abound in caseous matter, and those in which the caoutchouc prevails. All the white and newly prepared caoutchouc, as well as the impermeable cloaks manufactured in Spanish America, by placing a layer of milk of hevea between two pieces of cloth, exhale an animal

\* *Euphorbia balsamifera*. The milky juice of the cactus *mamillaris* is equally sweet.

and nauseating smell. This seems to indicate that the caoutchouc, in coagulating, carries with it the caseum, which is perhaps only an altered albumen.

The produce of the bread-fruit tree can no more be considered as bread, than the plantains before the state of maturity, or the tuberos and amylaceous roots of the cassava, the dioscorea, the convolvulus batatas, and the potato. The milk of the cow tree contains, on the contrary, the caseous matter like the milk of mammiferous animals. Raising our minds to more general considerations, we shall regard, with M. Gay Lussac, the caoutchouc as the oily part, the butter of vegetable milk. We find in the milk of plants, caseum and caoutchouc; in the milk of animals, caseum and butter. The proportions of the two albuminous and oily principles differ in the various species of animals and of lactescent plants. In these last, they are most frequently mixed with other substances hurtful as food, but of which the separation might perhaps be obtained by chemical processes. A vegetable milk becomes nourishing, when it is destitute of acrid and narcotic principles; and abounds less in caoutchouc, than in caseous matter.

If the palo de vaca display to us the immense fecundity, and the bounty of nature under the torrid zone, it reminds us also of the numerous causes which favour, in those

fine climates, the careless indolence of man. Mungo Park has made known to us the butter-tree of Bambara, which M. de Candolle suspects to be of the family of sapotas, as well as our milk tree. The plantains, the sago tree, the mauritias of the Orinoco, are as much bread trees as the rema of the South Sea. The fruits of the crescentia and the lecythis serve for vessels. The spathes of the palms, and the bark of trees, furnish caps and garments without a seam. The knots, or rather the interior cells of the trunks of bamboos, supply ladders, and facilitate in a thousand ways the construction of a hut, and the fabrication of chairs, beds, and other articles of furniture, that compose the wealth of a savage. In the midst of this lavish vegetation, so varied in its productions, it requires very powerful motives to excite man to labour, to awaken him from his lethargy, and unfold his intellectual faculties.

The use of turtles' eggs as food, next require our attention.

“A fresh north-east wind, says Humboldt, carried us full sail toward the Boca de la Tortuga. We landed at eleven in the morning on an island, which the Indians of the Missions of Uruana considered as their property, and which is placed in the middle of the river. This island is celebrated for the turtle fishery, or, as they say here, the cosecha, the harvest of eggs, that takes place annually. We here found an

assemblage of Indians, encamped under huts constructed with palm leaves. This encampment contained more than three hundred persons. Accustomed, since we had left San Fernando de Apure, to see only desert shores, we were singularly struck by the movement that prevailed here. We found, beside the Guamos and the Otomacs of Uruana, who are both considered as savage races not to be tamed, Caribbees and other Indians of the Lower Orinoco. Every tribe was separately encamped, and distinguished by the pigments with which their skin was painted. Some white men were seen amid this tumultuous assemblage, chiefly pulperos, or little traders of Angostura, who had come up the river to purchase oil of turtles' eggs from the natives. The missionary of Uruana, a native of Alcala de Henarez, came to meet us. He told us, that he was come to encamp with the Indians during the time of the harvest of eggs, "to celebrate mass every morning in the open air, to procure the oil necessary for the lamp of the church, and especially to govern this republica de Indios y Castellanos, in which every one wished to profit singly by what God had granted to all."

"We made the tour of the island, accompanied by the missionary, and by a pulpero who boasted of having visited ten years successively the camp of the Indians, and the pesca de tor-

tugas. We were on a plain of sand perfectly smooth ; and were told, that as far as we could see along the beach, turtles' eggs were concealed under a layer of earth. The missionary carried a long pole in his hand. He showed us, that by means of this pole (*vara*) the extent of the stratum of eggs could be determined, as the miner determines the limits of a bed of marl, of bog, iron ore, or of coal. On thrusting the *vara* perpendicularly into the ground, you feel by the sudden want of resistance, that you have penetrated into the cavity or layer of loose earth, containing the eggs. We saw that the stratum is generally spread with so much uniformity, that the pole finds it every-where in a radius of ten toises around any given mark. Here they talk continually of square perches of eggs : it is like a mine country, that is divided into lots, and worked with the greatest regularity. The stratum of eggs, however, is far from covering the whole island : they are not found wherever the ground rises abruptly, because the turtle cannot mount these little heights.

“ The Indians assured us, that in going up the Orinoco from its mouth to the junction of the Apure, not one island or one beach is to be found, where eggs can be collected in abundance. The great turtle (*arrau*) dreads places inhabited by men, or much frequented by boats. It is a timid and mistrustful animal, that raises

its head above the water, and hides itself at the least noise. The shores where almost all the turtles of the Orinoco appear to assemble annually, are situate between the junction of the Orinoco with the Apure, and the great Cataracts or Raudales; that is to say, between Cabruta and the Mission of Atures. There are found the three famous fisheries—those of Encaramada, or Boca del Cabullare; of Cucuruparu, or Boca de la Tortuga; and of Pararuma, a little below Carichana. It seems that the arrau does not pass beyond the Cataracts; and only the turtles called terekay\* are found above Atures and Maypures. This is the place to say a few words on the difference between these two species, and on their connexion with various families of the chelonian order.

“ We shall begin with the arrau, which the Spaniards of the Missions call simply tortuga, and the existence of which is of so great importance to the nations on the Lower Orinoco. It is a large fresh-water tortoise, with palmate and membranous feet; the head very flat, with two fleshy and acutely pointed appendages under the chin; five claws to the fore-feet and four to the hind-feet, which are furrowed underneath. The upper shell has five scutels in the centre, eight lateral, and twenty-four marginal. The colour is darkish grey above, and orange be-

\* In Spanish, terecayas.

neath. The feet are also yellow, and very long. There is a deep furrow between the eyes. The claws are very strong and very crooked. The anus is placed at the distance of one-fifth from the extremity of the tail. The full grown animal weighs from forty to fifty pounds. Its eggs, much larger than those of pigeons, are less elongated than the eggs of the terekay. They are covered with a calcareous crust, and, it is said, have sufficient firmness for the children of the Otomac Indians, who are great players at ball, to throw them up into the air from one to another to catch. If the arrau inhabited the bed of the river above the Cataracts, the Indians of the Upper Orinoco would not travel so far to procure the flesh and the eggs of this tortoise. Yet formerly whole tribes from the Atabapo and the Cassiquiare have been known to pass the Raudales, in order to take part in the fishery at Uruana.

“ The terekay is less than the arrau. It is in general only fourteen inches in diameter. The number of scutels in the upper shell is the same, but they are somewhat differently arranged. I counted three in the centre of the disk, and five hexagonal on each side. The margins contain twenty-four, all quadrangular, and much curved. The upper shell is of a black colour inclining to green. The feet and claws are like those of the arrau. The whole animal is of an olive-green; but it has two spots of red mixed

with yellow on the top of the head. The throat is also yellow, and furnished with a prickly appendage. The terekays do not assemble in numerous societies like the arraus, or tortugas, to lay their eggs in common, and deposit them upon the same shore. The eggs of the terekay have an agreeable taste, and are much sought after by the inhabitants of Spanish Guiana. They are found in the Upper Orinoco as well as below the Cataracts, and even in the Apure, the Uritucu, the Guarico, and the small rivers that traverse the Llanos of Caracas. The form of the feet and head, the appendages of the chin and throat, and the position of the anus, seem to indicate that the arrau, and probably the terekay also, belong to a new subdivision of the tortoises, that may be separated from the emydes. From their cirri, and the position of the anus, they approximate the emys nasuta of M. Schweigger, and the matamata of French Guiana; but differ from the latter in the form of the scutels, which are not rough with pyramidal eminences.

“The period at which the large arrau tortoise lays its eggs, coincides with the period of the lowest waters. The Orinoco, beginning to increase from the vernal equinox, the lowest shores are found uncovered from the end of January till the 20th or 25th of March. The arrau tortoises, collected in troops from the month of January, issue then from the water,

and warm themselves in the sun, reposing on the sands. The Indians believe that a great heat is indispensable to the health of the animal, and that its exposure to the sun favours the laying of the eggs. The arraus are found on the beach a great part of the day during the whole month of February. At the beginning of March, the straggling troops assemble, and swim toward the small number of islands where they habitually deposit their eggs. It is probable, that the same tortoise visits every year the same shores. At this period, a few days before they lay their eggs, thousands of these animals appear ranged in long files, on the borders of the islands of Cucuruparu, Urana, and Pararuma, stretching out their necks, and holding their heads above water, to see whether they have nothing to dread from tigers or men. The Indians, much interested that the bands already assembled should remain complete, that the tortoises should not disperse, and that the laying of the eggs should be performed tranquilly, place sentinels at certain distances along the shore. The people who pass in boats are told to keep in the middle of the river, and not frighten the tortoises by cries. The laying of the eggs takes place always during the night. It begins soon after sunset. With its hind-feet, which are very long, and furnished with crooked claws, the animal digs a hole of three feet in diameter,

and two feet in depth. The Indians assert, that the tortoise, to harden the sand of the beach, moistens it with its urine. This they think they perceive by the smell, when they open a hole, or, as they say here, a nest of eggs,\* recently made. These animals feel so pressing a desire to lay their eggs, that some of them descend into holes that have been dug by others, and are not yet covered with earth. They there deposit a new layer of eggs on that which has been recently laid. In this tumultuous movement, an immense number of eggs are broken. The missionary showed us, by removing the sand in several places, that this loss may amount to one-fifth of the whole gathering. The yolk of the broken eggs contributes in drying to cement the sand, and we found very large concretions of grains of quartz and broken shells. The number of animals that dig the beach during the night is so considerable, that day surprises many of them before the laying of their eggs is terminated. They are then urged on by the double necessity of depositing their eggs, and closing the holes they have dug, that they may not be perceived by the tigers. The tortoises that thus remain too late, are insensible to their own danger. They work in the presence of the Indians, who visit the beach at a very early

\* Nidada de huevos.

hour, and who call them mad tortoises. Notwithstanding the impetuosity of their movements, they are easily caught with the hand.

“ The three encampments formed by the Indians, in the places indicated above, begin about the end of March, or commencement of April. The gathering of the eggs is conducted in an uniform manner, and with that regularity which characterizes all monastic institutions. Before the arrival of the missionaries on the banks of the river, the Indians profited much less from a production which nature has there deposited in such abundance: Every tribe searched the beach in its own way; and an immense number of eggs were uselessly broken, because they were not dug with precaution, and more eggs were uncovered than could be carried away. It was like a mine worked by unskilful hands. The Jesuits have the merit of having reduced this operation to regularity; and though the monks of St Francis, who have succeeded the Jesuits in the Missions of Orinoco, boast of having followed the example of their predecessors, they unhappily do not effect all that prudence requires. The Jesuits did not suffer the whole beach to be searched, they left a part untouched, from the fear of seeing the breed of arrau tortoises, if not destroyed, at least considerably diminished. The whole beach is now dug up without reserve; and accordingly it seems to be perceiv-

ed, that the gathering is less productive from year to year.

“ When the camp is formed, the missionary of Uruana names his lieutenant, or commissary, who divides the ground where the eggs are found into different portions, according to the number of the Indian tribes who take part in the gathering. They are all Indians of Missions, as naked and rude as the Indians of the woods; though they are called *reducidos* and *neofitos*, because they go to church at the sound of the bell, and have learnt to kneel down during the consecration of the host.

“ The lieutenant or *comissionado del Padre* begins his operations by sounding. He examines, by means of a long wooden pole, or a cane of bamboo, as we have said above, how far the stratum of eggs extends. This stratum, according to our measurements, reached from the shore as far as one hundred and twenty feet distant. Its mean depth is three feet. The *comissionado* places marks to indicate the point where each tribe should stop in its labours. We were surprised to hear this harvest of eggs estimated like the produce of a well cultivated acre. An area accurately measured, of one hundred and twenty feet long and thirty feet wide, has been known to yield one hundred jars of oil, or to the value of a thousand francs. The Indians remove the earth with their own hands, place the eggs they have

collected in small baskets called mappiri, carry them to the camp, and throw them into long troughs of wood filled with water. In these troughs, the eggs, broken and stirred with shovels, remain exposed to the sun, till the yolk, the oily part which swims on the surface, has time to inspissate. As fast as this oily part is collected on the surface of the water, it is taken off, and boiled over a quick fire. This animal oil, called manteca de tortugas (tortoise grease) keeps the better, it is said, in proportion as it has undergone a stronger ebullition. When well prepared, it is limpid, inodorous, and scarcely yellow. The missionaries compare it to the best oil of olives; and it is used not merely to burn in lamps, but in dressing victuals, to which it imparts no disagreeable taste. It is not easy however to procure oil of turtles' eggs quite pure. It has generally a putrid smell, owing to the mixture of eggs in which, from the prolonged action of the sun, little tortoises (los tortuguillos) are already formed. We felt this very disagreeably at our return from the Rio Negro, on employing a fluid fat which had become brown and fetid. Fibrous matter was found collected at the bottom of the vessel—a sign of the impurity of the tortoise oil.

“ I acquired some statistical notions on the spot by consulting the missionary of Uruana, his lieutenant, and the traders of Angostura. The shore of Uruana furnishes one thousand

botijas or jars of oil (manteca) annually. The price of each jar at the capital of Guiana, vulgarly called Angostura, is from two piastres to two and a half. We may admit, that the total produce of the three shores where the cosecha or gathering of eggs is annually made, is five thousand botijas. Now, as two hundred eggs yield oil enough to fill a bottle, or limeta, it requires five thousand eggs for a jar or botija of oil. Estimating at one hundred, or one hundred and sixteen, the number of eggs that one tortoise produces, and reckoning that one-third of these is broken at the time of laying, particularly by the mad tortoises, we may presume, that to obtain annually five thousand jars of oil, three hundred and thirty thousand arrau tortoises, the weight of which amounts to one hundred and sixty-five thousand quintals, must come and lay thirty-three millions of eggs on the three shores appropriated to this harvest. The results of these calculations are much below the truth. Many tortoises lay only sixty or seventy eggs; and a great number of these animals are devoured by jaguars at the moment they get out of the water. The Indians bring away a great number of eggs, to eat them dried in the sun; and they break a considerable number through carelessness during the gathering. The number of eggs that are hatched before the people can dig them up is so prodigious, that, near the encampment of Uruana, I saw

the whole shore of the Orinoco swarming with little tortoises an inch in diameter, escaping with difficulty from the pursuits of the Indian children. If to these considerations be added, that all the arraus do not assemble on the three shores of the encampments; and that there are many that lay their eggs in solitude, and some weeks later,\* between the mouth of the Orinoco and the confluence of the Apure; we must admit, that the number of turtles which annually deposit their eggs on the banks of the Lower Orinoco, is near a million. This number is very considerable for so large an animal, weighing half a quintal, and of which the greater part is destroyed by men. In general, nature multiplies less the great species of animals, than the small.

“ The labour of collecting the eggs, and preparing the oil, lasts three weeks. It is at this period only that the missionaries have any communication with the coast, and the civilized neighbouring countries. The monks of St Francis who live south of the Cataracts, come

\* The arraus which lay their eggs before the beginning of March, (for in the same species the more or less frequent basking in the sun, the food, and the peculiar organization of each individual, occasion differences), come out of the water with the terekays, which lay in January and February. It is difficult to find the eggs of the terekays, because these animals, far from collecting in those sands on the same beach, deposit their eggs as they are scattered about.

to the harvest of eggs, less to procure oil than to see, as they say, "white faces," and to learn "whether the king inhabits the Escorial or Saint Ildefonso; whether the convents remain suppressed in France; and, above all, whether the Turks continue to keep quiet." These are the only subjects that are interesting to a monk of the Orinoco, and on which the little traders of Angostura who visit the encampments, can give no very exact notions. In those distant countries, no doubt is ever entertained of the news brought by a white man from the capital. To doubt is almost to reason; and how can it be otherwise than irksome to exercise the understanding, where people pass their lives in complaining of the heat of the climate, and the stinging of moschettos? The profit of the traders in oil amounts to seventy or eighty per cent; for the Indians sell it them at the price of a piastre a jar or botija, and the expense of carriage is not more than two-fifths of a piastre per jar.\* The Indians, when they go to the cosecha de huevos, bring away also a considerable quantity of eggs dried in the sun, or ex-

\* First cost of 300 botijas, 300 piastres. Expenses of conveyance—a boat, lancha, with four rowers and a master, 60 p.; two cows, for the food of the rowers during two months, 10 p.; cassava, 20 p.; petty expenses in the camp, 30 p.; total, 420 p. The 300 botijas fetch at Angostura from 600 to 750 piastres, according to the mean price of ten years.

posed to a slight ebullition. Our rowers had baskets or little bags of cotton cloth filled with these eggs. Their taste is not disagreeable, when well preserved. We were shown large shells of turtles emptied by the jaguar tigers. These animals follow the arraus toward the beaches where the laying of the eggs is to take place. They surprise them on the sand; and in order to devour them at their ease, turn them in such a manner that the under shell is uppermost. In this situation the turtles cannot rise; and as the jaguar turns many more than he can eat in one night, the Indians often avail themselves of his cunning and malignant avidity.

“ When we reflect on the difficulty that the naturalist finds in getting out the body of the turtle, without separating the upper and under shells, we cannot enough admire the suppleness of the tiger’s paw, which empties the double armour of the arrau, as if the adhering parts of the muscles had been cut by means of a surgical instrument. The jaguar pursues the turtle quite into the water, when it is not very deep. It even digs up the eggs; and together with the crocodiles, the herons, and the gallinazo vultures, is the most cruel enemy of the little turtles recently hatched. The island of Pararuma had been so much infested with crocodiles the preceding year, during the harvest of eggs, that the Indians in one night caught eighteen, of twelve or fifteen feet long, by

means of curved pieces of iron, baited with the flesh of the manatee. Beside the beasts of the forest we have just named, the wild Indians also do much damage to the fabrication of the oil. Warned by the first slight rains, which they call turtle rains (peje canepori), they hasten to the banks of the Orinoco, and kill with poisoned arrows the turtles, as with the head raised, and the paws extended, they warm themselves in the sun.

“ Though the little turtles may have burst the shell of their egg during the day, they are never seen to come out of the ground but at night. The Indians assert, that the young animal fears the heat of the sun. They tried also to show us, that when the tortuguillo is carried in a bag to a distance from the shore, and placed in such a manner that its tail is turned to the river, it takes without hesitation the shortest way to the water. I confess that this experiment, of which Father Gumilla speaks, does not always succeed equally well: yet in general it appears, that at great distances from the shore, and even in an island, these little animals feel with extreme delicacy on what side the most humid air blows.

“ Reflecting on the almost continued layer of eggs that extends along the beach, and on the thousands of little turtles that seek the water as soon as they are hatched, it is difficult to admit that so many turtles, which have made

their nests in the same spot, can distinguish their own young, and lead them like the crocodiles to the pools in the vicinity of the Orinoco. It is certain, however, that the animal passes the first year of its life in the pools where the water is less deep, and does not return to the bed of the great river till it is full grown. How then do the tortuguillos find these pools? Are they led thither by female turtles, which adopt the young as by chance? The crocodiles, less numerous, deposit their eggs in separate holes; and we find, that in this family of sauriens, the female returns about the time when the incubation is terminated, calls her young, which answer to her voice, and often assists them to get out of the ground. The arrau tortoise, no doubt, like the crocodile, knows the spot where she has made her nest; but not daring to return to the beach where the Indians have formed their encampment, how can she distinguish her own young from the tortuguillos that do not belong to her? On the other hand, the Otomac Indians declare, that at the period of inundations they have met with female turtles followed by a great number of young ones. These were perhaps arraus that laid eggs on a desert beach to which they could return. Males are extremely rare among these animals. Scarcely is one male found among several hundred females. The cause of this scarcity cannot

be the same as with the crocodiles, which fight in the season of their loves."

Fish also constitutes the food of the Indians, especially of the Guaraons, who inhabit the islands which are formed by the mouth of the Orinoco. Their position ensures them as much fish as they please.

At Panama, one of the favourite articles of food among the lower classes, and much used by the higher, is the lizard, called the guana, about three feet long, of a yellowish-green colour, having a bright yellow belly, with strong claws on its toes, its back covered with thin scales, and a serrated ridge running along the superior surface of the body and tail. It lays from fifty to sixty eggs, as large as those of a pigeon, which are esteemed great delicacies. These eggs are attached to each other by a fine membrane, and form a string or chaplet. The flesh, when dressed, is as white as that of a chicken, and greatly resembles it in taste: it is served with lime juice, cayenne pepper, or other high sauces.

On Lake Maracaibo, the hunting of wild ducks is one of their resources, and they pursue it in a very singular manner. They always keep some empty calabashes adrift upon the lake, and round their huts, that the habit of seeing them may prevent the ducks from being scared by them. When the Indian wants to lay in provisions, he thrusts his head into an

empty calabash, bored in such a manner as to enable him to see without being seen. Thus equipped, he swims to the place where the ducks are: he then catches them by the legs, and whips them under the water before they have time to quack, or make any movement which might warn the rest of the danger which threatens them. The game which he takes he ties to his belt, and never retires without fully supplying his wants. It is much in favour of this sly, silent manner of hunting, that it does not scare the game, that it may be renewed at every moment with the same success, and always without expense.

“We saw,” says Humboldt, “with much pleasure, guacamayas, or tame macaws, round the huts of the Indians, and flying to the fields like our pigeons. This bird is the largest and most majestic species of parrot with naked cheeks that we found in our travels. It is called in Maratibitan *cahuei*. Including the tail, it is two feet three inches long. We had observed it also on the banks of the Atabapo, the Temi, and the Rio Negro. The flesh of the *cahuei*, which is frequently eaten, is black and somewhat tough. These macaws, the plumage of which glows with the most vivid tints of purple, blue, and yellow, are a great ornament to the Indian farm-yards: they do not yield in beauty to the peacock, the golden pheasant, the paxis, or the alectors. The

practice of rearing parrots, birds of a family so different from the gallinaceous tribes, had already struck Columbus. When he discovered America, he saw macaws, or large parrots, which served as food to the natives of the Caribbee Islands instead of fowls."

The use of monkeys as food, observed by the same traveller, is not less curious. He says, "the harvest of juvias, or fruits of the *bertholletia excelsa*, was celebrated by dancing and the excesses of the most savage intoxication. The huts where the natives were assembled, displayed during several days a very singular aspect. There was neither table nor bench; but large roasted monkeys, blackened by smoke, were ranged in order resting against the wall. These were the *marimondes* (*ateles belzebuth*), and those bearded monkeys called *capuchins*, which must not be confounded with the weeper, (or *simia capucina* of Buffon). The manner of roasting these anthropomorphous animals, contributes singularly to render their appearance disagreeable in the eyes of civilized man. A little grating or lattice of very hard wood is formed, and raised one foot from the ground. The monkey is skinned and bent into a sitting posture; the head generally resting on the arms, which are meagre and long; but sometimes these are crossed behind the back. When it is tied on the grating, a very clear fire is kindled below. The monkey, enveloped in

smoke and flame, is broiled and blackened at the same time. On seeing the natives devour the arm or leg of a roasted monkey, it is difficult not to believe, that this habit of eating animals that so much resemble man in their physical organization, has, in a certain degree, contributed to diminish the horror of anthropophagy among savages. Roasted monkeys, particularly those that have a very round head, display a hideous resemblance to a child: the Europeans, therefore, who are obliged to feed on quadrumanes, prefer separating the head and the hands, and serve up only the rest of the animal at their tables. The flesh of monkeys is so lean and dry, that M. Bonpland has preserved, in his collections at Paris, an arm and hand which had been broiled over the fire at Esmeralda; and no smell arises from them after a great number of years."

Many of these animals are caught for food by the Negroes and natives on the Chagre in Panama. To prepare this dish in their way, the body is scalded in order to remove the hair; and after this operation has been performed, it has the exact appearance of a young dead child, and is so disgusting, that no one, excepting those pressed by hunger, could partake of the repast. It is not at all improbable, that many savage nations who have been accused of cannibalism, have been very unjustly charged with it; for, according to Ulloa, the appearance

of the monkey of Panama, when ready to be cooked, is precisely that of a human body.

The greater part of the Indians of the Orinoco have beverages which may be called nourishing. One of these, much celebrated in that country, is furnished by a palm tree that grows wild in the vicinity of the Mission of Maypures, on the banks of the Auvana. This tree is the *seje*. Humboldt estimated the number of flowers on one racemus at forty-four thousand; and that of the fruit, of which the greater part fall off without ripening, at eight thousand. The fruit is a small fleshy drupe. It is immersed for a few minutes in boiling water, in order that the kernel may be separated from the parenchymatous part of the sarcocarp, which has a sweet taste, and is pounded and brayed in a large vessel filled with water. The infusion, which is prepared cold, yields a yellowish liquor, which tastes like milk of almonds. Sometimes *papelon* or unrefined sugar is added. The missionaries say, that the natives become visibly fatter during the two or three months in which they drink this *seje* liquor, into which they dip their cakes of *casava*. The *piaches*, or Indian jugglers, go into the forests, and sound the *botuto* (the sacred trumpet) under the *seje* palm trees, "to force the tree," they say, "to yield an ample produce the following year." The people pay for this operation, as the *Monguls*, the *Moors*, and

the nations still nearer to us, pay the chamans, the marabous, and other classes of priests, to drive away by mystic words, or by prayers, the white ants and the locusts, or to procure a cessation of continued rain, and invert the order of the seasons.

The Otomacs are not only fond to excess of the fermented liquors from cassava and maize, and of palm wine, but they throw themselves into a peculiar state of intoxication, we might almost say madness, by the use of the powder of niopo. They gather the long pods of a mimosacea, which we have made known by the name of *acacia niopo*,\* cut them into pieces, moisten them, and cause them to ferment. When the softened seeds begin to grow black, they are kneaded like a paste, mixed with some flour of cassava, and lime procured from the shell of a helix; and the whole mass is exposed to a very brisk fire, on a grate of hard wood. The hardened paste takes the form of small cakes. When it is to be used, it is re-

\* It is an acacia with very delicate leaves, and not an *inga*, as M. Willdenow has said by mistake. Humboldt brought home another species of mimosacea, (the *chiga* of the Otomacs, and the *sepa* of the Maypures), that yields seeds, the flour of which is eaten at Uruana like cassava. From this flour the *chiga* bread is prepared, which is so common at Cunariche and on the banks of the Lower Orinoco. The *chiga* is a species of *inga*, and there seems to be no other mimosacea that can supply the place of the cerealia.

duced to a fine powder, and placed on a dish five or six inches wide. The Otomac holds this dish, which has a handle, in his right hand, while he inhales the niopo by the nose, through a forked bone of a bird, the two extremities of which are applied to the nostrils. This bone, without which the Otomac believes that he could not take this kind of snuff, is seven inches long: it appeared to be the leg-bone of a large sort of plover (echassier). The niopo is so stimulating, that the smallest portions of it produce a violent sneezing in those who are not accustomed to its use. Father Gumilla says, "This diabolical powder of the Otomacs, furnished by an arborescent tobacco plant, intoxicates them by the nostrils, (emboracha por las narices), deprives them of reason for some hours, and renders them furious in battle." However varied may be the family of the leguminous plants in the chemical and medical properties of their seeds, juices, and roots, we cannot believe, from what we know hitherto of the group of mimosaceæ, that it is principally the pod of the acacia niopo that imparts the stimulant power to the snuff of the Otomacs. This power is owing no doubt to the lime freely calcined. The mountaineers of the Andes, of Popayan, and the Guajiroes, who wander between the Lake of Maracaibo and the Rio de la Hacha, are also fond of swallowing lime as a stimulant to augment the secretion of the spittle and the gastric juice.

The Omaguas, whose name is celebrated by the expeditions attempted in search of Dorado, have the same dish, and the same hollow bone of a bird, by which they convey to their nostrils their powder of curupa. The seed that yields this powder is no doubt also a mimosacea; for the Otomacs, according to Father Gili, denote even now, at this distance of one hundred leagues from the Amazon, the acacia niopo by the name of curupa. Since the geographical researches recently made on the theatre of the exploits of Philip von Hutten, and on the real situation of the province of Papamene or of the Omaguas, the probability of an ancient communication between the Otomacs of the Orinoco and the Omaguas of the Marañon, has become more interesting and more probable. The former came from the Meta, perhaps from the country between the Meta and the Guaviare: the latter assert, that they descended in great numbers to the Marañon by the Rio Japura, coming from the eastern declivity of the Andes of New Granada. Now it is precisely between the Guayavero, which joins the Guaviare and the Caqueta, which takes, lower down, the name of Japura, that the country of Omagua appears to be situate, of which the adventurers of Coro and Tocuyo in vain attempted the conquest. There is no doubt a striking contrast between the present barbarism of the Otomacs, and the ancient

civilization of the Omaguas ; but all parts of the latter nation were not perhaps alike advanced in civilization, and the example of tribes fallen into complete barbarism are unhappily but too common in the history of our species. Another point of resemblance may be remarked between the Otomacs and the Omaguas : Both of these nations are celebrated among all the tribes of the Orinoco and the Amazon, for the frequent use which they make of the caoutchouc, or the inspissated milk of the euphorbiaceæ and the urticææ.

The real herbaceous tobacco (for the missionaries have the habit of calling the niopo or curupa, tree-tobacco) has been cultivated from time immemorial by all the native people of the Orinoco ; and at the period of the conquest, the habit of smoking was found to be alike spread over both the Americas. The Tamacks, and the Maypures of Guayana, wrapped maize leaves round their segars, as the Mexicans did at the arrival of Cortes. The Spaniards have substituted paper for the leaves of maize, in imitation of them. The poor Indians of the forests of the Orinoco, know as well as did the great nobles at the court of Montezuma, that the smoke of tobacco is an excellent narcotic ; and they use it not only in order to procure their afternoon nap, but also to put themselves into that state of quietism, which they call, with great simplicity, dreaming with

the eyes open, or a day-dream. The use of tobacco appeared to Humboldt to be now very rare in the Missions; and in New Spain, to the great regret of the revenue officers, the natives, who almost all descend from the lowest classes of the Azteck people, do not smoke at all. Father Gili affirms, that the practice of chewing tobacco is unknown to the Indians of the Lower Orinoco. Humboldt doubts a little the truth of this assertion, having been told that the Sercucumas of the Erevato and the Caura, neighbours of the whitish Taparitos, swallow tobacco chopped small, and impregnated with some other very stimulant juices, to prepare themselves for battle. Of the four species of *nicotiana* cultivated in Europe (*n. tabacum*, *n. rustica*, *n. paniculata*, and *n. glutinosa*.) Humboldt found only the two latter growing wild; but the *nicotiana loxensis*, and the *n. andicola*, which he found on the back of the Andes, at 1850 toises of elevation, almost the height of the Peak of Teneriffe, are very similar to the *n. tabacum*, and *n. rustica*. The whole genus, however, is almost exclusively American, and the greater number of the species appeared to him to belong to the mountainous and temperate region of the tropics.

It is neither from Virginia, nor from South America, as is said erroneously in several agricultural and botanical works, but from the

Mexican province of Yucatan, that Europe received the first tobacco seeds, about the year 1559. The man who has boasted most of the fecundity of the banks of the Orinoco, the celebrated Raleigh, contributed most also to introduce the custom of smoking among the nations of the north. Already at the end of the sixteenth century bitter complaints were made in England "of this imitation of the manners of a savage people." It was feared that by the practice of smoking tobacco, Anglorum corpora in barbarorum naturam degenerent.

When the Otomacs of Uruana, by the use of niopo (of their arborescent tobacco) and of fermented liquors, have thrown themselves into a state of intoxication, which lasts several days, they kill one another, without ostensibly fighting. The most vindictive among them poison the nail of their thumb with curare; and according to the testimony of the missionary, the mere impression of this poisoned nail may become mortal, if the curare be very active and immediately mingle with the mass of blood. When the Indians after a quarrel at night commit a murder, they throw the dead body into the river, fearing that some manifest indications of the violence exercised on the deceased might be observed. "Every time," said Father Bueno, "that I see the women fetch water from a part of the shore to which they are not accustomed

to go for it, I suspect that a murder has been committed in my Mission."

## SECTION XVII.

### MARRIAGES.

MARRIAGE is found established among the Indians. With them, however, it has no connexion with religion; as there is nothing implied in it which bears any relation to the Divinity. There is no law amongst them to prohibit marriage between near relations; and yet there appears no incestuous union sanctioned by the name of marriage.

In this transaction, the father has no controul over the will of his son; but he exercises an absolute controul over that of his daughter. She must always blindly give her hand to the spouse, or rather to the master, whom her father destines for her. Instead of giving a dowry with his daughter, he receives one from his new son-in-law, who pays it in labour, game, fish, or some other articles.

The whole ceremony of marriage consists in dancing and drinking to excess. Amongst the Indians of Tierra Firme, the relations, neighbours, and friends of both parties were invited. The men who attended carried the wood and

straw necessary for building the hut destined for the young couple; the women presented to the bride as much fish, fruit, bread, and liquor, as was necessary for the celebration of the marriage; the men sung an epithalamium to the bridegroom, and the women to the bride; they danced and sang till night; as soon as darkness succeeded the light of day, they presented the bride to the husband, and the ceremony was closed. The piaches or priests had no right with respect to the first wives, who were exclusively legitimate: those afterwards married were only adoptive or supernumerary; and there the priests claimed the *primitia*. Men of distinction amongst them were delicate with regard to their first alliance. To be worthy the hand of a chief, the wife must be descended of a family distinguished by the military exploits, or other remarkable actions of some of her ancestors.

Upon the borders of the Orinoco, these sorts of ceremonies are nearly the same. The only difference is in the kind of epithalamia which some old dames sing to the young brides. "Ah! my daughter," says one of them, "what torments thou preparest for thyself! Hadst thou foreseen them, thou wouldst not have married." "Ah!" says another, "couldst thou have believed, that in the conjugal state thou wouldst pass a single moment without shedding tears of blood?" "The pains of child-

bed," says a third, "are nothing compared to those with which thy husband shall afflict thee: he shall be thy tyrant; and thou shalt be his victim." These predictions are but too well fulfilled; for besides what the women have to suffer amongst the savages in general, those of the Orinoco experience a treatment elsewhere unparalleled. The day of her nuptials is the last that a female of the Orinoco has not to lament the unhappy lot of her sex. All domestic labours without exception form her task. The toil of culture and harvest must be performed by her hands. Neither the embarrassments of pregnancy, nor the duty of suckling her children, exempt her from any part of the painful toils which are imposed by the matrimonial state. She stands exposed to the heat of a scorching sun, to the torrents which rush from the sky, and she mingles her blood with her sweat, whilst her barbarous husband, supinely reclining in his hammock, smokes his segar, and copiously regales himself with spirituous liquors, without addressing a single word to his companion exhausted with fatigue. This unfortunate creature is not only excluded from partaking of the repast which she herself prepares, but standing silently by him, she waits till her oppressor has finished his meal in order to feed on the fragments. What an infamous abuse of the right of the stronger!

The Otomacs are the only Indians who allow their women to join in their public diver-

sions ; but notwithstanding they indulge them at intervals in this particular, yet with respect to domestic drudgery, they place them upon the same footing with the rest of their country-women.

They are likewise the only Indians who have not admitted of polygamy. Among them every husband is confined to one wife ; and what is extraordinary, young men are always married to old women, and old men to young girls ; for household affairs, in their opinion, are better managed when the inexperience of youth is put under the direction of the prudence of age.

All the other Indians take as many wives as they think proper ; and their number does not in the smallest degree tend to mitigate the misery and oppression of their abject situation : it seems to be the whole object of their lives to support their common husband in idleness and drunkenness. The chiefs have most wives ; and amongst some nations they are the only persons who have more than one.

Every-where throughout the Missions, the Indians who will not be baptized, and who are merely aggregated in the community, live in a state of polygamy. The number of wives differs much in different tribes : it is most considerable among the Caribbees, and all the nations that have preserved the custom of carrying off young girls from the neighbouring tribes. How shall we speak of domestic hap-

piness in so unequal an association? The women live in a sort of slavery, as they do in most nations in a state of barbarism. The husbands being in the full enjoyment of absolute power, no complaint is heard in their presence. An apparent tranquillity prevails in the house; the women are eager to anticipate the wishes of an imperious and sullen master; and they take care indiscriminately of their own children and those of their rivals. The missionaries assert, what may easily be believed, that this domestic peace, the effect of common fear, is singularly disturbed when the husband is long absent. The wife who contracted the first ties then applies to the others the names of concubines and servants. The quarrels continue till the return of the master, who knows how to calm their passions by the sound of his voice, by a mere gesticulation, or, if he think it necessary, by means a little more violent. A certain inequality in the rights of the women is sanctioned by the language of the Tamanacks. The husband calls the second and third wife the companions of the first; and the first treats these companions as rivals and enemies (*ipucjatoje*), which is less polite, but more true and more expressive.

The whole weight of labour being supported by these unhappy women, we must not be surprised if in some nations their number is extremely small. Where this happens, a kind

of polyandry is formed, which we find more fully displayed in Thibet, and on the lofty mountains at the extremity of the Indian peninsula. Among the Avanoes and the Maypures, brothers have often but one wife. When an Indian who lives in polygamy becomes a Christian, he is compelled by the missionaries to choose among his wives her whom he prefers, and to reject the others. The moment of separation is the critical moment. The new convert finds the most valuable qualities in the wives he must abandon. One understands gardening perfectly; another knows how to prepare the chiza, an intoxicating beverage extracted from the root of the cassava; all appear to him alike necessary. Sometimes the desire of preserving his wives overcomes in the Indian his inclination to Christianity; but most frequently the husband prefers submitting to the choice of the missionary, as to a blind fatality.

It would not be expected, that men who entertain the most sovereign contempt for women, should attach much value to their fidelity, if the common maxim on the subject of love were true, namely, that jealousy is an indication of ardent attachment. Among the Indian women, however, the same man who discovers no charm in their persons, punishes them for being able for a moment to engage the partiality of another. Amongst the Caribbees, both delinquents are publicly put to death by the

people ; but amongst the greater part of other nations, the offended husband retaliates on the wife of the offender, and the revenge falls nothing short of the offence.

There are some nations to be seen where husbands exchange wives with one another for a limited time, at the expiration of which time they take them back again, without the smallest difficulty arising between the contracting parties.

The manners of the Indians sufficiently indicate what sort of education fathers bestow upon their children.

From the tenderness which they manifest for their children in their earliest days, one would think they were no strangers to parental affection, and were sensible of the duties imposed by the paternal character ; but these demonstrations have no other motive than fear lest their offspring should die in childhood. As soon as they are strong enough to procure for themselves the means of subsistence, all that they have further to expect from the father, is an example of laziness, drunkenness, falsehood, and treachery. The male children commonly leave their father's house at the age of twelve, and do not return to it till they are eighteen.

There exists not in the world a more unnatural son than an Indian. Far from loving and respecting the author of his birth, he enter-

tains a mortal hatred against him. He frequently waits with impatience for such an increase of his own strength, and diminution of his father's, as will enable him to lift up his criminal hand against him; and such atrocities are allowed to pass with impunity.

This hatred of the children is never directed against the mother. Witnesses of her sufferings, and companions of her unhappy life till they attain the age of manhood, they cherish sentiments of pity towards her, which time matures into tenderness.

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### SECTION XVIII.

#### DRESS.

No costume appears so beautiful to an Indian, as to have his whole body painted with red. Oil and rocou are the ingredients which compose the paint, and every one applies it either with his own hand, or that of another. Children upon the breast undergo the same operation twice every day. No Indian thinks himself naked when he is painted. It would require a long time to persuade him, that it is more decent to dress than to paint himself. When strangers of the Indian race come to a family, hospitality requires that the women

should wash away the paint that is sullied by the dirt or dust, and give them a fresh colour.

Red paint being in some sort the only clothing of the Indians, two kinds may be distinguished among them, according as they are more or less affluent. The common decoration of the Caribbees, the Otomacs, and the Jaruroes, is onoto, called by the Spaniards achote, and by the planters of Cayenne rocou. It is the colouring matter extracted from the pulp of the *bixa orellana*. The Indian women prepare the onoto, by throwing the seeds of the plant into a tub filled with water. They heat this water for an hour, and then leave it to deposit tranquilly the colouring fecula, which is of an intense brick red. After having separated the water, they take out the fecula, dry it between their hands, knead it with oil of turtles' eggs, and form it into round cakes of three or four ounces weight. When turtles' oil is wanting, some nations mix with the onoto the fat of the crocodile.

Another pigment much more valuable is extracted from a plant of the family of the *bignonia*, which M. Bonpland has made known by the name of *bignonia chica*. The Tamanacks call it *craviri*; the Maypures, *chirraviri*. It climbs up and clings to the tallest trees, by the aid of tendrils. Its bilobiate flowers are an inch long, of a fine violet colour, and disposed by twos and threes. The bipennate leaves.

become reddish in drying. The fruit is a pod, filled with winged seeds, and is two feet long. This bignoniaceous plant grows spontaneously, and in great abundance, near Maypures, and up the Orinoco, beyond the mouth of the Guaviare, from Santa Barbara to the lofty mountain of Duida, particularly near Esmeralda. Humboldt also found it on the banks of the Cassiquiare. The red pigment of chica is not obtained from the fruit like the onoto, but from the leaves macerated in water. The colouring matter separates in the form of a light powder. It is collected, without being mixed with turtles' oil, into little loaves eight or nine inches long, and from two to three high, rounded at the edges. These loaves, when heated, emit an agreeable smell of benzoin. When the chica is subjected to distillation, it yields no sensible traces of ammonia. It is not, like indigo, a substance combined with azote. It dissolves slightly in sulphuric and muriatic acids, and even in alkalis. Ground with oil, the chica furnishes a red colour, that has a tint of lake. Applied on wool, it might be confounded with madder red. There is no doubt that the chica may be employed usefully in the arts. The nations of the Orinoco by whom this pigment is best prepared, are the Salivas, the Guipunaves, the Caveres, and the Piraoas. The processes of infusion and maceration are in general very common among all the nations

of the Orinoco. Thus the Maypures carry on a trade of barter with the little loaves of puruma, which is a vegetable fecula dried in the manner of indigo, and yielding a very permanent yellow colour. The chemistry of the savage is reduced to the preparation of pigments, that of poisons, and the dulcification of the amylaceous roots which the aroides and the euphorbiaceous plants afford.

The greater part of the missionaries of the Upper and Lower Orinoco, permit the Indians of their Missions to paint their skins. It is painful to add, that some of them speculate on this state of nudity of the natives. In their huts, pompously called *conventos*, are often seen stores of chica, which they sell as high as four francs the cake (*turta*). To form a just idea of the extravagance of the decoration of these naked Indians, we must observe, that a man of large stature gains with difficulty enough by the labour of a fortnight, to procure in exchange the chica necessary to paint himself red. Thus, as we say in temperate climates of a poor man, "he has not enough to clothe himself with," you hear the Indians of the Orinoco say, "that man is so poor that he has not enough to paint half his body." The little trade in chica is carried on chiefly with the tribes of the Lower Orinoco, whose country does not produce the plant that furnishes this much valued substance. The Caribbees and the Oto-

imacs paint only the head and the hair with chica, but the Salivas possess this pigment in sufficient abundance to cover their whole bodies. When the missionaries send on their own account small cargoes of cacao, tobacco, and chiquichiqui,\* from the Rio Negro to Angostura, they always add some cakes of chica, as being articles of merchandise in great request. Some persons of European race employ this red fecula, diluted in water, as an excellent diuretic.

The custom of painting is not equally ancient among all the tribes of the Orinoco. It has increased since the time when the powerful nation of the Caribbees made frequent incursions into those countries. The victors and the vanquished were alike naked; and to please the conqueror, it was necessary to paint like him, and to assume his colour. The influence of the Caribbees has now ceased, and they remain circumscribed between the rivers Carony, Cuyuni, and Paraguamuzi; but the Caribbean fashion of painting the whole body is still preserved. The custom has survived the conquest.

Does the use of the onoto and chica derive its origin from the desire of pleasing, and the taste for ornament, so common among the most savage nations? or must we suppose it to be founded on the observation, that these colour-

\* Ropes made with the petioles of the palm tree with pennate leaves.

ing and oily matters, with which the skin is plastered, preserve it from the sting of the muschettoes? "I have often, says Humboldt, heard this question discussed in Europe; but in the Missions of the Orinoco, and wherever within the tropics the air is filled with venomous insects, the inquiry would appear at best idle. The Caribbee and the Saliva, who are painted red, are not less cruelly tormented by the muschettoes and the zancudoes, than the Indians whose bodies are plastered with no colour. The sting in the insect causes no swelling in either; and scarcely ever produces those little pustules which occasion such smarting and itching to Europeans recently disembarked. But the native and the white suffer equally from the sting, till the insect has withdrawn its sucker from the skin." After a thousand useless essays, Humboldt and Bonpland tried the expedient of rubbing their hands and arms with the fat of the crocodile and the oil of turtles' eggs; but they never felt the least relief, and were stung as before. The smoke of tobacco drives away our gnats, while it is employed in vain against the zancudoes. If the application of fat and astringent\* substances preserved the unhappy inhabitants of these countries from the torment of insects, as Father Gumilla pretends, why has not the custom of

\* The pulp of the anotto, and even the chica, are astringent and slightly purgative.

painting the skin become general on these very banks? Why do so many naked\* natives paint only the face, though living in the neighbourhood of those† who paint the whole body?

We are struck with the observation, that the Indians of the Orinoco, like the natives of North America, prefer the substances that yield a red colour to every other. Is this predilection founded on the facility with which the savage procures ochrey earths, or the colouring fecula of anotto and of chica? We doubt this much. Indigo grows wild in a great part of equinoctial America. This plant, like so many other leguminous plants, would have furnished the natives abundantly with pigments to colour themselves blue like the ancient Britons.‡ Yet we see no American tribe painted with indigo. It appears probable, that the preference given by the Americans to the red colour, is generally founded on the tendency which nations feel, to attribute the idea of beauty to whatever characterizes their national physiognomy. Men whose skin is naturally of a brownish-red, love a red colour. If they be born with a forehead a little raised, and the head flat, they endeavour to

\* The Guaypunaves, the Cavares, the Guahibes.

† The Caribbees, the Salivas, the Tamanacks, and the Maypures.

‡ The half-clad nations of the temperate zone often paint their skin of the same colour as that with which their clothes are dyed.

depress the forehead of their children. If they be distinguished from other nations by a thin beard, they try to eradicate the few hairs that nature has given them. They think themselves embellished in proportion as they heighten the characteristic marks of their race, or of their national conformation.

"We were surprised to see, says Humboldt, that, in the camp of Pararuma, the women far advanced in years were more occupied with their ornaments than the youngest women. We saw an Indian woman, of the nation of the Otomacs, employing two of her daughters in the operation of rubbing her hair with the oil of turtles' eggs, and painting her back with anotto and caruto. The ornaments consisted of a sort of lattice-work, formed of black lines crossing each other on a red ground. Each little square had a black dot in the centre. It was a work of incredible patience. We returned from a very long herborization, and the painting was not half finished. This research of ornament seems the more singular, when we reflect, that the figures and marks are not produced by the process of tattooing, but that paintings, executed with so much care,\* are

\* "The black and caustic pigment of the caruto (*genipa Americana*), however, resists a long time the action of water, as we found with regret, having one day, in sport with the Indians, caused our faces to be marked with spots and strokes of caruto. When we returned to Angostura in the midst of Europeans, these marks were still visible."

effaced, if the Indian expose himself imprudently to a violent shower. There are some nations that paint only to celebrate festivals; others are covered with colour during the whole year; and the latter consider the use of anotto as so indispensable, that both men and women would perhaps be less ashamed to present themselves without a guayuco,\* than destitute of paint."

These guayucoes of the Orinoco are partly bark of trees and partly cotton cloth. Those of the men are broader than those worn by the women, who, the missionaries say, have in general a less lively feeling of modesty. A similar observation had been already made by Christopher Columbus. Must we not attribute this indifference, this want of delicacy in women belonging to nations of which the manners are not much depraved, to that rude state of slavery to which the sex is reduced in South America by the men's injustice and the abuse of power?

When we speak in Europe of a native of Guayana, we figure to ourselves a man whose head and waist are decorated with fine feathers of the macaw, the toucan, the tanager, and the humming-bird. Our painters and sculptors have long since regarded these ornaments as the characteristic marks of an American. Humboldt was surprised at not finding in the Chay-

\* A word of the Caribbean language. The perizoma of the Indians of the Orinoco, is rather a band than an apron.

ma Missions, in the encampments of Uruana and of Pararuma, almost on all the shores of the Orinoco and the Cassiquiare, those fine plumes, those feathered aprons, which are so often brought by travellers from Cayenne and Demerara. These tribes, for the most part, even those whose intellectual faculties are the most expanded, who cultivate alimentary plants, and know how to weave cotton, are altogether as naked,\* as poor, and as destitute of ornaments, as the natives of New Holland. The excessive heat of the air, the profuse perspiration in which the body is bathed at every hour of the day, and a great part of the night, render the use of clothes insupportable. Their objects of ornament, and particularly their plumes of feathers, are reserved for dances and solemn festivals. The plumes worn by the Guaypu-  
naves,† are the most celebrated for their choice of the fine feathers of manakins and parrots.

The Indians are not always satisfied with one colour uniformly spread, they sometimes imitate in the most whimsical manner, in painting their skin, the form of European garments. "We saw some at Pararuma, who were painted with a blue jacket and black buttons. The mission-

\* For instance, the Macoes and the Piraoas. The Caribbees must be excepted, whose perizoma is a cotton cloth, so broad, that it might cover the shoulders.

† These came originally from the banks of the Inirida, one of the rivers that fall into the Guaviare.

aries related to us, that the Guaynaves of the Rio Caura are accustomed to stain themselves red with anotto, and to make broad transverse stripes on the body, on which they stick spangles of silvery mica. Seen at a distance, these naked men appear to be dressed in laced clothes." If painting nations had been examined with the same attention as clothed nations, it would have been perceived, that the most fertile imagination, and the most mutable caprice, have created the fashions of painting as well as those of garments.

Painting and tatooing are not restrained in either of the two worlds to one race, or one zone only. These kinds of ornaments are most common among the Malay and American races; but in the time of the Romans they existed also among the white race in the north of Europe. As the most picturesque garments and modes of dress are found in the Grecian Archipelago and Western Asia, so the type of beauty in painting and tatooing is displayed by the islanders of the South Sea.\* Some clothed nations still paint their hands, their nails, and their faces. It would seem that painting is then confined to those parts of the body that remain uncovered; and while rouge, which recalls to mind the savage state of man, disappears by degrees in Europe, in some towns of the

\* In the Archipelago of Mendoza's Islands.

province of Peru the ladies think they embellish their delicate and white skins, by covering them with colouring vegetable matter, starch, whites of eggs, and flour. After having lived a long time among men painted with anotto and chica, we are singularly struck with these remains of ancient barbarism, retained amid all the usages of civilization.

On festival days, the painting of the Indians presents designs of different colours. To this decoration the men add feathers for the head, and bits of gold and silver suspended from the nose and ears. There are some nations, such as the Guaraons of the mouth of the Orinoco, who carry pride so far as to heighten this magnificent costume by a cotton apron of six inches square; yet this piece of coquetry is only permitted to females.

Such were the men with whom the Spaniards were obliged to dispute the conquest of Tierra Firme, and such are, at the present day, those who have preserved their independence, in spite of the arms of the conqueror, and the pacific morality of the missionaries.

Lavaysse relates the following anecdote:—  
 “A lady of my acquaintance had contracted a kindness for a young Paria Indian woman, who was extremely handsome. We had given her the name of Grace. She was sixteen years old, and had lately been married to a young Indian of twenty-five, who was our sportsman.

This lady took a pleasure in teaching her to sew and embroider. We said to her one day, "Grace, you are extremely pretty, speak French well, and are always with us; you ought not therefore to live like other native women; and we shall give you some clothes. Does not your husband wear trowsers and a shirt?" Upon this she consented to be dressed. The lady lost no time in arranging her dress, a ceremony at which I had the honour of assisting. We put on a shift, petticoat, stockings, shoes, and a Madras handkerchief on her head. She looked quite enchanting, and saw herself in a looking-glass with great complacency. Suddenly her husband returned from shooting with three or four Indians, when the whole party burst into a loud fit of laughter at her, and began to joke about her new habiliments. Grace was quite abashed, blushed, wept, and ran to hide herself in the bed-chamber of the lady, where she stripped herself of the clothes, went out of the window, and returned naked into the room!—A proof that when her husband saw her dressed for the first time, she felt a sensation somewhat similar to that which an European woman might experience who was surprised without her drapery."

## SECTION XIX.

## MANNER OF LIFE.

THE Indians maintain, that there are not under the sun enjoyments more pure and exalted than intoxication and idleness. The strongest liquor is their favourite beverage. In former times, their women prepared for them a kind of wine made of fruits, such as the ananas, the corosol, &c. to which fermentation gave a very considerable degree of strength. That liquor went under the name of chiche: they have neglected to manufacture any since they found it easy to supply its place by rum, and other spirituous liquors equally intoxicating. The Indian passes his life between drinking and sleeping. With great reluctance, he leaves his hammock only when the inclemency of the weather, rendering the agricultural labours of his wife unproductive, obliges him to go and hunt: then he concert's his measures with so much address, as by the fatigue of one day to ensure himself subsistence and repose for a whole week.

The Otomacs, who inhabit the high grounds of the Orinoco, are said to be an exception to the general rule. They have still among them a mode of playing at ball.

Many of the Indians also dance. The monotony of this dance is increased by the women

not daring to take a part in it. The men, young and old, form a circle, holding each other's hands; and turn sometimes to the right, sometimes to the left, for whole hours, with silent gravity. Most frequently the dancers themselves are the musicians. Feeble sounds, drawn from a series of reeds of different lengths, form a slow and plaintive accompaniment. The first dancer, to mark the time, bends both knees in a kind of cadence: sometimes they all make a pause in their places, and execute little oscillatory movements, bending the body from one side to the other. These reeds, ranged in a line, and fastened together, resemble the pipe of Pan, as we find it represented in the Bacchalian processions on Grecian vases. To unite reeds of different lengths, and make them sound in succession by passing them before the lips, is a simple idea, and naturally presented itself to every nation. Humboldt was surprised to see with what promptitude the young Indians constructed and tuned these pipes, when they found reeds (carices) on the bank of the river. Men in a state of nature, in every zone, make great use of these gramina with high stalks. The Greeks said with truth, that reeds had contributed to subjugate nations by furnishing arrows, to soften men's manners by the charm of music, and to unfold their understanding by affording the first instruments for tracing letters. These different uses of reeds mark in some sort

three different periods in the life of nations; We must admit, that the tribes of the Orinoco are found at the first step of dawning civilization. The reed serves them only as an instrument of war and of hunting; and the Pan's pipes of which we have spoken, have not yet, on those distant shores, yielded sounds capable of awakening mild and humane feelings.

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## SECTION XX.

### ARTS.

WE have already mentioned their knowledge as to certain pigments.—They also make mats, baskets, and bags.—The manufacture of earthen ware is peculiar to the various tribes of the great family of the Maypures; and it appears they have followed it from time immemorial. In every part of the forests, far from any human habitation, on digging the earth fragments of pottery and delft are found. The taste for this kind of fabrication seems to have been common heretofore to the natives of both Americas. To the north of Mexico, on the banks of the Rio Gila, among the ruins of an Azteck city;\* in the United States, near the tumuli of the

\* Casas grandes.

Miamis ; \* in Florida, and in every place where any traces of ancient civilization are found, the soil covers fragments of painted pottery ; and the extreme resemblance of the ornaments they display is striking. Savage nations, and those civilized people † who are condemned by their political and religious institutions always to imitate themselves, strive as if by instinct to perpetuate the same forms, to preserve a peculiar type or style, and to follow the methods and processes which were employed by their ancestors. In North America, fragments of delft have been discovered in places where lines of fortification are found, and the walls of towns constructed by an unknown nation, now entirely extinct. The paintings on these fragments have a great similitude to those which are executed in our days on earthen ware, by the natives of Louisiana and Florida. Thus too the Indians of Maypures often painted, before the eyes of Humboldt, the same ornaments as he had observed in the cavern of Ataruipe, on the vases containing human bones. They are real grecques, meandrites, and figures of crocodiles, of monkeys, and of a large quadruped which could not be recognized, though it has always the same squat form :—perhaps the Indians of the Orinoco meant to figure a tapir,

\* Drake, in his interesting work, "View of Cincinnati."

† The Hindoos, the Tibetians, the Chinese, the ancient Egyptians, the Aztecks, the Peruvians.

and the deformed representation of a native animal is become by degrees one of the types that has been preserved. Imperfection and chance often produce forms, the origin of which we gravely discuss, because we believe they have arisen from a combination of ideas, and a studied imitation.

What the Maypures execute with the greatest skill are grecques, in straight lines variously combined, similar to those that we find on the vases of Magna Græcia, on the Mexican edifices at Mitla, and in the works of so many nations, who, without communication with each other, find alike a sensible pleasure in the symmetric repetition of the same forms. Arabesques, meanders, and grecques, please our eyes, because the elements, of which their series is composed, follow in rythmic order. The eye finds in this order, in the periodical return of the same forms, what the ear distinguishes in the cadenced succession of sounds and concords.

The natives of Maypures, among whom the women principally fabricate pottery, purify the clay by repeated washings, form it into cylinders, and mould the largest vases with their hands. The American Indian is unacquainted with the potter's wheel, which was familiar to the nations of the East in the remotest antiquity. We cannot be surprised that the missionaries have not introduced this simple and

useful machine among the natives of the Orinoco, when we recollect, that three centuries have not sufficed to make it known among the Indians of the peninsula of Araya, opposite the port of Cumana. The colours used by the Maypures are the oxides of iron and manganese, and particularly the yellow and red ochres that are found in the hollows of sandstone. Sometimes the feculæ of the *bigonia chica* are employed, after the pottery has been exposed to a feeble fire. This painting is covered with a varnish of algarobo, which is the transparent resin of the *hymenæa courbaril*. The large vessels in which the chiza is preserved, are called *ciamacu*; the smallest bear the name of *mucra*, from which word the Spaniards of the coast have framed *murcura*. Not only the Maypures, but also the Guaypunabis, the Caribbees, the Otomacs, and even the Guamoes, are known at the Orinoco for the fabrication of painted pottery, which extended formerly towards the banks of the Amazon. Orellana was struck with the painted ornaments on the ware of the Omaguas, who in his time were a numerous and commercial nation.

The potteries of Maniquarez, also celebrated from time immemorial, form a branch of industry which is exclusively in the hands of the Indian women. The fabrication is still carried on according to the method used before the conquest. The quarries whence they draw the

clay, are half a league to the east of Maniquarez. This clay is produced by the natural decomposition of a mica slate, reddened by oxide of iron. The Indian women prefer the part most abounding in mica; and with great address fashion vessels two or three feet in diameter, giving them a very regular curve. As they are not acquainted with the use of ovens, they place twigs of desmanthus, cassia, and the arborescent cappariss, around the pots, and bake them in the open air. To the east of the quarry that furnishes the clay, is the ravine of La Mina. It is asserted that, a short time after the conquest, some Venetians extracted gold from the mica slate. It appears that this metal was not collected in veins of quartz, but was found disseminated in the rock, as it is sometimes in granite and gneiss.

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## SECTION XXI.

### RELIGION.

At Mexico and Peru, government was supported by a kind of religious persuasion, whose practices, though barbarous, proved at least that they were founded on principles which were embraced by the whole nation. But the scattered tribes of Colombia, who were, with

respect to the Indians of those two empires, what the Russian Tartars are to the Europeans, had neither the genius necessary to meditate on the lot of humanity, nor ingenuity enough to form a system for themselves. Destitute of intellectual powers, they were destined to be the dupes of the artifices and imposture of those amongst them who were naturally cunning and designing enough to speculate on their credulity.

The Orinoco Indians had, however, imagined a Creator of all things, to whom they addressed their vows and adoration.

It is observed, that the Indians of Tierra Firme admitted an evil principle only, whilst all the other barbarous tribes have always admitted a good and evil principle. This singularity may be ascribed to the timidity which marks their character.

Some tribes, says Father Caulin, took the sun for the supreme being: to him they attributed the productions of the earth, the scarcity or abundance of the rains, and all temporal blessings.

Others thought, that these virtues were to be ascribed to the moon: they considered her eclipses as dreadful signs of her anger. As soon as they perceived any of them coming on, the credulous Indians began their ridiculous ceremonies, with a view to avert the punishment with which they thought themselves threaten-

ed on account of their laziness and ingratitude. The men struck up their warlike instruments, or seized their arms to shew their valour, cut down trees with mighty exertion, or betook themselves to other laborious exercises, to prove to the moon that they could not be taxed with effeminacy, or punished without injustice. The women ran out of their houses, threw up into the air maize and other kinds of grain, with lamentable cries, promising to amend their manners, and to become more industrious. When the eclipse was over, they congratulated themselves on having deceived the moon with vain promises: after that, they had a dance, which ended like all their feasts in complete drunkenness, and the most abominable acts of intemperance. Some of the savage Indians still preserve all these customs; and the conquered Indians have not entirely abandoned them.

Some of these tribes had no other worship than dancing to the sound of very noisy instruments before two small idols, to which they addressed their devotions, singing some extemporary hymns to them.

There were likewise, on the borders of the Orinoco, Indians who rendered the honours of divinity to toads. Far from doing them any harm, they carefully kept them under the cover of vessels, in order to obtain from them rain or fair weather, as occasion required; and

they were so fully persuaded that toads had power to grant it, that they beat them every time their prayers were not promptly complied with.

All that the Indians believed, and continue to believe to the present day, with respect to what may be called fundamental principles, is, that man is possessed of an immortal soul, and they allow the brute equally to partake of that prerogative. This is the only point upon which the savages are agreed; for their opinions with respect to the destination of the soul after death vary according to the policy of their respective chiefs and pontiffs.

They are at variance, however, with respect to what becomes of the soul after death. Some think that the soul enjoys repose in the same field which the body cultivated when alive: others imagine that it is conveyed to certain lakes in the belly of a huge serpent, which ushers it into a delightful land, where it passes its time in dancing and quaffing.

The common opinion of all the Indians of *Tierra Firme* was, that the soul, when separated from the body, cannot subsist without food. They made woful lamentations at funerals, and celebrated, in their songs, the exploits of the deceased. They interred the corpse in the house with some provisions laid beside it; or they dried it at the fire, and hung it up. If the deceased was of a rank above the common,

they celebrated his anniversary by assembling all his friends, under the strict injunction of each carrying along with him his share of the entertainment. This ceremony, which somewhat resembled the ancient orgies, was performed during the night. They took up the corpse if they had it interred; and the whole night was spent in drinking, dancing, and howling.

The Aroacas inter their dead with a great deal of pomp. The arms of the deceased are buried along with him. One point of their rude doctrine is, that the earth must not touch the corpse; and therefore they lay under it a very thick bed of banana leaves.

The Achagoas do not observe this custom except with respect to their captains and caciques, with this further particularity, that they cover the place of interment with a coat of mortar, and go every morning carefully to fill up the chinks occasioned by the drought, in order to prevent the ants from disturbing the dead.

Several other nations, particularly the Betoyes, under the influence of a contrary prejudice, think that the sooner the corpse is consumed by the ants, the better.

As soon as a Guaraon Indian dies, his companions take up the corpse, and throw it into the Orinoco tied with a cord which they fasten to a tree. On the following day, they drag

out the carcass, when they find it a skeleton, perfectly clean and white, stripped of the flesh, which has been devoured by fish. They disjoint the bones, and lay them up curiously in a basket, which they hang from the roof of the house.

Amongst the Caribbees, the corpse of a captain is put in a hammock, and hung up in the house: they leave it there as in a bed of state, during a lunar revolution, that is to say, one month. All this time the women of the deceased have alternately to keep watch on each side of the corpse, in order to prevent a single fly from lighting on the dead. In order to judge of the hardship of this duty, it is only necessary to be informed, that the country inhabited by this nation lies almost under the equator, and in plains scorched by a vertical sun. One of these women is interred with the deceased captain; the preference is given to her by whom he has had offspring. At the end of a year, they proceed to disinter him: they collect his bones into a basket, which is hung up in the hut of his nearest relations.

The funerals of Indians of distinction among the Salivas, afford an opportunity for the display of whatever is remarkable and particular in the nation. They place the tomb in the middle of the house where the personage died. Stakes, painted with different colours, and representing all the emblems of sadness and

mourning, form a circle around it. The widow, without finery or painting, sits constantly beside the corpse. Every visitant who arrives, weeps bitterly before he enters, whilst their woful cries are echoed from within. Soon after this, assuming an air of gaiety, they drink and dance. They perform very singular dances to the sound of funeral instruments, which one cannot hear without horror, so well are they adapted to these sorts of ceremonies. When fatigued they take some few hours of repose. To crown all, after three days of very violent exercise, during which they do nothing else but dance, sing, and drink, the whole company march in procession to the river, and plunge into it the tomb and its contents, together with every thing that belonged to the deceased; after which they all wash themselves, and retire to their respective homes.

In the countries which at present compose the provinces of Venezuela, Maracaibo, and Cumana, the clerical profession was united with the medical. The same persons exercised the functions of both priest and physician; and their preparatory course of instruction was principally directed to the latter.

From their infancy, moreover, they were taught magic as well as medicine. Their connexion of sorcery with medicine was founded on the belief, that bodily disorders always arise from sorcery practised by some enemy. The

Indians frequently accuse a piache, without however daring to reproach him, because his order alone has the power of removing him.

As soon as they had acquired the elementary principles of these two arts, which were inseparable, they had totally to seclude themselves two years from society, and to retire to caverns and the recesses of the forest. During that time, they entirely abstained from animal food, saw no person, not even their relations. The old piaches or doctors attended at night to give them instruction. When they were thought sufficiently learned, and the period of their taciturnity expired, they obtained the title of piache, in virtue of which they acquired the right of healing, conjuring evil spirits, and predicting futurity.

The piaches were, *ex officio*, admitted to all the secrets of futurity. They foretold whether there would be peace or war; whether it would be a year of scarcity or abundance; whether there would be good fishing, and whether the fish would sell high; they prognosticated eclipses and comets; in short, they were the genuine nostradamus of this rude and extremely ignorant people. Their prophecies, as well as their treatment of patients, were purchased at a high price. The consequence was, that the piaches engrossed all the riches of the country. They were regarded with a respect and awe which bordered on superstition. Their

influence amounted to absolute power, of which, however, they made little use. Their prerogatives were numerous. The most prominent, and what furnishes the best criterion to form a judgment of the rest, was that which gave them a positive, undisputed right to the bridal bed, in cases of adoptive or supernumerary marriages,

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## SECTION XXII.

### WARS.

MEN of this description, abandoned to the caprice of their own disposition, did not, and in fact could not know any other mode of settling a quarrel, than having recourse to arms. Vindictive and ferocious, they found in war attractions unknown to a more polished people, and they pursued it with such desperate fury, as resembled more the rage of a wild beast than the valour of a warrior. Treachery and perfidy they ranked amongst the first military virtues.

In order to aggravate the horrors of war, it was their general custom to tinge their arrows with poison, to massacre their prisoners, and frequently even to devour them. It was not the hope of booty, but an ardent thirst of revenge, which roused them to military enter-

prises. Their enemies had nothing to lose ; for the whole equipage of the general, as well as of the soldier, consisted of a quiver filled with arrows, a club, a small bag of maize, and but rarely a mat. Their hamlets were no more than an assemblage of miserable huts without furniture, which the enemy might burn, but could not plunder. Thus the object of war was devastation, not conquest ; destruction, not possession.

Notwithstanding their continual devotion to bloodshed and devastation, never were two Indian armies seen to face one another in the open field ; so true it is that cowardice is the concomitant of ferocity, as valour is of generosity. In Tierra Firme, the Caribbees alone, who inhabited the borders of the Orinoco, attacked their enemy face to face, and acquired a reputation which impressed all the other Indian tribes with terror. To their courage they owed the peaceable possession of an immense tract of country, upon which no other tribe dared attempt to settle.

These horrid wars they continued to wage against one another, till they were attacked by the Europeans at their respective homes. The common danger, as was natural, inspired the resolution to unite their forces against the enemies of their independence. Domestic quarrels were not at Tierra Firme, as at Mexico and Peru, favourable to the Europeans. But what

advantage did they derive from all their confederations? A carnage in proportion to the increase of their number. How often have forty or fifty Spaniards routed, or cut to pieces, four or five thousand Indians? "Many travellers," says Depons, "pretend that the Indians of North America make the noblest stand against their enemies, and the dearest sacrifice of their lives: let these men warrant the bravery of the northern tribes, and I shall answer for the cowardice of the southern."

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### SECTION XXIII.

#### CIVILIZED INDIANS.

FROM the Indians who still lead a savage life, natural order leads us to those who are under the government of law. We have seen that the system of rigour which was adopted by the first conquerors, was speedily succeeded by a system of comparative lenity. The policy of the Spanish Government was only to reduce their independence; and although its right to accomplish that object was as problematical as that of enslaving them, yet, when divested of all coercive means, it became more tolerable than it was when, under the impulse of rapacity and revenge, acts of cruelty and atrocity

were committed, the most shocking that ever afflicted humanity.

The principal regulations of the mother-country, in order to ensure her sovereignty in America, were to prohibit the Indians to carry any kind of arms, offensive or defensive; to debar them from the use of horses; to prevent any Indian from learning the trade of armourer, or dwelling in the house of any person where he might acquire any notion of the manufacturing, repairing, or handling of arms; to oblige the conquered Indians to live together in villages, instead of being scattered over the country; to forbid every Indian to pass from one village to another, much less to transfer his residence, under the penalty of twenty lashes to be inflicted upon the delinquent, and four milled dollars to be levied upon the cacique who should permit it; to debar Spaniards, Mulattoes, and those of a mixed breed, from inhabiting Indian villages, for fear of diffusing ideas injurious to public tranquillity.

All these measures, perfectly useless in the provinces of Caracas, have long been consigned to the number of those regulations devised by speculative geniuses, who think themselves inspired with wisdom, when they are only under the influence of imaginary fears. The disposition relative to the separation of Spaniards from Indians, was the only one which remained in force.

The first act of generosity of the Spanish Government towards the Indians was, their allowing them magistrates of their own class and choice. All the Indian villages had a cacique descended from ancestors who held that distinction before the conquest, if any such existed; if not, he was nominated by the king. One of the qualifications indispensable in order to be invested with this dignity, was to be an Indian without any mixture of European or African blood.

The legislature, presuming that the caciques would exercise their authority only to promote the happiness of their fellow-men, was not at first particularly exact in defining or circumscribing its nature and extent; but as soon as it was observed that they shamefully abused the trust reposed in them, no time was lost in securing the Indians from the injustice they experienced from their chiefs.

In the provinces dependent on Caracas, every Indian village containing more than forty houses, was put under the authority of a cabildo, or municipality, composed of two Indian alcaldes and regidores.

The whole police of the village formed the jurisdiction of the cabildo. The principal care recommended to it by law, was to repress drunkenness, impiety, and every kind of licentiousness; but such was the corruption which generally prevailed among that class of men,

that the Indian magistrates charged with the suppression of vice and immorality, were themselves so deeply tinctured with them, as to contribute more to propagate than suppress them. Hence it frequently happened, that they punished instances of intemperance in others, which were by no means so striking as those which they exhibited in their own conduct.

To remedy this abuse, the Spanish Government placed between the Indian magistrates and those who were amenable to their tribunals, an officer, who bore in Tierra Firme the name of Corregidor, and in the rest of Spanish America, Protector of the Indians. This office always devolved upon a Spaniard, who was bound to reside amongst the Indians in the same village where he exercised his functions. He was stationed there in order to prevent the Indian magistrates from abusing their authority, and from inflicting excessive punishments. He was empowered to mitigate all those which appeared to him to have been dictated by the vengeance, enmity, drunkenness, or inhumanity of the judge. He was likewise charged with the collection of the poll-tax, which is exacted from the Indians under the name of tribute; and he attended to the execution of the laws.

There were but few Indian villages in the captain-generalship of Caracas which could

pay the salary of a corregidor, for which reason they were under the necessity of assigning to one person a district of three or four villages, between which he divided his care and superintendance.

The missionaries, in those villages which are still committed to their charge, perform the functions of corregidores for the benefit of the community; for the tribute is levied only in those which are subjected to the ordinary police.

The Indian was allowed to retain possession of the land that belonged to him when he submitted to the Spanish authority: if he had none of his own, they allotted to him what was sufficient for his exigencies, provided he engaged to work it.

All the laws however ordained, that offences committed by Indians be more severely punished than if they were committed by Spaniards. The procurators-general of the audiences were, *ex officio*, the protectors of the Indians, and their defenders in civil as well as in criminal prosecutions.

The caciques and their descendants enjoyed all the privileges of the Spanish nation.

An annual tribute was exacted from the Indians who were no longer under the management of the missionaries, but was levied on males alone, from the age of eighteen to fifty. Its proportion was not the same in all the Spa-

nish settlements, but in Tierra Firme it amounted to about two milled dollars. The lightest inconvenience, however, the smallest inclemency of the weather, the most frivolous pretext, was sufficient, with the greatest part of the corregidors, to obtain a dispensation from the payment of it. Nevertheless, it frequently happened on the approach of the term for collecting this tax, which was certainly not a great one in a country so fertile as Tierra Firme, that some of those upon whom it was to be levied took flight, and sought an asylum amongst the wild Indians.

One of the most advantageous privileges of the Indians, was that of being considered as minors in all their civil transactions. It was left to their discretion, to execute, or not to execute, whatever contracts they made with the Spaniards, without the interposition of the judges. They could insist on cancelling them in every stage of any business. Their fixed property could not be legally purchased but at a judicial auction or sheriff's sale. If the article to be sold was of little value, the permission of the judge was sufficient; but that was not granted till it appeared by the most satisfactory vouchers, that the bargain was advantageous to the Indian.

It was doubtless impossible for the law to carry its impartiality further.—Before we examine the results, we must see what the church

has done, on her part, in order to rank the Indians amongst the number of the faithful.

According to the council of Lima, ecclesiastic censures could in no case be inflicted on an Indian. His ignorance was a sufficient apology for all such religious offences as he might be guilty of.

It is so difficult to impress an Indian with the utility of confession, that he carries not to the tribunal of penitence the necessary contrition: he approaches with the intention of neither declaring his sin, nor reforming his conduct. If we were to adopt the opinion of Soto, that the duty of the confessor *non est interrogare penitentem, sed audire confitentem*, the confession of the Indian would be of very little avail. Instead of the solemnity of deportment usual on such an occasion, there arise between the minister of the church and the Indian who confesses, debates which are sometimes extremely ludicrous. It is rare that the Indian can be prevailed upon to put himself in the attitude of a penitent. When in the beginning of the ceremony he is desired to kneel, he immediately squats on the ground; and in this posture, instead of declaring his sins, he stoutly denies every thing which the confessor, knowing his practices, wishes him to confess. He must be absolutely convicted of a falsehood before he will acknowledge himself guilty of any sin; and when reduced to this

last extremity, he frequently curses those who have given information to the priest. Such a confession made by a Creole, or any other Christian whatever, would be nothing, a thousand times worse than nothing; but if made by an Indian, according to different doctors of divinity, it is valid, provided the confessor extorts from him a demonstration of contrition; and that is done by dictating to him a form of contrition which the Indian mutters indistinctly. His ignorance is so gross, and his faculties so limited, that nothing else can reasonably be expected of him; and according to the theological axiom, *facienti quod est in se, Deus non denegat auxilium*, it is concluded that the Indian has thus well and duly confessed.

It must be allowed, that policy and religion have laboured to make the Indians enjoy all the blessings of civilization; and in order to accomplish that object, they have studied to render the transition from the savage to the civil life, easy and gradual. The Indian, however, is singularly distinguished in nature by an apathy and indifference, which is not to be found in any other being. His heart, shut against pleasure as well as hope, is accessible only to fear. Instead of manly boldness, his character is marked with abject timidity. His soul has no spring, his mind no vivacity. As incapable of conceiving as of reasoning, he passes his life in a state of torpid insensibility,

which shews that he is ignorant of himself and of every thing around him. His ambition and desires never extend beyond his immediate wants. This character, not quite so prominent in the Indians who inhabit cities, is perfectly applicable to those who inhabit villages under the direction of a Spanish curate or corregidor, notwithstanding they are in the fourth or fifth generation of their apprenticeship to the social life.

All the efforts of the legislature to inspire them with a desire of improving their natural faculties have proved abortive. Neither the good treatment which they have received on being admitted into society, nor the important privileges with which they have been favoured, have been able to eradicate their partiality for the savage life, although at present only known to them by tradition. There are very few civilized Indians who do not sigh after the solitude of the forest, and embrace the first opportunity of retiring to it. This does not arise from their attachment to liberty, but from their finding the gloomy abode of the forest more congenial with their melancholy superstition, and utter contempt of the most sacred laws of nature. For three ages have they laboured to impress on this miserable race of men some sense of right and wrong, and yet they are altogether regardless of the right of property, when they can violate it with im-

punity ; they will not abstain from continual intoxication, as long as they are supplied with liquor ; they will be guilty of incest whenever they have a convenient opportunity ; of lying and perjury whenever it answers their purpose ; and they will never submit to labour, but when compelled by hunger.

The Indians are so much accustomed to the practice of lying, and so little sensible of the sacred obligation of truth, that the Spaniards thought it proper, in order to prevent the unhappy effects which their testimony might cause to innocent persons, to pass a law, by which it is enacted, that not less than six Indians are to be admitted as witnesses in one cause, and the testimony of these six shall only be equivalent to the sworn evidence of one white person.

Thus we see that the statesman, with all his expedients and resources, has not been able to accomplish his object. Let us now see whether the minister of religion, with all the mildness of his morality, has been more successful.

What will always baffle the most zealous apostle to the Indians is, that they are utterly destitute of faith. It is true, the Indian never refuses his assent to any article of religious faith, but expresses his approbation of the morality which is preached to him : his incredulity appears only from the disgust which he

discovers for religious exercises. As far as these exercises consist of mere show, he is amused with them : the ringing of bells, the singing of psalms, and the sound of musical instruments, which frequently accompany them, the view of illuminations and decorations, all seem to captivate the Indian ; but catechisms, sermons, low masses, and abstinences, are to him such disgusting objects as are altogether intolerable. His behaviour at church is by no means a proof that he came there from a spirit of devotion. His clothes are always in a very tattered condition, and are the more offensive to modesty, as they hardly cover his nakedness : nay, he frequently comes to church stark-naked, and lies squat on the ground during the whole time of divine service.

What is more remarkable, the Indian who believes the Christian doctrine passes amongst his companions for a simpleton. Sorcery and conjuration are the only tenets which Indians can relish or embrace. Old age, instead of recalling them to the true faith, on the contrary effaces from their memory those slight impressions which they may have received in their youth in favour of Christianity. It is even not uncommon to see old squaws burlesque the very sermons they are hearing, and by this means attempt to destroy in the young Indians the salutary effects they might otherwise produce on their morals. These old squaws, scatter-

ed in different parts of the church, make their remarks on every thing that falls from the mouth of the preacher. When he speaks of the goodness and power of God, the old squaw replies in a muttering tone, If he be good and powerful, why does he not provide us food, without obliging us to labour for it? If he describes the torments of hell, the squaw replies, Has he been there? who informed him of it? who is come from that quarter? If he expatiates on mortification and abstinence, Why, says the squaw, does not the holy father, who preaches to us such fine morality, practise it himself? If he speaks on the subject of confession, the squaw ascribes it to the curiosity of the priest, and contends that God has no need of knowing what the Indians are doing: so that with such commentaries, the sermon is more prejudicial than favourable to the progress of faith.

It is therefore clear, that all the Indian villages are still much nearer the savage than the civilized life. Even those cannot be excepted, who have lived under the protection of the laws for more than a hundred and fifty years. The reason may, perhaps, be ascribed to the natural disposition of that class of men, who are so remarkable for their stupidity that the question has been agitated, Whether they were rational beings? and it was not till after serious examination that Paul III. declared, in 1537, that they were *Indos ipsos*, as the bull expresses

it, *utpote veros homines, non solum Christianæ fidei, capaces existere discernimus et declaramus.* But it is very possible, likewise, that a different mode of treatment would have, in some measure, removed their incapacity; and this the republican government will no doubt bestow.

## SECTION XXIV.

### MISSIONS.

It was the privilege of religion, says Humboldt, to console humanity for a part of the evils committed in its name, to plead the cause of the natives before kings, to resist the violence of the commendatories, and to assemble wandering tribes into small communities, which are called Missions, and the existence of which favours the improvement of agriculture. Thus were insensibly founded, though by a uniform and premeditated progress, those vast monastic establishments, that singular system, which continually tends to insulate itself, and places countries four or five times more extensive than France under the controul of religious orders.

A certain number of habitations collected round a church, with a missionary monk performing the ministerial duties, is called in the

Spanish colonies Mision, or Pueblo de Mision. Indian villages, governed by a priest, are called Pueblos de Doctrina.

The Missions are not always formed of the same tribe, but often consist of families of different nations, speaking different languages: they all cultivate the land; their huts are all erected in the same style; and they have all a common field for the uses of the community, and are governed by fixed laws. The magistrates are chosen from among themselves; and each village is superintended, in its religious and civil affairs, by a monk.

These missionaries think they have fulfilled their ministry in mechanically retaining the Indian in the appearance of civil life, and in obtaining from him the exterior and insignificant forms of Christianity. The missionary neglects to inspire the Indian with the love of labour, at the same time that he instills into him the love of God. Provided he mumbles over his prayers at certain hours, he is dispensed from every other work. Drunkenness, lasciviousness, sleep, fill up all his leisure; that is to say, his whole time.

If he cultivate a few provisions around his cot, he passes for very industrious. These are, the banana, sweet potatoe, manihot, maize, yam, &c. and some other objects in which they carry on a little trade, such as cotton, indigo, anotto, hammocks, and baskets. There is no

instance known of an Indian who has had the industry to become a regular trader. They sell those objects to the publicans who settle in the Missions, and who are at the same time dealers in hardware, linens, groceries, &c. All that the Indians earn is swallowed up by those traders, as the natives are strangers to economy.

Hence institutions, thus useful in laying the first basis of society, have become in their result hostile to its progress. The effects of this insulated system have been such, that the Indians have remained in a state little different from that in which they existed when their scattered dwellings were not yet collected round the habitation of a missionary. Their number has considerably augmented, but the sphere of their ideas is not enlarged. They have progressively lost that vigour of character, and that natural vivacity, which in every state of society are the noble fruits of independence. By subjecting to invariable rules even the slightest actions of their domestic life, they have been rendered stupid, by the effort to render them obedient. Their subsistence is in general more certain, and their habits more pacific; but subject to restraint, and the dull monotony of the government of the Missions, they discover by their gloomy and reserved looks, that they have not sacrificed their liberty to their repose without regret. The monas-

tic system confined to the cloister, while it deprives the state of useful citizens, may however sometimes contribute to calm the passions, to sooth incurable sorrows, and fit the mind for meditation; but transported into the forests of the New World, applied to the numerous relations of civil society, it has consequences so much the more fatal, as its duration is prolonged: it enchains from generation to generation the intellectual faculties, interrupts the intercourse of nations, and is hostile to whatever elevates the mind, or enlarges its conceptions. From these united causes, the natives who inhabit the Missions are kept in a state remote from all improvement; and which we should call stationary, if societies did not follow the course of the human mind, and must therefore be said to retrograde whenever they cease to go forward. The more important of these Missions we shall now describe.

1. The Mission of San Fernando was founded toward the end of the 17th century, near the junction of the small rivers Manzanares and Lucasperez, in New Andalusia. A fire, which consumed the church, and the huts of the Indians, induced the Capuchins to place the village in its present situation.

The village of San Fernando is situate in a narrow plain, surrounded by very steep calcareous rocks. The houses, or rather the huts, of the Chayma Indjans, separated from each

other, are not surrounded by gardens. The streets, which are wide and very straight, cross each other at right angles. The walls, which are very thin and slight, are made of clay, strengthened by lianas. The uniformity of this construction, the grave and taciturn air of the inhabitants, and the extreme neatness that reigns throughout their habitations, reminded Humboldt of the establishments of the Moravian Brethren.

Every Indian family cultivates at some distance from the village, beside its own garden, the conuco\* of the community. In this the adults of each sex work one hour in the morning and one in the evening. In the Missions nearest the coast, the garden of the community is generally a sugar or indigo plantation, under the direction of the missionary; and the produce of which, were the law strictly observed, can be employed only for the support of the church, and the purchase of the sacerdotal ornaments. The great square of San Fernando, in the centre of the village, contains the church, the dwelling of the missionary, and that humble edifice which was pompously called the King's House—Casa del Rey. This is a real caravanserai, destined to lodge travellers, and infinitely valuable in a country where the name of an inn is still unknown. The casas

\* Conuco de la comunidad.

are to be found in all the Spanish colonies, and may be deemed an imitation of the tamboes of Peru, established according to the laws of Manco Capac.

“ The missionary of San Fernando, says Humboldt, was a Capuchin, a native of Arragon, far advanced in years, but strong and healthy. His extreme corpulency, his hilarity, the interest he took in battles and sieges, ill accorded with the ideas we form in our northern countries of the melancholy reveries, and the contemplative life of missionaries. Though extremely busy about a cow which was to be killed next day, the old monk received us with kindness, and permitted us to hang up our hammocks in a gallery of his house. Seated, without doing any thing, the greater part of the day, in an arm-chair of red wood, he bitterly complained of what he called the indolence and ignorance of his countrymen. He asked a thousand questions on the real object of our journey, which appeared to him hazardous, and at all events useless. Here, as at the Orinoco, we were fatigued by that restless curiosity, which the Europeans preserve in the forests of America, respecting the wars and political convulsions of the Old World.—Our missionary, however, seemed well satisfied with his situation. He treated the Indians with mildness; he beheld his Mission prosper; and he praised with enthusiasm the waters, the bananas, and the

dairy produce of the canton. The sight of our instruments, our books, and our dried plants, drew from him a sarcastic smile; and he acknowledged with the *naïveté* peculiar to those climates, that of all the enjoyments of life, without excepting sleep, none was comparable to the pleasure of eating good beef, (*carne de vaca*); so true it is, that sensuality obtains an ascendancy, where there is no occupation for the mind. Our host often engaged us to pay a visit with him to his cow, which he had just purchased; and on the morrow, at sunrise, he would not dispense with our seeing it killed after the fashion of the country, that is, by ham-stringing the animal, and then plunging a large knife into the vertebræ of the neck. This disgusting operation served to shew us the great address of the Chayma Indians, eight of whom, in less than twenty minutes, cut up the animal into small pieces. The price of the cow was only seven piastres; but this price seemed to be thought very considerable. The same day the missionary had paid eighteen piastres to a soldier of Cumana, for having succeeded, after many fruitless attempts, in bleeding him in the foot. This fact, though seemingly very unimportant, is a striking proof how greatly, in uncultivated countries, the price of things differs from that of labour.—The number of families here is increased to one hundred, and the missionary observed to us, that the custom of

marrying at thirteen or fourteen years of age, contributes greatly to this rapid increase of population. He denied that old age was so premature among the Chaymas as is commonly believed in Europe. The government of these Indian parishes is very complicated: they have their governor, their major-alguazils, and their militia commanders, who are all copper-coloured natives. The company of archers have their colours, and perform their exercise with the bow and arrow, in shooting at a mark: this is the national guard (militia) of the country. This military establishment, under a purely monastic system, seemed to us very singular."

2. In a fine valley five or six leagues in length, pretty constantly following the direction of east and west, in the same province, the Missions of San Antonio and Guanaguana are situate.

The first is famous on account of a small church with two towers, built of brick, in a pretty good style, and ornamented with columns of the Doric order, the wonder of the country. The prefect of the Capuchins completed the building of this church in less than two summers, though he employed only the Indians of his village. The mouldings of the capital, the cornices, and a frieze decorated with suns and arabesques, are executed in clay mixed with pounded brick. If we be surprised to find churches in the purest Grecian style on the

confines of Lapland, we are still more struck with these first essays of art under a zone, where every thing indicates the savage state of man, and where the basis of civilization has not been laid by the Europeans more than forty years. The governor of the province disapproved the luxury of these constructions in the Missions, and, to the great regret of the friars, the finishing of the temple has been suspended. The Indians of San Antonio are far from sharing these regrets: they secretly approve the decision of the governor, which suits their natural indolence; they care no more for ornaments of architecture, than the natives formerly did in the Missions of the Jesuits of Paraguay.

3. The soil of the Mission of Guanaguana is almost on a level with the village of San Antonio. The village has existed only thirty years on the spot it now occupies. Before that time it was placed more to the south, and backed by a hill. It is astonishing with what facility the Indians are made to remove their dwellings. There are villages in South America, which in less than half a century have thrice changed their situation. The native finds himself attached by ties so feeble to the soil he inhabits, that he receives with indifference the order of taking down his house to rebuild it elsewhere. A village changes its situation like a camp. Wherever clay, reeds, and the leaves of the palm or heliconia are found, a

house is built in a few days. These compulsory changes have often no other motive than the caprice of a missionary, who, recently arrived from Spain, fancies that the situation of the Mission is feverish, or that it is not sufficiently exposed to the winds. Whole villages have been transported several leagues, merely because the monk did not find the prospect from his house sufficiently beautiful or extensive.

Guanaguana has yet no church. An old monk, who had inhabited during thirty years the forests of America, observed to Humboldt, that the money of the community, or the produce of the labour of the Indians, ought to be employed first in the construction of the missionary's house, next in that of the church, and lastly in the clothing of the Indians. He gravely assured him, that this order could not be changed on any pretence; and the Indians, who prefer a state of absolute nakedness to the slightest clothing, are in no hurry that their turn should come.

The Indians of Guanaguana cultivate cotton for their own benefit, as well as for that of the church and missionary. The produce is considered as belonging to the community; and it is with the money of the community that the wants of the priest and the altar are supplied. The natives have machines, of a very simple construction, to separate the cotton from the

seeds. These are wooden cylinders of an extremely small diameter, between which the cotton passes, and which are made to turn by a treadle. These machines, however imperfect, are very useful, and begin to be imitated in other Missions.

The soil of Guanaguana is not less fertile than that of Aricagua, a small neighbouring village, which has also preserved its ancient Indian name. An almuda of land, 1850 square toises, produces in good years from 25 to 30 fanegas of maize, each fanega weighing 100 pounds. But here, as every-where else where the beneficence of nature retards the display of industry, a very small number of acres are cleared, and the culture of alimentary plants is neglected. Scarcity of subsistence is felt, whenever the harvest of maize is lost by a protracted drought. The Indians of Guanaguana related to Humboldt, as a fact not uncommon, that the preceding year, they, their wives, and their children, had been for three months *al monte*; that is, wandering in the neighbouring forests, to live on succulent plants, palm cabbages, fern roots, and fruits of wild trees. They did not speak of the nomade life as of a state of privation. The missionary alone felt the inconvenience; because the village had been deserted, and the members of this little community, on their return from the forests, were less docile than before.

4. The convent of Caripe is backed by an enormous wall of perpendicular rocks, covered with thick vegetation. The stone, of resplendent whiteness, appears only here and there between the foliage. It is difficult to imagine a more picturesque spot. The places of the beeches and maple trees of Europe are here occupied by the prouder forms of the ceiba, and the palm trees, praga and irasse. Numberless springs gush out from the sides of the rocks which encircle the basin of Caripe, and of which the abrupt slopes present, toward the south, profiles of a thousand feet in height. These springs arise for the most part from a few narrow crevices. The humidity which they spread around, favours the growth of the great trees; and the natives, who love solitary places, form their conucos along the sides of these crevices. Plantains and papaw trees surround tufts of arborescent fern. The mixture of wild and cultivated plants gives the place a peculiar charm. Springs are distinguished from afar, on the naked flanks of the mountains, by the tufted masses of vegetation, which at first sight seem suspended from the rocks, and in descending down the valley follow the sinuosities of the torrents.

The convent is founded on a spot which was anciently called Areocuar. Its height above the level of the sea is nearly the same as that of the town of Caracas, or of the inhabited part

of the Blue Mountains of Jamaica. Thus the mean temperatures of these three points, all situate between the tropics, are nearly the same. The necessity of being covered during the night is felt at Caripe, especially at sunrise. Humboldt saw the centigrade thermometer, at midnight, between  $16^{\circ}$  and  $17.5^{\circ}$ ,\* in the morning between  $19^{\circ}$  and  $20^{\circ}$ . About one o'clock it had risen only to  $21^{\circ}$  or  $22.5^{\circ}$ .† This temperature is sufficient for the development of the productions of the torrid zone; though, compared with the excessive heat of the plains of Cumana, we might call it the temperature of spring. Water, exposed to currents of air in vessels of porous clay, cools at Caripe, during the night, as low as  $13^{\circ}$ .‡ We need scarcely observe, that this water appears almost ice to travellers who arrive at the convent in one day, either from the coast or from the burning savannahs of Terezen, and who, consequently, are accustomed to drink the water of rivers, the temperature of which is commonly from  $25^{\circ}$  to  $26^{\circ}$  of the centigrade thermometer.§

The mean temperature of the valley of Caripe, inferred from that of the month of September, appears to be  $18.5^{\circ}$ . Under this zone, according to observations made at Cumana, the

\* Between  $12.8^{\circ}$  and  $14^{\circ}$  Reaum.

† Only to  $16.8^{\circ}$  or  $18^{\circ}$  Reaum.

‡  $10.4^{\circ}$  Reaum.

§ From  $20^{\circ}$  to  $20.8^{\circ}$  Reaum.

temperature of September differs hardly half a degree from that of the whole year. The mean temperature of Caripe is equal to that of June at Paris, where, nevertheless, the extreme heats are ten degrees above those of the hottest days in Caripe. The elevation of the convent being only four hundred toises, the rapidity of the decrement of heat from the coasts may appear surprising. The thickness of the forests prevents any reverberation from the soil, which is soft and humid, and covered with a thick matting of plants and mosses. During weather constantly foggy, the sun remains whole days without action; and toward the beginning of the night, fresh breezes descend from the Sierra del Guacharo into the valley.

Experience has proved, that the temperate climate and rarefied air of this spot are singularly favourable to the cultivation of the coffee tree, which is well known to flourish on heights. The prefect of the Capuchins, an active and enlightened man, has introduced into the province this new branch of agricultural industry. Indigo was formerly planted at Caripe, but the small quantity of fecula yielded by this plant, which requires strong heats, caused the culture to be abandoned. Humboldt found in the conuco of the community, many culinary plants, maize, the sugar-cane, and five thousand coffee trees, which promised a fine harvest. The friars were in hopes of tripling the num-

ber in a few years. We cannot help remarking this uniform tendency which manifests itself at the beginning of civilization, in the policy of the monastic hierarchy. Wherever convents have not yet acquired wealth in the New Continent, as formerly in Gaul, in Syria, and in the north of Europe, they exercise a happy influence on the clearing of the soil, and the introduction of exotic vegetables. At Caripe, the conuco of the community presents the appearance of an extensive and beautiful garden. The natives are obliged to work in it every morning from six to ten; and the alcaldes and alguazils of Indian race overlook their labours. These men are the great officers of state, who alone have the right of carrying a cane; and the choice of whom depends on the superior of the convent. They attach much importance to this right. Their pedantic and silent gravity, their cold and mysterious air, their love of appearing in form at church, and in the assemblies of the people, force a smile from Europeans.

The Missions of the Arragonese Capuchins appeared to Humboldt to be governed by a system of order and discipline, which unfortunately is not common in the New World. Abuses that belong to the general spirit of monastic establishments, cannot be imputed to any congregation in particular. The guardian of the convent sells the produce of the conuco;

and as all the Indians are employed in its cultivation, all have an equal share in the gain. Maize, clothes, tools, and sometimes money, are distributed among the people. These monastic institutions resemble the establishments of the Moravian Brethren. They are advantageous to the progress of a rising society; and in the catholic communities known under the name of Missions, the independence of families, and the individual existence of all the members of the society, are more respected than in the protestant communities that follow the rules of Zinzendorf.

5. Passing to the Missions of the Orinoco—Where the Rio Arichuna, an arm of the Apure, branches off to the Cabulare, and on its right bank, is a little Indian Mission inhabited by the tribe of Guamoes. There were, when Humboldt was there, only sixteen or eighteen huts constructed with the leaves of the palm tree; yet, in the statistical tables presented annually by the missionaries to the court, this assemblage of huts is marked with the name of the village de Santa Barbara de Arichuna.

6. The Mission of Carichana, on the Orinoco, has been placed at three quarters of a league distance from the river.

The Indians are of the nation of Salivas. They have a disagreeable and nasal pronunciation.

There remains of this village only a few huts, built with clay, and placed symmetrically around an immense cross.

7. The little village of San Juan Nepomuceno de los Atures, was founded by the Jesuit Francisco Gonzalez in 1748. In going up the river, this is the last of the Christian establishments that owe their origin to the order of St Ignatius. The more southern establishments, those of Atabapo, Cassiquiare, and of Rio Negro, were formed by the Fathers of the Observance of St Francis.

The Orinoco appears to have flowed heretofore where the village of Atures now stands; and the flat savannah that surrounds the village, no doubt, made part of the bed of the river. Humboldt saw, to the east of the Mission, a succession of rocks that seemed to have formed the ancient shore of the Orinoco. In the lapse of ages, the river has been impelled toward the west, in consequence of the accumulation of earth, which occurs more frequently on the side of the eastern mountains that are furrowed by torrents. The cataract bears the name of Mapara; while the name of the village is derived from that of the nation of Atures, which is now believed to be extinct.

Old maps place the Mission in latitude  $1^{\circ} 30'$ . Abbé Gili gives it  $3^{\circ} 50'$ . Humboldt found by meridian altitudes of Canopus, and  $\alpha$  of the southern cross,  $5^{\circ} 38' 4''$  for the latitude;

and by the time-keeper,  $4^{\text{h}} 41' 17''$  of longitude west of the meridian of Paris. The dip of the magnetic needle was, on the 16th of April,  $32^{\circ} 25'$ , (centesimal division).

We found this small Mission, says that traveller, in the most deplorable state. It contained, even at the time of the expedition of Solano, commonly called the expedition of the boundaries, three hundred and twenty Indians. This number had diminished, at our passage by the Cataracts, to forty-seven; and the missionary assured us, that this diminution became from year to year more sensible. He shewed us, that in the space of thirty-two months, only one marriage had been entered in the registers of the parish. Two others had been contracted by uncatechized natives, and celebrated before the Indian governor, to certify, as we say in Europe, the civil condition. At the first foundation of the Mission, the Atures, Maypures, Meyepures, Abanis, and Quirupas, had been assembled together. Instead of these tribes, we found only Guahiboes, and a few families of the nation of Macoes.

The Atures\* have almost entirely disappeared; they are no longer known, except by

\* "Already in my time," says Gili the missionary, "there did not exist above a score of Atures in the Raudal of this name: We thought this nation almost extinct, there being no longer any of these Indians in the forest. Since this period, the military of the expedition of the boundaries

the tombs in the cavern of Atarupe, which recall to mind the sepulchres of the Guanches at Teneriffe. We learnt on the spot, that the Atures, as well as the Quaquas, and the Macoes or Praroas, belonged to the great stock of the Saliva nations; while the Maypures, the Abanis, the Parenis, and the Guaypunnaves, are of the same race as the Cabres or Caveres, celebrated for their long wars with the Caribbees. In this labyrinth of petty nations, divided from one another, as the nations of Latium, Asia Minor, and Sogdiana formerly were, we can trace no general relations, but by following the analogy of tongues. These are the only monuments that have reached us from the early age of the world—the only monuments which, without being fixed to the soil, at once moveable and lasting, have as it were traversed time and space. They owe their duration, and the extent they occupy, much less to conquering and polished nations, than to those wandering and half savage tribes, who, fleeing before a powerful enemy, carried along with them, in their extreme wretchedness, only their wives, their children, and the idiom of their fathers.

The Mission of Atures, like most of the Missions of the Orinoco situate between the mouths of the Apure and the Atabapo, is com-

assert, that they discovered a tribe of Atures on the east of the Esmeralda, between the rivers Padamo and Ocamu."

posed of both Indians of the forest and the Indians heretofore nomade, (*Indios monteros* and *Indios llaneros* or *andantes*). Humboldt visited with the missionary the huts of Macoes, whom the Spaniards call Piraoas, and those of the Guahiboes. The first indicated more love of order, cleanliness, and ease. The independent Macoes have their rochelas, or fixed dwellings, two or three days' journey east of Atures, toward the sources of the little river Cataniapo. They are very numerous; cultivate, as most of the natives of the woods, not maize but cassava; and live in great harmony with the Christian Indians of the Mission. The harmony was established, and wisely cultivated, by the Franciscan monk, Bernardo Zea. This alcalde of the reduced Macoes quitted the village of Atures for a few months every year, to live in the plantations which he possessed in the midst of the forests, near the hamlet of the independent Macoes. In consequence of this peaceful intercourse, many of the *Indios monteros* came and established themselves some time ago in the Mission. They asked eagerly for knives, fishing-hooks, and those coloured glass beads, which, notwithstanding the positive prohibition of the priests, were employed not as necklaces but as ornaments of the Guayuco. Having obtained what they sought, they returned to the woods, weary of the regulations of the Mission. Epidemic fevers, which prevailed with

violence at the entrance of the rainy season, contributed greatly to this unexpected flight. In 1799 the mortality was very considerable at Carichana, on the banks of the Meta, and at the Raudal of Atures. The Indian of the forest conceives a horror for the life of the civilized man, when any accident befalls his family settled in the Mission. Natives who were neophytes, have been known to desert for ever the Christian establishments on account of a great drought; as if this calamity would not have reached them equally in their plantations, had they remained in their primitive independence.

8. In reflecting on the names of the Missions founded by Spanish monks, we may be led into error, with respect to the elements of the population employed at the period of their foundation. The Jesuits led the Maypure Indians to Encaramada and Atures, when they constructed these two villages; but the Mission of Maypures itself was not founded by an assemblage of the Indians of the same name. This Mission consisted originally of Guipunabis, who came from the banks of the Inirida, and appear, from the analogy of their languages, to belong to the same branch of the nations of the Upper Orinoco, as the Maypures, the Cabres, the Avani, and perhaps the Pareni.

The Mission near the Raudal of Maypures was very considerable in the time of the Jesuits;

as it reckoned six hundred inhabitants, among whom were several families of whites. Under the government of the Fathers of the Observance, the population was reduced to less than sixty. It must be observed, that in this part of South America cultivation has been diminishing for half a century, while beyond the forests, in the provinces near the sea, we find villages that contain from two to three thousand Indians.

The inhabitants of Maypures are a mild temperate people, and distinguished by great cleanliness. The savages of the Orinoco, for the most part, have not that inordinate fondness for strong liquors, which prevails in North America. It is true, that the Otomacs, the Jaruroes, the Achaguas, and the Caribs, are often intoxicated by the immoderate use of chiza, and many other fermented liquors, which they know how to prepare with cassava, maize, and the saccharine fruits of the palm trees; but travellers have as usual generalized what belongs only to the manners of some tribes. Humboldt was frequently unable to prevail upon the Guahiboes, or the Maco-Piaroas, to take a drop of brandy, while they were labouring for him, and seemed exhausted by fatigue. It will require a longer residence of Europeans in those countries, to spread there the vices that are already common among the Indians on the coast. In the huts of the natives of

Maypures, he found an appearance of order and neatness, rarely met with in the houses of the missionaries.

These natives cultivate plantains and cassava, but no maize. Seventy or eighty pounds weight of cassava, in thin cakes, which is the bread of the country, cost six reals of plate, or nearly four francs.

Humboldt obtained a good series of corresponding altitudes of the sun, according to which the chronometer gave  $70^{\circ} 37' 33''$  for the longitude of the Mission of Maypures; the latitude was found by a star observed toward the north to be  $5^{\circ} 13' 57''$ ; and by a star observed toward the south,  $5^{\circ} 13' 7''$ . The error of the most recent maps is half a degree of longitude, and half a degree of latitude.

It would be difficult, he says, to relate the trouble and torments which these nocturnal observations cost. No where is a denser cloud of moschettoes to be found. It formed as it were a particular stratum some feet above the ground, and thickened as he brought lights to illumine the artificial horizon. The inhabitants of Maypures for the most part quit the village, to sleep in the islets amid the cataracts, where the number of insects is less; others make a fire of brush-wood in their huts, and suspend their hammocks in the middle of the smoke. The centigrade thermometer kept up in the night to  $27^{\circ}$  or  $29^{\circ}$ , and in the day to  $30^{\circ}$ .

9. San Fernando de Atabapo is placed near the confluence of three great rivers—the Orinoco, the Guaviare, and the Atabapo. Its situation is similar to that of Saint Lewis or of New Madrid, at the junctions of the Mississippi with the Missouri and the Ohio.

The missionary of San Fernando has the title of President of the Missions of the Orinoco. The twenty-six ecclesiastics settled on the banks of the Rio Negro, the Cassiquiare, the Atabapo, the Caura, and the Orinoco, are under his orders; and he depends in his turn on the guardian of the convent of Nueva Barcelona. In his village the number of inhabitants does not exceed two hundred and twenty-six. Yet the Missions near the coast, and which are equally subject to the Observantin monks, for instance, Pilar, Caigua, Huere, and Cupapui, contain each from eight hundred to two thousand inhabitants: they are larger and finer villages than we meet with in the most cultivated parts of Europe. The Mission of San Fernando, however, was much more populous immediately after its first foundation, than it is at present.

Some traces of cultivation are still found at San Fernando. Every Indian has a small plantation of cacao trees, which produce abundantly the fifth year; but they cease to bear fruit sooner in the valleys of Aragua. The nut is small, and of an excellent quality. One

almeida, twelve of which compose a fanega, may be bought at San Fernando for six reals, or nearly four francs; on the coast it costs at least twenty or twenty-five francs; but the whole Mission scarcely produces eighty fanegas a-year; and as it is the monks alone of the Missions of the Orinoco and the Rio Negro who trade in cacao, according to an ancient abuse, the Indian is not stimulated to extend this cultivation, which affords him scarcely any benefit. There are some savannahs and good pasturage round San Fernando, but hardly seven or eight cows are to be found, the remains of a considerable herd, which was brought into these countries at the expedition to the boundaries. The Indians are a little more civilized here than in the rest of the Missions.

San Fernando de Atabapo, San Carlos, and San Francisco Solano, are the most considerable settlements among the Missions of the Upper Orinoco. Humboldt found at San Fernando, as well as in the neighbouring villages of San Balthazar and Javita, pretty parsonage houses, covered by lianas, and surrounded by gardens. The tall trunks of the pirijao palms formed the most beautiful ornament of these plantations.

10. The situation of the Mission of Uruana is extremely picturesque. The little Indian village is placed at the foot of a lofty granitic mountain. Rocks every-where appear in the

form of pillars above the forest, rising higher than the tops of the tallest trees. The Orinoco no where displays a more majestic aspect. It is more than two thousand six hundred toises broad, and runs without any winding, like a vast canal, straight toward the east. Two long and narrow islands (Isla de Uruana and Isla Vieja de la Manteca) contribute to give extent to the bed of the river: the two banks are parallel, and we cannot call it divided into different branches.

The Mission is inhabited by the Otomacs, a tribe in the rudest state.

11, &c. The whole population of the vast province of Guiana, in its present state, is, with the exception of a few Spanish parishes, scattered on the banks of the Lower Orinoco, and subject to two monastic governments. Estimating the number of the inhabitants of Guiana, who do not live in savage independence, at thirty-five thousand, we find nearly twenty-four thousand settled in the Missions, and thus withdrawn as it were from the direct influence of the secular arm. At the period of Humboldt's voyage, the territory of the monks of the Observance of St Francis contained seven thousand three hundred inhabitants, and that of the Capuchinos Catalanes seventeen thousand; —an astonishing disproportion, when we reflect on the smallness of the latter territory compared to the vast banks of the Upper Orinoco,

the Atabapo, the Cassiquiare, and the Rio Negro. It results from these statements, that nearly two-thirds of the population of a province of sixteen thousand eight hundred square leagues are found concentrated between the Rio Imataca, and the town of Santo Thomé del Angostura, on a space of ground only fifty-five leagues in length, and thirty in breadth.

Both of these monastic governments are equally inaccessible to whites, and form *status in statu*. The first, that of the Observantins, we have described: it remains for us to describe that of the Catalonian Capuchins.

The Missions of the Catalonian Capuchins, which in 1804 contained at least sixty thousand head of cattle grazing in the savannahs, extend from the eastern banks of the Carony and the Paragua, as far as the banks of the Imataca, the Curumu, and the Cuyuni: at the south-east they border on English Guiana, or the colony of Essequibo; and toward the south, in going up the desert banks of the Paragua and the Paraguamasi, and crossing the Cordillera of Pacaraimo, they touch the Portuguese settlements on the Rio Branco. The whole of this country is open, full of fine savannahs, and no way resembling that through which we pass on the Upper Orinoco. The forests become impenetrable only on advancing toward the south: on the north are meadows intersected with woody hills. The most picturesque scenes lie

near the falls of the Carony, and in that chain of mountains, two hundred and fifty toises high, which separates the tributary streams of the Orinoco from those of the Cuyuni. There are situate the Villa de Upata,\* the capital of the Missions, Santa Maria, and Cupapui. Small table-lands afford a healthy and temperate climate. Cacao, rice, cotton, indigo, and sugar, grow in abundance wherever a virgin soil, covered with a thick coat of grasses, is subjected to cultivation.

The first Christian settlements in those countries are not of an earlier date than 1721. The elements of which the present population is composed are the three Indian races of the Guayanoes, the Caribbees, and the Guaycas. The last are a people of mountaineers, and are far from being so diminutive in size as the Guaycas found at Esmeralda. It is difficult to fix them to the soil, and the three most modern Missions in which they have been collected, those of Cura, Curucuy, and Arechica, are already destroyed. The Guayanoes, who early in the sixteenth century gave their name to the

\* Founded in 1762. Population, 657 persons in 1797; 769 persons in 1803. The most populous villages of these Missions, Alta Gracia, Cupapui, Santa Rosa de Cura, and Guri, had between 600 and 900 inhabitants in 1797; but in 1818 epidemic fevers diminished the population more than a third. In some Missions these diseases have swept away nearly half of the inhabitants.

whole of that vast province, are less intelligent, but milder, and more easy, if not to civilize, at least to subjugate, than the Caribbees. Their language appears to belong to the great branch of the Caribbee and Tanac tongues.

Besides the Caribbees, the Guayanoes, and the Guaycas, there are also in the Missions of Carony, Pariagotoes, Guarouns, and Aruacas.

The most considerable Christian settlements are now concentrated between the mountains of Santa Maria, the Mission of San Miguel, and the eastern bank of the Carony, from San Buenaventura, as far as Guri,\* and the embarcadero of San Joaquin; a space of ground which has not more than four hundred and sixty square leagues of surface. The savannahs to the east and the south are almost uninhabited: we find there only the solitary Missions of Belem, Tumuremo, Tupuquen, Puedpa, and Santa Clara. It were to be wished, that the spots preferred for cultivation were distant from the rivers, where the land is higher, and the air more favourable to health.

The form of government of these Missions is this: A director-general presides over the whole—thirty-two in number. Under him are governors of districts (tenientes corregidores), who each govern from five to seven Missions.

\* Euri, in the map inserted in the Journal of the Royal Institution, No. 17. The village of Rosario de Guacipati is called in that map Wasipati.

Their duty is to go round the district once a month, to inspect the state of each of the public paths, and to redress grievances. Each Mission has a commandant or commissioner, whose immediate duty is to keep the public buildings in repair, and to attend to the cultivation of the ground set apart for the state, to the general conduct of the Indians, to inspect and renew the passports of travellers, &c. The rest of the officers are composed of Indians appointed by the commandant, consisting of a captain, lieutenant, and a fiscal. The captain receives orders from the commandant as to what is to be done, calls the Indians together, and fixes on those who are to do it. The lieutenant of course acts under him. The fiscal is the provost-marshal: he always carries the insignia of his order with him, to the great dread of the boys, who experience no pleasure from the sight of a *cat-o'-nine-tails*, which is occasionally bestowed upon them with much liberality.

The Indians, when disengaged from work in their own Mission, are allowed to work for a limited period on another; but they are on no account permitted to remove entirely. Running away is punished severely, when the delinquent is caught.

The produce obtained from the ground cultivated for the state is thus divided:—One half is given to the Indians, excepting a de-

duction in favour of the commandant of the Mission ; and the remainder divided into five shares,—three for the government, and the other two for the governor-general and the governors of districts. Besides this, the latter are allowed two cattle per month for their consumption and the commandant's.

The Mission of Alta Gracia, the chief of these, is justly celebrated for its beauty and fertility. It is acknowledged to possess the richest soil of the whole ; and when cultivated yields larger crops, and of better quality, than the rest. The ground is particularly adapted to the growth of tobacco, sugar, coffee, and rice, and indeed every thing valuable of that kind.

The scenery around presents to the eye every thing that is delightful in landscape,—hills, woods, valleys, plains, cultivated and uncultivated grounds. There is a river, but the water is not seen from the town.

The town is composed of a church, the commandant's house and warehouses, which stand on one side of a square ; and, fronting them, are the Indians' huts, in number eighty-eight, separated from each other by a space of twenty feet in all directions. They are in rows of eleven in each, are built of clay, with tiled roofs, and doors in the centre before and behind, all precisely alike. As the roof projects farther than the street, it is supported by poles, and forms a kind of corridor.

The church is the newest in the Missions, and is very prettily ornamented; but it was not finished when the Revolution commenced, and never having been touched since, looks incomplete. The Indians attend there every morning and evening, which is the first and last of their duties. There is no priest, and the service consists of their singing a few words several times over, the import of which they neither know nor understand: nothing like instruction is bestowed upon them.

The population consists of 190 Indians, all in apparent good health, and well dressed; and in no other Mission is there such regularity and cleanliness as in this. Judging from its situation, the town should be healthy: it stands high, and enjoys almost constantly a pleasant breeze.

The Rio Carony, the waters of which, of an admirable clearness, are not well stocked with fish, is free from shoals from the Villa de Barceloneta, a little above the confluence of the Paragua, as far as the village of Guri. Farther north, it winds between innumerable islands and rocks; and the small boats of the Caribbees alone venture to navigate amid these Raudales, or rapids, of the Carony. Happily the river is often divided into several branches; and consequently that can be chosen which, according to the height of the waters, presents fewest whirlpools and shoals. The great Salto,

celebrated for the picturesque beauty of its situation, is a little above the village of Agua-caqua, or Carony, which in Humboldt's time had a population of seven hundred Indians. This cascade is said to be from fifteen to twenty feet high; but the bar does not cross the whole bed of the river, which is more than three hundred feet broad. When the population is more extended toward the east, it will avail itself of the course of the small rivers Imataca and Aquire, the navigation of which is pretty free from danger. The monks, who like to keep themselves isolated, in order to withdraw from the eye of the secular power, have been hitherto unwilling to settle on the banks of the Orinoco. It is, however, by this river only, or by the Cuyuni and the Essequibo, that the Missions of Carony can export their productions. The latter way has not yet been tried, though several Christian settlements\* are formed on one of the principal tributary streams of the Cuyuni, the Rio Juruario.† This stream furnishes, at the period of the great swellings, the remarkable phenomenon of a bifurcation. It communicates by the Jur-

\* Guacipati, Tupuquen, Angel de la Custodia, and Cura, where the military post of the frontiers was stationed in 1800, which had been anciently placed at the confluence of the Cuyuni and the Curumu.

† Rio Yuarnare of the English map, which I have just quoted.

aricuima and the Aurapa with the Rio Carony; so that the land comprised between the Orinoco, the sea, the Cuyuni, and the Carony, becomes a real island. Formidable rapids impede the navigation of the Upper Cuyuni; and hence of late an attempt has been made to open a road to the colony of Essequibo much more to the south-east, in order to fall in with the Cuyuni much below the mouth of the Curumu.

The whole of this southern territory is traversed by hordes of independent Caribbees; the feeble remains of that warlike people who were so formidable to the missionaries till 1733 and 1735, at which period the respectable Bishop Gervais de Labrid, canon of the metropolitan chapter of Lyon, Father Lopez, and several other ecclesiastics perished by the hands of the Caribbees. These dangers, too frequent formerly, exist no longer, either in the Missions of Carony or in those of the Orinoco; but the independent Caribbees continued until the Revolution, on account of their connexion with the Dutch colonists of Essequibo, an object of mistrust and hatred to the government of Guayana. These tribes favour the contraband trade along the coast, and by the channels or estuaries that join the Rio Barima to the Rio Moroca: they carry off the cattle belonging to the missionaries, and excite the Indians recently converted, and living within the sound of the

bell, to return to the forests. The free hordes have every-where a powerful interest in opposing the progress of cultivation, and the encroachments of the whites. The Caribbees and the Aruacas procure fire-arms at Essequibo and Demerara; and, when the traffic of American slaves (poitos) was most active, adventurers of Dutch origin took part in these incursions on the Paragua, the Erevato, and the Ventuario. Men-hunting took place on these banks, as heretofore (and probably still) on those of the Senegal and the Gambia. In both worlds, Europeans have employed the same artifices, and committed the same atrocities, to maintain a trade that dishonours humanity. The missionaries of the Carony and the Orinoco attribute all the evils they suffer from the independent Caribbees, to the hatred of their neighbours, the Calvinist preachers of Essequibo. Their works are therefore filled with complaints of the *secta diabolica de Calvino y de Lutero*, and against the heretics of Dutch Guayana, who also think fit sometimes to go on missions, and spread the germe of social life among the savages.

Of all the vegetable productions of those countries, that which the industry of the Catalonian Capuchins has rendered the most celebrated, is the tree that furnishes the cortex *Angosturæ*, which is erroneously designated by the name of *cinchona* of Carony. This tree,

known at present by the name of *bonplandia trifoliata*, grows at the distance of five or six leagues from the eastern bank of the Carony, at the foot of the hills that surround the Missions Capapui, Upata, and Alta Gracia. The Caribbee Indians make use of an infusion of the bark of the cuspare, which they consider as a strengthening remedy. M. Bonpland discovered the same tree west of Cumana, in the Gulf of Santa Fé, where it may become one of the articles of exportation from New Andalusia.

The Catalonian monks prepare an extract of the cortex *Angosturæ*, which they send to the convents of their province, and which deserves to be better known in the north of Europe. It is to be hoped, that the febrifuge and anti-dysenteric bark of the *bonplandia* will continue to be employed, notwithstanding the introduction of another, described by the name of false *Angostura* bark, and often confounded with the former. This false *Angostura*, or *Angostura pseudo ferruginea*, comes, it is said, from the *brucea antidysenterica*: it acts powerfully on the nerves, produces violent attacks of tetanos, and contains, according to the experiments of Pelletier and Caventon, a peculiar alkaline substance, analogous to morphin and strychnin.

As the tree which yields the real cortex *Angosturæ* does not grow in great abundance, it is to be wished that plantations of it were formed. The Catalonian monks are well fit-

ted to spread this kind of cultivation: they are more economical, industrious, and active, than the other missionaries. They have already established tan-yards, and cotton spinning, in a few villages;\* and, if they suffer the Indians henceforth to enjoy the fruit of their labours, they will find great resources in the native population. Concentrated on a small space of land, these monks have the consciousness of their political importance, and have from time to time resisted the civil authority, and that of their bishop. The governors who resided at Angostura struggled against them with very unequal success, according as the ministry of Madrid shewed a complaisant deference for the ecclesiastical hierarchy, or sought to limit its power. In 1768 Don Manuel Centurion carried off twenty thousand head of cattle from the missionaries, in order to distribute them among the indigent inhabitants. This liberality, exerted in a manner not very legal, produced very serious consequences. The governor was disgraced on the complaint of the Catalonian monks, though he had considerably extended the territory of the Missions toward the south, and founded the Villa de Barceloneta, above the confluence of the Carony with the Rio Paragua, and the Ciudad de Guirior, near the union of the Rio Paragua and the Paragua-

\* At Miamo, Tumeremo, &c.

musi. From that period till the Revolution, the civil administration has carefully avoided all intervention in the affairs of the Capuchins, whose opulence has been exaggerated, like that of the Jesuits of Paraguay.

The Missions of the Carony, by the configuration of their soil,\* and the mixture of savannahs and arable lands, unite the advantages of the llanos of Calabozo and the valleys of Aragua. The real wealth of this country is founded on the care of the herds, and the cultivation of colonial produce. It were to be wished that here, as in the fine and fertile province of Venezuela, the inhabitants, faithful to the labours of the fields, would not addict themselves too hastily to the research of mines. The example of Germany and Mexico prove, no doubt, that the working of metals is not at all incompatible with a flourishing state of agriculture; but, according to popular traditions, the banks of the Carony lead to the Lake Dorado, and Palace of the Gilded Man; † and this lake and this palace being a local fable, it might be dangerous to awaken remembrances which begin gradually to be effaced. Humboldt was assured, that in 1760 the independent Carib-

\* It appears, that the little table-lands between the mountains of Upata, Cumamu, and Tupuquen, are more than one hundred and fifty toises above the level of the sea.

† El Dorado, that is, el rey ó hombre dorado.

bees went to Cerro de Pajarcima, a mountain to the south of Vieja Guayana, to submit the decomposed rock to the action of washing. The gold dust collected by this labour was put into calabashes of *crescentia* cujete, and sold to the Dutch at Essequibo. Still more recently, some Mexican miners, who abused the credulity of Don Jose Avalo, the intendant of Caracas, undertook a very considerable work in the centre of the Missions of the Rio Carony, near the town of Upata, in the Cerros del Potrero, and de Chirica. They declared, that the whole rock was auriferous: stamping-mills, brocards, and smelting furnaces were constructed. After having expended very large sums, it was discovered, that the pyrites contained no trace whatever of gold. These essays though fruitless, served to renew the ancient idea, "that every shining rock in Guayana is una madre del oro." Not contented with taking the mica slate to the furnace, strata of amphibolic slates were shown to Humboldt near Angostura, without any mixture of heterogeneous substances, which had been worked under the whimsical name of black ore of gold, (*oro negro*).

We may here make a few observations on the language of the Indians.

The construction of the languages of America is so opposite to that of the languages derived from the Latin, that the Jesuits, who had thoroughly examined every thing that could

contribute to extend their establishments, introduced among their neophytes, instead of the Spanish, some Indian tongues, very rich, regular, and extensive, such as the Qquichua and the Guarani. They endeavoured to substitute these languages in the stead of poorer idioms, more barbarous and more irregular in their syntax. This substitution was very easy: the Indians of the different tribes adopted it with docility, and thenceforward those American languages generalized became a ready mode of communication between the missionaries and the neophytes. It would be wrong to suppose, that the preference given to the language of the Incas over the Spanish had no other aim than that of isolating the Missions, and withdrawing them from the influence of two rival powers, the bishops and civil governors. The Jesuits had yet other motives, independent of their policy, for wishing to generalize certain Indian tongues. They found in these languages a common tie easy to establish between the numerous hordes that had remained separate, hostile to each other, and kept asunder by the diversity of idioms; for in uncultivated countries, after the lapse of several ages, dialects often assume the form, or at least the appearance of mother-tongues.

When it is said that a Dane learns the German, and a Spaniard the Italian or the Latin, more easily than any other language; it is at

first thought, that this facility results from the identity of a great number of roots, which are common to all the Germanic tongues, or to those of Latin Europe; it is not considered, that with this resemblance of sounds, there is another, which acts more powerfully on nations of a common origin. Language is now the result of an arbitrary convention. The mechanism of inflections, the grammatical constructions, the possibility of inversions, every thing is derived from our interior, our individual organization. There is in man an instinctive and regulating principle, differently modified among nations not of the same race. A climate more or less severe, a residence in the defiles of mountains, or on the borders of the sea, or different habits of life, may alter the pronunciation, render the identity of the roots obscure, and multiply the number: but all these causes do not affect what constitutes the structure and mechanism of languages. The influence of climate, and of external circumstances, vanishes before that which depends on the race, on the hereditary and individual dispositions of men.

Now, in America, (and this result of the more modern researches is extremely important with respect to the history of our species), from the country of the Eskimoes to the banks of the Orinoco, and again from these torrid banks to the frozen climate of the Straits of Magellan, mother-tongues, entirely different

with regard to their roots, have, if we may use the expression, the same physiognomy. Striking analogies of grammatical construction are acknowledged, not only in the more perfect languages, as that of the Incas, the Aymara, the Guarani, the Mexican, and the Cora, but also in languages extremely rude. Idioms, the roots of which do not resemble each other more than the roots of the Slavonian and the Biscayan, have those resemblances of internal mechanism which are found in the Sanscrit, the Persian, the Greek, and the German languages. Almost every-where in the New World, we recognize a multiplicity of forms and tenses\* in the verb, an artificial industry to indicate before-hand, either by inflexion of the personal pronouns, which form the terminations of the verb, or by an intercalated suffix, the nature and the relation of its object and its subject, and to distinguish whether the object be animate or inanimate, of the masculine or the

\* In the Greenland language, for example, the multiplicity of the pronouns governed by the verb produces twenty-seven forms for every tense of the indicative mood. It is surprising to find, among nations now ranking in the lowest degree of civilization, that want of graduating the relations of time, that superabundance of modifications introduced into the verb, to characterize the object. Mattarpa, he takes it away; mattarpet, thou takest it away; mattarpatit, he takes it away from thee; mattarpagit, I take away from thee. And in the preterite of the same verb, mattara, he has taken it away; mattaratit, he has taken it

feminine gender, simple or in complex number. It is on account of this general analogy of structure, it is because American languages, which have no word in common (the Mexican, for instance, and the Qquichua), resemble each other by their organization, and form complete contrasts with the languages of Latin Europe, that the Indians of the Missions familiarize themselves more easily with an American idiom than with that of the mother-country. In the forests of the Orinoco, the rudest Indians may sometimes be heard to speak two or three tongues. Savages of different nations often communicate their ideas to each other by an idiom which is not their own.

If the system of the Jesuits had been followed, languages which already occupy a vast extent of country, would have become almost general. In Tierra Firme, and on the Orinoco, the Caribbean and the Tamanack alone would now be spoken; and in the south and southwest, the Qquichua, the Guarani, the Omagua,

away from thee. This example from the Greenland language shews how the governed and the personal pronouns form one compound, in the American languages, with the radical of the verb. These slight differences in the form of the verb, according to the nature of the pronouns governed by it, is found in the old world only in the Biscayan and Congo languages. Strange conformity in the structure of languages on spots so distant, and among three races of men so different—the white Cantabrians, the black Congoes, and the copper-coloured Americans!

and the Araucan. In appropriating to themselves these languages, the grammatical forms of which are very regular, and almost as fixed as those of the Greek and Sanscrit, the missionaries would place themselves in more intimate connexion with the natives whom they govern. The numberless difficulties which occur in the system of the Mission formed by half a score of nations, would disappear with the confusion of idioms. Those which are little diffused would become dead languages; but the Indian, in preserving an American idiom, would retain his individuality, his national physiognomy. Thus by peaceable means would be effected, what those Incas, too highly vaunted, who gave the first example of religious fanaticism in the New World, began to establish by force of arms.

How indeed can we be surprised at the little progress made by the Chaymas, the Caribbees, the Salivas, or the Otomacs, in the knowledge of the Spanish language, when we recollect, that one white man, one single missionary, finds himself alone amidst five or six hundred Indians? and that it is difficult for him to form among them a governador, an alcalde, or a fiscal, who may serve him as an interpreter?—If, in place of the system of the missionaries, some other means of civilization were substituted, we might rather say some softening of manners, (for the reduced Indian has

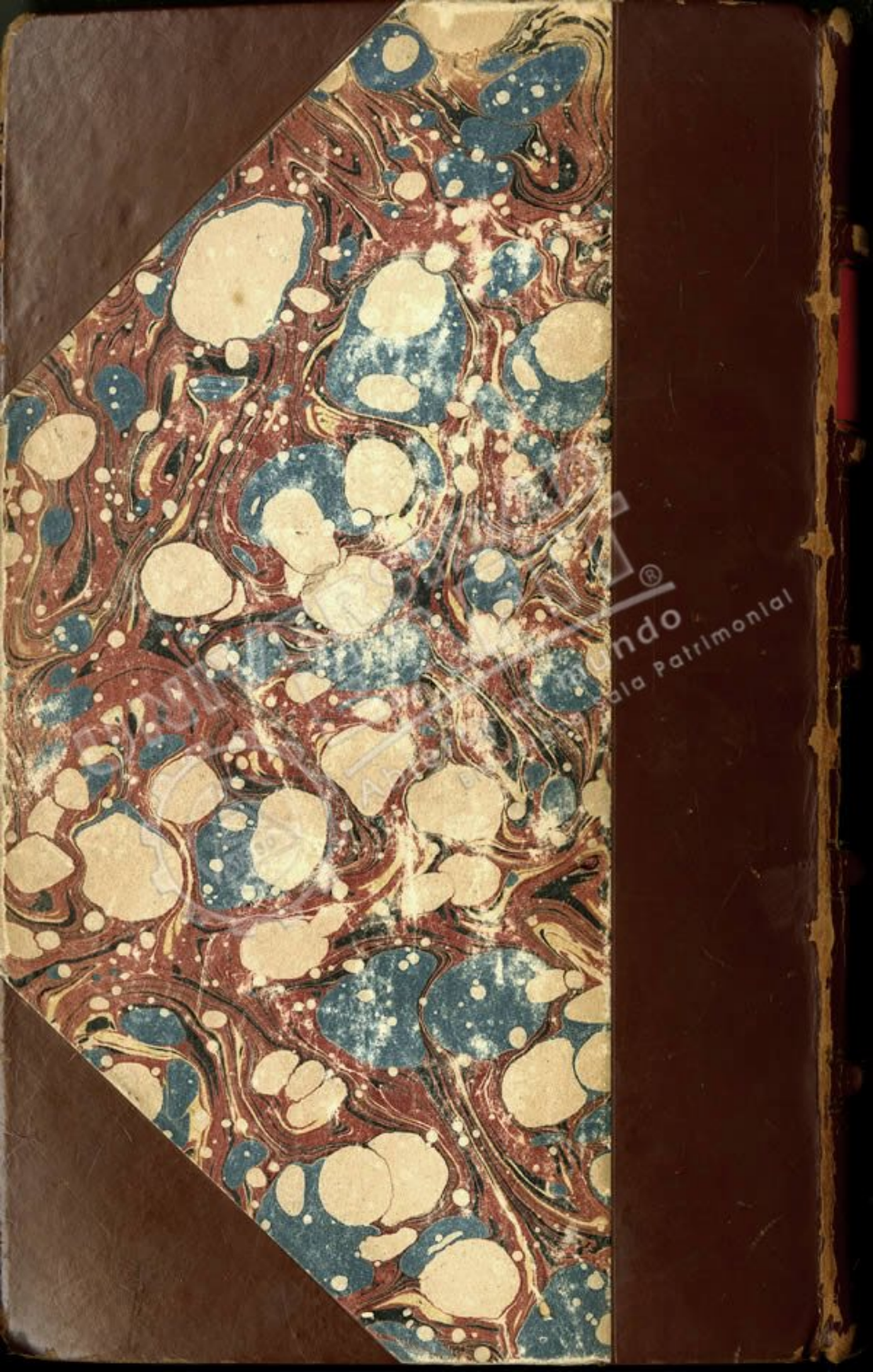
less barbarous manners without having acquired greater knowledge)—if, instead of keeping the whites at a distance, they could be mingled with the natives recently united in villages, the American idioms would soon be replaced by the languages of Europe, and the natives would receive in those languages the great mass of new ideas which are the fruit of civilization. Then the introduction of general tongues, such as that of the Incas or the Guarani, without doubt would become useless. “But, says Humboldt, after having lived so long in the Missions of South America, after having viewed so closely the advantages and the abuses of the system of the missionaries, I may be permitted to doubt, whether it would be easy to abandon this system; which is very capable of being rendered more perfect, and affords preparatory means for another more conformable to our ideas of civil liberty. It may be objected, that the Romans\* succeeded

\* I believe we must look into the character of the natives, and the state of their civilization, and not into the structure of their language, for the reason of this rapid introduction of Latin among the Gauls. The Celtic nations with brown hair, were certainly different from the race of Germanic nations with light hair: and though the Druid cast recalls to our minds one of the institutions of the Ganges, this does not demonstrate, that the idiom of the Celts belongs, like that of the nations of Odin, to a branch of the Indo-pelagic languages. From analogy of structure and of roots, the Latin ought to have penetrated more

in rapidly introducing their language with their sovereignty into the country of the Gauls, into Bœotia, and into the province of Africa; but the natives of these countries were not savages. They inhabited towns; they were acquainted with the use of money; they were in possession of institutions which indicate a sufficiently advanced state of cultivation. The allurements of commerce, and a long abode of the Roman legions, had promoted an intercourse between them and their conquerors. We see, on the contrary, that the introduction of the languages of the metropolis found obstacles almost innumerable, wherever Carthaginian, Greek, or Roman colonies, were established on coasts entirely barbarous. In every age, and in every climate, the first impulse of the savage is to shun the civilized man."

easily on the other side of the Danube than into Gaul; but an uncultivated state, joined to great moral inflexibility, opposed probably its introduction among the Germanic nations.

END OF THE FIRST VOLUME.



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