

NATURE OF THE COUNTRY. Paraguay takes its name from the great river Paraguay, as the province called Rio de la Plata does from the lower part of the same river, that takes, a little above Buenos Ayres, this name, which is equivalent to that of the river of silver. It was so called by the Spaniards who first proceeded up it, probably because they found some span-gles of silver mixed amongst the sand. Several geographers have asserted, that there are mines of gold and silver in the environs of the river ; but it would be difficult to prove what they have advanced. It is, however, certain, that Paraguay produces neither iron nor copper. The jesuits have declared this to be the case ; and their assertion is confirmed by Helms.

The upper part of the country which lies along the rivers of Paraguay, Pilcomayo, and Vermejo, consists of fine plains, watered by a great number of rivulets, agreeable hills, and thick forests ; but the lower part contains a series of barren or

swampy countries, in which there are large saline plains. To the east of Parana, the ground is hilly.

VEGETABLE PRODUCTIONS. Without mentioning either the maize, which the Indians, who have submitted to the Spaniards, use generally for making bread, or the manioc and yuca, roots from which they prepare another sort of bread, which is very useful for travellers, as it will keep a long while, all the sorts of grain and pulse which the Spaniards have introduced in Paraguay grow with astonishing success. There are, indeed, but very few vines, either because the soil is not fit for them, or perhaps because the missionaries have prevented them from being generally introduced, in order to check the outrages which generally follow the use of wine. Instead of this liquor, the Indians drink, at their festivals, a kind of beer, which is nothing more than water in which they have left to ferment for two or three days some maize flour, the seed

of which has been steeped in water, and allowed to germinate, after which it is dried and ground. This liquor is capable of inebriating the drinker; it is called *chica* or *ciccia*; and the Indians think that nothing can be more delicious. It is said, that the *chica* is more agreeable to the palate than cyder, and more light and wholesome than the beer of Europe; that it increases the animal spirits, and induces pinguetion.

There may be seen at Paraguay, particularly in all the isles, a multitude of birds of various kinds, amongst which are parroquets; they do great injury to the maize fields of the Indians, as they are particularly fond of that sort of grain.

Paraguay produces, according to the missionaries, all the species of trees which are known in Europe. In some parts may be seen the famous Brazil tree, though it is much more common in the vast and fine country after which it is named: there also grow, in almost every direction, an

inconceivable number of those shrubs which bear cotton, and which form one of the principal sources of opulence in this part of the country. Sugar-canes grow spontaneously in moist places, but the Indians do not make any use of them.

A tree which is much esteemed, and which abounds in Paraguay, is that from which is derived the liquor called dragon's blood. There are several other useful resins; and it is not uncommon to meet in the woods with wild cinnamon, which is sometimes sold in Europe for that of Ceylon. Rhubarb, vanilla, and cochineal, are also amongst the natural productions of this country.

Paraguay also produces several singular fruits, which the missionaries have but vaguely described. One of these resembles a bunch of grapes, but each grape or pip of which is nearly as small as a pepper-corn. This fruit, which is called *imbegue*, has a very agreeable taste and smell. Each grape of the bunch

contains only a single seed, which is as small as that of millet, and which, when cracked in the mouth, is more pungent than pepper. The fruit just described is generally eaten after dinner, or even after other meals; and according to the quantity taken into the stomach, an easy and gentle evacuation is produced in a certain length of time.

The *pigna*, another fruit of this country, bears some resemblance to the pineapple: on which account the name of pine has been given to the tree which produces it. The figure of the *pigna*, however, approaches more towards that of the artichoke; its yellow pulp is like that of the quince, but is much superior to it both in smell and taste.

The *tea*, or herb of Paraguay, so celebrated in South America, is the leaf of a species of *ilex*, about the size of a middling pear-tree. Its taste is similar to that of the mallow; and its shape is nearly like the leaf of the orange-tree: it also

bears some resemblance to the cocoa of Peru, whither much of it is conveyed, but particularly to the parts which contain the mines, where it is consumed by the labourers. The Spaniards think it to be the more necessary, because the wines in those parts of the country are prejudicial to health. It is conveyed in a dry state, and almost reduced to powder, and it is drunk as an infusion.

The great harvest of this herb takes place near new *Villarica*, which is contiguous to the mountains of Maracayu, situated to the east of Paraguay, in about 20 deg. 25 min. S. lat. This canton is much esteemed for the culture of the tree, but it is found in the marshy vallies which separate the mountains, and not on those elevations themselves.

Of this plant there are sent to Peru alone about 100,000 parcels, called arrobes, each weighing 25lbs. of 16 oz. to the pound; and the price of the arrobe is equal to twenty-eight French livres, or

11. 3s. 4d. sterling, which makes the total value of this merchandize sent to Peru, 116,666l. 13s. 4d.

The Indians who reside in the provinces of Uruguay and Parana, under the government of the Jesuits, have sown seeds of this tree, and transplanted them to Maracayu, where they have not degenerated; they resemble those of the ivy.

The people boast of innumerable virtues which this tree possesses; it is certainly aperient and diuretic; but the other qualities attributed to it are doubtful. The *Chapetons*, or European Spaniards, do not make much use of this drink; but the Creoles are passionately fond of it, in-somuch that they never travel without a supply of the herb: they never fail to drink an infusion of it at every meal, preferring it to all sorts of food, and never eating till they have taken this favourite beverage. Instead, however, of drinking it separately, as we drink tea in Europe, they put the plant in a calabash, mounted

with silver, which they call *maté*. They add sugar to it, and pour on it hot water, which they drink off directly without waiting for a maceration, because the liquor would then become as black as ink. In order not to swallow the fragments of the plant which swim at the surface, they use a silver pipe, the top of which is perforated into a number of small holes, through which they suck the liquor without drawing in the plant. A whole party is supplied with the tea by handing round the same pipe and bowl from one to another, and filling up the vessel with water as fast as it is drunk out. The repugnance of Europeans to drink after all sorts of people, in a country where siphylitic diseases are very prevalent, has caused the introduction of small glass pipes, which had begun to get into use at Lima in the time of Frezier.

“The commerce carried on in this herb from Paraguay,” says the author just mentioned, “takes place at Santa Fé,



where it arrives by the river La Plata, as well as in waggons. There are," he observes, "two sorts, one called *Yerva de Palos*, and the other, which is finer and of a superior quality, is denominated *Hierba de Camini*. This last is grown on the lands of the Jesuits. There are every year sent from Paraguay to Peru, upwards of 50,000 arrobes, or 1,250,000lbs. of both sorts, of which one third is of the Camini kind, without reckoning about 25,000 arrobes of that grown at Palos, which is sent to Chili."

ANIMALS. The animals peculiar to the whole of Spanish America, are all to be met with in Paraguay. The *Jaguars*, *Cougars*, and other wild beasts and serpents, seldom hurt those who attack them; much more injurious, however, are the ants and apes; for the former, which are more numerous in Paraguay than any where else, devour the tender plants of all sorts, and prevent them from coming to perfection; while the apes ravage the

country, rob the trees of their fruit, and commit extensive depredations in the corn-fields. Some of these animals are almost as big as men, and several of the hordes of Indians kill and eat them, not merely without repugnance, but with pleasure.

The inhabitants of Paraguay are said to possess an excellent antidote against the bite of serpents, in a plant which, for this reason, is called *viper grass*: its virtue is so great, that, on being macerated while green, and applied to the bitten part, it effects a rapid cure. The water in which this herb, whether green or dry, has been infused, is not less salutary. The only account which we have of this plant has been given by the missionaries; and it is much to be regretted that they have furnished us with no other particulars of it mentioned.

**Towns.** The state of the towns in Paraguay is but little known. *Assuncion*, in English *Assumption*, is the capital of the

province; it is situated 840 miles from Buenos Ayres, on the river of Paraguay. Though the residence of a bishop and a governor, it is but thinly inhabited.

NEEMBOUCOU is a pretty town, situated, according to M. d'Azzara, in 25 deg. 52 min. 24 sec. S. lat. and 99 miles from the town of Assumption. Courouguati, another town mentioned by d'Azzara, is 108 miles E. N. E. of Assumption.

### *Of the Establishments of the Jesuits in Paraguay.*

The first enterprises of the missionaries, who penetrated to the then unknown centre of South America, were limited to simple excursions. They converted, from time to time, a few Indians; but there were no great number of Christians, and there was not a single church in Paraguay built to the honour of the true God. The principal and almost unique advantage then derived from their

labours, was that of the baptism of a few infants in a dying condition; they, however, drew from amongst the infidels such adults as embraced the faith, and induced them to reside on the lands occupied by the Christians.

Between the years 1680 and 1690, these fathers represented to the Court of Spain, that the slow success of their missions ought to be attributed to the scandal which the immorality of the Spaniards had excited, and to the hatred with which their insolence had inspired the Indians wherever they had shewn themselves. They insinuated that, without this obstacle, the empire of Christianity would be, by their efforts, extended to the most unknown parts of America; and that all those countries might be brought under the dominion of his Catholic Majesty, without expence or effusion of blood. It must be clear, that this opinion of the Jesuits was rational; but how could savage people be civilized, who were courageous and in-

telligent, when they were subjected to the avidity of a few unprincipled merchants, who went amongst them for the purposes of plunder. The outrages committed towards the Indians by those adventurers have been recently proved by Mackenzie and other well-informed travellers.

The demand of the Jesuits was just and reasonable, and it was attended with success. The theatre on which they were to appear, was pointed out to them ; and they had a *carte blanche* for the whole extent of the territory. The governors of the adjacent provinces were forbidden to interrupt them, and they were commanded not to let any Spaniard enter their districts without the permission of the fathers.

At first they collected a very small number of families on the banks of the Uruguay ; afterwards they penetrated into the country, called Guayra, where they established themselves in the vicinity of the great river of Parana ; and on the banks of the smaller ones of Tibagi

and Guichay. The Portuguese of St. Paul, in Brasil, destroyed this rising republic; and the missionaries saved themselves, with about 12,000 Indians; when they retreated, with much discernment, to the part where the Parana and the Uruguay, on forming two opposite bends, approach each other with their respective streams. San Ignacio and Loreto were their two first *poblacions* or towns. Here they laid those slight foundations on which they raised an edifice that astonished the whole world, and which added so much glory to their society as to excite the envy and jealousy of other powers.

The Jesuits laboured with such incessant zeal, and such judicious policy, that they softened the manners of the most savage nations; caused those hordes most inclined to a wandering life to settle; and brought under their government those who had long resisted the arms of the Spaniards and Portuguese. They gained thousands of families over to their reli-

gion, and these soon induced others to follow their example, by representing the tranquillity which they enjoyed under the influence of those holy fathers. The *Guaranis* were the most numerous and most powerful of the converted nations; and their's became the predominant language.

We have not room to detail all the means which were employed to subjugate so completely the body and mind of so many individuals. The Jesuits omitted nothing that could insure the success of their mission; while they made every effort to increase the number of their adherents, so as to form a strong and well regulated society. The Indians, who were convinced of their better condition by being able to subsist by agriculture, lodged in a more salubrious manner, more properly clothed, cured of their diseases, and governed with a mild degree of strictness, exhibited such obedience and submission as resembled adoration; and this striking success had been obtained by the

Jesuits without violence, or even constraint. It is added, that they caused the Indians to be instructed in the military art, that they accustomed them to the most exact discipline; and that the army which they could form amounted to 60,000 well equipped men. These, however, are the exaggerations dictated by envy. The Indians resided in the towns and villages, where they devoted themselves to agriculture and manufactures; and many of them even aspired to the liberal arts. Nothing, in short, could equal the obedience of the inhabitants of this province, except their content.

Several writers have treated these very Jesuits with much severity, by accusing them of ambition, pride, and abuse of power, for having caused to be whipped before them not only persons of both sexes, but even the magistrates, whom the Indians had chosen from amongst themselves, and suffering persons of the highest condition in their districts to kiss the ends



of their garments, which they considered as an honour. The Jesuits were also said by their enemies to possess immense property; that all the manufactures belonged to them; that the natural productions of the country were brought to them; and that the treasures annually transmitted to the superior proved, that their zeal for religion was not the only motive for the missions.

The fathers, however, contented themselves with a mild refutation of such calumnies. They merely asked, where were the pretended gold mines which afforded them such riches? how it could be possible to conceal so much gold? and whether any missionary was ever seen in an equipage proper for a rich man? On the contrary, when they travelled from one country to another, they never had any thing but a pair of bags, or a small box, which held their linen and provisions. And finally, whether, after their death, any of them were found to possess gold,

silver, bills of credit, or other property of value?

Hence it appears, that a just political economy was the only source of the prosperity of the religious colonies. For a long time the Indians were accustomed to send to the towns of the Spaniards whatever overplus they had of cotton, tobacco, tea, hides, &c.; and all these effects were placed in the hands of the Procurator General of the Jesuit missionaries. This officer sold or exchanged them to as much advantage as possible, and after giving an exact account of the produce, and deducting the duties or tribute, he employed the remainder in purchasing articles of utility or necessity for the Indians, without retaining any thing for himself.

The Indians belonging to the missions were free people, who were placed under the protection of the king of Spain, and who agreed to pay an annual tribute of a dollar per head. The kings had granted them certain privileges, in virtue of which

all the women, the men below twenty years of age, and above fifty, as well as those who had lately embraced Christianity, were exempted from the payment of the tribute; but, on the other hand, they were obliged, in time of war, to join the Spanish armies, to arm themselves at their own expence, and to work at the fortifications. They rendered great services to Spain in the war against the Portuguese.

Notwithstanding such sacred compacts, the monarchs of Europe made no scruple to treat these Christian people like a horde of wild beasts. In 1757, a part of the territory of the missions was ceded by Spain to the court of Portugal, in exchange for Santo Sacramento, in order that the limits of the possessions of the kingdoms might be better defined. It is asserted, that the Jesuits refused to submit to this division, or to suffer themselves to be transferred from one master to another without their own consent.

The Indians, according to the accounts in the London Gazette, took up arms, but were easily defeated with great slaughter by the European troops who were sent to subdue them. The suddenness of this defeat proves, that they had neither union amongst themselves, nor chiefs to direct them, and consequently that the Jesuits were not concerned in their operation. In 1767, these fathers were driven from America, by order of the king, and their unfortunate converts degraded to the same footing as the other indigenous inhabitants of the country.

It is very evident that the hatred of a few Spaniards towards the Indians belonging to the missions was so great, that as Father Aguilar states in his justificatory memoir, “they wished to force those Indians to submit, not merely to the king of Spain, but also to every Spaniard individually, as well as to the valets and slaves of the Spanish subjects; and if a Spaniard of a mongrel breed, or even

more degraded than that, saw an Indian who did not humble himself before him, or submit to his caprices, he became exasperated against him, and abused him in the most virulent manner for his want of respect.

Hence the self-called *French philosophers*, by declaiming against the Jesuit missionaries, made a common cause with the tyrants of Paraguay, at the very time when they were preaching up the necessity of giving freedom to the negroes in the Antilles. Ten years afterwards these same philosophers, with Voltaire at their head, distributed their flattery and adoration to the monarchs who divided Poland.

*Of the Manners of the Abipons, and some other savage Nations.*

The Abipons inhabit the province of Buenos Ayres. We shall give a sketch of their manners, as it is in some degree connected with what has been said of the missions.

This warlike tribe consists of about 5000 souls: they inhabit a part of the country called Yapizlaga, between the 28th and 30th deg. of latitude, on the banks of the river of La Plata. They breed horses, and train up wild ones. Their arms are lances, about three or four yards long, and arrows which are sometimes pointed with iron. Their warlike spirit has rendered them formidable to the Spaniards; and the missionaries have had but little success amongst them. The blood of this nation is tolerably pure; and the women are not much browner than the Spanish females. The features of the men are regular; and the aquiline nose is very common amongst them. They have a custom of tearing the hair away from the forehead so as to appear bald, which has acquired them the name of *Callegas* amongst the Spaniards. They also tear out the beard, and mark the forehead and temples with scars by way of ornaments. They are very cleanly, and frequently

bathe: they are not anthropophagi, as has been said of some of their neighbours; but they have a voracity which is common with all savage people. They said to the missionaries, “*if you wish us to remain amongst you, you must give us plenty to eat; for we resemble the beasts, which eat at all hours, and are not like you, who eat but little and at certain periods.*” In fact, the Indians regulate themselves in this respect not by the clock, but by their appetite, which is always increasing.

Polygamy does not appear to be a general practice among them; but some of the women adopt the barbarous custom of killing their children after having suckled them, in order to bestow all their attention upon their husbands. The common age at which they marry is from twenty to twenty-five years. The girls are bought from their parents at the price of four horses, and a few clothes made of pieces of cloth of different colours, so that they

resemble in some degree a Turkey carpet.

It has been asserted, that they have no idea of a Supreme Being, but that they are much in dread of a certain dæmon, or evil spirit; and that they have amongst them magicians, called *Kivet*, to whom they attribute the power of appeasing this disturber. But it is probable that this evil spirit is considered by them as the Supreme Being, to whom they only pay a sort of worship when they think him angry. The Abipons generally bury their dead under the shade of a tree; and when a chief or warrior dies, they kill his horses on his grave. Some time afterwards they dig up his remains, and convey them to a more secret and distant place.

Their opinion of another life is evident by the care which they take, on burying their dead, to inter with them provisions, and a bow and arrows, in order that they may procure themselves a subsistence in



the other world; and that hunger may not induce them to return to this, to torment the living.

The Mocobs and the Tobas, to the north west of the Abipons, speak nearly the same idiom; but the language of the Guaranians is the most extensive.

The caciques of this people are nothing more than chiefs in case of war, and judges in time of peace: their power is very limited. The little republics, or hordes of Indians, disperse with the same facility as they collect together. Each man being his own master, they separate as soon as they are discontented with the cacique, and place themselves under another; and when they quit any place, they have so little to leave behind them, that they easily, and in a short time, repair their loss.

If we may believe some of the ancient missionaries, there are amongst the caciques *magicians*, who render their authority respected by the sorcery which they

employ in secret against those with whom they are discontented. If they were to punish them publicly by the regular means of justice, they would defeat their own object; and hence these impostors make the people believe, that tigers and tempests are under their command, to devour or destroy whomever refuses to obey them. The people believe them with the more readiness, because it is not unusual to see those whom the cacique has threatened, waste away and perish, doubtlessly because poison has been administered to them in secret.

The *Manacicas*, who are more industrious and richer than the other tribes of Paraguay, live under a government whose customs resemble, in a striking manner, those of the islanders of the Pacific Ocean. The cacique amongst them possesses the sovereign authority; his lands are cultivated, and his houses built at the expence of the public. His table is always covered with the best produce of the country,

and is supplied free of expence. No considerable undertaking can be ventured on without his permission; he punishes severely those who are guilty of any offence, and ill treats with impunity, and according to his caprice, those with whom he is discontented. The women are in the same manner submitted to the will of the principal wife of the cacique. All the individuals of the horde pay him a tithe of the produce of their hunting and fishing; and they can neither catch animals nor fish without his permission. His authority is, besides, not merely absolute, but hereditary: as soon as the eldest son is at an age to command, his father makes over his authority to him with much ceremony; and this voluntary renunciation only increases the love and respect of the people for their old master.

The mythology of the Manacicas seems to possess some traits of similarity with that of the Taitians. They admit three supreme beings, one of whom is a god-

deities, who, according to their doctrine, is the wife of the first, and the mother of the second: they call the latter *Urasana*, and the goddess is named *Quipoci*. These deities are said to shew themselves from time to time in dreadful forms to the Indians, who assemble on certain occasions in the hall of the cacique to drink and dance. Their arrival is announced by a great noise, and as soon as they appear, the people cease their diversions, and put forth shouts of joy. The gods then address them with an exhortation to eat and drink well, and promise them an abundance of fish, game, and other valuable property: they then, to do honour to the feast, demand something to drink, and empty the goblet which is presented to them, with a quickness which would confer credit on the deities of Valhalla itself. It may easily be guessed that the priests or *Maponos* are behind the curtain.

These jugglers also act as oracles: they announce scarcity or abundance, storms or fine weather; they often excite wars, and never fail to demand for their gods a portion of the spoil.

The Manaccas believe that the human soul

is immortal, and that, on leaving the body, it is carried to heaven by the Maponos, to live eternally in joy and pleasure. As soon as an Indian dies, the Mapono disappears for a certain time, during which he states that he is employed in conducting the soul of the deceased to the regions of felicity; his journey is always conceived to be very difficult, as he has to pass through thick forests, and over rude and steep mountains; he has also to cross a great river, on which is a wooden bridge, guarded night and day by the god *Tatutiso*. This divinity is not a bad resemblance of Charon: his employment is to purify the souls of all the spots that they have received while alive. If a priest, who brings a soul, be not properly respectful towards this deity, he precipitates him into the river, and leaves him to drown. At length the soul arrives at Paradise; but the Paradise of the Indians is only a poor one, for its pleasures are not very attractive. There is nothing to be found in it but a kind of gum, with honey and fish, on which the Indian souls are fed. The Mapono, on his return, relates a thousand other absurdities concerning his journey, and never fails to get well paid for his trouble.

The small-pox commits as many ravages among the Indian hordes, as the plague does amongst us, where it is brought from the Levant. As soon as the Indians perceive that any one is attacked with this contagious disease, which generally proves mortal in Paraguay, they abandon their habitations, and retire in haste into the woods, after putting near the sick person, provisions sufficient to last him three or four days, and from time to time somebody returns to renew the supply, till the patient be either dead or cured.

Father Gaëtan Cattaneo has described the manner in which father Ximenes saw the Indians fight with a jaguar, or American tiger. This missionary was travelling with three Indians, when they observed the tiger enter a small wood or coppice, and resolved to go and kill it. The father concealed himself in a place from which he could observe, without danger, all that passed. The Indians, who were accustomed to this kind of hunting and combat, arranged themselves as follows: two of them were armed with lances, and the third, who carried a musket, placed himself between the others; they then advanced all abreast, and walked round the coppice till they saw the

tiger, when the man with the gun fired, and shot the animal in the head. Father Ximenes asserts, that, at the same instant when the ball was fired, he saw the tiger transfixed by the two lances; for as soon as the beast felt itself wounded, it darted forwards upon the person who had shot it. The two other Indians having a presentiment of what would happen, held their lances ready to stop the animal in its course; in fact, they pierced it in the flanks with admirable skill, and in an instant held it suspended in the air.

### PROVINCE OF BUENOS AYRES.

THIS province, which is sometimes called after the Rio de La Plata, comprises a vast space of territory on the banks of the great river of La Plata. The eastern part is crossed by the Uruguay, and it contains a number of mountains, particularly in the interior: the other part is an immense plain, which extends to the bases of the Andes, and is in many parts impregnated with salt and nitre.

RIVERS. The river La Plata is formed by the junction of several large streams, among

which the Parana is by far the largest, on which account the natives give this name to the aggregate rivers. The name of La Plata was bestowed on it by the Spaniards.

The Parana proceeds from the environs of Villa del Carmen to the north of Rio de Janeiro, and is greatly augmented in its course by a number of other streams. It flows through a mountainous country, and after reaching the large plains receives from the north the Paraguay, which originates in a plain called Campos-Parefis; and which, during the rainy season, forms the lake of Xarayes. The Paraguay, before it disembogues itself into the Parana, receives the Pilcomayo, a large river, which has its source near Potosi, and by which the inland navigation from the mines is carried on.

The Plata also receives the Vermego, and the Salado, from the side of the Andes, and the Uruguay from the side of Brazil. In breadth, it equals that of the Amazons, and is navigable by vessels even to the distance of 400 leagues from its mouth. The great cataract of Parana is situated in the 24th deg. of lat. not far from the city of Guayra, but this cataract,



according to the account of Dobrizhafer, ought rather to be termed a long rapid river, since the water, for the space of twelve leagues, falls over rocks of a very singular and frightful form.

Besides the great river just described, it is necessary to mention the Uruguay, a river which surpasses either the Rhine or the Elbe.

At its mouth the eye can scarcely perceive both the banks at one time, and at 200 leagues higher up it requires an hour to cross it. It is full of fish, and is frequented by sea wolves; its bed is interspersed with rocks, and its course is interrupted by several rapids. The rivers to the west of La Plata, mostly lose themselves in the marshes or sandy plains.

**WINDS.** The west wind is here called the *Pampero*, because it passes over a plain 300 leagues long, which is denominated Las Pampas, and inhabited by hordes of migratory Indians, known in that country by the name of Pampas. This plain extends from Buenos Ayres, to the confines of Chili: it is perfectly level, and covered with very high grass. The Pampero not meeting with any thing in its course to check its impetuosity, acquires ad-

ditional strength till, by running straight along the channel of the river of La Plata, it blows with such fury, that ships, in order to withstand it, are obliged to throw out all their anchors, and strengthen their cables with strong chains of iron. Their approach is indicated by violent thunder and lightning.

**CLIMATE.** The winter begins in June, when it rains much, and the thunder and lightning are so violent, that nothing but custom can prevent one from being terrified at such a period. The great heat of summer is tempered in these regions by a breeze, which is felt towards noon.

**PRODUCTIONS.** In the plains there is a scarcity of wood; but to counteract this want there is a vast extent of land fit for the purposes of agriculture. The soil is sandy, with a mixture of black mould. The nature of the mountains on the upper Uruguay, is not known. Helms asserts, that a silver mine has been discovered in them: they produce an abundance of medicinal plants, but no precise description has been given of them. On the side of Monte-Video and Buenos Ayres, all sorts of fruits are obtained, and particularly the

*durasno*, a very delicate fruit, the tree of which is nearly similar to the European peach-tree, except that its trunk is much larger. The trees which produce this fruit are so numerous in the province in question, that they afford the only wood that is used for fuel; notwithstanding which, no diminution is apparent amongst them. The oxen and horses are found in such numbers, that they require only to be taken by means of a noose, as is done by the Cossacks of the Don, and the peasants of some parts of Italy. There are also wild birds and animals of every species, and particularly jaguars, which are larger here than any where else. The animal called here *hormiguero*, which lives upon nothing but ants, is quite common in the Pampas: it has a very long and pointed muzzle.

**WILD OXEN.** The number of wild oxen here is so great, that every year 100,000 are killed solely for the sake of their hides. About twenty hunters on horseback proceed to the spots where these animals are known to herd, having in their hands a long stick, shod with iron, very sharp, with which they strike the ox that they pursue, on one of the hind legs,

and they make the blow so adroitly, that they almost always cut the sinews in two above the joint. The animal soon afterwards falls, and cannot rise again. The hunters, instead of stopping, pursue the other oxen at full gallop, with the reins loose, striking in the same manner all which they overtake; thus eighteen or twenty men will with ease fell 7 or 800 oxen in one hour. When they are tired of the exercise, they dismount to rest, and afterwards, without danger, knock on the head the oxen which they have wounded. After taking the skin, and sometimes the tongue, and suet, they leave the rest for the birds of prey.

**WILD DOGS.** These animals have descended from some of the domestic kinds that have gone astray, and have multiplied to an excessive degree in the countries near Buenos Ayres. They live under ground, in holes, which may be easily discovered by the quantity of bones heaped round them. It may be with propriety supposed that some time or another, when the wild oxen are destroyed, so that the dogs cannot obtain them, they will fall upon men. One of the governors of Buenos Ayres thought this subject so well worth his attention,

that he sent some soldiers to destroy the wild dogs, and they killed a great number of them with their muskets. But on their return, they were insulted by the children of the town, who are very insolent; they called them *mata-perros*, which means, dog-killers: whence it has happened that the men, disheartened by a false shame, have never returned to that kind of hunting.

**HORSES.** The horses of Buenos Ayres are excellent; they possess all the spirit of the Spanish horses, from which they have descended, have an uncommonly safe foot, and are surprisngly agile. Their walk is so quick, and their steps so long, that at this pace they equal the trotting of the horses in France. Their step consists in raising exactly, and at the same instant the fore and hind foot, and instead of putting the latter at the spot where they had just rested the opposite fore foot, they carry it much farther, which renders their motion nearly double as rapid as that of horses in general; while it is much more easy for the rider. They are not distinguishable for their beauty, but their lightness, gentleness, courage, and regularity, may be boasted of. The in-

habitants make no provisions, either of hay or straw, for the support of these animals, the mildness of the climate allowing them to graze in the fields all the year round.

### *Towns.*

BUENOS AYRES, the capital of the whole province of the river La Plata, is situated 210 miles from its mouth, in 69. deg. 10. min. W. lon. and 34. deg. 35. min. S. lat. Its site is very handsome. From the north side may be seen the river, the width of which is beyond the reach of the eye. The environs consist of nothing but extensive and beautiful fields, always covered with verdure.

The port of Buenos Ayres is always exposed to the winds, on account of which vessels cannot approach very near to the town; while the boats or small craft which go to it, are obliged to make a detour, and enter a stream which empties itself into the main river; the water in this is two or three fathoms deep; but when the tide has ebbed in the great river, the branch in question cannot be entered.

Buenos Ayres is the residence of a vice-roy and a bishop. It is supposed to contain 3000

houses, and 40,000 inhabitants.\* This city is now the grand emporium of all the commerce of the provinces of Peru; and the goods are conveyed thither in waggons drawn by horses. The conductors travel in caravans, on account of the Pampas Indians, who are very troublesome to travellers. This city is watered by several large rivers, all of which empty themselves into that of La Plata. It has a fine square surrounded with superb buildings, and a fortress on the river, which is the residence of the governor. The streets are perfectly regular, with foot-paths on each side.

The immense country which constitutes the province of Buenos Ayres, was formerly subject to the viceroy of Peru; but in 1778, it was erected into a separate government, which includes the greater part of the country adjacent to Peru.

Formerly the citizens of Buenos Ayres had no country-houses; and except peaches, none of the finer sorts of fruits were produced there.

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\* Sir Home Popham, in his circular letter to the British merchants, estimates the number of inhabitants 70,000, and Helms at only 25 or 30,000.

At present, there are few persons of opulence but have villas, and cultivate in their gardens all kinds of fruit, culinary plants, and flowers. The houses are in general not very high; but most of them are built in a light and beautiful manner.

At Buenos Ayres, the men as well as the women dress after the Spanish mode, and all the fashions are brought thither from the mother country. The ladies in Buenos Ayres are reckoned the most agreeable and handsome of all South America.

Until the year 1747, no regular post was established either in Buenos Ayres, or the whole province of Tucuman, notwithstanding the great intercourse and trade with the neighbouring provinces: but, in 1748, the Viceroy Don Andonaegui instituted regular posts.

Buenos Ayres is well supplied with provisions; of fresh meat in particular there is so great an abundance, that it is frequently distributed gratis to the poor. The river water is rather muddy, but it soon becomes clear and drinkable, by being kept in large tubs of earthen vessels. Of fish, too, there is great abundance.



Neither in the district of Buenos Ayres, nor in Tucuman, does any snow ever fall: sometimes it freezes a little, so as to cover the water with a thin coating of ice, which is collected and preserved with great care, for the purpose of cooling their liquors.

That the climate of Buenos Ayres is very salubrious, appears from the proportion of the births to the deaths; and consequently the city has not been improperly named. In June, July, August, and September, however, fogs arise from the river, which affect the lungs and breast. The vehement winds too, which blow from the pampas, or plains, and are therefore called *Pamperos*, prove very troublesome to the inhabitants.

**MONTE-VIDEO.** This is a town on the river of La Plata, about sixty miles from its mouth. It has a large and convenient harbour, and the climate is mild and agreeable. The markets are plentifully supplied with fish and meat at a very cheap rate. Its principal trade is in leather. It is 150 miles from Buenos Ayres, to which you may pass by land or water, and is in 34. deg. 56. min. 9. sec. S. latitude.

**SAN SACRAMENTO.** This is a town opposite Buenos Ayres: it was founded by the Portuguese, about ninety miles from Monte-Video, and was ceded to Spain in 1778.

**SANTA-FE'** is a middling-sized town, about 240 miles from Buenos Ayres.

**MANNERS OF THE SPANIARDS.** Don Perneti has given a curious picture of the Spaniards of Monte-Video. To sleep, talk, smoke a segar, and ride on horseback, are the occupations in which they pass three-fourths of the day. The great abundance of provisions gives facility to their idleness, besides which, there are amongst them many persons of property, so that they all appear anxious to live in style, and have nothing to do.

The women during the whole of the morning sit on stools in their entrance halls, having under their feet, first, a cane mat, and over that a piece of the stuff made by the Indians, or a tiger's skin. They amuse themselves with playing on a guitar, or some similar instrument, which they accompany with their voice, while the negresses prepare the dinner.

In these countries jealousy does not disturb either sex. The men publicly acknowledge

their illegitimate children, who become the heirs of their fathers. There is no shame attached to bastardy; because the laws so far authorise promiscuous intercourse, as to grant to the children which result from it the title of gentlefolks.

The women, though covered by a veil in public places, live at home with as much freedom, to say the least of it, as females do in France; they receive company as they do in France; and do not suffer themselves to be pressed to dance, sing, or play on the harp, guitar, or mandoline. In this respect they are much more complaisant than French women, if we may credit the assertion of Don Perneti.—When they are not occupied in dancing, they sit continually on the stools already mentioned, which they sometimes place outside the door. The men are not allowed to sit among them, unless they are invited, and such a favour is considered as a great familiarity.

At Monte-Video, a lively and very lascivious dance is much practised; it is called *calenda*, and the negroes, as well as the mulattoes, whose constitutions are sanguine, are excessively fond of it. This dance was intro-

duced in America by the negroes who were imported from the kingdom of Ardra, on the coast of Guinea, and the Spaniards have adopted it in all their establishments. It is, however, so indecent as to shock and astonish those who are not in the habit of seeing it performed. The accounts which have been given of this licentious recreation are so different from what is conceived in Europe, that a particular detail of them would resemble a story of La Fontaine, rather than a matter of fact.

The common people, in which are included the mulattoes and negroes, wear, instead of a cloak, a piece of stuff, in stripes of different colours, which appears like a sack, having only a hole at top for the admission of the head; it hangs over the arms down to the wrist, and reaches, both before and behind, down to the calf of the leg; it is fringed all round at the bottom. The men of every class wear it when they ride on horseback, and find it much more convenient than the common cloak. The governor shewed one of these habiliments to Messrs. Bougainville, Perneti, &c. which was embroidered with gold and silver, and had cost

him upwards of 300 piaftres. The fame drefles are made at Chili, in fuch a ftyle as to coft 2000; and it is from that country that they have been imported at Monte-Video. This drefs is known by the name of *poncho* or *chony*: it fecures the wearer from rain, is not ruffled by the wind, and not only ferves him for a coverlid at night, but alfo for a carpet when he refts in the fields.

### PROVINCE OF TUCUMAN.

THIS province extends along the Andes, oppofite to Chili, which it feparates from Paraguay and Buenos Ayres. It is fituated between the 3d and 24th parallel of S. latitude.

#### *Account of the Soil, Mountains, and Rivers.*

THE ramifications of the Andes extend along the northern part of this province, in confequence of which its climate is very cold.—The fouthern part is nothing but a vaft plain; and it appears that the whole of Tucuman is formed of low grounds: for feveral rivers, when they reach it, not being able to pafs onwards to the fea, form lakes in different parts. This country bears a ftrong refemblance to

Tartary and Little Bucharía. The two principal rivers of Tucuman are the *Río Salado*, which, after passing through a swampy country, joins the river of *La Plata* and the *Río Dolce*, which empties itself into the lake of *Porongas*. The valley of *Palcipas*, which runs between two branches of the Andes, gives passage to a considerable river, which empties itself into a lake: all the rivers of the province of *Cordova* run into sandy plains, except the *Tercero*, which empties itself into *La Plata*.

**CLIMATE.** The climate of Tucuman is in winter very cold and dry. The spring is announced by violent rains; and the heat of summer is great and sudden. This temperature, which is natural in a country surrounded by high mountains, is not agreeable, but the people are accustomed to it, and Tucuman is considered to be an uncommonly salubrious country. The environs of the lakes and marshes ought, however, to be excepted.

**PRODUCTIONS.** In the parts where the plains are fertilized by rivers, the country is covered with excellent pasturage, and every year they afford an abundant produce of oxen, sheep,

stags, and other cattle. Game is so abundant, that it is met with at almost every step, and the animals are frequently taken by the hand. Pigeons and partridges are uncommonly numerous, though it must be admitted, that they are not so good as those of Europe. Maize, vines, cotton, and indigo, are cultivated with great success; and the forests between the Rio Dolce and the Salade contain immense quantities of bees.

There are said to be in Tucuman two mines of gold, one of silver, two of copper, and two of lead, the people manufacture a quantity of woollen and cotton stuffs; and a fine mine of rock salt has lately been discovered.

TOWNS. The principal towns in this province are the *Salta of Tucuman*, which is the residence of a governor, and is situated in a very fertile valley; Jujui, Rioja, San-Fernando, Saint-Jacques de l'Estero, San-Miguel, and Cordova, the last of which is the residence of a bishop, and the best town in the province. The Fathers of the Company of Jesus had a celebrated university at Cordova, where the young Spaniards of South America were sent to be instructed in the sciences.

There are several other colonies of Spaniards dispersed through the immense plains of Tucuman, which take the name of towns, though the inhabitants are not numerous. It is said that they are from 150 to 180 miles distant from each other; and the roads which lead to them, are so difficult and barren as sometimes to require twenty days to travel from one to the other; and even the environs of the towns are said to be so irregular or uneven, that a corregidor belonging to one of them, who was riding in his carriage, had one of his eyes knocked out by the branch of a tree, which entered the coach window.



ACCOUNT  
OF THE  
VICEROYALTY OF CHILI.

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THE following description relates to what is commonly called the *kingdom of Chili*; which is *Chili proper*, that lies to the west of Andes, as well as *New Chili*, and the province of *Cuyo*, to the east of those mountains.

It has already been observed, that Cuyo and New Chili are dependent on the viceroyalty of La Plata; while the presidency of St. Jago only includes Chili proper. But the judiciary and ecclesiastical division of those places is very different from those of the other governments and vice-royalties.

SITUATION AND EXTENT. Chili pro-

per lies on the shore of the Pacific Ocean, between the 23d and 45th deg. of S. lat. and the 304th and 308th deg. of lon. to the east of the first meridian of the isla of Ferro. Its length from north to south is between 1500 and 1650 miles; and its width from east to west about 240 miles, which comprises the chain of the Andes. It is bounded to the west by the Pacific Ocean; to the north by Peru; to the east by Tucuman; and to the south by the countries of Magellan. It is separated from all these regions by the Andes.

The province of Cuyo lies between Chili and Tucuman, from the 30th to 35th parallel of latitude. New Chili extends indefinitely to the south of the province of Cuyo, towards the Pampas of Buenos Ayres, and the deserts of Patagonia.

**CLIMATE.** This kingdom is one of the finest in all America. Its climate is temperate and salubrious; its soil is fertile, and it always has a clear sky. Its