

## GEORGE GLAS EN LAS PÁGINAS DEL *GENTLEMAN'S MAGAZINE*

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*Resumen:* George Glas tuvo un destacado protagonismo al hacer que los lectores británicos y europeos pudieran acceder a un importante cuerpo de información sobre el pasado y el presente de las Canarias, hasta entonces no compilado ni publicado en inglés, y también hay que reconocer su labor en la formación de la imagen de las islas en el extranjero. Las diferentes ediciones y traducciones del volumen de Glas tienen, sin duda alguna, un papel esencial en el proceso de divulgación de su aportación, pero sin embargo no se ha prestado la atención suficiente a otro tipo de publicaciones del último tercio del siglo XVIII y de las décadas iniciales de la centuria siguiente, algunas de las cuales se analizan en este artículo. Una especial consideración se da a la amplia reseña que publica *The gentleman's magazine* en los números iniciales del año 1764.

*Palabras claves:* George Glas; Siglo XVIII; Literatura de viajes; Ediciones; Canarias.

*Abstract:* George Glas played an extremely relevant role in making accessible to the British and European readers a huge amount of information on the past and the present of the Canaries, never before compiled or published in English, and his contribution is also extended to the shaping of the image of the Canary group abroad. The different editions and translations of Glas' volume are, no doubt, essential in the process of divulgation of his materials, but not enough attention has been paid to several publications of the last third of the 18<sup>th</sup> century and the initial decades of the 19<sup>th</sup>, some of which are analyzed in this paper. A special section is devoted to the large review published in *The Gentleman's Magazine*, in the first issues of the year 1764.

*Key words:* George Glas; 18<sup>th</sup> Century; Travel literature; Editions; Canary Islands.

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A lo largo del siglo XVIII, la imagen que las Canarias tienen en Inglaterra va a sufrir un cambio significativo, sobre todo por la aportación de un apreciable volumen de nuevas referencias y por la calidad y la fiabilidad de éstas. Hasta ahora, esta imagen dependía, en buena medida, de tres fuentes: *A Pleasant Description of the fortunate Ilandes, called the Ilands of Canaria, with their straunge fruits and commodities* de Thomas Nichols, publicada en 1583 y luego divulgada por Richard Hakluyt en el segundo volumen de sus *Principal Navigations* (1599); los apuntes de Edmund Scory, que bajo el título de «Extracts taken out of the Obseruations of the Right Worshipfull Sir Edmond Scory, Knight of the Pike of Tenariffe, and other rarities which he obserued there», incluye Samuel Purchas en la cuarta edición de *Purchas his Pilgrimage or Relations of the World and the Religions Obserued in All Ages and Places discovered, from the Creation unto this Present* (1626); y, en tercer lugar, «A Relation of the Pico Tenerife, receiv'd from some considerable merchants and men worthy of credit, who went to the top of it», que se publica en 1667 dentro de la *History of the Royal Society*. A estas fuentes se vienen a sumar, en los dos primeros tercios del siglo XVIII, otros textos aparecidos en las *Philosophical Transactions* de la Royal Society, como es el caso de «An Account of a Journey from the Port of Oratava in the Island of Tenerife to the Top of the Pike in that Island, in August last; with Observations thereon by Mr. J. Edens», incluido en el volumen correspondiente a 1714-1716, además de «Observations made in going up the Pic of Teneriffe, by Dr. Thomas Heberden, and communicated by William Heberden» y «Some Account of a Salt found in the Pic of Teneriffe, by William Heberden», que se publican en los volúmenes 47 y 55, correspondientes a 1752 y 1765. Los tres son textos típicos de la Ilustración, de estilo claro y expositivo, sin concesiones a una erudición superflua, que nos muestran que estamos ante autores de su tiempo, que quieren leer el libro de la naturaleza desde el empirismo y la ciencia, que observan y que buscan explicaciones racionales a sus observaciones.

Pero, sin ninguna duda, la parte más sustancial en el cambio de la imagen insular en la Inglaterra ilustrada le corresponde al comerciante y aventurero escocés George Glas y a su obra *The History of the Discovery and Conquest of the Canary Islands, Translated from a Spanish Manuscript Lately Found in the Island of Palma. With An Enquiry into the Origin of the Ancient Inhabitants. To which is added A Description of the Canary Islands, Including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, &c.* Se trata de un volumen monográficamente dedicado a Canarias, y que va tener una singular relevancia en lo que se refiere al desarrollo de los estudios insulares y, de forma particular, a la difusión de la historia y de la realidad de las islas en los círculos cultos de Europa en el último tercio del siglo XVIII y en buena parte de la centuria siguiente, especialmente en el ámbito británico. Si estos hechos son sin duda relevantes, no lo es menos la peculiar naturaleza de la obra, que constituye un magnífico ejemplo de los proyectos epistemológicos de la Ilustración y que nace de un claro propósito de ofrecer una fuente que proporcionara una visión global y completa de las Canarias.

Este tratamiento integral se consigue gracias a tres aportaciones relacionadas en cuanto al tema, pero distintas en lo que se refiere a su naturaleza. La primera de ellas es la traducción al inglés de la *Historia* de Abreu Galindo y que, al margen de sus peculiaridades, tiene una notable relevancia; por un lado, se trata de la primera ocasión en la que el texto de Abreu Galindo se imprime, adelantándose ochenta y cuatro años a la primera edición española de 1848; y, por otro lado, también hay que tener en cuenta que es la primera vez que el público inglés tiene en las manos un panorama cabal de nuestra prehistoria, de la conquista y de la primera andadura de la nueva comunidad insular. No estamos ante una traducción íntegra, sino que se trata de una versión bastante libre en la que el traductor cambia la disposición de los materiales, sintetiza la información y suprime todo aquello que considera carente de interés, pero el resultado final es un texto

pleno y válido, el más completo que los lectores británicos tienen de la historia de las islas.

A esta traducción sigue *An Enquiry Concerning the Origin of the Natives of the Canary Islands* (pp. 166-180), un pequeño opúsculo con el que Glas, consciente de la singular importancia que tiene el estudio de la lengua para llegar al conocimiento de los pueblos antiguos, indaga sobre la procedencia de los aborígenes isleños y lo hace ampliando el análisis al plano lingüístico, con lo que abre una nueva etapa en el conocimiento y el estudio del sistema de comunicación de las Canarias prehispanicas y en la profundización de la teoría africanista, que vincula el habla de los aborígenes al dominio lingüístico del norte de África y la emparenta o relaciona con el bereber, el libio y el egipcio. Con esta aportación, que supone el primer estudio sistemático del habla de los antiguos canarios, Glas cierra definitivamente una etapa que va desde el principio de la segunda mitad del siglo XVI hasta el último tercio del siglo XVIII, en la que se suceden distintas manifestaciones y afirmaciones sobre la relación lingüística canario-bereber, pero que son en su mayoría tímidas, repetitivas y carentes de ambición en cuanto a nuevos datos y comprobaciones.

El volumen se cierra con *A Description of the Canary Islands, Including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, etc.*, en la que le toca el turno a la parcela de la contemporaneidad y en la que el autor incluye sus observaciones y su experiencia directa en las islas. La relevancia de esta aportación emana de dos hechos. En primer lugar, estamos ante una fuente valiosa que nos permite viajar en el tiempo doscientos treinta y cinco años atrás y acercarnos a las Canarias y a los canarios de entonces. Estamos, pues, ante un espejo singular que refleja la realidad del archipiélago en la segunda mitad del siglo XVIII, pero un espejo que no se limita a proyectar únicamente el objeto del relato, por descontado valioso, sino que, como suele ocurrir en textos de esta índole, también refleja el carácter, los principios y las convicciones de la persona que lleva a cabo la descripción. En segundo lugar, la importancia de esta

aportación tiene que ver con el hecho de que con ella comienza verdaderamente la literatura inglesa de viajes referida a las islas. Bien es verdad que contamos con contribuciones anteriores, pero son todas de escaso calado y ninguna de ellas tiene el alcance y la profundidad que Glas consigue.

De esta forma, aunando presente y pasado, Glas articula en este volumen una contribución múltiple, diversa y trascendente que ofrece un completo relato literario de las Canarias y se convierte, sin duda alguna, en el introductor de las islas en los círculos ilustrados de la Europa de entonces, todo ello dentro de un proceso de difusión en la que tendrán mucho que ver las ediciones que conoce la obra, pero también tienen un especial protagonismo en esta labor de divulgación las reproducciones parciales y no tan parciales que llevan a cabo otras publicaciones del último tercio del siglo XVIII y de las primeras décadas de la centuria siguiente, en las que se centra mi atención por su indudable interés.

Como se sabe, la primera edición del volumen de Glas ve la luz en Londres en 1764, patrocinada por dos firmas de librerías: de una parte, la de los hermanos Robert y James Dodsley, radicada en Pall Mall; y, de otra parte, la de T. Durham, ubicada en el Strand. En lo que se refiere a la primera firma, Robert Dodsley (1704-1764) ya se encontraba retirado desde 1759, después de haber estado dirigiendo su negocio a lo largo de veinticuatro años, y muere el mismo año de la publicación de Glas. El negocio lo llevaba entonces su hermano James (1724-1797). Thomas Durham, que comparte con Dodsley el proyecto de la edición, estaba en aquellos momentos al frente de su librería, actividad que dejará hacia 1775. Los fondos insulares cuentan con varios ejemplares de esta primera edición. La Biblioteca Universitaria de La Laguna dispone de tres, la biblioteca de El Museo Canario cuenta con cuatro, y otro más posee la Biblioteca Provincial de Las Palmas, al igual que el Museo de Historia de Tenerife y el Centro de Documentación de Canarias y América. También la Biblioteca Municipal de La Orotava posee un ejemplar que ha cedido a la Fundación Canaria Orotava de Historia de la Ciencia y al Max Planck

Institute for the History of Science para su digitalización dentro del Proyecto Humboldt<sup>1</sup>. Además, existe una edición facsímil de ésta de 1764: Juan de Abreu Galindo, *The History of the Discovery and Conquest of the Canary Islands*, Elibron Classics, Adamant Media Corporation, Boston, 2005. Como se puede ver, esta edición tiene como novedad el hecho de que Abreu Galindo figura como autor, pero esto desdibuja, inexplicable e injustamente, el alcance de la contribución de Glas.

La primera edición pronto se vio seguida, en 1767, de dos nuevas, que en realidad son solamente una. La primera ve la luz en Dublín bajo los auspicios de los editores Dillon Chamberlaine y James Williams, en dos volúmenes, que incluyen como novedad la biografía del autor y toda la información relativa a su desgraciada muerte en alta mar y a las actuaciones judiciales relacionadas con ella. La otra edición figura publicada en Londres el mismo año, en 1767, consignada a A. Pope y J. Swift, pero se trata de la edición dublinaesa, a la que se han cambiado el lugar de impresión y los nombres de los editores<sup>2</sup>. Todo lo demás es idéntico: el tipo de letra, la composición en dos volúmenes y el número de páginas de cada uno de ellos.

A las ediciones inglesas, hay que añadir las dos traducciones en alemán, publicadas en Leipzig. La primera lo hace en 1777: *Geschichte der Entdeckung und Eroberung der Kanarischen Inseln. Aus einer in der Insel Palma gefundenen Spanischen Handschrift übersetzt. Nebst einer Beschreibung der Kanarischen Inseln, von George*

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1. Esta versión digitalizada se puede consultar en <http://humboldt.mpiwig-berlin.mpg.de>. De la misma forma la Universidad de Las Palmas de Gran Canaria (ULPGC), en sus recursos electrónicos, dispone de una versión digitalizada: <http://mdc.ulpgc.es/cdm/landingpage/collection/MDC>. Otro tanto proporciona Google Books: <https://books.google.es/books?id=1ExBAAAACAAJ&pg=PA62&dq=george+glas+the+history+of+the+discovery+and+conquest+online+text&hl=es&sa=X&ved=0ahUKEwjz5Li1uf7QAhUBHxoKHZxjDocQ6AEIHDA=#v=onepage&q=george%20glas%20the%20history%20of%20the%20discovery%20and%20conquest%20online%20text&f=false>.

2. En la Memoria Digital de Canarias de la ULPGC: <http://mdc.ulpgc.es/cdm/ref/collection/MDC/id/134101>.

*Glas*, con traducción de Johann Anton Leisewitz (1752-1806). La segunda, en formato de extracto, lo hace en 1780: *Geschichte der Entdeckung und Eroberung der Kanarischen Inseln*, formando parte del tomo I de la colección «Bibliothek der Geschichte der Menschheit», al frente de la que está C.C.L. Hirschfeld (1742-1792). De la primera edición lipsiense se ha hecho una edición facsímil: *Geschichte der Entdeckung und Eroberung der kanarischen Inseln. Aus einer in der Insel Palma gefundenen spanischen Handschrift übersetzt; nebst einer Beschreibung der Kanarischen Inseln*, editada por Gunter Wege en 1976.

Como ya se ha adelantado, además de las ediciones inglesas integrales, la aportación de Glas se reprodujo de forma particularmente amplia en distintas publicaciones de la época, en las que el autor aparece citado en algunos pasajes, pero su autoría no figura reflejada de forma adecuada. Una de ellas es la obra de Daniel Fenning, J. Collyer y otros, *A new system of geography, or, A general description of the world: containing a particular and circumstantial account of all the countries, kingdoms and states of Europe, Asia, Africa, and America...*, publicada en 1765 y con un centenar de ediciones posteriores. El cap. XVI de esta obra es «Of the Canary and Madeira Islands» y los materiales canarios se presentan de la siguiente forma:

Sect. I. Of the Situation and Extent of the Canary Islands in general; with a Description of Lancerota an Fuertaventura (459).

Sect. II. The Climate, Soil, Vegetables, and Animals of Lancerota and Fuertaventura; with an Account of a Volcano in the former of these islands (459-460).

Sect. III. Of the Manners and Customs of the Ancient Inhabitants of Lancerota, and Fuertaventura (460-461).

Sect. IV. Of the present Inhabitants of Lancerota and Fuertaventura; their Persons, Dress, Buildings, Food, Manners, Customs, Government, and Trade (461-462).

Sect. V. Of Gran Canaria. Its Situation and Extent, with a particular Account of the Calms on the South-east Side of these, and

some of the other Mountains; with a concise Description of the Ports, and of the City of Palmas, the Capital of the Island (462).

Sect. vi. Of the Climate, Trees, Fruits, Plants, and Animals of Canaria; with a particular Description of the Face of the Country (463).

Sect. vii. Of the Ancient Inhabitants of Canaria, their Person, Dress, Manners and Customs. Their Nobility, Combats, Buildings, Furniture, Employments; the Butchers ignominious. The Education of their children; their Government, and the Manner in which it was changed to a Monarchy; with a concise Account of their Funerals (463-465).

Sect. viii. Of the island and Pike of Tenerife. Its Situation and Appearance at Sea. A Description of the Port and Town of Santa Cruz: of the Chapel of our Lady of Candelaria; of the Haven and Town of Garrachica, and a dreadful Earthquake there; and of the Towns of Port Orotava, La Villa de Orotava, and St. Christobal de la Laguna. The Face of the Country, and the Number of its Inhabitants (465-467).

Sect. ix. A Journey up the Pike of Tenerife; with a concise Account of the Weather, and Produce of the Island (467-468).

Sect. x. Of the Ancient Inhabitants of Tenerife, their Dress, Customs and Manners (468-469).

Sect. xi. Of the Island of Gomera. Its Situation; a Description of the principal Port and Town; the Produce of the Island; and the Persons, Dress, and Manners of the original Inhabitants (469-470).

Sect. xii. Of the Island of Palma. Its Situation and Extent. A Description of a high Mountain, called La Caldera, or the Cauldron. Its Springs and Rivers. Its Volcanoes, Climate, Produce, Ports and Towns (470-471).

Sect. xiii. Of the island of Hierro or Ferro. The French formerly reckoned the longitude from thence. The Situation and Extent of the Island with a particular Account of a Tree that is continually dropping Water (471-472).

Sect. xiv. Of the original values of the Island of Hierro, or Ferro, their Dress, Manners and Customs (472-473).



Sect. xv. Of the present Natives of Canaria, Tenerife, Palma, Gomera and Ferro; their Persons, Dress, Food, Buildings, Manners and Customs (473-475).

Sect. xvi. Of the Civil Government of Canaria, Tenerife, and Palma, of the ecclesiastical Government of all the Islands in general; and the Diseases to which the Natives are subject (476-477).

Sect. xvii. Of the Manufactures and Commerce of Canaria, Tenerife, Palma, Gomera, and Ferro; with a particular Account of their Fishery on the Coast of Barbary; and of the Coin, Weights, and Measures in the Canaries (477-479).

Como se puede ver, muchos de estos epígrafes son casi idénticos a los que utiliza Glas en su volumen, especialmente en *A Description of the Canary Islands*, y la lectura detenida termina por reflejar que se siguen los materiales de Glas prácticamente al pie de la letra, pero su nombre se cita solamente en seis ocasiones. Cuando fallecen Fenning y Collyer, la obra se sigue publicando, en este caso con John Payne como autor y ligero cambio de título: *Universal Geography formed into a new and entire system; describing Asia, Africa, Europa and América...*, que se publica en Londres en 1791, con nueva edición en Dublín en 1794. Esta edición de Payne es prácticamente similar a la ya comentada de D. Fenning y no hay más que comprobar que, al igual que en ésta, dentro del vol. I, se encuentra el cap. xvi, que está dedicado a «The Canary and Madeira Islands», pp. 670-698, y de nuevo se puede comprobar que la mayor parte está tomada de Glas. Afortunadamente, no todas las reproducciones de los materiales de Glas que se hacen en la época son tan poco respetuosas con la cuestión de la autoría. Como ejemplo se puede citar a John Pinkerton, que en el vol. xvi de *A general collection of the best and most interesting voyages and travels in all parts of the world*, incluye algunos extractos de los libros I, II y III de *The History of the Discovery and Conquest of the Canary Islands* (pp. 808-822), así como la primera parte del *Enquiry*, que se interrumpe poco antes del «Catálogo» (pp. 822-826). Además de esto, podemos ver que Oli-

via M. Stone aprovecha abundantes materiales de Glas en su obra *Tenerife and its six satellites*. En el recuento que esta autora hace de las obras que se refieren a las islas, destaca de modo especial dos de ellas, porque proporcionan información fiable y de primera mano. Una de ellas es la crónica de la conquista normanda, que Stone maneja en la traducción inglesa publicada por la Sociedad Hakluyt; y la otra es el volumen de Glas, del que llega a decir

T H E

*Gentleman's Magazine,*

A N D

Historical Chronicle.

VOLUME XXXIV.

For the Y E A R M.DCC.LXIV.

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P R O B E S S E & D I L E C T A R E

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By SYLVANUS URBAN, *Gent.*

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L O N D O N :

Printed for D. HENRY and R. CAVE, at ST JOHN'S GATE.

que es tan exacto que constituye la mejor guía de entre todos los libros que hasta entonces se habían escrito sobre las Canarias, aunque también recoge que de vez en cuando sus deducciones son inconsistentes, todo ello dentro de la tendencia manifiesta de esta autora a considerarse la última instancia de la bibliografía y el conocimiento de las islas.

Pero mi atención en estas páginas se centra en una reproducción parcial de los materiales de Glas, que tiene lugar el mismo año de la publicación de la primera edición y que se produce en las páginas del *Gentleman's magazine*. Esta revista había sido fundada en 1731 por Edward Cave (1691-1754) y la editó bajo el seudónimo de Silvanus Urban, una tradición que siguieron sus sucesores hasta la última parte del siglo XIX. En 1754, a la muerte del fundador, se hace cargo de la publicación su hijo R. Cave, ayudado por David Henry (1710-1792), que llevará las riendas de la revista hasta 1788. Así que, con toda probabilidad, es Henry el autor del extracto de la obra de Glas, bajo el título de *Some Account of the Discovery, Conquest, Antiquities, and present State of the Canary Islands; from a Work said to be chiefly translated from the Spanish by George Glas*, que *The gentleman's magazine* publica en los primeros números del año 1764, de enero a mayo, un amplio extracto (vol. XXXIV, pp. 3-8, 65-69, 121-125, 184-187, 209-212), en el que aporta muy amplios materiales tomados de *The History of the Discovery and Conquest* y de *A Description of the Canary Islands*, así como dos breves párrafos que proceden del *Enquiry Concerning the Origin of the Natives of the Canary Islands*. Se trata claramente de una extensa reseña que tiene como objetivo divulgar la existencia del texto de Glas, pero que no se reduce a una simple recensión, sino que se opta por la fórmula de una amplia transcripción de los materiales. Esta labor no se realiza de manera muy rigurosa, no sólo porque se producen frecuentes erratas en los nombres canarios (*Quonzamas, Ardagoma, Fizzatez*, que en Glas no vienen así), sino porque el comentarista añade posiciones propias, como las que incluye en relación con los hechos de la conquista y el comportamiento de los conquistadores con

los antiguos canarios, como se puede ver en el cuarto y quinto de los párrafos iniciales:

*«These ships, commanded by one Ferdinand Peraza, arrived at Lancerota, and the Spaniards going on shore, the natives came in crowds to the port to behold them. The poor Pagans were defenceless and unarmed; they had curiosity in their looks, and kindness in their hands; but the pious Christians, thinking, perhaps, like that venerable Father St. Augustine, that the virtues of Heathens were no better than splendid sins, and the worst treatment was too good for them, immediately discharged a flight of arrows among the unsuspecting multitude, killing some, and wounding other, upon which the rest, seized with terror and astonishment, ran away and hid themselves. Who can repress his indignation at such unprovoked inhumanity, and the disgrace which it brought upon the religion of the meek and merciful Jesus, the teacher and the example of the purest and most exalted benevolence!*

*This execrable band of thieves and murderers immediately pushed forward to the town, which they sacked, and carried off a large booty of goat-skins, tallow and sheep, with no less than 170 of the inhabitants, among whom were the King, Guanarame, and the Queen, Tinguafaya».*

Destaco las adiciones que no corresponden a Glas y que muestran los puntos de vista del editor del *Gentleman's magazine*, muy crítico con la actuación de los conquistadores en el proceso de anexión y, muy especialmente, con el trato dado a los aborígenes, todo dentro de una conciencia de superioridad moral nada infrecuente en los escritores británicos del momento. Sin embargo, si acudimos al texto de Glas se puede advertir una clara diferencia en las palabras y en el tono, sobre todo porque muestra algo que muchos autores de la época no poseen: la independencia de criterio. Esta independencia de criterio y de puntos de vista, que supone una clara diferencia con otros paisanos suyos, se advierte

en numerosas ocasiones, como cuando vemos que no tiene interés alguno por repetir una vez más el tópico de la indolencia española, que podemos encontrar en otras piezas de la literatura inglesa de viajes relativas a España, y prefiere considerar a los canarios como las víctimas de un país estancado, en el que no hay esperanza alguna ni futuro; se refiere al poder del Santo Oficio en las islas; cuando refleja que los holandeses, los franceses y los ingleses son los únicos pueblos civilizados que habían creado en las islas azucareras del Caribe los gobiernos más absurdos y más bárbaros que jamás habían existido en ninguna parte del mundo y que, en muchos aspectos, eran peores que la administración colonial española de América; y cuando destaca la hipocresía de los gobernantes ingleses, que se declaran defensores de la libertad y no dudan en sacar leyes contra los vagabundos, los mendigos y los cómicos ambulantes, en virtud de las cuales los privan de libertad y los encierran en instituciones de trabajo.

Además de mostrar una superioridad moral, el editor del *Gentleman's magazine* no desaprovecha la ocasión de buscar paralelos británicos a los hechos extraordinarios que Glas recoge en su texto. Un ejemplo de esto se puede ver en el pasaje en el que se comenta la extraordinaria fuerza de Adargoma y lo que hizo un día en el palacio del arzobispo de Sevilla, donde fue retado por un campesino manchego. Nuestro editor abre aquí una extensa nota para hablarnos de Thomas Topham, famoso por su fuerza (66-67).

En cualquier caso, al margen de las peculiaridades del editor, hay que reconocer que, dada la amplia recepción que el *Gentleman's magazine* tenía en aquellos momentos, la referencia de los materiales de Glas y la noticia de la publicación de su obra llegaron a un considerable número de lectores a ambos lados del Atlántico. Como muestra de esta edición de *Some Account of the Discovery, Conquest, Antiquities, and present State of the Canary Islands; from a Work said to be chiefly translated from the Spanish* se incluye, en el apéndice siguiente, la segunda parte, que corresponde a materiales tomados de *A Description of the Canary*

*Islands* y que se reproducen siguiendo fielmente el original. Por regla general, los materiales aparecen editados con cuidado, aunque una lectura atenta arroja diversas disparidades. Algunos de los errores proceden originalmente de Glas, como cuando, en la sección relativa a Tenerife, le adjudica al castillo principal de Santa Cruz el nombre de San Felipe, cuando en realidad es de San Cristóbal; pero otras de las equivocaciones proceden del editor del *Gentleman's magazine*, como cuando se olvida del arriero en el grupo de personas que acompañan a Glas en su subida al Teide: «[...] *I set out on horseback, in Company with a Master of a ship, from Port Orotava, to visit the Pike. We had with us a servant, a muleteer, and a guide*»; o cuando, al expresar la longitud de Fuerteventura, aparece la inquietante cifra de 18 leguas, en lugar de las 80 que corresponden y que trae el original. Tampoco hay mucho cuidado con los topónimos. Fuerteventura aparece así en todas las ocasiones, al igual que Hiero. El topónimo palmero Uquén, que Glas transcribe Uguer, figura como Ugun.

## APÉNDICE

### HISTORICAL ACCOUNT OF THE CANARY ISLANDS

To the account already inserted of the ancient state of these islands, is added the following description of their present state and inhabitants.

#### OF LANCEROTA, and the neighbouring uninhabited Islands

The island of Lancerota is very high, and consequently may be seen at a very great distance; it is 15 miles long, and 10 broad, and the latitude of its centre is 29 degrees, 8 minutes, North.

At the North end of the island is a spacious harbour, called El Rio, which is a straight dividing it from an uninhabited island called Graciosa.

That part of Lancerota which faces the harbour El Rio, is an exceeding and steep cliff, and there is no access into the island but by a narrow intricate path that leads to the top of it, which no stranger can ascend without a guide, for if he should once miss it, he would probably break his neck before he could find it again.

Graciosa lies on the North side of the harbour El Rio; it is barren, destitute of water, and uninhabited.

About five miles North of Graciosa is another barren, arid, rocky, and desert island, called Alegranza, and about 8 miles East of these there is an high rock, called the East Rock, and on the West side of them there is another called the West Rock; there is also about three leagues S. W. of Graciosa, a barren desolate rock called St. Clara. Many ships are wrecked among these rocks in the night, being misled by errors in their reckoning, and by the rocks being falsely laid down in our charts, which place them thirty miles farther South than they ought to be.

#### OF FUERVENTURA

The North end of this island lies S. and by W. from the S. W. point of Lancerota, at about 7 miles distance. In the channel between them lies the little island of Lobos, i. e. seals, about a league in circumference, desolate and without water. Near it there is a very good road for shipping; the way to find it is to bring the East point of Lobos to bear N. E. by N. or N. E. and anchor half way between that and Fuervertura, or rather nearer to Fuervertura, where right on shore from the road is a well of good water, easy to get at.

Fuervertura is 18<sup>3</sup> miles long, and 15 broad; in the middle it is low and narrow, being almost cut in two by the sea, and on the North and South sides it is mountainous, sandy and barren. It is therefore chiefly inhabited in the middle.

Between the S. W. end of Lancerota and the little island Lobos, there is a broad channel, through which ships sail, being deep in the middle, but shoaling gradually towards Lancerota, and rocky and foul near Lobos.

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3. [Glas: eighty].

When a ship comes from the East with the trade-wind, and is passing through this channel, as soon as she brings a hill on Lancerota to bear right to windward, she will be becalmed, and soon after have the wind at S. W. When this happens she must make short tacks, till she gets into the trade again, or a constant Northerly wind, the first puff of which will come to her at W. or W. N. W. which, when she receives, she must not stand to the Northward, for if she does she will immediately lose it again, but she must stand towards Lobos, the nearer she approaches to which, she will have the wind more large, and before she is two-thirds channel over, she will have a steady wind at N. or N. N. E.

When there is a great Westerly swell hereabout, the sea breaks on the rocks at the N. W. end of Lobos, with such violence that it is horrible to behold; the author of this account has seen breakers there near sixty feet high, one of which would stave the strongest ship to pieces in a moment; he heard the noise of these breakers like distant thunder, after he had passed them near 7 leagues.

The climate of Lancerota and Fuerteventura is extremely healthy, and the inhabitants live to a great age. The N. and N. E. winds blow so hard and constantly on these islands as to prevent the growth of trees of all kinds. There are only a few shrubs or bushes which spread along the ground, and in gardens there are some fig-trees, and other low trees and shrubs, which never can shoot higher than the wall, and live.

The want of trees is, in some degree, attoned by plenty of the most excellent herbage, among which are several odoriferous flowers; yet bees could never be kept here, probably not being able to bear the violence of the wind. Corn grows also in great plenty, particularly wheat, barley and maize.

Within about 30 years they have had vines in Lancerota. The soil about that time was improved by the dust and pumice-stones thrown out by a volcano, and to this the cultivation of the vine is wholly owing; the wine is thin and eager, but very wholesome. Fuerteventura produces wine of a superior quality.

The rocks on the sea coast produce great quantities of the orchilla weed, well known to our London dyers for yielding a beautiful purple.

In Lancerota there are very few springs, the inhabitants using chiefly rain-water, both for themselves and cattle.



The cattle of the islands are camels, horses, asses, bullocks, sheep, goats, and hogs, all which, except the sheep and goats, were brought to them since the conquest from Barbary and Spain.

They generally plough here with a camel, or a couple of horses<sup>4</sup>, for the soil is light, and they do not plough deep.

The sea coasts abound with fish, particularly a kind of cod, which is much better tasted than that of Newfoundland.

The want of wood, or bushes, naturally occasions a scarcity of birds; yet there are partridges and ravens, with plenty of dunghill fowl, but no turkeys, geese, or ducks. There are also canary-birds, and a bird called *tubayba*, about the size of a starling, and speckled black and white.

Here are no venomous animals but the black spider, the bite of which occasions a swelling attended with a burning pain.

In Lancerota and Fuerventura there are many hills that have been formerly volcanoes.

Though the natives pass for Spaniards, they are a mixture of the ancient inhabitants with Normans, and other Europeans who subdued them, and some Moorish captives.

They are in general of a large size, robust, strong, and of a very dark complexion. They are accounted rude and unpolished by the inhabitants of the other Canary Islands. They understand no language but the Castilian, which they pronounce most barbarously. They dress coarsely, but after the modern Spanish fashion, for the short cloak and golilla, formerly used by the Spaniards, are not known here. Their houses are built of stone and lime, those of the gentry are tiled, the others are thatch'd; very few even of the best are ceiled, but are built like large barns, and divided into apartments by boards that run no higher than the top of the walls, so that the rooms are all open above, having the roof of the building in common; the floors are paved with flat stones.

The food of the peasants is flower<sup>5</sup> of wheat, or barley, roasted<sup>6</sup> and mixt with water, except in winter, when their grass is in perfection, and

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4. [Glas: asses].

5. [Glas: flour].

6. [Glas: toasted].

then they mix it with milk, which is then plenty; they use sea-shells for spoons; the gentry eat meat and bread.

As the women make the wearing apparel used here, and as the household furniture is brought from other islands, there are few artificers; there are also few Monks, and no Nuns; there is no want, however, of parish priests, and in each of these islands there is an inferior court of inquisition to prevent heresy.

The gentry have the strongest attachment to their native country, and express not the least curiosity to see any other. Very few of them therefore visit Spain, or even Canaria, except compelled by a law-suit. A gentleman, in this country, is a person that possesses a few acres of land, about a dozen sheep, two asses, and a camel, and he keeps his rank by doing no work, and by riding a short distance on an ass, attended by a ragged servant, instead of travelling on foot; in this state he would much rather spend all his days, than acquire the most ample fortune by trade, for he supposes that trade would disgrace himself and his family for ever.

Although all the Canary Islands are subject to the crown of Spain, yet the natives of Lancerota and Fuerteventura, and those of Gomera and Hierro, hold their lands not of the crown, but of the house of Herrera<sup>7</sup>.

They are governed by magistrates subordinate to the Governor-General, who commonly resides in Teneriffe; no standing forces are kept up but a militia, which is very sufficient for their defence.

About eight years ago they exported camels to Jamaica, but that being prohibited, they have now no trade by exportation but to the other Canary Islands, whither they send wheat, barley, maize, cattle, fowls, cheese, orchilla weed and goat-skins, salt, and some salt fish; the wheat fetches one fifth more money than any other European wheat.

The imports here are also chiefly from other islands, especially from Teneriffe, which is the center of trade for all the Canaries; they consist of English woolen goods, and German linens, both of the coarsest fabrics, brandy, wine, oil, fruit, planks, and other timber, barks and fishing-boats, bees-wax, household furniture, tobacco and snuff, soap, candles, and money, which they receive in the balance of trade to a considerable amount

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7. [Glas: Herrera].

With proper management, a ship of any nation in Europe at war with Spain, might touch at Lancerota, or Fuerventura, pass for a neutral vessel, and be supplied with provisions; for the natives, having no intercourse with foreigners, cannot distinguish an Englishman from a Hollander, Dane or Swede; but whoever would pass for a Frenchman must go to mass.

#### OF GRAN CANARIA

In comparison with this island the others are deserts<sup>8</sup>. It is fertile and pleasant in the highest degree, and for the excellent temperature of its air, and the plenty of good water, trees, herbs, and delicious fruit, it well deserves the name of the Fortunate Island.

The N. E. point of it lies W. from the S. W. end of Fuerventura, at 18 leagues distance; in clear weather any of the Canary Islands<sup>9</sup> may be seen from the other.

Canaria is 13<sup>10</sup> leagues long, 9 broad and 35 in circumference; the middle of it is exceeding high, full of mountains, which rise to high above the clouds as to stop the current of the N. E. wind which generally blows here; so that on the North side of the mountains it is either quite calm, or there is a gentle breeze from the S. W. when on the other side it blows a storm at N. These calms and eddy-winds, caused by the height of the mountains, extend 25 leagues beyond them to the S. W. and it is dangerous for small vessels to enter them when the wind blows hard without; for the water there being as it were stagnant, resists the waves that roll in upon it from without, and causes them to break, though with less violence, as they do against the shore. Upon first entering the calm, the waves may be seen foaming and boiling like a pot, and breaking in all directions; when a vessel comes among them she is shaken so as to put her in great danger; the best way to manage her is to hawl up the courses, and diligently to attend the braces to catch every breath of wind that offers, and push her into dead water as soon as possible.

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8. [Glas: deserts].

9. [Glas: those islands].

10. [Glas: 14].

On the N. E. end of Canaria is a peninsula, about two leagues in circumference; the isthmus is about two miles along, and about 450 yards<sup>11</sup> broad in the narrowest part; on each side of the isthmus is a bay, which on the N. W. side is exposed to the swell, yet small barks get in between a ledge of rocks and the shore, and lie in great safety; in this place the natives repair their small vessels. On the other side of the isthmus the bay is spacious and sandy, and a good road for shipping of any burden with all winds, it being exposed only to the S. E. which seldom blows hard enough to be dangerous.

The landing place is in the very bottom of the bay, where the water is as smooth as glass. On this spot is a chapel or hermitage, dedicated to St. Catherine, and a castle mounted with a few guns, but not of much strength. About a mile to the East along the shore stands the city of Palmas, the capital of the island. The whole coast and the city itself is wholly without defence; many of its buildings, however, are sumptuous and elegant, particularly the cathedral; the churches, convents, and nunneries in general, are fine structures, and the private houses are all built with stone. The city is divided into two parts by a small stream of water, and the whole contains about 6000 inhabitants. On the S. E. part of the island is another port called Gando, which is secure against all winds but the South, and affords plenty of water and other refreshments.

On the N. W. is also a port called Gaete, frequented only by boats that carry provisions from thence to Santa Cruz in Teneriffe<sup>12</sup>; the country near it is well watered, and there is a high-road from it to the metropolis.

There are only two inland cities or large towns in Canaria, but many villages, the chief of which are called Galdar and Telda<sup>13</sup>.

The temperature of the air is delightful in the highest degree, it being never hotter than with us in July, and never colder than we have it about the end of May in a backward season. The northerly wind, which at Lancerota and Fuerventura is generally a storm, is here seldom more than a gentle breeze, the sky is almost constantly serene, and thunder

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11. [Glas: a quarter of a mile].

12. [Glas escribe en todo momento Tenerife].

13. [Glas: There are no inland cities or large towns in Canaria, but many villages, the chief of which are called Galdar and Telde (228)].

and lightning are very rare. The only disagreeable weather is brought by the S. E. wind, which sweeps the vast desert of Africa. This wind is hot, dry, and suffocating, and brings with it a cloud of locusts that destroy every green thing where they alight; this wind, however, blows seldom, and never long. In the mountains the weather is less pleasing, for in winter it is there very cold, and the snow falls in such quantities as to render them uninhabitable. The natives enjoy health and longevity beyond any other people in the world.

The island is well watered, and abound in wood of various kinds; every thing that is planted thrives, and the pine, the palm, the wild-olive, laurel, poplar, elder, a brush-wood called bressos, the dragon-tree that yields gum, the *lignum rhodium*, the aloes-shrub, the Indian fig, or prickly pear, and the tubayba, grow spontaneously, the Tubayba is a shrub the branches of which have leaves only at the extremities, and when they are flit with a knife, or beaten, they yield a glutinous substance of a white colour. The euphorbium shrub also grows here to a large size, and in great plenty, but the natives do not extract the juice, which is very strange, as they might use it for the bottoms of their boats and vessels instead of pitch, and it would probably answer better by effectually preserving them from worms. A sort of yew or wild pine also grows here, called *tarrahala*, and a withered shrub without leaves, called *retama*; it resembles the branch of a vine, and some of it grows to the thickness of a man's wrist. All the large trees, except the palm, that are natural to the island, grow upon the mountains near the clouds, which densing<sup>14</sup> upon them towards evening, supply them with moisture.

As to fruits, here are the almond, walnut, chesnut, apple, pear, peach, apricot, cherry, plumb, mulberry, fig, banana, date, orange, lemon, citron, lime, pomegranate, and all the American and European fruits in general, except the anana, or pine-apple. Of grain they have wheat, barley, and maize in plenty, but peas and beans are scarce; they have melons of all kinds, potatoes, batatas, yams, pompions, and the best onions in the world, with many other roots in great abundance, and all excellent in their kind. Cabbages and sallads are not wanting.

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14. [Glas: descending].

There is not, however, above one part in seven of the whole island that is not stony, rocky, and barren. The most fertile part is a mountain called Doramas, about two leagues from the city. In this place there are groves of fragrant trees of different kinds, the foliage of which is so interwoven, as to exclude the sun; these groves are watered by many rills; a gentle breeze perpetually whispers among them, and Canary birds without number are always singing on the branches. In contrast to this enchanting elysium, the upper part of the island is totally barren and desolate, producing neither grass nor shrub; it rises so far above the clouds that it receives neither dew nor rain, but is exposed to a thin, dry, parching wind, that generally blows from the West, directly opposite to the trade wind below.

The greatest part of the surface of this island is covered with calcined stones, ashes, and lava, and the ruins of the volcanoes from which they were thrown out are to be seen in all parts of this and the other islands. The channels made by the fiery torrents that flowed from them are still visible; but no volcano has been burning here since the conquest.

Canaria produces good wine, though inferior to that of Teneriffe; but tho' olives have long grown here, the inhabitants make no oil. They formerly made sugar, but desisted upon finding it more advantageous to cultivate their vines, and get sugar in return for their wine; they have honey in great plenty, which is excellent, but of a black colour.

Their animals are camels, horses, asses, mules, bullocks, sheep, goats, hogs, rabbits, fowls, turkeys, geese, ducks, partridges, crows, Canary birds, and others of the same size. Lizards also abound in this and the other islands, but they have no kind of serpent, scorpion or other venomous creature, except the spider that has been mentioned before, and a viper peculiar to the island of Gomera, which, however, does not appear to be hurtful.

#### OF TENERIFE

Teneriffe is distant about 12<sup>15</sup> leagues N. W. of Canaria; it is almost triangular, each side being about 12 leagues in length, and in the center is the famous pike called by the natives *El Pico de Teyde*.

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15. [Glas: 16].

In clear weather this pike may be seen at the distance of 120 miles, and appears like a thin blue vapour, very little darker than the sky.

The most frequented harbor is called Santa Cruz, and is on the S. E. side of the island, where ships with good anchors and cables may be safe in all weathers.

At this port is the principal town called also Santa Cruz, in the middle of which is a mole, built at a vast expence for the convenience of landing; between the mole and the town is a fort called St. Philips, and near it is a steep rocky den or valley, beginning at the sea shore, and running far in land, which would render the attack of an enemy very difficult; there are also another forts for its defence, all joined together by a thick stone wall, mounted with cannon.

Santa Cruz is a large town, containing several churches and convents, an hospital, and the best constructed private buildings of any in the Canary Islands. It contains about 7000 inhabitants; it is not fortified on the land side, and all the country near it is dry, stoney, and barren.

About four leagues to the S. of Santa Cruz, close to the sea, there is a cave, with a chapel, called, The chapel of our Lady of Candelarie, in which is an image of the Virgin Mary that is held in as much reverence here as that of Diana was at Ephesus. This chapel is endowed with so many ornaments that it is the richest place in all the seven islands.

At a certain season of the year almost all the inhabitants go thither on pilgrimage, and innumerable and incredible stories are related, and universally believed, concerning this image. The author of this account heard some Canary sea men declare, that when they were returning from the Spanish West Indies, and in great danger, by a hard gale, they saw our Lady of Candelaria in the height of the storm, during the night, assisting them to reef and furl the sails; and they also assured him that when they came home to Tenerife they learnt that in the morning after they had been so miraculously assisted, the Virgin was seen in the church with her cloaths and her hair wet with the spray of the sea.

It is pretended that this image was first discovered by a shepherd in the year 1390, standing upon a great stone at the mouth of a den near the sea side. They say that his goats were affrighted at it, and that taking it for a woman, he made signs to it to get out of the way, men not being permitted to speak to a woman in solitary places, but perceiving it

did not move, he took up a stone to throw at it, but could neither cast the stone out of his hand nor withdraw his arm. Another shepherd, his companion, seeing what passed, went up to the image, with a design to revenge his friend's misfortune, and taking up a sharp flint attempted to cut off its head, but in the attempt cut his own hand. His resentment still increasing, he made a second attempt, and again wounded himself. The two shepherds then, one with his arm stretched out, and the other with two wounds on his hand, went to the king of the country and related what had happened. The king repaired to the place, with his council, and found the image where the shepherds had left it. He then commanded them to take it up, and remove it to his house; they were at first afraid to obey, but upon touching it were entirely healed.

The King, astonished at the prodigy, declared the image too sacred to be removed by peasants, and supposing it to have come down from Heaven, he went with some of his nobles, and taking it up, carried it about a hundred paces, when it grew so heavy that they could carry it no farther. The King then fell upon his knees, and besought the image that he might be permitted to remove it where he intended; upon which it made a sign, and then taking it up again they found it quite light, and proceeded to a cave which was the king's store-room, or pantry, about a mile and half distant from the place where it first appeared.

This image, though the legend says the shepherds took it for a woman, is but three feet high; the colour of the face is swarthy, and the garments are blue and gold; of what substance it is made, or whether the garments are of the same substance, or superadded, we are not told.

It has a green candle in one hand, and it is said that on the eve of the purification, a great number of lights are seen going in procession round the cave where it is deposited, whence it is called our Lady of Candelaria.

Part of the South West coast is half a mile in height, and as perpendicular as a wall; from the summit several streams fall into the sea.

In the year 1704 there happened an earthquake in this island which left behind it several volcanoes.

About four miles in land from Santa Cruz stands the city of St Chrystobal de la Laguna, which is the metropolis of the island, and contains two parish churches and five convents, but has no trade, being



inhabited principally by the gentry of the island; the inhabitants are numerous yet no body is seen in the streets, which are solitary and desolate, so that grass grows in those that are the most frequented.

There are many other towns in the island which contain a great number of people, but none are more than 3 leagues from the sea.

All the fertile ground within a league of the sea is covered with vines; that of the next league is sown with corn, the third is adorned with woods, and above the woods are the clouds, for the island gradually ascends from the sea, rising on all sides till it terminates in the pike, which is the center.

On the S. E. of the island in land from Candelaria is a town called Guimar, where there are some families which know themselves to be the genuine, unmixed offspring of the original natives, but they know nothing of the manners of their ancestors, nor have they preserved any remains of their language. They are fairer than the Spaniards of Andalusia.

Tenerife contains about 96.000 persons, supposed to be equal to the number of inhabitants of all the rest of the seven islands put together.

To the general account of the island of Teneriffe, a particular description of the Pike should be added, which cannot be better done than by an epitome of the author's relation of his journey upon it.

In the beginning of September 1761, about 4 o'clock in the afternoon, he set out on horseback, with a companion, a servant, and a guide; by sunset they had ascended six miles, and came to a hollow which was the most distant habitation from the sea; here they found an aqueduct<sup>16</sup> of open troughs, which conveys the water down from the head of the hollow. Here they watered the horses, & filled some small casks to serve the rest of the journey. They then proceeded up a steep road, & got into the woods and the clouds just as it grew dark. The road was bounded on both sides with trees, or bushes, which were chiefly laurel, savine, and bresos or brush wood, so that they could not miss their way. Having travelled about a mile after sun-set, they came to the upper edge of the wood above the clouds, where they made a fire, and supped, & then lay down to sleep under the bushes. About half an hour after then, the moon shining bright, they proceeded slowly thro' very

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16. [Glas: aqueduct].

bad roads, resembling ruins of stone buildings scattered over the fields; after this they rode at a pretty good rate upon small light white pumice-stones for about one hour, and the air then began to be very cold. By the advice of their guide, they alighted, and passed the rest of the night in a cave. But they had no sooner fallen asleep, than they were awakened by an intolerable itching of the skin, caused by the thin air, want of rest, and sleeping in their cloaths. About five in the morning they mounted again, and proceeded slowly along a very steep road, till they came among some great loose rocks, where they found a cottage built of loose stones, called the English resting place<sup>17</sup>; for none of the natives go this journey, except some poor people that gather brimstone. From this place they went forward on foot, it being too steep to ride, and the footing loose and sandy; they were obliged to clamber over rocks, and vast loose masses of stone, sometimes leaping from one to the other. Among these there is a cavern that contains a natural reservoir of water; this cavern, which they descended with a ladder, is about ten yards wide, and twenty deep; at the bottom is the water, which is about two fathoms deep, and was then frozen at the edges; they endeavoured to drink of it, but could not, it was so cold. After climbing about half a mile farther, they came to the Sugar-loaf, which is about half a mile high, and very steep; this also they ascended, though with great labour, and saw the clouds spread out under them at a vast distance, and appearing like the ocean; the tops of the neighbouring islands, which were high enough to pierce the clouds, looked like rocks in the sea, & nothing else was visible.

The top of the Pike is about 140 yards long, and 110 broad; it is hollow, shaped like an inverted bell, and about 40 yards from the brim to the bottom. Smoak & sulphureous steams issued from many chinks in the sides, and the ground was so hot as to be felt through their shoes: upon thrusting their guide's staff about three inches into a porous place, it was in less than a minute burnt to charcoal. They gathered many pieces of beautiful Sulphur of all colours.

The Pike is manifestly a volcano, tho' it has not burned for some years. The Sugar-loaf consists wholly of earth, mixed with ashes and calcined

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17. [Glas recoge también la forma española: Estancia de los Ingleses (254)].

stones; and the surface on the whole island shews that some dreadful revolution has happened in it, by the irruption of subterraneous fire.

While they were at the top, they breathed with great difficulty, and felt a violent palpitation of the heart, owing to the great rarefaction of the air. When they returned, which was about ten in the morning, they found the heat intolerable in the sun, and the cold so great in the shade, where they took shelter, that they were obliged to make a fire.

This author reckons the perpendicular height of the resting place 4 miles, and the height from thence to the Summit of the Sugar-loaf one mile more; so that the whole height, according to him, is five miles; and in this calculation, he says, he cannot be mistaken above a mile either way; so that he is not sure but it may be six miles, or four miles.

The weather in Teneriffe is not different from that in Canaria. The sea-breeze generally sets in about 10 in the morning, on the E. and N. sides of the island, and blows till 5 or 6 in the evening, from which time till midnight, it is calm; then the land wind begins, and continues till 7 or 8 in the morning, from which time it is calm till the sea-breeze begins to blow again. Below the clouds, which are suspended half way between the sea and the top of the Pike, the wind is generally N. E. but above the clouds it is West.

The produce of the island is much the same as that of Canaria, except that there is less corn-land, and more vineyards. The wines are strong and good. Formerly a great quantity of sack was made there; but now, and for some time past, the inhabitants gather the grapes green, and make a dry hard wine, scarcely to be distinguished from madeira, till it has been kept 4 or 5 years, and then it turns sweet, and becomes like malaga.

#### OF PALMA

Palma is 8 leagues in length from N. to S. and six broad from E. to W.; it is distant 17 leagues N. W. from Teneriffe, and its summit is higher, not reckoning the sugar loaf.

The chief port is Santa Cruz on the S. E. side, and here is the chief town, called also Santa Cruz; it is large, contains two parish churches,

and several convents of Fryars and Nuns; near the Mole is a battery, and in the middle of the town a reservoir filled by a rivulet, which plentifully supplies the inhabitants with good water. There is no other town of note in the whole island, but many villages.

In the N.E. part of Palma, there is a very steep mountain called the Caldron, the top is about two leagues in diameter each way, and from the edge there is a gradual descent inwards to the bottom, which is about 30 acres; from the declivity arise several springs, which, collecting their waters at the bottom, issue in one stream through an aperture which communicates with the country on the outside, this water turns two mills, but is exceeding unwholesome; all the inside of the caldron abounds with herbage, and is covered with laurel, pitch-pine, palms, lignum rhodium, and retamas: The retamas in this island have a yellow bark, and grow to the size of large trees, but are only shrubs in the other islands. If the goats feed on the leaves of the retamas, they breed a stone in the bladder, which kills them.

There are also two rivulets on the outside of this caldron, and from these the inhabitants are chiefly supplied. Those who are distant from these rivulets preserve the rain water, for there are scarce any other springs in the island.

At a place called Ugun, there is a cave which has a long entrance, so narrow that it is necessary to enter it on the hands and knees backward, for otherwise it would be impossible for the adventurer to see his way. When he has got through this passage he enters a large grotto, from the roof of which hang flakes of slate stones, and from between them water constantly distills. The least blow given to these stones resounds through the cave like thunder. In another district there is a mountain which appear to have been removed from its original situation by an earthquake. The natives have a tradition, that the spot on which it now stands was a plain the most fertile in the whole island till it was destroyed by the burning lava and the mountain.

The summit of Palma was before the year 1545, covered with trees; but a great drought that commenced that year destroyed them all; and the rabbits brought into the island by the second Spanish governor, which have since multiplied without number, destroyed the young shoots that afterwards sprung up, so that the top of the island is now

totally naked and desolate. While the shrubs and trees remained, much manna fell there, which the natives sent to Spain for sale.

The produce is much the same as in Canaria, except that the inhabitants make a great quantity of sugar.

When corn is scarce, the natives make good bread of fern-root.

Though the summit of the islands is naked, yet in the region of the clouds, and below it, there are abundance of trees; so that at about 2 leagues distance the island appears like one entire wood.

In the air, weather, and winds, there is nothing peculiar, except that west winds and rain are more frequent than in the other islands.

In this island also there are indubitable marks of volcanoes and some very old inhabitants, in 1750, remembered a fiery eruption, and rivers of lava running from the mountains into the sea.

The flux and reflux of the sea, at the time of the earthquake at Lisbon, was very remarkable here; and some people seeing a wreck upon the ground, that the water had left bare, they ventured to it; but the sea returned so suddenly that it swept them all away. The black shining sand, thrown upon writing, is found in many places on the shore of this and the other Canary islands; it is strongly attracted by the magnet, and seems have been thrown out of a volcano. It is said that a gentleman in London has a case of razors made of this sand, converted into bar iron.

#### OF GOMERA

Gomera is about six leagues distant S. W. from Teneriffe, the principal town is close by the sea there, in the bottom of a bay, where the shipping lies land-locked from all winds except the S. E.: it is called la Ville de Palmes; the town of Palmes. It has a church and convent, and about 150 houses, most of which are mean and small. The narrow vallies of this island are watered with many rivulets that flow from the mountains, and water may be any where found by digging five or six feet. No pines grow here, but the want is supplied by plenty of other trees, particularly the mastich, which yields abundance of gum. The produce of the island in general is much the same with that of Canaria, it has almost every necessary within itself, corn, wine, roots, fruit, honey,

cattle, and fowls, and if industry was encouraged the inhabitants could easily manufacture their own wool and raw silk into as much cloathing of both kinds as they wear; here is also stone, lime, timber, and all other materials for building except iron.

The wine however is poor and eager; yet when two years old, though not stronger than small beer, it excels the very best Madeira in taste and flavor.

In this island there is plenty of deer, which were originally brought from Barbary, serpents are found here tho' not in any other of the Canary islands, but they are not thought to be venomous.

#### OF HIERO

Hiero is about eighteen leagues in circumference, & about five over in the broadest part. It rises steep and craggy from the sea on all sides, for above a league, but beyond this it is level and fruitfull abounding in trees and shrubs of various kinds.

It produces better grass, herbs, and flowers than any other islands, so that bees multiply exceedingly, and make excellent honey; the wine is bad, so that the greatest part of it is distilled into brandy. There are only three springs in the whole island; so that the sheep, goats, and swine, do not drink in the summer, but dig up the roots of fern, which they chew to quench their thirst. The great cattle are watered at the springs, and at a place where water distills from the leaves of a tree; this tree has been mentioned by many writers. The district in which it stands is called Tigulahe; it is of a kind distinct from all other trees, and stands by itself; the circumference of the trunk is about 9 feet, its utmost height about 30, and the circumference of all about 30, and the circumference of all its branches together about 120: the lowest branch shoots at about an ell from the ground; its fruit resembles an acorn, and the leaves, those of a laurel; they come forth in a perpetual succession; so that the tree is always green. On the north side of the trunk are two large tanks or cisterns of rough stone, each 20 feet square, and 12 feet deep. Near this tree a cloud, or mist, rises from the sea every morning, which is forced against a steep cliff, and thrown back densed upon the tree, where it

distills in drops during the whole day. A person lives on the spot who is appointed to take care of the tree and its water, and is allowed a house to live in, and a certain salary. Dropping trees are found near mountains in many other places.

In Hiero there is only one parish-church, and no considerable town.

There are other islands among this cluster or rather rocks called Salvages; the chief of these is about a league in circumference, and produces nothing but orchilla, the rest are not worth mentioning; they are uninhabited, and belong to the Portuguese, who visit them only in search of wrecks and cormorants, a fowl with which they greatly abound.

To the account of the inhabitants of these islands that have already been given, the following particulars may be added.

The lower sort of people are all lousy, and they make so little secret of it that the women may be seen sitting at their doors in the sun, and picking this vermin out of each others heads. The itch is common to all ranks, and they take no pains to cure it; the same may be said of the venereal disorder.

The houses of the peasants, and lower sort of people are of one story, built of stone and lime, the roofs generally thatched; those of the better sort are two stories high, four square, and have a court in the middle.

The natives, in general, are extremely quick and sensible, though their deportment is grave; the women in particular are remarkable for their vivacity and sprightly conversation, which far exceeds that of the French, English, and other Northern nations.

The gentry, though poor, are well bred, and the peasants and laboring poor have not the surly rusticity so common among us. When a beggar asks alms of a gentleman he addresses him in this manner: «For the love of God, Sir, please to give me half a Rial». If the other does not chuse to give him any thing, he replies, in a civil manner, «May your Worship excuse me for the love of God.» The servants, and common people, are excessively addicted to pilfering; yet robberies with violence are rare; murders are more frequent than in England, the natives being strongly addicted to revenge.

The inhabitants, in general, are extremely amorous, and their notions of love are romantic, owing to the want of innocent freedom between the sexes.

Gentlemen here get up by day break, or at sun-rising, and commonly go to church soon after, to hear mass; at eight or nine in the morning, they breakfast on chocolate. The ladies seldom go to mass before ten o'clock in the forenoon; but the women servants generally attend it at sun rising. At the elevation of the host, which is commonly a little before noon, the bells toll, when all the men who happen to be in the streets, or within hearing of them, take of their hats, and say, «I adore thee and praise thee, body and blood of our Lord Jesus Christ, shed on the tree of the cross, to wash away the sins of the world.»

At noon every body goes home to dinner, when all the street doors are shut until three in the afternoon. In gentlemen's houses, the first dish which is put on the table contains soup, made of beef, mutton, pork, bacon, carrots, turneps, potatoes, peas, onions, saffron, &c. all stewed together. When it is poured into the dish, they put it in thin slices of bread. The second course consists of roasted meat, &c. The third is the olio, or ingredients of which the soup was made. After which comes the desert, consisting of fruit and sweetmeats. The company drink freely of wine, or wine and water, all the time at dinner; but no wine after cloth is removed. When they drink to one another, they say, «Your health, sir»; or «May you live a thousand years»; and sometimes, «Much good may it do to you». Immediately after dinner, a large heavy, shallow, silver dish, filled with water, is put upon the table, when the whole company all at once put their hands into the water, and wash; after which a servant stands at the lower end of the table, and repeats the following benediction: «Blessed and praised be the most holy sacrament of the altar and the clear and pure conception of the most holy Virgin, conceived in grace from the first instant of her natural existence. Ladies and gentlemen, much good may it do you». So making a long bow to the company, he retires; then they rise, and each goes to his apartment to take a nap for about an hour; this is called the siesto, & is very beneficial in a warm climate; for after one awakes from it, he finds himself refreshed and fit to go about his affairs with spirit: yet the medical gentlemen here condemn this custom, and say it is pernicious to the constitution; but how can a thing be prejudicial to health, that nature compels a man to? for in hot



countries there is no avoiding a short nap after dinner, without doing violence to nature, especially where people get up by day-break.

The gentry seldom give an entertainment without having a Friar for one of the guests, who is generally the confessor to some of the family. Some of these people, on these occasions, take much upon them, and behave with great freedom, or rather ill manners; yet the master of the house and his guests do not chuse to rebuke them, but let them have their own way. I happened once to go to dine at a gentleman's house in one of the islands, when a Franciscan Friar was one of the guests; we had scarce begun to eat, when the Friar asked me if I was a Christian? I replied, I hope so. Then he desired me to repeat the Apostles Creed. I answered I knew nothing about it. Upon this he stared me full in the face, and said, «O thou black ass!» I asked him what he meant by treating me in that manner? He answered only by repeating the same abuse. The master of the house endeavoured, but in vain, to persuade him to give over. At that time I did not understand Spanish so well as to express myself fluently, I rose up, and told the master of the house, I saw he was not able to protect me from insults at his own table; then taking my hat, I went away.

In the morning and evening visits, guests are presented with chocolate and sweetmeats; but in the summer evenings with snow water. People here sup between eight and nine, and retire to rest soon after.

Many sorts of dances are practiced here both slow and quick, and some of them are dramatic, for the men sing verses to their partners, who answer them in the same manner.

On the feasts of Tutelar Saints, plays are acted in the streets, for the amusement of the multitude, by such of the inhabitants as have a turn that way.

Their other diversions are wrestling, cards, quoits, and throwing a ball through a ring placed at a great distance.

The peasants, especially of Gomera, have an art of leaping from rock to rock by means of a long pole with an iron pike at the end of it. When they want to descend from one rock to another they aim the point of the pole at the place where they intend to alight, throw themselves toward it, and pitch the end of the pole so as to bring it to a perpendicular, then slide gently down it to the ground.

The children are taught reading, writing, Latin, arithmetic, logic, and some other branches of philosophy in the convents; but Greek is never taught even to scholars.

The books chiefly read by the laity are lives of saints and martyrs, performances that abound with the most ridiculous and incredible lies.

They are, however, not without books of entertainment, excellent in their kind, particularly poems and plays, to which they have a peculiar turn.

Many other particulars worthy attention may be found in this work; to which, therefore, we refer our readers, whose curiosity this epitome will rather excite than satisfy.

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