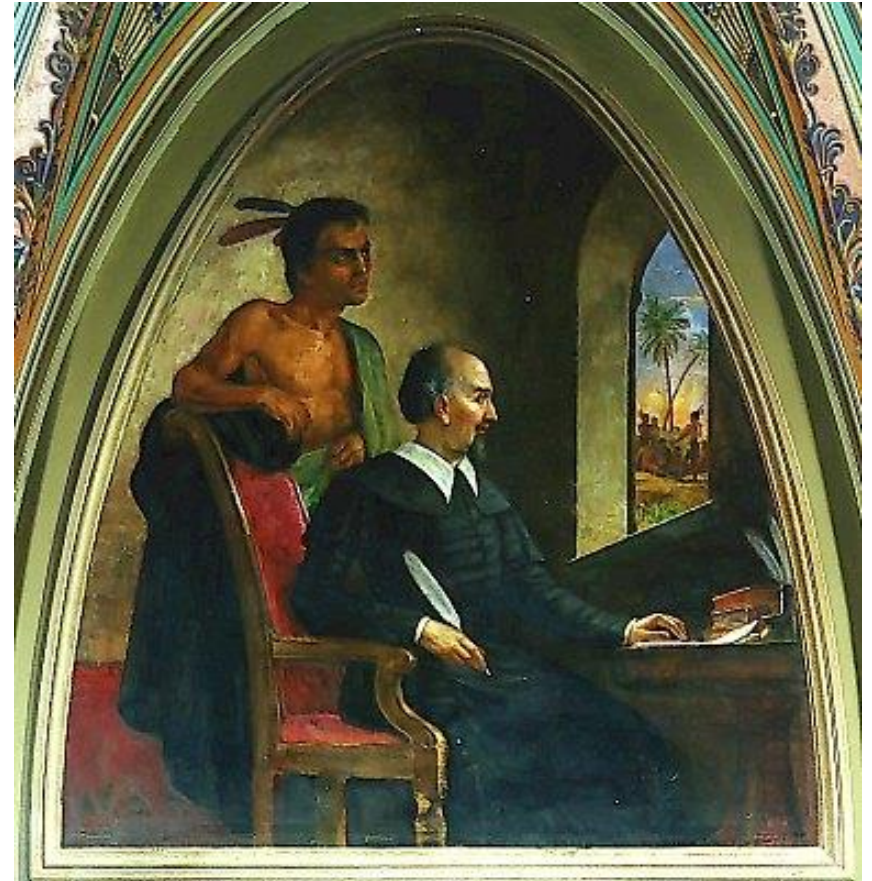


Bartolomé de Las Casas

- Conquistador turned priest
- Dominican priest/friar
- Defender of Indians
- Believed Indians were rational people who had never done harm to Europeans & conquest of Indian land was unjustified
- Admired Indian customs and accomplishments; advocated Indian rights
- Argued that “the Indians our brothers and Christ has given his life for them.”
- Spanish rule was justified in order to spread faith, but conversion should take place peacefully
- 1st to suggest use of Africans as slaves (?)



Bartolomé de Las Casas

- Spanish historian and missionary. Bartolomé de Las Casas was a missionary, Dominican theologian, historian, and bishop of Chiapas. In 1493 he saw Christopher Columbus pass through Seville on his return from the first voyage across the Atlantic. That year Las Casas's father, Pedro de Las Casas, and his uncles sailed with Columbus on his second voyage. Las Casas first traveled to the Western Hemisphere in 1502 to manage the land Columbus gave his father. Like other colonists, Las Casas at first gave no thought to the *encomienda* system of royal land grants that included Indians to work the fields in exchange for educating them in Christianity.
- Returning to Europe in 1507, Las Casas was ordained a priest in Rome. He returned to the West Indies and in 1513–1514 served as chaplain to the invaders during the conquest of Cuba. After that campaign he was awarded additional land. Upon listening to a sermon by a Dominican father denouncing the treatment of Indians, Las Casas relinquished his holdings to the governor.
- Las Casas returned to Spain to plead the Indians' cause before King Ferdinand II (ruled 1479–1516). With the support of the archbishop of Toledo, Las Casas was named priest-procurator of the Indies in 1516. He returned to the Western Hemisphere as a member of a commission of investigation. During 1520 he developed an alternative to the *encomienda* system in Venezuela with a colony of farm communities. After the failure of this idealistic scheme to get Spanish farmers to work alongside free natives, Las Casas joined the Dominican order in Santo Domingo during 1522.
- Over the following decades Las Casas ceaselessly promulgated an ideological position that Indians had the right to their land and that papal grants to Spain were for the conversion of souls, not the appropriation of resources. Developing into a politically astute lobbyist, he was often able to effect positive change, such as insuring a peaceful entry into Guatemala by Dominican friars. During 1544 he was named bishop of Chiapas in Guatemala to enforce the "New Laws" of Emperor Charles V (ruled 1519–1556), which prohibited slavery and limited ownership of Indians to a single generation. The settlers objected to any limits, and many clergy would not follow the new bishop's lead. After the king rescinded the prohibition on inheritance, Las Casas resigned his office in 1547 and returned to Spain.
- This tireless "Defender of the Indians" crossed the Atlantic ten times in all. After he published his *Brief Relation of the Destruction of the Indies* in Seville during 1552, a flood of hectoring books followed. In 1550 he came into conflict with Juan Ginés de Sepúlveda (1490?–1572 or 1573), a scholar who was attempting to gain the right to publish a book approving war against the Indians. Las Casas appeared at a debate before the Council of Valladolid, where he spoke for five days straight. He influenced the committee not to approve his opponent's book for publication.
- Las Casas's massive *History of the Indies*, finished in manuscript during 1562 but unpublished until 1875, incorporates an invaluable abstract of Columbus's now lost first logbook. The book demonstrates a prophetic intent to reveal to Spain that the injustices of its colonial rule would lead to a terrible punishment at God's hand. His example influenced both Simon Bolívar (1783–1830) during the nineteenth-century revolt against colonial rule and Mexicans during their struggles for independence.
- Spanish patriots condemned Las Casas for helping create with his tireless propaganda a "Black Legend" that Spaniards were exceptionally cruel. The English published a translation of the *Brief Relation* when they were about to seize Jamaica. Another edition was issued by the U.S. government during the Spanish-American War to justify taking Spain's island possessions.
- Las Casas has been applauded by proponents of human rights. In all his actions and writings he operated, however, from an unexamined theoretical foundation that maintains that Catholic Christianity is God's chosen creed for all people, and thus the argument with his opponents was primarily over the means to that conversion. In this sense the Indians were treated by him as wards who were allowed no doctrinal choice. Enemies in his time and some later scholars have argued that Las Casas shaped the truth as he wished it to be, exaggerating statistics about the loss of life and sometimes writing about places he had never been. Some recent estimates of the population of the mainland and islands argue that the loss of life was originally higher than even Las Casas believed, and so the decline was much steeper than he estimated. It has also been shown that some of his remarks about areas outside the scope of his observation were drawn from official reports. He and his writings continue to be controversial, but he remains a key figure in historical scholarship about human rights.

Juan Gines de Sépulveda

- Spanish scholar
- Based his arguments on Aristotle
- Published a book claiming the conquest of Indians was justified
- Believed the Spaniards had come to free the Indians from their unjust lords and to bring the light of salvation
- Said Indians were not fully human, and some peoples “were born to serve.”



Juan Gines de Sépulveda

- 1489 CE – 1573 CE In 1550, Las Casas debated in Valladolid his views on the American Indians with Juan Ginés de Sepúlveda in front of the Spanish court. Sepúlveda, a humanist lawyer born in 1490, was an important figure in the court of Charles V where he served as the Emperor's chaplain and his official historian.
- In 1544, Sepúlveda wrote *Democrates Alter* (or, on the Just Causes for War Against the Indians). This became the most important text at the time supporting the Spanish conquest of the Americas and their methods. The text justified theoretically following Aristotelian ideas of natural slavery the inferiority of Indians and their enslavement by the Spaniards. He claimed that the Indians had no ruler, and no laws, so any civilized man could legitimately appropriate them. In other words, Sepúlveda considered the Indians to be pre-social men with no rights or property. The debate, which continued in 1551, reached no firm conclusion; but the court seemed to agree with Las Casas, and demanded a better treatment for the Indians.

Hernan Cortés

- Educated; had ability to lead
- Led 600 men into interior of Mexico in 1519
- Fought battles with towns subject to Aztec Empire; enlisted their help
- Defeated Aztec Empire and established colonial rule



Hernan Cortés

- Hernán Cortés, marqués del Valle de Oaxaca, was a Spanish conquistador who overthrew the Aztec empire and won Mexico for the crown of Spain.
- Hernan Cortes - Mini Biography (TV-PG; 02:56) Hernán Cortés was a Spanish conquistador who overthrew the Aztec empire and won Mexico for the crown of Spain.

Synopsis

- Born around 1485, Hernán Cortés was a Spanish conquistador and explorer who defeated the Aztec empire and claimed Mexico for Spain. He first set sail to the New World at the age of 19. Cortés later joined an expedition to Cuba. In 1518, he set off to explore Mexico. There he strategically aligned some native peoples against others to overthrow them. King Charles I appointed him governor of New Spain in 1522. Cortés died in Spain in 1547.

Early Life

- Hernán Cortés, marqués del Valle de Oaxaca, was born around 1485 in Medellín, Spain, and helped advance Spain's position in North America in the 1500s. He came from a lesser noble family in Spain. Some reports indicate that he studied at the University of Salamanca for a time.
- In 1504, Cortés left Spain to seek his fortune in New World. He traveled to the island of Santo Domingo, or Hispaniola. Settling in the new town of Azúa, Cortés served as a notary for several years. He joined an expedition of Cuba led by Diego Velázquez in 1511. There, Cortés worked in the civil government and served as the mayor of Santiago for a time.

Conquered the Aztecs

- In 1518, Cortés was to command his own expedition to Mexico, but Velázquez canceled it. Cortés ignored the order and set sail for Mexico with more than 500 men and 11 ships that fall. In February 1519, the expedition reached the Mexican coast.
- Cortés became allies with some of the native peoples he encountered, but with others he used deadly force to conquer Mexico. He fought Tlaxacan and Cholula warriors and then set his sights on taking over the Aztec empire. He marched to Tenochtitlán, the Aztec capital and home to ruler Montezuma II. Cortés took Montezuma hostage and his soldiers raided the city. Cortés left the city after learning that Spanish troops were coming to arrest him for disobeying orders.
- After facing off against Spanish forces, Cortés returned to Tenochtitlán to find a rebellion in progress. The Aztecs eventually drove the Spanish from the city, but Cortés returned again to defeat them and take the city in 1521. King Charles I of Spain (also known as Holy Roman Emperor Charles V) appointed him the governor of New Spain the following year.

Later Years

- After his victory over the Aztecs, Cortés faced challenges to his authority and position. He traveled to Honduras in 1524 to stop a rebellion against him in the area. Back in Mexico, Cortés found himself removed from power. He traveled to Spain to plead his case to the king, but he was not reappointed to his governorship.
- In 1540, Cortés retired to Spain. He spent much of his later years seeking recognition for his achievements and support from the Spanish royal court. Cortés died in Spain in 1547.

Sor Juana Inés de la Cruz

- Nun who was an example of colonial intellectual life
- Author
- Poet
- Musician
- Social thinker
- Welcomed at the court of the viceroy in Mexico City
- Gave up secular concerns to concentrate on spiritual matters



Sor Juana Inés de la Cruz

- Sor Juana Inés de la Cruz was a 17th century nun, self-taught scholar and acclaimed writer of the Latin American colonial period and the Hispanic Baroque. She was also a staunch advocate for women's rights. "One can perfectly well philosophize while cooking supper."
- Born circa November 12, 1651, in San Miguel Nepantla, Tepetlixpa, Mexico, Juana Inés de la Cruz's intelligence and scholarship became known throughout the country during her teen years. She began her life as a nun in 1667 so that she could study at will. After taking her vows, Sor Juana read tirelessly and wrote plays and poetry, often challenging societal values and becoming an early proponent of women's rights. Sor Juana is heralded for her *Respuesta a Sor Filotea*, which defends women's rights to educational access, and is credited as the first published feminist of the New World. She died in Mexico in 1695.

Early Years

- Juana Inés de la Cruz was born out of wedlock in San Miguel Nepantla, Tepetlixpa—now called Nepantla de Sor Juana Inés de la Cruz in her honor—near Mexico City, circa November 12, 1651, when Mexico was still a Spanish territory.
- In 1667, owing to her desire "to have no fixed occupation which might curtail my freedom to study," Sor Juana began her life as a nun. She moved in 1669 to the Convent of Santa Paula of the Hieronymite in Mexico City, where she remained cloistered for the rest of her life.
- Juana had plenty of time to study and write in the convent, and she amassed a large library. She also gained the patronage of the viceroy and vicereine of New Spain, and they supported her and had her works published in Spain.

Writing Development

- Sor Juana's enduring importance and literary success are partly attributable to her mastery of the full range of poetic forms and themes of the Spanish Golden Age, and her writings display inventiveness, wit and a wide range of knowledge. Juana employed all of the poetic models of her day, including sonnets and romances, and she drew on wide-ranging—secular and nonsecular—sources. Unlimited by genre, she also wrote dramatic, comedic and scholarly works—especially unusual for a nun.
- Sor Juana's most important plays include brave and clever women, and her famous poem, "Hombres necios" ("Foolish Men"), accuses men of behaving illogically by criticizing women. Her most significant poem, "Primero sueo" ("First Dream"), published in 1692, is at once personal and universal, recounting the soul's quest for knowledge.

Defending Women's Rights

- With Sor Juana's growing renown, however, came disapproval from the church: In November 1690, the bishop of Puebla published (under the pseudonym of a nun) without her consent Sor Juana's critique of a 40-year-old sermon by a Portuguese Jesuit preacher, and admonished Sor Juana to focus on religious studies instead of secular studies.
- Sor Juana responded with stunning self-defense. She defended the right of all women to attain knowledge and famously wrote (echoing a poet and a Catholic saint), "One can perfectly well philosophize while cooking supper," justifying her study of secular topics as necessary to understanding theology.

Death and Legacy

- Sor Juana died in Mexico City, Mexico, on April 17, 1695.
- She stands as a national icon of Mexican identity, and her image appears on Mexican currency. She came to new prominence in the late 20th century with the rise of feminism and women's writing, officially becoming credited as the first published feminist of the New World.

José de Gálvez

- Royal investigator & chief architect of colonial reform
- Spent six years in Mexico before returning to Spain
- Became minister of the Indies and chief architect of reform
- Revealed worst abuses of graft (dishonest use of one's position to gain money) and corruption
- Implicated local magistrates, Creole landowners, & aristocracy
- Moved to eliminate the Creoles from the upper bureaucracy of the colonies



José de Gálvez

- **Gálvez, José de** (hōsā' dā gäl'vāth), 1720–87, Spanish colonial administrator. Appointed as a governor in the Philippines in 1750, he later became visitor general to New Spain (1765–72), holding more power than the viceroy there during most of his tenure. He waged war against the northern Native Americans, thus opening the way for expansion of the realm. By the development of defenses he made New Spain more secure against foreign enemies. After his return to Spain (1772), Gálvez became the leading spirit of the Council of the Indies, minister general of the Indies (1775), and councilor of state. He was responsible for two ordinances that profoundly affected the colonial policy of Spain—that of 1778, which established restricted free trade to replace the narrow mercantile policy of earlier days, and that of 1786, which made sweeping changes in colonial administration and set up a system of intendancies modeled on the French. He was rewarded for his services with the title marqués de la Sonora. His influence advanced the fortunes of his brother, Matías de Gálvez, and of his nephew, Bernardo de Gálvez, both of whom became viceroys of New Spain during the 1780s.

Marquis of Pombal

- Portugal's authoritarian prime minister
- Observed mercantilism while living in England – wanted to use the same techniques
- Hoped to break England's hold on the Portuguese economy
- Established monopolies to stimulate the colonial economy
- Brutally suppressed any group or institution that stood in the way of royal power and his programs
- Had an extreme dislike of Jesuits – had them expelled



Marquis of Pombal

- Joseph I ruled Portugal from 1750 until 1777. He named Marquis of Pombal his Prime Minister, who ruled as dictator of Brazil from 1751 to 1777. He strongly believed in anticlericalism, placing his concentration on the Jesuits. He took both their land and wealth away and banished them Portugal and Brazil in 1759. He removed education from the control of the clergy and petitioned the Inquisition to accept rules from civil courts. Pombal promoted schools, reorganized public services, encouraged industry, and reformed agriculture. He believed slavery was evil and therefore abolished all slavery in Portugal and ended Indian slavery in Brazil. He intended to free the Indians from servitude, civilize them, and blend them with Brazilian Portuguese, so they would be a united people, all enjoying equal rights. Although his abdication of the Jesuits removed the agents by which this could have been done.
- In 1755, Pombal rebuilt Lisbon with Brazilian gold after the earthquake. He moved the Brazilian capital to Rio de Janeiro in 1763, established a new court system and promoted trade. Portuguese control was not as dominant or consistent when compared with that of Brazil. This in part is due to the fact that Portugal was becoming increasingly poor and weak and the difficulty in trying to police the minute population of Brazil. Brazil became ruled by great plantation owners, Brazil's affairs were administered by municipal councils whose members were partly hereditary, partly appointed, and partly elected. At the end of the colonial period, the cities developed power and prestige.

Tupac Amaru (Jose Gabriel Condorcanqui)

- Led An Indian uprising in Peru against “bad government”
- For three years more than 70,000 Indians, Creoles, and mestizos rebelled (lower classes)
- Mestizo with a direct link to the family of the Incas
- Was captured and brutally executed
- Failed because of Creole fears of real social revolution

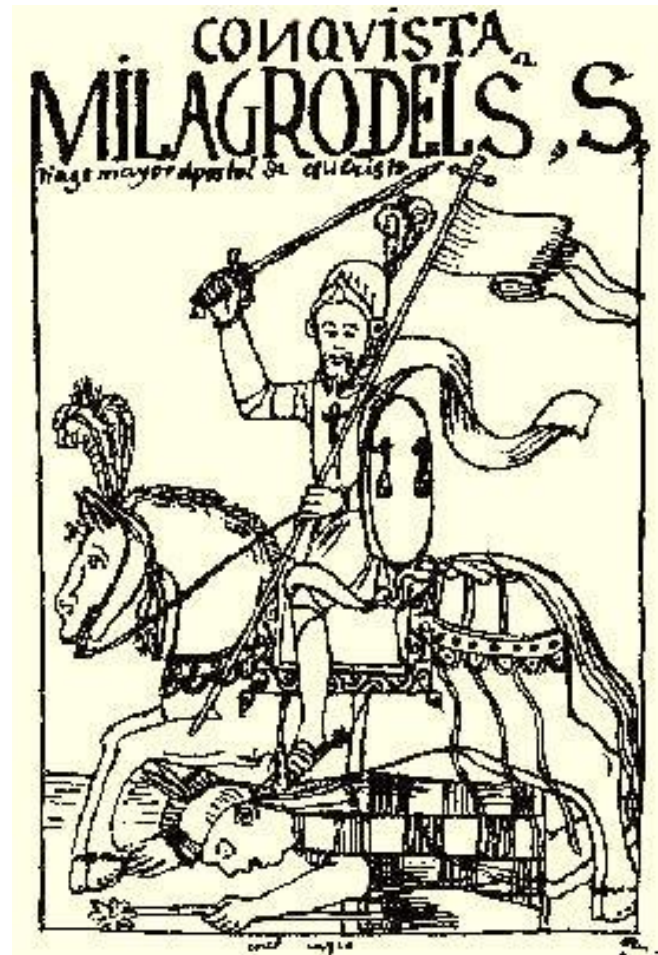


Túpac Amaru II

- Original name José Gabriel Condorcanqui (born 1740–42?, Peru—died May 18, 1781, Cuzco, Peru), Peruvian Indian revolutionary, a descendant of the last Inca ruler, Túpac Amaru, with whom he was identified when he led the Peruvian peasants in an unsuccessful rebellion against Spanish rule.
- Túpac Amaru II was a cacique (hereditary chief) in the Tinta region of southern Peru. He received a formal Jesuit education but maintained his identification with the Indian population. In 1780 he arrested and executed the *corregidor* (provincial administrator), Antonio Arriaga, on charges of cruelty. This act led to the last general Indian rebellion against Spain, at first with the support of some Creoles (Spaniards born in America). The revolt, which spread throughout southern Peru and into Bolivia and Argentina, lost this support, however, when it became a violent battle between Indians and Europeans. Túpac Amaru II and his family were captured in March 1781 and taken to Cuzco. After being forced to witness the execution of his wife and sons, he was mutilated, drawn and quartered, and beheaded. The revolution continued until the Spanish government issued a general pardon of the insurgents.

Captain Mancio Serra de Leguizamon

- Born in Castile to a Basque family
- Sailed for the New World at 16
- Was one of Francisco Pizarro's men who conquered Inca Empire
- Became a respected leader in Peru
- On his deathbed he said that the actions and abuses of the Spaniards had ruined the inhabitants, introduced bad habits, & reduced the ancient nobility to poverty



Captain Mancio Serra de Leguizamon

- In September 1589 Captain Mancio Serra de Leguizamon lay dying in his bed in Cuzco, the ancient capital of the Incas in the highlands of Peru. His mind was still clear, but his body was failing, and he knew his time was approaching. He needed to set his affairs in order with his heirs, his king, and with God. He called a priest and a notary to his bedside to draw up his last will and testament.
- Born in Castile like many young Spanish men he had been attracted to the New World by its fabled wealth and opportunities for advancement. When he was 16, he sailed for the New World in search of adventure. Sometime in 1532 he joined the 168 men under the Spanish conqueror Francisco Pizarro, who were embarked on the conquest of the Inca Empire. Mancio Serra claimed in his will that he was the first Spaniard to enter Cuzco when the Spaniards laid siege to the city in 1533. Legend has it that, in the looting that followed, he seized a great golden disk representing the sun that had hung on the walls of the principal temple of the sun in Cuzco. But that very night he fell to drinking and gambling and lost the treasure. He never got over his love of gambling.
- But all was not lost with the disk of gold: for his efforts, Mancio received grants of Indian laborers and a site in the city where, using an Inca stonework foundation, he built a fine home. There were more expeditions, civil wars, an Indian mistress, a marriage to an Inca noblewoman and, later, to a Spanish woman. There were numerous children, some legitimate and some not. Mancio Serra became a respected leader in Peru, for a while mayor of Cuzco, a man of substance with many servants and slaves. But unlike most of the Spaniards involved in the conquest, on his deathbed, Mancio Serra, overcome by guilt, had second thoughts about the justice of what he had done. Before assigning his property to his heirs, calling himself the last of the conquerors still alive and so the last who could give eye-witness testimony, in his will he addressed the king of Spain:
 - “We found these realms in such order that there was not a thief, nor a vicious man, nor an adulteress, nor were there prostitutes, nor were there immoral people, each being content and honest in their labor. And that their lands, forests, mines, pastures and dwellings and produce were regulated in such a manner that each person possessed his own property without any other seizing or occupying it I wish Your Catholic Majesty to understand the motive that moves me to make this statement is the peace of my conscience and because of the guilt I share. For we have destroyed by our evil behavior such a government as was enjoyed by these natives.”
- Perhaps his conscience made him romanticize Inca society, but Mancio Serra went on to say that the actions and abuses of the Spaniards had ruined the inhabitants, introduced bad habits, and reduced the ancient nobility to poverty. In an earlier will, he had declared that everything produced from his grant of indigenous workers, including his landed estate, should belong to them, "since it was once their own." He had seen and lived it all, it burdened his soul and his conscience, and he believed it was a matter for the royal conscience as well. "I inform Your Majesty that there is no more I can do to alleviate these injustices other than by my words, in which I beg God to pardon me."

Ferdinand of Aragon & Isabella of Castile

- Carried out a program of unification that sought to eliminate the religious and ethnic diversity in their kingdoms
- Isabella ordered the Jews to convert or leave Castile (as many as 200,000 people may have left – hurt the Castilian economy)
- Completed the Reconquista in 1492 with the fall of Granada
- Supported Christopher Columbus



Ferdinand of Aragon & Isabella of Castile

- To Isabella and Ferdinand, one of the most renowned royal couples in history, their primary achievement was not funding conquistadors to expand their empire overseas or uniting disparate kingdoms into what eventually became modern Spain. The couple believed their most important legacy was ridding Spain of the Muslims.
- When Isabella, the daughter of King John II of Castile, and Ferdinand, the son of King John I of Aragon, were married in October 1469, Muslims had ruled large parts of the Iberian Peninsula for more than 700 years. Propelled by their Christian faith to pursue an expensive, bloody, 10-year battle to unite their land under Christian leadership, the couple finally conquered the last Muslim stronghold in January 1492.
- With peace assured at home, Ferdinand and Isabella quickly agreed to sponsor an expedition across the Atlantic Ocean to be led by a sea captain named Christopher Columbus. This voyage of discovery was not first time Isabella showed an interest in strengthening Spain's commercial prospects overseas. Fifteen years earlier, she made her initial attempt to challenge Portugal's dominance at sea by claiming Spain's first overseas territories, the three largest Canary Islands. She sent several expeditions to conquer the indigenous Canarians, who managed to hold out until 1496. Although she forbade the vanquished people to be sold as slaves, her orders were ignored, foreshadowing later events in the New World.
- When Columbus returned to Spain in 1493 after visiting several islands in the Caribbean, the Spanish age of discovery in the Americas was underway. Between 1500 and 1502 alone, the Crown authorized twelve new expeditions to the region including Columbus' fourth and final voyage.
- In Europe, to bolster their forces against their primary enemy, France, Ferdinand and Isabella signed treaties with England, Holy Roman Emperor Maximilian I, and the Hapsburg family. They set the course for Spain's great rise in the coming decades by marrying two of their four children off to the Hapsburgs, who ruled much of central Europe. Their daughter, Catherine of Aragon, became the first wife of England's future king, Henry VIII.
- Isabella died in 1504, and the following year Ferdinand remarried. He had spent much of the previous decade fighting the French in Italy, where he showed great diplomatic prowess by founding the Holy League, an alliance of Italian states that included the pope. The League repeatedly drove the French out of Italy, allowing Spain to maintain control of Naples and Sicily. In his final conquest, Ferdinand invaded Navarre, in the northeast region of the Iberian Peninsula, and brought it under his rule.
- For three decades, Isabella and Ferdinand ruled most of the land that makes up modern day Spain, uniting the kingdoms of Castile and Aragon through their marriage and expanding their territory into previously unknown continents. Although they did not completely unify Spain, by the time of their deaths the country was on its way to becoming the most powerful in Europe.

Fray Bernardino de Sahagún

- Franciscan priest
- Became an expert in Nahuatl (Aztec) language
- Composed a bilingual encyclopedia of Aztec culture



Fray Bernardino de Sahagún

- Missionary and Aztec archeologist, b. at Sahagún, Kingdom of Leon, Spain, in or before the year 1500; d. at Mexico, 23 Oct., 1590. He studied at the convent of Salamanca where he took the vows of the order, and in 1529 was sent out to Mexico, being one of the earliest missionaries assigned to that country, where he labored until his death more than sixty years later. He was assigned to the college of Santa Cruz in Tlaltelolco, near the City of Mexico, and took up the work of preaching, conversion, and the instruction of the native youth in Spanish and Latin, science, music, and religion, while by close study and years of daily practice he himself acquired such mastery of the Aztec language as has never since been attained by any other student. Although several times filling administrative positions, he preferred to devote his attention solely to the work of instruction and investigation. His zeal and pre-eminent ability in respect to the Indian language and religion attracted the attention of his superior, who directed him to compile in the Aztec language a compendium of all things relating to the native history and custom that might be useful in the labor of Christianizing the Indians. The work thus undertaken occupied some seven years, in collaboration with the best native authorities, and was expanded into a history and description of the Aztec people and civilization in twelve manuscript books, together with a grammar (*Arte*) and dictionary of the language.
- Various delays enabled the author to continue revisions and additions for several years. One of these delays hinged upon the question of the hiring of clerical assistance as inconsistent with the Franciscan vow of poverty, although Father Sahagún, by reason of age and the trembling of his hand, was then unable to write himself. After five years of waiting it was decided in favor of the author, who was given the help he needed, and the complete Aztec manuscript with the grammar and dictionary, was finished in 1569. In the meantime a preliminary manuscript draft had been carried to Spain, where it became known to Ovando, president of the Council of the Indies, on whose request the Franciscan delegate general directed Father Sahagún to make a complete Spanish translation, furnishing all necessary assistance. On account of the fear of encouraging the educated natives to dwell upon their heathen past—a very real danger at the time — and on account also of the author's strictures upon the methods of the *Conquistadores*, it was not published, but was consulted in manuscript, being sent from one to the another college of the order, until finally carried to Spain and deposited in the convent of Tolosa, where it was found, and a copy made, by the archivist Muñoz shortly before 1800. It was published under the title "Historia general de las cosas de Nueva España" in three volumes at Mexico in 1829, and in volumes five and seven of Kingsborough's "Mexican Antiquities", London, 1831.
- Besides the "Historia", the "Arte" and the "Diccionario" (the last in Aztec, Spanish, and Latin) he was the author of a number of lesser works, mostly religious and in the Aztec language, among which may be noted a volume of sermons; an explanation of the Epistles and Gospels of the Mass; a history of the coming of the first Franciscans to Mexico, in two volumes; a Christian psalmody in Aztec, for the use of the neophytes in church (Mexico, 1583-84), and a catechism in the same language. He died at the age of ninety years, sixty-one of which had been devoted to missionary labor and research. At his funeral, which was attended by all the religious and students of the city, the Indians also attended, shedding tears. In Sahagún we have the ideal missionary priest and scholar. As a young man he was noted for his beauty and grace of person, and from childhood was given to prayer and self-restraint. His religious companions affirmed that he went into frequent ecstasies. He was most exact in the duties of his order, never missing Matins, even in his old age. Always and to all persons he was gentle, humble, and courteous. In over sixty years as college professor he rested not for a day "teaching civilization and good customs, reading, writing, grammar, music, and other in the service of God and the state". In addition to his unequalled mastery of the Mexican language, it was said of him that he excelled in all the sciences.