COLONIAL LIVES
Documents on Latin American History, 1550–1850

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17. The actual term here is a "gentile," which means pagan or heathen, a non-Christian, especially a native, who has not formally embraced Christianity.

18. Catholic moral theology envisions sin as being of one of two types: mortal and venial. Mortal sin is sufficiently grave as to prohibit one from entering heaven if it is not absolved before death.

**DOCUMENT THEMES**

European-Mestizo Peoples; Governance, Colonial; Religion.

**SUGGESTIONS FOR FURTHER READING**

Burkhart 1989.
Poole 1987.
Schwaller 1987.
Taylor 1996.

**CHAPTER 5**

"In the Service of God, I Order These Temples of Idolatrous Worship Razed to the Ground": Extirpation of Idolatry and the Search for the Santuario Grande of Iguaque (Colombia, 1595)

J. Michael Francis

**INTRODUCTION**

In 1595, the Audiencia of New Granada (modern-day Colombia) launched a brief campaign aimed to extirpate Indian idolatry in the province of Tunja. It appointed one of its own judges ( oidores ), Egas de Guzmán, to inspect the province (a region roughly the size of the State of Maryland) inhabited by a group of Indians known as the Muisca. Among his many responsibilities, Guzmán received instructions to assess the status of the spiritual conversion of the Indians to Catholicism and to eradicate all physical remnants of Muisca religion.

The following document, housed in Colombia’s National Archive, is part of the material Guzmán gathered during a nine-day inspection of the pueblo of Iguaque (located in Colombia’s Eastern Highlands). Iguaque was one of the province’s largest encomiendas, with a tributary population of 157 Indians. Guzmán’s inspection of the province was brief, and he rarely spent more than a few days in a given town. Iguaque, however, was an exception. Rumors had reached the visitador that the pueblo was the site of an important Muisca shrine, the santuario grande, and Guzmán hoped to discover its location. The proceedings open with the confessions of seven Indian nobles from Iguaque, six of whom confessed that they possessed cucas, or holy houses. However, when the cucas yielded no great treasure, Guzmán began his inquisition of the pueblo’s inhabitants. Dozens of Iguaque’s Indians were then arrested, questioned, and tortured, as Guzmán attempted to determine the nature of local religious practices and the location of the pueblo’s hidden shrines. In the end, two dozen Indians from Iguaque were found guilty and sentenced for the possession of pagan sanctuaries and for practicing idolatry. The santuario grande of Iguaque was never found.

It is worth noting that the looting of Muisca sanctuaries was a common occurrence throughout the early colonial period. In fact, in 1569 such practices were
officially condoned by the audiencia, which, in 1577, launched its own crusade against Indian idolatry. It too was a brief campaign, but it proved remarkably profitable. In only ten pueblos, an estimated 44,129 pesos (a conservative estimate since most of this loot was never officially declared) were confiscated from Muisca sanctuaries. 3

**THE DOCUMENT**

5.1 The Campaign Begins

On October 25, 1595, in the pueblo and repartimiento of Iguaque of the encomienda of Juan de Otalora, señor Egas de Guzmán, counsel to our Lord the King, his senior judge on the audiencia of this kingdom and visitador-general of the province of the city of Tunja, addressed the assembled Indian men, women, principales, and caciques. Speaking through the interpreter Cristóbal de Sanabria, his honor told the Indians that he came on a visit of inspection, to procure that they be good Christians, and to see that they did not keep old shrines and idols. To this effect and to extirpate all idolatrous practices, he commanded that anyone among them who maintained such shrines or temples dedicated to the devil declare it openly. In the name of His Majesty the King he promised to forgive those who told the truth, but vowed that all who concealed such practices would be dealt with and brought to justice in accord with the will of God and His Majesty.

There immediately appeared before the judge an Indian principal named Pedro Conba, who stated that he possessed a shrine known as a cuca, or holy house. Don Juan, the cacique of this repartimiento, promptly declared that he too had a house referred to as a cuca that was left to him by an uncle. The principal don Fernando then declared that he had no such house. Don Diego Unbayan stated that he had a house known as a cuca, meaning a holy house, left to him by his forebears. Juan Ribe declared that he possessed a house called a cuca, bequeathed to him by his forebears, but that he did not know what was inside. An Indian named Ventura said that he had a house called a cuca that he inherited from his father but that he did not know what was inside. Sebastián Sepaques then declared that he had a house known as a cuca left to him by his forebears but did not know what was inside. No further Indians testified in the opening proceedings and these were closed and the record signed by the judge, the notary, and the interpreter.

5.2 Interrogations, Confessions, the Collection of Evidence

Accompanied by me [the notary], as well as the interpreter and others, the judge and visitador-general went directly to inspect the houses and huts referred to by the Indians and searched each one thoroughly in order to see if they contained idols or shrines. He discovered none, and given that there were no shrines in any of these huts, he ordered that one of the Indians be threatened. Producing a rope, on the orders of Judge Guzmán, Alonso de Molina began to tie the hands of the Indian Ventura, who begged them to do him no harm and said that he wanted to declare what he knew. Through the interpreter Cristóbal de Sanabria the Indian stated that the principal Pedro Conba was the one who possessed shrines, after which no further questioning was undertaken with the Indian.

Thereupon the judge ordered that the Indian Pedro Conba be stripped of his clothing and asked him to state and declare if he or other Indians have any such shrines. Conba said that he knew nothing, and in light of the Indian’s reticence and previous declaration, the judge, to intimidate and frighten him, ordered Alonso de Molina to tie the man’s arms with a rope, telling the Indian through the interpreter that he should speak the truth, because if he did not he would have to be tortured. In order to strike fear in Conba, his arms were tied and the rope thrown over a beam in the hut and pulled slightly, in a manner such that it did him no physical harm. He said that an Indian woman named Clara kept a cotton idol but that he did not know what was inside it.

The judge ordered the woman to appear before him and through the interpreter ordered her to reveal this shrine, which she said was hidden in a distant field and which she would show him. The judge ordered me [the notary] and the interpreter to go with her to see what was there. We were led by the Indian woman to a field some five hundred strides from the village, where she pointed to some stones under which there was a small clay pot containing two hollow figurines made of unrefined gold wrapped in a bit of cotton and colored cloth and filled with earth. Beneath other stones shown us by the Indian woman was found a piece of white cloth the width of the palm of the hand and a bit of cotton, within which was wrapped a figure of unrefined gold filled with earth and six tiny emerald-like gems of no value. Apart from myself [the notary], the witnesses to these proceedings—the interpreter Cristóbal de Sanabria, the alguacil Diego Gómez, and Antonio de Porras—removed the figurines. As notary I hereby attest that no other things were found or removed.

The judge, noting the clear proof of the principal Pedro Conba’s dissembling, ordered the Indian brought to his lodgings to be able to deal with him as he saw fit and to learn the truth regarding the whereabouts of the great shrine reputed to exist in this repartimiento. At the hour of evening prayers, the judge had Pedro Conba formally detained as a prisoner under the custody of the interpreter Cristóbal de Sanabria, who led him away. The next morning, Sanabria announced that Pedro Conba had fled in the night, escaping by way of a hole in the roof of the hut where he was being held. Despite a thorough search for Pedro Conba, the Indian has not appeared.

Following the events described above, on October 27 of the same year in the aforementioned repartimiento of Iguaque, an Indian called Aguicha, speaking through the interpreter Cristóbal de Sanabria, voluntarily testified before the judge that he had a shrine in his house that had been left to him by his forebears. The judge went in person to the Indian’s hut, and in my presence as notary, García produced two figurines of unrefined gold wrapped in a small cloth that also contained a few tiny emeralds. These were of such low quality that they were worthless.

The same day, the alguacil Bartolomé de Ospina brought to the judge two small figurines of unrefined gold wrapped in a cloth, given by an Indian named Juan Pirasaque on behalf of the capitán don Fernando.
Also on October 27, there appeared before the judge an Indian named Diego Sipaquencha, who voluntarily testified through the interpreter Cristóbal de Sanabria that he had in his house two figurines of unrefined gold. The figurines were found in the Indian’s house, wrapped in a cotton cloth along with several tiny, worthless emerald-like stones, to which fact I attest as notary.

In the repartimiento of Iguáque on October 27 of the same year, an Indian named Juan Neaquenchia voluntarily appeared before the judge and through the interpreter Cristóbal de Sanabria said that on a hill outside this pueblo there is a shrine that was bequeathed to him by an uncle and that he would reveal to them if they would accompany him. After reading the testimony of the Indian, the judge ordered me as notary, along with the alguacil Bartolomé de Ospino, the interpreter Cristóbal de Sanabria, Alonso de Molina and the corregidor don Pedro de Orellano, to investigate. We went with the Indian to the place he indicated, which was located on the former site of the pueblo, on a hill nearly a league and a half away. The final third of the way, given the steep and uneven terrain, we went on foot. Among some stones at the top of the hill the Indian showed us a white pouch, within which there was found a gold figurine and two eagles of thin gold leaf, the beaks of which appeared to be made of fine quality gold. There was also a small figurine and another figurine of unrefined gold designed as a clasp, as well as five moldy cotton blankets, which were of no value. The gold and blankets were brought to the judge, who found that the metal was worth seventy pesos. The Indian stated that the shrine referred to also belonged in part to Pedro Conba.

In the pueblo of Iguáque on October 27, 1595, the judge and visitador, his honor Gaspar de Guzmán, in order to discover and verify the truth relating to the shrines, rites, and ceremonies of the Indians of this pueblo, ordered to come before him a certain Hernán Sánchez, resident of this district. The judge administered the witness with the legal oath, which he took and by which he swore on his life to speak the truth, and being asked by his honor, he said that about a year and a half ago he had been appointed by the former corregidor as teniente de corregidor for this pueblo and that of Chiquisa. The witness, having been in this pueblo at that time, saw the Indian Juan Cacaria, who was then gobernador, exchange heated words with the capitán Pedro Conba. Having separated the two, the witness overheard Cacaria speaking with other Indians from this pueblo, saying that Pedro Conba possessed too much gold in his shrine and that it would be good to inform the corregidor of this fact, in order to take the gold from Conba, who made no good use of it. In this regard the witness to the statements made by Cacaria (who is now in custody) adds that the same day as the events described above he heard a Spanish-speaking Indian named Juan Saisipa say that the principal shrine in this pueblo contained a great quantity of gold, a fact he had learned from an Indian named Neaquenchia, who claimed to be jefe of the shrine. The witness states that this is the truth and is all he knows regarding what he has been asked.

The same day, following the testimony of Hernán Sánchez in which he claimed that Juan Cacaria—who is now being held in custody—knew the location of the shrine, the judge called the Indian prisoner before him. The Indian was asked to state and declare what had happened. Cacaria replied that it was true that some two years ago, when a certain Luis was corregidor, the present witness had fought with Pedro Conba and other principales of this repartimiento, and for this reason had threatened to expose [the location of] the shrine. But afterwards they became friends, and for this reason he had not revealed the shrine, nor does he know anything about it, not even its location. The judge therefore ordered the Indian, who seemed to be about forty years old, to be taken back to jail.

On the same day the judge had the Indian again brought from the jail in order to learn the truth from him. As soon as the Indian appeared, and as he seemed to be a strong and robust man, the judge ordered him stripped of his clothes and had his upper arms tied with a rope. Thus bound he was hoisted to a height of more than two palmos off the floor and was then commanded to declare the truth and to reveal the whereabouts of the great shrine and the bones of the old cacique. The Indian promised that if they let him down he would tell the truth, and having been lowered to the ground stated that an Indian named Diego Raga knew where the shrine was and said that they should call him to testify.

The judge summoned the Indian Diego Raga to appear before him, and once he had appeared and had been informed through the interpreter that Juan Cacaria alleged that he had the bones of the old cacique and the shrine, the Indian Diego stated that that was a lie and that he knew nothing. After this reiteration the order was given to again hoist the Indian Juan Cacaria with the rope, and again he was raised two palmos above the floor and warned that he was to speak the truth. He immediately said that they should let him down and call for his mother, because she and Diego knew where the bones of the old cacique were. The Indian woman was promptly summoned, and once all three were together, with Juan Cacaria on the floor bound only by the arms, they—and in particular Diego—said he [Diego] knew where the bones of the old cacique lay and that he would take them there and give them the bones. Asked where they were, he stated that they were in this repartimiento on a hill some two leagues away. As it was now nearly vespers and too late to depart, the judge ordered the alguacil Bartolomé de Ospino to take Juan Cacaria, Diego, and the Indian woman into custody and to go to look for the bones of the old cacique early the next morning. The alguacil then led the Indians away.

After the events described above, on the same day of October 27, 1595, the judge, in the use of his faculties to discover the truth and in view of the evidence against the capitán don Alvaro, who is now in custody, ordered the man brought before him. Once in his honor’s presence, don Alvaro was commanded to speak and declare the truth regarding the shrine that he possessed or whether he knew of another person who had one. He said that he knew nothing about any shrine nor about people who might have one. The judge ordered his shirt removed and had him laid on his back, naked and tied firmly to two benches. Without further tightening the cords, the judge then ordered water poured into his mouth and nostrils. After one jug of water had been poured on him, he was warned to tell the truth and immediately said that he had no shrine but that an Indian named Pirama had six figurines and should be called to testify.

The judge then summoned the Indian Pirama, who declared without being pressed that he had in his house six gold figurines and that he would surrender them, adding that don Alvaro was innocent. I as notary, and in the company of several others, went immediately to the house of the Indian Pirama, who removed from his hut seven figurines of unrefined gold and a few small emeralds of no
value. After further proceedings involving don Alvaro, the Indian Pirama testified that in another of his fields he had two other figurines of gold and four of cloth, which he would produce in the morning because at this hour it was already dark. With this the judge ordered the alguacil Bartolomé de Ospino to take don Alvaro and the Indian Pirama into custody and to keep them closely confined.

In this repartimiento on October 27 of the same year, the judge, using his powers to discover the truth and in the light of the evidence against don Fernando, the principal of this repartimiento, ordered the latter brought before him. Through the interpreter Cristóbal de Sanabria, don Fernando was commanded many times to testify regarding the shrine that he possessed as well as any idols of gold or cloth or of any other form, and to reveal whether he knew of any other Indians who may have such things. Fernando replied that he had no shrine, nor knew of any Indians who did. In view of this denial the judge ordered him stripped of his clothing and bound by the thighs to two benches; the cords were then tightened (in the manner of a tourniquet) to two and a half turns and a jug of water was poured into his mouth and nostrils. Since after all of these measures and other procedures and threats the Indian refused to confess to anything, the judge ordered him untied and sent back to jail, noting that if it seemed worthwhile or necessary, the judge, as was his customary right, would have him tortured again.

On October 28 of the same year, and obeying the orders of the judge, I as notary, along with the alguacil Bartolomé de Ospino, the interpreter Cristóbal de Sanabria, and Alonso de Molina, left this repartimiento for the site of the old pueblo in the company of the Indian man and woman Diego Raga and Francisca Fugay, these named by Juan Cacaria. There, more or less one league from this repartimiento, in some stone caves facing a hill and impossible to reach on horseback, Diego indicated a cave inside which there was found a large tunjo of cotton cloth. Wrapped within it were bones and a skull that Diego Raga said were those of the old cacique Unbaguayá, who was not a Christian and whose remains were kept for veneration. When it was untied no gold was found, and there were only a few small, worthless emeralds and five or six moldy and torn cotton blankets. The Indian then revealed a small gold clasp hidden beneath a stone and that seemed to be worth about two pesos. Despite a search of all the caves and under all the stones around the cave referred to, nothing else was found.

Immediately thereafter, I as notary, and accompanied by those mentioned above, left the cave where the corpse of the old cacique was found and departed in the company of an elderly Indian named Pirama, to whom the capitán don Alvaro had referred. The Indian led us along the road that runs from this repartimiento to Villa de Leiva, and as the road he took us on was rough, I [the notary] stayed behind. The alguacil Bartolomé de Ospino and Alonso de Molina went with the Indian and later explained that Pirama had led them high into the hills where he showed them a chest and six cotton tunjos which they brought before me. They stated that no gold had been found, and we thereupon returned to the repartimiento at approximately three o'clock in the afternoon.

When we arrived back at Iguaque we exhibited to the judge the body and bones of the cacique and the six small cloth tunjos referred to, as well as a few blankets in which the bones of the old cacique were wrapped and the little gold clasp. The six small tunjos were cut open with a knife and within were found some tiny emeralds of no value, rotten corn, cotton seeds, beans, and other rubbish. The judge ordered that all of this be burned along with the bones and blankets in the small square in front of the church, and in accord with his orders fires were lit and these things were burned. The witnesses to this act and to the opening of the tunjos were señor Arroyo de Guevara, don Andrés Páthino, and many others, to which I as notary hereby attest.

In this repartimiento, at approximately seven o'clock in the evening of the same day, further proceedings were undertaken with the capitán Ventura to make him declare whether he possessed any shrines either of gold or of cloth. He stated that he had two figurines of unrefined gold, both of which he then exhibited and handed over to the officials.

Thereafter, at the same hour of seven o'clock in the evening, interrogations were begun involving the Indian woman Francisca Fugay. Her arms were tied with a rope and she was ordered to speak the truth. Just before being hoisted off the floor, she begged that this not be done and said that she would deliver the two gold figurines that she used in her shrine. The corregidor Pedro de Arellano went in the company of the Indian woman and returned with the two figurines, which were of unrefined gold.

Further questioning was then undertaken with the Indian named Pirama, and he was commanded to state and declare what sort of shrine he possessed and its whereabouts. Having been warned that he would be tied with the rope and raised off the floor, he said that he had four gold figurines at his shrine and pleaded not to be bound. The Indian said that he would fetch them immediately, and the alguacil Bartolomé de Ospino went with him and returned with the four figurines of unrefined gold and handed them in.

The proceedings then continued with Juan Pirasuca, who of his own free will and without being pressed, declared that he had in a clay pot in his house two gold figurines that comprised his shrine, and that they should go with him and he would hand in the figurines. Bartolomé de Ospino went with the Indian and brought back the two figurines of unrefined gold and delivered them over.

Following the above, on October 29 of the same year, there appeared before the judge the aforementioned Cristóbal de Sanabria and Luis Sasmia, an Indian from the pueblo of Iguaque. The former said that Luis Sasmia came to his house the night before and gave him four figurines of very poor quality gold and a few worthless emeralds, all of which were then handed over to the judge.

Following the above, in the pueblo of Iguaque on October 30, 1595, the judge and visitador said that as he had been given word that an elderly Indian man and woman of this repartimiento possessed the bones of an Indian cacique that they kept hidden and worship as a shrine according to their pagan customs, he ordered them to appear before him in order to discover the truth. Speaking through Cristóbal de Sanabria, the Indian man stated that his name was Pedro Unbarique and that the name of the Indian woman was Elena Pine. Judging by their appearance, the man appeared to be about fifty years old and the woman looked more than fifty-five years old. As both were chontales and of such advanced age they were not made to swear an oath, giving their testimony in the spirit of the proceedings and in the presence of Leandro Sánchez, the defender appointed for these Indians and for the others mentioned in these proceedings.
They stated that some seven years ago an Indian named Domingo—now very ill—removed from the church in this repartimiento the bones of don Juan, former capitán of this repartimiento. To remove them, Domingo had been given the key to the church by a young Indian sacrístán, a native of Santa Fe and an assistant to Father Alonso, who was then the local priest. The bones were buried in a field near the pueblo, but the two Indians testified that they did not know why the bones were removed from the church and added that they knew nothing more about this matter. Asked if they worshipped the bones of the dead man like a shrine, they responded that they did not bury them for that purpose nor did the bones serve as a shrine. The Indian woman said that Unbagoche, who is now deceased, showed her the location of this Indian’s bones, but that she knew nothing about them nor had she seen them until today, when, by order of the judge she went with three Christian men, showed them the place where they lay, and they were then dug up and brought back to this repartimiento. Those who went on the orders of the judge to remove the bones of this Indian were the alguacil Bartolomé de Ospino, Alonso de Molina, and Alonso López. They declared that only the bones of the old capitán were found and that no gold was discovered with the bones or in the vicinity, and that this is the truth of what took place.

Following the above, in the pueblo of Iguaque on October 30, the alguacil Bartolomé de Ospino came before the judge and visitador-general and brought with him an Indian from this pueblo who calls himself Pedro. The Indian showed the visitador two figurines of unrefined gold that he said he had as a shrine left by his forefathers and that he handed over voluntarily.

The same day there came before the judge an Indian named Lucas Cuyteque, who of his own will handed over a burned figurine of unrefined gold that he said was left to him by his forefathers. The judge, in order to make [Lucas] reveal the whereabouts of his shrine and to identify other persons who have them, ordered him bound. To this end and to frighten him, for a brief moment the Indian was hoisted off the floor with his arms tied behind him. He stated that he had no other shrine nor did he know of anyone else who had.

In the pueblo of Iguaque on this same day, of October 30, the judge and visitador-general called before him Luis Aguaquen, an Indian from this pueblo, having received word that the latter had a shrine inherited from his forefathers. Through the interpreter Cristóbal de Sanabria, he was commanded to speak and declare the truth and was warned that he would be tied and raised off the floor with the rope, which he was shown. He said that he knew nothing, and the judge then ordered his hands tied behind his back and that he be hoisted off the floor. He was bound and hoisted about one palm, and being thus suspended, Luis Aguaquen declared that they should untie him and he would tell them the truth. On the orders of the judge he was lowered to the floor and still bound as described stated that it was true that an uncle had left him a shrine in which there were two gold figurines and two tejuelos of fine gold. He said he had been told to make a shrine with these but had not done so, and these objects were being kept by an Indian named Pirateque. In light of this testimony, the judge ordered the Indian brought before him. The Indian was brought and produced the two figurines of unrefined gold. Luis Aguaquen said that if they set him free he would fetch the tejuelos. On the orders of the judge he was freed and then brought the two tejuelos of fine gold and handed them over to the judge.

In the pueblo of Iguaque on the same day, the judge and visitador-general stated that in order for this case to proceed in accordance with legal and juridical form—and due to the absence of Francisco García de Frutos, defender-general of the natives—he was appointing and appointed Leandro Sánchez, resident of this pueblo, as defender of all the Indian men and women implicated and held in custody in these proceedings. The judge ordered the latter to accept and to swear the obligatory solemn oath.

Leandro Sánchez was immediately notified of this act and accepted the post of defender of the Indians. He then took the oath on the sign of the cross, according to the forms of law, and swore to carry out his duty well and faithfully, to gather their statements and protect them, and that he would do all that was required of a good defender. In view of this acceptance and oath, the judge granted him formal powers to defend the Indians and to undertake whatever measures might assist in their defense.

5.3 The Guilty Are Charged

Following the above, in the pueblo of Iguaque on October 31, 1595, the judge and visitador-general, having approved these acts, stated that he intended and hereby did charge the Indians now in custody: the cacique don Juan, don Fernando, don Diego Unbayan, Juan Riba, Ventura, Sebastián, Juan Pitasque, don Diego Sipaguancha, Juan Neaquenchía, Juan Caracía, Diego Raga, Pimamaca, Francesca Fisayga, Juan Pitarusca, Luis Sasmia, Antonicó, who provided the key to the church, Domingo, who is not present, Elena Pine, Pedro Pacacura, and Luis Aguaquen as guilty as a result of these proceedings and their own confessions. The judge ordered them brought to face the charges and respond as they see fit, to gather their statements and protect them, and that he would do all that was required of a good defender. In view of this acceptance and oath, the judge granted him formal powers to defend the Indians and to undertake whatever measures might assist in their defense.
the bones of pagan Indians as Conbaria had stated, burned in the square of the pueblo. The judge thereupon ordered that measures be used upon Conbaria to force him to reveal the location of the gold contained in this shrine, and to this effect he was bound with the rope and raised two palmas off the floor. Thus suspended he was commanded to speak the truth, and said that he possessed nothing more than two gold figurines that serve as his shrine and that he will hand over. As he would not declare anything more, he was ordered set loose and was freed from the rope.

5.4 Statement by Defender of the Indians

I, Leandro Sánchez, appointed by your grace to respond on behalf of all the Indians involved in these proceedings and implicated and imprisoned on the charges made against them as idolators and for having kept small figurines and other idols, say that the aforementioned Indians should be absolved of the guilt attributed to them. Although it is true that they have kept certain figurines, they have not used them for idolatrous worship and for this reason have so readily shown them to your grace. And if these Indians have also surrendered a number of other idols, tunjos, and bones found outside this pueblo, they do not bear the guilt. Rather it is the old Indians, their ancestors, who are to blame, since they were not Christians and it was they who left these things. It is because the Indians I represent are not idolators as they are imputed to be, but rather baptized Christians that they have revealed the location of such things. If they have had some few figurines in their possession, these they inherited from their forebears and they have kept them until now without paying them much attention. And if the Indians do bear some small guilt for having kept these things in their possession, the eight days that they have already spent in custody is a more than adequate punishment.

I thus ask and plead that your grace dismiss the charges made against these Indians. For the reasons stated and argued on their behalf, and since the imprisonment and trouble they have been given and suffered has taught them their lesson and is a sufficient penalty for these wretched Indians, I ask for justice.

5.5 The Judgment of Visitador-General Guzmán

In the pueblo and repartimiento of Iguaque, on the final day of the month of October of 1595, his honor señor Egas de Guzmán—counsel to our lord the king, his senior judge on the royal audiencia of this kingdom and visitador-general of the province of Tunja—said that from the proceedings on the shrines in this repartimiento it is evident that the remains of the capitán don Juan were removed from the church where they were buried and reinterred in a field. On the order of his grace they were exhumed, and because this Indian was a Christian and had been buried in the church the judge intended and did order that his body be reburied in the Church, both because it was befitting for a Christian and because it would serve as a good example to the natives. Friar Juan Gutiérrez, the priest of this pueblo and member of the Order of Saint Francis, was respectfully requested to see to the interment of the Indian's remains in the church.

I the notary notified the priest Father fray Juan Gutiérrez of this act, in order that he bury the bones of the aforementioned capitán and I, in compliance with the wishes of the judge, certify that the bones that had been brought, and that were said to be those of the capitán don Juan, were buried in the church by the priest, Father fray Juan Gutiérrez.
In the puebllo of Iguaque in the aforementioned encomienda on November 1, his honor Egas de Gúzman made note of the statements made by the gobernador don Pedro Conba, the cacique don Juan, don Fernando, don Diego Unbayan, Juan Ruiz. Ventura and Sebastián Cipaunen, in which they voluntarily confessed that each had a cuca which in the Indian tongue means temple of adoration left to each by their respective forebears. Although it is recorded in these proceedings that his grace the judge inspected these houses and found no idols, there is reason to believe that since these Indians kept them that they retain some memory of the old rites and ceremonies and that it is right in the service of the Lord our God to extirpate all idolatrous abuses and to see that no trace or memory of them remains among the Indians. To make an example the judge intended and did order that the seven houses and temples of idolatry in which the Indians used to perform their ceremonies and idolatrous rites, be immediately burned and demolished, reserving as his grace does the right to impose upon these Indians whatever punishment he sees fit.

In compliance with the above act, immediately thereafter on the same day, month and year, the houses and huts known as cuacas, which in the Indian tongue means temple of idolatry, were burned.

On the same day there were also burned three other huts known as cuacas, and the Indians who testified that these were cuacas did so of their own free will.

In the repartimiento of Iguaque in the encomienda of Juan de Otañora on November 1, 1595, Juan de Otañora came before his honor señor Egas de Guzmán, and before me, the notary. Without swearing an oath, he stated and declared that unless he heard and it was public knowledge in this repartimiento that when the old local capitán and principal don Martín died, he left a shrine that was inherited by his nephew, the capitán and principal don Fernando, who at present lives in this repartimiento and who it is presumed has and possesses this shrine. Juan de Otañora has also heard and been informed that another Indian principal from this repartimiento—who died many years ago and likewise served as capitán—left another shrine, in which he practiced idolatry, which they say contained a quantity of gold, and that was inherited by the capitán don Alonso, nephew of a dead Indian. According to what Otañora states, he has been informed that these Indians have and possess these shrines, and the judge ordered him to make this same testimony under oath and to sign it. The latter said that he did not dare to do so because the Indians, on knowing that he testified against them, might then rise up or flee his encomienda.

In the repartimiento of Iguaque in the encomienda of Juan de Otañora on November 2, 1595, his honor señor Egas de Gúzman, speaking through the interpreter Cristóbal de Sanabria and in the light of the last statement made by Otañora (to the effect that don Fernando, capitán of this repartimiento, possesses the shrine left by his uncle don Martín), ordered don Fernando, who was present, to state and declare the true location of the shrine left by don Martín. He was warned that if he did not, he would be tortured. Don Fernando said that he knew nothing about this shrine since he is neither a relative nor an heir of don Martín, and that the person who will know and be able to reveal this is an Indian woman named Leonor China, daughter of don Martín. The judge immediately called the Indian woman to come before him and through the interpreter ordered her to state and declare the truth regarding the whereabouts of the shrine belonging to her father don Martín, as she admitted to being his daughter. She said that she knew nothing of this shrine or its location, or whether her father possessed any such shrine. Neither don Fernando nor the Indian woman declared anything further.

Faced with the denials of don Fernando and Leonor China, and in order to discover the truth as this case requires, the judge immediately ordered the Indian man and woman subjected to a form of torture with a rope and, according to his instructions, prepared cords and bonds he keeps for this purpose, as well as the water that would be used on them in this torture.

The judge then immediately ordered that don Fernando be stripped of his clothing, and once the Indian was naked, his arms were bound and tied to another rope so that he could be hoisted into the air. On the direction of the judge, the interpreter Cristóbal de Sanabria told him to state and declare the true whereabouts of the shrine, and that if he did not he would be raised off the floor and that this torture would be inflicted and if he died or if his arms broke it would be his own fault and responsibility. The Indian said that he knows nothing about the questions they ask, and on the instructions of the judge they hoisted him off the floor where he was suspended for the length of time it takes to recite two cre- dos. Since he denied all knowledge of this matter and declared nothing, the judge ordered the ropes untied and the man set loose.

Immediately thereafter, the judge ordered that Leonor China have her arms tied behind her back and that she be commanded to state and declare the truth. This was done, but she said that she knew nothing. The judge then ordered the rope pulled and she was hoisted about a yard off the floor, where she remained suspended for the time it takes to recite one Hail Mary. She denied any knowledge regarding the questions put to her, and the judge therefore ordered that she be let down and untied.

The judge then ordered the interrogation of the capitán don Ventura against whom evidence of guilt had been given in previous declarations and gave instructions for his arms to be bound behind him and that he be hoisted off the floor with the rope swung over the beam. Through the interpreter the Indian was warned that he should speak the truth, but he said he knew nothing. On the signal of the judge, Ventura was hoisted some two palmas into the air, where he remained for the time it takes to recite one credo. Seeing that the Indian denied everything and refused to make any declaration, the judge ordered him freed and he was immediately let down and untied.

5.6 Final Determinations

In the light of this trial and of the evidence rendered here in the name of the royal high court with regard to the absent Pedro Conba, the cacique don Juan, don Fernando, don Diego Unbayan, Juan Riba, don Ventura and Sebastián, all of whom are capitanes and principales of this repartimiento of Iguaque, and against Juan Pitasquen, don Diego Sipaunquincha, Juan Neaquenquincha, Juan Cacaria, Diego Raga, Piramaca, Francisca Fugay, Juan Pirusca, Luis Sasmia, Antonio Aguauque, and...
Gonzalo Conbaria for being idolators and for keeping shrines for the practice of their old pagan customs as is evident from these proceedings:

There is guilt established in this trial against the aforementioned don Pedro Conba, the cacique don Juan, don Fernando, don Diego Unbayán, Juan Riba, don Ventura and Sebastián, all of them capitanes and principales of this repartimiento, and against Juan Pitaque, don Diego Sipaquencha, Juan Neaquencha, Juan Cacarca, Diego Raga, Piramaca, Francisca Fusgay, Juan Piranusa, Luis Sasmia, Antonio Aguacuen, and Gonzalo Conbaria for keeping old temples, idols, figurines, and Indian bones.

Therefore I the judge must and hereby do find the above guilty and sentence them to the following: I must and do order the absent Pedro Conba arrested wherever he is found and brought before me in order to deal with him as is fit and necessary. The cacique don Juan shall have his hair cut off and be exiled from this repartimiento for six months. The capitán don Fernando is hereby fined twelve pesos in gold—one third of which shall be reserved for the court of our Lord the king and the other two thirds applied in equal parts to defray the expenses of this court and of the present visit of inspection—and if this fine is not paid immediately he shall serve four months' hard labor in the construction of the church of Chiquinquirá.

Don Ventura shall serve four months' hard labor at Chiquinquirá under penalty that if he abandons this service he shall serve twice this sentence, receive fifty lashes, and have his hair cut off. Diego Raga is likewise sentenced to serve four months' uninterrupted hard labor in the same works on pain of the same punishment: that if he leaves he shall serve twice the sentence, receive fifty lashes, and have his hair cut off. Domingo, for having removed the bones of don Juan from the church where they were buried, I sentence to fifty lashes, order that his hair be cut off, and that he be exiled from this repartimiento for exactly one year, which time he shall serve laboring in the construction works at Chiquinquirá, and if he flees he shall serve twice this time; in regard to this Indian, who is ill, the sentence shall be carried out as soon as he recovers his health. In regard to the absent Indian Antonio from Santa Fe, for having provided the keys to the church in order to remove the bones of the Indian don Juan, I must and do order his arrest, and that he be taken from jail and in the name of justice given one hundred lashes, that he serve one year's labor in Chiquinquirá and two years' exile from this repartimiento: should he fail to serve either punishment fully, the sentence shall be doubled. I sentence each of don Diego Unbayán, Juan Riba, Sebastián, Juan Pitaque, don Diego Sipaquencha, Juan Neaquencha, Juan Cacarca, Piramaca, Francisca Fusgay, Juan Piranusa, Luis Sasmia, Elena Pina, Pedro Patacua, Luis Aguacuen, and Gonzalo Conbaria to have their hair cut off and to receive thirty lashes. As regards the lashes to be given to Piramaca, who is very ill, they are to be reserved until he recovers his health.

The Indians named above are hereby commanded that from this day forward they are to live as good Christians, not to be idolators nor to keep pagan shrines as they have in the past, and are warned that if they do not obey, they shall be punished with great rigor. Fray Father Juan Gutiérrez of the Order of Saint Francis and priest of this pueblo was entrusted with this task and was asked to endeavor with particular care to instruct the Indians in the matters of our Holy Catholic Faith. The corregidor was then ordered to carry out the sentences I have passed and set down herein.