

emblem of the wretched condition of domestic society in this far-famed city.

The saya and manto were originally intended as a retiring, modest dress, to mark reserve, to insure seclusion, and to enable ladies to go abroad without an escort. The general term for the wearers is Tapada, and they were always held sacred from insult. Tapada is likewise applied to a dress which is also frequently seen, viz., a shawl worn over the head, so as to cover the nose, mouth, and forehead. None but the most intimate friend can know the wearers, who frequent the theatres in this disguise. It is to be regretted, that it is now worn for very different purposes from its original intention. Intrigues of all kinds are said to be carried on under it. It enables the wearer to mix in all societies, and to frequent any place of amusement, without being known, and, even if suspected by her husband or relatives, the law of custom would protect her from discovery. In this dress, it is said, a wife will pass her own husband when she may be walking with her lover, and the husband may make love to his wife, without being aware it is she.

The saya is a silk petticoat, with numerous small vertical plaits, containing about thirty yards of silk, and costing fifty or sixty dollars. It is drawn in close at the bottom of the dress, so that the wearer is obliged to make very short steps (ten inches). It is a little elastic, and conforms to the shape, whether natural or artificial, from the waist down. The manto is a kind of cloak, of black silk. It is fastened to the saya at the waist, and brought over the head and shoulders from behind, concealing every thing but one eye, and one hand, in which is usually seen a cross, or whose fingers are well ornamented with jewels. Before the manto is arranged, a French shawl of bright colours is thrown over the shoulders, and brought between the openings of the manto in front, hanging down nearly to the feet. The loose saya is also much worn: this is not contracted at the bottom, and in walking has a great swing from side to side.

The walk of the Lima ladies is graceful and pretty, and they usually have small feet and hands.

The houses are built of sun-burnt brick, cane, and small timber. All those of the better class have small balconies to the second story. Most of the houses are of two stories, and they generally have an archway from the street, secured by a strong portal, leading into an open court. The lower, or ground-floor, is used as storehouses, stables, &c. This peculiar manner of building is intended as a security against the effects of earthquakes. The housetops are a