

of analogy too exclusively to this or the other quarter. The number of contradictory lights, of itself, perplexes the judgment and prevents us from arriving at a precise and positive inference. Indeed, the affectation of this, in so doubtful a matter, argues a most unphilosophical mind. Yet where there is most doubt there is often the most dogmatism.

The reader of the preceding pages may perhaps acquiesce in the general conclusions,—not startling by their novelty,—

First, that the coincidences are sufficiently strong to authorize a belief that the civilization of Anahuac was in some degree influenced by that of Eastern Asia.

And, secondly, that the discrepancies are such as to carry back the communication to a very remote period; so remote that this foreign influence has been too feeble to interfere materially with the growth of what may be regarded in its essential features as a peculiar and indigenous civilization.

APPENDIX.

PART II.

ORIGINAL DOCUMENTS.

APPENDIX, PART II.

ORIGINAL DOCUMENTS.

No. 1.—See vol. i. p. 153.

ADVICE OF AN AZTEC MOTHER TO HER DAUGHTER;
TRANSLATED FROM SAHAGUN'S "HISTORIA DE NUEVA-
ESPAÑA," LIB. VI. CAP. XIX.

[I have thought it best to have this translation made in the most literal manner, that the reader may have a correct idea of the strange mixture of simplicity, approaching to childishness, and moral sublimity, which belongs to the original. It is the product of the twilight of civilization.]

My beloved daughter, very dear little dove, you have already heard and attended to the words which your father has told you. They are precious words, and such as are rarely spoken or listened to, and which have proceeded from the bowels and heart in which they were treasured up; and your beloved father well knows that you are his daughter, begotten of him, are his blood, and his flesh; and God our Lord knows that it is so. Although you are a woman, and are *the image of your father*, what more can I say to you than has already been said? What more can you hear than what you have heard from your lord and father? who has fully told you what it is becoming for you to do and to avoid; nor is there anything remaining, which concerns you, that he has not touched upon. Nevertheless, that I may do towards you my whole duty, I will say to you some few words.

—The first thing that I earnestly charge upon you is, that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise,—valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them.—The second thing that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and brought up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you, in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them in your breast.—Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress should be very mean, dirty, or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince, when you speak, nor when you salute, nor speak through your nose; but let your words be proper, of a good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up, to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore neither walk very fast, nor very slow; yet, when it shall be necessary to go with haste, do so,—in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street, do not carry your head much inclined, or your body bent; nor as little go with your head very much raised; since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly, and with propriety. Another thing that you must

attend to, my daughter, is, that when you are in the street you do not go looking hither and thither, nor turning your head to look at this and that; walk neither looking at the skies nor on the ground. Do not look upon those whom you meet with the eyes of an offended person, nor have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them, let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them; since, doing in this manner, no one will be able to say with truth that you have said anything amiss. See, likewise, my daughter, that you never paint your face, or stain it or your lips with colors, in order to appear well; since this is a mark of vile and unchaste women. Paints and coloring are things which bad women use,—the immodest, who have lost all shame and even sense, who are like fools and drunkards, and are called *rameras* [prostitutes]. But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes; and let this be done with moderation; since if every day you wash yourself and your clothes it will be said of you that you are over-nice,—too delicate; they will call you *tapepetzon tinemaxoch*.—My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you,—they said but few words, and spoke thus: "Listen, my daughters; in this world it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow, steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom; and if you deviate from the path you will fall into it. There is need, therefore, of much discretion in pursuing the road." My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it,—it will be to you as a lamp and a beacon so long as you shall live in this world. Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself care-

fully, that no stain come upon you; should you forfeit your chastity and afterwards be asked in marriage and should marry any one, you will never be fortunate, nor have true love,—he will always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O my dearly beloved daughter, if you shall live upon the earth, see that not more than one man approaches you; and observe what I now shall tell you, as a strict command. When it shall please God that you receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware that in no time or place you commit the treason against him called adultery. See that you give no favor to another; since this, my dear and much-loved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb, "You will be stoned and dragged upon the earth, and others will take warning at your death." From this will arise a stain and dishonor upon our ancestors, the nobles and senators from whom we are descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility, and honor of birth; your name will be forgotten and abhorred. Of you will it be said that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, nor your husband ever know what happens, *God, who is in every place, sees you*, will be angry with you, and will also excite the indignation of the people against you, and will be avenged upon you as he shall see fit. By his command, you shall either be maimed, or struck blind, or your body will wither, or you will come to extreme poverty, for daring to injure your husband. Or perhaps he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment, nor repose, nor a peaceful life; and he will excite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tran-

quillity, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the lustre and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place.

No. II.—See vol. i. p. 175.

A CASTILIAN AND AN ENGLISH TRANSLATION OF A POEM
ON THE MUTABILITY OF LIFE, BY NEZAHUALCOYOTL,
LORD OF TEZCUCO.

[This poem was fortunately rescued from the fate of too many of the Indian MSS., by the chevalier Boturini, and formed part of his valuable *Muséo*. It was subsequently incorporated in the extensive collection of documents made by Father Manuel de la Vega, in Mexico, 1792. This magnificent collection was made in obedience to an enlightened order of the Spanish government, "that all such MSS. as could be found in New Spain, fitted to illustrate the antiquities, geography, civil, ecclesiastical, and natural history of America, should be copied and transmitted to Madrid." This order was obeyed, and the result was a collection of thirty-two volumes in folio, which, amidst much that is trivial and of little worth, contains also a mass of original materials, of inestimable value to the historian of Mexico and of the various races who occupied the country of New Spain.]

Un rato cantar quiero,
pues la ocasion y el tiempo se ofrece;

ser admitido espero,
si intento lo merece;
y comienzo mi canto,
aunque fuera mejor llamarle llanto,

Y tú, querido Amigo,
goza la amenidad de aquestas flores,
alégrate conmigo;
desechemos de pena los temores,
que el gusto trae medida,
por ser al fin con fin la mala vida.

Yo tocaré cantando
el músico instrumento sonoro,
tú de flores gozando
danza, y festeja á Dios que es Poderoso,
gocemos de esta gloria,
porque la humana vida es transitoria.

De Oeblehacan pusiste
en esta noble Corte, y siendo tuyo,
tus sillas, y quisiste
vestirlas; donde arguyo,
que con grandeza tanta
el Imperio se aumenta y se levanta.

Oyoyotzín prudente,
famoso Rey y singular Monarca,
goza del bien presente,
que lo presente lo florido abarca;
porque vendrá algún día
que busques este gusto y alegría.

Entonces tu Fortuna
te ha de quitar el Cetro de la mano,
ha de menguar tu Luna
no te verás tan fuerte y tan ufano;
entonces tus criados
de todo bien serán desamparados.

Y en tan triste suceso
los nobles descendientes de tu nido,
de Príncipes el peso,
los que de nobles Padres han nacido,
faltando tú Cabeza,
gustarán la amargura de pobreza.

Y traerán á la memoria
quien fuiste en pompa de todos envidiada
tus triunfos y victoria;
y con la gloria y Magestad pasada
cotejando pesares,
de lágrimas harán crecidas Mares.

Y estos tus descendientes,
que te sirven de pluma y de corona
de tí viéndose ausentes,
de Culhuacan estrañarán la cuna,
y tenidos por tales
con sus desdichas crecerán sus males.

Y de esta grandeza rara,
digna de mil coronas y blasones,
será la fama avara;
solo se acordarán en las naciones,
lo bien que gobernaron,
las tres Cabezas que el imperio honraron.

En México famosa
Moctezumá, valor de pecho Indiano;
á Culhuacan dichosa
de Neçahualcoyotl rigió la mano;
Acatlapan la fuerte
Totoquilhuastli le salió por suerte.

Y ningun olvido temo
de lo bien que tu reyno dispusiste,
estando en el supremo
lugar, que de la mano recibiste
de aquel Señor del Mundo,
factor de aquestas cosas sin segundo.

Y goza pues muy gustoso,
O Neçahualcoyotl, lo que agora tienes
con flores de este hermoso
jardin corona tus ilustres sienes;
oye mi canto, y lira
que á darte gustos y placeres tira.

Y los gustos de esta vida,
sus riquezas, y mandos son prestados,
son sustancia fingida,
con apariencias solo matizados;

y es tan gran verdad esta,
 que á una pregunta me has de dar respuesta,
 ¿Y que es de Cihuapan,
 y Quantzintecomtzin el valiente,
 y Conahuatzin ;
 que es de toda esa gente ?
 sus voces ; ¡agora acaso !
 ya están en la otra vida, este es el caso.
 ¡Ojala los, que agora
 juntos los tiene del amor el hilo,
 que amistad atesora,
 vieramos de la muerte el duro filo !
 porque no hay bien seguro,
 que siempre trae mudanza á lo futuro,

Now would I sing, since time and place
 Are mine,—and oh ! with thee
 May this my song obtain the grace
 My purpose claims for me.
 I wake these notes on song intent,
 But call it rather a lament.
 Do thou, beloved, now delight
 In these my flowers, pure and bright,
 Rejoicing with thy friend ;
 Now let us banish pain and fear,
 For, if our joys are measured here,
 Life's sadness hath its end.

And I will strike, to aid my voice,
 The deep, sonorous chord ;
 Thou, dancing, in these flowers rejoice,
 And feast Earth's mighty Lord ;
 Seize we the glories of to-day,
 For mortal life fleets fast away.—
 In Oeblehacan, all thine own,
 Thy hand hath placed the noble throne

Which thou hast richly dressed ;
 From whence I argue that thy sway
 Shall be augmented day by day,
 In rising greatness blessed.

Wise Oyoyotzin ! prudent king !
 Unrivalled Prince, and great !
 Enjoy the fragrant flowers that spring
 Around thy kingly state ;
 A day will come which shall destroy
 Thy present bliss,—thy present joy,—
 When fate the sceptre of command
 Shall wrench from out thy royal hand,—
 Thy moon diminished rise ;
 And, as thy pride and strength are quenched,
 From thy adherents shall be wrenched
 All that they love or prize.

When sorrow shall my truth attest,
 And this thy throne decline,—
 The birds of thy ancestral nest,
 The princes of thy line,—
 The mighty of thy race,—shall see
 The bitter ills of poverty ;—
 And then shall memory recall
 Thy envied greatness, and on all
 Thy brilliant triumphs dwell ;
 And as they think on by-gone years,
 Compared with present shame, their tears
 Shall to an ocean swell.

And those who, though a royal band,
 Serve thee for crown, or plume,
 Remote from Culhuacan's land
 Shall find the exile's doom.
 Deprived of thee,—their rank forgot,—
 Misfortune shall o'erwhelm their lot,
 Then fame shall grudgingly withhold
 Her meed to greatness, which of old
 Blazons and crowns displayed ;

The people will retain alone
Remembrance of that *triple throne*
Which this our land obeyed.

Brave Moctezuma's Indian land
Was Mexico the great,
And Nezahualcoyotl's hand
Blessed Culhuacan's state,
Whilst Totoquil his portion drew
In Acatlapan, strong and true;
But no oblivion can I fear,
Of good by thee accomplished here,
Whilst high upon thy throne;
That station, which, to match thy worth,
Was given by the Lord of Earth,
Maker of good alone.

Then, Nezahualcoyotl,—now,
In what thou *hast*, delight;
And wreath around thy royal brow
Life's garden blossoms bright;
List to my lyre and my lay,
Which aim to please thee, and obey.
The pleasures which our lives present—
Earth's sceptres, and its wealth—are lent,
Are shadows fleeting by;
Appearance colors all our bliss;
A truth so great, that now to this
One question, make reply.

What has become of Cihuapan,
Quantzintecomtzin brave,
And Conahuatzin, mighty man;
Where are they? In the grave!
Their names remain, but they are fled,
Forever numbered with the dead.
Would that those now in friendship bound,
We whom Love's thread encircles round,
Death's cruel edge might see!
Since good on earth is insecure,
And all things must a change endure
In dark futurity!

No. III.—See vol. i. p. 178.

DESCRIPTION OF THE RESIDENCE OF NEZAHUALCOYOTL
AT TEZCOTZINCO, EXTRACTED FROM IXTLILXOCHITL'S
"HISTORIA CHICHIMECA," MS., CAP. XLII.

De los jardines el mas ameno y de curiosidades fué el Bosque de Tezcotzinco; porque demas de la cerca tan grande que tenia, para subir á la cumbre de él, y andarlo todo, tenia sus gradas, parte de ellas de argamasa, parte labrada en la misma peña; y el agua que se trahia para las Fuentes, Pilas, y Baños, y los caños que se repartian para el riego de las Flores y arboledas de este Bosque, para poderla traer desde su Nacimiento, fué menester hacer fuertes y altísimas murallas de argamasa desde unas sierras á otras, de increíble grandeza; sobre la qual hizo una Fargea hasta venir á dar á la mas alta del Bosque, y á las espaldas de la cumbre de él. En el primer Estanque de Agua estaba una Peña esculpida en ella en circunferencia los años desde que havia nacido el Rey Nezahualcoyotzin hasta la edad de aquel tiempo; y por la parte de afuera los años en fin de cada uno de ellos, así mismo esculpidas las cosas mas memorables que hizo: y por dentro de la rueda esculpidas sus Armas, que eran una casa, que estaba ardiendo, en llamas y desaciéndose; otra que estaba muy ennoblecida de edificios: y en medio de las dos un pie de venado, atada en él una piedra preciosa, y salian del pie unos penachos de plumas preciosas, y así mismo una cierva, y en ella un Brazo asido de un Arco con unas Flechas, y como un Hombre armado con su Morrión y oregeras, coselete, y dos tigres á los Lados, de cuias bocas salian agua y fuego, y por orla, doce cabezas de Reyes y Señores, y otras cosas que el primer Arzobispo de México, Don Fray Juan de Zumarraga, mandó hacer pedazos, entendiendo ser algunos Ídolos; y todo lo referido era la etimología de sus Armas. Y de allí se partia esta agua en dos partes, que la una iba cercando y rodeando el Bosque por la parte del Norte, y la otra por la parte del Sur. En la cumbre de este Bosque estaban edificadas unas casas á manera de torre, y por remate y Chapitel estaba hecha de cantería una como á manera de Mazeta, y dentro de ella salian unos Penachos y plumeros, que era la etimología del nombre del Bosque; y luego mas abajo, hecho de una Peña, un Leon de mas de dos brazas de largo con sus alas y plumas: estaba hechado y mirando á la parte

del Oriente, en cuja boca asomaba un rostro, que era el mismo retrato del Rey, el qual Leon estaba de ordinario debajo de un palio hecho de oro y plumería. Un poquito mas abajo estaban tres Albercas de agua, y en la de en medio estaban en sus Bordos tres Damas esculpidas y labradas en la misma Peña, que significaban la gran Laguna y las Ramas las cabezas del Imperio; y por un lado (que era hacia la parte del Norte) otra Alberca, y en una Peña esculpido el nombre y Escudo de Armas de la Ciudad de Tolan, que fué cabecera de los Tultecas; y por el lado izquierdo, que caía hacia la parte del Sur, estaba la otra Alberca, y en la peña esculpido el Escudo de Armas y nombre de la Ciudad de Tenaiocan, que fué la cabecera del Imperio de los Chichimecas; y de esta Alberca salía un caño de Agua, que saltando sobre unas peñas salpicaba el Agua, que iba á caer á un Jardin de todas flores olorosas de Tierra caliente, que parecia que llovía con la precipitacion y golpe que daba el agua sobre la peña. Tras este jardin se seguían los Baños hechos y labrados de peña viva, que con dividirse en dos Baños eran de una pieza; y por aquí se bajaba por una peña grandísima de unas gradas hechas de la misma peña, tan bien gravadas y lizas, que parecían Espejos; y por el pretil de estas gradas estaba esculpido el día, mes, y año, y hora, en que se le dió aviso al Rey Nezahualcoyotzin de la muerte de un Señor de Huexotzinco, á quien quisó y amó notablemente, y le cojió esta nueva quando se estaban haciendo estas gradas. Luego consecutivamente estaba el Alcazar y Palacio que el Rey tenía en el Bosque, en los quales había, entre otras muchas salas, aposentos, y retretes, una muy grandísima, y delante de ella un Patio, en la qual recibía á los Reyes de México y Tlacopan, y á otros Grandes Señores, quando se iban á holgar con él, y en el Patio se hacían las Damas, y algunas representaciones de gusto y entretenimiento. Estaban estos alcazares con tan admirable y maravillosa hechura, y con tanta diversidad de piedras, que no parecían ser hechos de industria humana. El Aposento donde el Rey dormía era redondo; todo lo demas de este Bosque, como dicho tengo, estaba plantado de diversidad de Árboles, y flores odoríferas, y en ellos diversidad de Aves, sin las que el Rey tenía en jaulas, traídas de diversas partes, que hacían una armonía, y canto, que no se oían las Gentes. Fuera de las florestas, que las dividía, una Pared entraba la Montaña, en que había muchos venados, conejos, y liebres, que si de cada cosa muy particular se describiese, y de los demas Bosques de este Reyno, era menester hacer Historia muy particular.

No. IV.—See vol. i. p. 201.

TRANSLATION FROM IXTLILXOCHITL'S "HISTORIA CHICHIMECA," MS., CAP. LXIV.

OF THE EXTRAORDINARY SEVERITY WITH WHICH THE KING NEZAHUALPILLI PUNISHED THE MEXICAN QUEEN FOR HER ADULTERY AND TREASON.

When Axaiacatzin, king of Mexico, and other lords, sent their daughters to king Nezahualpilli, for him to choose one to be his queen and lawful wife, whose son might succeed to the inheritance, she who had highest claims among them, from nobility of birth and rank, was Chachiuhnenetzin, daughter of the Mexican king. But, being at that time very young, she was brought up by the monarch in a separate palace, with great pomp and numerous attendants, as became the daughter of so great a king. The number of servants attached to her household exceeded two thousand. Young as she was, she was yet exceedingly artful and vicious; so that, finding herself alone, and seeing that her people feared her, on account of her rank and importance, she began to give way to the unlimited indulgence of her lust. Whenever she saw a young man who pleased her fancy, she gave secret orders to have him brought to her, and, having satisfied her desires, caused him to be put to death. She then ordered a statue or effigy of his person to be made, and, adorning it with rich clothing, gold, and jewelry, had it placed in the apartment in which she lived. The number of statues of those whom she thus put to death was so great as almost to fill the apartment. When the king came to visit her, and inquired respecting these statues, she answered that they were her gods; and he, knowing how strict the Mexicans were in the worship of their false deities, believed her. But, as no iniquity can be long committed with entire secrecy, she was finally found out in this manner. Three of the young men, for some reason or other, she had left alive. Their names were Chicuhcoatl, Huitzilimitzin, and Maxtla, one of whom was lord of Tesoyucan, and one of the grandees of the kingdom; and the other two, nobles of high rank. It happened that one day the king recognized on one of these a very precious jewel, which he had given to the queen; and, although he had no fear of treason on her part, it gave him some uneasiness. Proceeding to visit her that night, her attendants told him that she was asleep, sup-

posing that the king would then return, as he had done at other times. But the affair of the jewel made him insist on entering the chamber in which she slept; and, going to awake her, he found only a statue in the bed, adorned with her hair, and closely resembling her. This being seen by the king, and also that the attendants around were in much trepidation and alarm, he called his guards, and, assembling all the people of the house, made a general search for the queen, who was shortly found, at an entertainment with the three young lords, who were likewise arrested with her. The king referred the case to the judges of his court, in order that they might make an inquiry into the matter and examine the parties implicated. These discovered many individuals, servants of the queen, who had in some way or other been accessory to her crimes, workmen who had been engaged in making and adorning the statues, others who had aided in introducing the young men into the palace, and others again who had put them to death and concealed their bodies. The case having been sufficiently investigated, he despatched ambassadors to the kings of Mexico and Tlacopan, giving them information of the event, and signifying the day on which the punishment of the queen and her accomplices was to take place; and he likewise sent through the empire to summon all the lords to bring their wives and their daughters, however young they might be, to be witnesses of a punishment which he designed for a great example. He also made a truce with all the enemies of the empire, in order that they might come freely to see it. The time being arrived, so great was the concourse of people gathered on the occasion, that, large as was the city of Tezcuco, they could scarcely all find room in it. The execution took place publicly, in sight of the whole city. The queen was put to the *garrote* [a method of strangling by means of a rope twisted round a stick], as well as her three gallants; and, from their being persons of high birth, their bodies were burned, together with the effigies before mentioned. The other parties who had been accessory to the crime, who were more than two thousand persons, were also put to the *garrote*, and buried in a pit made for the purpose in a ravine near a temple of the Idol of Adulterers. All applauded so severe and exemplary a punishment, except the Mexican lords, the relations of the queen, who were much incensed at so public an example, and, although for the present they concealed their resentment, meditated future revenge. It was not without cause that the king experienced this disgrace in his household, since he was thus punished for the unworthy means made use of by his father to obtain his mother as a wife.

No. V.—See vol. i. p. 248.

INSTRUCTIONS GIVEN BY VELASQUEZ, GOVERNOR OF CUBA,
TO CORTÉS ON HIS TAKING COMMAND OF THE EXPE-
DITION; DATED AT FERNANDINA, OCTOBER 23, 1518.

[The instrument forms part of the Muñoz collection.]

Por quanto yo Diego Velasquez, Alcalde, capitan general, é repar-
tidor de los caciques é yndios de esta isla Fernandina por sus Altezas,
&c., embié los dias pasados, en nombre é servicio de sus Altezas, aver
é bojar la ysla de Yucatan Sta María de los remedios, que nuevamente
habia descubierto, é á descubrir lo demas que Dios Nro Sor fuese ser-
vido, y en nombre de sus Altezas tomar la posesion de todo, una armada
con la gente necesaria, en que fué é nombre por capitan della á Juan de
Grijalva, vezino de la villa de la Trinidad desta ysla, el qual me embió
una caravela de las que llevaba, porque le facia mucha agua, é en ella
cierta gente, que los Indios en la dicha Sta María de los remedios le
habian herido, é otros adolecido, y con la razon de todo lo que le habia
ocurrido hasta otras yslas é tierras que de nuebo descubrió; que la
una es una ysla que se dice Cozumel, é le puso por nombre Sta Cruz;
y la otra es una tierra grande, que parte della se llama Uluu, que puso
por nombre Sta María de las Niebes; desde donde me embió la dicha
caravela é gente, é me escribió como iba siguiendo su demanda prin-
cipalmente á saber si aquella tierra era Isla, ó tierra firme; é ha
muchos dias que de razon habia de haber sabido nueva dél, de que
se presume, pues tal nueva dél fasta oy no se sabe, que debe de tener
ó estar en alguna ó extrema necesidad de socorro: é así mesmo por-
que una caravela, que yo embié al dicho Juan de Grijalva desde el
puerto desta cibdad de Santiago, para que con él é la armada que
lleva se juntase en el puerto de S^a Cristóbal de la Havana, porque
muy mas proveido de todo é como al servicio de sus Altezas convenia
fuesen, quando llegó donde pensó fallarle, el d^{ho} Juan de Grijalva se
habia fecho á la bela é hera ido con toda la dicha armada, puesto que
dejó abiso del viage que la d^{ha} carabela habia de llevar; é como la
d^{ha} carabela, en que iban ochenta, ó noventa hombres, no falló la
d^{ha} armada, tomó el dicho aviso, y fué en seguimiento del d^{ho} Juan
de Grijalva; y segun paresze é se ha sabido por informacion de las

personas heridas é dolientes, que el d^{ho} Juan de Grijalva me embió, no se habia juntado con él, ni della habia habido ninguna nueba, ni los d^{hos} dolientes ni feridos la supiéron á la buelta, puesto que viniéron mucha parte del biage costa á costa de la ysla de S^{ta} M^a de los remedios por donde habian ydo; de que se presume que con tiempo forzoso podria de caer acia tierra firme, ó llegar á alguna parte donde los dichos ochenta ó noventa ombres españoles corran detrimento por el nabío, ó por ser pocos, ó por andar perdidos en busca del d^{ho} Juan de Grijalva, puesto que iban muy bien pertrechados de todo lo necesario: ademas de esto porque despues que con el d^{ho} Juan de Grijalva embié la dicha armada he sido informado de muy cierto por un yndio de los de la d^{ha} ysla de Yucatan S^{ta} María de los remedios, como en poder de ciertos Caciques principales della están seis cristianos cautivos, y los tienen por esclabos, é se sirben dellos en sus haciendas, que los tomarón muchos dias ha de una carabela que con tiempo por allí diz que aportó perdida, que se cree que alguno dellos deve ser Nicuesa capitan, que el católico Rey Dⁿ Fernando de gloriosa memoria mandó ir á tierra firme, é redimirlos seria grandísimo servicio de Dios N^{ro} S^{or} é de sus Altezas: por todo lo qual pareciéndome que al servicio de Dios N^{ro} S^{or} é de sus Altezas convenia inhiar así en seguimiento é socorro de la d^{ha} armada quel d^{ho} Juan de Grijalva llebó, y busca de la carabela que tras él en su seguimiento fué como á redimir si posible fuese los d^{hos} cristianos que en poder de los d^{hos} Indios están captivos; acordé, habiendo muchas veces pensado, é pesado, é platicadolo con personas cuerdas, de embiar como embié otra armada tal, é tambien bastecida é aparejada así de nabíos é mantenimientos como de gente é todo lo demas para semejante negocio necesario; que si por caso á la gente de la otra primera armada, ó de la d^{ha} carabela que fué en su seguimiento hallase en alguna parte cerca de infieles, sea bastante para los socorrer ó descercar; é si así no los hallare, por sí sola pueda seguramente andar é calar en su busca todas aquellas yslas tierras, é saber el secreto dellas, y faser todo lo demas que al servicio é de Dios N^{ro} S^{or} cumpla é al de sus Altezas combenga: é para ello he acordado de la encomendar á vos Fernando Cortés, é os imbiar por capitan della, por la esperiencia que de vos tengo del tiempo que ha que en esta ysla en mi compañía habeis servido á sus Altezas, confiando que soys persona cuerda, y que con toda pendencia é zelo de su real servicio daréis buena razon é cuenta de todo lo que por mí en nombre de sus Altezas os fuere mandado acerca de la dicha negociacion, y la guiaréis ó encaminaréis como mas al servicio de Dios N^{ro}

S^{or} é de sus Altezas combenga; y porque mejor guiada la negociacion de todo vaya, lo que habeis de faser, y mirar, é con mucha vigilancia y diligencia ynquirir é saber, es lo siguiente.

1. Hágase el servicio de Dios en todo, y quien saltaré castiga con rigor.
2. Castigaréis en particular la fornicacion.
3. Proibiréis dados y naipes, ocasion de discordias y otros excesos.
4. Ya salido la armada del p^{to} desta ciud^d de Santiago en los otros, dotaréis desta esta cuidado no se haga agravio á Españoles ni Indios.
5. Tomados los bastimentos necesarios en d^{hos} puertos, partiréis á v^{ro} destino, haciendo antes alarde de gente ó armas.
6. No consentiréis vaya ningun Indio ni India.
7. Salido al mar y metidas las barcas, en la de v^{ro} navío visitaréis los otros, y reconoceréis otra vez la gente con las copias [las listas] de cada uno.
8. Apercibiréis á los capitanes y Maestres de los otros navíos que jamas se aparten de v^{ra} conserva, y haréis quanto convenga para llegar todos juntos á la ysla de Cozumel Santa Cruz, donde será vuestra derecha derrota.
9. Si por algun caso llegaren antes que vos, les mandaréis que nadie sea osado á tratar mal á los Indios, ni les diga la causa porque vais, ni les demande ó interroge por los cristianos captivos en la Isla de S^{ta} María de los remedios: digan solo que vos hablaréis en llegando.
10. Llegado á d^{ha} ysla de S^{ta} Cruz veréis y sondearéis los puertos, entradas, y aguadas, así della como de S^{ta} María de los remedios, y la punta de S^{ta} María de las Nieves, para dar cumplida relacion de todo.
11. Diréis á los Indios de Cozumel, S^{ta} Cruz, y demas partes, que vais por mandado del Rey á visitarles; hablaréis de su poder y conquistas, individuando las hechas en estas Islas y Tierra firme, de sus mercedes á quantos le sirven; que ellos se vengan á su obediencia y den muestras dello, regalándole, como los otros han hecho, con oro, perlas, &c., para que eche de ver su buena voluntad y les favorezca y defienda: que yo les aseguro de todo en su nombre, que me pesó mucho de la batalla que con ellos ovo Francisco Hernandez, y os embió para darles á entender como Su Alteza quiere que sean bien tratados, &c.
12. Tomaréis entera informacion de las cruces que diz se hallan en d^{ha} Isla S^{ta} Cruz adoradas por los Indios, del origen y causas de semejante costumbre.
13. En general sabréis quanto concierne á la religion de la tierra.
14. Y cuidado mucho de doctrinarlos en la verdadera fee, pues esta