

HOW, WHEN, WHERE AND WHY WAS THE CITY OF SANTIAGO DE LEÓN CARACAS FOUNDED

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Summary

This study details the founding of Caracas in 1567 by Diego de Losada. It analyzes colonial administrative documents, such as the Relaciones Geográficas, which describe the region's territorial organization, ethnography, and natural resources. The impact of colonization on indigenous populations and the transformation of the urban landscape are also examined.

Keywords: Caracas, colonization, Diego de Losada, Relaciones Geográficas, urbanism, ethnography, Venezuelan history.

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Contemporary effigy of Christopher Columbus made from life by Guido Mazzoni in 1505 on a bronze medal reproduced in porcelain and gilded. by Lorenz Hutschenreuther A.G. Selb (Germany) to the monastery of La Rábida in August 1966.

After the arrival of Christopher Columbus to the American continent, many documents were issued requesting information about those distant lands that aroused so much curiosity for European expansion. At , instructions were written to the travelers, explorers or conquerors on how to behave with the natives they encountered, indicating how they could observe the wonders of those beautiful lands and the need to encourage the conversion of the natives to the holy Catholic faith, but, the prevailing ignorance that existed in the Spanish crown about the New World, the exploitation of the Indians, the considerable abuses committed by the rapacity, disorder and insatiable greed of the Spaniards, who, hungry for wealth and glory, maintained an open swindle to the crown itself, etc., etc., etc., The Council of the Indies and the provincial authorities were obliged to implement a system that would allow them to gather effective information on the various aspects that required knowledge of this diverse, unfathomable and unknown world, with a very different climate and orography, populated by a mosaic of peoples of very diverse cultures and languages, This would make it possible to evaluate the resources necessary for the maintenance of the existing population, as well as the tributary resources and those that could be obtained for the benefit of the Crown, and save the cost of a body of specialists who, with numerous technical resources, would travel the vast American spaces, learning and investigating in order to inform the Council of the Indies and thus discover what the vast continent of the New Indies was really like.

In the collection of information, they used various channels, beginning with the orders given to the Viceroy and the Audiencias for the preparation of descriptions that described general aspects of the territory, such as the administrative, geographic, economic, demographic, ethnographic, ethnographic, military, religious, etc., situation. Or important partial aspects such as the distribution of lands, ethnic groups, languages, aborigines, etc. On other occasions, the administration resorted to meticulous surveys, sending elaborate questionnaires to be answered by minor authorities throughout the Americas, such as Corregidores, Alcaldes Mayores, Parish Priests, Village Priests, etc.

The answers that the regional and local Spanish-American authorities gave to these requests made by the Council of the Indies are known today as Relaciones or Descripciones Geográficas and, in some cases, as Topographic relationships.

During the three hundred years of the colonial period, these interrogations were carried out many , so much so that they almost became a custom, a political habit; so much so that during the sixteenth century they took place eleven times (in 1530, 1533, 1548, 1563, 1569, 1572, 1573, 1577,

1581, 1584, and 1592), four times in the seventeenth century (1604, 1621, 1635, 1648), ten times in the sixteenth century (1604, 1621, 1635, 1648), ten times in the sixteenth century (1530, 1533, 1548, 1563, 1569, 1572, 1573, 1577, 1581, 1584, and 1592), and four times in the seventeenth century (1604, 1621, 1635, 1648). in the 18th century (1730?, 1741, 1751, 1754, 1755, 1765, 1768, 1777, 1784 and 1791), and three in the century (one in 1807, and two in 1812). The results of each general petition are those that make up the great data bank, which allows us to fully understand the richness and variety of life in America, as well as its socioeconomic aspects, constituting a valuable precedent of modern statistics that quantifies and calibrates the population through censuses, aggregating data that it uses for the benefit of its own operation, reconciling the largest possible number of competent and reliable reports.

In Venezuela, a of five have appeared: the description of Santiago de León de Caracas, Governorate of Venezuela and Our Lady of Caraballeda, 1578; that of Nueva Zamora, its district and the lagoon of Maracaibo, 1579; that of Nueva Segobia de Barquisimeto, 1579; that of Tocuyo, 1578 and that of Trujillo de Nuestra Señora de La Paz (Trujillo State), 1579.

The document that we are going to analyze now is a questionnaire of fifty questions that was sent, printed, by the Crown to the West Indies, with the purpose of gathering information on the different aspects of their reality. The questions that comprise it deal with various administrative, agricultural, demographic, ecclesiastical, ethnographic, ethnohistorical, livestock, geographical, linguistic, medical, military, political, religious, urban, and the resources necessary for the maintenance of the population, as well as those that could be obtained for the benefit of the Crown.

As we have already said, this interrogation -from 1577- (reedited in 1584) is not an isolated fact; it responds to a series of actions that began in the sixties to organize the legislation, reactivate the semi-paralyzed Council of the Indies, organize and control the problems presented by the new overseas lands and thus achieve the best knowledge of lands that were to be legislated and exploited.

This search for knowledge is completed with the set, aimed at the systematization of the questions selected to know the New World, seeking the establishment of a register of information and establishing the theoretical premises on which the system is based. We believe that the drafting and sending of this questionnaire was really, by itself, an innovative and ambitious idea and its evaluation is still to be done.

In it, one finds condensed in fifty questions -formulated telegraphically- all the information required for the Good Government and Ennoblement of the Indies, for which it requests a list of all the towns dependent on the authority of a governor, corregidor or alcalde mayor -who were in charge of distributing it-, this list was to be attached to the corresponding Relaciones. In a special section, it is indicated how it should be answered, requesting that they be answered on a separate sheet of paper, in a concise, clear and truthful manner, giving as certain, that which is certain, and as doubtful, that which is doubtful. It should be headed with the date complete - day, month and year - including the names of the participants in the preparation of the Report,

also expressing the name of the authority that had sent the instruction. The interrogation was to be answered one by one, in an orderly fashion, following the stipulated numbering.



In this questionnaire, it can be seen that the questions, asked in simple and concise language, offered a series of options to answer and express perfectly what was asked, were aimed at having a thorough knowledge of the territory that would allow knowing the general geographic characteristics of the population, which would allow knowing what and how many people were in each town and the resources that existed to live, as well as the possibility of improving them.

In order to make a fair assessment of this survey, it is important to take into account its objective, its purpose, and to whom it was addressed 50 questions, grouping them according to the configuration of their objectives, in 8 groups, as follows:

- 1.- Questions referring to the region or province. They are intended to establish the geographic characteristics of the urban center and the region, also inquiring about its history, the origin of its name and the singularities of the indigenous population that inhabits it, with special emphasis on their way of life and the language they speak. Questions 1 to 5. Constitutes 10% of the total.
- 2.- They are related to the Spanish towns seeking to determine the astronomical definition of the cities, distances from the capitals (administrative headwaters) and other neighboring centers, resources of the settlement, quality and orientation of the roads, for which a map of the town is requested. These are questions 6 to 10 and represent 10% of the total.
- 3.- This group includes the physical and political description of the nations of natives (Indian villages): their geographic and administrative location (distances from the corregimiento), quality of the roads, number of inhabitants, meaning of their name in the aboriginal language.

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ge, characteristics of the pre-Hispanic population, social and political organization, and the reason for their lordships, governments, costumes, medicine, clothing, food, rites and customs in general. These are questions 11 to 15 and represent 10% of the total.

- 4.- It gathers in a very punctual way the information of all the types of towns, location of the urban nuclei (of Spaniards and Indians), quality of the land, climatic characteristics, rivers and lagoons, valleys and mountains, caves and volcanoes. Animal and plant resources of the area. Yield of the species moved and commercial products of great interest, such as silk and wool; Spanish crops: wheat, barley, wine and oil. These are questions 16 to 27 and represent 24% of the total.
- 5.- Study other resources such as mines, quarries, gems, marbles and salt mines.

These are questions 28 to 30 and represent 6% of the total.

- 6.- Gathers the different general aspects of the life of the town, from a civil, commercial, military, religious and sanitary point of view, such as: forms and materials of the houses, treatment and contract of the inhabitants, fortresses, description of the dioceses, convents, parishes, monasteries, chaplaincies, religious orders, hospitals, etc.

These are questions 31 to 37 and represent 14% of the total.

It is dedicated to the maritime peoples, highlighting the importance navigation as a means of communication, as well as the commercial movements of export and import. These are questions 38 to 47 and represent 20% of the total.

- 8.- It refers to the disappearance of the towns established by the Spaniards, notable things in nature, effects and signatures of the participants in the relation. These are questions 48 to 50 and make up 4% of the total.

From a quick analysis of the preceding form, some conclusions can be drawn about the issues raised. In it, the urban theme appears quite prominently, probably due to the interest in knowing if the Ordinances of Discovery, new population and pacification, issued by Philip II in 1573, had been put into practice. Likewise, concerns about defense and services, such as health and education, are also reflected, as well as commercial matters. In summary, we can affirm that geographical concerns prevail, inscribed within a scientific climate, and economic matters are seen from a structural analysis perspective, diminishing the fiscal aspect.

The following table can be inferred from the systematization of the questionnaire:

It is noteworthy that all the questions on blacks and mestizos have been eliminated, perhaps because this type of population was most prevalent in urban or productive agglomerations, mines, in- teens, etc.

Temas considerados		Total	
Cuestiones de métodos			
Personas encargadas de hacerlo	2,0		
Total		2,0	
Aspectos Geográficos:			
Situación	2,0		
Descripción, medición, características territorio, clima, fauna, flora	34,0		
Aspectos urbanos: localización, traza	10,0		
Total		46,0	
Aspectos político-administrativos			
Defensa	2,0		
Servicios: salud, correos	2,0		
Total		4,0	
Aspectos demográfico-sociales			
Censo-población	2,0		
República de indios: costumbre, religión, oficios, economía, política, población lengua	4,0		
Total		6,0	
Aspectos económicos			
Agricultura	8,0		
Ganadería	2,0		
Minería	6,0		
Comercio: navegación, puertos	12,0		
Total		28,0	
Aspectos culturales			
Historia: colonización	4,0		
Colección, curiosidades	2,0		
Total		6,0	
Aspectos eclesiásticos			
Asuntos administrativos	6,0		
Total		6,0	
Varios	2,0	2,0	
Total preguntas			50

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Having analyzed the interrogation, let us now see how the information of Juan de Pimentel, from 1578, describes Caracas and its inhabitants:

The relation refers fundamentally to the cities of Santiago de León de Caracas and Nuestra Señora de Caraballeda. In the mentioned document it is expressed that the province of Caracas had an extension of 35 leagues from East to West and 25 leagues from North to South, that is to say, it included the territory that at the moment forms the Federal District and the State of Miranda.

It mentions and clarifies the toponyms of: Amanure: Name given by the Toromaymas Indians to the town of Nuestra Señora de Caraballeda in honor of an Indian that name.



Caracas: Tribe of Indians that took its name from some *bledos* that in their language are called Caracas.

Catuchaquao: Name given by the Indians to the seat of this city, which takes its name from a small stream that passes next to it, and is named after some trees in it called *catuchas* (*Guanábanas*) and *quao*, is a creek or stream that carries water, therefore, it means, *guanabano creek*.

Guaira Repano (Sierra Grande): Name with which the natives called this majestic hill called El Ávila. Erroneously it has been argued that it gets its current name from an *encomienda* that was given to Gabriel de Avila in lands of that mountain to build a house there, and when the people began to call it with the name it has today: El Avila, but in honesty, there is no documentary evidence that proves that Gabriel de Avila has been the owner of that area. In the documents of that time, when referring to the mountain, it was said: The hill of this city; The other side of the hill; This side of the hill; The Summit of the Hill; The gorge of Anauquito; The gorge of Cotiza; The gorge of Gamboa or of Carrizal; The gorge of Sanchorquí; The headwaters of the Anauco River; The headwaters of the Catuche River; The mountains of this city, etc.

The first documentary reference to its existence under its present name is from May 20, 1774, as it belongs to the family of Juan Alvarez Avila and his sons Domingo de Avila, Fernando de Avila and Miguel de Avila.

Guarenas: Indigenous people that derives its epithet, because they live in lands without mountains and have a lot of grass that receives that name.

Quiriquires: Because in the place where they live there are many trees in the manner of chaparros called this way, although there are others who maintain that they take their name in honor of some small birds that, in Castile, the old one, called linazeros.

Toromaymas: Because the natives who live in that land took it from a bird called Toro and its song seems to say Mayma.

In addition to the so-called Caracas Indian tribe, he mentions that there were others, such as the Aruacos, Boquiracotos, Guayquerí, Guarenasija, Mariche, Meregotos, Paracotos, Tarmas, Teques, Toromaymas and Quiriquyes.

According to the report, there were about seven or eight thousand Indians in the province, of which only four thousand were pacified at the . Of their mental characteristics he affirms that the Indians were rude and very clumsy of understanding and ready for the bad and not at all skilled for the good; they drink a lot, they are unpredictable and lazy to the point that they would like to have everything under their hands. Of their diet, he says that the natives go to the islands for salt, fish and turtles, to eat and make oil from them. In reference to their textile industry, he states that they benefit from cotton with which they make linen. They use the spindle to spin, they weave hammocks, pampanis, cataur baskets to carry belongings. They use the fibers of the maguey or caruata to make espadrilles, girths, jáquimas, ropes and with the bark of the dama-jagua (majagua) and its leaves they make moorings and other things. The poison of their arrows is extracted from the chamomile that with vipers, toads, spiders, and blood of women's custom, and other poisonous things, is made by an old woman who dies as a result of preparing this poison. Also mentioned is the use of poisonous herbs applied to food and drink to kill each . They used bows and arrows with decorated billy clubs in the form of a sword with two short edges, wide at the tips like a hand, they are long up to the belt (waist) and others up to the beard, which they wield with two hands. In order to defend themselves, they drove sharp roasted () stakes in the places where the enemy would pass, in the fields and around their huts, which have an opening at the top for the smoke to escape from their fireplaces.

Their diet consisted of auyamas, sweet potatoes, caraota, meats, cazabe, beans, fruits, jojoto (tender corn), legumes, corn, manique (peanuts), mapuey, ocumo, pericaguare, fish, plantain, salt, vegetables, bitter yucca, and to eat they made bowls of totumos and with the lids, spoons and botijas in order to store water. Their main maintenance is to drink mazato with which they get drunk, masking themselves beforehand. They smoke tobacco and coca, which they say takes away their hunger and thirst and gives them strength. They were eaters of human flesh, those they kill in the war or take alive are eaten, and this interest in eating them to each other has always been the cause of their wars and quarrels. They walked around naked. The men used a calabazo in which they put their virile member, and then tied it to a thread that they wore around their. The Indians use some pampanillas woven of painted cotton, with which they cover their modest parts; they are two and a half palms long and half a span wide, they wear them tied at the front and back with a thread that they bring tied around their waists. They use hemp espadrilles (cocuizas), they also use garlands of colored feathers or heads of animals such as wild cats, lions, bears, pumas, tigers, and their tails placed on their heads. To deform

their calves, women used the Caribbean custom of tightly wrapping the lower part of their knees with dyed cotton threads and also both sexes used to wrap threads or twisted cotton cords around their ankles up to half a finger or a finger thick, as constricting garters.

For their celebrations they smeared themselves with orcaý or mara (resin fixative), and then painted themselves with colorado (bariquiza), made of leaves or tree bark. Some painted themselves half a body down, others half a body up, others all in colorado or black, others half legs or arms or faces.

As for their religion they are animists: they have no worship, no shrines, no place dedicated to it, they only have their belief in the devil, which they called papo.

In them incest was a common thing, they do not keep kinship between their carnal affections, but it is the son to the mother and some to their sisters and of this it is still doubtful because of all the others they use badly even fathers with their daughters. The matrimonial relationship functioned polygamically when an Indian has When an Indian thought that a squaw was good for him, he let her know with words and if he thought that she showed a good face, he went to her house and if she told him what to sit on and brought him a bowl of water so that he could wash and eat, he understood the will of the girl and they went to sleep together without her parents or relatives thinking that it was bad and so they stayed married and in this marriage only her will supported him much or little because if the squaw thought that her husband was not a good farmer or for any other reason, she left him and took another husband and he went to sleep with her, she leaves him and takes another husband, and he does the same for any other light thing.

Among their most common diseases we can name: continuous catarrh, chambers and fever, smallpox and measles. In case of death, the man was buried standing or sitting in a circular hole, along with his bow, arrows, hammocks and food for the road; the woman, with her uses and cataures which is a basket in which they put her trousseau which is a spindle and pampanillas quantas and some gold jewelry and other things, their food and drink.

If they are piaches they do not bury them so quickly but put them in their hammocks they give them fire underneath and it melts until they dry it and with the fat that comes out of it the women smear it and this is the mourning among them crying and singing their relatives and women because there are Indians who have five or six and in their singing or crying they talk about their exploits and bravery and if he was a good farmer or fisherman and other things like these and then with great honor they burn and drink the ground bones and by then they make solemn drunkenness.

It also mentions the existence of ten other towns established by the Spaniards: Barquisimeto, Carora, Coro, El Tocuyo, Nirgua, Trujillo, Nueva Zamora (Maracaibo), Valencia, and the presence of the islands of Aves, Orchila, La Tortuga and Los Roques.

Regarding the flora, he says that there were: anones, bledos caracas, biznaga, cañafistula, catu- ches (guanábanos), very large cedars, ceibos, with or without thorn, corozco (corozo),

curagua (avocado), el hayo, jobos, guamos, guayacán, mamones, mameyes, manzanillo (venenoso tree), mechoacán, whose roots are used for purging, pineapples, tobacco, totumos, sea grapes (beach grapes), yerba guarenas. Of its ornithological fauna are mentioned azulejos, birds of prey, guacharacas, pigeons, parrots, ducks, paujés two genera), partridges, quiriquires (birds linaceros), tortolitas, turpiales and zamuros.

Of the autochthonous mammals, it refers to spiders, cachicamos (armadillos), cone- jos, wild cats, jaguars, lions, mapurites (skunks), monkeys (three genera), bears, anteaters, sea fish, light parakeets (sloths), wild pigs (báquiros), pumas, toads, tigers, turtles, foxes, deer, vipers. And of the introduced animals, donkeys, goats, goats, chickens, cats, mules, sheep, ducks, turkeys, dogs, pigs and cows.

In the agricultural sector, he indicates the existence of native fruits such as cotton, auyamas, sweet potatoes, the hayo (coca) for chewing, corn, manique (peanuts), mapuey, ocumos, pericaguares, tobacco. Introduced by the Europeans cites, garlic, rice, eggplant, watercress, barley, caraotas, onions, citrons, cabbages, coriander, dill, chickpeas, pomegranates, beans, figs, fennel, lettuce, lime of all species, lemons, mastuerzo, melons, quince, mustard, turnips, oranges, vine, parsley, pennyroyal, radishes, rue, wheat, grapes, mint.

In terms of mining activities, he cites the extraction of granulated gold (in nuggets and grains) and also intermingled with a lot of stone.



Diego de Losada
by Francisco Herrera.
Mayor's Office of Caracas.

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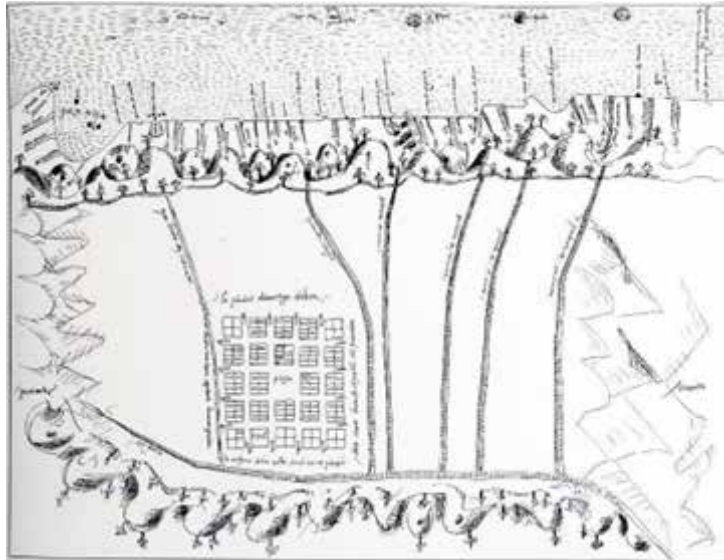
Coat of arms
of Diego de Losada.



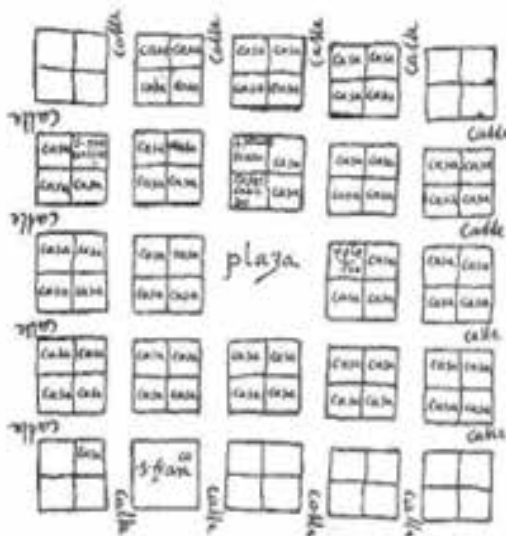
Sketch of the
Captain's expedition

Diego de Henares Lezama





Biproportional map of the city of Caracas.
From a geographical point of view, it extends from Tucacas (on the left)
to Maracapaná (on the right), in the current state of Sucre



Foundation plan
of the city of Caracas
(Partial view).

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With this beautiful and enlightening description, we will now briefly analyze the city's plan:

Cataloguing card of the first map of Caracas:

Year:	[1578]
Title:	Layout of the City of Santiago de León de Caracas and its surroundings.
Author:	Diego de Henares, by order of Diego de Losada.
Mathematical data:	No scale.
Physical Description:	Manuscript. In pen, black ink. Scratched the part of the Sea.
Dimensions:	60.5 x 43.2 cm.
Provenance:	Patronato Section. Legajo N° 294. Ramo 12
Signatura:	Maps and Plans of Venezuela, N°. 6.

It was found in the Description of Santiago de León de Caracas, made by the Governor of Venezuela, Don Juan de Pimentel, to answer the Instruction given by King Philip II, on December 1, 1575. When the capital of Venezuela was still the Province of Coro.

It covers the coastal part of Venezuela from Punta de Tucacas, in the west, to Morro de Macarapana, in the east. It includes some of its islands.

Toponymy that appears on the map:

- Anauco, Quebrada de
- Aracoi, river (Yaracuy River)
- Aricagua, Rio de
- Aroa, Rio
- Reefs, Port
- White, Cavo
- Cabello, Puerto de
- Caruabo, Rio de
- Caruata, Quebrada de
- Cata, Rio and Ensenada de
- Catia, Ensenada de
- Catucha, Quebrada
- Caurimare, Quebrada
- Codera, Cavo de la

- Chacau, Quebrada de
- Chichiribiche, River and Point
- Chuspa, Ensenada de
- Guaira, Rio
- Guatapanare, Rio de
- Guaicamacuto, Puerto de (Actual population of Macuto, in the Federal District).
- Guira, Puerto de La (This is the Port of La Guaira).
- Higueroto, Ensenada de
- Higueroto, Rio de
- Mamo, Rio de
- Maracapana, Morro de
- Moron, Rio
- Nanguata, Punta de
- Our Lady of Caravalleda, Rio de
- Paparo, Rio
- Pirto, Port of
- Patanemo, Rio and Ensenada
- Ocumare, Rio and Ensenada
- Rocks
- Santhiago de León, The City of
- Taguay, Rio y Puerto de
- Tortuga, Isla de
- Sad, Gulf
- Tuaçana, Rio de (Possibly the Todasana River in the State of Miranda)
- Tucaca, Punta de
- Tunaima, Rio and Punta de
- Turiamo, Rio and Ensenada
- Unare, Morro de
- Unare, Rio de
- Urama, River and Port
- Vurvurata, Port of

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Diego de Losada



Letter that Diego de Losada addressed to the King from Santo Domingo, on August 30, 1569, requesting the governorship of Venezuela.

DIEGO DE LOSADA

In 1578 Governor Juan de Pimentel received the aforementioned Instruction in which the sovereign requested a complete list of all the towns in the province, for which he formulated a questionnaire of 50 questions. The description began on December 1, 1578, and ended on the 23rd of the same month and year. The copy that Pimentel sent to Spain was lost, but the scribe Juan de Amegaza took in 1585 a transfer of its original, whose copy is in the General Archive of the Indies, Patronage Section, file 294, branch 12.

It was prepared eleven years after its foundation to answer question number ten of the information required by Felipe II, in which the layout and design in paint of the streets and squares and other places marked as monasteries was required, as it can be easily scratched (sic) on a piece of paper (and) in which it is stated which part of the town faces noon or north.



Drawing representing the founding ritual of a city.

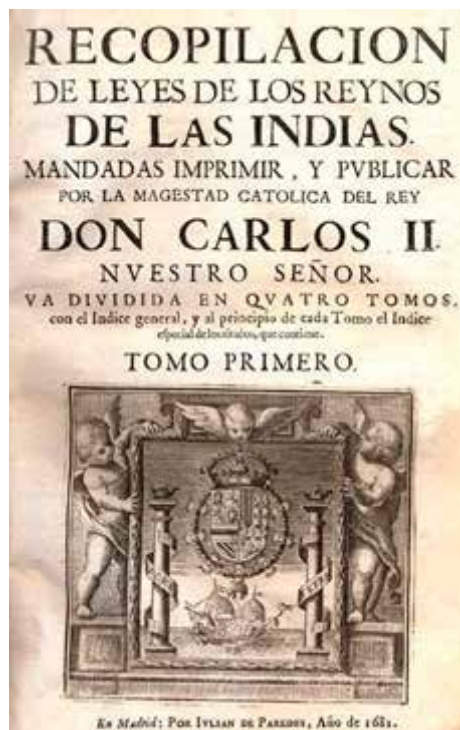
It reflects the idea of territorial organization proposed as a thesis in orderly urban planning, where the city should be formed by grids or checkerboards to achieve the geometric perfection that characterized the majority of Latin American cities. The eight main streets would start from the main square, two in each direction (N., S., E., and W.).

Diego de Henares was in charge of outlining the grid on the ground .

It is the oldest of the city, represents the formation of Caracas and its surroundings, profusely indicating the ravines of the city, and includes much of the toponymy of the Venezuelan coast. It covers from Tucacas, to the west, to the Morro de Maracapana to the east in the current state of Sucre, where the governorate ends. It also indicates some islands in the Caribbean Sea.

It has twenty-five blocks, six of which are not populated, in the center of it is the Plaza Mayor and to the south, the convent or monastery, located almost on the Guaire.

The most significant is the immutable permanence of major urban landmarks such as the Church of San Francisco, the Church of San Mauricio, the Cathedral, the Casa de Cabildo or its houses are located on the site of the Governor's Office, on the corner of Principal. The city is built between the Caroata and Catuche streams. Almost all the names of rivers and inlets recorded on the map have been lost. This map was sent to the Council of the Indies when the capital of the province was still Coro.



Cover of the Recopilación de las leyes de los Reynos de Las Indias.

In the act of its foundation, the ceremonial established in the Laws of the Indies was followed, which stipulated the publication of a proclamation of the necessary powers for the foundation in the presence of the settlers and witnesses who had to sign the act. On that occasion, Father Blas de La Puente and the friar of the order of San Juan, Baltazar García, witnessed the act. Then the main square or main square was determined and demarcated, in the center of the foundation, placing there the padrón, roll or pillory of the Royal Justice. This consisted of a thick piece of wood that was inserted into the ground. A wooden cross indicated the place where the church was to be built, which should be a little higher and thus stand out in the whole. It also established the location of the Casas Reales and the Cabildo. Then Diego de Losada, sword in hand, touched the roll or padrón twice, exclaiming these words three consecutive times:

In the name of His Majesty, for the execution of the Royal Justice, he ordered a wooden roll to be raised on high in the square of the said city, and the said captain being on horseback and armed with all the weapons, he said in a loud and intelligible voice that could be heard by all the surrounding people that if there was any person who contradicted him, he should come out to ask and demand that in the name of His Majesty he would defend him.

He struck and struck the said wood with a naked sword that he held in his hand as a sign of possession, and there was no person who contradicted him, and thus he remained in quiet and peaceful possession of the said city and its boundaries without any person contradicting him.

He then distributed to the neighbors the lots and lands to the Mayors, Aldermen and Officials.



Obverse and reverse of a Bs. 5 banknote, made to commemorate the 400th anniversary of the foundation of the city of Santiago de León de Caracas (1567-1967).

In 1965, on the 25th anniversary of the Banco Central de Venezuela, its Board of Directors agreed to issue a series of Bs. 5 bills to commemorate the 40th anniversary of the Founding of Caracas (1567-1967).

It was popularly nicknamed *Dieguito*, due to the image of the founder that appears in the center of the obverse, where the painter Felipe Sanchez imaginary represents the moment of the foundation of the city, on July 25, 1967. On the reverse side is reproduced the Trace of the city of Santiago de León de Caracas, from the year 1578, preserved in the General Archive of the Indies, in Seville, Spain, executed by Diego de Henares, by order of the Governor of Venezuela, Don Juan de Pimentel, when the capital of the Province of Venezuela was still the city of Coro. Its validation took place on May 10, 1966 with the signatures of Doctors Alfredo Machado Gómez and Carlos Rafael Silva, who at that were President and Vice-President of the issuing Institute. The engraving of the portrait was done by the American Alfred Sealey. The Central Bank ordered the printing of twenty million of this banknote, manufactured by American Bank Note Co. Of series A, B and C, six million each, and of series D, two million pieces.

DOCUMENT APPENDIX

Description of Santiago de León governorship of Venezuela 1578 Paleographic transcription by David R. Chacón Rodríguez

Note: The Description of Santiago de León de Caracas, By don Juan Pimentel, is already well known; but it refers to the beginnings of the capital of Venezuela, we judge that it should not be missing in this work, for which reason it is reproduced verbatim, as it appears in the original, respecting the spelling and punctuation. As this relation obeys to the Real Cédula, Instrucción y Memoria para la formación de las Relaciones y Descripciones de los Pueblos de Indias , given in San Lorenzo, May 25, 1577, where the king orders the formation of the Geographical Descriptions by means of an Instruction and memory of the relations that have to be made for the description of the Indias, that his majesty orders to make for the good government and ennoblement of them. Indicating the Memoria de las cosas a que se ha de responder, y de que se han de hacer las relaciones, we, in order to make the document more comprehensive, indicate in parentheses the questions that are formulated therein.

Relación de la descripción que su Majestad manda hacer en estas Indias la cual hizo en esta provincia de Caracas y ciudad de Nuestra Señora de Caravalleda y Santiago de León de esta gobernación de Venezuela el muy ilustre señor don Juan Pimentel gobernador en ella por su Majestad aviendolo tratado y comunicado con los cabildos de las dichas ciudades y vezonos antiguos y de experiencia en ellas comenzose a primero de diziembre del año de mill e quinientos y setenta y setenta y ocho años.

Urban nucleus of its location. Foundation, time and characteristics of the region.

First of all, in the towns of the Spaniards, the name of the region or province they are in and what they mean by that name in the language of the Indians, and why it is called that way).

- 1.- First of all as to the first chapter this province of Caracas has from east to west about thirty-five leagues and donorta to south about twenty-five leagues from the sea to the plains, all this province is generally called among Spaniards Ca- racas because the first Christians who came to it with the first Indians who spoke was a nation called Caracas that are on the coast of the sea and although in this province there are other Indian nations of more quantity than the Caracas as are toromaymas, aruacos, teques, guayqueries, quiriquires, meregotos, mariches, taramas, taramas, taramas, taramas, taramas, taramas, taramas, mariches, taramas, guarenas, chagragatos, esmeregotos, baquiracotos took the name of this province of the Caracas for the above mentioned and this nation of the Caracas Indians took this name because in their land there are many bledos that in their language are called caracas and the Guarenas call them by this name because they live in a land without mountain although they live in a mountain range and they have much forest which they generally call guarenas and for this reason they call them guarenas and the quiriquires call them this name because in where they live there are many trees like chaparros that

are called quiriqueres. y otros dicen que se llaman quiriquies porque en su tierra y en otras suelen andar grandes bandas de unos pajarillos que llaman en Castilla la Vieja linazeros y por ser los pajaros muchos y esta nacion no poca los otros indios los llaman los quiriquies como si dicesen son muchos como pajaros. /fol 1vº./ queros queros and all the other nations have in their names / as little foundation as those mentioned above and of the toromaymas will be mentioned below in this description, but it will be about two cities of Spaniards that are founded in this province of Caracas because are close to each other, the first is called Santiago de Leon, which is where I reside at the present time, and which is founded in a region that is called Santiago de Leon. which is founded in a region called toromaymas because the natives who live there are called ansi and say that in the past, as we have been able to find out, they came from another region where they were natives called toromayma and this name is proper of a bird that in its song seems to say mayma and the general name of the birds is bull and the name of the birds is toro, as if they say pajaros. The seat of this city is called catuchaquao in the name of the Indians and took this name from a small creek that passes next to it that is called catuchaquao and the creek has this name because of some trees in it that are called catuchas and in other parts as in Santo Domingo and Puerto Rico are called guanabanas and the fruit guanabana The other city is called Nuestra Señora de Caravalleda, it is on the coast of the sea and falls in the said region of the Taromaymas, its seat is called amanaure in the language of the native Indians because of an Indian lord of that seat who was called by this name.

(Who was the discoverer and conqueror of the said province and by whose order and command it was discovered, and the year of its discovery and conquest, as much as he could possibly know).

- 2.- In the year of myll e quinientos e cinientos y cincuenta y cincuenta y ocho don Francisco Fajardo son of don Diego Fajardo and of a principal Indian of the island Margarita called Ysabel by the co nocimiento that this yndia in this province had and for some deals that by way of ransoms the vezinos of that island and natural Indians had in this province and for being the mother of don Francisco Fajardo and the interpreters left the island Margarita with ten and nine men and with the indian Isabel Isabel. and nine men and with the Indian Isabel his mother and settled on the coast of the sea in what is called the Panezillo which is a round hill that is next to the sea about two leagues from Cape / de la Codera on the west side and there he was about a year populated and entertained himself with the natives but with the help of his with the natives more with the help of his mother and his own for understanding each other's language than with weapons, during which time the native Indians rose up and poured poisonous herbs into their food and water, resulting in the death of Don Francisco Fajardo's mother and other soldiers, for which reason Don Francisco Fajardo and other soldiers died. Francisco returned to the island of Margarita and from there a year before the beginning of the year sixty he returned with ten or twelve men and settled where the city of Our Lady of Caravalleda is now and then he was joined by more people and

Pablo Collado, the governor who then governed sent him his powers of lieutenant and captain to populate and 1560.- He the town where it is now and named it El Collado after the name of the governor, which is now Nuestra Señora de Caravalleda, eight or nine leagues below Panezillo to the west, and after a year and a half the said governor sent with his powers Captain Juan Rodríguez Suárez, a man of long experience in the Indies and with a great deal of experience in the Indians. Collado sent with his powers to Captain Juan Rodriguez Suarez, a man of long experience in the Indies and of expertise in pacifications and settlements who ran part of the terms of this city of Santiago de Leon and entering this valley where it is populated, he called it the Valley of San Francisco and in this very seat of this city he populated a town that he called the Valley of San Francisco. This city populated a town that he called the city of San Francisco and walking with people pacifying and running the land he had news of the coming of the tyrant Lope de Aguirre that was in Burburata that is in the coast below of this province to the west about twenty leagues with which news the Juan Rodriguez Suarez without having seen with Don Juan Rodriguez Suarez. Suarez without having seen Don Francisco Faxardo nor having discomposed him of the charge that he had went out in demand of the tyrant Aguirre to kill him and at the exit the natural Indians of this province killed him and six other soldiers with him in the hill of Terepaima about six leagues from this city to the west side having fought with them. dente having fought with them two or three days and doing in his defense things pointed out and for his death he remained as before as captain Don Francisco Fajardo with the powers that he had until the Licentiate Alonso Bernáldez, that governed by your Royal Audience of Sancto Domingo sent Captain Luis de Narvaez to pa- cificar los naturales poblar y /fol 2vº/ socorrer al / Don Francisco Faxardo con sesenta hombres a los cuales con su capitán mataron los indios ecepto seis u siete soldados que escaparon fleeing el cual destrozo fue en la dicha loma de Terepayma donde mataron al capitán Juan Rodriguez Suarez y ansimismo mataron a muchos indios and horses that Captain Narvaez and the soldiers were carrying and this hill is called Terepayma because of a main Indian that lived on it and next to it with this name and then the said natural Indians with the victory came to the town of San Francisco that Captain Suarez had populated and those who were in it because they were few, they abandoned the town taking with them what was left of the town. the town, taking with them what they could, and they went up the sierra to join Captain Fajardo. They went up the mountain to join Captain Fajardo who was in the town of El Collado about four and a half leagues from this town and from the mountain they saw the town burning and the Indians following them and at the top of the hill they found Captain Fajardo's people who were coming to help them and together they went to the town of El Collado and Captain Fajardo saw what was happening and saw the uprising and the strength of the Indians. The Indians of the coast also rose up, often giving him guazabaras and ambushing him, until, seeing that he could neither sustain nor defend himself and that he was losing his people every day, he depopulated the

village and left it. the Indians were not content with having driven the Spaniards out of this province went to the herds of cows and ranches of the city of Valencia, which is twenty-four leagues to the side of Santiago de Leon, and to the city of Valencia, which is twenty-four leagues from Santiago de Leon twenty-four leagues to the western part and they did a lot of damage, also trying to depopulate it as they had done to these two towns and informed your majesty of this, he sent a royal decree so that this said province would be populated or redidified, punishing the criminals. In virtue of this, Don Pedro Ponce de Leon, your governor, appointed Diego de Losada, a native of Rionegro, as captain and lieutenant general, to enter this province and do what Your Majesty ordered, and he entered it in March /folder 3/ sixty / and seven years with one hundred and thirty-six Spaniards and pacified and redifferentiated it. in this province and do what your Majesty ordered, who entered it in March of /fol 3/ sixty / and seven years with one hundred and thirty-six Spaniards and pacified it and redefined the two unpopulated towns and called San Francisco Sanctiago de Leon and the Collado that is on the coast of the sea Nuestra Señora de Caravalleda, populating them in the same places they were before.

(And generally, the temperament and quality of the said province, or comarca, whether it is very cold, or hot or humid or dry, of many waters or few, and when they are more or less, and the winds that run in it, how violent, and from what part they are and at what times of the year.)

- 3.- As it is said there are in this province of Caracas two towns of Spaniards the one of Our Lady of Caravalleda that is in the coast of the sea its temper is generally hot and humid. The breezes that blow from November until the end of April begin to blow from nine o'clock in the morning until one or two o'clock before sunset. From May until October there are good winds from the west and not forced, because of which in this time the coast is more navigable, it is a land of few rains, especially in the lowlands by the sea, and they are more general from October until February. Carvalleda for being a crooked road that by shortcut and right there will be the four and a half said is founded in a valley countryside of three good leagues in length and half in width and all this valley declines and runs to the south called the valley of San Francisco and in the middle of this city and that of Carvalleda. and the city of Carvalleda is the mountain range and this band of Santiago is the most of the valley and has a league up on this side in his temperament cool and humid and many rains begin jeneralmente dende May and end in December two winds run in it con- trarios The east wind blows from nine or ten o'clock in the morning until three o'clock in the afternoon and for the most it is clear and temperate except in winter when it comes with a lot of water and this wind is called breeze and it is more ordinary than any other wind the west wind blows in the afternoons and lasts until night and two or ten o'clock in the afternoon. and lasts until night and two or three hours later comes with fog enparamada rough and unpleasant because it comes from high mountains and valleys that are on the west side of this town about three leagues is wind that is felt much those who are touched by pains of hubas to come cold and unpleasant sometimes /fol 3v °./ wind / the south

and when there is certain water because it does not run but in winter usually shows the sky in this valley all the most of the time of the year cloudy day and night there are many changes and differences of times because it is not seen in twelve hours that the sky is of a being.

(Whether the land is flat or , sparse or hilly, with many or few rivers or springs, and abundant or lacking in water, fertile or lacking in pasture, abundant or barren of fruit, and maintenance).

- 4.- This province of Caracas is a piece of mountain range which goes from there to the Piru and vie- It is a high, rough land and for the most part mountainous and with many streams and ravines that always carry water. It has two main rivers, the first and smallest of which passes near the city of Santiago de Leon, less than half a quarter of a league to the south, and is called Guayre, the name of the natives. de Leon less than half a quarter of a league to the south side called Guayre name of the natives do not know why the other major is called Tuy goes through the middle of this province rrecoje the most waters of it these two rivers are born in this mountain range of mountains eight leagues from this city to the the part of west these two rivers join in some plains that they say of Salamanoa name that a captain gave them about twelve leagues from this city and from there it goes to flow into the sea of the north about five or six leagues from the Cape of the Codera to the east the Guayre river loses its name This province is not very abundant of pastures for cattle and has maintenance of mayz and cattle and pigs the necessary ones for the land and it is provided of them of the island Margarita and the canoes of pearls that in her ay.

Number of Indian villages. Their language and customs.

Of many or few Indians, and if it has had more or less in the past than now, and the causes that are known about it. And if those that are populated in towns are formed and permanent, and the size and kind of their understandings, inclinations and way of life, and if there are different languages throughout the province, or if they have a general language in which they all speak.

- 5.- They live in all this province as seven or eight thousand Indians are of good peace and obedient to the service of your Majesty as four thousand the closest to this town of Santiago and Our Lady the others are tirtables (sic) there were many more Indians in this province at the time that entered it the captains Don Fran- cisco Fajardo and Diego de Losada and others which are now less are sicknesses of smallpox, measles, chlamydia and romadizo and the uneasiness of their past wars and the entrance of the Spaniards to their pacification and trabaxo that agora they have is to serve them and this is the reason why the Spaniards are now in the service of them, and the unrest of their past wars and the entrance of the Spaniards to their pacification and the work they now have is to serve them and this was done as best as possible /fol 4/ can be/ they were not and are not in villages formed nor permanently living in neighborhoods of three and four and six houses and some more and in parts althou-

gh somewhat remote these neighborhoods were reasonably populated. and they make it as I have seen it making jenerales visit among them now by means of what your majesty sent to order and with the visit they are reduced to towns they are rude and of torpísimo understanding they are not inclined to any jenero of pulicia and all their way of living is based on laziness they make their labranzas and taken eat them or to better say drink them in brief because the drink in their principal one and the order that I command them to have for their increase and perpetuity they would like to have their farms and everything they need under their beds that here are hammocks and from there to sow, pick, eat, drink and sleep they are ready for the bad and not at all abile for the good and with all this some of them are proud and have point that the person to whom they are entrusted is a lucky person because they despise the contrary and those who are made to work are for much they do not have nor had any kind of farming or contracting if not for salt and fish that those inland with things to eat go to sea to buy it. The language of all this province and nation whose names are stated above in the first chapter is all one and in general caraca, some nations differ in part from others in some things such as Castile and the mountains of Galicia and Portugal, and in the end they understand each other.

Astronomical definition of cities, distances from capitals and other centers. Quality of roads.

The height or elevation of the pole, at which the said Spanish towns are located, if it is taken, and if it is known, or if there is someone who knows how to take it, or on what days of the year the sun casts no shadow at midday.

- 6.- The elevation of the pole in these two cities is nine degrees and fifty minutes and in thirteen and fourteen days of the month of February in the leap year and in other three after and before the sun does not cast a shadow on the style at the noon point and in eighteen and nineteen days of the month of August is the same.

(The languages that each city or town of Spaniards is from the city where the audiencia resides, in whose district it falls, or from the town where the governor to whom it is subject resides: and to which part of the said cities or towns it is).

- 7.- Ten towns populated by Spaniards are in this governorate of Venezuela and by- that at the present time I reside in this province of Caracas it puts for standard this city of Santiago / of Leon of which to Our Lady of Caravalleda there are six leagues and continuing by the mountain range where the more towns of the interior land are founded it is Valencia the first to the part of ocidente dista deste twenty and four leagues San Pedro province of Nirva that now is named Our Lady of the Concepcion It is thirteen leagues from Valencia and from this one thirty seven also to the west Nueva Segovia province of Barequisimeto this one of Nuestra Señora de la Concepcion ten and eight leagues and from this one fifty five and continuing to the west El Tocuyo this one of Segovia twelve leagues and from this one sixty seven from Tocuyo to Truxillo province

of Cuycas there are twenty four leagues and from this one ninety one and from Segovia de Barquisimeto to Portillo province of Carpra which is almost triangulated with Tocuyo and Barquisimeto on the right hand side there are fifteen leagues and from Tocuyo thirteen and from there seventy leagues and from there seventy leagues the city of Coro that is the first one that was founded in this government this the coast abaxo to the west eighty and four leagues of this town of Coro the coast abaxo to the same west is to the lagoon of Maracaibo and in her the city of the New Zamora this of Coro forty leagues and of this one hundred and twenty and four.

(Also the leagues that each city or town of Spaniards is distant from the others with whom it divides terms, declaring to which part it falls from them, and if the leagues are large or small, and by flat or bent land, and if by straight or crooked roads, good or bad to walk).

- 8.- The leagues in this governorate are larger rather than smaller, the six leagues from the city of Santiago de León to Nuestra Señora de Caravalleda are a very crooked road because the mountain range that is in the middle does not give room for anything else, and if you leave this town for it you go one league along the plain to the west and then you go up and cross the mountain range going north until you get down to the sea, and then you walk three leagues up the coast to the east. and crosses the mountain range returning to the north until you get down to the sea and then you walk three leagues up the coast towards the east the other roads that are from this town to Truxillo are walked from town to town as it is said in the chapter before this one and in part the roads are crooked and in parts they follow some good stretches of hills and mountains. There are hills and mountains and good pieces of plains, it is a walkable road, although in winter it is very difficult to walk to Coro, going from the city to Valencia and from there / fol 5/ you cross / the mountains which are about eight leagues to the sea and then the coast down to Coro which is flat land although very bad to walk in winter because of the large rivers that must be crossed and the swamps and from Coro to Zamora, which is the Maracaybo lagoon, it is very flat land and has two rivers on the way that are dangerous in winter and a lagoon that is two leagues long and the water is close to the horses' chests.

Reason of the name of the city, year of foundation, way of populating it and current number of neighbors.

(The name and nickname that each city or town has, or may have had, and why it was so called (if known), and who gave it its name and was the founder of it, and by whose order and command it was populated, and the year of its foundation, and with how many neighbors it began to populated and those that it has at present).

- 9.- In this ninth chapter I refer to the second and to the relation that of each one of towns sent in this province of Caracas to the redification of which they entered with Captain Diego de Losada one hundred and thirty-six Spaniards of which there are alive

ten and eight, fourteen in this city and four in that of Nuestra Señora de Caravalleda which has twenty neighborhoods with encomiendas of Indians and this one forty and without those of encomiendas there are another twenty neighbors.

Trace of the towns.

(The place and seat where the said towns are, whether it is high or low, or flat, with the layout of them).

10.- In this tenth chapter I refer to the third and to the layout and form of this city that goes with it.

Indian villages: their distance from the corregimiento, quality of roads. Number of inhabitants. Meaning of their name in aboriginal legua. Pre-Hispanic population and reason of lordships. Governance, costumes and customs.

(In the towns of the Indians, only the distance from the town in whose correction or jurisdiction they are, and from the one that is the head of the doctrine, should be stated).

11.- In this chapter I refer to the fifth and the Indian settlements are from this city half a league and one to twelve.

(And also, how far they are from the other Indian towns, or from the Spanish towns that are around them, declaring in one or the other, to which part of them they fall and if the leagues are large or small, and the roads are flat or bent, straight or crooked).

12.- The Indian settlements are half a league and one and two and three leagues apart and for the most part the roads are crooked and the land is bent and partly mountainous.

(Item, what is meant in the Indian language by the name of the said Indian town, and why it is so called, if there is anything to know about it, and what is the name of the language that the Indians of the said town speak).

13.- The neighborhoods and settlements of the Indians have their names derived from some tree, creek, stream, rock or other significant thing that is in their settlements or near them or from something that happened nearby, and the language that all the Indians of this province and comarcas speak is the Caraca language, as stated in the fifth chapter.

(Whose they were in the time of gentility, and the lordship that their lords had over them, and what they paid tribute, and the worship and good or bad customs that they had).

14.- There are not and it has not been possible to find out that in all this province of Caracas there have been any caciques or lords of property and lordship nor did they pay tribute to any, they do not have adorations nor sanctuaries nor house nor place dedicated to it, they only have their belief in the devil, there are many among the Indians of this province who in their language are called piaches which means wise or like

alfaqui to whom /fol 5v^o./ have the others some respect and veneration / these of age of fourteen or fifteen years learn the ruyn office and so that they learn it they put them inside their own house in a chamber that for it they make them and there they are fasting twenty or thirty days and they do not eat nor see another thing but a glass of meçato that is the wine of them made of corn sweet potatoes or caçabe pareense very skinny and they do not speak with anybody they go out to work or to what they want to do some days while the fasting lasts, a piache enters the camarota at night where the one who is learning to become a piache is and there they are singing de papo to him and the boy also can hardly understand what they are singing except that the words with which they call the devil are shown to the disciple and when the time of fasting is over they dry him and make a big party that they call ytanera which means drunkenness for which they invite the local people and days before they make a lot of maçato and the most of the party is to drink until they fall they come to comrades as they leave the neighborhoods where they live anointed with a certain kind of rrezina that they call orca and mara similar to turpentine and on it or without it they put and paint themselves with colored that is like vermilion that they call bariqusca made of leaves and bark of trees and masked and with pictures of the devil and they sit on the ground. They put on and paint colored, which is like vermilion, which they call bariqusca, made of leaves and bark of trees and masked and with devil figures and they sit in drunkenness and the one who has the ugliest and most horrible mask comes the most handsome others bring little birds and other animals on sticks made of sticks and thread and colors as they naturally sit in the trees and counteracting and emitting some of their own events and other simple inventions with which they enter into the dance. and singing in the house of the one who invited them and playing with their instruments and this is ordinary in all the drunkenness in which the piaches preside and give them the most honorable places to sit and there they make visions and talk about papo and this is in public and everyone understands that then they call the devil and when the time comes they call the devil and when the time comes they call the devil and when the time comes they call the devil and when the time comes they call the devil and when the time comes they call the devil. they call the devil and when they tremble the other Indians understand that the devil is already in him and they go to offer him of what they bring the most of those who come to the party and are all things to eat and they have for themselves that they do not offer that to the piache but to the devil and ansi the piache Indian does not speak to them but as a person who has come from far away / and that it is not he who speaks but the devil and there they ask him for rain and to make them good crops and not to kill them and not to get sick and other things and the piache answers them and they understand that it is the devil and the answer most of the time is doubtful and with more than one understanding they have given names to the demons. and to the places and places where they presume they are, one is considered a demon of water and another of corn and others of the regions from which

many usually die and another of fever and others of what some Indians need the most, some Indians have little knowledge of the piaches and they laugh about it more at the end because of the custom of their people and because of vice and vice. and the vice and dishonesty of the drunkenness they come to them and do what the others do and they are their parties and rejoicing and rejoicing and rejoicing and all their happiness and contentment they usually do them ordinarily. They usually do them ordinarily today here and tomorrow there and many people come together to them the piaches are for the most part sorcerers and ervolarios and they cure and for this they are in something considered and respected and the cure that they usually do to the sick is to blow them as a greeter and sovalles with the hands to where the sick person says that it hurts and there also blow and apply some yervas and suck him where he has the pain and say that with the saliva that spits the piache goes the evil ay some Indians that if the piache dies the sick person usually give him very good sticks and others kill if they do not escape or the devil warns them to flee and ansi some piaches seeing that the sick person goes from They try to take the villadiego's in time because they do not kill him, they pay him because they cure him and if the sick person is not well they go to his house and take away what they gave him. They say that he comes visibly and that when the doors of the house are closed he enters from above through the holes of the buhíos that are the houses of the Indians and there with him and he answers and then the Indians that are in that house ask him and ask for what they need and this credit that they have with the demon is true they do it for fear that they have of him because they understand that he kills them or gives health and if any Indian has eaten his la- branza without getting drunk and offering to the demon that they call /fol 6vº./ convi- give him when he dies they understand / that the devil killed him, especially if it is a sudden death. The Indians of this province are inhuman and have so little pity and charity for each other that if the sick person has the effort to drink or eat, he does it and if not, because they do not force him to do so, and this is the help that mothers give to their children, and this is what they do to their children. the help that mothers do to their sons and sons to their fathers in sickness they walk naked they bring a calabazo like a gourd neck in which they put the genital member and the calabazo they bring a son that they bring by the waist the indian women bring a pampani- The pampanillas are woven of cotton and painted with which they cover themselves with two and a half palms in length and one and a half palms in width and are also held in front and behind by a son that they bring tied at the waist and they also bring below the knee where the ligabanbas are brought around the waist, with a lot of son of cotton woven in cotton. They also wear threads or twisted cotton cords over their ankles and so they go round and round until they are half a finger or one fat finger dyed in the marriages, and they have this order when an Indian has a dyed cotton son, and they wear it on the back of the ankles. When an Indian has a good opinion of a squaw, he gives her to understand it with words and if he thinks that she shows a good face, he goes to her house and if she puts him to

sit down and brings him a totuma of water so that he can wash and eat, he already understands the will of the girl and they go to sleep together without their parents or relatives thinking that he is good for her, and they go to sleep together. They are married and in this marriage only his will sustains him long or short time in it because if it seems to the Indian that her husband is not a good farmer or for any other reason she leaves him and takes another husband and he does the same for any other reason, no matter how light it may be, they do not keep kinship in their carnal attitudes /fol 7/ if it is not the son to the mother/ and some to their sisters and of this they are even indebted because of all the others they misuse even parents with their children. They are atrocious killers and eaters of human flesh and when it comes to food they do not spare anything living or dead, no matter how unclean it may be, sometimes in the drunkenness they cause many Indians to split in two places as when play cane and they arrow each other, they are so skillful and subtle in knowing how to keep themselves from the arrows that without taking their feet out as much compas as with them they can occupy they are very brave among them and the arrows are marked so that the arrow that wounded the opponent is known and the one who wounded him gives him a certain basket of food that he spends while he he heals, which they carry for that purpose and with this they pay for the wound. They are buried standing or sitting in a round hole and with them their bow and arrows and batons and hammocks food and drink for the road and if they are women with their spindles cataures which is a basket in which they put their trousseau which is their spindle and pamparrillas beads and some gold jewelry and other things and their food and drink and if they are very related or piaches they do not bury them so quickly but they give them their food and drink and if they are very related or piaches they do not bury them so quickly but if they are women in their ahamaca they give them their food and drink. They give them fire in their ahamaca and it melts until they dry it and with the fat that comes out of it they anoint the women and this is the mourning among them they mourn them singing their relatives and women because there are Indians that have five or six and those that they can sustain that in this there is no tax and in their singing and crying they refer their exploits and valuations or if they were a good worker or if they were a good man of the family or if they were a good man of the family. They also sing about his exploits and worth or if he was a good farmer or fisherman and other things like these, and then they burn him for great honor and drink the ground bones, and by then they make drunken binges.

(How they governed themselves, and with whom they waged war, and how they fought, and the habit and costume they wore, and that which they now wear. And the maintenance they used and now use, and if they have lived more or less healthy in the past than now, and the cause of this is understood).

- 15.- The natives of this province have not had nor do they have /fol 7vº./ The natives of this province have not had nor do they have any government or politeness in matters of justice or in any other thing / that seems to be all behetría that since there are no ca-

ciques or lords they have had no one to obey and ansi as good is Pedro as his master because when they eat they get together by houses or neighborhoods and first puts his hand in the dish the most roin than the best and the boy than the old that among them there is no superiority or betterment by way of lineage or in any other respect except that if in any way there is any Indian respected it is by way of superiority or betterment by way of lineage or in any other respect except that if in some way there is some superiority or betterment by way of lineage or in any other respect except that if in any way there is some Indian respected is by way of piache as mentioned or that some Indian is a good farmer and makes many drunkenness and has many wives and daughters and sons and daughters-in-law from which comes some good parentage and these obey him as a senior relative or by way of courageous They respect some that he is and in the war he has killed some Indians and more and according to those who have died they make him as many crowns and give him new names they had war some Indians with others their fight is on foot flechandose and other times with macanas which is a weapon like a sword with two blades is wide tip as a hand are long to the tape and others up to the beard with which they play with two hands and with the small ones with one hand they make them carved and painted and they always carry these clubs in their hands that serve as weapons and staff the bows with which they shoot are somewhat small because the land is rough and mountainous for the most part they spread the arrows with a very bad yerva with which many Spaniards have been killed. They make it of a fruit that they call manzanilla that are like small yellow mançanas that smell good the yerva that is alone desta manzanylla is not bad although some die with it rots the flesh and does other damage this manzanilla usually confuse it with vipers, They are very accurate and skilled with the bow because since they are children they are trained in it and they easily shoot and kill a rabbit as it is running, in the war they make holes in the roads and in the places where they presume and understand that their enemies will come to pass. In them they drive sharp stakes, toasted and smeared with yervas so that they fall in them and kill themselves, and they also put sticks smeared with their own in the fields and paths and next to their houses among the yervas. Until they are wounded, they do not wear clothes, but they paint themselves from the middle to the bottom or from the top, all in color or black, tigers, the tails of them put on their heads, they try to drink well when they are going to fight and in loosening the maçato they also loosen the fury of their fury. They are bad spies and watchmen who kill in war or take alive and eat them and this interest of eating each other has always been the major cause of their war and quarrels. The food that the Indians used and now use are corn in three or four ways and caçave colors which is yucca that water kills raw and cooked is a great gift and maintenance of the Indians sweet potatoes pumpkins that they call auyamas, frisoles, carohotas which are like beans mani which is a root that once the shell is removed, there remains a kernel like pine nuts a little fatter ocumos which is a root like cane and is tasty other roots such as pericagures mapuey capaço which are

sown and /fol 8vº./ are of good sustenance / some fruits of trees that will be said in chapter twenty three in the health not reached to have in past times more than now.

Location of urban centers (Spanish, Indians) and quality of the land, temperature, rivers and lagoons, caves and volcanoes.

(In all the towns of Spaniards and Indians, the place where they are populated, whether it is a mountain range or valley, or uncovered and flat land, and the name of the land, or valley and region where they were).

- 16.- As for this chapter I refer to the first and third and the name of this mountain range that is between Nuestra Señora de Caraballeda and this town, the Indians call it Guarariapano, which means big mountain range.

(And whether it is on land or put healthy, or sick, and if sick for what cause (if understood) and the diseases that commonly occur and the remedies that are usually done for them).

- 17.- The site and valley of this city of Santiago de León is considered more sick than healthy because of the contrary winds that run through it, as mentioned in the third chapter, the most general illnesses are continuous hail and carriage (sic) that usually occur twice a year at the beginning and end of winter and chambers that most of the times they break in blood and are (sic) are not very ordinary the colds are more bad at the entrance of the winter than the exit because with the new rains the ravines and rivers turn and as they come from the mountains and come badly settled, broken and crude and little sunny they make much imprisonment this disease and more in the natives because of the cold as they have the habit of bathing always salted in pain of coast and this does not enliven them with the corn, jojoto that is tender and with the much that they see in the drunkenness after this city was founded there have been smallpox and measles that took the third part of the natives of this province and this disease was general in all this gobernacion and out of it the natives say avellas avido other times also usually have bad eyes of which some Spaniards have lost them and others remained with clouds in them also to the natives gives them a /fol 9/ disease / which they say hurts their hearts so that they become very weak and imaginativos and die and few escape there is no certain remedy for all these diseases but that the Spaniards abstain from eating and drinking and the natives are not allowed to bathe and they tuck them in and give them food and with order they give them food and this of the foguear is a very ordinary remedy as well in the Indians as in the Spaniards. The same is true of Nuestra Señora de Caraballeda, although she is considered healthier than this town because she enjoys the sea winds.

(How far or how close it is to any designated mountain range or range that is near it and to what part of it falls, and what it is called).

- 18.- This Santiago de Leon at the foot of the mountain range mentioned in chapter sixteen and six as three shots of shotguns of it and to the part of the south of the other band

of the river there is low mountain range and in some mountainous parts that it and this other high one make the valley mentioned in the third chapter.

(The main rivers that pass nearby, and how far apart they are from it, and how plentiful they are. And if there is anything remarkable to know about its sources, waters, orchards and the use of its banks, and if there are or could be any irrigation systems of importance).

19.- The Tuy and Guaire rivers have been discussed in the fourth chapter in the banks of the Tuy there are in parts many and very good meadows and lands for farming although uninhabited most of them there are no notable things to say about why it has no inheritances or appropriations of its banks most of it is mountainous except for a piece at its headwaters which is bare savannahs. The Guayre river that passes through this valley of San Francisco next to this city as mentioned in chapter four has very fresh banks where the inhabitants above and below the town have many ranches where they get a lot of corn and vegetables, bananas and cotton, and can be irrigated. and cotton can be irrigated in many parts of the and the same of six or seven streams that arise from the high mountains of this town to the north side and cross this entire valley running south entering the Guaire that runs to the east and also above and below Our Lady of Caravalleda arise from the same mountains to the south side many streams of very high quality good water that runs all year round are a little more or less a league from each other and with all of them they are not large because they bring little run that is from the top of the mountains to the sea.

(The lakes, lagoons or springs that are in the terms of the towns, with the notable things that are in them).

20.- There are no lagoons or springs in this province of Caracas that can be mentioned except that the river Tuy /fol 9v^o./before it enters the sea makes some lagoons / The water is very fresh and salty and next to Nuestra Señora de Caravalleda on the western side about two alcabuz shots is a lagoon that is fed from one or two creeks that are next to the town and also feeds from the sea when it grows, fishing is raised in it and most of the water is liças. The highest part of it does not reach a state of water, it is between fresh and salty and the horses fatten on it, it has about two arcabuz shots in length and as much in width.

(Volcanoes, caves and all other remarkable and admirable things that may exist).

21.- There are some volcanos in this province of Caracas and in none of them is there anything notable that should be mentioned, it is land in many parts that is dented and it has been seen since this town was populated in rainy winters that in many parts the land collapses and in some parts where it is not very well covered there are some small volcanos that have land like azije or caparrosa that with it and dividivi that is fruit of the tree with which the çapateros tan good ink to write with.

Native and imported trees, seeds, grains and vegetables. Their use.

(The wild trees that are commonly found in the said region, and the fruits and supplies that are taken from them and their wood, and what they are or would be good for).

22.- The most common forest in this province is thick, thorny and almost useless for what is contained in this chapter in this mountain range in the highlands near this city and in other high mountain ranges away from it there are high mountains in which there are very thick and fragrant cedars and tables are made of them, There are two or three generations of these cedars, and there are others such as walnut, almond and oak trees that serve as beams for houses, and they are strong and good. canoes that are their boats and these are also made beams for houses must be placed where they do not get water because they rot with it there are guayacan trees and good and good çarçaparrilla there are trees that with the bark of them is dyed yellow as finagualda and others that their leaves are made with a yellow color than the leaves and color of the leaves. There is another tree that in Indian name is called coroata and in other parts maguey has a long straight mast as thick as the leg and at the foot of it there are some long pericas as long as the leg, it serves to bind buhios and at the foot of it there are some long pericas as long as the leg and a half rod which are cut, sworded, and raked, and from each one of them is taken a flake like white hemp that is made from the ropes xaquimas / cinches and espadrilles and other things that hemp is used for there is another tree that is called demahagua that is made from its bark all that is said of the caroata and the leaves, moorings and other things that are made from this demahagua are made more in salt water than those of the maguey. The bark of the demahagua tree is made of all that is said about the caroata, and the leaves, ties and other things that are made from the demahagua tree are more useful in salt water than those of the maguey, and there are palms that have a round fruit called corosços, and this fruit is eaten and are not dates like them.

(The trees of culture and fruit trees that are in the said land, and those that have been taken from Spain and other parts, and if they grow or do not grow well in it).

23.- The trees that are in this province that the Indians had and have as a crop are that next to their houses they usually plant and raise some tall trees that they call curagua and the Spaniards call avocados, the fruit of them is like green pears with a kernel inside as a trunk, it has good fruit, there are other very large trees that they call hovers, the fruit is like small yellow plums, longer than reddish-red. They smell good, they are called mirabolanos, they grow a lot of them in the hot land, they have about a four-quarter of food and the rest is cuexco and from this tree they also make canoes and in the hollows of this tree and from others the birds grow a lot and good villa and guava trees that its fruit is like big and small apples, the inside is full of grains and although all of it is eaten the grains are not said, it is healthy fruit and from the top, which is the best, they have a lot of good fruit and they have a lot of fruit. The fruit is like small green walnuts with the shell removed from the top and the rest is quexco

and others called guamos whose fruit is like carob, there are pineapples that are very tasty and fragrant fruit. There are guanabanos that are large trees whose fruit is like small melons on top of them all have diamond-shaped tips, although they do not sting, they have a good smell and are healthier. The fruit of this tree is like pumpkins and from this tree there are trees that produce small and large fruit and there are anons whose fruit is like a large orange that when ripe is very sweet and looks like a white delicacy and there are silver and mameys whose fruit is like a large orange that when ripe is very sweet and looks like a white delicacy. There are some trees that have a round fruit like a small melon, its taste and flesh like a peach, it has a bad taste, there are /fol 10vº./ cañafistoles / y en la costa los indios della tienen y benefician muchos arboles que llamamos uveros llevan unos razimos como uvas que llaman aca ubas de la mar la uva de estos es de el grandor de los de España y comen lo de encima que es poco y lo demas The rest is that they are tasty and healthy and they carry a lot of these trees of Spain, there are in this land pomegranates, all kinds of limes and lemons, oranges and citrons that have fruit all year round and fig trees, vines that give three times grapes in the year and quinces.

(Grains and seeds and other vegetables and greens that serve or have served as sustenance to the natives).

24.- As for this chapter, I refer to the .

(Those that have been taken from Spain, and if there is wheat, barley, wine and oil in the land, in what quantity it is taken, and if there is silk or scarlet in the land and in what quantity).

25.- In this province wheat, barley, chickpeas, broad beans, onions, lettuce, radishes, eggplants, eggplants, cabbage, cabbage, parsley, mint, garlic without cloves, coriander, watercress, mustard, dill, banagas, melons, cucumbers, fennel, pennyroyal, rue, mastuerzo, sabila, chamomile and many rice, wheat and barley are now little harvested because they are beginning to sow ubas only to eat.

Medicinal herbs. Local animals and those brought by Europeans. Reason for their breeding. (The herbs or aromatic plants with which the Indians cure themselves, and the medicinal or poisonous virtues of them).

26.- Because this land is new and it has not been populated for a short time, it is not possible to give a very long or certain relation of what is contained in this chapter other than that there are mortiferous and poisonous herbs with which the natives kill each other and some Spaniards have died throwing them in their food and drinks, they are not known because the natives have hidden them, the chamomile is known as ponçoña and when someone goes to sleep under its shade, his face swells and he gets red spots and it is very harmful to the skin. The milk of this tree falls on the face and hands or on the uncovered part of the face and hands, and it is very harmful and very worse if the milk of this tree falls on the face and hands or on the uncovered part of the face. The other kind of havillas that grow in this sierra in trees have been used

as contrayerva drinks and for this purpose they have roots and other poisonous herbs the natives that are contrayerva have hidden them from the Spaniards and they are not known there is another herb called mechoacan that with its root they purge themselves and some trees that the fruit of them are called piñones because they look like pine nuts. There are some trees that are called pine nuts because they are similar to those of Castile with which these pine nuts are used to purge the cows, but they are not considered a good purge although they are used. The natives use this tobacco to cure especially cold humors and wounds. There are some small trees that grow a leaf like a very white pomegranate tree that they call hayo, which is very prized among the natives because they say that it takes away their hunger and gives them strength to work, and so they use this tobacco in general when they work and walk, planting and cultivating it carefully for this purpose. and cultivate it with care for this effect.

(The brave and domestic animals and birds of the land, and those that have been taken from Spain and how they breed and multiply in it).

- 27.- The animals in this province of Caracas are lions the size of mastiffs and larger. There are many of them that are not very brave because a man with a small dog that he carries follows him and makes him perch in a tree where he kills him, his color is between reddish and brownish, they do damage to sheep, goats, foals, calves and calves. They are painted yellow and black with wheels and are very harmful where they are fattened because they attack all kinds of large and small livestock and usually kill Indians and go to look for them in their homes there are medium-sized deer and they are reddish and in the plains a great number of them are killed with dogs. They kill them with dogs and on horseback they spear them there are cerval cats also painted with black and white wheels, foxes and monkeys of which there are three kinds and among them there are some very big bearded ones and there is an animal they call "perico lijero" because it is very clumsy and spaces are very large. There are wild pigs in great numbers, about two hundred and more, and they have their navel in their spine. The Indians call them baquiras and they have no tails. There are other animals that are called cachicamos and the Spanish call armadillos. They are the size of lions and bigger, they have big nails and they are not a fierce or harmful animal. They have a very long and thin sickle and a long and narrow tongue, their main sustenance is ants, they go to an anthill and stick out their tongue and when it is very full of ants they put it in the hole and eat them. It has a very big tail and very hairy at the end like plumage. There are other animals that the Indians call maporite, it is small and painted and when the dogs go after it it urinates on them and it smells so bad that the dogs run away from it and leave it there are rabbits although few and other animals like mares, cows, pigs, donkeys, mules and sheep, goats, dogs and cats there are three or four kinds of parrots and there are many of them and they cause a lot of damage in the corn fields there are two jeneros /fol 11vº./ of curassows of the / body of a gosling, although they are a black adamasca bird. The other ones have black gallant feathers on their heads and are very good to eat. There are ducks in the rivers and ponds,

big and small, there are guacharacas bigger than pigeons, they have good meat and the color of partridge. There are çamuros, which are black and ugly birds bigger than crows, they are profitable because everything, no matter how dirty and filthy it may be, and they clean the land. and ansi clean the land there are many of these birds that discover then any dead thing no matter how far away and hidden it is there are turtledoves and small partridges bigger than cordornizes esmerejones and other three or four jeneros of big raptors like açores there are small birds like sirgueros that sing well and other bigger birds that sing like the nightingale there are planes and another bird called turpiare yellow and black and another of blue color and others like and others like fawns that have a funny cone on their heads and other small wild birds. The domestic ones are chickens, pigeons, ducks and guinea fowl, turkeys.

Mines, gems, marbles and salt mines.

(The mines of gold and silver and other miners of metals or attraments, and colors that there are in the region and terms of the said town).

28.- Gold has been found in this province of Caracas in fifteen or twenty ravines and streams that carry water ansi in their springs and in their mothers and outside of them as a crossbow shot. The gold has been found in this province of Caracas in fifteen or twenty creeks and streams that carry water, both in the springs and in the springs and outside of them, like a crossbow shot, there have been found points of eighty pesos of gold and from there downwards many, because for the most part it is granulated gold and mixed with a lot of stone. half of what they weighed of gold and others two thirds and this (sic) have been found in the highlands towards the source of the streams where it is understood that there are many veins and sources of much gold that for lack of experience and knowledge have not been discovered the gold of the streams and mothers as foreign and not as foreign. and mothers as a foreigner and not born there, it has been finishing everything in the terms of this city there are many quarries and mermejales that prove to have a lot of metal as it has been proved to have what it is and the little experience that here of it is had and the poverty has not given it to understand the most of the stones that have been found in this city. but of the stones that are shown on the surface of the earth are between brown and reddish brown and mixed in white marble stone burned and deepening some states have been shown between purple and blue and with the same white pebble does not know the secret of what it is.

(The quarries of precious stones, jaspers, marbles and others indicated and of esteem that may also exist).

29.- No stones of those contained in this chapter have been found and it is understood that there are no stones in this province; those who have extracted gold have found some loose crystal stones and among the natives, many stones of stone have been found, it is not known where they came from.

HOW, WHEN, WHERE AND WHY WAS THE CITY OF SANTIAGO DE LEÓN CARACAS FOUNDED?

(If there are salt mines in the said town or near it, or where they get salt, and all the other things they may need for their maintenance or clothing).

- 30.- In the terms of this province of Caracas, more than fifteen leagues from the city of Nuestra Señora de Caravalleda on the eastern side of Cabo de la Codera there is a small salt mine near the sea from which little salt is brought and this is not /fol 12/ certain/ all year round in Burburata which is about twenty-two leagues from this city on the western side there are two salt mines, a large one which long ago used to be used to supply this province and this land is also supplied with salt from the salt mine of Araya which is on the mainland up the coast to the east near Cumana on the border of the island of Cubagua and an island of Cubagua and the island of Araya. This land is also supplied with salt from the salt mine of Araya which is in the mainland on the coast up to the east near Cumana, on the border of the island of Cubagua and an island that is north south with the Cape of the Codera, fifteen kilometers to the east of Cumana. I refer to the fourth chapter and the twenty-seventh chapter for the maintenance of clothing from Spain and the things that are lacking here, this land is supplied from the island of Hispaniola and sometimes from the island of Margarita.

Farmhouse: its shape, materials. Fortresses and other defensive places.

(The form and building of the houses, and the materials that there are to build them in the said towns or in other parts, from where they bring them).

- 31.- The building of the houses of this city has been and is made of wood, sticks driven in and covered with straw, the most that there are now in this city of Santiago are made of walls without any height and covered with reeds. or four houses of stone and brick and lime and tapperia with their heights covered with tile are reasonable and are finished the church and three houses in this way and the materials are here in Nuestra Señora de Caravalleda all are thatched houses with poles driven there is no tapperia.

(The fortresses of the said towns and the strong and impregnable posts and places that are in their terms and region).

- 32.- There is no fortress or fort built in this province except for the fact that the land is very difficult to walk.

Trade, treatment and contract of the inhabitants.

(The deals and contracts, and farms on which the Spaniards as well as the native Indians live and sustain themselves, and on what things, and how they pay their tributes).

- 33.- The deal that exists here and in Caravalleda is with the Margarita Island and the pearl fishery to sell and bring them corn, meat, bacon, cheese, The deal here and in Caravalleda is with Margarita Island and the pearl fishery to sell and bring them corn, meat, bacon, cheese, cheese, sevo miel cocuiza which is the ma- guey or caroata

contained in chapter twenty-two, cotton canvas and hammocks. They bring salt from Araya and merchandise from Spain and pearls with which they buy and pay for what is sold to them here, and of the merchandise that some neighbors from here come to this province, they take them to the towns of the interior land and there they sell them for gold, cotton canvas, hammocks and blankets and wax that is always black in this land, and viscocho and flour that they bring and take to Margarita and Santo Domingo, the natives did not have a deal or contract, nor did they have a deal or contract for it, nor did they have a contract for it. The natives have not had a deal or contract or any kind of farming, they support themselves from their farms for food, because they do not seek or want to give them any other food, nor are they taxed because the land is new and they do not have any gold to give them, they help their encomenderos in this and in making houses and farms and benefiting cotton from which they make canvas and serve them in their houses with personal service.

Ecclesiastical definition of the town and distance from the diocesan capital. Quality of the chamines. Its parishes, faithful, chaplaincies and resources. Convents, hospitals, schools and country works.

(The diocese of archbishopric and bishopric, or abbey in which each town is located, and the partido in which it falls; and how many leagues there are, and to what part of the town where the cathedral and the head of the party reside, and whether the leagues are large or small, by straight or crooked roads and by flat or bent land).

34.- These two towns and those of this governorate are in the diocese of this bishopric of Venezuela whose cathedral church is in the city of Coro, this bishopric in its metropolis in the archbishopric of Santo Domingo of the island of Hispaniola, as far as the leagues are concerned, I refer to the seventh chapter.

(The cathedral church and the parish church or parishes, that exist in each town with the number of the benefits and prebends that in them some chapel or endowment indicated, whose it is and who founded it). /fol 12vº./ /

35.- In this city of Santiago there is a parish church there are two priests in it and the one is vicar in the one of Caravalleda there is a parish church with a priest and to all these priests what is lacking of the tithes up to fifty thousand maravedies Your Majesty orders to pay from your royal caxa chaplaincy nor endowment there is none in this church until now.

(The monasteries of friars or nuns of each order that are in each town, and by whom and when they were founded and the number of religious and things indicated in them).

36.- In this city of Santiago de León there is a monastery of San Francisco de tapias no durables comenzole to found fray Alonso Vidal that came from Sancto Domingo with other friars three years to the said effect in whose foundation hallo him fran Francisco de Arta commissioner that by horden de vuestra majestad came with seven religious

and he eight which are to the present in this monastery and in the doctrines of the natives of the terms of this city and Our Lady of Caravalleda.

(Likewise, the hospitals, colleges and pious works that exist in the said towns and by whom and when they were instituted).

37.- In this chapter there is nothing to say.

(If the places are maritime, description of ports, coasts, geographical features of interest to promote and protect navigation, with maps and graphs that help these descriptions with special interest in hydrography and depths).

(And if the towns are maritime, in addition to the aforementioned, let it be stated in the relation of the luck of the sea that it reaches, whether it is soft or stormy, and of what storms and dangers, and at what times they commonly occur more or less).

38.- The sea that reaches the coast of this province of Caracas is from Cabo de la Codera to near Burburata about thirty-five leagues, it is navigable and not rough because it does not have the storms that in the island of Hispaniola and others have only been seen to alter with a north wind and to throw ships to the coast next to land, it is a somewhat rough sea to disembark and embark.

(If the coast is a beach or a wild coast, the reefs marked and dangerous for navigation that are)

39.- On this coast of this province there are very few beaches because most of them are rocky and of chopped rocks so that the rest of it cannot be walked on horseback nor in many parts on foot, there are no marked reefs in it nor have they been seen because all of it is deep.

(The tides and swells of the sea how great they are, and at what times greater or lesser; and on what days and hours of the day).

40.-The tides are very small in this coast and the aguajes from the month of May until October run towards the east and the other months to the west.

(The capes, points, inlets and marked berries that there are in the said region, with the names and greatness of them, as much as can be declared).

41.- On this coast of Caracas there are two capes or points which are Cabo de la Codera and Cabo Blanco, between which the town of Caravalleda is founded. Cabo Blanco between which the town of Caravalleda is founded Cabo Blanco is four or five leagues to the west of the said Caravalleda and Cabo de la Codera is to the east about eleven or twelve leagues other capes and points there are of little mention there are some small coves that make port and serve as shelter for ships and in these stop and depart the ships and canoes that come here, which is to the port of Guaycamacuto which is two leagues to the east. and the ships and canoes that come here stop and dock at the port of Guaycamacuto which is two leagues from Nuestra Señora

de Carvalleda to the west and the port of La Guaira which is three and that of Catia which is five leagues to the west and there are other small ports on the coast down to the Burburata which make some coves and all of them are uncovered to the north.

(The ports and landings that may exist on the said coast, and the figure and outline of them in paint, however it may be on paper, where the shape and form they have can be seen). /fol 13/

/42.- In this chapter I refer to the past and to the figure and outline that I send of them.

(The greatness and capacity of them, with the steps and league that they will have in width and length, a little more or less (as may be known) and for how many ships they will be able to hold).

43.- In this chapter I refer to the forty-first because on this coast there are no designated ports and although they have this name they are some coves that are behind some point.

(The fathoms of the bottom of them, the cleanliness of the floor, and the shallows and stopes that are in them, and to what part they are, if they are clean of jokes and other inconveniences).

44.- All this coast is very deep and clean, there are no shallows or bumps in it, and although the ships arrive somewhat close to land, like two or three bumps, and although the ships arrive somewhat close to land, like two or three shots of stone, they come up to ten or twelve arms, there is no mist on this coast because the ships stop very little on it, the waterways always run to the east and west, as it is said.

(The entrances and exits of them, to which part they look, and the winds with which one has to enter and leave them).

45.- In the ports of this coast everything is entrance and exit because as it is said they are some coves they can enter them with breezes and with ponientes and nortes and they leave them with all winds except north because all this coast looks to the north.

Firewood, water, proper maintenance for the supply of ships, as well as descriptions of unpopulated places and reasons for their depopulation. All that is of interest is noted down and the descriptions are signed and returned to the Audien- cia.

(The comforts and discomforts it has of firewood, water and refreshments and other good and bad things to get in and be).

46.- There is a lot of firewood in all this coast because it is very mountainous and when they want to take water the ships come out in front of a creek or stream and they take it the fresh water is meat and corn, chicken and some fruits such as bananas, pomegranates, oranges and melons, the ships in the ports are working hard to disembark and embark, except in August and September when there are some dead calms.

(The names of the islands belonging to the coast, and why they are so called, the shape

and form of them in painting (if it could be), and the length and width, and what they cover, the soil, pastures, trees and uses they have, the birds and animals that are in them and the rivers and springs indicated).

47.- The islands that border this coast are about fifteen or twenty leagues inland in the sea are the Orchila and the island of Aves, the Roques, the Tortuga and two others that are more to the west are low islands and not large, the Orchila is north south with the Cabo de la Codera and this island shows a mogote a little high and the islands of Aves show two or three less high mogotillos of these islands the ships do not keep more than what they see through their eyes, the Orchila and the island of Aves have some water and in one or two of these islands there is a lot of salt and rabbits and a lot of fish. la Orchila e isla de Aves have some water and in one or two of these islands there is a lot of salt and rabbits and a lot of fish in all the natives go to them in the months of bonanças for salt and fish and for turtles to eat and make oil from them they are more montuosas than rasas monte inutil y pequeño entendendase que en los Roques e isla de Aves y aun en las demas hay perlas en islas de Aves se perdio una caravela del conde de Nieva, the viceroy of Piru, who passed through there at night, perished a lot of /fol 13vº./ people because they did not find the / water and by way of natural the captain Fa- xardo had news of it and sent piraguas alla and truxeron some people and things lost.

(And generally the sites of depopulated Spanish towns and when they were populated and depopulated and what may be the causes of their depopulation).

48.- In this chapter I refer to the first, second and third chapters.

(With all other things remarkable in nature and effects of the soil, air and sky, that in any part there may be and are worthy of being known).

49.- And in this to what is said in the others.

(And when the said report has been made, the persons who have been found make it shall sign their , and without delay they shall send it with this instruction to the person who has been sent to them).

This descreption was finished on the twenty-third day of the said month and year it was begun. Don Juan Pimentel. Passed before me, Diego de León y Picón, notary of the governor's office.

This transfer of the original, which remains in the possession of the most illustrious gentleman Don Juan Pimentel, was made, corrected and agreed upon on the ninth day of the month of May of the year one thousand five hundred and eighty-five, the said gentleman Don Juan Pimentel being present to see it corrected and agreed upon, and it is true and true, and therefore I have signed it here in testimony of the truth.

(there is a sign)

Joan de Amezaga Escribano de Gobernación rubric)

Quedan esto visto. (rubric)



Coat of arms of the city
of Santiago de León de
Caracas

NOTES

- 1 In this regard, we recommend reading the Memorial given by the bachelor Luis Sanchez, resident of Chillarón de Pareja, to President Espinosa, in Madrid on August 26, 1566, in which he revealed the abuses and cruelties committed by the Spaniards in the Indies. In: Archivo General de Indias. Patronato Section, file 171, number 1, branch 11.
- 2 The original is in the Archivo General de Indias, in the city of Seville, Section Patronato, Legajo 294, ramo 12. There is another copy in the London Archives. It was made known by Marcos Jiménez de la Espada in his work *Relaciones Geográficas de Indias*. Peru-Madrid: Tipografía de Manuel G. Hernández. 1881-1897. Shortly afterwards, Ángel Altolaquirre y Duvalé reproduced it in his work *Relaciones Geográficas de la Gobernación de Venezuela (1767-1768)*. Madrid: Real Sociedad Geográfica. 1909. 350 p. Some time later, Germán Latorre, publishes it in his work *Relaciones Geográficas de Indias* (contained in the Archivo General de Indias de Sevilla). La Hispanoamérica del siglo XVI, Colombia, Venezuela, Puerto Rico, República de Argentina. Collection and publication made by Catedrático de la Universidad y Jefe de Publicaciones del Centro de Estudios Americanistas de Sevilla. Seville: Lit. Zarzuela. 1919, p. 63-97. (Biblioteca Arcaya: 893). The same year, it is reproduced in the *Boletín del Centro de Estudios Americanistas de Sevilla*, year VI, Nº 25. 1919. p. 17; from where it was taken by the Academia Nacional de la Historia, and reproduced again in its *Boletín*. Volume X, Nº 39 and 40 of 1927; some time later, this same Bulletin repro-

duces it in Volume XXII, N° 85. Walter Dupouy, made an ethnographic commentary in N° 2 of *Acta Venezolana*. Fray Froilán de Rionegro includes it in his *Actuaciones y documentos del Gobierno Central de la unidad de la Raza en el descubrimiento, exploración, población, pacificación y civilización de las antiguas provincias españolas hoy República de Venezuela, 1486-1600. Fifteenth and sixteenth centuries*. Collected under the direction and study of..., Capuchin Missionary. Edited and published by the Government of Venezuela. First volume. Introduction. La Coruña (Spain): Tipografía El Ideal Gallego. Cantón Grande, 22, 1926. XI+389+88 p., 23 x 16 cm. (Biblioteca Arcaya: 10.788); Brother Nectario María inserts it in his *Historia de la Conquista y Población de Caracas*. Caracas: Concejo Municipal del Distrito Federal. Gráficas La Bodoniana. 1979. 416 p. and Antonio Arellano Moreno (Comp.) includes it in his work *Relaciones Geográficas de Venezuela durante los siglos XVI, XVII y XVIII*. Biblioteca de la Academia Nacional de la Historia. Colonial History of Venezuela Series. NO. 70. Madrid. 1964. See also: Fray Lino Gómez Canedo: *The Coming of Franciscans to Venezuela in 1575*. Offprint of the magazine *The American*, vol. XVIII, N° 4. 1962.

- 3 It is found in the Archivo General de Indias of the city of Seville, Sección Indiferente General, Legajo 1528. It was first published by Cesáreo Fernández Duro, in the *Historia de la Conquista y Población de Venezuela* by Oviedo y Baños. Madrid: Luis Navarro Editor. 1885. 2 vol. (Biblioteca Arcaya.: 10.800). Later reproduced by Juan Besson in his *Historia del Zulia*. Volume 1. Editorial Hnos. Belloso Rossell. Maracaibo. 1943. 5 vols. (Biblioteca Arcaya.: 11.328), and Julio Febres Cordero makes an ethnographic commentary, in *Acta Venezolana*, N° 2. 1945. Brother Nectario María inserts it in its entirety in his work *Los orígenes de Maracaibo*. Madrid: Villena Artes Gráficas. INCE. 1977. p. 454-461.
- 4 It was obtained in the Archivo General de Indias of the city of Seville, Section Patronato, Legajo 294, branch 11. It was published for the first time in the *Boletín del Centro Histórico Larense, Barquisimeto-Estado Lara*. N° II, April-June 1942, who took it from the copy made by Fray Froilán de Rionegro. Brother Nectario María made a new corrected transcription for his work *Historia de la Fundación de la Ciudad de Nueva Segovia de Barquisimeto* (History of the Foundation of the City of Nueva Segovia de Barquisimeto). Caracas: Ávila Gráfica S.A. 1952.
- 5 Existing copy in the General Archive of the Indies in Seville. There is a copy in the National Academy of History *Documentos relativos a la Gobernación de Venezuela. 1531-1579*. Book N°
7. Doc. 29. It was also published in the *Boletín del Centro Histórico Larense, Barquisimeto-Estado Lara*. N° XI, July-September 1944. R.D. Silva Uzcátegui published it in the *Encyclopedia Larense*. Volume 1. Caracas. 1941; and Tulio López Ramírez made the ethnographic study in the *Memoria de la Sociedad de Ciencias Naturales La Salle*. N° 12.

- 6 It is in the General Archive of the Indies in Seville. It is reproduced in the Bulletin of the National Archive, N° 108. 1942, and Brother Nectario María used it in his work *El Gobernador y Maestre de Campo Diego García de Paredes founder of Trujillo de Venezuela*. Madrid: Consejo Superior de Investigaciones Científicas. Gonzalo Fernández de Oviedo Institute. 1957.

- 7 See the transcription of the text in the documentary appendix.

- 8 They were governed by the norms on settlement and founding of cities that appear in the *Recopilación de las Leyes de los Reinos de Indias* (Compilation of the Laws of the Kingdoms of the Indies). They appear fundamentally in:

Book Quarto. Title One: Of the Discoveries; Book Four. Of the pacifications; Book Five. Of the Populations; Title Six: Of the Discoverers, Pacifiers and Settlers; Title Seven: Of the Population of Cities, Villas and Towns; Title Twelve: Of the Population of Cities, Towns and Towns. De la población de las ciudades, Villas y Pueblos; Title Twelve. Of the sale, composition, and distribution of Lands, Lots and Waters; Title Thirteen. Of the Ownership, and Positos; Title . Of the Public Works.

- 9 Currently this plant is known as Hierba Caracas, Pira or Amarantho (It belongs to the genus *Amaranthus* and to the family *Amaranthaceae*: *Amaranthus dubius martius*), and since the time of its discovery it has been a superfood and brain oxygenator, making it an important nutritional alternative as a pro-high vegetable protein, with excellent balance of amino acids, good content of carbohydrates, minerals, vitamins (A and C) and high fiber content.

Its grain contains abundant phosphorus, magnesium, iron, zinc, copper and lysine, an amino acid essential for the correct activity of the organism, reaching a similar quantity to that of cow's milk.

Its leaves are rich in folic acid, calcium and vitamins A, B2 and C (the latter has more than the orange), and as if that were not enough, its stem has a high portion of iron. In general, its nutritional qualities are superior to those of spinach and chard.

This herb was the basic component of the daily diet of our ancestors, and which, with a little diffusion, can be used again for human and animal feed (, cattle, sheep and pigs).

From the pharmaceutical point of view, it is used as a healing and antioxidant to reduce fever and fight parasites. Due to its high content of vitamin A, it is also used for the elaboration of cosmetics, in addition, it can be used to prepare many tasty and nutritious dishes, such as atoles, refreshing drinks, creams or soups, pickles, salads, gratins, infusions, tortillas or scrambled eggs, breads, desserts, puree, sauces and soups, in addition, its cultivation can be done in any type of soil, due to its low water and fertilizer requirements.

It can reach one meter high. Its leaves (elliptic, oval or rhombic) of green color have a continuous edge and are wider than at the tip. The leaf area is between 3 and 12 centimeters long and 2 to 8 centimeters wide. Its terminal or axillary stalks are 10 to 25 cm long. The stems are green or reddish, erect, branching from the base and have no central trunk. The dark-colored seeds are so small that it is difficult to use them in the form of flour. As can be seen, this plant has a high nutritional value.

- 10 See: Archivo Histórico del Concejo Municipal: Actas de Cabildo del 16 de agosto de 1774.

C.F.: Juan Ernesto Montenegro: El Ávila. First conservationist ordinance. In: Bulletin of the National Academy of History. Volume LXXVII, N° 308, October-November 1994. p. 114-118.

- 11 Transcription of the contents of the letter:

Diego de Losada, your captain general of the province of Caracas, I say that due to the end and death of Don Pedro Ponce de León, your governor of the province of Venezuela, I came to this city of Santo Domingo so that the lords of this Royal Audiencia would do me the mercy of providing me with the said office of governor, in accordance with the merits of my person and the services I have rendered to your Majesty in the conquest of Caracas and the population of Venezuela, and these lords have provided me with the said office to one Francisco Hernández de Chaves, son-in-law of Licenciado Grajeda, ombudsman of this Royal Audience; and since I have served your Majesty with my person and estate, as will appear from the documents sent to your Majesty by the neighbors of Caracas and other towns of Venezuela. I beseech your Majesty to be so kind as to grant me mercies in whatever your Majesty may be pleased, as a vassal of your Majesty and loyal servant of thirty-five years that I have resided in this governorate of Venezuela. Dated the thirtieth day of August, one thousand five hundred and sixty-nine years.

Sacra Cesárea Real Majestad

Kisses the feet of Your Majesty.

Diego de Losada.

Provenance: A.G.I.: Justice Section, file, 87.

- 12 They followed the classical model of the Damero or chessboard, which has its origin in the theories of the spatial organization of the territory formulated, on the one hand, by Greek and Roman thinkers and, on the other hand, by civil and military architects of the same origin. Among the former we can name Herodotus, Strabo, Hippocrates, Plato, Aristotle and Posidonius; among the latter, it is worth mentioning Vitruvius, Vegesius. We also find references in the Apocalypse or revelation of St. John, the theologian (21.2 to 21.7), also known as the book of Revelations, which is the last

book of the New Testament and of the Christian Bible. In the Middle Ages we have the Fathers of the Church: St. Augustine, St. Isidore of Seville and St. Thomas Aquinas. We must also remember Fray Francisco Jiménez (Exímenes), Averroes, Nasir al Farabi and Alfonso X the Wise.

- 13 It is considered to what in future times would be the laying of the first stone.
- 14 General Archive of the Indies. Seville. Patronato Section, 294. No. 12. Documentation attached to Maps and Plans of Venezuela No. 6.
- 15 Archivo General de Indias, General Indifferent section, file 1530.
- 16 There it is established: You know that having been discussed several times by those of our Council of the Indies about the order that could be given so that in it there could be a certain and particular relation and news of the things of the said Indies, to be better able to assist in their good government, it has seemed to be very convenient to order a general description of the whole state of the said Indies, Islands and Provinces of them, as precise and certain as possible. And in order that it may be done as well as possible; and that in order that the said description may be done as well as possible, the order contained in the instructions that have been made for it, printed in the mold that is sent to you with this one, may be kept.

And because it is our will that said description be made particularly in each province, we command you that as soon as you receive this our letter, you will provide how to make a description of that city where you reside and all the places within its limits and jurisdiction; And to the governors, corregidores and alcaldes mayores of the district of that governorship, you will send to each one the number of said instructions that you deem necessary to be able to distribute in the towns of Spaniards and Indians of the term of their governorship, corregimiento or alcaldía mayor, sending them order that with all brevity what is ordered by the said instructions be done and complied with. And having collected the reports that are made in each town, they will send them to you, which and those that you have made, you will send with all brevity to the said Council of the Indies, so that it may be seen there, informing us if any of them are missing and for what cause and why it is necessary to provide what is convenient.

- 17 In it it is expressed: First the governors, Corregidores or , to whom the Viceroys or Audiencias and other persons of the government, send these instructions and memoirs of the towns of Spaniards, and of the Indians, that are in their jurisdiction, in which only the names of those written in legible and clear handwriting are put, and then they will send it to the said persons of the government, so that together with the reports that are made in the said towns, they will send it to His Majesty and to the Council of the Indies. And they shall distribute the said instructions and printed memoirs through the towns of the Spaniards and Indians, of their jurisdiction, where there are Spaniards, sending them to the councils; and where there are not, to the priests if there are any, and if not to the religious in charge of the doctrine, sending them to the

councils. And ordering, on behalf of His Majesty, the priests and religious, that within a short period of time, they answer them and satisfy them as stated therein, and send them the reports they make, together with these memoirs, so that as they receive the reports, they may send them to the persons of government who have sent them, and distribute the instructions and memoirs again if necessary to the other towns to which they have not been sent. And in the towns and cities where the governors or corregidores and persons of government reside, they shall make the reports of them, or they shall commission intelligent persons of the things of the land to make them, according to the tenor of the said memoirs.

The persons to whom it is given charge in the towns of making the particular relation of each one of them, will respond to the chapters of the memory, which is followed by the following order and form: First, on a separate piece of paper, they shall place at the head of the report they make, the day, month and year of the date thereof, with the name of the person, or persons, who are to make it, and of the governor, or other person who has sent them the said instruction.

And reading attentively each chapter of the memoir, they shall write what they have to say to it, in another chapter by themselves, answering each one by their numbers as follows they will go in memory one after the other. And in those where there is nothing to say, they will leave them without mentioning them, and will pass on to the following, until they have finished reading them all, and answer what they have to say; as is said, briefly and clearly in everything, affirming what is certain, and what is not, putting it as doubtful: so that the relations will be certain, according to what is contained in the following chapters.