

THE CASTE WAR LITERATURE

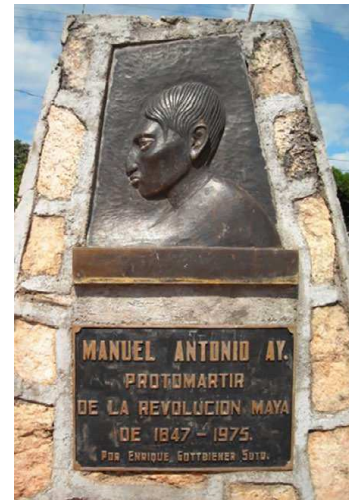
by David Bolles and Antonia Poot Tuz

One of the marvels of the internet is that now material which formerly one could access only by going to the institution which held that material is now available on-line. Such is the case with letters written in the Mayan language during the Caste War which began in the late 1840's. Two principal holders of these letters, the Hemeroteca of Merida, and the Princeton University Library, have made these letters available on-line. These letters are of great value because they allow us to get the Mayan point of view of what happened during the Caste War.

As a bit of background history: In the late 1840's there was a great uprising by the Maya against the Spanish speaking overlords and became known, by the white people of Yucatan in any case, as "La Guerra de Castas" ("The Caste War"). The war began in late July, 1847, after one of the Mayan leaders, Manuel Antonio Ay, was executed in Valladolid on July 26, 1847 for seditious activities.

Some sources write that Ay was hung while others write that he was executed by firing squad. Either way, his execution brought about the open rebellion. In the letters written by the Maya during this period one can get the sense of the various underlying reasons which caused the rebellion, but for us more than any other cause was the contempt in which the *Uloob*,¹ the Mayan word for the whites and *Ladinos*, held the *Mazeualoob*,² which what the Maya called themselves. An example of this was the decree called "Ley De 27 De Agosto De 1847, Restableciendo y Reglamentando Las Antiguas Leyes Para El Régimen De Los Indios" (Law of August 27, 1847, Restoring and Regulating the Old Laws for the Governing of the Indians). This Law stated that the Maya were wards of the state without full rights of citizenship. Beyond this, in the Law there were various provisions which forced the Maya pay more than the white citizens in both fees charged by the state for services and taxation and for fees charged by the church for various rites. Given their economic situation relative to the white population the Maya resented very much this inequity. They felt that all classes of Yucatecan citizens should pay the same amount and that requiring the Maya pay more than the *Uloob* was unjust.

To set the scene from the historical perspective: the state of Yucatan declared its independence from Mexico (once again) on January 1, 1846. Mayan support troops helped the rebel Yucatecans defeat Mexican general Matías de la Peña y Barragán on April 24, 1843 who then retreated with his army to Tampico via the Gulf of Mexico, leaving the Yucatecans to look to their own resources when it came to a local defense force. At about the same time there were exploratory contacts with the United States to see if some form of union could be created. John Lloyd Stephens was in Yucatan and Central America as part of this



exploration. After independence from México, the Maya, due to the help they provided during the war for independence, were hoping for better treatment by the white population. However, they were disappointed in their expectations and rebelled against their treatment by the whites with some of the Mayan rebel leaders envisioning an independent Mayan state.

It should be mentioned that governmental affairs in Yucatan were in a terrible state of disarray with changes in governors happening frequently, at one point even within a month. Thus, when the Maya began their uprising due to the execution of Manuel Antonio Ay and further due to the attempt by the Yucatecan government to capture other Maya leaders such as Jacinto Pat and Cecilio Chi, the whites were busy fighting amongst themselves. Added to this was the Mexican-American War (April 25, 1846 – February 2, 1848) which was still going on when the Mayan rebellion began. Even if the Mexican government was willing to, it was in no position to aid the Yucatecan government in its fight against the Maya. The combination of these circumstances allowed the Maya to take control of large sections of the then state of Yucatan which was comprised of what today are the states of Campeche, Yucatan and Quintana Roo.

Because of the initial successes of the Mayan offensive, by early 1848 the Mayan forces were in control of much of what was then the greater state of Yucatan with only the areas around Mérida, Campeche and Ciudad del Carmen still under the control of the Yucatecan government. On March 25, 1848 the governorship passed from Santiago Méndez Ibarra, who had a decidedly negative view of the Maya and under whose governorship the Law of August 27, 1847 was enacted, to Miguel Barbachano who showed a willingness to work with at least certain factions of the Maya, especially with Jacinto Pat with whom he was well acquainted. This change of governorship was soon followed by the *Tratados de Tzuc Cacab* which met many of the demands which the leaders of the Mayan revolt had put forward. With the signing of the *Tratados* on April 23, 1848, the first phase of the Caste War was concluded.



Miguel Barbachano

THE TRATADOS DE TZUC CACAB

April 23, 1848

As Seen Through The Caste War Letters

In the Hemeroteca of Merida there is a collection of letters written in Mayan which resulted in a peace treaty signed in April 23, 1848. This treaty is known as *Los Tratados de Tzuc Cacab*, Tzuc Cacab being the town where the peace conference was held. In the lead-up to the signing of this treaty there was a

substantial amount of correspondence between the members of the Yucatecan government, principally Miguel Barbachano who during these negotiations became governor of Yucatan on March 25, 1848, and rebel Mayan leaders.

One of the early rebel leaders was Jacinto Pat, a Mayan hacienda owner from the area of Tihosuco³ who was apparently well educated and before the beginning of hostilities was an acquaintance of Miguel Barbachano. It has been stated that Pat was well read and among other works had read Cogolludo's *Historia de Yucathan* which gave him a sense of the history of the Maya since the conquest by the Spanish in the mid-1500's.

Even before becoming governor Barbachano was making peace overtures to the Mayan rebels and on February 17, 1848 sent an open letter to the rebel Maya leaders asking for cessation of hostilities. Apparently Pat did not immediately respond to this letter so on March 1, 1848 Barbachano sent another letter to Pat directly asking why he did not respond. Then on March 18, 1848, Barbachano sent a letter to Jacinto Pat which was a preliminary draft, in Mayan, for a peace treaty.

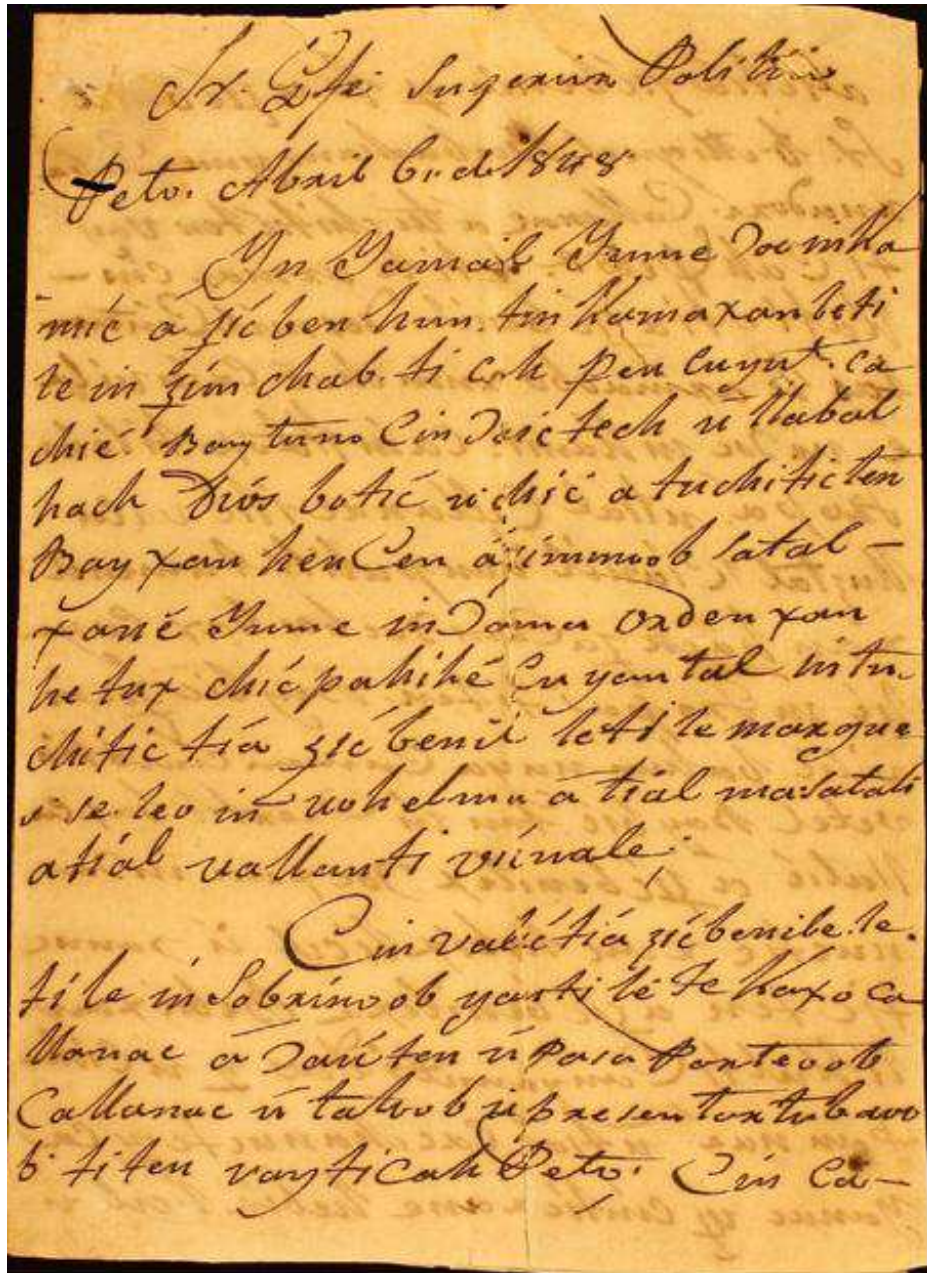


Commemorative statue of Jacinto Pat

On April 1, 1848, Jacinto Pat sent a letter to the governmental representative Felipe Rosado, apparently a close friend of Pat's, acknowledging the receipt of letters from Felipe Rosado, Miguel Barbachano, and the priest José Canuto Vela, yet another acquaintance of Jacinto Pat. These letters were the beginning of negotiations between rebel Mayan leaders including Pat and a commission formed by the Barbachano government which resulted in the Treaty of Tzuc Cacab.

Perhaps one of the best examples of the type of relationship Pat had with the government officials is to be found in a pair of letters he wrote to Rosado on April 6, 1848. In one of the two letters he talks about trying to find Rosado's horses which were lost among other personal matters and in the other letter it was about the setting the conditions for the eventual meeting. Apparently Pat felt that political business and personal business should not be part of the same letter.

As mentioned above. on March 18, 1848, Barbachano sent a letter to Jacinto Pat giving an outline of what he thought should be in the *Tratados*. By comparing the *Articulos* given in Barbachano's letter with the *Articulos* given in the *Tratados* one can see that even though the Barbachano letter gave the *Articulos* in Mayan that some of these were translated into Spanish and used in the Spanish version of the *Tratados*. One has to wonder therefore whether much of the original work on the *Tratados* was done in Mayan. Unfortunately there is no indication that this was the case nor is any version of the *Tratados* in Mayan available at this present time.

The image shows a single page of a handwritten letter on aged, yellowed paper. The text is written in a cursive script, likely Yucatec. At the top, the recipient's name 'Sr. D. Jacinto Rosado' is written in a larger, more formal hand. Below it, the sender's name 'D. Jacinto Pat' is written. The main body of the letter consists of several lines of text, with some lines starting with 'En Yucatec' and 'En Yucatec'. The handwriting is dense and fills most of the page. The paper shows signs of age, including some staining and discoloration.

First page of letter from Pat to Rosado, April 6, 1848

Some Observations About The Tratados de Tzuc Cacab

Articulos 1 through 3 dealt with the main reasons the Maya were rebelling, namely equity in contributions to the state and ecclesiastic entities and the free use of unclaimed land and of communal township land for farming.

One item of particular interest in the Tratados is Artículo 6 which was not given in the March 18 letter. In this Artículo Jacinto Pat is put in charge of being the governor over the leaders of the various rebel Mayan factions and answerable directly to Barbachano. This may have been the undoing of Jacinto Pat and the reason why he was assassinated in September of 1849.



Flag used by Jacinto Pat as Governor over the Maya

The Duplicitous Nature Of The Negotiations

Unfortunately for the Maya, the duplicitous nature of these negotiations by the Barbachano government is to be seen in a letter which Joaquín Gutierrez de Estrada sent from Campeche on April 26, 1848 to Commodore Matthew D. Perry who was stationed in Vera Cruz:

"The Governor, Barbachano, has commenced a treaty of peace with an Indian chief called "Pat" who, it appears is at feud with another principal chief called "Chi". The object which the governor has in view is to create dissensions among them. . . . Our only object is to gain time."⁴

7 1131 [49]

Translation of an unofficial letter to Commodore Perry from one of the principal citizens of Campeachy, transmitted to the Navy Department by Commodore Perry.

CAMPEACHY, April 28, 1848.

MY DEAR SIR: Persuaded as we are, by the news from New Orleans, that the government at Washington has resolved that you should assist us with the squadron under your command in the most efficacious manner, we are most anxiously expecting the arrival of a part of your squadron which shall disembark marines, which, if not enough to operate actively against the Indians, will at least be sufficient to sustain the authorities of the country in encouraging our own troops to march against them. But, unhappily, your esteemed favor of the 12th instant informs us that you have as yet had no instructions, and that without them you could not interfere in our behalf, however sincere your wishes in our favor might be. We are still hoping that, in consequence of the communication from this government to that at Washington, which the "Falcon" took to New Orleans, you have now received the necessary orders. Our situation grows every day more deplorable. The Indians are already in the district of Campeachy, which is without troops to check their advances.

The terror which the barbarians inspire is inexplicable, even to us who have witnessed this desolating war from its commencement. The governor, Barbachano, has commenced a treaty of peace with an Indian chief, called "Pat," who, it appears, is at feud with another principal chief, called "Chi." The object which the governor has in view is to create dissensions among them. For this reason, it has seemed necessary to yield to certain conditions, which are shameful and degrading in the extreme, and which sufficiently show the pitiful condition to which we find ourselves reduced. Our only object is to gain time, until we learn whether a powerful nation like the United States will aid us. It is evident that all the whites, who would save themselves from the knives of the savage Indians, should seek an asylum in a foreign land. We therefore beseech you, as soon as you may have received the necessary authority, to put into execution (with your accustomed energy) all the means at your disposal in our behalf.

Your excessively alarmed friend,

JOAQUIM GUTIERREZ DE ESTRADA.

P. S. I have just received positive information that the treaty has been signed between Governor Barbachano and the Indian "Pat," but we also learn that some of his followers refuse obedience. We suppose, of course, that "Chi," and the Indians of the east, will not adhere to it. O that you could only give us a hope that you are coming to our aid.

The Withdrawal of the Maya Troops

While not based on any hard evidence, our assessment of what happened is that having gained the points for which he led the uprising by the signing of the *Tratados de Tzuc Cacab*, Jacinto Pat, who was the leader of one of the larger armies of Maya soldiers, let it be known to his soldiers that the *Tratados* were favorable to the demands of the Maya and thus they were now able to return to their homes to get back to the task of eking out a living. Other scholars assess the situation differently, some even using words like "miraculous" to describe the Maya withdrawal, but seen in the context of the *Tratados* and also the timing of events it would seem that a more sensible conclusion is that the Maya felt that they had won what they were seeking and saw no need for prolonging the siege.

Certainly people like Cecilio Chi had a different agenda which was the annihilation of the white population in Yucatan, but for Pat, being a business man with various dealings with white people for the products of his hacienda, the wiping out of the white population was definitely not in his interest. Besides, as can be seen in some of Jacinto Pat's letters, Pat had close ties, perhaps one could say even friendships, with some white people. Unfortunately for Pat, it appears that he did not take into account the duplicitous nature of the negotiations as mentioned above, and that the white negotiators were only looking for a way to gain time in order to alter the outcome of the war.

To further bolster the conclusion that the Maya withdrawal was based on the perception by the Maya that they had gained what they were looking for in the war against the whites, it should be remembered that *Artículo 9* of the *Tratados de Tzuc Cacab* stated that the belligerent forces should disband upon the signing of the *Tratados*.⁵

Whether for this reason or for other reasons posited by various authors on the subject of the Caste War, the Mayan troops eventually withdrew from their positions around Mérida and Campeche and went back to their respective homes.



Commemorative statue of Cecilio Chi

THE CASE AGAINST COMISIONADO JOSÉ NÚÑEZ Or a Good Example of the General Confusion Amongst the Ranks

In the *Archivo General del Estado de Yucatán* there is a group of letters written in the Mayan language which were used in the court marshal of José Núñez. An example of the general confusion which reigned in the Yucatacean government during this period is the case against *Comisionado José Núñez*.

Once the *Tratados de Tzuc Cacab* were signed Governor Barbachano wanted to have a liaison officer who would work with Jacinto Pat. Barbachano chose José Núñez who was, among other things, a *compadre* of Jacinto Pat and thus presumably had a good working relationship with him. As stated above, upon signing of the *Tratado* in April 23, 1848, Jacinto Pat became the lieutenant governor over the various factions of the Maya. While there is no notice of how soon thereafter José Núñez received his commission from Barbachano, by April 28 Jacinto Pat sent out a note to his various captains asking for safe conduct of Núñez. On May 22 Núñez was apprehended in the garrison of Te Kaax⁶ by government troops and brought to Merida to stand trial for treason. The initial request of the prosecutors was for execution, but finally with the intervention of Barbachano, who, as pointed out in the court filing, had chosen Núñez to begin with, the sentence was reduced to six years in prison. Why Núñez was not acquitted by the time the report on the court marshal was written is difficult to understand, but it shows something of the general hysteria which permeated of white society at the time. Added to this there was general confusion and factional infighting amongst the various parties in the white community which goes a long way to explaining how the Maya were able to mount such a successful campaign against the white population.

There is one item worthy of note in two of the letters presented in the trial. In these two letters there are reports about the sacking of the town of Mani in the first days of May, 1848. Both of these letters were written on May 5, 1848. One letter was written in Mayan by Manuel Can who was the captain of the garrison at Te Kaax. The other letter was written by Pat's friend Felipe Rosado, now also a *Jefe Político* in the Barbachano government. Manuel Can is very explicit about the fact that the *Uloob* were the ones who sacked Mani whereas Rosado assumes the official line that Cecilio Chi was responsible. In the histories written about the *Caste War* Chi is named as being the person responsible. However, as one reads through the Mayan letters one has to wonder who really was responsible for much of the violence. Certainly, amongst the reports issued by commanders of state militias in the field there is mention of the fact that their troops raided Mayan villages in order to gather corn. There thus can be little doubt that in some cases, if not most, the *Uloob* were the aggressors.

Aside from the letters mentioned above, from 1849 through the early 1850's there are letters written by local Mayan town officials to people who supposedly had some influence with the government, especially the appointed peace commissioners, about how the treaty was being broken, mainly by minions of the *Uloob* who continued to raid Mayan towns and kill and pillage the *Mazeualoob*.

COMISION ECLESIASTICA
(Ecclesiastic Peace Commission)

With the signing to the *Tratados de Tzuc Cacab* a commission was formed to oversee the terms of the peace treaty. The priest José Canuto Vela who was mentioned previously was the president of this commission. Apparently there were three regional sub-commissions, each with three members.⁷ The most active

of these, if the Mayan letters are any indication, was the sub-commission for the North which was located in Valladolid. Early on the Maya seemed to have put their faith in the ability for these commissions to intercede on their behalf, but by the end of 1850 letters to these commissions seem to have stop, perhaps indicating that the Maya lost faith in these commissions to be able to do anything to control the violence.⁸

THE CASTE WAR FLARES UP AGAIN

If the various letters written in Mayan are any indication of what was actually happening, after what appears to be a lull in belligerent activities for a while after the signing of the Tratados, the Caste War flared up again. While it is tempting to attribute this lull to the governorship of the Maya by Jacinto Pat under Miguel Barbachano as specified by Articulo 6 of the Tratados de Tzuc Cacab, there may be a number of contributing factors. In any case, viewed as a traitor to the rebel Maya cause by some of the Maya leaders, Jacinto Pat was assassinated in the town of Holchén near Bacalar in mid-September, 1849, by another rebel leader, Benancio Pec.⁹



The Violence Continues

At about the time Pat was assassinated the Mayan letters indicate that there was the resumption of active warfare which forced many Maya to retreat from the more populated zone of northwestern Yucatan to what is now Quintana Roo¹⁰ in order to escape the transgressions of the marauding troops under the direction of the white population.¹¹

Those Maya who retreated to what is now Quintana Roo brought with them the political and religious structures which they had gotten used to over the centuries under Spanish colonial rule and so as they began to reorganize themselves in their new homeland these political and religious structures were recreated, although this time with Maya themselves being the heads of these organizations.

THE TOWN OF CHAN SANTA CRUZ

One of the most important towns to grow both politically and religiously during this period of reorganization was Chan Santa Cruz, originally named Kan Pokob Che and today called Carrillo Puerto. It was here that the cult of the “Talking Cross” was established. In 1850 this “Talking Cross” issued a proclamation exhorting the Maya to continue their struggle against the Culoob. Fairly quickly a governmental center for the independent Maya was set up at Chan Santa Cruz, mostly under the leadership of José María Barrera. However, there was quite a bit of squabbling amongst the various Mayan leaders and splinter groups tried in various ways to avoid being drawn into the larger conflict. It should be noted that the assassination of Jacinto Pat was a prelude to a continuing problem which faced Mayan leaders throughout the Caste War, with most of them dying a violent death due to power struggles.

THE TRATADOS DE PAZ DE CHICHAN HA

August 21, 1851

One such group seeking refuge from the in-fighting had moved to Chichan Ha, one of the most southern towns in the then state of Yucatan, and close to the



borders of Guatemala and Belize. They wished to be no longer part of the conflict and were hoping to have their area become part of Guatemala, thereby falling under the protection of the Corregidor of the Department of Peten, Modesto Méndez. Méndez had close ties with Barbachano and on August 19, 1851, along with the priest Juan de la Cruz Hoil, arrived in the village of Chichan Ha to see if some agreement could be arrived at. Méndez managed to convince the people of Chichan Ha that they should remain as part of the state of Yucatan.

Modesto Méndez Guerra
(24 de febrero de 1801 - April 7, 1862)
Corregidor del departamento de El Petén

After two days of negotiations the Tratados were signed and on August 27 the Tratados along with a cover letter were sent to Barbachano. On September 16 Barbachano issued a written address, apparently in Mayan, asking the remaining rebel Maya to join with the people of Chichan Ha in accepting the rule of the Yucatecan government once again.

Unfortunately for the people of Chichan Ha, José María Barrera was not pleased to hear about this Tratados de Paz and promptly marched on Chichan Ha with about 500 men, pillaged the village and captured their leader Angelino Ytzá who was taken back to Chan Santa Cruz.

As in the case of the Tratados de Tzuc Cacab, it appears that the Tratados de Paz de Chichan Ha were written in Spanish. However, the priest José Antonio Garcia, in a letter to José Canuto Vela dated October 2, 1851, stated that he had copies of the Tratados translated into Mayan and distributed in the area east of Valladolid in an area where there was still a certain amount of feeling for an independent Mayan state.

Two years later on September 16, 1853, the leaders of the people of Chichan Ha, José María Tzuc and Andrés Zima, signed yet another peace treaty, but this time with Belize. Even so, because of its location making it one of the way stops for transporting commerce from Belize to Yucatan, Chichan Ha continued to be assaulted by the Cruzoob and eventually the remaining people moved further south into the territories of Guatemala and Belize.

THE LAST OF THE CASTE WAR LETTERS

For reasons which can not be explained, the last available letter written in Mayan during the Caste War was written on May 12, 1866. There is also a gap in available letters between 1857 and 1864 when Maximilian sent out a proclamation in Mayan telling the Maya that they must submit to being governed by the Mexican Empire. After that there were another dozen letters and then silence.

To see the collection of letters and documents which we have managed to gather together go to: <http://davidsbooks.org/Tratados.pdf>

Notes

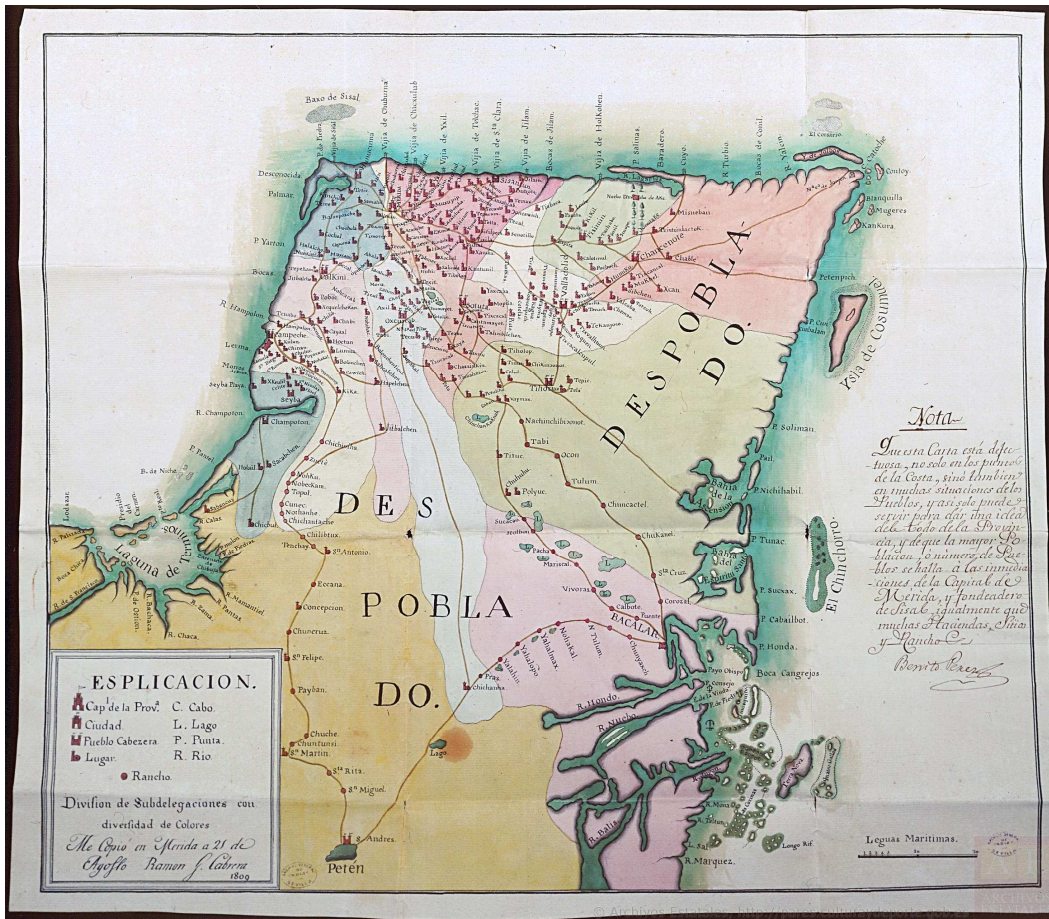
1. The word *oul* in today's Mayan language indicates that the person is from the upper level of the Yucatecan social order and usually is the owner of some wealth. In Juan Pío Pérez's *Diccionario* which was compiled about the time these letters were written there is this following entry: *Ōul*: forastero, extranjero; actualmente se dice del europeo ó su descendiente; equivale á español. In the *Calepino de Motul* which was written during the last two decades of the 1500's into the first decade of the 1600's there is this entry: *Ōul*: estrangero de otro reino.
2. The word *mazeual* comes from the word *maceualli* in the Nahuatl language and refers to a lowly class of person, but when used by the Maya it refers to themselves. In Quintana Roo and into northern Belize it continues to be used to designate a person who considers himself to be Mayan. Throughout the letters presented our work on the Caste War letters this word is variously spelled *maceual*, *maseual*, *masegual* and *mazeual*. See Molina 1571: *Maceualli*. *vafallo*.
3. The name of this hacienda is *Culumpich*. It lays some 16 km. southeast of *Tihosuco*. The hacienda is presently in ruins, but various building can be seen and the purpose to which they were built can be ascertained. There is also a precolumbian complex within the walls of the hacienda with the highest mound being some 10 meters in height.
4. For the interested reader see the full text of this letter which is given on page 1131 of "Documents Relating to the Foreign Relations of the United States ..., Volume 31". For further notes and views of what was happening in Yucatan at this time see the final 30 plus pages of Volume 31 which has various pieces of correspondence about the situation, almost always referring to the Maya in a very negative light by using such words as brutal stupidity, savage ferocity, rebellious savages, hordes of barbarians, barbarous murderers.
5. 9° Cuando el Excmo. Sr. Gobernador D. Miguel Barbachano ponga con su secretario la ratificación de los tratados que contiene la presente acta, para que tenga todo el valor necesario, se retirarán con igualdad todas las fuerzas beligerantes a sus hogares, quedando solamente aquellas que sean necesarias para que cuiden el orden en sus respectivos pueblos, y que se restablezca la paz y tranquilidad en ellos. =
6. In Spanish this town is referred to as *Tekax* but in Mayan it is referred to as *Kaax* = forest. In Spanish the locatives *te / ti* are appended to Mayan place names: eg. *Tiho*, *Tihosuco*, *Ticul*, *Tecoh*, etc. The corresponding Mayan names are *Ho*, *Ho Tzuc*, *Cul*, *Coh*.
7. The regions were called *Norte* (north), *Oriente* (east) and *Sur* (south). The North commission was located in *Valladolid* and the commissioners were *Jose Gregorio Gala*, *Antonio García* and *Jose Nicolas Baeza*. A search for explicit information about the East and South commissions has not been fruitful. There is also mention of a commission for the *Chenes* region which is east of the city of *Campeche*.

8. The last letter to the commission was written on April 13, 1850, from José María Barrera to José Canuto Vela.

9. There exists a letter written in Mayan which indicates that there was an apparent relationship between Benancio Pec and Miguel Barbachano. This raises the possibility that Barbachano colluded in the assassination of Jacinto Pat.

10. As can be seen on the Map copied in 1809, large areas of the Yucatán Peninsula, including the current states of Quintana Roo and Campeche and the Department of Petén, were left depopulated. The number of ruins in this area indicates that before the arrival of the Spanish there were large populations in these areas, but the people living in these areas succumbed to the various European diseases brought to the New World by the Spanish.

11. The spoils of war which the marauding troops seized, in addition to looting everything they could in terms of useful or valuable items, were the crops which the Maya had planted. It is also worth mentioning that part of the spoils of war which the marauding troops operating under the orders of the white population took were Mayan captives who, because of a governmental decree issued on November 6, 1848, could be treated as prisoners of war and who were thus subject to being sent to Cuba as slaves.



Map copied in 1809

Illustrations



Miguel Barbachano y Tarrazo
(29 September 1807 – 17 December 1859)
5 times governor of Yucatan



Modesto Méndez Guerra
(24 de febrero de 1801 - April 7, 1862)
Corregidor del departamento de El Petén



The Guardia lined up for Review



Flag used by Jacinto Pat as Governor over the Maya



Tribute to Manuel Antonio Ay



Commemorative statue of Jacinto Pat



Commemorative statue of Cecilio Chi

Ek peo 23 de Nbre 1847
En Hamis talan qie bencil yun Sub 2o
Dias m. a Dias ten uilath atechi Tuma
D Labian yema em saie tulara
uhem atobe Nam manin
yada cuba y adrago mil y ofi
capall Teac y in hente seis comit
cil macil inuid bale miz
tala cal arma Sob ten tum
a a mase lubat teal Wo tum
yolathie Comiti Dias mi x
busa mase ual bis xam
lahon pis termin
yada yun pad ad deo x pel

From Cecilio Chi to Jose Maria Dias
Ek peo, 23 de Nbre, [18]47

Tihosuco 28 de 9bre de 1847

Jinhamat humpel v. huan
Jun D. Santiago Yman tin jibto
tuhimil 22 tih wa y'oh yaliti
ten y' D. Cecilio Chi huan tu
matol bar batetia tiolal v. Libe
rad du lacal et Casitiansitob
baytuno Joe t' Jain v' fmanai y'it
v' cetie than bay xan v' t'iebenil
y' un Gobernador D. Jose Dolores
Zetina y' tabacal v' ollado bey
Cia de tiolal de Colbel h' humpel
tunin y' mica v' el v' p' el tunin
tu cetil tihela uniman mix humpel
tabacal v' h' h' v' pul than ti a
t'iebenil v'
D. Jacinto Pat y' Cecilio Chi

Jacinto Pat and Cecilio Chi to Santiago Yman
Tihosuco 28 de 9bre de 1847

Translation of an unofficial letter to Commodore Perry from one of the principal citizens of Campeachy, transmitted to the Navy Department by Commodore Perry.

CAMPEACHY, April 28, 1848.

MY DEAR SIR: Persuaded as we are, by the news from New Orleans, that the government at Washington has resolved that you should assist us with the squadron under your command in the most efficacious manner, we are most anxiously expecting the arrival of a part of your squadron which shall disembark marines, which, if not enough to operate actively against the Indians, will at least be sufficient to sustain the authorities of the country in encouraging our own troops to march against them. But, unhappily, your esteemed favor of the 12th instant informs us that you have as yet had no instructions, and that without them you could not interfere in our behalf, however sincere your wishes in our favor might be. We are still hoping that, in consequence of the communication from this government to that at Washington, which the "Falcon" took to New Orleans, you have now received the necessary orders. Our situation grows every day more deplorable. The Indians are already in the district of Campeachy, which is without troops to check their advances.

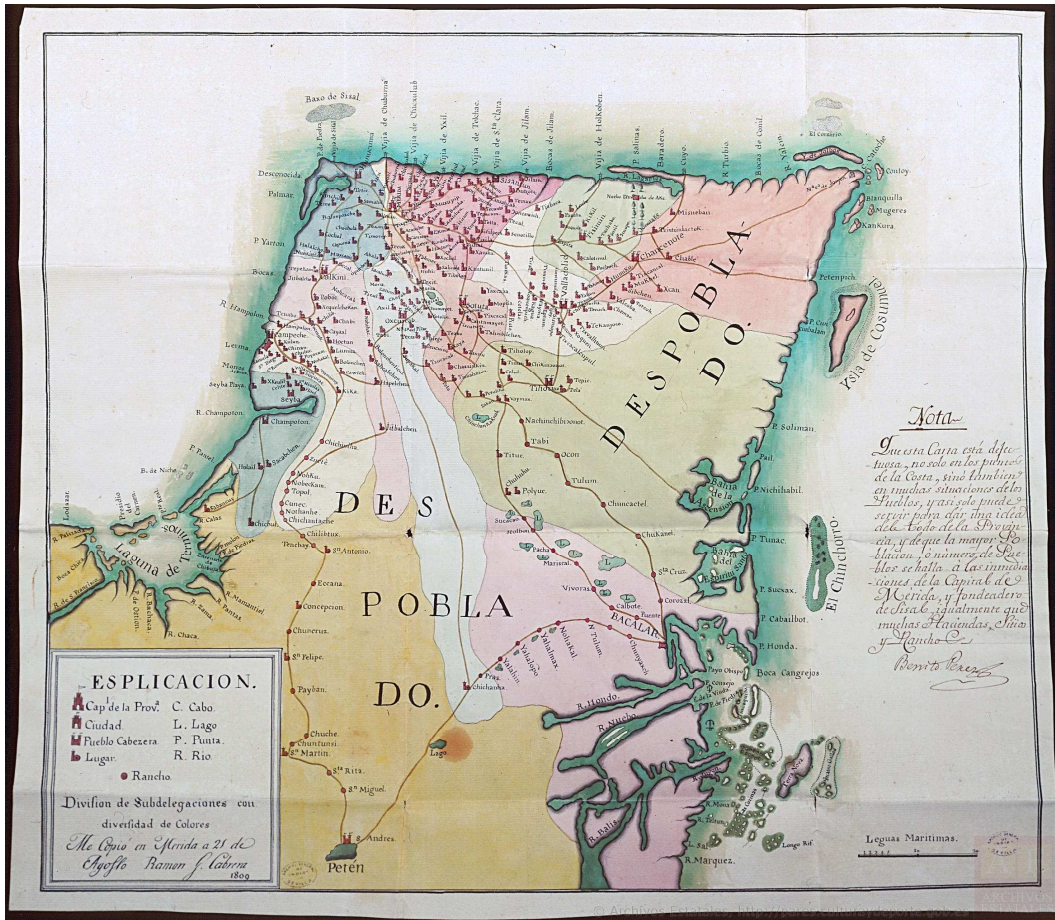
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Your excessively alarmed friend,

JOAQUIM GUTIERREZ DE ESTRADA.

P. S. I have just received positive information that the treaty has been signed between Governor Barbachano and the Indian "Pat," but we also learn that some of his followers refuse obedience. We suppose, of course, that "Chi," and the Indians of the east, will not adhere to it. O that you could only give us a hope that you are coming to our aid.

April 28, 1848, a representative for the Yucatecan government, Joaquim Gutierrez de Estrada, sent a letter to Commodore Perry asking for assistance in the defense of the port of Campeche



Map copied in 1809

