

them as brothers. As other great Caciques had given their obedience to His Majesty, it would be well that they should give theirs as the others had done.

They replied that we had hardly entered into their country, yet we already ordered them to give up their Teules (for so they called their Idols), and that they could not do it. As to giving their obedience to our King, they were content to do so. And thus they pledged their word, but it was not done before a notary. When this was over we at once began our march towards the City, and so great was the number of people who came out to see us that both the streets and house tops were crowded, and I do not wonder at this for they had never seen men such as we are, nor had they ever seen horses.

They lodged us in some large rooms where we were all together with our friends from Cempoala and the Tlaxcalans who carried the baggage, and they fed us on that day and the next very well and abundantly. I will stop here and go on to say what else happened.

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### CHAPTER LXXXIII.

How, at the orders of Montezuma, they had planned to kill us in the City of Cholula, and what happened about it.

AFTER the people of Cholula had received us in the festive manner already described, and most certainly with [a show of] good will, it presently appeared that Montezuma sent orders to his ambassadors, who were still in our company, to negotiate with the Cholulans that an army of 20,000 men which Montezuma had sent and equipped, should on entering the city, join with them in attacking us by night or by day, get us into a hopeless plight,<sup>1</sup> and bring all

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<sup>1</sup> *Acapillasen*; literally, place us in chapel, *i.e.*, the place where those condemned to death spend their last night.

of us that they could [capture] bound to Mexico. And he sent grand promises together with many presents of jewels and cloths, also a golden drum, and he also sent word to the priests of the city that they were to retain twenty of us to sacrifice to their idols.

All was in readiness and the warriors whom Montezuma quickly sent were stationed in some ranchos and some rocky thickets about half a league from Cholula and some were already posted within the houses, and all had their arms ready for use, and had built up breastworks on the *Azoteas* and had dug holes and ditches in the streets so as to impede the horsemen, and they had already filled some houses with long poles and leather collars and cords with which they were to bind us and lead us to Mexico; but our Lord God so ordained that all their plots should be turned against them.

Let us leave this now and go back to say that when, as I have said, they had taken us to our quarters they fed us very well for the first two days, and although we saw them so peacefully inclined, we never gave up our good custom of keeping fully prepared, and on the third day they neither gave us anything to eat nor did any of the Caciques or priests make their appearance, and if any Indians came to look at us, they did not approach us, but remained some distance off, laughing at us as though mocking us. When our Captain saw this, he told our interpreters Doña Marina and Jerónimo de Aguilar to tell the Ambassadors of the Great Montezuma, who remained with us, to order the Caciques to bring some food, but all they brought was water and fire wood, and the old men who brought it said that there was no more maize.

That same day other Ambassadors arrived from Montezuma, and joined those who were already with us and they said to Cortés, very impudently, that their Prince had

sent them to say that we were not to go to his city because he had nothing to give us to eat, and that they wished at once to return to Mexico with our reply. When Cortés saw that their speech was unfriendly, he replied to the Ambassadors in the blindest manner, that he marvelled how such a great Prince as Montezuma should be so vacillating, and he begged them not to return to Mexico, for he wished to start himself on the next day, to see their Prince, and act according to his orders, and I believe that he gave the Ambassadors some strings of beads and they agreed to stay.

When this had been done, our Captain called us together, and said to us—"I see that these people are very much disturbed, and it behoves us to keep on the alert, in case some trouble is brewing among them," and he at once sent for the principal Cacique, whose name I now forget, telling him either to come himself or to send some other chieftains. The Cacique replied that he was ill and could not come.

When our Captain heard this, he ordered us to bring before him, with kindly persuasion, two of the numerous priests who were in the great Cue near our quarters. We brought two of them, without doing them any disrespect, and Cortés ordered each of them to be given a chalchihuite, which are held by them to be as valuable as emeralds, and addressing them with friendly words he asked them what was the reason that the Cacique and chieftains and most of the priests were frightened, for he had sent to summon them and they did not want to come. It seems that one of these priests was a very important personage among them, who had charge of or command over all the Cues in the City, and was a sort of Bishop among the priests and was held in great respect. He replied that they, who were priests, had no fear of us, and if the Cacique and chieftain did not wish to come, he would go himself and summon them, and that if he spoke to them he

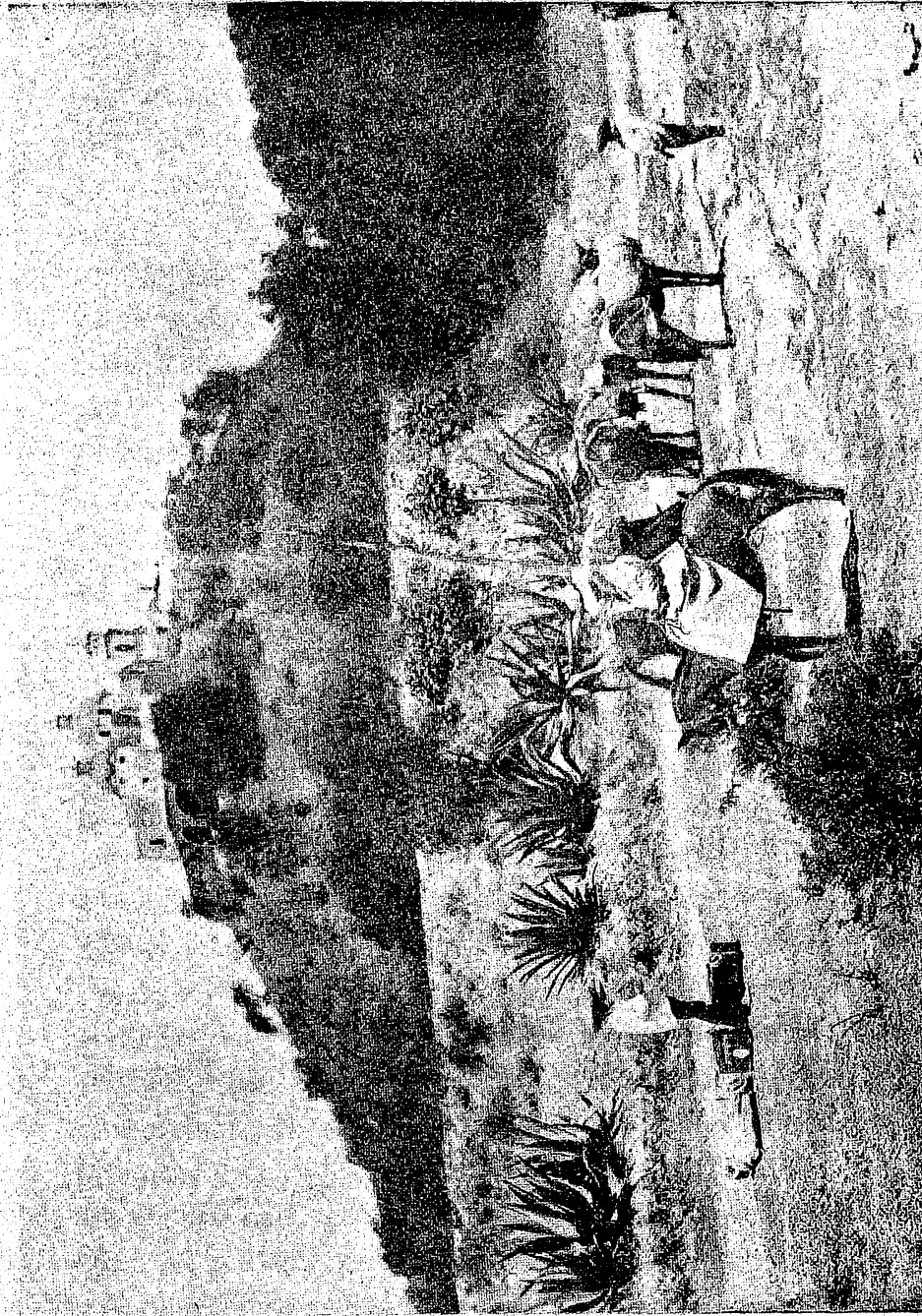


Photo by A. P. Haudslay.

CHOLULA.

The foundation mound of the Great Temple, now surmounted by a Christian Church.



believed they would do as he told them and would come.

Cortés at once told him to go, and that his companion should await his return. So the priests departed and summoned the Cacique and chieftains who returned in his company to Cortés' quarters. Cortés asked them, through our interpreters, what it was they were afraid of, and why they had not given us anything to eat, and said that if our presence in their city were an annoyance to them, we wished to leave the next day for Mexico to see and speak to the Lord Montezuma, and he asked them to provide carriers for the transport of the baggage and *tepusques* (which are the cannon) and to send us some food at once.

The Cacique was so embarrassed that he could hardly speak, he said that they would look for the food, but their Lord Montezuma had sent to tell them not to give us any, and was not willing that we should proceed any further.

While this conversation was taking place, three of our friends, the Cempoala Indians, came in and said secretly to Cortés, that close by where we were quartered they had found holes dug in the streets, covered over with wood and earth, so that without careful examination one could not see them, that they had removed the earth from above one of the holes and found it full of sharp pointed stakes to kill the horses when they galloped, and that the *Azoteas* had breastworks of *adobes*<sup>1</sup> and were piled up with stones, and certainly this was not done with good intent for they also found barricades of thick timbers in another street. At this moment eight Tlaxcalans arrived, from the Indians whom we had left outside in the fields with orders that they were not to enter Cholula, and they said to Cortés—

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<sup>1</sup> Sun-dried bricks.

“Take heed, Malinche, for this City is ill disposed, and we know that this night they have sacrificed to their Idol, which is the God of War, seven persons, five of them children, so that the God may give them victory over you, and we have further seen that they are moving all their baggage and women and children out of the city.” When Cortés heard this, he immediately sent these Tlaxcalans back to their Captains, with orders to be fully prepared if we should send to summon them, and he turned to speak to the Cacique, priests and chieftains of Cholula and told them to have no fear and show no alarm, but to remember the obedience which they had promised to him, and not to swerve from it, lest he should have to chastise them. That he had already told them that we wished to set out on the morrow and that he had need of two thousand<sup>1</sup> warriors from the city to accompany us, just as the Tlaxcalans had provided them, for they were necessary on the road. They replied that the men would be given, and asked leave to go at once to get them ready, and they went away very well contented, for they thought that between the warriors with whom they were to supply us, and the regiments sent by Montezumà, which were hidden in the rocky thickets and barrancas, we could not escape death or capture, for the horses would not be able to charge on account of certain breastworks and barricades which they immediately advised the troops to construct, so that only a narrow lane would be left through which it would be impossible for us to pass. They warned the Mexicans to be in readiness as we intended to start on the next day and told them that they were going to give us two thousand<sup>2</sup> warriors to accompany us, so that as we marched along, off our guard, between the two forces our capture would

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<sup>1</sup> “Blotted out “three or four.”—G. G.

<sup>2</sup> Blotted out “four.”—G. G.

be sure and they would be able to bind us, and this they might look on as a certainty, for they [the Cholulans] had made sacrifices to their War Idols who had promised them victory.

Let us cease speaking of this which they looked on as a sure thing and return to our Captain who, as he wished to be more thoroughly informed about the plot and all that was happening, told Doña Marina to take more chalchihuites to the two priests who had been the first to speak, for they were not afraid, and to tell them with friendly words that Malinche wished them to come back and speak to him, and to bring them back with her. Doña Marina went and spoke to the priests in the manner she knew so well how to use, and thanks to the presents they at once accompanied her. Cortés addressed them and asked them to say truly what they knew, for they were the priests of Idols and chieftains and ought not to lie, and that what they should say would not be disclosed in any manner, for we were going to leave the next morning, and he would give them a large quantity of cloth. They said the truth was that their Lord Montezuma knew that we were coming to their city, and that every day he was of many minds and could not come to any decision on the matter, that sometimes he sent to order them to pay us much respect when we arrived and to guide us on the way to his city, and at other times he would send word that it was not his wish that we should go to Mexico, and now recently his [Gods] Tescatepuca and Huichilobos, to whom he paid great devotion, had counselled him that we should either be killed here in Cholula or should be sent, bound, to Mexico. That the day before he had sent out twenty thousand warriors, and half of them were already within this city and the other half were stationed near by in some gullies, and that they already knew that we were about to start to-morrow; they also



told us about the barricades which they had ordered to be made and the two thousand warriors that were to be given to us, and how it had already been agreed that twenty of us were to be kept to be sacrificed to the Idols of Cholula.

Cortés ordered these men to be given a present of richly embroidered cloth, and told them not to say anything [about the information they had given us] for, if they disclosed it, on our return from Mexico we would kill them. He also told them that we should start early the next morning, and he asked them to summon all the Caciques to come then so that he might speak to them.

That night Cortés took counsel of us as to what should be done, for he had very able men with him whose advice was worth having, but as in such cases frequently happens, some said that it would be advisable to change our course and go by Huexotzingo, others that we must manage to preserve the peace by every possible means and that it would be better to return to Tlaxcala, others of us gave our opinion that if we allowed such treachery to pass unpunished, wherever we went we should be treated to worse [treachery], and that being there in the town, with ample provisions, we ought to make an attack, for the Indians would feel the effect of it more in their own homes than they would in the open, and that we should at once warn the Tlaxcalans so that they might join in it. All thought well of this last advice. As Cortés had already told them that we were going to set out on the following day, for this reason we should make a show of tying together our baggage, which was little enough, and then in the large courts with high walls, where we were lodged, we should fall on the Indian warriors, who well deserved their fate. As regards the Ambassadors of Montezuma, we should dissemble and tell them that the evil-minded Cholulans had intended treachery and had attempted to put the blame for it on their Lord Montezuma, and on themselves

as his Ambassadors, but we did not believe Montezuma had given any such orders, and we begged them to stay in their apartments and not have any further converse with the people of the city, so that we should not have reason to think they were in league with them in their treachery, and we asked them to go with us as our guides to Mexico.

They replied that neither they themselves nor their Lord Montezuma knew anything about that which we were telling them. Although they did not like it, we placed guards over the Ambassadors, so that they could not go out without our permission, and Montezuma should not come to know that we were well aware how it was he who had ordered it to be done.

All that night we were on the alert and under arms with the horses saddled and bridled, and with many sentinels and patrols, although indeed it was always our custom to keep a good watch, for we thought that for certain all the companies of the Mexicans as well as the Cholulans would attack us during the night.

There was an old Indian woman, the wife of a Cacique, who knew all about the plot and trap which had been arranged, and she had come secretly to Doña Marina our interpreter, having noticed that she was young and good looking and rich, and advised her, if she wanted to escape with her life, to come with her to her house, for it was certain that on that night or during the next day we were all going to be killed, for the Great Montezuma had so arranged and commanded that the Mexicans and the people of the city were to join forces, and not one of us was to be left alive, except those who would be carried bound to Mexico. Because she knew of this, and on account of the compassion she felt for Doña Marina, she had come to tell her that she had better get all her possessions together and come with her to her house, and

she would there marry her to her son, the brother of a youth who was with another old woman who accompanied her.

When Doña Marina understood this (as she was always very shrewd) she said to her, "O mother, thank you much for this that you have told me, I would go with you at once but that I have no one here whom I can trust to carry my clothes and jewels of gold of which I have many, for goodness sake, mother, wait here a little while, you and your son, and to-night we will set out, for now, as you can see, these Teules are on the watch and will hear us."

The old woman believed what she said, and remained chatting with her, and Doña Marina asked her how they were going to kill us all, and how and when and where the plot was made. The old woman told her neither more nor less than what the two priests had already stated, and Doña Marina replied—"If this affair is such a secret, how is it that you came to know about it?" and the old woman replied that her husband had told her, for he was a captain of one of the parties in the city, and as captain he was now away with his warriors giving orders for them to join the squadrons of Montezuma in the barrancas, and she thought that they were already assembled waiting for us to set out, and that they would kill us there; as to the plot she had known about it for three days, for a gilded drum had been sent to her husband from Mexico, and rich cloaks and jewels of gold had been sent to three other captains to induce them to bring us bound to their Lord Montezuma.

When Doña Marina heard this she deceived the old woman and said—"How delighted I am to hear that your son to whom you wish to marry me is a man of distinction. We have already talked a good deal, and I do not want them to notice us, so Mother you wait here while I begin to bring my property, for I cannot bring it all at once, and you and your son, my brother, will take care of it, and then

we shall be able to go." The old woman believed all that was told her, and she and her son sat down to rest. Then Doña Marina went swiftly to the Captain and told him all that had passed with the Indian woman. Cortés at once ordered her to be brought before him, and questioned her about these treasons and plots, and she told him neither more nor less than the priests had already said, so he placed a guard over the woman so that she could not escape.

When dawn broke, it was a sight to see the haste with which the Caciques and priests brought in the warriors, laughing and contented as though they had already caught us in their traps and nets, and they brought more Indian warriors than we had asked for, and large as they are (for they still stand as a memorial of the past) the courtyards would not hold them all.

Early as it was when the Cholulans arrived with the warriors, we were already quite prepared for what had to be done. The soldiers with swords and shields were stationed at the gate of the great court so as not to let a single armed Indian pass out. Our Captain was mounted on horseback with many soldiers round him, as a guard, and when he saw how very early the Caciques and priests and warriors had arrived, he said—"How these traitors long to see us among the barrancas so as to gorge on our flesh, but Our Lord will do better for us." Then he asked for the two priests who had let out the secret, and they told him that they were at the gate of the courtyard with the other Caciques who wished to come in, and he sent our interpreter, Aguilar, to tell them to go to their houses, for he had no need of their presence now. This was in order that, as they had done us a good turn, they should not suffer for it, and should not get killed. Cortés was on horseback and Doña Marina near to him, and he asked the Caciques, why was it, as we had done them no harm what-

ever, that they had wished to kill us on the previous night? and why should they turn traitors against us, when all we had said or done was to warn them against certain things of which we had already warned all the towns that we had passed through, namely, that they should not be wicked and sacrifice human beings, nor worship Idols, nor eat the flesh of their neighbours, nor commit unnatural crimes, but that they should live good lives; and to tell them about matters concerning our holy faith, and this without compulsion of any kind. To what purpose then had they quite recently prepared many long and strong poles with collars and cords and placed them in a house near to the Great Temple, and why for the last three days had they been building barricades and digging holes in the streets and raising breastworks on the roofs of the houses, and why had they removed their children and wives and property from the city? Their ill will however had been plainly shown, and they had not been able to hide their treason. They had not even given us food to eat, and as a mockery had brought us firewood and water, and said that there was no maize. He knew well that in the barrancas near by, there were many companies of warriors and many other men ready for war who had joined the companies that night, laying in wait for us, ready to carry out their treacherous plans, thinking that we should pass along that road towards Mexico. So in return for our having come to treat them like brothers and to tell them what Our Lord God and the King have ordained, they wished to kill us and eat our flesh, and had already prepared the pots with salt and peppers and tomatoes. If this was what they wanted it would have been better for them to make war on us in the open field like good and valiant warriors, as did their neighbours the Tlaxcalans. He knew for certain all that had been planned in the city and that they had even promised to their Idol, the patron of warfare, that twenty of

us should be sacrificed before it, and that three nights ago they had sacrificed seven Indians to it so as to ensure victory, which was promised them ; but as the Idol was both evil and false, it neither had, nor would have power against us, and all these evil and traitorous designs which they had planned and put into effect were about to recoil on themselves. Doña Marina told all this to them and made them understand it very clearly, and when the priests, Caciques, and captains had heard it, they said that what had been stated was true but that they were not to blame for it, for the Ambassadors of Montezuma had ordered it at the command of their Prince.

Then Cortés told them that the royal laws decreed that such treasons as those should not remain unpunished and that for their crime they must die. Then he ordered a musket to be fired, which was the signal that we had agreed upon for that purpose, and a blow was given to them which they will remember for ever, for we killed many of them,<sup>1</sup> so that they gained nothing from the promises of their false Idols.

Not two hours had passed before our allies, the Tlaxcalans, arrived, whom I have already said we had left out in the fields, and they had fought very fiercely in the streets where the Cholulans had posted other companies to defend the streets and prevent their being entered, but these were soon defeated. They [the Tlaxcalans] went about the city, plundering and making prisoners and we could not stop them, and the next day more companies from the Tlaxcalan towns arrived, and did great damage, for they were very hostile to the people of Cholula, and when we saw this, both Cortés and the captains and the soldiers, on account of the compassion that we had felt for them, restrained the Tlaxcalans from doing further damage, and

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<sup>1</sup> Blotted out : "and others were burned."—G. G.

Cortés ordered Cristóbal de Olid to bring him all the Tlaxcalan captains together so that he could speak to them, and they did not delay in coming ; then he ordered them to gather together all their men and go and camp in the fields, and this they did, and only the men from Cempoala remained with us.

Just then certain Caciques and priests of Cholula who belonged to other districts of the town, and said that they were not concerned in the treasons against us (for it is a large city and they have parties and factions among themselves), asked Cortés and all of us to pardon the provocation of the treachery that had been plotted against us, for the traitors had already paid with their lives. Then there came the two priests who were our friends and had disclosed the secret to us, and the old woman, the wife of the captain, who wanted to be the mother-in-law of Doña Marina, as I have already related, and all prayed Cortés for pardon.

When they spoke to him, Cortés made a show of great anger and ordered the Ambassadors of Montezuma, who were detained in our company, to be summoned. He then said that the whole city deserved to be destroyed, but that out of respect for their Lord Montezuma, whose vassals they were, he would pardon them, and that from now on they must be well behaved, and let them beware of such affairs as the last happening again, lest they should die for it.

Then, he ordered the Chiefs of Tlaxcala, who were in the fields, to be summoned, and told them to return the men and women whom they had taken prisoners, for the damage they had done was sufficient. Giving up the prisoners went against the grain with them [the Tlaxcalans], and they said that the Cholulans had deserved far greater punishment for the many treacheries they had constantly received at their hands. Nevertheless as Cortés

ordered it, they gave back many persons, but they still remained rich, both in gold and mantles, cotton cloth, salt and slaves. Besides this Cortés made them and the people of Cholula friends, and, from what I have since seen and ascertained, that friendship has never been broken.

Furthermore Cortés ordered all the priests and Caciques to bring back the people to the city, and to hold their markets and fairs, and not to have any fear, for no harm would be done to them. They replied that within five days the city would be fully peopled again, for at that time nearly all the inhabitants were in hiding. They said it was necessary that Cortés should appoint a Cacique for them, for their ruler was one of those who had died in the Court, so he asked them to whom the office ought to go, and they said to the brother [of the late Cacique] so Cortés at once appointed him to be Governor, until he should receive other orders.

In addition to this, as soon as he saw the city was reinhabited, and their markets were carried on in safety, he ordered all the priests, captains and other chieftains of that city to assemble, and explained to them very clearly all the matters concerning our holy faith, and told them that they must cease worshipping idols, and must no longer sacrifice human beings or eat their flesh, nor rob one another, nor commit the offences which they were accustomed to commit, and that they could see how their Idols had deceived them, and were evil things not speaking the truth; let them remember the lies which they told only five days ago when seven persons had been sacrificed to them and they promised to give them victory, therefore as all they tell to the priests and to them is altogether evil, he begged them to destroy the Idols and break them in pieces. That if they did not wish to do it themselves we would do it for them. He also ordered them to white-wash a temple, so that we might set up a cross there.



They immediately did what we asked them in the matter of the cross, and they said that they would remove their Idols, but although they were many times ordered to do it, they delayed. Then the Padre de la Merced said to Cortés that it was going too far, in the beginning, to take away their Idols until they should understand things better, and should see how our expedition to Mexico would turn out, and time would show us what we ought to do in the matter, that for the present the warnings we had given them were sufficient, together with the setting up of the Cross.

I will cease speaking of this and will tell how that city was situated on a plain, in a locality where there were many neighbouring towns, such as Tepeaca, Tlaxcala, Chalco, Tecamachalco, Huexotzingo and many others, so numerous that I will not name them, and it is a land fruitful in maize and other vegetables, and much Chili pepper, and the land is full of Magueys from which they make their wine. They make very good pottery in the city of red and black and white clay with various designs, and with it supply Mexico and all the neighbouring provinces as, so to say, do Talavera or Placencia in Spain. At that time there were many high towers in the city which were their Cues or oratories where the Idols stood, especially the Great Cue which was higher than that of Mexico, although the Mexican Cue was very lofty and magnificent. There were courts for the service of the Cues, and, as we understood, they possessed a very great Idol whose name I forget, but among themselves they held it in great reverence, and people came from all parts to sacrifice to it and to hold services like Novenas and to make offerings of property they possessed. I remember that when we entered into that city and saw such white and lofty towers, it looked like Valladolid itself.

I must stop talking about this City and all that hap-

pened there, and say that the Squadrons sent by the Great Montezuma, which were already stationed in the ravines near Cholula and had, as was agreed, constructed barricades and narrow passages so that the horses could not gallop, as I have already related, as soon as they learned what had happened, returned, faster than at a walk, to Mexico and told Montezuma how it all happened. But fast as they went the news had already reached him, through the two Chieftains who had been with us and who went to him post-haste. We learned on good authority that when Montezuma heard the news he was greatly grieved and very angry, and at once sacrificed some Indians to his Idol Huichilobos, whom they looked on as the God of War, so that he might tell him what was to be the result of our going to Mexico, or if he would permit us to enter the city. We even knew that he was shut in at his devotions and sacrifices for two days in company with ten of the Chief Priests, and that a reply came from those Idols which was, that they advised him to send messengers to us to disclaim all blame for the Cholulan affair, and that with demonstrations of peace we should be allowed to enter into Mexico, and that when we were inside, by depriving us of food and water, or by raising some of the bridges, they would kill us; that one day only would suffice, if he attacked us, to leave none of us alive, and then he could offer his sacrifices to Huichilobos who had given this reply, and to Tescatepuca the god of Hell, and they could feast on our thighs and legs and arms, and the snakes and serpents and tigers which they kept in wooden cages, (as I shall tell later on at the proper time and place,) could gorge on our entrails and bodies and all that was left of us.

Let us stop talking about what Montezuma felt and say how this affair and punishment at Cholula became known throughout the provinces of New Spain and if we had a

reputation for valour before, (for they had heard of the wars at Potonchan and Tabasco, of Cingapacinga and Tlaxcala, and they called us Teules, which is to call us gods or evil things), from now on they took us for sorcerers, and said that no evil that was planned against us could be so hidden from us that it did not come to our knowledge, and on this account they showed us good will.

I think that the curious reader must be already satiated hearing this story about Cholula and I wish that I had finished writing about it, but I cannot avoid calling to mind the prisons of thick wooden beams which we found in the city, which were full of Indians and boys being fattened so that they could be sacrificed and their flesh eaten. We broke open all these prisons, and Cortés ordered all the Indian prisoners that were confined within them to return to their native countries, and with threats he ordered the Caciques and captains and priests of the city not to imprison any more Indians in that way, and not to eat human flesh. They promised not to do so, but what use were such promises? as they never kept them.

Let us anticipate and say that these were the great cruelties that the Bishop of Chiapas, Fray Bartolomé de las Casas, wrote about and never ceased talking about, asserting that for no reason whatever, or only for our pastime and because we wanted to, we inflicted that punishment, and he even says it so artfully in his book that he would make those believe, who neither saw it themselves, nor know about it, that these and other cruelties about which he writes were true (as he states them) while it is altogether the reverse of true.<sup>1</sup> It did not happen as he describes it. Let the monks of the order of Santo Domingo see what they can read in the book in which he has written it, and

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<sup>1</sup> Blotted out in the original: "I beg your Lordship's pardon for stating it so clearly."—G. G.

they will find it to be very different the one from the other. I also wish to say that some good Franciscan monks, who were the first friars whom his Majesty sent to this New Spain after the Conquest of Mexico, as I shall relate further on, went to Cholula to inform themselves and find out how and in what way that punishment was carried out, and for what reason, and the enquiry that they made was from the same priests and elders of the city, and after fully informing themselves from these very men, they found it to be neither more nor less than what I have written down in this narrative, and not as the Bishop has related it. If perchance we had not inflicted that punishment, our lives would have been in great danger on account of the squadrons and companies of Mexican and Cholulan warriors who were there, and the barricades and breastworks, and if to our misfortune they had killed us there, this New Spain would not have been so speedily conquered, nor would another Armada have dared to have come, and if it did, it would have been under greater difficulty, for the Mexicans would have defended their ports, and they would still have continued in a state of Idolatry.

I have heard a Franciscan Friar called Fray Toribio Motolinea, who led a good life, say that it would have been better if that punishment could have been prevented, and they had not given cause for its being carried out; but, as it had been carried out, it was a good thing that all the Indians of the provinces of New Spain should see and understand that those Idols and all the rest of them were evil and lying, for it showed that all their promises turned out false, and they lost the adoration which the people had hitherto given them, and thenceforth they would not sacrifice to them, nor come on pilgrimages to them from other parts, as they used to do. From that time they did not care for it [the principal Idol] and removed it from the lofty cue where it had stood, and either hid it or broke it up, so

that it never appeared again, and they have put up another Idol in its place. Let us leave this subject and I will relate what we went on to do.

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#### CHAPTER LXXXIV.

About certain messages and messengers that we sent to the Great Montezuma.

AS fourteen days had already passed since we had come to Cholula we had nothing more to do there, for we saw that the city was again fully peopled, and that they held their markets, and we had established friendship between them and the people of Tlaxcala ; and we had also set up a cross, and informed them about matters concerning our holy faith. But as we saw that the Great Montezuma was secretly sending spies to our camp to enquire and find out what our plans were and if we intended to go on to his city (for he came to know everything very thoroughly through the two Ambassadors who were in our company), our Captain determined to take counsel of certain captains and soldiers, whom he knew to be well disposed towards him (who besides being very valiant, were wise counsellors), because he never did anything without first asking our advice about it. It was agreed that we should send to tell the Great Montezuma, gently and amicably, that in order to carry out the purpose for which our Lord and King had sent us to these parts, (which was only to see him and tell him certain things which would be greatly to his benefit when he understood them), we had crossed many seas and distant lands, and that while we were marching towards his city, his ambassadors had guided us by way of Cholula, where they said the people were his vassals, and for the first two days after our arrival the people treated us very well, but on the next day they had