

CHAPTER LXXIV

How the old Caciques of Tlaxcala came to our Camp to beg Cortés and all of us to go with them at once to their city, and what happened about it.

WHEN the old Caciques from all Tlaxcala saw that we did not come to their city, they decided to come to us, some in litters, others in hammocks or carried on men's backs, and others on foot. These were the Caciques already mentioned by me, named Mase Escasi, Xicotenga the elder, Guaxolocingo, Chichimecatecle, and Tecapaneca of Topeyanco.¹ They arrived at our camp with a great company of chieftains, and with every sign of respect made three obeisances to Cortés and to all of us, and they burnt copal and touched the ground with their hands and kissed it, and Xicotenga the elder began to address Cortés in the following words:—

“Malinche, Malinche,² we have sent many times to implore you to pardon us for having attacked you and to state our excuse, that we did it to defend ourselves from the hostility of Montezuma and his powerful forces, for we believed that you belonged to his party and were allied to him. If we had known what we now know, we should not only have gone out to receive you on the roads with supplies of food, but would even have had them swept for you, and we would even have gone to you to the sea where you keep your *acales* (which are the ships). Now that you have pardoned us, what I and all these Caciques have come to request is, that you will come at once with us to our City, where we will give you of all that we possess and will serve you with our persons and property. Look to it

¹ Padre Rivera gives the names of the four Caciques of Tlaxcala as Maxixcatzin, Xicotencatl, Tlehuexolotzin, and Citlalpopocatzin. (*Anales Mexicanos*, p. 98.)

² Sometimes spelt Malinchi, sometimes Malinche.

Malinche that you do not decide otherwise or we will leave you at once, for we fear that perchance these Mexicans may have told you some of the falsehoods and lies that they are used to tell about us. Do not believe them nor listen to them, for they are false in everything, and we well know that it is on their account that you have not wished to come to our City."

Cortés answered them with cheerful mien and said, that it was well known, many years before we had come to these countries, what a good people they were and that it was on this account that he wondered at their attacking us.

He said that the Mexicans who were there were [merely] awaiting a reply which he was sending to their Lord Montezuma.

He thanked them heartily for what they said about our going at once to their city and for the food which they were continually sending and for their other civilities, and he would repay them by good deeds. He said that he would already have set out for their City if he had had anyone to carry the *tepuzques* (that is the cannon). As soon as they heard these words the Tlaxcalans were so pleased that one could see it in their faces, and they said "So this is the reason why you have delayed, and never mentioned it." And in less than half an hour they provided over five hundred Indian carriers.

The next day early in the morning we began our march along the road to the Capital of Tlaxcala keeping in good formation, the artillery as well as the horsemen, musketeers, crossbowmen and the rest, as it was always our custom to do.

The messengers of Montezuma had already begged Cortés that they might go with us to see how affairs were settled at Tlaxcala and that he would despatch them from there, and that they should be quartered in his own

lodgings so as not to receive any insults, for, as they said, they feared such from the Tlaxcalans.

Before going on any further I wish to say that in all the towns we had passed through, and in others where they had heard of us, Cortés was called Malinche, and so I will call him Malinche from now henceforth in all the accounts of conversations which were held with any of the Indians, both in this province as well as in the City of Mexico. And I will not call him Cortés except in such places as it may be befitting.

The reason why he was given this name is that Doña Marina, our interpreter, was always in his company, particularly when any Ambassadors arrived, and she spoke to them in the Mexican language. So that they gave Cortés the name of "Marina's Captain" and for short Malinche.

This name was also attached to a certain Juan Perez de Artiaga¹ (a settler at Puebla) because he always went with Doña Marina and Jerónimo de Aguilar in order to learn the language, and for this reason they called him Juan Perez Malinche, as a title of distinction to Artiago, as we learnt about two years later on.

I have liked to call some of these things to mind although there is no particular reason for it, excepting that it should be understood from now onwards that when Malinche is mentioned it means Cortés.

I also wish to say that from the time we entered the territory of Tlaxcala until we set out for the city, twenty

¹ Written in the original Artiaga or Artiago. In the letter from the army of Cortés to the Emperor (Icazbalceta's *Coleccion de Documentos para la Historia de México*) the name is signed as what appears to be Juan Perez de Aquitiano, but the word Aquitiano is so imperfectly written that Icazbalceta has printed it in a different type as doubtful.

four days had elapsed, and we entered the city on the 23rd September, 1519. Now let us begin a fresh chapter and I will relate what happened to us there.

CHAPTER LXXV.

How we went to the City of Tlaxcala, and what the old Caciques did, about the present that they gave us, and how they brought their daughters and nieces, and what else happened.

WHEN the Caciques saw that our baggage was on the way to their city, they at once went on ahead to see that everything was ready for our reception and that our quarters were decked with garlands.

When we arrived within a quarter of a league of the city, these same Caciques who had gone on ahead came out to receive us, and brought with them their sons and nephews and many of the leading inhabitants, each group of kindred and clan and party by itself. There were four parties in Tlaxcala, without counting that of Tecapaneca the lord of Topeyanco which made five. Their followers also came from all parts of the country wearing their different liveries, and although they were made of henequen, for there was no cotton to be obtained, they were very fine and beautifully embroidered and painted. Then came the priests from all parts of the province, and they were very numerous on account of the great oratories which they possess, which I have said are called Cues by the people, and are the places where they keep their idols and offer sacrifices. These priests carried braziers with live coals and incense and fumigated all of us, and some of them were clothed in very long garments like fur cloaks and these were white, and they wore hoods over them which looked like those used by canons, as I have already said, and their hair was very long and tangled so that it could