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Anonimo Mexicano

Richley Crapo, Bonnie Glass-Coffin

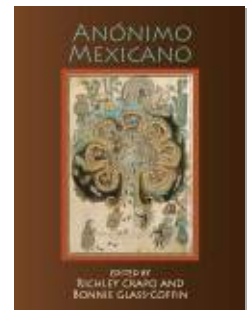
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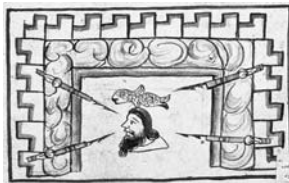
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Yníc VIII Capitulo

mo pohuaz Que nin⁶⁴⁶ omíctiloc yn acatentehua Pillí. O co-telolco; no mihtoa quenín ocalaquí co yn tláco ômihua, tlahuele, cacalaquí, huale hua chololan tlapán, yníc huartzintí. Yn Ocotelolco tláto cayotl—⁶⁴⁷

Yníchuel melahuac mazicamatiz Ynipe uhca, ini tlátocaió. ypilló⁶⁴⁸ yníc pal y eiantlí ô-Co telolco catla cui tlapán onhualpehuaz mo Pohuaz, iniuh occecan tíc teneuhque cayuh mazícamatíz. Ynícucac Ynchichimeca. Oalte pemanque. Ypeuhca. Poyauhtlan, atenco chalco, México, Zatepanian yn yaoyotl oquí pixque in nahuac, yn acolhuaqué, yhuán Tepanêca, yníc yeonpa oquizque quí hual

Recto, Ms. Folio 23

Yahualotaque yn Popoca tepetl, ohual tlaca man taque ôaltepe tlalique, Yníc quin cauhtaqué Pipiltin, oquín mo cuí tla huiz quía, omo cauh tiquízaco chololam miequintín macehual tin, Pipiltin, mo mahuíz ti líaya. yníc yehuecaû-tica onpa catcayaia; Zaníco panoc yn yaoyotl oquil namí que yn Huexotzincá,

Ini:c VIII Capitulo

Mopo:huaz que:nin o:mictiloc in Acatentehua pilli Ocotelolco. Nomih-toa que:nin o:calaquico in Tlahcoo:-mihua tlahue:leh ca calaquí hualehua Chololan tla:lpan. Ini:c hua:ltzi:nti in Ocotelolco tlahto:ca:yo:tl

Ini:c huel mela:huac ma:zica matiz in ipeuhca in itlahto:ca:io i:pilló. I:nicpal yeya:ntli, O:cotelolco Catlacuitlapán. Onhua:lpe:huaz mopohauz, iniuh oc cecca:ntic teneuhqueh majzica:matiz: i:n ihcua:c, in Chichi:me:cah o:a:ltepe:manqueh i:peuhca Poyauhtlan, Atenco Chalco, México. Za:tepanian, in ya:o:yo:tl o:quipixqueh in na:huac in A:co:-lhuaqueh i:hua:n Tepane:cah. Ini:c ye o:mpa o:quilqueh quihua:l-

yahua:lotaqueh⁶⁵⁰ in Popocatepetl, o:hua:ltlacamantaqueh o:a:ltepe:tlaliqueh. Ini:c quinca:uhtaqueh pi:piltin, o:quinmocuitlahuizquia. O:mo cauhtiquizaco Cholo:la:n miequintin ma:ce:hualtin, pi:piltin. Momahuiztiliaya. Ini:c ye huehca:uhtica o:mpa catcayaia. Zan i:c o:panoc, in ya:o:yo:tl o:quilnamiqueh. In

Chapter 9

It will be recounted how the Acatentehua noble of Ocotelulco was killed. It is told how the fierce one Tlacomihua who entered coming from the land of Cholollan. Thus originated the Ocotelulco rulership.

Thus it is truly difficult to know the beginning of his rulership, his noble domain. Their seat of residence was Ocotelulco Catlacuitlapán. They began to migrate; it is recounted like this. Still, in one place they mention that thus they mastered it, when the Chichimeca were settling cities in the beginning at Poyauhtlan, on the shore near Chalco in Mexico. Afterward they carried out⁶⁴⁹ the war in the vicinity of the Acolhua and Tepaneca. Thus already there they said that they

came around Popocatepetl, and they came dividing up the land and settling cities. Thus nobles relinquished them, so that he would take care of them. He himself left many vassals and nobles at Cholollan. He was respected. Thus already he was old there. After they had crossed over, they remembered the war. The

yhuan y nin chololtecâ ynic çe n
mochi nti n, y no meuhca, yn-
tech copahuic yn tla xcalteca , auh
Zanic⁶⁵¹ omo centla lique nequi liz
cepancatca, yeoquilcauh ca Yní-neco
co lopanoc; cequintin ynin tlaca
quilnamique panozquia y pan a lte-
petl tlaxcalan, ynic onpa ocat ca ynín
huayolque, ceme ynin que huala
que chololan y toca catca theuc toto
lim,⁶⁵² ca huey Pillí , cuali Eztlí, y ni
tech hual quízca, Ynin omo chany-
otica Ypan Yn tlaxilacallí, cuítlitz-co,
Ynic oncan omocnomat. Ycaíní
tlanequi litzin yn teuctlí, Aca tente-
hua, Tlatoaní Ocotelolco,- Zatepanian
y e panotihuh cahuitl, ye mo tlacauh
chicauhtihuh .ynic quima huiztiliaya
. Zanico motac yuhquin quinequia
quin nextiliz⁶⁵⁴ yn mace hual=

Verso, Ms. Folio 23

tín caytech opohuía yn tlatocayotl.
Mazo y huí- aíac⁶⁵⁵ qui mo catia ya,
ypanpa atley iníhuelitiliz- hiqui-
maxcatiz quía, quine quia canaz
yntequitl cemicac oqui tlaca matta
y ntlátoaní cat ca Yno quíc ôquin
yocuí taya⁶⁵⁷ mochi tlatatl, ynic
azô qui en ma ni an hue litilíz mo
Yólléhuaz, yca ynin ytlatlane qui li
z omíc yn Teuc to to lim oqui cauh
y ti c yni chanyo, y ni ca llo cey
piltzin⁶⁵⁸ ytoca Axoch hua meme loc,
cay ni n ame⁶⁵⁹ huecauh onen; oqui
cauhtehuac qui mo cui tla huy Yn
y chanyo. oquimacehu yní Piltzin
tlaco mihua auh zanquezqui xiuhlica
ye qui mo cuitla huí ti cca Yni tla xi
lactal, amo hic opac, Yc yepiltic yca
i ni tla llêca huan yní Cò co l, ytha
tzín, oquica huí li taque, ca za n ni
man o qui l namíc ytic yní Yo llo,
yn tlen achto pa huic oquil namic
ti nenca yní Cò col catca Teuc-toto
li m, ynic o quinec teuctíz. Y pan
mochi- yn tlatoca Pilotl tlaxcalan.
Tlalpan, y nicye ôpeuh quintlá tol
maca tíhuez,⁶⁶⁰ ynana-⁶⁶¹

Huexo:tzinca i:hua:n ini:n Chololte-
ca ini:c cen mochintin, in o:me:uhca
i:ntech copauic in Tlaxcalte:cah. Auh
zan i:c o:mocentla:liqueh, nequiliz
ce:pan catca. Ye o:quilca:uhca in i:-
nnecoco:l o:panoc cequi:ntin ini:n
tla:ca quilnamiqueh panozquia i:pan
a:ltepetl Tlaxcalan. Ini:c o:mpa o:-
catca ini:n huayo:lqueh. Ce:meh ini:-
nqueh hua:laqueh Chololan i:to:ca:
catca Theuctotolim, cah hue:i pilli,
cualli eztlí. In i:tech hua:lquízca,
Ini:n o:mocha:nyo:tico i:pan in i:-
tlaxilacal, Cuitlitzco. Ini:c onca:n o:-
mocnomat i:ca in i:tlanequiliz⁶⁵³
in te:uctli, Acatehuetl, tlahto:ni
Ocotelolco. Za:te:panian ye panotihuh
ca:huitl, ye motlacua:h chicauhtihuh.
Ini:c quimahuiztiliaya. Zan i:c
o:mottac iuhquin quinequia quine:-
xtiliz in ma:ce:hual-

tin, cah i:tech o:po:huia in tlahto-
ca:yo:tl, ma:zoihui aya:c quimoca-
tiaya i:pampa ahtleh in i:huelitiliz i:c
quima:xca:tizquia. Quinequia canaz
in tequitl cemihcac. O:quitla:-
camatta in tlahto:ni catca in o:qui:c
o:quinyocuitaya mochi tla:catl. Ini:c
ahzo que:nmaniya:n huelitiz moyo:-
lle:hua:z i:ca ini:n i:tlatlanequiliz.
O:mic in Teuctotolim, o:quicauh i:-
tic in i:cha:nyo:, in i:callo ce: i:piltzin
i:to:ca: Axochhuamemeloc, cah ini:n
ahmo: huecauh o:nen. O:quica:-
uhtehuac quimocuitlahui in i:cha:-
nyo:. O:quima:ce:uh in i:piltzin Tla:-
co:mihua. Auh zan que:zqui xiuhlica
ye quimocuitlahuic ca in i:tlaxila-
cal, ahmo: i:c o:pa:c, i:c yeh piltic i:ca
in i:tlale:cahuan, in i:co:col, i:tahtzin
o:quicahuilitaqueh, cah zan niman
o:quilnamic itic in i:yo:llo, in tlein
achtopahui:c o:quilnami:ctinenca in
i:co:col catca. Teuctotolim, ini:c o:-
quinec teuctiz i:pan mochi in tlahto-
hca:pillo:tl Tlaxcalan tla:lpan. Ini:c
ye o:peuh quintlahto:l macatihuez,
i:nana

Huexotzinca and these Chololteca,
thus all together, emigrated to go
next to the Tlaxcalteca, and after
they gathered themselves together,
they wanted to be together. Already
they forgot their anger. They crossed
over. Some of these men thought to
go over to the city of Tlaxcala. Thus
they were there. One of these who
came was a person from Cholollan
called Teuctotolin, who was a great
noble of good blood. They were
coming this way next to it, these who
resided at his home in the district of
Cuitlixco. Thus there they submitted
themselves to the will of the ruler
Acatehuetl, king of Ocotelulco. Af-
terwards as time passed, he himself
was strong and lived to old age. Thus
he was honored. He was only seen as
wanting to teach the vassal-

s who belonged to the rulership.
Even though no one at any time
was satisfied,⁶⁵⁶ in nothing thereby
would he give authority. He wanted
to seize their tribute forever. All men
obeyed the king as long as he lived.
Thus perhaps some day he would
be able to enjoy himself with this
wealth. When he died, Teuctotolin
left his home to a noble whose name
was Axochhuamemeloc, but this one
did not live long. He made his will
and took care of himself. He gave his
home to his son Tlacomihua. And
for however many years he had al-
ready been taking care of his district,
still he was not happy by his being a
noble, because of what his landsmen,
his grandfathers, and his fathers had
left him—he remembered with his
heart what at first his grandfather
had gone along intending. Teuctoto-
lin thus appeared to rule over all the
royal nobility at the land of Tlaxcala.
Thus already he was beginning to
advise

Recto, Ms. Folio 24

caz pan yntlaca maçehualtin, ynic quin tla to l macaía; qui mi lhuí ay a, y nteuctlí yehuehue cat qui. Ynic âô que cualli mo tla cuitla huía ynquenin opeúca achtopa, zatlatol cueçî-huí, ayocmo quin mo tlazô ti lia yninPil-huan, quenami quin tlazo tla ce cuali Te Tâtzin mochi ynin qui mi lhuíaya Yn tlâco ômíhua ynic o qui lnamiquiâ quin Yol cûêzoz ynaltepe tlacâ ycancopa I nintevc tlatocâtzin , y nic quin cen tla liz y tlanequi lizpan cacachícâ qui mil hui thâ⁶⁶³ ya. ynintlâtollí, canecia ý panpa ochíco-yohuaya ycainin yecti liz, tziuc noyaia. y nicquí acual y toayá yn teuctli, toatoaní, oquin yolcuetp ynin tlanequi liz. Y huicopa ynamo ycuatlalna mi quiliz. Ynic oqui mic tiz quia Yn theûc tla toaní: auh niman yn macehua ltin o q uicen tlalique ynic qui mic tizque amo omachiaz quia ý nahuac⁶⁶⁴ yni huayolque; Ynin Pili teuctlí:- oya que Ytec⁶⁶⁵ yní Teccal chí chi uhtí ahque , quihtotí huí qui mo tlâpalhuilitihue, tzatzitzli qui manqué

Verso, Ms. Folio 24

amo. Mimaticatca ynic Ychtaca quimicti que. y nic y ciuhca yaque iníc amo omachiaz quia ynîteichtaca tlachihual, opanoque ynin châchan yní huayolque ynin teuctlatoani-mo to li ni ca tzintli auh ynquezque Ymític oquimacíquic oquin mî mí ctíque hiccen mo chi ynin Pilhuan, yn machhuan, yn huayolque y cotoncahuan, ynic amo ce omo cahuaz quía Yni tlaca mecayo. Ynin mahuíz-tica tlaca may tl y panpa amo noce qui en manían , acay Cotonca o quin tlatzacuiltizquía cayuh qui yn o mic ynin teuc tlatoaní, cenca tlazotlaloç, o mo huiz tili-loc y nic cen mo chi yni mace hualhuan, catca- za hue

cazpan in tla:ca, mahce:hua:ltin. Ini:c quintlahto:lmacaia: quimilhuiaya in te:uctli yehuelhue catqui. Ini:c aoc eh cualli motlacuitlahuia in que:nin o:pe:uhca achtopa. Za: tlahto:lcuehchihui. Ayocmo: quinmotlazohtilia ini:n pillhua:n que:namih quintlazotla ce: cualli te:tahtzin. Mochi ini:n quimilhuiaya in Tla:co:mihua. Ini:c o:quilna:miqui aquin yo:lcuehzoz in a:ltepe:tla:ca icancopa in i:nte:-uctlahto:ca:tzin, Inic quincenta:liz i:tlanequilizpan ca cachica:n quimilhuia:ya ini:n lahtolli, ca ne:cia i:npampa. O:c i:c o:yohuaya i:ca in i:nye:ctiliz. Tziucnoyaia inic, quiahcualitoaya in i:nte:uctli, tlahto:ni o:quinyolcuetp in i:ntlanequiliz i:hui:ccopa in ahmo i:cual tlalna:-miquiliz inic o:quimictizquia i:nte:-uctlato:ni. Auh niman in ma:ce:-hualtin o:quicentla:liqueh ini:c quimictizqueh. Ahmo o:machia:zquia i:n na:huac in i:huayo:lqueh. Ini:n pillite:uctli-o:ya:queh i:tech in i:teccal. Chi:chi:uhtiyahqueh, quihtotihui. Quimotlahpale:huititihue tzahztiztli quimanqueh.

Ahmo mihmaticatca. Ini:c i:chtaca quimictiqueh. Ini:c ic iuhca ya:queh, ini:c ahmo o:machia:zquia in i:nteichtacatlachihua:l. O:panoqueh in i:ncha:chan in i:hua: yo:lqueh in i:nte:uctlato:ni motolini:catzintli. Auh in que:zqui i:mitic o:quima:ce:queh o:quinmimictiqueh i:ccen mochi ini:n pillhua:n, in machhuan, in hua:yo:lqueh i:cotoncahuan, ini:c ahmo ce: o:mocahuazquia in i:tlacamecayo. Ini:n mahuiztica tla:ca ma:itl i:pampa ahmo: no:ceh que:-nmaniya:n, acah i:cotonca o:quintlatzacuiltizquia. Ca iuhqui in o:mic ini:n te:uctlato:ni, cenca tlazohtlaloç, o:mohuiztililoc ini:c cenmochi

the men and vassals of his vicinity. Thus the lord warned them and said that he was already very great. Thus he did not still take care of them well as he had done at first. He just talked fast.⁶⁶² He no longer held these nobles in high esteem, as a good father who loves them. Tlacomihua reported all this. Thus he remembered whichever men of the city were dissatisfied concerning their revered lord ruler. Thus he gathered them together on his property, where he made this speech to them, so that it appeared to them that he supported them. Still, when night fell, he finished this. Sighing thus, he spoke evil against their lord. He moved their will against the king, towards his evil intention, so they would kill their sovereign lord. And then the vassals agreed thus to kill him. He would not make known to them his intent. These noble lords went with him to his palace. They went as if to be civil. Raising a shout, they attacked.

He was not prepared. Thus secretly they killed him. Thus when they left there, their secret deed would not be known. They crossed over to the homes of their poor sovereign lord's kinsmen. And however many were involved killed the sons, nephews, kin, and all his close kin with their arrows, so that not one of his lineage would remain. Because of it, someone of his faction might punish these honored men from time to time. It was in this way that this much-loved sovereign lord died, who was greatly loved and respected. Thus he was just to every one of his vassals. And when he died, they were

hue tlatl, auh y nic omic omachiac
 hic hohuian yn Altepepan, cenca hic
 mo Yolco- monique, omo chi chi
 uhque, yna quin a mo qui matque
 xolalpan ochpan pan,. Nenentine
 mía, cho quiztli cenmantícatca,
 cichua. Y huan, Pipiltzitzin, ca huel
 huey tlaocoli yno motaya inic oquin
 mictilica y ni n teuc Tlatocazín; auh
 y no qui pehua

Recto, Ms. Folio 25

yei ntlá co pa huic mocuepaz nequí,
 maço Yhuí, omo xiptlatique . Inic
 atle y cual quizCa⁶⁶⁶ cai n tla mo
 chintin y ntlátlaco lo que o mi qui
 zquía yn tepilhuan oquin mimic-
 tizquia y nteá huan, ynteícnihuan,
 nenca ono qui huiz quía Y ní mezzó,
 ynoquic ooctley Pátlí, o-quí piaya;
 tlaco mihua ,ca huel yehuatl y no
 quil inin teíchtaca nemí cti li ztlí,
 niman qui l na mic Piltiz y pan
 Yni cpalli, tlatocayotl, o cote lo lco;
 manel yhui amo oquinequia Ce qui
 ntin ynic o mi⁶⁶⁷ qui zquia Ynacto
 pa Yntlá tocauh amo no qui ne qui á
 Ynic tláto catiz Yní n Pilli, nômá que
 nín huel mieque Yuquí Ycan to caya.
 yn the yao Yecancauh, oquiceli que
 y nic ô quin mo cuitlahuizquia,: ma
 zo y huía amohuel omocencaú⁶⁶⁹ ínt-
 lanhuic Yní maçe hualhuan hac huel
 yehuatl qui macehuazquia .oca laquíz
 quia Ytech y nin tláto cayotl ocote
 lo lco, cay panpa yn tla toaní teuctli.
 Acatentehua, o qui-pix mic çihuapi
 piltin. Y chpoch huan, o qui n

Verso, Ms. Folio 25

oquin⁶⁷⁰ namic tica. Ynnahuac Pipi-
 ltin ma Huizti lo ní, auh mo chintin
 ynín móhuan yoltoneuhtícatca, ca
 çecen quinequia tlatoca-tíz, ayac qui
 cahuaía y n tláco omihua teuctiz; ma
 zo y hui y ni tlal namiquiliz Y ni ntlá

in i:ma:cehualhua:n, catca za huehue
 tla:catl. Auh ini:c o:mic, o:machia:c
 i:c no:huiya:n in a:ltepe:pan. Cenca
 i:c moyolco:moniqueh, o:mochi:chi:-
 uhqueh in ahquin ahmo quimatqueh
 xolalpan ochpanpan, nenentinemia.
 Cho:quiztli cenmanti catca cichua:
 i:hua:n pipiltzitzin, ca huel hue:i
 tla:co:lli in o:motaya. Inic o:quin-
 mictili cah in i:nteuctlahto:ca:tzin.
 Auh in o:quipe:hua

ye: in tla:cohpahui:c mocuepaznequi,
 mazoyhui, o:moxiptlatiqueh ini:c
 atle i:c hualqui:z, cah intla mochi:-
 nti:n yntlan tlacoloqueh o:miquiz-
 quia, in tepilhuan o:quinmimic-
 tizquia in tetahhuan, in teicni:huan.
 Ne:ncah o:no:quihuizquia in i:-
 mezzo:, in o:qui:c oc tlein pahli o:-
 quipiyaya. Tlacomihua za:huel ye-
 hua:tl i:nequilin in teichtaca nemic-
 tiliztli. Niman quil namicpiltiz i:pan
 in icpalli tlahto:ca:yo:tl Ocotelolco.
 Ma:nel inhui ahmo o:quinequia
 cequi:nti:n ini:c o:miquizquia in
 achtopa in tlahto:ca:uh ahmo no:-
 quinequia ini:c tlahtocatiz ini:n pilli
 nohmah que:nin huel mieqeh iuhqui
 i:can tocaya. In ya:o:yaca:ncauh⁶⁶⁸
 o:quiceliqueh ini:c o:quinmocuítla-
 huizquia: mazo i:huia ahmo huel
 o:mocenca:uh intlanhui:c in i:mace:-
 hua:lhuan ac huel yehua:tl quimma:-
 ce:huazquia, o:calaquizquia i:tech
 ini:n tlahto:ca:yo:tl Ocotelolco, cay
 pampa in tlahto:ca:nite:uctli. A:cate:-
 ntehuah, o:quipix mic çihuapiltin,
 ichpo:chuah o:quin-

na:mictica in na:huac pi:piltin, ma-
 huiztiloni. Auh mochi:nti:n in
 i:nmo:huan yolto:ne:uhti catca cah
 cecen quinequia tlahto:ca:tiz. Aya:c
 quica:hua:ia in Tlahcomihua
 teuctiz. Mazo ihui in i:tlalna:miquiliz

afraid everywhere. In the city, many
 became agitated and did not know
 about the conspiracy. They armed
 themselves and went about most
 disturbed, with all the women and
 children, so that there was very great
 confusion. The crying of the women
 and children was great, so there was
 very great mourning. Thus they
 killed him who was their sovereign.
 And those who began

already nearly slaves wanted to
 avenge themselves, desisted because
 it appeared to them that to do so
 would give evil, because if they
 would kill all the guilty, they would
 be killing someone's children and
 someone's fathers and friends. They
 would spill their blood in vain so
 long as they carried out such a reme-
 dy. It was just possibly Tlacomihua
 whose desire was the secret killing.
 Then it is said that he became the
 noble on the throne of the rulership
 of Ocotelulco. Although it was not
 that some who had agreed that the
 first ruler should die, they did not
 want this noble to rule, still in this
 manner many were able to follow
 him because many had participated
 in this manner conspiracy. The war
 leaders had accepted him, so that
 he would govern them, but in spite
 of this, it was the duplicity among
 his vassals, that he would be the one
 who would obtain it and would enter
 into this rulership of Ocotelulco,
 since Acatentehua had many noble
 wives and daughters who were

married to nearby nobles and
 respected ones. And all of their
 sons-in-law were mutinous,⁶⁷¹
 because each one wanted to rule.
 None relented for Tlacomihua to
 rule. But although his thoughts were

huele, caoquí nequía ye motaz Piltiz, amo hic quin mocatí ynín Pipiltin, yhuan quenín y ní huelitiliz ocachi hue y catca, çan cuel hic oquinca-matzauc, mochintin, auh yúhquin omo calaquí Y tech ý tlatoca yotl oquimaceuh yecyopan miec xí huítl. auh zanic omic oquicahui litehuac ce y Piltzin Ytoca Xipincoltzín tlíltzcatl, auh y nin Zanic omíc, o quima-ceuh ý ní tlá to cayo. Atlálpaltzintzín Huítlitzcatl, caamo hueca ulztíca onen, ypanpa ce híc niuh y toca Tlepapalotzín. Oquichta ca mictí- auh zaní co míc Ocalac ytech ý tlatocayotl, Y ní-Piltzin Maxyxcatzín, yní cuac ý ohual azíco yntheyaoyacanquí D^a Hernando Cortes- marques, o qui moceli lí yntlaneltoquiliztlí-

Recto, Ms. Folio 26

Quintlazotlac qui npa le huí, y n cax ti lteca cayuh mací po hua y tech y nín tlácuí loli, tlatocayo tl tla-xcallan, zanico pe uh o mo ceçe can celo ynintlato cayotl ynceanpan y no me hicnimé, mo ce Can⁶⁷² xe lo- y nin tla to cayotl, yuhy tech oa zi co y n Maxyx catzín cayuh tíqui-toquí ynipanpa cequin tín qui to hua amo pipilti n y tech Povhque, ca nel nellí cemi cac hiectli eztlí. Y tech o hualquí=que camo chintin ce tla-ca me cayotl y nicto-contzonqui x tízque. yníc opa noc tlatocayotl ocote lo lco, mitoa ca zaní co míc ychtaca y ní-tlatocauh Acatentehua, o mo cauh que o meme ypilhuan tzocotetzitzin yhuan Ynci hua me o quí míz cal tíaya oquín pa le, huí que, quín ma quíx tí que o quín- quen tíque huí pí lí, Cueztlí tata patí que, ni man quía huac o quí míz caltito ne to ló ni líz pan tla-xíla cal pá, híc quí n pa le huí tí nè que ín pí piltzítzin ca íní cuac o quí po lo

in intla: huéli ca o:quinequia ye motazpiltiz, ahmo i:c quinmocati ini:n pi:piltin, i:hua:n que:nin in i:-huelitiliz ocachi hue:i catca zan cuel i:c o:quinca-matzauc mochi:nti:n. Auh iuhquin o:mocalaquí i:tech i:n tlahto-hca:yo:tl, o:quima:ce:uh ye:cyo:-pan miec xihuítl. Auh zan i:c o:míc, o:quicahuilitehuac ce i:piltzin i:to:ca: Xipincoltzintliitzcatl. Auh ini:n zan i:c o:míc, o:quima:ce:uh in i:tlahto-cayo: Atlálpaltzintzín Huitlitzcatl, cah ahmo huecaulitica o:nen, i:pampa ce: icni:uh i:to:ca: Tlepapa:lo:zin. o:quichtacamicti. Auh zan i:c o:míc, o:calac i:tech i:n tlahto-hca:yo:tl in i:piltzin Ma:xi:xcatzin. In i:cuac in o:hua:lahcico in teya:o:yaca:nqui D^a Hernando Cortez Marques. O:quimocelili intla: nel to:quiliztli

quintlazotlac, quin-pale:hui: in Caxtilteca, cayuh mahcicapohua i:-tech ini:n tla-cuiloli tlahto-hca:yo:tl Tlaxcallan. Zan i:c o:pe:uh o:mocececanxelo ini:n tlahto-hca:yo:tl. In ce:pan in o:me i:cnimeh mocececanxelo ini:n tlahto-hca:yo:tl. Yuh i:tech o:-ahcico Ma:xi:xcatzin. Cayuhti quito:-qui i:pampa cequi:nti:n quihtoa ahmo pi:piltin i:tech po:uhqueh, cah nel nellí cemihcac yiectli eztlí. I:tech o:hua:lquizqueh cah mochi:nti:n ce:tlacamecayo:tl. Ini:c tocontzonqui:-xtizqueh. Ini:c o:panoc tlahto-hca:yo:-tl Ocotelolco. Mihto-ca zan i:c o:míc, i:chtaca in i:tlahto-hca:uh Acatentehua, o:mocauhqueh omemeh i: pilhuan tzocotetzitzin, i:hua:n i:ncihua:meh o:quimizcaltíaya, o:-quin-pale:—hui:queh quinmaquix-tiqueh o:quinque:ntiqueh huipili cueztlitapatiqueh. Niman quiahuac o:quimizcaltito netolinilizpan tla-xí-lacalpan i:c quin-pale:hui:tinequeh in pipiltzítzin,. Ca in ihcua:c o:quipolo-

that it was not possible, he desired to see himself made ruler. He did not pay attention to these nobles. And as his power was greater, he was able to shut their mouths. And thus he entered himself into the rulership. He enjoyed it in peace for many years. And having died, his son named Xipincoltzintliitzcatl succeeded him. And this one also died, and Atlálpaltzintzín Huitlitzcatl succeeded in his rulership. But he lived just a short time, because his brother named Tlepapalotzín killed him. And having died, his son Maxixcatzín succeeded him in dominion. Then Don Hernando Cortés Marqués arrived. Toquiliztli-

Quintlazotlac drew near, approaching him, and he received and helped the Castilians, as we have recounted elsewhere in these writings about the rulership of Tlaxcala. After that he began to divide this rulership. Together the two brothers divided the rulership. Thus Maxixcatzín came next. Unlike many accounts in which it is said that they were not nobles, in this one they recount that indeed it is true, that they were always of good blood. In it, they came out indeed from one lineage. Thus they withdrew. Thus they went over to the rulership of Ocotelulco. It is said that after his sovereign Acatentehua died, he left two small sons, and their women dressed them in dresses to help them escape. Then they took them to be reared among the poor, in isolated places, so the boys would be safe. Indeed, when they lost their father, it was already said that they were still very young.

que inínta tzín yeo mí to, huel hoc
te pí tzi tzín auh amo o quí mat que
manel no amo quí nel to ca ía o quí
píaía hoc ce Y ta tzín Y nan tzín, Zan
yoca Y no quí míz cal tí que Zaníc
O huéy ata que Y e quez quí xíuh
tíca mo ta, ya ín tlan⁶⁷³ tla le que, ma
ce hual tín, â mo o Cual ne mía ýna
huac cay ca íntla to ca éz tli o quí ne
quía- Cual Cà yeliz⁶⁷⁴ tli, a mo te quí
tl⁶⁷⁵ yxtla hua ca y co quin tê te quiuh
ti a í a Ynín nan huan quí míz ca l

Verso, Ms. Folio 26

tiaya , o quin tla tla u htî que quin
huicazquía huey- Altepepan, canpa.
qui tazquía, qui chihuazquía yao
quíza liztlí, no ce y ntlá I nín âmo
y ntlane qui li z mao qui nhuicaní
ychan acâ; Pillí - Canin O qui tequí
panoz quia; Yca huey môca yotl quin
hui ca que ynic amo oyx machoz
quía Cani ma n qui n míc tizquía , o
quin tlaca mat que oquin huicaque
Ychan ce Pilli Ytoca Tozco pi lli, ynic
tlaocox Yntechpa, oquin celli, inic
Zatepanian qui mat Ynpilhuan, Yn
teuc Tlatoaní, cao qui n palehuica
Ynin Nan huan, cenca quin mo
cui tlahuí, quin mo mahuiztí lí lí ,
manele ahuelit, o q ui ncuep-ytech
yn tlâtocayotl, onpa quintlalí, .oquin
yecchiuh ynic quin mamacazquía,
ce qui Ynin Tlalpillo, manel yhui ce
mí cac omo cauh, teuctli-tlatoaní
yntlaCo mihuatzin, ynín o mo Pipil
tin Mazo Y hui y Pilhuan yn teuctlí,
Yma cehual huan o mochiuhque y ni
n tla huele yníc atley in hue li ti liz o
qui pí xque Ynic

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Yaoyotl oqui macazquía: y ni n ne
tlalil. tla Toca yotl Catqui Tlai xco

queh in i:ntahtzin, ye o:mito, huel oc
tepititzin. Auh ahmo o:quimatqueh
ma: nel no ahmo quineltoacia
o:quipoaia. Occe: i:tahtzin, i:na:-
ntzin, zanyoca in o:quimizcaltiqueh.
Zan i:c o:hue:yataqueh, ye que:zqui
xiuhlica motaya in i:ntlantla:lequeh
ma:ce:hualtin. Ahmo o:cualnemia
in na:huac ca i:ca i:ntlahtoca:etzli
o:quinequia. Cual ca yeliztli, ahmo
tequitl ixtla:huaca i:c o:quintetequi-
uhtia:ia in i:nna:nhua:n quimizcal-

tiaya. O:quintla:tlauhtiqueh quin-
hui:cazquia hue:i a:ltepe:pan ca:mpa
quitazquia, quichi:huazquia ya:o:-
quizalitzli, noceh yntla ini:n ahmo
i:ntlanequiliz ma o:quinhui:cani
i:chan acah pilli canin o:quitequi-
panozquia. I:ca hue:i mocayo:tl
quinhui:caqueh ini:c ahmo o:i:-
xmachozquia ca: niman quinmic-
tizquia, o:quintla:camatqueh, o:quin-
hui:caqueh i:chan ce: pilli i:toca Toz-
copilli. Ini:c tlaocox, i:ntechpa
o:quinceli. Ini:c za:tepanian quimat
in pilhua:n in te:uctlahtoa:ni, ca
o:quinpalehuica in i:nnanhuac.
Cenca oquinmocuitlahui, quin-
momahuiztilili, ma:nel eh ahueliz,
o:quincuep i:tech in tlahtohca:yo:tl.
O:mpa quintla:li, o:quianyecchi:uh
ini:c quinmamacazquia cequi in i:-
ntla:lpillo, ma:nel ihui cemihcac
o:mocauh, te:uctlitlahtoa:ni, in
Tlaco:mihuatzin. Ini:n o:me pi:piltin,
mazo ihui i:pilhua:n in te:uctli, i:ma:-
cehualhua:n o:mochi:uhqueh ini:n
tlahue:leh, inic ahtleh in hueliti:tiliz
o:quixqueh ini:c

ya:o:yo:tl. O:quimacazquia: in
i:nnetla:liltlahtohca:yo:tl catqui

And even though they did not know
their father—already it was said that
another one was their father, and his
mother who raised them. When they
were older, already for many years
they were seen as their field workers.
They did not live well, because their
royal blood wanted to take them
out of the work fields to which their
mothers who had reared them had
entrust-

ed them. They implored them that
they might be taken to the great city,
where they might see and might do
the learning of war. Or, if not this,
then their desire was to be taken
to the home of some noble, where
they might serve him. Although they
were greatly afraid that if they took
them that they might be discovered,
and then they might be killed, they
heeded them, and they brought
them to the home of a noble named
Tozcopilli. Thus it was that he had
compassion and admitted them.
Afterwards he knew that they were
the sons of the lord ruler, and their
mothers that had rescued them. He
invited them to many feasts, and was
adored by them, although he could
not return them to their place in
the rulership. He settled them there
and arranged it so that they would
be given some of their noble lands,
which were on the slopes of the
mountain. Thus, although he always
remained lord ruler, Tlacomihua.
These two boys, although they were
sons of the lord, had become the vas-
sals of this tyrant, because they were
not able to wage

war against him. He would give
them their seat of rulership, which

tepepan tlazocāAltepe pan y ni c
 motta tlaçpan huic, nican ý huel miec
 tl, ocatcayaia . Y nicuac ni can o hual-
 laque Yn tlax caltecā, nican mito hua
 ocatcayaia cehuey ti an qui ztlí .ycan-
 pa omo nemacaya míec ne papan :
 cualoni, xochitl, chalchi huitl; yna
 xcan yeoc çe can tla lapechco oquí
 cuaní que, caqui Ye hual hui toque
 miec tlazotli caltín, y techceme ynque
 oqui tlalique ý Theo pi xque Francis-
 ca nos Ynin teo cal ,achtopahuíc, yei
 xi u htica Zatepan. oquimanque Yn
monasterio; nonícan oquicellí-
 yni⁶⁷⁶ theopixca tlatoca tequiuh
 ynachtopa obispo Dⁿ Julian Garces.
 Ytocayocan Sta Maria Concepcion

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tlai:xco tlazohca:na:ltepe:pan, ini:c
 motta tla:cpanhui:c nican in huel
 miec tl o:catcayaia in ihcua:c nican
 o:hua:llaqueh in Tlaxcalte:cah nican.
 Mihtoa o:catcayaia ce: hue:i tian-
 quiztli in campa o:monemacaya
 miec nepa:pan cualoni, xo:chitl,
 chalchihuitl. In a:xcan ye oc cecca:n
 tla:lapechco o:quicuaniqueh, caqui
 ye hua:lhuitoqueh miec tlazontli cal-
 tin, i:tech ce:meh i:nqueh o:quitla:-
 liqueh in teo:pixqueh Franciscanos
 in i:nteo:cal, achtopahui:c. Ye:i
 xiuhlica za:te:pan, o:quimanqueh
 in monasterio. No: nica:n o:quicelli
 in i:teo:pixca tlahtohca, tequiuh in
 achtopa, Obispo Dⁿ Julian Garces.
 I:to:ca:yocan S^{ta} Maria Concepcion.

was at an attractive city situated on
 the slope of a mountain, so that it
 was visible from the side here from
 afar when the Tlaxcalteca came here.
 It is said that it had been a great
 market, where many different car-
 nivoracious animals, flowers, and pre-
 cious stones were exchanged. Now
 they have moved it to a place of flat
 land, so it is already still surrounded
 by lovely houses, and one of them
 that is situated at it is the church of
 the Franciscan friars who came here
 first. Three years afterwards, they
 moved to the monastery. Also, it
 was here that they received its ruling
 priest, the very first bishop, Fray Ju-
 lián Garcés.⁶⁷⁸ The name of the place
 is [now] Santa María Concepción.⁶⁷⁹