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Anonimo Mexicano

Richley Crapo, Bonnie Glass-Coffin

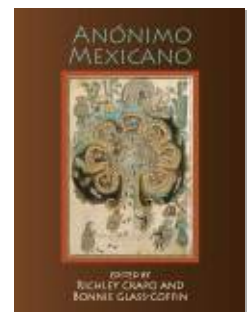
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Yníc Xii Capitulo.

*mítoa mo teneúa ynic omoman Yntla-
tocayo tl tiza tlan moto cayo tia Xicô
tencatl~~~~~*

703

*Recto, Ms. Folio 31*⁷⁰⁴

Commencir ' de la Guere de Mexico

Inic pehuaz in yaoyotl in amo quin
mo cati aia in quin yehual hui que
inic quimatia cen huey inin- huelti⁷⁰⁵
liz quihualhuicay a, ica inin nep-
ale hui lo ca- ýnin Coanotzalhual,
tealtepepan ehua auh in macehualtin
omololoque omocetilique ca çenca
miec ca in tetepe oquíque. miâ ihuan
inixtlahuamé; icampa opanohuaya
in atentli atl quitlamiay ini c oconíá;
in ohualne nentoaya, omoxexeloy
cequintin- intlahuacan⁷⁰⁶ in occe-
quintin⁷⁰⁷ tetepepan Xolothepan, ca
axcan motene hua, Totolâ⁷⁰⁸ xintic-
catca in hualpehuaya Cuapanco Sⁿ
Nicolas⁷⁰⁹ Panotlan. hiccen mochi
theotlalpan ihuan Contlantzinco,⁷¹⁰
ça cen quiyahualoque quiquenque
in cuauhtlali ; tetepepan ayocmo
tlein motaya, inicuac in nomatica
o hual acico⁷¹¹ inin palehuiloca,⁷¹² ý
Mexicâ⁷¹³ Tepaneca caquinchiaya in
Huexo tzínca ; auh zani c otlapizque

Ini:c XII Capitulo.

*Mihtoa mote:ne:hua ini:c o:moman in
tlahtohca:yo:tl Tizatlan moto:ca:yo:tia
Xi:côtencatl.*

Commencir de la Guerra Mexicana

Ini:c pe:huaz in ya:o:yo:tl. In ahmo:
quinmocatitiaya in quin ye: hual-
huiqueh. Ini:c quimatia cen hue:i
in i:nhuelitiliz quihua:lhui:caya i:ca
in i:nnepale:hui:loca. In i:nconno:-
tzalhua:l tealtepe:pan. E:huan auh in
ma:ce:hualtin o:moloqueh. O:moce:-
tiliqueh, ca cenca miec. Ca in te:tepe
o:quique:mian i:hua:n in ixtla:hua-
meh in ca:mpa o:panohuaya. In a:-
te:ntli a:tl quitlamiay. Ini:c o:conia:n
in o:hua:lnehnentoaya. O:moxe:xelo-
aya cequi:ntin i:xtla:huacan inoc ce-
qui:ntin te:tepepan Xo:loteo:pan, ca
a:xca:n motenehua To:tolan xinticat-
ca. In hua:lpe:huaya Cuapanco, San
Nicolas Panotlan i:ccen mochi Teo:-
tlalpan i:hua:n Contlantzinco. Za cen
quiyahua:loqueh quiquenqueh, in
cuahutla:lli te:tepepan. ayocmo: tlei:n
motaya. Inihcua:c in nohmahtica o:-
hua:lahcico. Ini:n nepale:hui:loca, in
Me:xihcah Tepane:ca, cah quinchiaya

Chapter 12

*It is said, it is recounted, how thus
they expanded the rulership of Tizat-
lan, that was called Xicontencatl.*

Beginning of the Mexican War

Thus the battle began. They did
not confer with those they had
brought with them just then. Thus
they thought their wholly great act
would bring their aid. These finished
conferring at the city. They departed,
and the commoners united them-
selves. They united themselves, so
that together they were very many.
Indeed, they crossed the mountains
and they filled the plains there. Thus
they went there, wandering this way.
Some were scattered to the savannas,
others onto the mountains of Xolo-
teopan, that is now called Totolan,
where it is flat. They were beginning
to come to Cuapanco, and San Nico-
lás Panotlan, throughout Teotlalpan
to Contlantzinco. Thus some went
around, covering the forest on the
mountains. Not again was the like
seen. Then they freely came this way.
The Huexotzinca were awaiting the

in Tepaneca yuh quin nahuatica inin yaotlatocauh , omocecan manque , inic yotlecoque⁷¹⁴

Verso, Ms. Folio 31

cuauhtlalpan tlappanhuic, in campamoto cayotia- tlamacazcatzínco , cuauhtzalan inic amo quinequia, quin y o cualan iltizque. in Chichimeca, ye oquin - yehual oltzacá; auh yn ye oin malitic⁷¹⁵ in yaoyotl. oquiquiztique in Huexotzinca ihuan inin Coanotzalhuan ica huey tlahuelli , tzatziliztlí cenmantih, oquin hual namique in chichimeca **ica mochi**⁷¹⁶ _ tlaixco ———⁷¹⁷ quintlecoltique , auh in Chichimeca ica mochi inin tlápaltiliz in achtopa omonamique , oquitizquique⁷¹⁸ ceme in iyaohuan,⁷¹⁹ ihuan quicuhca hui ca que ——— quihuen manilitô inin theo⁷²⁰. Camaxtle , zazan niman quihualchiquih⁷²⁰ tlapôque quiquixtilique inin⁷²¹ yollo quihuenmanilique ini tlahueliloca , ——— tlatelchihual theo⁷²², niman oquixipeuhque. ihuan ——— ceme yehuantin oquimoquenti. inin icuetlaxo, omolpi ica inicutlaxco l ; tlaplan quihuihuá lantih inicxihuá, in imahuan , omixpantí huentiliztica. ynitlahueliloca theú . omecuep xípe , cayuh quin ———⁷²³

Recto, Ms. Folio 32

Yahualotaque⁷²⁴ yn Popocatepetl, ohual ——— tlamantaque ô altepetlalique , inic quin cauhtaque Pipiltin , oquin mo cuitlahuizquia, omo cauhtiquizaco Chololan⁷²⁵ miequintin ——— macehualtin , Pipiltin , momahuiztiliaya . inic ye huecaûtica ompa catcayaia ; zanicopanoc in ——— yaoyotl oquil namique in Huexotzinca , ihuan inin Chololteca inic cen mochintin , in o meuhca, in

in Huexo:tzincan; auh zan i:c otlapizqueh in Tepane:ca, iuhquin nahuatica in i:nya:o:tlahthca:uh. O:mocecanmanqueh. Ini:c yotlecoqueh

cuauhtla:lpan, tlappanhui:c in ca:mpamoto:ca:yo:tia Tlamacazcatzincó Cuauhtzalan, ini:c ahmo: quinequia quinyocualaniltizqueh in Chi:chi:me:cah. Ye o:quinyehua:loltzacán. Auh in ye o:inma:litic in ya:o:yo:tl, o:quiquiztiqueh in Huexo:tzincan i:huan in i:ncoanotzalhuan i:ca huey tlahuelli, tzahtziliztli cenmantih, o:quinhua:lnamiqueh in Chi:chi:me:cah. Tlaixco quintlecoltiqueh, auh in Chi:chi:me:cah i:ca mochi in i:ntlanpaltiliz in achtopa o:monamiqueh. O:quitzi:tziquiqueh ce:meh in i:ya:o:huan. i:hua:n quicuhca hui:caqueh quihuenmanilitoh in i:nteo:ton, Camaxtle. Zazan niman quihua:le:lchiquih tlapoqueh. Quiquixtiliqueh in i:yo:llo:. Quihuenmaniliqueh in i:ntlahue:li:lo:ca:tlatelchi:hual teo:uh. Niman o:quixipeuhqueh i:hua:n ce:meh yehua:ntin o:quimoque:nti ini:n i:cuetlaxo:. O:molpi i:ca in i:cuitlaxcol, tla:lpan quihuyhuilantih in i:cxihuan, in i:mahuan. O:mi:xpanti huentiliztica in i:tlahuelilocateo:uh. O:mocuep Xipe. Ca iuhquin

yahua:lotaqueh in Popocatepetl, o:hua:ltlamantaqueh o:a:ltepe:tlaliqueh. Ini:c quinca:uhtaqueh pi:piltin, o:quinmocuithahuizquia. O:mocauhtiquizaco Cholo:lan 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 Huexo:tzinca i:hua:n ini:n Chololteca ini:c cen mochintin, in o:me:uhca i:ntech

aid of the Tepanecan Mexica; and after the Tepaneca undertook this, they sent their commanders of war and they assembled themselves together. Thus they ascended

the forests towards the front, in the place named Tlamacazcatzincó Cuauhtzalan, because they did not want to alert the Chichimeca. Already, at the beginning of the war, they drove off the Huexotzinca and their allies with great fury and shouting. They spread out and engaged the Chichimeca. They ascended the slope, and the Chichimeca with all their allies were met first. They captured one of his warriors, and they immediately went together and made an offering to their god, Camaxtli. Then right away they eagerly cut open his chest here. They removed his heart. They offered it to their malicious, cursed god. Then they flayed him, and they dressed one of them in this one's skin. He draped himself with his intestines, and he went along dragging his feet and his hands on the ground. He presented himself as an offering to his villainous god. He was transformed into Xipe. It was in this manner 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 Huexotzinca and these Chololtecas, thus all together, emigrated to next

tech copa huic in Tlaxcalteca , auh zanic omo centlalique nequilízcepan catca , auh-zanic⁷²⁶ ye o quil cauhca in î necoco lapanoc ; cequintin inin tlaca quilnamiquepan ozquia ipan altepetl Tlaxcalan , inic ompa ocatca inin huayol que, ceme inin que hualaque—— Chololan itoca catca Theuctotolim ; ca huey Pilli , cuali eztlí , in itech hual quiz ca , inin omo chanyotica ipan in tlaxilacalli⁷²⁷ , cuítlitz co , inic oncan omocnomat ica —— ini tlanequi litzin in Teuctli , Acatentehua, tlatoaní Ocotelolco, Zatepanian ye panotiuah cahuitl ; ye motlacuah . —— chi cauhtiuah. inic quim ahuztiliaya , Za nícomotac—— yuhquin quinequia quine:xtiliz in ma:ce:hual tin——

Verso, Ms. Folio 32

ca itech opohuia in tlatocayotl mazoihui aíac⁷²⁸ quimo catiaya, ipampa atley in —— ihuelitiliz ic quimaxcatiz quia, quinequia canaz in tequitl cemi cac oquitlaca matta in tlatoani catca in oquic oquin-yocuitia⁷²⁹ mochi tlacatl, inic azo qui en manian huelitiliz mo Yollehuaz , ica inin itlatlanequiliz omic in Teuctotolim⁷³⁰ itoca Axochhua —— memeloc , ca inin amehuecauh⁷³¹ onen ; oquicauhtehuac —— quimocuitla huy yn ichanyo oquimacehu in iPiltzin tlatcomihua auh zan quezqui xiuhtica ye quim o cui tla huitica⁷³² in tlaxilacal , amo ic opac , ic yepiltic ica in itlallecahuan in iocol, itatzin, oqui cahui lit aque, ca zan niman oquilnamic itic in iyollo , in tlen achto palhuic⁷³³ oquilnamictinenca in iocol catca , Teuctotolim , inic oquinec Teuctiz. ipan mochi in tlatoca —— Pilotl Tlaxcalan tlalpan , inic ye opeuhquin tlatol —— maca ti huetz, inana-⁷³⁴

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:ltepe:tl 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 eztli. In i:tech hua:lquizca. Ini:n o:mocha:nyo:tico i:pan in i:tlaxilacal, Cuitlitzco. Ini:c onca:n o:mocnomat i:ca in i:tlanequilitzin in te:uctli, Acatentehua, tlahto:ni Ocotelolco. Za:te:panian ye, panotiuah ca:huitl. Ye motlacua:h chicaohtiuah. Ini:c quimahuiztiliaya. Zan i:c o:mottac iuhquin quinnequia quin nextiliz yn mace hual tin ——

cah i:tech o:po:huia in tlahtohc:yo:-tl, ma:zoihui aya:c quimocatiaya 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 xiuhtica ye quimocuitlahuitic ca in i:tlaxilacal, 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 tlahtohc:pillo:tl Tlaxcalan tla:lpan. Ini:c ye he was beginning to advise

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 Cholollan called Teuctotolin, who was a great noble of good blood. Next to it, they were coming this way, these who resided in his home in the district of Cuitlixco. Thus there they submitted themselves to the will of the ruler Acatentehua, king of Ocotelulco. Afterwards, time passed. Already he himself was strong, and lived to old age. Thus he was honored. He was only seen as wanting to appear before the vassals

who belonged to the rulership. Even though no one at any time was satisfied, 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 Teuctotolin died, he left his home and his residence 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 Tlatcomihua. And for however many years he had already 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 what at first his grandfather had gone along intending. Teuctotolin thus appeared to rule over all the royal nobility at the land of Tlaxcala. Thus already he was beginning to advise,

Recto, Ms. Folio 33

quintocayotiaía⁷³⁵ in omo cuetlax-
quentiaya in oquic ye ——— quip-
itzaya , quitzonaya . in teponaztli
ihuan cololí ; ——— cuauh coyolin
, ihuan ho ccequine yaotlatquítl ica
miec . tzatziliztli , tlahuelecayotica ca
yùh, ocelomê , mimiztín. ômo cepan
xícoayâ , in aquin huel achtopa otlaxi
cozquia , nocecequintin hiempale-
huizquiâ , inic amo xicahuilozquia
yuh qui in omozepan⁷³⁶ tzatzaianaya
, necoc chicahualiztli ihueliliztli⁷³⁷
ocacia, inin tlhuel oquin comoni-
aya, cequinti icatematl , tetl quit-
lazaya , cequi quenamí ——— poctli
oquitlazaia , mîntlí inic cen mochi
omo netech mimictiaya inimezo
quinoquiaya in yemiqui , ihuan qui-
mixilca ca ñic tlaixco tepetla , ototo-
caya inimezzo . inih huetzi ilhuica
c hueyatl , caamo yuh in niqutoa
in quenami omo chiuuh , inicuac zo-
neuhticatca, mo=-huey⁷³⁸ chihticatca
inin yaoyotl , in teopixcayacanqui
quimotlatlauhtiliticcatca , iniztlaca-
teov, inic ——— quimitlanilitoya
tziucnoliztica,⁷³⁹ ma hiecnalquiza

Verso, Ms. Folio 33

inialtepeuh ; zanic quitlamî init-
laitlaniliz ; oquizqui inahuatiliztica
- inítlahuelilocateoû , imac actiuuh in
——— teocaxitl , ica in chichihual
ayotl , ihuan quinyoleuh quimilhui,
ma ixquich in amo yollehuliz in
axcan yaoquizanime ——— Chi-
chimeca, ê , in aic anxiconî , in
aic anyol cuetlaXihuy⁷⁴⁰ macamo
ximomauhtican , caye inmâ inin
tlaxícozque , ipampa in to theoû .
Camaxtle ye totech ic icnoyohua .

quinto:ca:-yo:tiaya, in o:mocuet-
laxque:ntiaya. In oqui:c ye quipitzaia,
quitzonaya in tepona:ztli
i:hua:n cololi, cuauhcoyolin, i:hua:n
oc cequi:ne ya:o:tlatquítl i:ca miec
tzahtiliztli, tlahue:lehayo:tica ca
iuh o:celo:meh, mimi:ztin. O:moce:-
panxi:coa:yan in a:quin huel ach-
topa. O:tlaxi:cozquia noceh cequi:-
nti:n yeh mopale:hui:zquian, ini:c
ahmo: xicca:huilozquia. Iuhquiyn
o:moce:pan- tzatzayanaya. Necoc
chica:hua:liztli i:nhueli:tiliztli o:cah-
cia. In i:ntlahue:l o:quincomo:nia:ya.
Cequi:ntin i:ca tematl tetl quitla:-
zaya. Cequi que:namih po:ctli o:quit-
la:zaya mi:ntli. Ini:c cen mochi o:mo-
netech mimictiaya, in i:mezzo:
quino:qui:aya. In ye miqui, i:hua:n
quimihxilca, ca ini:c tlaixco tepe:tla,
o:toto:ca:ya in i:mezzo:. In iuh huetzi
ylhuicac hue:i a:tl. Ca ahmo: iuh ini:n
quihtoa: in que:namih o:mochi:uh,
in ihcua:c zo:ne:uhticatca, mohue:-
ichi:uhticatca ini:n ya:o:yo:tl. In teo:-
pixcayacanqui quimotlatlauhtili-
atia catca, in iztlaca theo:uh. Ini:c
quimihlanilitoia tziucnoliztica, ma:
ye:cna:lqui:za

i:tlaihtlaniliz, o:qui:zqui i:na:hua-
tiliztica in itlahueliloca teo:uh: I:-
macactiuuh in teo:caxitl i:ca in chi-
chi:huala:yo:tl i:hua:n quinyo:le:uh
quimilhui, “Ma i:xquich in ahmo:
yole:huliz in a:xca:n, yao:qui:-
zanimèh Chi:chi:me:cah. Yeh in ai:c
anxi:coni in aican, yo:lucetlaxihui.
Ma:camo: ximomauhtican, ca ye in
manin. Antlaxi:cozqueh i:pampa in
toteo:uh Camaxtle. Ye totech i:c
icno:yohuah.” In o:qui:c o:quihtoa:y

he was giving them honor, by mak-
ing their skin a garment. All the
while they played, they beat the lat-
eral log drum and trumpets, wooden
bells, along with other war property,
with much furious shouting, like
coyotes, jaguars, and mountain
lions. Those who were at the very
front were themselves collectively
deceived. They would endure it, or
some of them would be encouraged,
and thus would not be left out. In
this manner he was completely cut
to pieces. On both sides they reached
the fullness of their strength. Their
fury became inflamed. Some threw
down rock with slings. Others shot
down some sort of smoking arrows.
Thus all together they killed each
other, they spilled one another's
blood. Already they died, and it
awakened them, so that thus their
blood ran down the surface at the
bottom of the mountains. It was as
if floods of water were falling from
the sky. This was not as if these said
how it happened to them, when they
were exaggerating and aggrandiz-
ing themselves regarding this war.
The leading priest was petitioning
the villainous god, that they would
completely triumph. Thus he begged
him with great sobbing, that

his city would not be completely
overrun. Just when he ended his
prayer, his villainous god emerged
with his command: the sacred
chalice with the milk would enthrall
and vitalize them. He said, “Do not
be worried at all now, Chichimeca
war leaders. That one never deceives
you at any time, that he withers in
vitality. Be not afraid that they are
already preparing. You will endure
it for the sake of our god Camaxtli.

In oquic oquitoay inin inecentlaliltlatol,⁷⁴¹ oquino qui in chi chihualatl , ipan in oqui moquentitoca in mique==cuetlaxtli⁷⁴², o can qui . niman cemintli , in micniuh ——— yn o mozazalôca nahualotica quimâ, oquitlaz ipan in tiyaohuan⁷⁴³ icuac in oquiquiztiquizque in occequi ——— mintli catca teopan, chicahuac motlazâtó , inpan in Huexotzinca miec tlatcatl tlalpan quitepehuaya , iníc ——— niman omehuatequetz çe mixayahuitl tliliuhqui ca ahuel in monoma ittaya,

amo omonextiaya , iníc m o cepan⁷⁴⁴ mîmictîqué, in teoyaohuan in amo ma oquimatia acquimictiaya , ipampa ———⁷⁴⁵

ini:n i:necentla:liltlahto:l, o:quino:qui in chi:chi:hua:la:tl i:pan in o:quimoque:ntitoia in miqueh cuetlaxtli. Occa:n quin niman ce: mi:ntli, in micni:uh in o:mozazalocah na:hua:llo:tica. Quiman, o:quitla:z in i:pan in te:ya:o:hua:n. Ihcua:c in o:quiqui:ztiqiu:zqueh in oc cequi mi:ntli catca teo:pan. Chicahuac motlazato i:npan in Huexo:tzinca miec tla:catl. Tla:lpan quite:pe:huaya. Ini:c niman o:me:huatequeh ce: mixa:yahuitl tliliuhqui ca ahuel in monohmahit-taia.

Ahmo: o:mone:xtiaya. Ini:c moce:panmihmictiqueh in te:ya:o:hua:n. In ahmo: mah o:quimatia ac quimi:-ctiaya i:pampa

That one is someone compassionate to us.” In addition to this one saying his unifying words, he spilled the breast milk onto the one dressed in the dead one’s skin. Then, in two places, a pursuit arrow and its companion were stuck together with sorcery. He spread them out, he flung them down before the warriors. When they finished making them come out, there were still some arrows before the god. Many men threw themselves down on the Huexotzinca warriors. He scattered them on the land here. Then they raised up a black fog, so that they could not be seen readily.

They were not revealed. Thus, the warriors were killing one another. It was as if they could not even recognize whom they killed there,