

Our captain said to Montezuma, half laughingly, "Lord Montezuma, I do not understand how such a great prince and wise man as yourself can have failed to come to the conclusion that these idols of yours are not gods, but evil things—devils is the term for them. So that you and your priests may see it clearly, do me a favor: Let us put a cross on top of this tower, and in one part of these oratories, where your Uichilobos and Tezcatēpuca are, we will set up an image of Our Lady [an image that Montezuma had already seen], and you will see how afraid of it these idols that have deceived you are."

The two priests with Montezuma looked hostile, and Montezuma replied with annoyance, "Señor Malinche, if I had thought that you

would so insult my gods, I would not have shown them to you. We think they are very good, for they give us health, water, good seedtimes and weather, and all the victories we desire. We must worship and make sacrifices to them. Please do not say another word to their dishonor."

When our captain heard this and saw how changed Montezuma was, he didn't argue with him any more, but smiled and said, "It is time for Your Highness and ourselves to go."

Montezuma agreed, but he said that before he left he had to pray and make certain offerings to atone for the great sin he had committed in permitting us to climb the great *cū* and see his gods, and for being the cause of the dishonor that we had done them by speaking ill of them.

1. What impressed Díaz most about the city? Is his list of the merchandise he saw for sale random or ordered?
2. Why does Díaz describe the Aztec gods as devils?
3. How does the fact that the Aztecs sacrificed humans color Díaz's account of their religion?
4. Who do you have more sympathy for, Cortés or Montezuma? How does Díaz manipulate your sympathies?

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An Aztec Account of the Conquest of Mexico

(1528)

There are several surviving accounts of the conquest of Mexico written by indigenous tribesmen. They tell the story of the fall of Tenochtitlán and the suffering of the tribesmen who defended it. One of these accounts is cast

in a narrative form not unlike that of Bernal Díaz. It relates the experience of the warriors of Tlatelolca in attempting to defend their city and the suffering they experienced during the Spanish siege.

The manuscript of this anonymous account has been preserved in Paris. It was written in 1528 in the Nahuatl language, perhaps by more than one author. Whoever composed it was clearly an eyewitness to the events being described. "The Captain" referred to is Cortés and "The Sun" is Don Pedro de Alvarado, one of Cortés's lieutenants.

Year 1—Canestalk. The Spaniards came to the palace at Tlayacac. When the Captain arrived at the palace, Motecuhzoma sent the Cuetlaxteca to greet him and to bring him two suns as gifts. One of these suns was made of the yellow metal, the other of the white. The Cuetlaxteca also brought him a mirror to be hung on his person, a gold collar, a great gold pitcher, fans and ornaments of quetzal feathers and a shield inlaid with mother-of-pearl.

The envoys made sacrifices in front of the Captain. At this, he grew very angry. When they offered him blood in an "eagle dish," he shouted at the man who offered it and struck him with his sword. The envoys departed at once.

Then the Captain marched to Tenochtitlán. He arrived here during the month called Bird, under the sign of the day 8-Wind. When he entered the city, we gave him chickens, eggs, corn, tortillas and drink. We also gave him firewood, and fodder for his "deer." Some of these gifts were sent by the lord of Tenochtitlán, the rest by the lord of Tlatelolco.

During this time, the people asked Motecuhzoma how they should celebrate their god's fiesta. He said: "Dress him in all his finery, in all his sacred ornaments."

During this same time, The Sun commanded that Motecuhzoma and Itzcohuatzin, the military chief of Tlatelolco, be made prisoners. The Spaniards hanged a chief from Acolhuacan named Nezahualquenzin. They also murdered the king of Nauhtla, Cohualpopocatzin, by

wounding him with arrows and then burning him alive.

For this reason, our warriors were on guard at the Eagle Gate. The sentries from Tenochtitlán stood at one side of the gate, and the sentries from Tlatelolco at the other. But messengers came to tell them to dress the figure of Huitzilopochtli. They left their posts and went to dress him in his sacred finery: his ornaments and his paper clothing.

When this had been done, the celebrants began to sing their songs. That is how they celebrated the first day of the fiesta. On the second day they began to sing again, but without warning they were all put to death. The dancers and singers were completely unarmed. They brought only their embroidered cloaks, their turquoises, their lip plugs, their necklaces, their clusters of heron feathers, their trinkets made of deer hooves. Those who played the drums, the old men, had brought their gourds of snuff and their timbrels.

The Spaniards attacked the musicians first, slashing at their hands and faces until they had killed all of them. The singers—and even the spectators—were also killed. This slaughter in the Sacred Patio went on for three hours. Then the Spaniards burst into the rooms of the temple to kill the others: those who were carrying water, or bringing fodder for the horses, or grinding meal, or sweeping, or standing watch over this work.

The king Motecuhzoma, who was accompanied by Itzcohuatzin and by those who had brought food for the Spaniards, protested: "Our

lords, that is enough! What are you doing? These people are not carrying shields or *macanas*. Our lords, they are completely unarmed!"

The Sun treacherously murdered our people on the twentieth day after the Captain left for the coast. We allowed the Captain to return to the city in peace. But on the following day we attacked him with all our might, and that was the beginning of the war.

Now the Spaniards began to wage war against us. They attacked us by land for ten days, and then their ships appeared. Twenty days later, they gathered all their ships together near Nonohualco, off the place called Mazatzintamalco. The allies from Tlaxcala and Huexotzinco set up camp on either side of the road.

Our warriors from Tlatelolco immediately leaped into their canoes and set out for Mazatzintamalco and the Nonohualco road. But no one set out from Tenochtitlán to assist us: only the Tlatelolcas were ready when the Spaniards arrived in their ships. On the following day, the ships sailed to Xoloco.

The fighting at Xoloco and Huitzillan lasted for two days. While the battle was under way, the warriors from Tenochtitlán began to mutiny. They said: "Where are our chiefs? They have fired scarcely a single arrow! Do they think they have fought like men?" Then they seized four of their own leaders and put them to death. The victims were two captains, Cuauhnochtli and Cuapan, and the priests of Amantlan and Tlalocan. This was the second time that the people of Tenochtitlán killed their own leaders.

THE FLIGHT TO TLATELOLCO

The Spaniards set up two cannons in the middle of the road and aimed them at the city. When they fired them, one of the shots struck the Eagle Gate. The people of the city were so terrified that they began to flee to Tlatelolco. They brought their idol Huitzilopochtli with them, setting it up in the House of the Young Men. Their king

Cuauhtemoc also abandoned Tenochtitlán. Their chiefs said: "Mexicanos! Tlatelolcas! All is not lost! We can still defend our houses. We can prevent them from capturing our storehouses and the produce of our lands. We can save the sustenance of life, our stores of corn. We can also save our weapons and insignia, our clusters of rich feathers, our gold earrings and precious stones. Do not be discouraged; do not lose heart. We are Mexicanos! We are Tlatelolcas!"

During the whole time we were fighting, the warriors of Tenochtitlán were nowhere to be seen. The battles at Yacacolco, Atezcapan, Coatlan, Nonohualco, Xoxohuitlan, Tepeyacac and elsewhere were all fought by ourselves, by Tlatelolcas. In the same way, the canals were defended solely by Tlatelolcas.

The captains from Tenochtitlán cut their hair short, and so did those of lesser rank. The Otomies and the other ranks that usually wore headdresses did not wear them during all the time we were fighting. The Tlatelolcas surrounded the most important captains and their women taunted them: "Why are you hanging back? Have you no shame? No woman will ever paint her face for you again!" The wives of the men from Tenochtitlan wept and begged for pity.

When the warriors of Tlatelolco heard what was happening, they began to shout, but still the brave captains of Tenochtitlán hung back. As for the Tlatelolcas, their humblest warriors died fighting as bravely as their captains.

The Spaniards made ready to attack us, and the war broke out again. They assembled their forces in Cuexpopan and Cozcacuahco. A vast number of our warriors were killed by their metal darts. Their ships sailed to Texopan, and the battle there lasted three days. When they had forced us to retreat, they entered the Sacred Patio, where there was a four-day battle. Then they reached Yacacolco.

The Tlatelolcas set up three racks of heads in three different places. The first rack was in the Sacred Patio of Tlilancalco [Black House], where we strung up the heads of our lords the Spaniards. The second was in Acacolco, where

we strung up Spanish heads and the heads of two of their horses. The third was in Zacatla, in front of the temple of the earth-goddess Cihuacoatl, where we strung up the heads of Tlaxcaltecas.

The women of Tlatelolco joined in the fighting. They struck at the enemy and shot arrows at them; they tucked up their skirts and dressed in the regalia of war.

The Spaniards forced us to retreat. Then they occupied the market place. The Tlatelolcas—the Jaguar Knights, the Eagle Knights, the great warriors—were defeated, and this was the end of the battle. It had lasted five days, and two thousand Tlatelolcas were killed in action. During the battle, the Spaniards set up a canopy for the Captain in the market place. They also mounted a catapult on the temple platform.

EPIC DESCRIPTION OF THE BESIEGED CITY

And all these misfortunes befell us. We saw them and wondered at them; we suffered this unhappy fate.

Broken spears lie in the roads;
we have torn our hair in our grief.
The houses are roofless now, and their walls
are red with blood.

Worms are swarming in the streets and
plazas,
and the walls are splattered with gore.
The water has turned red, as if it were dyed,
and when we drink it,
it has the taste of brine.

We have pounded our hands in despair
against the adobe walls,
for our inheritance, our city, is lost and
dead.

The shields of our warriors were its defense,
but they could not save it.

We have chewed dry twigs and salt grasses;
we have filled our mouths with dust and bits
of adobe;
we have eaten lizards, rats and worms. . . .

When we had meat, we ate it almost raw. It was scarcely on the fire before we snatched it and gobbled it down.

They set a price on all of us: on the young men, the priests, the boys and girls. The price of a poor man was only two handfuls of corn, or ten cakes made from mosses or twenty cakes of salty couch-grass. Gold, jade, rich cloths, quetzal feathers—everything that once was precious was now considered worthless.

1. How were the Spaniards greeted when they first arrived? How was the offering of blood understood by the natives? How was it understood by the Spaniards?
2. How did the war begin? Why does the author believe that it was the natives who started it?
3. What was the nature of Montezuma's army? Did he command a single state?
4. How did the Tlatelolcas taunt their own allies? What values are implicit in their insults?