

Colhuacan, which formed a kingdom from whose name came that of the "Colhuis."

The Chichimecas were composed of a tribe of hunters and barbarians, principally inhabiting in caverns.

Their arms were the bow and arrow, and the ancient culverin, which drove the projectile with the greatest impetus on being blown with force. They were of a medium stature but strong; of a darkish color, with black, thick and coarse long hair, and with but little beard. They dressed themselves in the skins of animals, which although cured, still preserved the hair, and with these made their "sayos" or corslets, a kind of leather casque or helmet, and the shields for their defense. The chiefs adorned their casques with colored feathers and small pieces of silver or common metal, roughly made, as also with the parasitical plant we now call moss, but which they called *pachitli*. Lastly, various trinkets of ordinary stone girded their breasts, arms and calves. The women made use of similar skins, encircling them from their waist downwards, and covering the upper part of their person with the *huipilli* of cotton, the only texture woven by them.

The Chichimecas fared upon wild vegetables and raw game, without occupying themselves in any kind of cultivation. The sovereign wore a crown of laurel with the plumage of *Quetzalli*, in the time of peace, and of oak leaves with eagle's feathers in the time of war.

The king Xolotl knowing the Toltec civilization, dictated such prudent measures from his establishment in the Valley, that they could not fail to redound to the advantage of his people. Various chiefs, by his orders, scouted over the country in every direction, in search of the Toltecs, whom they treated with the greatest kindness and consideration: the independence of their kingdom being conceded to those of Culhuacan, without any other condition than that of paying a small tribute to the Chichimeca sovereign. These dispositions gave the desired result; with the union of the families, the Chichimecas acquired the most useful attainments in arts and commenced to abandon their barbarous customs and the habit of dwelling in caves. A part of this tribe, neglecting this civilizing element occupied a large territory to the North

West of the Valley, continuing in their savage state Westward of the Othomies.

Eight years after the foundation of Tenayuca, according to Clavijero, and an age (52 years) thereafter, according to Ixtlilxochitl, six civilized tribes arrived successively from the North, under the name of Nahuatlacas: namely the *Xuchimilcas*, *Chalcas*, *Tepanecas*, *Acolhuas*, *Tlahuicas* and *Tlaxcaltecas*, the Aztecs having separated from them at Chicomoztoc (seven caves), a site that Clavijero believes he finds to the South of Zacatecas, in the ruins we know by the name of *La Quemada*. The Xuchimilcas after exploring the circuit of the Great Lake, fixed their residence at the place which today bears the name of the South of the Valley, and extended their dominion (without meeting with any opposition, so feared were they by the Chichimecas), as far as Tochimilco on the Southern slope of Popocatepetl and, according to Father Duran, comprising the places known by the names of Ocuituco, Tetela Ameyalpam (Tetela del Volcan) Xamiltepec, Tlacotepec, Zacualpa, (Zacualpam Amilpas), Temoac, Tlayacapa, Totolapa, Tepuztlan, Chimalhuacan (Chimalhuacan Chalco), Ehecatzingo, Tepetlizpan, Cuitlahuac (Tlahuac) Mizquic and Colhuacan, situated, the major part, in the mountain range that unites Popocatepetl with the eminences of Ajusco.

A short time after the Xochimilcas, the Chalcas arrived, and established themselves on the South Eastern part of the lake and to the North Western slope of Popocatepetl, fixing upon Tlalmanalco, as the capital of their nation, comprising the places called Amecamecan, Tenango, Ayotzinco, Chalco, Atenco and the one now called San Martin, and arranging their boundaries pacifically with the Xuchimilcas.

The Tepanecas followed after the Chalcas, and populated the Western region of the lake between the Sierra of Guadalupe and the range of hills of Naucalpan; Atzacapotzalco being the residence of the court, and Tlacopam, now Tacuba, the principal seat of the nation, which on the dominion being afterwards divided by the nobles, was extended towards the North to Tenayuca and Tlalnepantla, and on the South to Atlacuihuayan (Tacubaya) and Coyohuacan (Coyoacan) bordering towards the Sierra, with the Othomies.

The Texcucan tribe, as numerous as that of the Xuchimilcas, arrived after the Chalcas, and were led by courageous and prudent commanders, taking up their location on the Eastern part of the lake and founding the kingdom of Acolhuacan, one of the most extensive and powerful of Anahuac, whose capital was Texcoco. The Chichimecas, connecting themselves with all the most cultivated of these tribes, rapidly abandoned their customs and even their own language, identifying themselves with them. The nobles of the Texcucan chiefs, divided among themselves the foundation of other populations, some as far as Huexotla, and erected others at Tepetlaoxtoc, Chiautla, Tlautepechpa (Tepexpam) Otompam (Otumba) and many other towns.

The Tlahuicas, on their arrival, found the shores of the lake populated, and were obliged to leave behind them the Southern mountains of the valley, in order to establish their nation at Cuauhnahuac, afterwards extending themselves to the warm and rich regions of Yautepec, Huaxtepec (Oaxtepec), Acapicthlan and Tlaquiltenanco, or in other words to all the Western part of the present State of Morelos.

Notwithstanding that the lands encompassing the grand lake, were populated, on the arrival of the Tlaxcaltecas, they were assigned the Eastern borders; where for some time they held their residence. This being a warlike tribe, very numerous and increasing rapidly, it created jealousies in the neighbouring tribes, from whence dissensions arose, which it became necessary to settle by an appeal to arms. The sanguinary battle of Poyauhtlan, which the Tlaxcaltecas sustained against the confederate tribes, was favorable to the former, but in spite of their victory, they preferred to emigrate, passing over the rugged Sierra Nevada, in search of other lands, where they might establish themselves quietly and pacifically and enjoy all the advantages of an entirely free country. Some of them proceeded to Tollanzinco and Quauhchinanco and others to Quauhquechollan, but the greater number with their chief at their head, took the road to Cholula and going round by the wide slopes of Matlalcueyatl, they halted at the town of Con-tla, from whence they undertook the conquest of the country occupied by Ulmecas and Xicalancas, whose principal town

was *Cacaxtla*, of which some vestiges may yet be seen to the West of the sanctuary of San Miguel del Milagro.

The sanguinary struggles so tenaciously sustained and the adverse battle of Xocoyucan, obliged these tribes to emigrate, some of them taking a direction towards Zacatlan and Otlatlan to the East of their country, and others towards the plains of Apam until stopping at *Huehuechocan*, which word means to say "where the old men wept", as at this place the ancients bewailed their misfortunes.

The Tlaxcaltecas, stimulated by their warlike and enterprising spirit, extended their dominions and founded the famous republic of Tlaxcala, governed by a senate of nobles and by the heads of the two districts in which it was divided at the beginning of their government, a division which was afterwards modified by erecting two more districts.

The Huexotzincas, alarmed at the Tlaxcaltecas on account of the preponderance they were obtaining, joined the confederation of the neighbouring States and promoted a war of extermination, but without any favorable results to them, as the Tlaxcaltecas, always victorious and aided by the Texcocanos, and in presence of the indifference of the Tepanecas, succeeded in establishing their Republic on the firmest and most solid bases, and whose capital may yet be recognized in the ruins very near to the modern Tlaxcala.

The religion of the Tlaxcaltecas was in reality monotheism under the appearance of a symbolical polytheism. Their tutelary God was the gran *Camaxtle*, whose relics were guarded by the lord of Tepectipac and to which the prisoners were sacrificed during the public feasts.

The rivalry sustained by the Tlaxcaltecas against the Mexicans was the cause of their ruin and the perdition of the other Indian nations, and principally of the Aztec or Mexican race, the last that took their seat in the Valley of Mexico and whose annals are of the greatest importance, as much from the events that preceded their establishment, as from those that followed and prepared and completed their entire ruin.

In 1196, the last and most powerful tribe, that of the Nahuatlacas, arrived at the Valley of Mexico; their country was

Aztlan (the land of herons or of whiteness) situated in the Northern regions, near Huehuetlapallan and Amequemecan, to the North of the Gulf of California. During their immigration, they halted at Chicomotzoc, separating themselves, as we have already mentioned, from the other tribes who in succession proceeded to the spacious valley of Anahuac ("surrounded by water") a name which was afterwards made extensive to the whole of the Mexican territory, from its being comprised within the two Oceans.

It is very probable that the cause that induced the Nahuatlato to abandon their country was that of roaming in search of better lands and more propitious to their permanency, but with respect to the Mexicans, a circumstance is related which decided their emigration, a circumstance which may be looked upon as traditional:—Huitziton, a personage of great authority amongst the Aztecs, heard in the branches of a tree the trilling of a small bird which in its song repeated the sound "*tihui*," the literal meaning of which is "*let us go*." Huitziton being struck at this and communicating his impressions to another personage called *Tecpaltzin*, they both induced the Aztecs to leave their country, interpreting the song as a mandate from divinity. Even to the present day there is a bird known among the Mexicans by the name of *Tihuitochan* ("Let us go home.")

In 1160 they commenced their peregrination, and passing by a large river which historians concur in being the Colorado and which discharges itself into the Gulf of California; they advanced towards the river Gila, after remaining for some time at a place known to-day by the name of "Casas grandes," not far from the shores of that river. From thence they continued their road and again took up quarters at a place to the North West of Chihuahua, now called like the previous stopping place, "Casas grandes," and whose ruins show the vast proportions of the ancient building and fortress. Leaving behind them the wide "Sierra de la Tarahumara," they afterwards went to Hueycolhuacan, now Culiacan, Capital of the State of Sinaloa, and there remained for three years, during which time they made the statue of their God Huitzilopochtli, which was to accompany them in their expedition.

From Hueycolhuacan they passed to Chicomotzoc, where they made another halt with their God Huitzilopochtli, separating themselves from the other nations of Nahuatlato, who continued their route. After remaining for nine years in Chicomotzoc, they again commenced their travels going towards the South, by Ameca, Cocula and Colima until reaching the region of Zacatula; from whence they passed to Malinalco, continuing their route towards the North, and arriving at Tula in 1196; there they remained for 9 years and 11 more in other places near there. From Tula they went to Zumpanco in 1216, whose governor, *Tochpanecatli* offered them a frank and liberal hospitality, to the extreme of making his son *Ilhuicatli* marry with a noble Aztec maiden called Tlapacantzin, from which matrimony the Mexican kings descended. In Zumpanco they remained seven years.

From this last place they passed to Tizayocan, a town situated at 4 leagues towards the East, and it was here that Tlapacantzin gave birth to a male child who was called Huitzilohuitl. Continuing their excursion, they passed successively to Tolpetlac and Tepeyacac, where with the consent of the king Xolotl, they established themselves, but being annoyed by the Chichimeca tribes, they retired to Chapultepec, where, according to Clavijero, they staid seventeen years, or four according to Don Fernando Ramirez. The belligerent and turbulent character of the Aztecs, who always believed in conforming their actions to divine orders, did not allow them to remain at peace during their residence in Chapultepec. Manifesting, at times, submission to the king of Culhuacan, they established themselves quietly and pacifically at the places that monarch had assigned to them, and afterwards unmasking themselves, they openly declared a war of extermination, arming themselves with missiles and darts shot from cross-bows of their invention, called *Atlatl*. After many encounters, the last affray was so calamitous to them, that those who escaped from death or slavery found themselves obliged to seek refuge amongst the rushes of the lake. Continually persecuted by several tribes, they abandoned Chapultepec and passed to Acocolco, a group of islands situated at the Southern extremity of the lake of Texcoco. There

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they saw on a nopal (cactus opuntia) which sprung from the fissure of a rock, a large and beautiful eagle, with its wings extended and devouring a serpent with its talons. This event, according to their beliefs and traditions, indicated to them the spot where they ought to found their city, as in fact they did build it there, about the year 1325, giving it the name of *Tenochtitlan*, which, according to some writers, was derived from *Tenoch*, the chief of the founders; and from *Tetl*, stone, and *nochtli*, nopal, according to others; but this last interpretation has been victoriously refuted by Don Fernando Ramirez and Don Eufemio Mendoza.

During their peregrination, the tribe was divided into two factions, a dissension which produced its effect after the foundation of Mexico, by some of them establishing themselves in a sandy promontory called *Tlaltelolco*, and others in the group of islands, at a short distance therefrom.

The name of Mexico was also given to the new city, in honor of the tutelary God Huitzilopochtli, who it is believed by many to a certain degree, is the selfsame chief Huitziton deified. "The Mexican traditions (Treatise of Eufemio Mendoza) as preserved in the most ancient histories, relate that *Huitzilopochtli* was born of a virgin who belonged to the noble family of Citli (free and ancestral); that his cradle was the heart of a "maguey" plant (metl), and hence the name of *Mecitli*" afterwards changing in to *Mexitli*.

Señor Ramirez, in a valuable *historical-hieroglyphical history of the peregrinations of the Aztec tribes*, which I published in my Atlas of the Republic, circumscribes the Aztec peregrination within very narrow limits, which do not extend farther than over a very small part outside of the valley of Mexico, and indicating as the point of departure, the town of Culhuacan then situated on the borders of the lake.

The ruins scattered over our territory, the historical reports and above all the distribution of the languages in accordance with those reports, cause vacillation in regard to the assertions of Señor Ramirez. Perhaps the work now being prepared by Señor Orozco y Berra may resolve the question.

The indomitable character of the Mexicans was displayed against the misdeeds of their enemies, and stimulated them

to change the form of the government which until then had ruled the destinies of the nation, and had been composed of the principal members of the nobility. They resolved upon establishing their monarchy upon the surest bases of order and respectability and chose as their king Acamapitzin (1352) a descendant of Tochpanecatli and one of the most valiant and prudent of men.

This resolution at once inspired the jealousy and fears of their enemies, who moreover, being instigated by the Tlaltelolcos, the rivals of the Mexicans, oppressed the latter by their extortions and tributes, but without ever succeeding in domineering them. It was thus that this growing nation existed for 50 years, destined as it was to rule in the process of time.

The following gives the succession of its kings:

Acamapitzin.	1352 to 1389
Huitzilihuitl.	1389 to 1410
Quimalpopoca.	1410 to 1422
Izcoatl.	1423 to 1436
Moctezuma Ilhuicamina or Moctezuma I.	1436 to 1464
Azayacatl.	1464 to 1477
Tizoc.	1477 to 1480
Ahuitzotl.	1480 to 1502
Moctezuma Xocoyotzin or Moctezuma II.	1502 to 1520
Chitlahuatzin.	1520
Cuauhtemotzin.	1521