

the year 1687. This land was called Chamulco. The owner of it, a woman named Ana Tobar, sold parts of the property in that year. Mr. Young stated that he had seen the documents relating to this property a short while ago.

Doña Marina is one of the most outstanding personalities of the Conquest of New Spain, and the Spaniards would undoubtedly not have succeeded if it had not been for her. It is said that she was born in the province of Coatzacoálcas, and that her mother married a second time, and gave birth to a son. When this son was born she agreed with her second husband to dispose of the daughter, and therefore, sold her to some Indians from the town of Xicalango in Tabasco. As a slave she was sold several times, and finally she was presented, together with nineteen other girls, to Cortes.

In her home she had been brought up to speak the Aztec language, and in Tabasco she learned the Maya. In Cortes' retinue was a Spaniard, Gerónimo de Aguilar, who had lived among the Mayas, and who had joined Cortes when the latter landed on Cozumel Island. Thus, at the beginning of the Conquest, Cortes gave his orders in Spanish to Aguilar, who translated into Maya to Malinche, who again translated into Aztec to the Mexicans. In this way, she was of prime importance to the Conquerors. She soon learned enough Spanish so that she could dispense with Aguilar, and as she furthermore became Cortes' mistress, she was really the one who held the fate of the Spanish army in her hands.

After having risen to great power she again happened to return to her country, where she met her mother and her young half-brother, whom she recognized. Her mother was afraid of her revenge and asked Doña Marina for forgiveness. This was granted and at the same time Doña Marina loaded her family with gifts of jewelry and land. This is the land mentioned in the traditions of the town of Jaltipán.

There are now considerable numbers of Spaniards and Mexicans in the town. They live in houses of brick with tiled roofs, and along the edges of the settlement are large Indian quarters. The surrounding country is likewise inhabited by Indians who all speak the Nahuatl language, and still maintain many of their old ceremonies. The ancient custom of dancing before the village saint is one of those which has thus survived.

After the Conquest, the friars noted how fond the Indians were of dancing. In order to divert their attention from the idols to the saint, the priests arranged dances in honour of the latter. The Saint-feast of Jaltipán is held on the 30th of August. The Indians from the vicinity take possession of a square in front of the church.