

A PRAYER TO TLALOC

Tlaccatl, totecoe: tlamacazque, xoxouhque.
 tlallocatcutle, yiauhyoe, copalloe:
 acanelle axcan ca omotoptenque, ca omopetlacaltenque
 in teteu, in tlamacazque, in olloque, in yauhyoque, copalloe,
 in totēcuihuan:
 a ca ocommotlatilique in chalchiutl, in maquiztli, in teuxiutl:
 a ca oconmouiquilitiaque in unuelihuatzin, in chicomcoatl,
 in tonacayotl:
 auh in tlatlahqui cihuatl in chiltzintli.

Auh iznelle axcan ca ye tlaihyouitoc in tonacayotl,
 ca ye mauilantoc
 in teteu inueltiuh: in tonacayotl
 ca ye teuhpachiuhtoc, ca ye tocatzauaquimiliuhtoc,
 ca ye tlaihyouia, ca ye tlaiaui.

Auh iz in maceualli, incuitlapilli, in atlapalli, ca ye ixpoliui,
 ca tlaixquatolpopozaua, tlatenzaquaua,

O Lord, Our Lord, O Provider, O Lord of Verdure,
 Lord of Tlalocan,¹ Lord of the Sweet-Scented Marigold,² Lord
 of Copal!³

The gods, Our Lords, the Providers,
 the Lords of Rubber,⁴ the Lords of the Sweet-Scented Marigold,
 the Lords of Copal,
 have sealed themselves in a coffer, they have locked themselves in a box.
 They have hidden the jade and turquoise and precious jewels of life,⁵
 they have carried off their sister, Chicomecoatl,⁶ the fruits of the earth,
 and the Crimson Goddess, the chile.

Oh, the fruits of the earth lie panting;
 the sister of the gods, the sustenances of life,
 feebly drags herself along,
 she is covered with dust, she is covered with cobwebs,
 she is utterly worn and weary.

And behold, the people, the subjects,⁷ are perishing!
 Their eyelids are puffy, their mouths dry as straw,

¹ Tlalocan, or Region of Tlaloc, god of rain (from *tlalli*, earth; *onoc*, to be lying or stretched out on) was a place of infinite abundance and perpetual verdure to which went those who had died by drowning or were struck by lightning, or those affected by such diseases as leprosy, venereal disease, various skin ailments, gout and dropsy. They were the only dead who were buried; all others were cremated. (Sahagún: *Historia de las Cosas de Nueva España*, Porrúa, 1956, Vol. I, p. 297; hereinafter referred to as *Hist. Gen.*)

² *Yauhtli*: *Tagetes lucida* or *florida* (Helen O'Gorman: *Mexican Flowering Trees and Shrubs*, Ammex, 1961, p. 186. Pulverized it was used as incense exclusively in the propitiation of Tlaloc and as an anesthetic sprinkled on the faces of victims to be sacrificed by burning. It was employed medicinally for a variety of ailments. (*Hist. Gen.* Vol. I, pp. 121, 167; Vol. III, p. 326.)

³ An aromatic resin produced by trees of the *burseraceae* family, it was as incense on religious as well as non-religious occasions. (*Hist. Gen.*, Vol. I, p. 242; Santamaría: *Diccionario de Mexicanismos*, p. 293.)

⁴ In religious rites, rubber was liquified and spattered on papers, figures of gods were molded from it, and the balls for the sacred Game of Ball were made of solid rubber. It was also highly regarded as a curative for a wide variety of ailments. (*Hist. Gen.*, Vol. I, pp. 48, 167-170; Vol. III, pp. 150, 286.)

⁵ *Maquitzli*: literally, armllet; figuratively jewels and precious adornments.

⁶ *Chicomecoatl*, 7-Serpent, was the goddess of all the fruits of the earth. Sister to the Tlaloque (pl. of Tlaloc) the multiple gods of rain, she was totally dependent upon them for her fertility, symbolizing not only the earth's dependence upon rain but also the principle of duality at the core of all Nahuatl concepts. 7-Serpent was also a date in the 260-day astrological calendar that fell in the 13-day period ruled by the sign Ce Quiauitl, 1-Rain, the day on which the goddess was celebrated. It was an auspicious sign. (*Hist. Gen.* Vol. I, pp. 47, 51, 150 ff., 337.)

⁷ *Cuitlapilli*, *atlapalli*: literally tail and wing; figuratively, the common people.

tlaomizauí, tlacoloíui, tlachichiquíui:
za tlatenpitzaua, tlaquechticeua, in cuitlapilli, in atlapalli:

ixquatolzazamactzin monemítia
in piltzintli, in conetzintli,
in moquequetza, inmonilana:
in tlalli, in tapalcatl cololoa, in tlalli ixco ca:
auh in quauic onoc, in uapaltentoc:

ca ye muchi tlatatl commati in toneuiztli, in chichinaquiztli,
ca ye muchi tlatatl conitta in tecoco.
Auh zazan niman aocac oncaultica,

ca ye ixquich tlaihiyouia in yoyolitzin,
in zaquau, in quechol: ca za tlamauilani,
za netzitzineualo, za metzonicquetzalo,
oconomotoptemilito, oconmopetlalcaltémilito
in imitzmolínca in incelica:
in ayauh tonan, in tzitziquilitl, in itzmiquilitl, in tepicquilitl,
in ixquich in celic, itzmolinqui,
in itzmolini, in celiani,
in xotlani, in cueponini,

in xiuhtzintli in motehcopatzinco uitz,
in monacayotzin, in motzmolinca, in mocelica,
in chalchiuhtli, in maquiztli, in teuxiuitl,
tlazotli: in za ye iyo tlazotli

in inenca, in imanca, in iyolca, in cemanauatl
inic yoltimani, in mache yoli,
in tlatoa, in paqui, in uetzca,
in tonacayotl, in xiuhtzintli: ca oya,
ca omotlati.
tlacacamachaliui.

their bones are dessicated, and they are twisted and gaunt,
their lips are thin, their necks pale and scrawny.

And the children, the little ones —
those who barely walk, those who crawl,
those still on the ground making little piles of earth and broken
bits of pottery,
and the infants lashed to their boards and slats⁸
all of them are hollow-eyed.

Everyone knows anguish and affliction,
everyone is gazing upon torment;
no one has been overlooked.

All living things are suffering.
The troupial and the roseate spoonbill⁹ drag themselves along,
they topple over and lie prostrate on their backs,
weakly opening and closing their beaks.
And the animals: the dogs¹⁰ of the Lord of the All and the
Everywhere are reeling;
they take refuge among us, vainly they lick the earth.
Man and beast alike are crazed for want of water,
they die for want of water,
they are perishing, they are wasting away, they are vanishing!

The breast of our mother and father, Lord of the Earth, is dry;
no longer can she nourish, no longer can she feed,
no longer shall she suckle what sprouts, what comes forth,
what is the very life, of the people, their food and their sustenance.

Oh, the sustenances of life are no more, they have vanished;
the gods, the Providers, have carried them off,
they have hidden them away in Tlalocan;
they have sealed in a coffer, they have locked in a box,
their verdure and freshness —

⁸ Infants were tightly bound and lashed to boards or to frames made of slats and stood against a wall or were hung from a rafter. This served the double purpose of keeping them out of mischief and making, so it was believed, their backs strong.

⁹ *Zaquan*: *Gymnstinops montezuma*; *quecholli*: *Ajaja ajaja*. They were prized for their plumage. (E. R. Blake: *Birds of Mexico*, University of Chicago Press, 1953, pp. 506, 40, respectively.)

¹⁰ *Xochcocoyotl* is given by Sahagún as one of the names for dog. (*Hist. Gen.* Vol. III, p. 232.) It might, however, be a species of dog. Dogs were widely kept as pets, used for food on certain occasions, and special, tawny colored dogs were bred to be cremated with their masters at the time of death in order to carry them across a wide body of water, the last lap of their arduous, four-year journey to Mictlan, the Region of the Dead.

Auh in yolqui in ixochcohcoyohuan tloque nauaque, za tlayayauh,
 za netotopaneualo. za nen in tlaixpapalolo tlalli:
 auh ye tla acuecuenociui,
 atica in ye micoa,
 in ye poliua, in ye tlaixpoliui: in ye poliui
 in maceualli, auh in yolqui.

Auh iz yehuatl in tonan, in tota in tlaltecutli ca ye eluaqui:
 aocmo uel quiuapaua, aocmo uel quitlaqualtia,
 aocmotle in quichichitiz in ixoani, ixhoatoc:
 inic onoc in inenca in iyulca in maceualli.

Auh ye yehuatl in yolcayotl, aocle oya, opoliuh:
 oquitquique, oquicalaquique
 in teteu in tlamacazque in ompa tlallocan:

Auh in axcan tlatatle totecoe: tlalocatecutle, tlamacazque.
 quen quinequi in moyollotzin:
 cuix oticmomacauii,
 cuix ye iuhqui, cuix ye ixquich cuix za aocmo,
 cuix za yaz, cuix za poliui in cuitlapilli, in atlapalli. in maceualli:
 cuix cauhtimaniz, cuix youatimaniz in atl, in tepetl.
 cuix ye ixquich, cuix ye iuhqui,
 cuix oitoloc in topan in mictlan,
 cuix otitoloque. otopan tlatoloc.

Yece ca ixquitzin, motolinia
 in moquequetza, in mouilana, in tlalli ixco ca.
 in quauic onoc, in uapaltentoc,
 in aya quimomachitia,
 tle oc uel comoqualti,
 tle cuel connotzacuilitiuli:
 auh ca ayamo yehuatl quimomachitia,

intla otitlallelaxitique in topan in mictlan,
 intla otlecoc, intla oacitimoquetzato
 in topan, in ilhuicac, in tiyaca, in topalanca:
 ace ixquich, ace iuhqui,
 ace imman in tlayouaz,
 in tlalyouaz, in poliuaaz,
 quen tiquitoani, quen nen: auh ac tictoluiani,
 canel omito.

Manoce cuel mocuiltono, motlamachtí in maceualli:
 ma centlanic quimati,

the cuphea and fleabane, the purslane and fig-marigold —¹¹
 all that grows and puts forth,
 all that bears and yields,
 all that sprouts and bursts into bloom,
 all vegetation that issues from you
 and is your flesh, your germination and renewal.

It is the jade, the armlet, the turquoise —
 the most precious, the only precious thing there is;
 it is the sustenance, the substance, the life of the world,
 whereby those who are alive, live
 and talk and rejoice and laugh.

Oh, the fruits of the earth, the green and growing things have gone,
 they have hidden themselves away!

O Lord, Our Lord, Lord of Tlalocan, O Provider!
 What does your heart will?

By chance, have you let this fall from your hand?
 Is it to be thus? Is this all? Is this the end?
 Are the people, the multitude, to die out, to vanish from the earth?
 Is the city to be left empty and desolate?
 Is this all? Is it to be thus?
 Was it so ordained Above and in the Region of the Dead?
 Was it so decreed for us? Was it so determined?

But all the little ones suffer —
 those who barely walk, those who crawl, those on the ground still,
 and the infants lashed to their boards and slats,
 who are sensible of nothing —
 give them, at least something to eat,
 at least provide them with something,
 for as yet they do not reason.

If we have vexed the Above and the Region of the Dead,
 if our foulness and corruption rose up,
 if it wafted up to the Above, to the heavens,
 then, perhaps, this is all; perhaps, this is the end.
 Perhaps, at this very moment darkness shall come
 and all shall perish, all shall disappear from the earth.
 What can we say? What is the use? To whom can we appeal?
 It has been ordained.

At least let the common people have fullness and abundance;
 let them not know total dissolution.

¹¹ *Ayah tonan*: *Cuphea forullensis* HBK; *tzitziquilitl*: *Erigeron pusillus* Nutt.; *Itzniquilitl*: *Portulaca rubra* (?); *tepicquilill*: *Mesembryanthemum blandum* L. All are edible plants. (*Hist. Gen.*, Vol. iv, pp. 324, 366; R. Simeon: *Dictionnaire de la Langue Nahuatl*, Paris, 1885, p. 186; Anderson & Dibble: *Florentine Codex*, University of Utah Press, Book xi, p. 137.)

ca ye totoneua in iyollo, in inacayo,
 ca ceyoual, ca cemilhuitl in tlepan moteca, ca tlecuilolo
 in iyollotzin:
 ca temamauhti in coatl in itic onoc
 in uallaztlactoc, in ualnenechiuhtoc, in ualtzatzitoc:
 ca temamauhti inic tlatla, inic tzatzi, inic hicoyoca.

Manoce ca ye cuel nelti muchiua
 in quimattiuitze ueuetque, ilamatque in quipixtiuitze:
 in ualpachiuiz topan mani,
 in ualtemozque tzitzizimi
 in quipoloquiui tlalli, in quiquaquiui maceualli,
 inic cemayan tlayouaz tlalticpac: in acan yez tlalticpac:
 in quimattiuitze, in quipixtiuitze,
 in cultin, in citi in inpial yetiuitze,
 in muchiuatiuh, in neltitiuh,

in ye tlaltzonpan, in ye tlaltzonco
 in otlaziuh in tlalli,
 in ye ixquich, in ye iuhqui,
 in otlán in ixinach tlalli,
 in oueuetic, in oilamatic,
 in ayocle inecoca, in ayocmo teatlítiz, tetlamacaz:

Manozo cuel yehuatl totecoe,
 ma necuiltonolo, ma netlamachtilo.

Auh iznelle axcan: manoce cocoliztli quicui in maceualli,
 ma yehuatl tequitini, tlacutini, in mictlan tecutli,
 azoc achi quimotquitiz, quipaleuiz in chicomecoatl, cinteutl:
 azoc mictlampa achi atolatl, tlapanqui icamac actiaz,
 iitac yetiaz.

Their hearts and bodies are in torment,
 day and night their hearts burn, their hearts are on fire!
 A monstrous serpent is within them
 slaving and panting and shrieking;
 it is terrifying how it burns, how it shrieks, how it howls!

Perhaps now is coming true, now is coming to pass,
 what the men and women of old knew, what they handed down:
 that the heavens over us shall sunder,
 that the demons of the air shall descend
 and come to destroy the earth and devour the people,
 that darkness shall prevail, that nothing be left on earth.
 Our grandmothers and grandfathers knew it,
 they handed it down, it was their tradition
 that it would come to pass, that it would come to be.¹²

And now to the ends of the earth, to the outermost bounds of the earth,
 the land is devastated.
 It is all over now, it is the end;
 the earth's seeds have withered,
 like old men and women they have shriveled,
 and nothing has food, no one shall give food and drink to another.

O, Our Lord, let it not go on like this,
 let there be fullness and abundance for all!

Or, let pestilence seize the people in its grip,
 let the Lord of the Region of the Dead do his work, take up his duties.
 Then, perhaps, Chicomecoatl and Cinteotl¹³ shall sustain them,
 shall succor them a little;
 perhaps, into their mouths she shall put a drop of corn gruel,
 a scrap of food,
 as provision for their journey.¹⁴

¹² The Nahuas believed that the Fifth Sun, or age, in which they were living would end in a cataclysm as did the four suns before it. The Fifth Sun, *Nahui Olin*, 4-Motion, created and put into motion when the gods sacrificed themselves in a great fire in Teotihuacan, had to be kept in motion (i. e. alive) by being constantly nourished with human blood — the blood of warriors who died in battle, the blood of captives and sacrificial victims, and blood drawn from various members in acts of auto-sacrifice. However, these acts only postponed what they believed to be the inevitable fate of the world as described in this text. (*Código Chimalpopoca*, Imprenta Universitaria, México, 1946, fo. 2; *Hist. Gen.*, Vol. II, p. 293; Muñoz Camargo: *Historia de Tlaxcala*, México, 1892, p. 154; Torquemada: *Monarquía Indiana*, Chávez Hayhoe, 1943, Vol. II, p. 271.)

¹³ God and goddess of corn.

¹⁴ Noble or commoner who died of a disease other than those that would consign him to Tlalocan (see footnote 1) and did not die in battle, went to Mictlan, the Region of the Dead. A cup of water was placed under his shroud before he was cremated, and periodically, food was set out near where his

Auh manoce tequitini in tonatiuh, quauhtleuanitl, in xippilli,
 in tiacauh,
 in oquichtli, in totonametl in manic:

ca motitimalotiaz in maceualli, in quauhtli, in ocelotl:
 ca itlahuatl itic, inepantla mopopoyauhtoz,
 momoyauatoz in tzintli, ticcuaatoz, in omitl, in quaxicalli
 xaxamacaticaz:

auh ye ontlamatiz in tonatiuh ichan,
 in ompa autilo tonatiuh, in oyonilo,
 in ompa chichinalo in nepapapan uelic, auiax xochitl:
 in ompa netimalolo in quauhtin, ocelotin,
 yaomicque, in tiacahuan, in oquichtin.

Auh in piltzintli, in conetzintli,
 in oc tototl, in oc tzintli: aya quimomachitia,
 ca chalchiuhtitiaz, ca teuxiuhtitiaz in ilhuicac, in tonatiuh ichan,
 uel chalchiuhtl, uel teuxiuhtl, uel teuxiuhtlamatilolli
 in iyollo, in conmacaz tonatiuh:

auh ca quitquitaz, ca ixillan actiaz,
 ca ic itaquetiaz,
 ca nachca conquetzatiuh in moueltihuatzin,
 in teteu, in tlamacazque, inueltiuh, in chicomecoatl,
 in zan ye iyo tomio, tonacayo,
 in zan ye iyo totopil, tonetlaquechil,
 in zan ye iyo tonelpil, tochicauca:
 in quicemmaceuh maceualli.

Or let the Sun, the Eagle Ascendant, the Precious Child, the Valiant One, the Brave Warrior, the Everlastingly Resplendent One,¹⁵ do his work.

Then the people, and the Eagle and Jaguar Knights shall rejoice, for in the middle, in the center, of the battlefield they shall be charred, and their hair shall scatter, their bones whiten, their skulls split open. And they shall know the House of the Sun, where the sun is amused, where his praises are sung, where the nectar of the sundry sweet and fragrant flowers is sipped, where the Eagle and Jaguar Knights, the brave and valiant who die in battle, are glorified.¹⁶

And the little child, the tot, still a chick, still a mite, not sensible of anything, as jade, as turquoise, he shall go to heaven, the House of the Sun; a perfect jade, a perfect turquoise, a smooth and lustrous turquoise, is the heart he shall offer the sun.

And your sister Chicomecoatl shall sustain him, the sister of the gods, the Providers, shall enter his belly, and thus he shall be provided for his journey; she shall lift him to that far-off place. For she alone is our flesh and bones, she alone is our staff and support, she alone is our strength and fortitude; she is man's entire recompense.

charred remains were buried in the courtyard of his house, apparently to sustain him on his journey. (See footnote 10.) (*Hist. Gen.*, Vol. 1, p. 296; Motolinia: *Memoriales*, México, 1903, p. 245; Torquemada: *op. cit.*, p. 523.)

¹⁵ All epithets of the sun. The Eagle Ascendant and Precious Child refer to the rising sun; the Valiant One and Brave Warrior to his triumph in his battle with the night.

¹⁶ Like the gods who hurled themselves into the fire to put the sun in motion, the blood of the warriors gloriously consumed by the fire of battle provided the richest nourishment for the sun so that it could make its daily journey through the skies and be victorious in its combat with the night. Those slain in battle joined the sun in heaven, accompanying it on its course from dawn to midday. Then the women who had perished in the battle of child-birth took over and accompanied the sun on its downward course into the west. Offerings of food were placed near the buried remains of the cremated warriors to sustain them in heaven for four years, after which they were transformed into humming birds and other birds of rich plumage, and butterflies, and nourished themselves on the nectar of the manifold flowers in that paradise. (*Hist. Gen.*, Vol. 1, p. 298.)

Auh inin tlacatle totecoe:
in axcan ca nelli in tecoco,
in ye conitta, in ye commati, in ye quitimaloa
in maceualli, in cuitlapilli, in atlapalli, in itconi, in mamaloni,
in tlamamalli;
ca ye uel ompa onquiza, nelli uel ye ompa onquiza,
neli uel ye conihyoiua, nelli uel ye conciaui, nelli uel
ye commati in iomio, in inacayo,
ye uel itech onaci in iyollo in tecoco:
amo zan ceppa, amo zan oppa miquiztli,
in ye quiyecoa, in ye quitta:
auh niman ye yeh in yolcatzintli.

auh in axcan tlacatle, tlatoanie,
xoxouhque, olloe, iyauhyoe:
manozo xicmonequilti,
manozoc monacaztitlanpatzinco xicmottili in maceualli:
ca ye yauh, ca ye poliui, ca ye ixpoliui,
ca ye xamani, ca ye xaxamaca in tlatquitl in tlamamalli,
ye tlaixpoliui in tlalticpac,
ye tlauaqui, ye miqui in tlachichinani,
in manenemi, ye ixpoliui:

manozo xicmonequilti, ma xiquinmomacauili in totecuyo,
in teteu, in tlamacazque, in yauhyoque, in copallope:
ma motlacotiliqui, ma motequitiliqui in tlalticpac:
ma tlapoui in necuiltonolli, in netlamachtilli,
ma moloni iyauhchicauaztli, ma uiuixau in ayachquauitl:
ma uiuixau in ayachquauitl:
ma quimocuilican in olcactli,
ma centlachipinaltzin, ma centetzintli hauachtzintli,
ic xicmopaleuili, ic xicmonanamiquili in tlaltecutli,
in tlacauapaua, in tlacazcaltia:
auh manozo xicmoyollalili in tlaihyouitoc in tonacayotl,
in tlazopilli, in teteu inueltiuh,
in cuenco in momauilanaltitoc,
in cuenco mozotlauiltitica, in mihiyocauilia:

ma mocuiltono, ma motlamachtli, in maceualli,
ma quitta, ma quimauizo in chalchiuitl, in teuxiuitl, in quiltzintli,

O Lord, Our Lord,
 the people, the subjects — the led, the guided, the governed — ¹⁷
 now behold, now feel, now are filled to bursting
 with the searing pain of affliction.
 Their flesh and bones are stricken by want and privation,
 they are worn, spent, and in torment;
 indeed, the pain reaches to the heart of them.
 Not only once, or merely twice
 do they behold, do they suffer death!
 And the animals, also.

O Lord, o King,
 Lord of Verdure, Lord of Rubber, Lord of the Sweet-Scented Marigold!
 May it be your will,
 may you, at least, cast a sidelong glance at the people.
 They are going, they are perishing, they are vanishing,
 they are breaking and crumbling,
 they are disappearing from the earth,
 the suckling infants are wizened and dying,
 the little ones that crawl are wasting away!

May it be your will, O, Our Lord,
 may you grant that the gods, the Providers,
 the Lords of the Sweet-Scented Marigold and the Lords of Copal
 do their work,
 that they see to their tasks on earth.
 May bounty and good fortune be unleashed,
 may the sweet-scented marigold rattle shake,
 may the rattle boards of the mist clatter, ¹⁸
 may the gods done their rubber sandals!
 Oh, with a sprinkle, with a few drops of dew,
 may you succor, may you aid, Tlaltecuitli, Lord of the Earth,
 who feeds and nourishes man!
 And may you comfort the anguished fruits of the earth,
 beloved child, sister of the gods,
 who feebly drags herself through the rows,
 who is wilting and withering in the rows!

Let the people be blessed with fullness and abundance,
 let them behold, let them enjoy, the jade and the turquoise — the precious
 vegetation

¹⁷ In itconi, in mamaloni, in tlamamalli: literally, he who is carried, he who is borne on the back, the burden.

¹⁸ Rattles and rattle boards, the latter being a board with rattles inserted into it, were used in the feast of *Etzalqualiztli*, dedicated to Tlaloc, to imitate the sounds of rain and thunder. It was believed that the Tlaloque, the numerous helpers of Tlaloc, poured the rain out of great jars, and that when they beat the jars with sticks and broke them, they caused the thunder and lightning. (*Hist. Gen.*, Vol. I, p. 164; *Historia de los Mexicanos por sus Pinturas*, Chávez Hayhoe, 1941, p. 235.)

in innacayotzin totecuihua in tlamacazque in tlaloque:
 in quitquituiitze, in quitzetzelotuiitze in inlatqui yetiuitz.
 auh ma mocuiltono, ma motlamacti in yolcatzintli, in xiuhztintli:
 ma tlato, ma papatlaca,
 ma tlachichina in quechol, in zaquan:

auh macanozomo imelleltzin, inlauceltzin calmoquetzatiuh,
 ca tonalpitzauatoc in maceualli,
 quinomauhtilizque, quimizauilizque:
 macamo motlatlauceltizitzinoca,
 ma zan yehuatl quimanilica (n), quimouitequilian
in ye in innemactzin.
 in ipan yol, in ipan tlacat in ompa pouqui tlaloca (n):
 in imaxcatzin, in innemactzin:
 macamo ica mauiltizque in cuitlapilli, in atlapalli,
 in cen quauitl, in cen zacatl mantiuh,
 in cemixtlauatl yetimani.

Macamo no quen quimochiuilican ¹
 in xoxouixtoc in quauitl, in metl, in nopalli, in ixquich ixuatoc:
 ca itlaanca, ca yolca in maceualli,
 ca inenca in icnotlacatl, in nentlacatl,
 in ayauia, in auellamati, in tlacnocaualli,
 in aualnecini in icochca, in ineuhca,
 in icoayoyotzin ² itech motetecatinemi, in itech icoyocatinemi.

Tlacatle tlazopille, tlamacazque:
 ma tlacaua, ma tlazoti in moyollotzin, ma ximoyollalili in tlalli:
 ihuan in ixquich itech nemi, in tlalli ixco quitzinemi.
 A ca namechnotza, ca namechtatzilia
 in nauhcac antemi,
 in anxoxouhque, in antlamacazque,
 in antepcyoque, in amoztoyoque,
 ma xiualmouican, ma xiualuia:
 ma ximoyollaliliqui in maceualli, ma xinotlaauililiqui
in tlaticpac:
 ca onitztoc, ca notzatzitoc in tlalli, in yolqui, in xiuitl, in tlacotl
 ca muchi onmotemachitoc,
 ma xiualmiciuítican teteue, totecoane.

¹ The text is blurred here and I am doubtful of this word, but the meaning of the text is clear.

² From *cooyoll*, feast.

the flesh of Our Lords, the Providers, the Gods of Rain,
 who bring, who shower down, the riches that are theirs alone.
 And let the plants and animals be blessed with fullness and abundance,
 let the troupial and the roseate spoonbill sing,
 let them flutter their wings, let them sip the sweet nectar.

Oh, let not the Gods of Rain loose their wrath and indignation,
 for the people are enfeebled
 and they shall frighten them, they shall strike terror into them.
 Let them not lash themselves into a fury,
 but let them only take, let them only strike the one who is theirs,
 who was born, who came into the world, marked for Tlalocan,
 who is their property, their possession.
 Let them not deceive the people
 that inhabit the forests and open plains,
 that dwell in the wild, untilled fields.

Neither let them do this;
 let them not blight the trees, the magueyes, the prickly pears, and all
 that grows,

for they are the root and the life of the people,
 the sustenance of the poor and hapless,
 those living in misery and want, the destitute,
 who have nothing to eat in the morning, nothing in the evening,
 who go about empty, their stomachs rumbling.

O Lord, Beloved Lord, O Provider!
 May it be in your heart to grant, to give, to bring comfort to the earth
 and all that lives from it, all that grows on it.
 And you who inhabit the four quarters of the universe,
 you the Lords of Verdure, you the Providers,
 you the Lords of the Mountain Heights, you the Lords of the Cavernous
 Depths,

I call out, I cry out to you:
 come, bring yourselves here,
 comfort the people, slake the thirst of the earth;
 the earth and the animals, the leaves and stalks
 are watching and waiting and crying out.
 O Gods, Our Lords, make haste!

