

## NAHUATL PROVERBS, CONUNDRUMS, AND METAPHORS, COLLECTED BY SAHAGUN

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To give prudence to the simple,  
to the young knowledge and discretion;  
That the wise man may hear, and increase in learning,  
and the man of understanding may attain unto wise  
counsels;

To understand a proverb and a figure,  
the words of the wise and their dark sayings.

(Old Testament, Book of Proverbs I:4-7.)

When I started studying Nahuatl with Dr. Garibay, a little over two and a half years ago, I began not merely the study of a fascinating language, but also what has proved to be an intellectual adventure. The translation I offer here of the Náhuatl proverbs, conundrums, and metaphors, collected by Sahagún, is part of the fruit of this adventure, and it is with the profoundest joy and profoundest humility that I dedicate it to Angel María Garibay K. in commemoration of his fifty years of distinguished scholarship.

Dr. Garibay has done many things in the field of the Humanities, not only in Náhuatl Literature, but also in Greek and Latin, Hebrew and Aramaic. However, there is one thing that he has not done, and it is this one thing that has made his work outstanding. He has never taken the "human" out of the Humanities. Dr. Garibay is not a "scholar's scholar," he is all the world's scholar, and the knowledge that he has garnered in his lifetime he freely shares with all who are interested. He abhors "deluxe editions" and fights against them, preferring to see his own work published in less expensive editions or paper-back so that they may be economically accessible to people. His books —alas, much of his work is still unpublished— are a delight for any reader, as well as a mine of information for

investigators, no little achievement in a field considered reserved for "egg-heads."

His accomplishments as a scholar, however, are only the manifestation of what he is as a man. Dr. Garibay has never travelled far from Mexico City, but through his reading and meditation he has ranged over all the world and into the hearts and minds of people everywhere. Because he comprehends the universal paradox of man being the same everywhere and at all times, and different everywhere and at all times, he has been able to give us translations from the Náhuatl (not to mention his recent translations of the Greek plays) that make us feel the impact of a living culture. A true *tlamatini* —wise man— he is in the words of the Nahuas "a light, a torch, a great torch that does not smoke; . . . , he shines his light on the world." To work with such a man is truly an adventure, and it has enriched my life forever.

Book VI of Sahagún's monumental *Historia de las Cosas de Nueva España* is the most beautiful of the twelve books that comprise the work. It is a Book of *Huehuetlatolli*, or Orations of the Elders, containing forty prayers, exhortations, and orations, and ends with a collection of proverbs, conundrums, and metaphors. Being *Huehuetlatolli* of the nobles, it is the finest example we have of Náhuatl rhetoric and literary style which, in complexity of thought as well as beauty of expression, rivals any of the great literature that man has produced. Did Sahagún pattern this book after the Book of Proverbs of the Bible, a series of exhortations with a collection of proverbs at the end? We shall never know.

One of Sahagún's aims in preparing his great work was to facilitate the learning of the Náhuatl language by his fellow missionaries, and doubtless it was to this end that he appended to Book VI the proverbs, conundrums, and metaphors he had gathered in the course of his investigation into the pre-conquest life of the Mexicans. From their somewhat crude style and the conversational tone of the texts, it is apparent that they were jotted down verbatim, possibly for his own use at first. They are like an album of photographs, each proverb, conundrum, or metaphor a picture of some aspect of the life of the Nahuas, and since these are word pictures, we not only see something of their life but also something of their thoughts and feelings.

Like all proverbs, the proverbs of the Nahuas are the wisdom and truths they distilled from their experiences and observations into simple, crystallized, and witty statements. As strange and curious as their world may seem to us, for nearly every Náhuatl proverb we have a similar one of our own. And the Náhuatl conundrums which belong to the world of children, are like conundrums everywhere —charming, simple, and concerned with everyday things.

The metaphors, however, are what bring us into direct and intimate contact with the mentality of the Nahuas, for what are metaphors but images in words of the concepts, beliefs, traditions, and experiences of a people. Since, in Náhuatl Philosophy and Religion, the all-pervading concept was that of duality —a supreme dual god and duality in all things— it is not surprising that Náhuatl metaphors generally consist of two words or two phrases that combine to form a single idea. Sometimes they are redundancies, sometimes parallelisms, and sometimes disassociated words which in combination have a meaning totally unrelated to the individual meanings of the words. These vivid and imaginative embellishments of the Náhuatl language together with the proverbs which, themselves, are metaphorical expressions, are merely swatches clipped from the rich brocade of the Náhuatl language and literature. They are just a sample of the treasure over which Angel María Garibay has for so long held his torch.

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IC OMPOALLI OCE CAPITULO ONCAN MITOA: IN CEQUI  
TLATLATOLLI, ITOCA ADAGIOS, IN QUITOAYA, IHUAN IN  
QUITOA.1. *Moxoxolotilani.*

Itechpa mitoa: in aquin motitlani: in amo quioalcuepa in inetitlaniz, in anozo amo yauh in ompa titlano. In uel ic mitoa: quilmach Quetzalcoatl, Tullan tlatoani catca: quil omentin cihua mahaltiaya in inealtiayan: in oquinoalittac: ic niman quinoalioa cequintin quimittazque, in aquique maaltia: auh yehuantin titlanti: zan ic quimitzicate: in maaltia cihua: amo ma quinonotzato. In Quetzalcoatl oceppa zatepan conioa in ixolouh, quitoznequi, ititlan: in quimittaz aquique in maaltia: zan no iuhqui chihuh: ayocmo quicuepato in inetitlaniz: ic oncan tzintic, nelhoaioc in mitoa: moxoxolotilani.

2. *Tomachizoa.*

Itechpa mitoa: in aquin moch conmomachiztia in tlein mitoa, in tlein muchioa.

3. *Nonouian.*

Itechpa mitoa: in aquin uel oncalaqui, in amo ic calaquian, mazona, in amo imazouayan: in tlein chioalo teoan quichiuh-tiuetzi.

4. *Oc nochicomatl, oc mochicomatl, oc ichicomatl.*

Iquac mitoa: intla aca tlaonqui otemicti, in tle uel omic: auh inic tlaonqui otemicti, oc ichicomatl: yehica ca ayocmo quima in temicti, in ma iuhqui matlac ouetz, inic otemicti: ic

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## SOME PROVERBS WHICH THEY SAID AND STILL SAY.

1. *A page is sent.*

This is said about someone who is sent with a message and fails to return with an answer, or else does not go where he was sent. It is said for this reason. They say that when Quetzalcoatl was King of Tullan, two women were bathing in his pool. When he saw them he sent some messengers to see who they were. And the messengers just stayed there watching the women bathing and did not take him the information. Then Quetzalcoatl sent another of his pages to see who the bathers were and the same thing happened; he did not return with an answer either. From that time on they began, they started saying: *A page is sent.*

2. *Our know-it-all.*

This is said of someone who claims to know everything about whatever is said and done.

3. *Here, there, and everywhere.*

This is said about a person who enters where he should not enter, sticks his hand where he should not stick his hand, and quickly takes part in whatever others are doing.

4. *Still half a net for me, still half a net for you, still half a net for him.*

This is said when a drunkard assaulted someone who then died. At the time the drunkard killed the other person he was still only in half a net because he did not know that he had

motemachia, azo zan oc ic ma quízaz: in maca zan iuhqui matlac ocalac, azoquic matlacpa quízaz, ic mitoa: oc nochi-comatl.

5. *Ixpetz.*

Itechpa mitoa: in aquin uel quinemilia, in quenin uel qui-temuz, in quenin uel monextiliz in itech monequi: anoce uel quitta in tlein ohui in zazanilli.

6. *Tatacapitz ueli in tlalticpac.*

Iquac mitoa: in quenmanian uel itlatzin tictopialia: auh in quenmanian uel totech oyauh in icnoyotl: quenmanian ueli, quenmanian aueli.

7. *Xoxocotioa (i)n tlalticpac.*

Itechpa mitoa: in aca teyacanqui, tlazalo, totoco itla ipampa itlatlacul: in ma iuhqui xocotl uel oicucic: niman oaluetzi.

8. *Ayac xictli in tlalticpac.*

Ayac tictoxictizque, quitoznequi: ticteluchioazque: maciui in telchioaloni neci, ace mimatini, ace yolizmatini, ace mozcaliani.

9. *Cuicuitlauilli in tlalticpac.*

Iquac mitoa: intla itla zan itech titopiloa, tictocuitlauia: zan uel tiemati, maciui in oui: in iuhqui quauhximaliztli, tetzotzon-cayotl, anoc'itla occen tlamantli tultecayotl: auh anoce itla tla-matiliztli, cuicatl, grammatca, etc.: intla uel omoma(n): mitoa: cuicuitlauilli in tlalticpac.

killed someone.<sup>1</sup> He had not fallen into the net for having killed someone and therefore was confident that he might get out; he was not all the way into the net and consequently might yet get out. For this reason they say: *Still half a net for me.*

5. *Polished eye.*

This is said about a person who is very astute in the manner of finding, of discovering, what is necessary, or who quickly sees what is difficult in an enigma.

6. *One can dig a little in this world.*

This is said when one time we are able to put away a little something, and another time we are in need. Sometimes one can, sometimes one cannot.

7. *To bear fruit in this world.*

This is said of a high functionary who is dismissed, discharged, due to something that is his fault. It is precisely like fruit that has ripened and then falls to the ground.

8. *No one on earth is an umbilical cord.<sup>2</sup>*

We should not sneer at anyone; meaning, we should not disdain anyone even though he appears to warrant disdain, as he might be a wise man, or learned, or able.

9. *By nibbling away in this world.*

This is said when we persist in something, when we take great pains with it and know it well even though it may be difficult, such as carpentry, sculpting stone, and other arts; or perhaps some kind of knowledge, such as singing, grammar, etc. If one is very persistent, it is said: *By nibbling away in this world.*

<sup>1</sup> "...others kill others while drunk, and all these consequences are attributed to the god of wine and to the wine, not to the drunkard, as they say that he did not do it but that the god did; ...they did not regard as a sin anything they did while drunk." Sahagún, *Hist. Gen.*, Ed. Porrúa, 1956, Vol. I, p. 75.

<sup>2</sup> I. e., something that is thrown away. There is a play on words here: *xictli*, umbilical cord, and *xictia*, to look down upon someone.

10. *Tlatolli itlaqual.*

Iquac mitoa: in aquin itlaton ic moyolitlacoa, zan niman tea-hoaz: anozo zan achi ic onayo, ye uey inic quitecuepilia tlatolli, inic teaoa: anoce iquac in itla mitoa, zan niman no tehoan tlatoa.

11. *Tlani xiquipilhuilax.*

Itechpa mitoa: in aquin pani neci iuhquin anahuatl ixiiicno-tzin, tlatlacatzintli, qaltzin: auh tlacazo ye cenca tlaueliloc, cenca teaoani, techicoitoani, yollocuicuitla: qualli in quitoa pani, auh in itic amo qualli in quitoa teuicpa.

12. *Ye onquiza naoalli: anoce onquiz in naoalli.*

Iquac mitoa: in cequintin cenca motlacuitlauia, inic motla-yecoltia uellaixnextia: auh in cequintin, zan tlatziui, maauiltia, atle quixnextia: auh in cequintin uellotlaixnextique, iquac mitoa: onquiz in naoalli. No uel itechpa mitoaya: in itla momach-tia, in cequintin zan tlatziuhthinemi: auh in cequintin intla qua-lli: quimati in momachtia, iciuhca uel quimati, in tlein qui-momachtia, ic mitoa: onquiz in naoalli: inic uel mitoa, quil in naoalli, quitoznequi: tlacateculotl.

13. *Ixquauitl, uel ixquauh.*

Itechpa mitoa: in amo pinaoani, in amo temamatini: in uel yatiuetzi imixpan in mauiztililoni.

14. *Tenquauitl.*

Itechpa mitoa: intlatol chicoaac, in auel tenpanauilo, in amo tlatolpanauiloni.

10. *A word is his meal.*

This is said about the person who is wounded by any little thing and immediately starts quarreling with people. When lightly reprimanded he replies angrily and squabbles with the other, or whenever anything is said he starts arguing and shouting.

11. *Underneath he drags a bag.*

This is said about someone who outwardly seems like placid water, who has a kind face and appears to be compassionate and good. But he may really be despicable — belligerent, a scandalmonger, and evil-hearted. Outwardly he speaks nicely to people but inwardly he speaks nastily.

12. *The sorcerer is now passing there; or, the sorcerer passed there.*

This is said when some people by toiling hard, earn their livelihood and lay by something. Some people, however, are just shiftless; they dedicate themselves to diversion and accumulate nothing, and when others acquire things by working hard, they say: *The sorcerer passed there.*

This can also be said about studying something. Some just fritter away their time, but if others learn well what they are studying, if they learn quickly, then they say: *The sorcerer passed there.* They say that when one says this, *sorcerer*<sup>3</sup> means the devil.

13. *Brazenfaced, truly a face of wood.*

This is said about the person who is not bashful or timid with others. He just rushes ahead of illustrious people.

14. *Wooden lips.*

This is said about someone whose words are firm. He cannot be refuted, no one can over-ride him in words.

<sup>3</sup> *Nahualli*, means magician, sorcerer, conjuror, etc. The above, however, probably refers to *Tezcatlipoca* one of whose names was *Nahualpilli*, Lord Sorcerer or Magician.

15. *Pipilpan timalti.*

Iquac mitoa: intla aca ye uey tlatcatl, noma pipillotl quinemitia, in ye telpuchtli noma motetecomolhuia, anozo mitzpetzinalhuia: auh in ye ichpuchtli, noma icoconeuh yetinemi, noma mozoquitlaxcalhuia: in yehoatl in, ca pipilpan timalli.

16. *Ninotocuiuitla, timotocuiuitla.*

Iquac mitoa: intla aca nictlazotla, azo itla ic onechyolitlaco, cenca nicaoa, nicpinauhtia: intla itla iichtacatlachioal nicmachilia, teixpan ic nicpinauhtia, ic niquixmotla: in iquac iuh muchioa in, mitoa: ninotocuiuitla.

17. *Oppa icuuitl quiqua.*

Itechpa mitoa: in aquin tla itla oquitemacac, azo itla qualoni, anozo tilmatl: ye no ceppa quitlani, quitecuilia.

18. *Aonmati iixco, icpac.*

Itechpa mitoa: in amo in imati itechpa inacayo, quapopolitic, iitzocuicuitlatic, amo mamouia, amo mixamia.

19. *Aommomatoca.*

Zan ye no yehoatl, in aommomati iixco, icpac.

20. *Aoompa.*

Itechpa mitoa: in amo mozcalia: in ompa titlano, zan amo ompa itztiuh: in tlein quicuiz zan amo ye in quicui.

21. *Niquauhtlamelaoa, tiquauhtlamelaoa.*

Iquac mitoa: intla itla ninomachtia, zan auel onicma: in ma ca zan nixochiquaquauitl, amo ninoxochiqualloti, ic mitoa: niquauhtlamelaoa, anozo oniquauhtlamelauh, anozo zan oniquauhtlamelauh, quitoznequi: atle onicma, atle onicnexti.

15. *A reveler in childishness.*

This is said of a grown person who still clings to childish things; someone who is already a young man and takes delight in digging holes with pieces of stone or painting himself up, or a young woman who still carries around her dolls and makes mud tortillas. That is, they glory in childishness.

16. *I pull up my shoots, you pull up your shoots.*

This is said when I love someone who perhaps hurts me in some way. I quarrel with him and humiliate him. If there is something that he had done secretly, I reveal it in public, thus shaming him and throwing it in his face. When this occurs, they say: *I pull up my shoots.*

17. *He eats his excrement over again.*

This is said if someone gives something to another, such as food or a cape. Then he asks for it back, he takes it away from him.

18. *He has no idea what is on his face and on top of his head.*

This is said about someone who is not careful of his person. He is unkempt and his face is filthy. He never uses any soap on himself nor does he wash his face.

19. *He does not put a hand to himself.*

This is the same as, *he has no idea what is on his face and on top of his head.*

20. *Scatterbrain.*

This is said of a person who does not have his wits about him. He is sent somewhere but goes elsewhere, and what he is supposed to get he does not get.

21. *I am a fruitless tree, you are a fruitless tree.*

This is said when I study something but cannot learn it. It is exactly as if I were a fruit tree that bears no fruit. For this reason it is said: *I am a fruitless tree*, or, *I was a fruitless tree*, meaning, I have learned nothing, I have nothing to show for my efforts.

22. *Mazol.*

Itechpa mitoa: in tlatlacuitiuetzi, azo temacuex, azo teamauh, anozo itla occen tlamantli cana mopia, ompa concuitiuetzi, in tlanel tanaco, in tlanelnozo canin: in ompa mopia in itla pialoni.

23. *Notzotzon, motzotzon, anozo cuix no cuele notzotzon in nouauhtzon.*

Iquac mitoa: in tla aca itla oniquicneli, anozo itla oniemachti: in ipampa in, notepaleuiliz, ic nechtlazotlazquia: auh ca ye in toliniliztica, in tetelchializtica nechtlacuepcayotilia, ic mitoa: notzotzon, anozo yene notzotzon, yene motzotzon.

24. *Nitlacocoloa, titlacocoloa.*

Iquac mitoa: in amo uel melaoac niqutoa notlatol, in anozo itla ic nitlatlanilo, in melaoac ic nitlananquilizquia: auh ye zan niqixneloa in notlatol, zan campa nocontlatlamia: cequi nictlatia, auh cequi melaoac in niqutoa: anoce zan aca itech nocontlamia.

25. *Campa mixco.*

Iquac mitoa: in tla aca nechcocolia, nechteixpauia in ma nitolinilo, in ma cana altepetl ipan nitotoco: zan amo uel muchioa, amo tle uel ic nitolinilo, amo no nitotoco: ic noconilhuia in notecocolicauh: campa mixco.

26. *Can noyacauh, can moyacauh.*

Iquac mitoa: in tla aca onechtolini, ono nictolinizquia: zan nixpampa oyeoac: in manel campa oya, ca nictoliniz in iquac neciz: ic mitoa: can noyacauh.

22. *Hand-dipper.*

This is said about a person who swiftly snatches things belonging to others, such as bracelets or paper adornments, or some other object that is safeguarded somewhere. He swiftly takes it from the basket or place where the valuables are kept.

23. *My hair, your hair; or, Is my hair my amaranth?*

This is said when I do someone a favor, or else, I teach him something. In consideration of my help he should love me, but instead he repays me with abuse and disdain. Therefore it is said: *My hair; or, my hair also, your hair also.*<sup>4</sup>

24. *I twist something, you twist something.*

This is said when I do not speak plainly. For instance, I am asked a question which I should answer clearly, but instead I muddle my words; in some instances I am ambiguous, concealing one thing and stating another with clarity. Or else I speak falsely about someone.

25. *With what face do you look at me?*

This is said when someone hates me and makes an accusation against me, for which I might be harmed or persecuted in some city. However, absolutely nothing can be done; I cannot be harmed or persecuted for this. For this reason I say to the person who hates me: *With what face do you look at me?*

26. *My very nose, your very nose.*

This is said when someone has done me harm and I would do him harm, also, but he runs from me. No matter where he has gone, when he turns up I shall torment him. Therefore, one says: *My very nose.*<sup>5</sup>

<sup>4</sup> The Amaranth has spikes that are covered with seeds which, if they are not picked at a certain time, simply blow away. *Tzontli*, heir, head, and *huauh-xonili*, Amaranth, form a play on words and roughly mean, "my head droops like an amaranth whose seeds have dried and fallen."

<sup>5</sup> Like my nose, I shall never lose him.

27. *Totlanitz.*

Itechpa mitoa: in mohoquichittoa aca, in quitoa: ca nitiacauh, ca nitlamani, ca yaoc nimatini: auh acacemo tiacauh, acazo can onmati: auh azo ca cana titiquiltic in inacayo: quiteittitia, quitoa: inin ca yaoc ic nechuitecque: ic oncan mitoa: totlanitz: no ioan tiquittoa: ninotlanitztia, timotlanitztia.

28. *Centzon, uel acic.*

Itechpa mitoa: in aca miec tlamantli quimati, amatl, tlacuillo, anozo itla netlayecoltiliztli: in iuhqui tepuzpitzcayotl, quauhxincayotl, teocuitlapitzcayotl, much uel quimati: ic mitoa itechpa: centzon, uel acic.

29. *Uel nomiuh, uel momiuh.*

Itechpa mitoa: in tlein nicnopialia, in uel naxca, in uel noyocauh in nociauiliztica, notlatequipanoliztica onicnonextili, in amo zan cana oniccuic, anozo oniquichtec: no uel itech mocaquia in yeuecauh: in aquin tlamaya yaoc: niman oallauh in concayotia, cana ce ima, anozo icxi: niman oc ce tlayecayotia, ce no cana ima, anozo iicxi: niman tlanauhcaiyotia, no ce cana ima, anozo iicxi: in yeoatl in, tlamani, ioan in tepallama: quitoa: uel nomiuh: auh intla aca zan tepan oallaz, intla canaz ce maitl, anozo icxiti in ye oaxioac: mitoa: amo uel iomiuh.

30. *Iconopillotl ommomelauh.*

Iquac mitoa: intla itla uecauhtica onicnixnextili: auh no aca, zan quioalichtequi: anozo cana temac nictlaza otlica.

27. *Our shin.*

This is said about the person who speaks of his prowess. "I am a captain," he says to someone. "I have captured prisoners and am experienced in war." And perhaps he is not a captain. Or perhaps he is and has a scar somewhere on his body which he shows to people, saying, "These are the wounds I received in combat." This is when one says: *Our shin*. And we also say: *I boast falsely, you boast falsely.*<sup>6</sup>

28. *He succeeded in achieving four hundred.*<sup>7</sup>

This is said about someone who knows a great many things, such as painting on paper, or such crafts as forging metal, carpentry, and goldsmithery. He knows all these things well. For this reason it is said: *He succeeded in achieving four hundred.*

29. *Strictly my bone, strictly your bone.*

This is said when I hold fast to something that belongs to me, my own possession which I acquired by hard work and toil and which I did not take or steal. It meant the same in the past when someone took a captive in battle, and then came a second that he seized by the hand or foot, and then a third and a fourth, that he also seized by the hand or foot. With this the captor said to the novice assisting him: *Strictly my bone*. And if someone else came along and seized one of the captives by the hand or foot, they said: *It is not his bone!*<sup>8</sup>

30. *He marched straight to poverty.*

This is said when I manage to accumulate something after a long time and someone comes along and steals it, or else I throw it away on the road and it falls into someone else's hands.

<sup>6</sup> *Motlanitzia*, to boast, and *tlanitzli*, shin, are from the same root. Less protected than the rest of their bodies, the warriors probably received more wounds on the legs.

<sup>7</sup> In Nahuatl, the number 400 figuratively means an incalculable number of anything and is used the way we use a thousand or a million.

<sup>8</sup> After a captive had been sacrificed, the flesh was distributed. The captor did not eat the flesh of his own captive, since the captive was considered his alter ego and the sacrifice of himself. However, some of the bones were returned to him and he kept them as trophies.

31. *Tetitech noneoa.*

Iquac mitoa: intla aca tlatoani, anozo aca mauiztililoni nic-notlatlauhtilia, itla ipampa, inic nechpaleuiz: auh zan ye ic qualani, zan itlauelpan nonuetzi: azo ye ompa no nechaoa, iuhquin ma tetitech noneoa, nonnouitequi.

32. *No tlepapalochiuhtiu.*

Iquac mitoa: intla aca teaoaz, cenca'c motlaueltituih, cenca qualantiuh inic tetoliniz, inic teaoaz: auh zan ye oncan tolinilo, pinauhtilo: iuhquin tleco onuetzi. Itech oalquiza in tlepapalotl: in momatia acazomo temicti in tletl: in iquac ouetzito tleco: niman oncan ommiqui, zan no iuhqui in aquin teaoaz: azo ye ompa temac, uetzituih, azo mictiloz ompa.

33. *Ixnex.*

Itechpa mitoa: in azo itla oax, azo itla oquichiuh, azo auil-nemiliztli, ichtequiliztli: in momati ayac quimachilia: auh ca ye omachililoc, otepan cenman in tlein ipinauiz: ic mitoa itechpa ixnex.

34. *Icniuhmoyactli.*

Itechpa mitoa: in aquin zan tlatlaueliloc, in auel teitta, in zan teaoa: intla cana necentlatilo in oncan teoan motlalia, zan ipan tlacacaoalti, quicauhtiquiza, quimacaci in ma teaoa: ic mitoa icniuhmoyactli.

35. *Onen oncatca.*

Iquac mitoa: intla itla oquinequia noyollo, zan amo uel omuchiuh: intla oninomachtiaya, zan auel onicma: ic mitoa: onen oncatca, anozo a onen oncatca.

31. *I dash myself against a rock.*

This is said when I ask a ruler or some illustrious person to do me some favor, and as a result he becomes angry. I provoke his wrath, and perhaps he berates me. It is as if I beat myself, I dash myself against a rock.

32. *Like a moth into the flames.*

This is said about someone who is always quarreling with others. When he bullies people and squabbles with them, he fumes and rages, but then he, in turn, is bullied and put to shame. It is as if he has fallen into the fire; flames are shooting from him and he thinks the fire has consumed the other, while it is he who has fallen into the fire, and he soon dies there. So it is with people who are always quarreling with others; they may fall into the hands of the other and perhaps be killed.

33. *Ash-face.*<sup>9</sup>

This is said about someone who has done or committed something, such as an iniquity or thievery. He thinks no one knows about it, but his disgrace is already widely known, it has been bruited about. Therefore they say about this person: *Ash-face*.

34. *Friend-dispeller.*

This is said of a person who is belligerent, who cannot look at anyone without fighting with him. If there is a gathering and he sits down among the people there, they just draw away from him, they leave him quickly, as they are afraid that he might fight with someone. For this reason they say: *Friend-dispeller*.

35. *It was in vain.*

This is said when I desire something with all my heart that cannot be done. For example, if I am studying, I cannot learn anything. Therefore one says: *It was in vain*. Or conversely, *it was not in vain*.

<sup>9</sup> A play on words, *Ix-*, from *ixtli*, face. *Nextli*, means ashes. The verb *nextia* means to show, to reveal.

36. *Ompa onquiza'n tlalticpac.*

Iquac mitoa in cenca ye titotolinia, in yaxcan, neci totech monequi, in tilmatzintli, in tlaqualtzintli: inic uel caquizti in motolinia, in cenca tlaihiyouia, in itzotzomatzin cenca oizoliuh, cenca ye tzatzayani, in quimoquentia zan achi inic tlatlanitica ye oalcocotoniz, ye ompa onquizaznequi in inacayo: inic oncan peuh in mitoa. Ye ompa onquiza in tlalticpac, anozo onquiztini in tlalticpac.

37. *Mocicinoa.*

Itechpa mitoa: in mochachamaoa itla itechpa, azo necuiltollin, anozo tlamatiliztli: quitotinemi. Ca ninocuiltollin, ca oncan naxca, notlatqui: anoce quitoa. Nitlamatini, etc.

38. *Cuix ixquich quitta in huitzitziltzin.*

Iquac mitoa: intla ce tlaxcalli, anozo itla qualoni tictomama-ca tepitzitzin: auh intla aca quitoa: zan tepiton in oannechmacaque: niman ic onmonanquilia. Cuix ixquich quitta in huitzitziltzin. Ca in huitzitziltzin cenca zan pitzaton in iten: in iquac quichichina tepiton xochitl, cenca zan no achiton, in conchichina necutli.

39. *Tlatoluilax.*

Itechpa mitoa: in aquin aiiellatoa, in amo cenca uellananquilia, in iquac notzalo.

40. *Tencuicuitzca.*

Itechpa mitoa: in cenca tlatlatoani, in cenca tlatole.

41. *Cuix tleuh yetinami in coyotl.*

Iquac mitoa: intla itla ayamo cenca uel icucic, tiquiciuhca-quatiuetzi, in iquac cenca ye tonteuciui: in iuh quichioa coyotl in zan xoxouhqui quitetexoa elotl: zan no iuh muchioa in iquac aca cenca ye onapizmiqui: intlanel ayamo cenca uel icuci tlaxcalli, anozo nacatl, iuhqui quiquatiuetzi: auh intla aca ic tla-

36. *The world spills out.*<sup>10</sup>

This is said when we are very poor, when hardly anything comes our way, such as mantles or food, by which it is evident that someone is poor and in great want. One's rags are very old and torn, barely covering one. They are worn thin, falling apart, and one's body is spilling out. As a result, it began to be said: *Now the world spills out*; or, *now the world is spilling out*.

37. *He brags about himself.*

This is said about the person who brags about himself, such as about his riches or knowledge, saying: "I have become wealthy; there are my goods and possessions!" Or else he says, "I am learned," etc.

38. *Can a humming-bird see that much?*

This is said when we share a tortilla or some food divided into tiny pieces. If someone says, "What you have given me is so small," he then adds, "*Can a humming-bird see that much?*" For a humming-bird has a very thin beak and when he sips nectar even from a tiny flower, he sips very little of it.

39. *Word-dragger.*

This is said about a person who is slow in speaking and who does not reply volubly when spoken to.

40. *Swallow's beak.*

This is said about a person who talks a great deal, who is full of words.

41. *Does a coyote carry his fire around with him?*

This is said when we are ravenous and bolt down something that is not fully cooked. Like a coyote biting into a green ear of corn, a person who is starving bolts down tortillas or meat even though they may not be cooked through. And if someone is going to cook the food, or would like to humiliate the other,

<sup>10</sup> *Tlalticpac*, which means the earth, the world, also means the penis.

tlatzouiz, anozo ic tepinauhtiznequiz: ic mitoa iquac. Cuix itleuh yetinemi in coyotl.

42. *Cuix no nen nipatzactzintli.*

Iquac mitoa: in amo qualli inemiliz intla no teachcauh te-coanotza, anozo itla quitemaca: auh no iuh nicchioaznequi nitecoanotzaz, anozo itla nictemacaz: ic mitoa. Cuix no nipatzactzintli, anozo, cuix no nen nipatzactzintli.

43. *Ipal nonixpatlaoa.*

Iquac mitoa: intla aca ipiltzin itelpuch, anozo ichpuch, anozo zan itlaoapaoal, uel quioapauh, uel oquizcalti: auh ye ic yecteneoalo, in ipampa in inezcaliliz: auh ye no ic yecteneoalo in pillioa, manozo in teapaoani: ic itechpa mitoa. Ipal nonixpatlaoa. Niteixpatlaoa. Titeixpatlaoa.

44. *Tequitl nitotlpixqui: cuix niquinchopini, mochohopinque.*

Intechpa mitoa: in totolti in iquac moxima mochohopinia: ca in totolpixqui, amo quichioa, inic mochohopinia totolme: ca zan monetechuia in mochohopinia. Ic no uel intechpa mitoa: in maceoalti in mochalania in momictia, anoce intlal, incal, azo itla ipampa: amo yehoantin techalania, in teyaconque, ca zan yehoantin monomauiia in mochalania in maceoalti, in momictia.

45. *Quennel, tla nel toconilhuiti in quennel: amo zan no quioalitzo: quennel.*

Iquac mitoa: intla itla onicuuliloc, anozo onicnopolhui, acan tle neci: ic nioalnellaquaoa in niquitoa. Quennel, tla nel toconilhuiti in quennel: amo zan no quioalitzo: quennel.

46. *Ma quimichpil oconatlic.*

Iquac mitoa: intla itla oticpeoaltica, auh zan no onitlacauh. In iuhqui iquac acame moquaquauhtelolomomotla: auh zan

then the hungry one says: *Does a coyote carry his fire around with him?*

42. *Am I good-for-nothing, am I a withered ear of corn?*

This is said if a captain, who is not very well off, gives a banquet or serves a meal to another. I want to do the same. I want to give a banquet or serve a meal to someone. For this reason, one says: *Am I a withered ear of corn? Or, Am I good for nothing, am I a withered ear of corn?*

43. *Because of him my face becomes wide.*

This is said when someone's child—a boy or girl—or else someone's pupil, was well-taught, well-brought-up, and is commended for his good up-bringing. Consequently, the child's parent or teacher is also being commended. Therefore, they say with regard to the child: *Because of him my face becomes wide. Or, I make someone's face wide, you make someone's face wide.*

44. *My job is watching over the turkey hens. Did I peck at them? They pecked at each other!*

This refers to the turkey hens when they peck at each other and pluck out each other's feathers. The keeper of the turkey hens does not provoke this; they start fighting by themselves and peck at each other. Accordingly, this is also said about the common people when they brawl with each other, when they come to blows over their lands or houses or for some other reason. It is not the authorities who fight with them, but they, of their own accord, join issue and fight with each other.

45. *What can be done? If we just say, "What can be done?" the other person will only say, "What can be done?"*

This is said when I have been divested of something, or I lose something that does not turn up anywhere. I become excited and say, "*What can be done?*" But if we just say, "*What can be done?*" the other person will only say, "*What can be done?*"

46. *Possibly a mouse drank it.*

This is said when we are fighting for something and give up, such as, when players, competing in a game of throwing wooden

onitlacauh, amo uel omotlanque: ic iquac quitoa: ma quimich-pil oconatlic.

47. *Cuix nixilotl nechititzayanaz.*

Iquac mitoa: intla aca iuiui onican oichtec, otetlaxin, anoce omomecati, anoce itla oc centlamantli tlatlaculli oquichihuh: auh niman ye ic aca nechilhuia. Inin otiquittac: ma aca tiquilhui: auh niman ye ic noconnanquilia. Cuix nixilotl, nechititzayanaz.

48. *Icnococotzin.*

Itechpa mitoa: in zan motolinia, in amo cenca mocuiltonoa, in zan quexquichtzin quimopialia iaxca.

49. *Oc nocetonal, oc mocetonal.*

Iquac mitoa: intla tequani onechquazquia, anozo tequani coatl ipan onicholo, zan achi in onechoalquazquia, oninotlalo-tiuetz, anozo toro onechquaquauizquia; auh oixpampa neoac, ic oninomaquixti: yehica, intlaca'mo onicchioani in izquitlamantli: ca onimiquizquia, az'oc quezquilitzintli nonnemiz: ic mitoa. Oc nocetonal.

50. *Quen uel ximimatia in titeocuitlamichin.*

Iquac mitoa: intla aca quin yeoa uel monemitia, zan tepan itla ipan uetzi: azo omomecati, anozo aca oquitopeuh: ic ocolizcuic, anozo uel omic: auh ic teilpiloyan otlaliloc: ic iquac mitoa. Quen uel ximimatia titeocuitlamichin.

51. *Tla alawi, tlapetzcaui in tlalticpac.*

Zan ye no iuhqui in omito: azo quinizquinpa qualli inemilio: zatepan itla ipan uetzi tlatlaculli, in ma iuhqui omalauh zoquititlan.

52. *Ayemo quatlatlatzta.*

Itechpa mitoa: in amo zan centlamantli quimotequitia, zan amo tle nelti: azo quimomachtia cuicatl, zan auel quichioa: ye-

balls, simply give up and lose the game. This is when they say: *Possibly a mouse drank it.*

47. *Am I an ear of corn that they can scrape the kernels off my belly?*

This was said when someone was in trouble. He had committed a robbery or adultery, or he seduced someone, or did something that was wrong, and then said to me, "Don't say anything to anyone about what you have seen." I then reply to him: *Am I an ear of corn that they can scrape the kernels off my belly?*

48. *Poor little dove.*

This is said about someone who is poor. He has scarcely anything, only a few things to call his own.

49. *One more day for me, one more day for you.*

This is said when a wild beast was about to devour me, or a poisonous snake was going to bite me and I leaped over him and fled, or a bull was going to eat me, but I ran away and escaped danger. If I had not done all these things, I would have died, or I might have lived only a few days. For this reason one says: *One more day for me, one more day for you.*

50. *What happened to you, fish of gold? Be careful!*

This is said when someone had lived a life of propriety until a certain time and then something came over him. Perhaps he took a lover, or he struck someone who took sick or died and he was put in jail. Then one says: *What happened to you, fish of gold? Be careful!*

51. *Things slip, things slide, in this world.*

This is the same as the above. Perhaps until now, someone's way of life was good and then he goes astray. It is exactly as if he had slipped in the mud.

52. *He has not yet set his head.*

This is said about someone who does not devote himself to one thing exclusively, who does not stick to anything. Perhaps

ne quimomachtia Latin, a no uel quichioa: yene Castillantlato-lli quimomachtia, amo no uel quimati. In aquin iuh quichioa y, uel itehpa mitoa. Ayemo quatlatlatztza.

53. *Ayac matlacpa teca.*

Iquac mitoa: intla aca itla itequiuh, itla ic tlapaleuia mo-  
cuicuilia, monenenequi: quitoa. Ma niccaoa in notequiuh: in  
iquac iuh quichioa in, in momati azo cenca ic tlazotlalo, mauiz-  
tililoz: auh zan ic tlayolltlacoa: niman ic caoaltilo. Auh in  
oquicauh: niman occe quimixiptlayotia: auh oc ye cenca uel  
quichioa in itequiuh, occenca ye uel motlacuitlauia in quin omix-  
quetz: ic mitoa iquac: ayac ica.<sup>1</sup>

54. *Tepal nitzopiloti.*

Iquac mitoa: intlacatle in nicquaz: auh azo aca nocniuh achi-  
tzin ipal onicqua itlaqual: azo aca nechtlatlania, in cuix onitla-  
qua: auh ye ic noconnanquilia. Tepaltzinco onitzopiloc.

55. *In oalquiza tonatiuh amo totonqui: quin iquac iye(l)iz  
yetiuh ye totonqui.*

Itehpá mitoa: in quin ommonamictia: ca oc cenca motoli-  
nia, inic conpeoaltia in innemiliz: quin iquac in ye achi quitoca  
ye moyollalia: azo ye itlatzin ye quimopialia.

56. *Can machpa tiuitze.*

Iquac mitoa: intla aca cenca techtolinia, anozo techmictizne-  
qui, amo ma tiyaouan, zan tocnih: ic onmonanquilia. Can  
machpa tiuitze.

57. *Quen tehitto.*

Iquac mitoa: intla aca cenca tlazotlalo, mauiztililo, tlacama-  
cho: aca quitoa: tleica in cenca quimauiztilia, in: niman ic  
monanquilia. Quen tehitto.

<sup>1</sup> Should read: *ayac matlacpa teca.*

he studies singing; he does not master it. Then he wants to learn Latin and he does not master this either. Then he studies Spanish and he does not learn this either. About a person who does this, they say: *He has not yet set his head.*

53. *No one beseeches another ten times.*

This is said when someone, who holds a post and serves in some capacity, likes to be coaxed and cajoled. "Oh, if I could only relinquish my post!" he says, thinking that by so doing he will be loved and esteemed. But when he is removed, he becomes downcast. He leaves his post and someone else is put in his place. The person who now offers to do the work, does it better, does it with greater care. This is when it is said: *No one beseeches another ten times.*

54. *With someone's help I became a vulture.*

This is said when I have nothing to eat and through the offices of a friend I eat a little of his food. Should someone ask me if I have eaten, I reply: *With someone's help I was "vultur-ing."*

55. *The sun is not hot when it has just risen; after it has been travelling its course a while, then it becomes hot.*

This is said about a person who has just married, as he is still very poor when he starts out in life. However after a little time has gone by he is consoled as he may now have laid by something.

56. *Where have we come from?*

This is said when someone hurts us deeply or wants to do us harm and he is not our enemy but our friend. Hence, one retorts: *Where have we come from?*<sup>11</sup>

57. *It's the way people are regarded.*

This is said when someone is greatly admired, honored and esteemed. When someone says, "Why do they make so much of him?" The other then replies: *It's the way people are regarded.*

<sup>11</sup> That is, "Weren't we friends?"

58. *Ye iuhqui itoch.*

Intechpa mitoa: in iquac acame tlaohana, in aca cenca choca: auh in aca teaoa, tetzatzilia: in aquin tetzatzilia, in anozo mochoquilia, mitoaya: ye iuhqui itoch. Ipampa ca in yeuecauh, in octli intech quitlamiliaya in totochtin, in quimoteotiaya ueuetque.

No itechpa mitoa in aquin cenca tetoliniani: in anozo tlatlaczintli, in muchi tlacatl quitlazotla: maciui in amo tlaanqui, no mitoaya: ye iuhqui itoch, quitoznequi: ye iuhqui iyeliz.

59. *Ixtimal.*

Itechpa mitoa: in aquin cenca qualli ic neci inacayo, in ca itla (a)uel quichioa, in ca auel itla ay: auh ye atle uel quichioa. Occenca intechpa mitoa in cioa, in ca neci uellamachioa, uel tzaoa, auh zan ye amo atle uel ai, zan teixcuepa: ic itechpa mitoa. Ixtimal.

60. *Cuix tecoco in ixcuelli: auh ye no mitoa. Azo noxayac in pinaoa: in nocuilitlaxcol cuix no pinaoa.*

Iquac mitoa: intla cenca ye noteuciui, ye nonapizmiqui: cequintin tlaquaticate: niquintlaitlanilia, in ma tepiton nechmacacan in quiqua, atle nechmaca: zan qualani, nechixcuelitta: auh yehica ca cenca ye nonapizmiqui: niman intlan nonnotlaltiuetzi, ioan nitlaqua, anozo zan noconcuitiuetzi in tlaxcalli: iquac mitoa: cuix tecoco in ixcuelli: ca in teixcuelittaliztli, aquen techiuh: zan in apizmiquiliztli temicti, ic micoa.

61. *Campa xonpati.*

Iquac mitoa: intla aca onechaoac onehcoco tlatoltica: ye nictoca ce nocniuh niquittaz, inic ompa ninoyollaliz: auh zan ye no ompa nechaoa, nechtolinia: zan no iuh nechioa, icamac nonuetzi: ic oncan mitoa. Campa xonpati.

58. *Such is his rabbit.*

This is said about people when they get drunk. One weeps copiously, another fights with people and shouts at them. And so, when a drunkard shouts at people or starts weeping, they say: *Such is his rabbit*, because in the past, *pulque* was consecrated to the rabbits whom the ancients worshipped as gods.<sup>12</sup>

This is also said of someone who is extremely belligerent, or of someone who is very kind and loves everyone. Though he is not a drinker, they say: *Such is his rabbit*, which means, such is his nature.

59. *A glorious face.*

This is said about a person who, outwardly, makes a good appearance but does nothing well, executes nothing well. He can do absolutely nothing. This is especially said of women who appear to embroider and spin well but in reality can do nothing well; they just deceive people. For this reason they say: *A glorious face*.

60. *Does a black look hurt? One also says: Is my face mortified, are my innards also mortified?*

This is said when I am very hungry, when I am ravenous, and others are eating. I ask them to give me a little something to eat but they will not give me anything. They become angry and look at me askance. However, because I am starving, I quickly sit down with them and eat, or I snatch some tortillas. This is when one says: *Does a black look hurt?* For looking askance at someone does him no harm; only starvation kills a person and causes death.

61. *Where can one be healed?*

This is said when someone quarrels with me and stings me with his words. I then seek out one of my friends, I go to see him so that he can console me, but he upbraids me and also hurts my feelings. He does the same thing to me; I fall right into his mouth. This is when one says: *Where can one be healed?*

<sup>12</sup> Pulque is the fermented juice of the maguey or agave. The *Centzontotochtin*, the 400 (or innumerable) rabbits, were the gods of wine. They also represented the innumerable types of drunkenness. For a lively description of many types of drunkenness, see Sahagún, *Hist. Gen.*, Ed. Porrúa, 1956, Vol. I, p. 324.

62. *Noyollo yiztaya, moyollo yiztaya, etc.*

Iquac mitoa: in tlein cenca tiqueleuia, cenca itech uetzi in toyollo: in iuhqui iquac cenca ye no namiqui, anozo ye napizmiqui, anozo itla occentlamantli eleuiloni: in iquac quitta noyollo, cenca papaqui: iquac mitoa. Noyollo yiztaya.

63. *Patlachilpitica.*

Iquac mitoa: intla itla aca ic nechteixpauia, miiec tlamantli in quitoa inic uel nitoliniloz: auh cenca nechmoxictia, inic amo uel nitlananquilia: auh yece uel nicnemilia, inic ninopaleuiz: intla aca quitoz. Tleica in amo timopaleuia. Nicnanquilia, niquilua. Patlachilpitica: maciui mochicaoa zan quipiqui: amo quimati in quenin uel ipan niccuezpaz itecanecayaoaliz.

64. *Ayatle iueliyaca.*

Iquac mitoa: in itla tlatolli amo mellaoac, in zan iliuz moteneoa, acan uel ixneci: in iuhqui tla aca quitoa. Quil omic in emperador: inin ca zan mitoa ca'mo nelli: ic mitoa. Ayatle iueliyaca. Auh intla ye melaoac mitoa: mitoz. Ic iueliyaca.

65. *Tlacoqualli in monequi.*

Amo cenca tzotzomatli in totech tictlalizque: amo no cenca titoyecquetzazque: zanipan qualli inic titochichioazque: in itechpa in tlaquemitl.

66. *Tlacaitleoa.*<sup>2</sup>

Iquac mitoa: in iquac pipixco, in muchi tlacatl yauh mopixquiliz: no uel mitoa, in iquac muchi tlacatl yauh, in imilpan, in iquac elimico.

67. *Quin in nicoyutl: ma ica niquitta.*

Iquac mitoa: intla itla aca quimomachitoca: azo quitoa. Oniua in Caxtillan, anozo Quauhtemallan, anozo quitoa: Nalcalde onicatca: zan ye amo nelli, zan quiztlacati: ic ommitoa. Quin in nicoyotl: ma ica niquitta in Castillan ouia, anozo Quauhtemallan, anozo ica alcalde ocatca.

<sup>2</sup> Should read: *tlacayotl eoa*.

62. *My heart turns white, your heart turns white, etc.*

This is said when we long for something that we like very much. For example, when I am either very hungry or thirsty, or when I desire something agreeable. When I see it my heart rejoices. Then one says: *My heart turns white.*

63. *It is loosely tied.*

This is said when someone makes an accusation against me, saying many things to bring me harm, and treats me with disdain. I am unable to reply but, nevertheless, I deliberate about it so that I might defend myself. If anyone should say, "Why don't you defend yourself?" I reply, saying: "*It is loosely tied.*" And even if it were tightly tied, he has trumped it up; he does not know how I shall take revenge for his deceit."

64. *His nose has lost its power.*

This is said when certain tidings are untrue, when they are imparted wildly and cannot be proven anywhere. For instance, if someone says, "They say the Emperor is dead," this is not true. So, one says: *His nose has lost its power.* But if it were true, then one would say: *His nose is certainly powerful!*

65. *Moderation is proper.*

We should not dress in rags, nor should we overdress. In the matter of clothing, we should dress with moderation.

66. *Everyone goes off.*

This is said at harvesttime when everyone goes off to gather the harvest. It can also be said when everyone goes to the fields at the time of tilling.

67. *When I am a coyote, I shall see it!*

This is said when someone claims to have done something. For example, he says: "I went to Castile," or, "I went to Guatemala." Or, he says: "I was mayor." But this is not true, he is just lying. For this reason, they say: *When I am a coyote, I shall see that he went to Castile, or Guatemala, or that at sometime he was mayor!*

68. *Ma Chapultepec ninaalti.*

Iquac mitoa: intla nopan muchioa uey cocoliztli, notech omotlali, anozo itla notequiuh tetolini cenca niqueleuia in ma nipati: in ma iciuhca tzonquiza in notequiuh. Auh intla oquentel nipatic: anozo otzonquiz in notequiuh: niman ic niquitoa. Ma Chapultepec ninaalti.

69. *Aicnopilpan nemitiliztli.*

Itechpa mitoa: in aca tlatoani, ipan calaqui aca maceoaltzintli: niman mitoa. Inin tlatoani: amo icnopilpan nemitiliztli, quitoznequi: amo icnotlacatl ichan calaquiz, zan no tlatoani in monequi ichan calaquiz. No itechpa mitoa: in aca amo tlamauizoani, azo itlatzin maco, azo tlaqualtzintli: zan atle ipan quitta, zan quitelchioa, azo patiyo in quinequi, azo tolin quinequi: niman ic mitoa. Aicnopilpan nemitiliztli.

70. *Telchitl, anozo, atelchitl.*

Iquac mitoa: intla aca tictitlani, ayaxcan oticceliltique azo itla oquicuzquia: zan atle oquicuito, quioalitotiu: ca tlei in oniccuizquia, anozo cana onmotlauitequito: Ic onmoluia. Atelchitl.

71. *Omotlatziuiz eoac.*

Iquac mitoa: intla aca tictitlani, aca quinozaz: auh amo quinequi in yaz: auh zatepan uel ticceliltia: auh in mache quinozaz, azo zan caltenpan in connamiqui, azo ye ocuel oalla, ic onilhuilo. Omotlatziuiz eoac.

72. *Muchi oquicac in nacel.*

Iquac mitoa: in aca itla quiteneoa, miiecpa quicuicuitlacuepa in atztzan quitoa in tlatolli.

68. *Oh, that I may bathe in Chapultepec!*

This is said when I fall ill, when I am stricken by a grave illness, or when I have a burdensome duty to perform, and I long to be well, or for the task to be soon completed. If I am a little better or my work is done, then I say: *Oh, that I might bathe in Chapultepec!*<sup>13</sup>

69. *It is no life among the poor.*

This is said of a king who enters the house of a commoner. They say: *Among the poor is no life for this king.* This means that he should not enter a poor man's house, that it is only proper for him to enter the house of a king.

This is also said of an ungrateful person who is given some object or some food and he thinks little of it, he disdains it. He wants something expensive, or turkey. Hence, they say: *It is no life among the poor.*

70. *So much the better, or, So much the worse.*

This is said when no sooner do we send someone for something than we receive it. Or when someone is supposed to go for something but does not get it, and comes back saying, "What was it I was supposed to get?" Or else, somewhere he stumbles and falls. Hence, they say: *So much the worse.*

71. *Your laziness turned out well.*

This is said when we send someone to call another, but he does not want to go, and a short while later we receive the very person he was to have called, or he meets him just outside the door, or else the person is just coming along. Therefore, he is told: *Your laziness turned out well.*

72. *Everyone of my nits have heard it!*

This is said when one person tells another something and he repeats it many times, he says the same thing over and over again.

<sup>13</sup> There was a spring in Chapultepec where Motecuzoma bathed, and therefore, it was considered non plus ultra.

73. *Muchin quimomolchioa in tapayaxin nicaci.*

Iquac mitoa: in aca itla tequitilo, in amo oui: cenca couica itta: anozo quicaqui itla tepiton tlatolli, couicamati, ic motequipachoa: ic monanquilia. Muchin quimomolchioa, etc.

74. *Nitlatlilpatlaoa.*

Iquac mitoa: in tlein aiuhqui ticchioa, anozo tiquitoa atonizcaliliztica ic titlaqualania, ic titlayolitlacoa. In tlapallacuiloque intechpa oalquiza: in quenmanian tlatlacoa, in iquac tlatlilania: in quenmanian quitlilpatlaoa.

75. *Iuh quito atecocolpil, aye nel toxaxamacayan.*

Iquac mitoa: intla aca itla oquichiuh tlatlaculli: auh ye otlatzacuiltiloc, anozo aca canapa oya, ompa omomiquili: ic mitoa: iuh quito atecocolpil, aye nel toxaxamacayan.

76. *Canpaxo'n naoalli.*

Iquac mitoa: intla itla nicnamaca tlazotli, azo macuilpeso ipatiuh muchiuh: auh zan ce peso inic quipatiyotia: anozo itla zan tepiton nictelchiuilia,<sup>3</sup> in amo uel itla oncan nicninxextilia, niquienopiluia: ic mitoa. Canpaxo'n naoalli.

77. *Ompa ce zotl ommopilo.*

Iquac mitoa: intla aca nictexpauia itlaton ipampa: auh ye uey, inic nopan quicuepa inic nechouitilia: anoce iquac intla itla otzayan, in iuhqui tilmatl, anozo xicalli, zan tepiton ic otzayan: auh zatepan niqitzomaznequi, occenca ye uey inic oalzayani: ic oncan mitoa. Ompa ce zotl onmopilo.

<sup>3</sup> Should read: *nictelchiuilia*.

73. *He makes a stew of all the chameleons he catches.*<sup>14</sup>

This is said when someone is given a task to do that is not difficult, but he regards it as difficult; or he receives an insignificant order which he considers dangerous and is upset. For this reason one replies: *He makes a stew*, etc.

74. *I make a smudge.*

This is said when we do something in a way that it should not be done, or say something rude and thus spoil or make a botch of something. It derives from the painters.<sup>15</sup> When they are painting, sometimes they do it poorly, sometimes they make a smudge.

75. *So said the little water snail: Truly, the hour for our being crushed is never.*

This is said when someone committed a crime and was punished, or went away somewhere and was killed. For this reason, they say: *So said the little water snail: Truly, the hour for our being crushed is never.*

76. *The sorcerer bit into it.*<sup>16</sup>

This is said when I sell something that is expensive, that has a price of 5 pesos, for example, and I charge only 1 peso for it. Or perhaps I put a low price on something small; I do not make anything, I make no profit from it. For this reason, one says: *The sorcerer bit into it.*

77. *He hung himself with a piece of rag.*

This is said when I make an accusation against someone because of some trifling thing and he retaliates with something serious that puts me in difficulties; or when something, such as a cape or a cup is slightly ripped or cracked, and when I want to repair it, it rips or cracks more. Then one says: *He hung himself with a piece of rag.*

<sup>14</sup> The text reads *nicaci*, which would make this read, ...*I catch*, but this does not appear to fit the context.

<sup>15</sup> That is, scribes.

<sup>16</sup> A play on words. *Compaxoa* (compaxoa), means to bite, to eat something, and also to evaluate something.

78. *Canin mach coyonacazco.*

Iquac mitoa: in aca tenauualaoa, tetlacaquitia, in amo cenca quinextia tlatolli: tel achi caquizti: ic monanquilia in tenauualoani. Canin mach coyonacazco.

No itechpa mitoa: in aquin quititlani, azo itla quicuiz, anozo tenotzaz, oppa, expa in iluilo, zan nel amo quicaqui: ic ilhuilo. Canin mach coyonacazco.

79. *Ye oyauh in itlatolhoaz.*

Itechpa mitoa: in aca cenca mochicaoa, teteixpauia, in cenca motlatolchicaoa: auh in iquac in auel quichioa inic teteixpauia, in zan iuian mocauhtih.

Ioan uel itechpa mitoa: in aca aquen tlatta, moquaquatlaza, in aya tle ipan quitta: auh inic miiecpa nonotzalo, ye iuiantzin in mocnomattiuh, in maca zan potro, zan iuian ye tlacaciuhtih: ic mitoa. Ye oyauh, etc.

80. *Zan ixquich motlacatili.*

Iquac mitoa: intla zan tepiton tiquitoa in amo uey, in iciuhca ontzonquiza: in iquac ontzonquiz, tiquitoa. Zan ixquich motlacatili.

81. *Aca icuitlaxcoltzin quitlatlamachica.*

Itechpa mitoa: in tlachichihuiqui, in iuhqui amantecatli, in uel quiyecchichioa in itlachioal, in uel quitlamachiotia: inic iciuhca quiz, coaloz.

82. *Occepa iuhcan yez, occeppa iuh tlamaniz, in iquin, in canin.*

In tlein mochioaya cenca ye uecauh, in ayocmo mochioa: auh occeppa mochioaz, occeppa iuh tlamaniz, in iuh tlamanca ye uecauh: in yehoantin, in axcan nemi, occepa nemizque, yezque.

78. *Where, perhaps, in a coyote's ear?*

This is said when someone derides and openly criticizes another, but what he says does not reveal much, it discloses very little. Hence, one replies to the derider: *Where, perhaps, in a coyote's ear?*

This is also said about a person who is sent to fetch something or to call someone, and is told a second and a third time but simply does not comprehend. So they say to him: *Where, perhaps, in a coyote's ear?*

79. *His talker has run down.*

This is said about a person who is very forceful when he makes accusations against others and argues with great vehemence, but when he finds he can do nothing to the people he accuses, little by little he quiets down.

This is also said about someone who is overweening, who arrogantly tosses his head up and down, and who has no regard for anything. Thus, he is reprimanded many times over and little by little he becomes subdued. He is exactly like a colt that is gradually tamed. Therefore, they say: *His talker has run down.*

80. *This is all that was born.*

This is said when we say something that is brief, not long and drawn out, and it is quickly concluded. When it is over, we say: *This is all that was born.*

81. *Someone who arranges his intestines artistically.*

This is said of an artisan, such as a feather-artist, who does his work beautifully and designs it well, so that it goes, so that it is sold quickly.

82. *Once again it shall be, once again it shall exist, sometime, somewhere.*

What happened long ago and no longer happens, will happen another time. What existed long ago, will exist again. Those who are living now, will live anew, will exist once more.

83. *Ma amo ixiloyocan taci: ma amo imiyaoayocan taci.*

Inin tlatolli: ontlamantli inic mocaqui: centlamantli qualli, auh centlamantli amo qualli. Auh in iquac qualli: iquac intla aca cenca mauiztililoni, motlamachtiani, in muchipa quipia in netlamachtilli in necuiltonolli: manozo in tlatocayotl in nican tlatcipac: mitoaya. Oacic in imiyaoayocan, in ixiloyocan: cenca mauiztililo yecteneoalo: mitoaya ca oimaceoal mochiuh, in aquin iuhqui, in.

83. *You never ripen into an ear of corn, you never sprout corn tassels.*

This proverb is understood in two ways; the first is good, the other is not. It is favorable when someone is illustrious, rich, and possessed of wealth and abundance, or rules a kingdom here on earth. They say: *He has ripened into an ear of corn, he has sprouted corn tassels.* He is esteemed and praised. They said that this kind of person achieved this on his own merits.<sup>17</sup>

<sup>17</sup> The text ends abruptly here. The second meaning of the proverb, when applied unfavorably, of course is implicit.

IC OMPOALLI OMOME CAPITULO, ONCAN MITOA: CEQUI  
 ZAZANILLI, IN MITOA, ZAZAN TLEINO, INIC MA ZAZANILUIA:  
 IN IUHQUI MA MONAOALTOTOCÁ.

1. Zazan tleino, xoxouhqui xicaltzintli, mumuchitl ontemi. Aca quittaz tozazaniltzin, tla ca nenca iluicatl.
2. Zazan tleino, icuitlaxcol quiuilana, tepetozcatl quitoca. Aca quittaz tozazaniltzin, tla ca nenca uitzmallotl.
3. Zazan tleino, chalchiuhteponaztli, nacatica cuitlalpitoc. Aca quittaz tozazaniltzin, tla ca nenca nacohtli.
4. Zazan tleino, quatzocoltzin mictlan ommati. Aca quittaz tozazaniltzin, tla ca nenca apilolli, ic atlacuioa.
5. Zazan tleino, matlactin tepatlactli quimamamatimani. Aca quittaz tozazaniltzin, tla ca nenca tozti.
6. Zazan tleino, tliquauhtla ommana, iztac tepatlacpan oalmiqui. Aca quittaz tozazaniltzin, tla ca nenca atemitl: tocpac toconana, toztipan tiqualteca: oncan toconmictia.
7. Zazan tleino, cocozacatzin mocuicuicatia. Tla ca nenca sacapuch.

## SOME CONUNDRUMS WHICH THEY TELL AND TRY TO GUESS.

1. What is a little blue-green jar filled with popcorn? Someone is sure to guess our riddle; it is the sky.
2. What is it that drags its intestines as it ambles along the foot-hills of the mountain? Someone is sure to guess our riddle; it is a sewing needle.
3. What is a two-tone drum of jade ringed with flesh? Someone is sure to guess our riddle; it is an ear-plug.
4. What is a warrior's hair-dress<sup>1</sup> that knows the way to the region of the dead? Someone is sure to guess our riddle; it is a jug for drawing water from the well.
5. What are ten thin slabs of stone that one is always hauling around? Someone is sure to guess our riddle; they are our nails.
6. What is it that is seized in a black forest and dies on a white stone slab? Someone is sure to guess our riddle; it is a louse that we take from our head, put on our nail and then kill.
7. What is a hollow straw that makes songs? It is a sack-but.<sup>2</sup>

<sup>1</sup> *Tzotzocolli* is a water jug and also the manner in which distinguished warriors dressed their hair —pulled up on the sides into a topknot and resembling a water jug.

<sup>2</sup> A horn instrument, forerunner of the slide trombone, Post-Columbian.

8. Zazan tleino, cacatzactli temetztica tlacuiloa. Teccizma-  
maque.
9. Zazan tleino, iluicac ommapilotoque. Uitztli.
10. Zazan tleino, icezocuetzin,<sup>1</sup> moteahatemilia. Tziquaoaz-  
tli.
11. Zazan tleino, cemañoac topapancololtzitzin. Miyaoatl.
12. Zazan tleino, tetzauilama tlallan tlaquaqua. Tozan.
13. Zazan tleino, teocuitlapolotziquitzin ypalichtica meca-  
yotica. Ayeli.
14. Zazan tleino, tezcatzintli acxoyacaletica. Tixelolo.
15. Zazan tleino, tepetlamimilolli yitic ameia. Toyac.
16. Zazan tleino, tecpatica texoa, cuetlaxtli oncan onoc, na-  
catica tzacqui. Tocamac.
17. Zazan tleino, ixnacapapatz, cuexcochcacalach. Tomapil.
18. Zazan tleino, ixnaca quechomiyo. Zan ye no yehoatl in  
tomapil.
19. Zazan tleino, ixtexolochtitzin quintopeuhtih. Totlan-  
qua.
20. Zazan tleino, zacatzonteilama tequiyaoac moquequetza.  
Cuezcomatl.
21. Zazan tleino, tlalpatpitzactli, ayoui tequa. Azcatl.

<sup>1</sup> Read: *in centzoncuentzin*.

8. Wath is a little darky who writes with a piece of lead?  
A snail.

9. What is it that points its finger at the sky? A maguey  
thorn.

10. What are 400 furrows in search of lice? A comb.

11. What is it that is bending over us all over the world?  
Corn tassles.

12. What is a frightful old lady that gnaws into the earth?  
A mole.

13. What is a tiny silver speck tied with a black thread? A  
nit.

14. What is a little mirror in the middle of fir trees? Our  
eyes.

15. What is a mountainside that has a spring of water  
in it? Our nose.

16. What is it that grinds with a stone, strips of leather  
are over it, and it is surrounded by flesh? The mouth.

17. What is it that has soft flesh in front and a little clay  
bell on the back of its neck? The finger.

18. What is it that has a face of flesh and a neck of bone?  
It is the same, the finger.

19. What are they that go pushing along wrinkled faces?  
The knees.

20. What is an old woman with straw hair standing before  
the door of the house? The granary.<sup>3</sup>

21. What is long, hard, and red, and bites people without  
any trouble? An ant.

<sup>3</sup> The granaries had straw roofs. They are still constructed this way all  
over Mexico.

22. Zazan tleino, xoncholo, noncholo: yehoatl in olmailt.
23. Zazan tleino, nipa niyauh, nipa xiyauh, ompa toncana-miquizque. Maxtlatl.
24. Zazan tleino, iztac tetzintli, quetzalli conmantica. Xonacatl.
25. Zazan tleino, quaiztalcomoctzin, quetzalli conmantica: zan ye no yehoatl in xonacatl.
26. Zazan tleino, excanpa ticalaqui, zan cecni tiquiza. Ca tocamisa.
27. Zazan tleino, comicicuiltataca chiquilichtzatzitoc. Omichicacaztli.
28. Zazan tleino, omicicuipapanpul otlica moquetzticac. Cacaxtli.
29. Zazan tleino, itlacoyoc tenpan ticmacuitiuetzi, tlalli ic ticquappitzoa. Ca yehoatl in yacacuitlatl.
30. Zazan tleino, quauhtla calaqui nenepilotiuh. Tepuztli.
31. Zazan tleino, tetlapantenco moquequetza quateconpol. Ecacaxtli.
32. Zazan tleino, huipiltitich. Tomatl.
33. Zazan tleino, ye oalquiza xiccui moteuh. Cuitlatl.
34. Zazan tleino, cuezali teyacana, cacali'n tetocatiuh. Tlachinolli.

22. What is a "you jump and I will jump?" It is a rubber drumstick.

23. What is a "I go this way, you go that, and over there we shall meet?" A breachcloth.

24. What is a little white stone holding up quetzal feathers? An onion.

25. What is a white-haired pulque jar holding up quetzal feathers? It is the same, an onion.

26. What is that we enter in three places and leave by only one? Our shirt.

27. What is a screeching locust lying down and scratching its ribs? A bone scraper.<sup>4</sup>

28. What is it that has ribs outside and is standing upright on the road? A carrying-frame for loads.<sup>5</sup>

29. What is it that you quickly take from its hole and cast on the ground stiff? It is the mucous from the nose.

30. What is it that goes into a tree and its tongue is hanging out? An ax.

31. What is it that knocks its big head against the edge of the roof? A ladder.

32. What is it that has a shirt stuck to it? The green tomato.<sup>6</sup>

33. What is it that comes out and now you have your stone? Excrement.

34. What is a red cardinal going first and a crow following behind? Something burning.

<sup>4</sup> The musical instrument.

<sup>5</sup> Portable shelves in a frame.

<sup>6</sup> A variety of tomato that is green when ripe and is encased in a thin yellow outer covering.

35. Zazan tleino, itetecac, tecaltenpan moquequetza. Tlaquetzalli.

36. Zazan tleino, zan cemilhuitl otzti. Malacatl.

37. Zazan tleino, texcaltenpa moquetzaticac pancolli. Chichicuitlapilli.

38. Zazan tleino, chimalli iitic tentica. Ca chilli: auh ye in iachyo chimalli.

39. Zazan tleino, tepetozcatl quitoca momamatlaxcalotiu. Papalotl.

40. Zazan tleino, tliltic tetl itzonic icac, ontlacactoc mictlan. Ca pinacatl.

41. Zazan tleino, tlatlahqui tetl cholotiu. Tecpi.

42. Zazan tleino, teticipac totolon cuicaticac. Nexcomitl.

43. Zazan tleino, otlica tequatica. Ca titotecuinia tetl.

44. Zazan tleino, otlica eoatica paltetzocoton. Chichi icuitl.

45. Zazan tleino, aco cuitlayaoalli, mouiuixoa tzatzi. Ayacachtli.

46. Zazan tleino, i(n) neitotiayan quititique, cotztique. Ca malacatl.

35. What are up-ended stones standing in the doorway?  
Columns.

36. What is it that in one day only becomes big with  
child? A spindle.

37. What is it that is standing by the hearth curving up-  
wards? A dog's tail.

38. What is it that is filled with round shields inside? A  
chile, as its seeds are in the form of round shields.

39. What is it that goes along the foothills of the mountain  
patting out tortillas with its hands? A butterfly.

40. What is a black stone standing on its head, cocking its  
ear toward the region of the dead? The darkling beetle.

41. What is a red stone that goes jumping along? A flea.

42. What is on raund stones and is singing? The pot for  
cooking the corn with the lime.

43. What is on the road biting people? The stone we stumble  
over.

44. What is a little multi-colored jug sitting in the road?  
A dog's excrement.

45. What is it that has rounded hips above and when it  
shakes it cries out? A round rattle.<sup>7</sup>

46. What is in the dancing place getting pot-bellied and  
kicking its legs? The spindle.<sup>8</sup>

<sup>7</sup> Shaped like a poppy.

<sup>8</sup> The distaff was sometimes set in a clay vessel and thus danced around  
when the thread was being spun.

IC OMPOALLI OMEI CAPITULO, ONCAN MITOA: CEQUI  
MACHIOTLATOLLI, IN ITOCA METHAPHORAS, IN OHUI  
TLATOLLI: IOAN IN IMELAOACA, IN CAQUIZTICA.

1. *Tictetezoa in chalchiuitl, ticoaoazoa in quetzalli.*

Inin tlatolli: itechpa mītoa: in aquin itla cenca tlazotli qui-  
tlacoa, in cenca malhuiloni, in amo quimalhuia: in iuhqui ye-  
hoantin, in aquique quimocelilia sanctísimo sacramento in amo  
tlamauiztilia, in amo mopechteca, in amo choca, etc. In anozo  
aca zan maceoalli in cauilquixtia aca ciuapilli: ilhuiloya inin  
tlatolli: otictezo in chalchiuitl, oticuazo in quetzalli.

2. *Canin mach itzontlan, iquatla(n) oniquiz in totecuyo.*

Quitoznequi: cuix itla ic onicnoyolitlalcalui in totecuyo: inic  
nechmotonilia.

3. *Motzontlan, moquatla(n) nitlapachoa.*

Quitoznequi: inic iuh nimitznonotza, in: ic nicmalhuia in mo-  
teyo, inic amo tle ic (c)aulquizaz, inic amo tle tetolini mopan  
muchioatiuh.

4. *Ca nauh, ca notlaqual.*

Quitoznequi: ca naxca, ca notlatqui, ca nonetlayecoltiliz.

SOME FIGURES OF SPEECH, CALLED METAPHORS;  
DIFFICULT PHRASES ACCOMPANIED BY THEIR  
EXPLANATIONS AND INTERPRETATIONS

1. *You scratch the jade, you tear apart the quetzal feather.*

This is said about someone who mutilates something precious, who dishonors something worthy of great honor. For example, those who receive the Holy Sacrament without showing it the proper reverence — without bowing, without weeping, etc. — or a commoner who dishonors a noblewoman. They are told: *You have scratched the jade, you have torn apart the quetzal feather.*<sup>1</sup>

2. *Where have I walked over the hair, over the head of our lord?*

This means: Have I offended Our Lord in some way that he has brought misfortune upon me?

3. *I put something over your hair, over your head.*

This means: When I admonish you like this, I am protecting your honor and good name, so that you shall not be degraded and so that no adversity shall befall you.

4. *It is my food and drink.*

This means: These are my lands, these are my tools; these are my means of livelihood.

<sup>1</sup> Jade and quetzal feathers were the two most valued objects and therefore synonymous with anything precious.

5. *Naztauñ, nomecaxicol.*

Quitoznequi: inic onechtequimacac in altepetl: ic in itlacauh oninochiuh intla niquitlacoç, intla itla ic nicouitiliz: nictzacutiaz.<sup>1</sup>

6. *Maztauñ, momecaxicol otillalililoc.*

Quitoznequi: omitzmotlacaoati in altepetl.

7. *Onimitzpanti, onimitzteteuhti.*

Iquac mitoa, in aca za(n) i(n) nexiuhtlatilco, za(n) tlatzac-can quilhuia: onimitzpanti, onimitzteteuhti.

8. *In muztla, in uiptla.*

Quitoznequi: in ye ompa titziui, in za(n) quezquilhuil.

9. *In ye quauhtica, in ye mecatlica tanotiui.*

Quitoznequi: axcampa nimitznemachitia; auh in iquac ye tilpitiuh, cuix uel oc ompa itla nimitziluitiuh, cuix oc imonequia.

10. *Ixtlapal, nacacic.*

Inin tlatolli: ipan mitoa: in iquac ca miiecpa ononotzaloc, amo oquicac, atle ipan oquittac: auh in ye uico, ic ilpitiuh: ic ellaquauhilulo inin tlatolli. Amo ixtlapal, amo nacacic tinechoalitzitiaz; ca mouicpa oninoquixti.

<sup>1</sup> Probably an error and should read: *nichtzacutiaz.*

5. *My heron-feather headdress,<sup>2</sup> my jacket of ropes.*

This means: When the city gives me a responsibility I become a slave. If I hurt the city in some way, if I endanger it, I shall be put in jail.

6. *You have been dressed in your heron-feather headdress, in your jacket of ropes.*

This means: The city has made a slave of you.

7. *I have given you your flag and strips of paper.<sup>3</sup>*

This is said when someone has reached the point of despair. Finally he says to the other: "*I have given you your flag and strips of paper.*"

8. *Tomorrow, the day after tomorrow.*

This means: We shall be seeing each other in just a few days.

9. *When you are already trapped in sticks and ropes.<sup>4</sup>*

This means: I am starting to warn you now, but when you are already tied up, can I go and say something to you? Will it still be opportune?

10. *Obliquely and askance.*

This was said when someone was admonished many times over but turned a deaf ear and regarded it with disdain. When he was tied up and taken away, these words were said to annoy him: *Do not glance at me obliquely and askance, for I have done my duty.*

<sup>2</sup> When a slave was purchased, he was given a headpiece of white heron feathers to indicate that he was sold. Both words are synonyms for slave and servitude.

<sup>3</sup> The captive went to be sacrificed carrying a flag and strips of paper. The figure of speech roughly means, "I have talked and talked and now I am through."

<sup>4</sup> Here, *sticks* are synonymous with jail, which were cage-like affairs made of thick timbers. When they caught a culprit, they bound him in ropes and then took him off to jail. See Duran: *Historia de las Indias de Nueva España*, Editora Nacional, Mexico, 1951, Vol. II, p. 222.

11. *In ye tlecuilixquac, in ye tlamamatlac.*

Inin tlatolli: intech mitoaya, in aquiue in ye onmictilozque, in ye ontlecauilo, inic miquizque: anozo tetlecuilixquac ontlatiloque, ye inman in miquizque: uel achto ye nemachtiloya, inic ayac iuhqui in muchioaz in.

12. *In ye techinantitlan, in ye tequiyaoac.*

Inin tlatolli: ic nemachtiloya, ic nonotzaloya in tepilhoan, anozo macehoalli: inic ayac quichioaz in amo chioaloni, in tle in amo qualli: inic amo totocoz, inic amo techinantitlan, tequiyaoac monenemitiz: iluiloya. Intla itla ticchioaz: ca titotocoz, ca techinantitlan, ca tequiyaoac timonenemitih: ca no iuh tiqutoa; amo <sup>2</sup> teauh, tetepeuh ipan timonenemitiz: ayocmo maltepeuh ipan tinemiz.

13. *Tzonpachpul, cuitlanexpul: vel<sup>3</sup> achi itzoncal tictlalilia.*

Inin tlatolli: itechpa mitoa in aquin cauilquixtia in itlatocauh, anozo itepachocauh: azo quiteixpauia: anozo in aquin cauilquixtia ita, anozo inan: in amo iuh nemiznequi, in iuh nenca itatzin, anozo icol: ic ayoya, iluiloya. Achi itzoncal tictlalilia, anozo: iuhquin tzonpachpul, cuitlanexpul ticnemitia in motatzin, anozo mocoltzin.

14. Ca no iuh iluiloya, ic aaloya: in aquin cauilquixtia in itatzin inantzin: anozo in itlatocauh, in itepachocauh: iluiloya: *macamo itzonic, iquauic xicquetza in tlatoani, anozo motatzin, anozo in petlatl, in icpalli.*

15. *Tzonuaztli, tlaxapuchtli neuuixtoc in ixpan petlatl, icpalli.*

Inin tlatolli, iluiloya: in aquin ixpan moteiluiaya tlatoani: anozo in aquin itlan nemi tlatoani: iluiloya: xinimati: ca oncan neuuixtoc in tzonauztli, in tlaxapuchtli in ixpan petlatl, icpalli: quitoznequi: in ixpan tlatoani.

<sup>2</sup> This appears to be an error.

<sup>3</sup> Latin: *or.*

11. *Now in front of the fire, now on the step.*

This was said about those who were to be sacrificed and were taken up the pyramid to die, or were placed before the fire when the moment came for them to die. Previously, they had been counselled so that this should not happen to them.<sup>5</sup>

12. *Now beside the walls of strangers, now in the doorway of strangers.*

With these words they instructed and warned either children or commoners to keep them from doing what they should not do, from doing something bad, so that they would not be banished, not forced to live beside the walls of strangers, in the doorways of strangers. The person was told: "If you do something and are banished, you shall pass your life *beside the walls of strangers, in the doorways of strangers.*" We also say this: *You shall be forced to live in others' cities; you no longer shall live in your own city.*

13. *Unkempt and filthy; or, Straighten your wig a little!*

This is said to a person who derides his king or ruler, or makes an accusation against another, or ridicules his father or mother. He does not want to live the way his father or grandfather lived. Thus he is reprimanded and told: *Straighten your wig a little!* Or, *You are making your father or grandfather live unkempt and filthy!*

14. The person who ridiculed his father and mother, or his king or governor, was also told and thus reprimanded: *Do not stand the king, or the throne, or your father, on their heads!*15. *The snare and the trap are a-flutter in the presence of the throne.*

This was said to someone who made an accusation against another before the king, or to someone who went about with the king. He was told: *Be careful! Before the throne,* meaning the king, *the snare and the trap are a-flutter.*

<sup>5</sup> *Ibid.*, The Nahuas had several forms of capital punishment, one of which was the sacrifice of the offender to the gods. This took place at the top of a pyramid; however sometimes they threw the victim into the fire first, and when he was half-burned, took him out and removed his heart.

16. *Coloyotoc, tzitzicazzotoc.*

Iluiloya in aquin moteiluiaya ixpan tlatoani, anozo itlan nemi: iluiloya: ximimati: ca tetlatzacuiltiani in tlatoani, ioan tlaocoliani.

17. *Teuhyo, tlazollo.*

Inin tlatolli: ipan mitoa in ichtecca tlatocati, in mochtacatlax-tlauia, anozo ichtecca mocuiltonoa: iluiloya: cuix qualli inic titlatocati, anozo timocuiltonoa, anozo in tlein ticqua: ca zan teuhyo, tlazollo in tlatocayotl: anozo tlaqualli in ticqua.

18. *Mitzoalixtlapalitztica, mitzoalnacazitztica.*

Inin tlatolli, itechpa mitoa in uey tlatoani, anozo uey teupixqui: in iuhqui uey aueuetl, uey pochotl ic tlatocati: yehica iuicpa uel netemachilotoc.

19. *Mixtitlan, Ayauhtitlan.*

Inin tlatolli: itechpa mitoaya, in cenca mauiztique, in cenca ueueintin: in aic oittoque, in aic oiximachoque, anocan ittoya in ye uecauh: inic nican cen Mexico: ic mitoaya: ca mixtitlan, ayauhtitlan oquizaco in Españoles: anozo aca cenca mauiztique, cenca mocuiltonoani.

20. *Poctli, ayauitl: tenyotl, mauizyotl.*

Inin tlatolli: itechpa mitoaya in aca tlatoani, ayamo uecauh omic, ayamo poliui in ipocyó, in iayauhyo: quitoznequi: imauizo, itenyo: anozo aca ueca oya, ayamo poliui in itenyo, in imauizzo.

16. *Full of scorpions, full of nettles.*

This was told to the person who made accusations against others before the king, or to someone who went about in the company of the king: "Be careful!" they told him, "for the king deals out punishment as well as favors."

17. *Full of dirt, full of filth.*

This phrase is said about a person who becomes king by usurping the throne, or someone who acquires goods by chicanery or becomes rich by thievery. Such a person was told: "Have you become king in the proper way? Have you acquired wealth or the things you eat in the proper way? Your kingship — or the food you eat— is *full of dirt, full of filth!*"

18. *They are looking at you out of the corner of their eyes, they are looking sidelong at you.*

This was said of the principal ruler or the high priest. By being king, he was like a great cypress, a great ceiba, because the people put their trust in him.<sup>6</sup>

19. *Out of the clouds, out of the mists.*

This was said about people very illustrious and very great, who had never been seen, who had never been known, who had never been beheld anywhere before. And so, when the Spaniards came here, throughout all Mexico it was said: *Out of the clouds, out of the mists.* It was also said about those who were highly esteemed and very rich.

20. *Smoke and mist: fame and glory.*

This was said about a king not long dead whose *smoke and mist*, meaning his *fame and glory*, had not yet vanished; or, about someone who had gone far away and whose fame and glory had not faded.

<sup>6</sup> The people were not permitted to look directly into the face of the king, hence in their great expectation, they looked at him out of the corner of their eyes. The king was thought of as the cypress and ceiba, huge trees that provide shade and protection.

21. *Teuatl, tlachinolli.*

Inin tlatolli, itechpa mitoaya: in uey yaoyotl muchioaya, anozo uey cocoliztli: mitoaya: otopan muchiuh anozo otopan onquiz: in iuhqui teuatl, tlachinolli: quitoznequi: cocoliztli, anozo uel yehoatl in yaoyotl.

22. *Ocelopetlatl, quappetlatl.*

Quitoznequi: in oncan nemi chicaoaque, in oapaoaque in ayac uel quinpeoa, ic mitoa: oncan onoc in quappetlatl, in ocelopetlatl: ioan mitoa: oncan icac in ocelotlatzacuillotl, in quauh-tlatzacuillotl ic tzacuticac in altepetl: quitoznequi: in atl in tepetl.

23. *Cuitlapilli, in atlapalli.*

Quitoznequi: maceoalli. Ic notzaloya in maceoalti cuitlapiltin, atlapaltin. Cuitlapille, atlapalle.

24. *In atzopelic, in ahautac.*

Itechpa mitoa, in aquin amocnelilmatini: azo totoco maceoalli, ilhuiloya: xiyauh, xictlalcaui in altepetl: ca atzopelic, ca aauiyac ipan ticmati in altepetl: anozo aca tlatoani ilhuiloya: amo titzopelic, amo tauiac ipan timacho.

25. *In auitzyo, in ahauayo.*

Ipan mitoaya in aca tlatoani, anozo pilli, cenca mauiztililoni: ayac cenca uel itech acia: iuhquin tequani ipan machoya: ic iluiloaya in amotle ipan quitta tlatoani. Mach iuhqui aauayo ipan ticmati tlatoani, anozo petlatl iepalli: iuhquin auitzyo ipan ticmati, ixpan timoteiluitinemi. Azo muchipa moteiluia: cenca quitequipachotinemi in tlatoani.

21. *Divine liquid,<sup>7</sup> fire.*

This was said when a great war or a great pestilence occurred. They said: *Divine liquid and fire* have overcome us, have swept over us. This means pestilence or war itself.

22. *The jaguar mat, the eagle mat.<sup>8</sup>*

This means where the strong and valiant are whom no one can vanquish. For this reason they say: "*The eagle mat and jaguar mat* are laid out there." And they also said: "There stand *the jaguar wall and the eagle wall* which protect the city," which means *water and mountain.*<sup>9</sup>

23. *The tail and the wing.*

This means the common people. For this reason the subjects are called *tails and wings*, and the King, lord of the *tails and wings*.

24. *Foul-tasting, stinking.*

This is said about a person who is ungrateful, or a commoner who is banished. He was told: "Be off! Leave the city! It regards you as *foul-tasting and stinking!*" Or, a ruler was told: "You are not regarded as savory, you are not regarded as fragrant."

25. *Not full of thorns and briers?*

This was said of a ruler or noble who was very august. No one could get very close to him as he was thought of as a wild beast. For this reason one was told not to misprize the king. "Do you think that the king or the throne *has no thorns?* When you bring your disputes before him or when accusations are forever being made against others, do you think he *has no briers?* He is extremely vexed!"

<sup>7</sup> Blood.

<sup>8</sup> "And for those who unaided took four captives... from then on they could sit on the mats they used and ycpalles (seats) in the hall where the other captains and valiant men sat." Eagle and Jaguar were high ranks in the army, a kind of knighthood. Sahagún, *Hist. Gen.* Ed. Porrúa. Vol. II, p. 332.

<sup>9</sup> *Attepetl*, the word for city is compounded of *atl*, water and *tepetl*, mountain.

26. *Tzopelic, auiyac.*

Itechpa mitoaya in altepetl: in oncan netlamachtilo, pacoa: anozo itechpa mitoaya in tlatoani, tepapaquiltiani.

27. *Tetzon, teizti, teuitzyo, teaoayo, tetentzon, teixquamul, tetzicueuhca, tetlapanca.*

Quitoznequi: in aquin oncan tlatati tlatocamecayopan, pilpan: ioan nel no motocayotia. teezzo, tetlapallo.

28. *Teix, tenacaz.*

Inin tlatolli ipan mitoaya in tlatocatitlantli, anozo tecutitlantli in canapa concaoaya tlatocatlatolli: ilhuiloaya in titlantli: mazo nel iui in amo uel yehoatl oualla tlatoani: ca in tehoatl otualla, ca tix, ca tincaz, ca titlacacauh in tlatoani, ca titlachixcauh.

29. *Teixiptla, tepatillo.*

Inin tlatolli: itechpa mitoaya in tlatocatitlantli: anozo ipiltzin tlatoani, in omic itatzin: ca oquimixiptlatiteoac in ipiltzin, ca ipatillo muchiuhtica.

30. *In itconi, in mamaloni, in tecuexanco, in temamaloazco yetiuh.*

Inin tlatolli intechpa mitoaya in maceoalti, in pacholoni, in yacanaloni: mitoaya: cuexanalo, itco, mamalo, yacanal, pacholo, temamaloazco yetiuh in maceoalli: amo monomayacana.

31. *Texillan, tetozcatlan oquiz.*

Inin tlatolli itechpa mitoaya in aquin itech oquiz tlatocamecayotl.

26. *Sweet and fragrant.*

This was said about a city where there was prosperity and joy, or about a king who brought joy to the people.

27. *Someone's hair, nails, thorns, briers, eyebrows, chip, and sliver.*

This means someone born of nobility, of a noble family. He was also designated as, *someone's blood, someone's red ink.*

28. *Another's eyes and ears.*

This phrase was said of a royal emissary or ambassador, who bore the king's orders to other regions. The emissary was told: "It may be true that the king himself has not come. You have come and you are *the eyes*, you are *the ears* of the king. You are his hearing and his sight."

29. *Someone's image and surrogate.*

This was said of the king's emissaries. It was also said of the king's son when his father died, for in his son the king left his *image*, the son was acting as his *surrogate*.

30. *Borne on the arm and on the back, carried in the mantle and in the cradle of the arms.*

This was said of the common people, the subjects, those who are led. They said: "The common people are *carried in the mantle and borne on the arm and on the back*. They are led, they are governed, they are *carried in the cradle of the arms*; they do not lead themselves."

31. *From someone's entrails, from someone's throat, he came forth.*

This was said about the person who comes of nobility.<sup>10</sup>

<sup>10</sup> This is the opposite of the previous metaphor. The entrails sustain the organism, the throat gives the orders. The nobles sustained and directed the people.

32. *Ihiyo, itlatol.*

Inin tlatolli uel itech mitoaya in tlatoque intlatol: mitoaya: ihiyotzin itlatoltzin in tlatoani, ayac itlatol uel totecuyo itlatoltzin, ihiyotzin.

33. *In tlaulli, in ocotl, in machiotl, in octacatl, in coyaoac tezcatl: mixpan nicmana.*

Inin tlatolli itechpa mitoaya: in aquin tecutlatoaya, in iuicpa maceoalli, in cenca qualli tlatolli iixpan quitlaliaya maceoalli: quimiluiaya: amixpan nicquetza in iuhqui ocotl, in iuhqui tlaulli, ioan in iuhqui tezcatl mixpan nicmana, anozo nimitzmaca in momachiouh, in iuhqui moctacauh, in itech timomachiotz in itech timixcuitiz: inic uel tinemiz, anozo inic uel titlatoz.

34. *Toptli, petlacalli.*

Inin tlatolli itech mitoaya: in aquin uel quipia in ichtacatl-tolli, piallatolli: anozo in itla aqualli iixpan muchioaya: ayac uel quinextiliaya, uel toptli, uel petlacalli: mitoaya: uel quipia in tlatolli, anozo tenemiliz.

35. *Xicoti, pipiyolti.*

Inin tlatolli: intech mitoaya in aquique inpallaqua, atli pipilti, anozo altepetl: azo motlauhtia, anozo in tlein quiqua: nican iluiloya. Macamo ic ximopoa, macamo ic xatlamati: ca zan tipipiyolti, ca zan tixicoti titlachichina ipaltzinco in altepetl, anozo in tlatoani.

36. *Nextepeoalli, otlamaxalli nicnonantia, nicnotatia.*

Inin tlatolli intechpa mitoaya in cioa, anozo oquichti: in zan canin otlí ipan manaya, in amotle quimiluiaya in inanoan, in itaoan: zan monomauiá in campa otlica manaya, zan monoma yacanaya.

32. *His breath, his words.*

This was said only about the words of kings. They said: The king's *venerable breath*, his *venerable words*. It was not said about anyone else's words, only *the illustrious breath*, *the illustrious words* of our lord.

33. *I set before you a light, a torch, a model, a measuring rod, a great mirror.*

This phrase was said of a lord who spoke to the people and placed before them excellent words. He told them: "What I raise before you is like *a torch, a light*, and what I hold before you is like *a mirror*." Or, "What I offer you is *your model, your measuring rod*. You shall take it as *a model*, you shall take it as an example so that you may live properly or that you may speak well."

34. *A basket, a coffer.*<sup>11</sup>

These words were said about someone who could keep a secret, who was close-mouthed; or if some wrongdoing happened before his eyes, he did not reveal it to anyone. He was just like *a basket, a coffer*. They said: "He guards words or another's life perfectly."

35. *Horneting, bumblebeeing.*

This was said of those who eat and drink at the expense of the nobles or the city, either asking for it or being given it. They are then told: "Do not put on airs because of this, do not be presumptuous, as you are *just bumblebeeing*, you are *just horneting*, sipping at the expense of the city or the king.

36. *I have made my mother and father the garbage heap, the crossroads.*

This was said of women or men who congregated on the roads. Their mothers and fathers did not tell them to do this; it was by their own choice that they congregated on the roads. They took themselves there.

<sup>11</sup> *Toptli* is a basket with a handle. *Pettacalli*, literally a container of straw, is a deep basket with a cover, in which things were stored.

37. *Anitlanammati, anitlatamati.*

Inin tlatolli itechpa mitoaya: in aquin nonotzalo miecpa, amo tlatlacamati, atle ipan quitta in tlatolli: iuh mitoaya: ayac inan, ayac ita ipan quimati: zan iyollotlama nemiznequi.

38. *Mixtlaza, motlan tlaza.*

Inin tlatolli: itechpa mitoaya: in tlatoani, in anozò pilli, in amo mellaocaca tlatoa: in tlein cenca tepinauhti quitoa, in amo monequi quitoz: iluiloya. Ximocaoa, ximimati: teixpan timixtlaza: quitoznequi: timopinauhchia: ioan iluiloya: timocatzaoa, timizoloa, tiquitlacoa in monemiliz, in motlatol.

39. *Moteyotia, mitauhcaoyotia.*

Inin tlatolli, itechpa mitoaya: in aquin tlein quichioa cenca mauiztic: azo yaoyotl, anozo in tlein qualli tlachioalli: ic.mitoaya: onmoteyoti, onmitauhcaoyoti: ic cacaoantiuh in iteyo, in itauhca, in mauizyo, in tleyo.

40. *Mixtilia, momauiztilia.*

Inin tlatolli itechpa mitoa: in aquin aic cenca moteicniuhtia tlatoltica: ioan cenca quitlazotla in itlatol, amo tetlan mauilquixtia: azo uetzquiztica, anozo camanaloliztica: ic iluiloya. Cenca mixtilia, cenca momauiztilia.

41. *Cuix topyo, cuix petlacallo.*

Inin tlatolli, itechpa mitoa in cioa, in amo uel mopia: in azo otlatlaco, acanozomo tlatlacoa: ic mitoaya: azo otlatlaco, acanozomo: cuix topyo, cuix petlacallo: ca in iuhqui teocuitlatl, ca onca ipetlacallo, oncatqui itopyo, uel pialoni: auh in cioa como iuhqui, como cenca pialoni.

37. *I think nothing of my mother, I think nothing of my father.*

This phrase was said of someone who was admonished over and over but did not listen, he disregarded the admonition. It was expressed in this way: "He regards his mother and father as if they were nothing. He just wants to live as he pleases."

38. *You are stepping on your face, you are stepping on your teeth.*

This was said about a king or noble who said something that was not proper, that mortified someone, something that he ought not to have said. He was told: "Be still! Be prudent! You are *stepping on your face*." This means.. "You have disgraced yourself." And he was also told: "You dirty yourself, you dishonor yourself, you mar your life and your words."

39. *He makes himself famous, he makes himself celebrated.*

This was said of the person who did something estimable either in war or by fashioning something well. Therefore it was said: *He made himself famous, he made himself celebrated*, and thus the memory of his fame, renown, honor and glory shall remain."

40. *He regards himself highly, he holds himself in great esteem.*

This phrase is said of the person who is not friendly in speaking to others. He also loves his own words very much and he does not lower himself by smiling or bantering. Therefore, they said: *He regards himself highly, he holds himself in great esteem*.

41. *Is it basketable, is it cofferable?*

This phrase is said of women who do not safeguard themselves, whether they have gone astray or not. Thus it was said: "Perhaps they have gone astray, perhaps not. *Are they basketable, are they cofferable?* Gold is something that can be kept in a coffer, it can be carried in a basket; it is able to be protected. But not women, they cannot be protected.

42. *Uel chalchiuhtic, uel teuxiuhtic, uel acatic, uel otoliuhqui.*

Inin tlatolli, itechpa mitoaya: in aquin cenca uel tecutlatoa, tenonotza: mitoaya: cenca mauiztic inic otlato: iuhquin chalchiuitl, iuhquin teuxiuitl: in iuhqui chalchiuitl, uel acatic, uel ololiuhqui, in omocac tlatolli.

43. *Ontetepeoac, onchachayaoac.*

Inin tlatolli, itechpa (sic) mitoaya: in aquin cenca uel tenonotza, tecutlatoa: auh in iquac ontenonotz: niman iluiloya in tenonotzani, inic icnelilmachoya, in iquac ontenonotz. Onmotlamachti, onmocuiltlono in maceoalli: ontetepeoac, onchachayaoac in uel chalchiuhtic, etc.

44. *Otonmotlamachti, otonmocuiltlono: onpopouh, onixtlauh inic monantzin, inic motatzin.*

Inin tlatolli, itechpa mitoaya in maceoalti in miequintin: no uel itechpa mitoaya in zan ce tlacatl: in iquac onnonotzalocque, iluiloya: otonmotlamachti, otonmocuiltlono in timaceoalli: onpopouh, onixtlauh inic monantzin, inic motatzin in altepetl, anozo in justicia otoconcac, quitoznequi, tlatolli.

45. *Itzuitequi, acamelaoa.*

Inin tlatolli, itechpa mitoaya: in aquin tecocolitinemi, teuey yecotinemi: in quitotinemi. Quenin nicchioaz in tlaueililoc: cenca tlatemotinemi, tetlachichiuiltinemi in tlein tetechcopa, teuicpa muchioaz amo qualli.

46. *Ontlatepeuh, intlachayauh in petlapan, in icpalpan.*

Quitoznequi: in iquac aca moteiluia iixpan tlatoani, azo zan itla ic omoyolitlaco in tlatoani, itechpa maceoalli: mitoaya: ontlatepeuh, intlachayauh in maceoalli, in ixpan tlatoani, quitoznequi: oquimoyolitlacialui, oquitequipacho in tlatoani.

42. *Precisely like jade, precisely like turquoise, long as a reed and very round.*

These words were said of a royal orator who counselled the people very well. They said: "He spoke magnificently —*like jades, like turquoises*— and his words sounded like precious stones, *long as reeds and very round.*

43. *There was a sowing, there was a scattering.*

This was said of a royal orator who counsels the people well. After he spoke, after he exhorted the people, they were grateful and they told him: "The people have been enriched, they have become wealthy. *There has been a sowing, there has been a scattering* of something exactly like jade, etc."

44. *You have become rich, you have become wealthy; with this your mother and father have discharged their duty, have fulfilled their obligations.*

This was said of the commoners collectively and it can also be said of one person. When the people have been advised they are told: "You, the people, *have become rich, you have become wealthy.* With this that you have heard-meaning the speech *your mother and father, or the city, or the authorities, have discharged their duty, have fulfilled their obligations.*"

45. *An arrow that wounds, a reed that is straightened.*<sup>12</sup>

These words were said about one person who hated another and was constantly plotting to do something monstrous to him. He went about saying: "How can I do something to that scoundrel?" He was always looking for a way to do something infamous, to do something against the other.

46. *He flung something, he spilled something on the mat and seat.*<sup>13</sup>

This meant a commoner who brought an accusation against another before the king or perhaps offended the king in some way. They said the commoner *flung, he spilled something before the king*, which meant he offended or displeased the king.

<sup>12</sup> The arrow shafts were straightened and hardened over a fire.

<sup>13</sup> *Mat and seat* is a metaphor for the throne.

47. *Ontlaxamani, ontlapoztec.*

Inin tlatolli, itechpa mitoaya: in chichioa, anozo ticitl, in iquac tla aca pilli ipiltzin quichichitia ce tlacatl cioatl: auh zan no ommic in piltontli: ic mitoaya: ontlaxamani, ontlapuztec: anozo ticitl, in zan imac ommiqui, in iquac quipatznequia: iluiloa: otontlaxami, otontlapuztec.

48. *Tezo, teuipana.*

Quitoznequi: in aquin cenca uel quintecpancamati pipilti: ic mitoaya: uel tezo, teuipana. Ioan mitoaya, in aquin pilli, tlazopilli: moteneoaya: tecozqui, tequetzal, tepiltzin.

49. *Tecuic, tetlatol.*

Quitoznequi: in aquin amo itlatol quitoaya, azo ueuetlatolli, pillatolli: auh zan maceoalli in quimotlatoltia, iluiloa: cuix motlatol, cuix mocuic in tiquitoa: ca amo monequi in tiquitoz.

50. *Pipillo, coconeyo, iuincayotl, xocomiccayotl.*

Inin tlatolli itechpa mitoaya in amo uellachioaliztli, anozo amo uellatoliztli, anozo uellachioaliztli, uellatoliztli in zan iuhqui necnomatoliztli, in iquac aca uel itla quichioa anozo uellatoa: amo quitoaya in aquin. In cenca uel onconchiuh, anozo uel onitlato: zan quitoa: onconchiuh, anozo onconito in pipillotl, in coconeyotl, in iuincayotl, xocomiccayotl: anozo in chocholocayotl, in aaccayotl: in azo iuhqui in acanozomo iuhqui in nicchioa, anozo niquitoa.

51. *Tlachpanaliztli, tlacuicuiliztli nicchioa.*

Inin tlatolli, itechpa mitoaya: in tlatequipanliztli, anozo netitlaniliztli itechpa altepetl, anozo in teupan: ic mitoaya: zan tlachpanaliztli, zan tlacuicuiliztli muchioa in ixpantzinco in totecuyo, anozo altepetl.

47. *She smashed it, she broke it.*

This phrase was said of a wet-nurse or mid-wife when she suckled the child of a noblewoman and the child died. For this reason it was said: *She smashed it, she broke it.* Or when a doctor wanted to cure someone and the patient died under his care, he was told: *You smashed him, you broke him.*

48. *He threads people, he arranges people in order.*

This means a person well-versed in the genealogy of the nobles. Thus it was said: *He threads people, he arranges people in order.* And nobles and sons of nobles were called: *Someone's necklace, someone's quetzal-feather plumage; someone's son.*

49. *Another's song, another's words.*

This meant a person who did not speak his own words but the words of the elders or of nobles. And when it was a commoner who made a speech he was told: "Is this *your song, are these your words* that yo speak? It is not appropriate for you to say them!"

50. *Childishness and puerility, drunkenness and inebriation.*<sup>14</sup>

These words were said about a person who did something poorly or who spoke poorly, or by a person who did something well or spoke well but was modest. When someone did something well, or spoke well, he did not say: "I did something very well, or I spoke well." He said: "What I did was *childish, puerile, drunken, and inebriated.*" Or, "It was witless and senseless." Or, "I may or may not have done it, I may or may not have said it."

51. *I sweep, I gather up the sweepings.*

This was said by someone who performs a task or service for the city or the temple. It was said thus: Before our Lord or the city<sup>15</sup> one just *sweeps and gathers up the sweepings.*

<sup>14</sup> *Xocomicayotl* means inebriation induced by drugs or mushrooms.

<sup>15</sup> That is, the nation.

52. *Aompa nicquixtia, aompa nicnacaztia.*

Inin tlatolli, itechpa mitoaya: in iquac aca moteiluiaya iixpan tlatoani: intla zan iztlacatiliztli, ic iixpan oneteuiluiloc: auh zatepan, ic pinauhtilo in tlatoani: zatepan uel mocaqui, ic cenca pinaoaya in tlatoani: ic mitoaya: in maceoalli, cenca oquipinauhti in tlatoani, aompa oquixti, in aompa oquinacazti: quitoznequi: in amo melaoac oquicac, in amo melaoac oquittac.

53. *Iztlactli, tenqualactli.*

Inin tlatolli, yehoatl quitoznequi in iztlacatiliztli, in amo neltiliztli: itechpa mitoaya in aquin tlatoani, anozo pilli, in zan muchi uel quineltoaca, anozo quicaqui in iztlacatiliztli: ic iluiLOYA in iztlacatini: macamo iztlactli, tenqualactli, in xiquito, in iixpan tlatoani: uel xictemo, uel xiquitta: ioan iluiLOYA in tlatoani. Macamo xicmocaquito tlatoanie, in iztlactli, in tenqualactli: ma uel xicmottili, ma uel xicmocaquiti in tlatolli: tleica in ticui, in ticana iztlacatiliztli.

54. *Ye ontimalihui, ye ompa onquiza in toneuiztli.*

Quitoznequi: cenca toneoatinemi in noyollo, in nonacayo: atle notech monequi, atlei in notlaqual, atlei in notzotzoma.

55. *Netloc, nenaoc, netzitzquilo, nepacholo.*

Inin tlatolli: itechpa mitoa in pipilti, anozo tlatoque, in monepanpaleuia, cenca motlazotla: ic mitoa: netloc, nenaoc, motzitzquia, mopachoa in pipiltin in tlatoque.

56. *Anezcalicayotl, xolopicayotl.*

Quitoznequi: in aquin amo muzcalia, amo uellatoa, amo uel quichioa in tlein tequitilo: ipan nemi in amo nezcalicayotl, in xolopicayotl.

57. *Oc xonmotlamachti, oc xonmocuiltono.*

Inin tlatolli, itechpa mitoa: in aquin cenca mauizti, anozo mocuiltonoa, onca quiquani: ic mitoa in itechpa: oc xonmotla-

52. *Nowhere do I hit the mark, nowhere do I hear acutely.*

This phrase was said when someone accused another before the king and if the accusation was false then a protest was made before the king. As a result the king was humiliated; because he had been challenged he was mortified. Therefore they said: "This person has humiliated the king. *Nowhere did he hit the mark, nowhere did he hear acutely.*" This means that he did not hear straight and he did not see straight.

53. *Saliva, spittle.*

These words mean falsehood and untruth. It was said to the king or noble who believed all the lies he heard. "Do not tell lies and falsehoods in the presence of the king," the liar was told. "Investigate it thoroughly, look at it closely." And they said to the king: "Oh King, do not listen to *saliva and spittle*. Be so good as to look sharply and listen to the words carefully, as you are believing, you are taking in lies."

54. *It has now swelled, it has now reached the point of affliction.*

This means that my heart and my body are sorely afflicted. I am lacking nothing, as nothing is my food and nothing are my rags.

55. *Together, side by side, clasping and embracing.*

These words are said of nobles or rulers who serve each other and love each other very much. Thus it is said: "The nobles and rulers are *together, side by side, clasping and embracing.*"

56. *Ill breeding, stupidity.*

This means a person who is not well-bred, not well-spoken, and whatever he is ordered to do he does poorly. He perseveres in *ill breeding and stupidity.*

57. *May you continue rich, may you continue prosperous.*

This phrase is said to a person who is very illustrious, or someone rich who has the all necessities of life. For this reason,

machti, oc xonmocuiltono ipaltzinco in totecuyo, in tloque, naoaque.

58. *In uel patlaoac, in uel xopaleoac quetzalli.*

Inin tlatolli itechpa mitoaya: in uel tenonotza tlatoani, anozo pilli, anozo tecutlato: iluiloya, in aquin nonotzalo. Ma xococui in tlatolli, in uel patlaoac, in uel xopaleoac; in iuhqui quetzalli: omitzmocnelili in tlatatl, in tlatoani.

59. *In popocatiuh, in chichinauhtiuh.*

Inin tlatolli, itechpa mitoaya: in aquin cenca chicoac tlatolli ic tenonotza, ioan tecoco tlatolli, amo zan iuián tlatoa: ioan cenca muchi tlatatl momauhtia, aocac naoati, cenca muchi tlatatl uel quicaqui.

60. *Taueuetl, in tipochotl motlan moceoualhuiz, moyacaluiz, in maceoalli.*

Inin tlatolli, itechpa mitoa in tlatoque: iuhquin aueuetl, pochome ipan poui: intlan neceoualuilo, intlan neyacaluilo.

61. *Motenan, motzacuil.*

Inin tlatolli, itechpa mitoaya in tlatequipanoa: azo calpixcati, azo achcacauihtli, anozo tlatoani pilli, in quipachoa maceoalli, iuhqui in intenanoan, intzacuiloan, quitenantia, quitzacuilia: yehica achtopa ipan muchioa in tlatoani, anozo pilli: in tlein ipa muchioazquia maceoalli.

62. *In ye imecac, in ye iquauic in totecuyo, in zan ticamatlalpul, in zan tixtlalpul.*

Inin tlatolli itech mocaqui in cocoliztli, yehica ca iuhquin techmompilia totecuyo: ipampa in mitoa: oc xompaqui, oc xon-

they say to him: "*May you continue rich, may you continue prosperous with the help of our Lord, Lord of the Endless and Boundless.*"

58. *A very broad and very green quetzal plumage.*

This was said of the king, or a noble, or a royal orator. The person who was counselled was told: "May you capture the words. They are like a *quetzal plumage, very wide and very green.* The Lord King has done you a service.

59. *He is smoking, he is sizzling.*

This was said of the person who reprimanded others in very harsh words, words that stung. He did not speak calmly and everyone was very frightened. He did not speak clearly so that everyone could understand.

60. *You are a great cypress and a ceiba; under you the people shall have cover, they shall have shade.*

This is said of the rulers. They are thought of as great *cypresses and ceibas*; under them *there is cover, there is shade.*

61. *Your wall, your enclosure.*

This was said of those who served in some capacity, such as tribute collectors or captains. Or it was said of a king or noble who governed the people, as he was like their *wall and enclosure*, encircling and surrounding them. For whatever would befall the people would first befall the king or noble.

62. *Now in the ropes, now in the stocks<sup>16</sup> of our Lord, your mouth like earth, your face like earth.*

These words are understood as sickness because it is as if our Lord binds us fast. For this reason they say: "May you

<sup>16</sup> Prisoners of war, criminals, and slaves were put in wooden collars and bound in ropes. The wooden collars jutted straight out in back and there were holes in the ends through which a stick passed. Another stick was laid above the holes and the two sticks were lashed together. The collar was so devised that a person could not reach the lashed ends with his hands. See Motolinia, *Memoriales*, Mexico, 1903, p. 325; Duran, *Historia de las Indias de Nueva España*, Editorial Nacional, 1951, Vol. 1, p. 458.

motlamachti, oc xonatlí, oc xontlaqua: cuix quin iquac toconquaz, in muztla, in uiptla, in omitzonan, in omitzontzitzqui cocoliztli, in ye iquauic, in ye imecac totecuyo, i(n) za(n) tixtlalpul, i(n) za(n) ticamatlalpul tonoc, imac cocoliztli.

63. *In ticicatinemi, in timeltzotzontinemi: in iuhqui mixitl, in iuhqui tlapatl otiquic.*

Itechpa mitoa: in aquin ayocmo quicaquiznequi tenonotzaliztli: ca iuhqui in ma tlaoaquí, ma tlapatl oquiqua: inic nemi: ayocmo quilnamiqui in tlein ic nonotzaloya: ipampa inic ayoya, in amo muzcalia: iluiloya: tlein mach oticqua, tlein mach oticpapalo: ayoc uel mitzcaua, ayocmo quitlalcauia in moyollo: in ayocmo ticcui, ticana in tlatolli.

64. *In tamoyauatinemi,<sup>4</sup> in tecatocotinemi.*

Inin tlatolli, itechpa mitoaya: in aquin zan quiquiztinemi, in acan uellatzicoa, acan uel muchantlalia: zan calactinemi: iluiloya: tlein tai, tlein ticchioa: in iuhqui tecatocotinemi, timamoyauhtinemi, zan cecni ximotlali: in acamo xiquiquiztinemi.

65. *In otiochtiac, in otimazatiac.*

Inin tlatolli, itechpa mitoaya: in aquin ayocmo ichan nemi, ayocmo quitlacamati in itatzin, in inantzin: zan choloa, in iquac quinonotzaznequi: zan campa quiquiztinemi, ayocmo ichan motlalia, zan canpan cecemiluitia, zan canpan cocochtinemi: iuhquin tochtli omuchiuh, mazatl omuchiuh: ic iluiloya in aquin: otiochtiac, otimazatiac, otimochocholti, otimoquaquaquauhti: oticnamic in tochtli ioui, in mazatl ioui.

<sup>4</sup> Probably: *tamatoyauatinemi*.

continue to enjoy yourself, may you continue to be happy, may you continue to eat and drink. Later, perhaps tomorrow or the day after, when you eat you may take sick, you may be stricken by illness. Then you will be in the *stocks and ropes of our Lord*; you will lie in the clutches of sickness, *your mouth like earth, your face like earth.*"

63. *You are panting and beating your breast as if you had drunk a potion of jimson weed.*<sup>17</sup>

This is said about someone who no longer wishes to listen to admonition. He is just like a drunkard, like someone who has taken Jimson weed. He lives without recalling anything that he has been told. As he does not come to his senses he is reprimanded in this way: "What the devil have you taken, what the devil have you been sucking on? Nothing stays with you, nothing remains fixed in your heart. You spurn, you reject all admonition!"

64. *You are borne by the water, carried by the wind.*

This was said of a person who just wandered from place to place. He did not settle down anywhere, he did not make his home anywhere but just went from house to house. "What are you up to? What are you doing?" they said to him. "It is as if you were *carried by the wind, borne by the water*. Settle down somewhere, do not be wandering about!"

65. *You have turned into a rabbit, you have turned into a deer.*

This was said about someone who no longer lived at home. He no longer paid any attention to his father and mother but ran away when they wanted to correct him. He did not stay at home but went away, spending his days elsewhere, sleeping elsewhere. He had become *like a rabbit, like a deer*. And so he was told: "*You have turned into a rabbit, you have turned into a deer*. You have become a fugitive and a savage. You have taken the road of the rabbit and the road of the deer."

<sup>17</sup> *Datura stramonium*. It has narcotic properties.

66. *Azoc uel achic, azoc cemiluitl in ipaltzinco in totecuyo.*

Inin tlatolli, itechpa mitoaya in aquin tlatocati, tepachoa: ic tlatlauhtiloya, ic chicaualoya, ellaquaualo: iluiloya: oc xocon-tlamauizalui in totecuyo: azoc cemiluitl, azoc cuelachic in itlalticpactzinco in totecuyo: auh anozo ic (i)n izuitz in tetl, in quauitl: quitoznequi: cocoliztli, anzo temuxtli, in ehecatl, anozo mi-quiztli: ic iluiloya: zan ontlatziiuitiuh, ompoliuitiuh in itleyotzin, in imauizyotzin.

67. *In atl itztic, in atl cecec topan quichioa in totecuyo.*

Inin tlatolli, itechpa mitoa: in iquac itla topan quimuchiulia in totecuyo in tetolini, tecoco in anozo cocoliztli, in anozo mayanaliztli: iquac mitoa: otopan quimuchiuli in totecuyo, in atl itztic, in atl cecec: tonacaztitech, toyomotlan onmopipilo, anozo in iuhqui uitztli, in iuhqui omitl, ic techmozozolia, ic techmonochilia in totecuyo.

68. *Otimatoyauí, otimotepexiui.*

Quitoznequi: otimouitili, ayac omitzouitili: in aquin tlein quichioa amo qualli, azo miquiztli, anozo in tlein oui, tema-mauhti, amo chialoni.

69. *In amoyaoalli, in tlamatzoalli.*

Inin tlatolli, itechpa mitoa: in aquin motequipachotica in azo tlatoani, anozo pilli: iluiloya: macamo ximotequipachotzino, ma ic ticmocauili, in amoyaoaltzintli, in tlamatzoaltzintli, in achitzin ma xoconmocui, ma xoconmanili, macamo ximocauili: ilhuiz cocoliztli mocuepaz in monetequipachol.

70. *In youalli, in ehecatl in naoalli in totecuyo.*

Inin tlatolli, itechpa mitoaya: in tlacateculotl Tezcatlipoca: mitoaya. Cuix uel amechnotzaz in tlatatl in Tezcatlipoca, in

66. *Perhaps a few minutes, perhaps even a day, with the help of our Lord.*

These words were said to the ruler, to the person who governed, whereby he was exhorted, fortified, and given courage. He was told: "It is now that you must glorify our Lord in some way and *perhaps you shall have one more day, perhaps a few minutes more* on our Lord's earth. If not, then the sticks and stones shall soon come." This means sickness, pestilence, or death. And he was told that with this his renown and glory would decline and disappear.

67. *Our Lord dashes cold water, icy water upon us.*

This is said when our Lord causes some misfortune to happen to us, such as a disaster, pestilence, or famine. At this time it is said: "*Our Lord has dashed cold water, icy water upon us.* He is pinching our ribs and pulling our ears.<sup>18</sup> Or, like a thorn, like a needle, our Lord pricks and punishes us."

68. *You hurled yourself into the water, you flung yourself from a precipice.*

This means that you alone have gotten yourself into difficulties, no one else put you there. Someone does something wrong, such as committing murder, or something dangerous or frightful which he should not do.

69. *The straw base of the jug and the folded tortilla.<sup>19</sup>*

This is said to a king or noble who is beset by sorrow. They told him: "Do not grieve so, do not turn away from the *straw base of the jug and the folded tortilla*. Take a little, take something. Do not neglect yourself, as your grief may turn into sickness."

70. *Our Lord, the Night, the Wind, the Conjuror.*

These words were said of the idol, *Tezcatlipoca*. They said: "Do you think that *Tezcatlipoca* and *Huitzilopochtli* speak to

<sup>18</sup> See no. 83.

<sup>19</sup> Synonyms for food and drink which rhyme in Nahuatl. I have rendered this literally, though it sounds clumsy in English, as it reveals a certain delicacy of expression characteristic of the Nahuatl language.

Uitzilopochtli: ca zan iuhqui in ehecatl, auh in youalli quimonoaltia: cuix uel amechtlacanoztaz.

71. *Tlaalaoa, tlapetzcaui in ixpan petlatl, icpalli aquineuhian, aquixoaian.*

Quitoznequi: auel nemaquixtiloyan: ayac uel ixpan momaxixtia in tlatoani.

72. *Iuian, yocuxca ximonemilti: ma motolol, ma momalcoch, in tetloc, in tenaoac.*

Intechpa mitoaya in pipilti, in anozo tetcutin inpiloan, ic nonotzaloya: iluiloya: inic annemizque: zan iuian, zan yocuxca in tetloc, in tenaoac: amo anmopouhtinemizque, amo amatlamattinemizque: amo qualli, amo yectli in nepoaliztli: amo ic tetlan nemoa: ic qualli in totoltica, in malcochtica nemoa.

73. *Iiztitzin quitlanquatinemi, imatzin quimocozcatinemi.*

Inin tlatolli, intechpa mitoaya: in mocnonemitia, in icnotlaca: mitoaya: xictlaocoli in icnotlacatl, in motolinia in iiztitzin quimotlanquatinemi, in imatzin quimocozcatinemi: in techinantitlan, in tequiaoac monenemitia.

74. *Atitlanonotzalli, atitlazcaltili, atitlauapaoalli, atimuzcalia, atitlachia.*

Inin tlatolli, itechpa mitoaya: in amo muzcalia, in amo tlachia, xolopitli, amo tlacaqui: iluiloya: nelli mach amo monan, mota mitznontz, amo mitzizcali in quenin tinemiz, atitlanonotzalli, atitlazcaltili, atitlauapaoalli.

75. *Uel ixé, uel nacace.*

Quitoznequi: in aquin cenca muzcalia muchi uel quitta, muchi uel quicaqui: moteneoa uel ixé, uel nacace: amo tle iztlacatlattolli quicaqui, zan uel neltiliztli in quicui.

you like humans? They are as invisible as *the night and the wind*. Do you think they speak to you like human beings?"

71. *It is slick and slippery before the throne; there is no door, no way out.*

This means that in the presence of the king no one finds salvation, it is no place of refuge.

72. *Live tranquilly and peacefully with others and beside others, your head lowered, your head bowed.*

This was said to the nobles or children of nobles. In this way they were exhorted and told: "You must *live tranquilly and peacefully with others and beside others*. You must not be arrogant, you must not be presumptuous; arrogance is not proper, it is not right. One does not live with others in this manner. It is proper to live with *one's head bowed, one's head lowered*."

73. *They are chewing their nails, they are hugging themselves.*

This was said of those who live in misery, of the poor. They said: "Have pity on the needy, on the poor, who go about *chewing their nails and hugging themselves*. They pass their lives beside the walls of others and in the doorways of others."<sup>20</sup>

74. *You are undisciplined, coarse, unseemly, uncouth, and senseless.*

These words were said of the person who had no up-bringing and no sense. He was stupid and understood nothing. They said to him. "Assuredly your mother and father did not instruct you and teach you how to live. *You are undisciplined, coarse, and unseemly*."

75. *Possessed of good eyes, possessed of good ears.*

This means a person who is very knowledgeable, who sees and understands everything clearly. He is said to *possess good eyes and good ears*. He does not believe any lies but only accepts the absolute truth.

<sup>20</sup> See no. 12.

76. *Iuian tecuyotl, iuian tlatocayotl.*

Inin tlatolli, itechpa mitoya: in aquin uellatocati, iuian in tecuti, pilti, cenca mimati, cenca tlachia, cenca mozcalia, cenca tetlazotla, cenca temauiztilia: ioan ayac quitelchioa in motolinia: ma nel ixpupuyotzin, macuecuetzin, uilatzin, quapupultzin, i(n) tzotzomatzin, icnotlacatl, in aalneci in icochca, in ineuhca: auh in aalneci in iquezpan pilcaz, in iquechpan onpilcaz, in techinantitlan, in tequiyaoac moquequetza, in imatzin quimantiniemi in tequiyaoatla, in tecaltech, in aoneoa, in aonmaci.

77. *Yollotl, eztlí.*

Inin tlatolli, itechpa mitoaya in cacaoatl: yehica ca tlazotli catca, acan necia in ye uecauh: amo quia in maceoaltzintli, in icnotlacatl: ipampa in mitoaya: yollotli, eztlí, imacaxoni: auh no itechpa mitoaya, ca mixitl, ca tlapatl, ca iuhqui nanacatl ipan momati: ca teiuinti, ca texocomicti: in aquin quíia: intla maceoalli: cenca tetzammachoya: auh zan in quia ye uecauh: yehoatl in tlatoani, anozo in uei tiacauh, anozo tlatecatl, tla-cochcalcatl, in azo ome, azo ei cacitinemi, yehoan quíia: zan no uey necia, ca zan tlapoalli in cacaoatl quíia: ca amo zan iliuz in miia.

78. *Quauhyotica, oceloyotica.*

Inin tlatolli: mitoaya itechpa in yaoyotl: yehica in pipilti amo uel teneoaloya, mauiztililoya: intlacamo yaoc iani, intlacamo oquichtli, intlacamo tiacauh, intlacamo tlamani: zan no iuhqui in maceoalli: ca zan quauhyotica, oceloyotica in pauetzia,

76. *A gentle reign, a gentle rule.*

This is said of someone who governs well and who is a benign ruler and noble. He is exceedingly wise, discerning, and cultivated. He loves the people greatly and respects them very much. He is not contemptuous of such unfortunates as the blind, those with maimed hands and crippled legs; or the unkempt and the ragged, the poor who have nothing for supper and breakfast<sup>21</sup> and who have nothing to put around their waists and hang on their shoulders; or those who lean against the walls of others and in the doorways of others; or those who are in the doorways of others, and beside the houses of others, holding out their hands; those who go nowhere and arrive nowhere.

77. *Heart and blood.*

These words were said of chocolate because in the past<sup>22</sup> it was precious and rare. The common people and the poor did not drink it. For this reason it was said: *Heart and blood*, worthy of veneration.<sup>23</sup> They also said it was deranging and it was thought to be like the mushroom, for it intoxicated people, it made them drunk. If a commoner drank it, it was considered scandalous. In the past only the rulers or great warriors, or the Commander of the Army, or the Commander of the Arsenal, and perhaps two or three people who were rich drank it; it was considered something grand. They drank chocolate in small amounts, it was not drunk immoderately.

78. *Like eagles, like jaguars.*

This was said about combat because the nobles did not gain renown and honor if they did not go to war, if they were not brave and valiant captains and did not capture prisoners. It was the same for the common people also; only *like eagles, only like jaguars*<sup>24</sup> did they achieve honor and renown. And it was

<sup>21</sup> The Nahuas ate only twice a day, about 9 a.m. and after sundown when the day's work was done. A metaphor for the sustenances of life.

<sup>22</sup> I. e., before the conquest.

<sup>23</sup> Like the heart and blood of the sacrificed man which nourished the sun, they thought chocolate gave strength and courage to those who drank it.

<sup>24</sup> Like the valiant warriors who were elevated to the ranks of Eagle and Jaguar, a kind of knighthood, by risking their lives in combat, the commoner could also achieve honor through his efforts. The merchant who travelled for and wide

in mauiztililoya, in teneoaloya: auh tel no iuhqui in motlamach-tiani, in mocuiltonoani: in azo tealtiani, no ic pauetzia: macanelmo tiacauh, zan tlatquitica in yecteneoaloya: yehica ca miiecpa tecoanotza, tetlauhtia.

79. *In tetlaoan, in apaztli.*

Quitoznequi: octli. Inin tlatolli, intechpa mitoaya: in aquin tlaonaya, in azo piltontli, azo telpuchtli, anozo ichpuchtli, in ayamo ueue, in ayamo ilama: iluiloya: tlacaoaltiloya. Xiccaoa in titelpuchtontli, in tichpuchtontli, in ye uel ticmocuitlauia, in tetlaoan in apaztli; quitoznequi; in octli, in ic uel titlatlaoana: cuix tihuehueton, cuix tilamaton: ca tipiltontli.

80. *Otontlalililoc in uel chamaoac, in uel tetziliuhqui.*

Inin tlatolli, itechpa mitoaya: in aquin nonotzaloya in azo pilli, in anozo maceoalli, ic ellaquaualoya: iluiloya: in axcan otoconcuic, otoconan in uellazotli tlatolli: ioan otontlalililoc, in tetziliuhqui, otontlalililoc mecatl in moquechtlan.

81. *Pollocotli, zacaqualli.*

Quitoznequi: in tlein amo qualli, amo yectli, iztlacatiliztli: ye iluiloya in aquin quichioaya tlatlaculli, atetlanemiliztli, in iztlacatiliztli. Ca omotech muchiuh, in aqualli in ayectli: in iuhqui zacaqualli, in iuhqui pollocotli, iztlacatiliztli. In aquin zan quixcauia quimotequitia iztlacatiliztli; ilhuiloya: pollocotli, zacaqualli motlaqual, tiztlacatini, tetla(n) tinemini.

82. *Acan atl ic timaltiz, ic timochipaoaz.*

Inin tlatolli, ilhuiloya in aquin tlein amo qualli oquichiuh: azo oichtec, azo otetlaxin: ic iluiloya: quen oc timuchioaz: ye

the same for the rich or the wealthy person who sacrificed slaves. He was also celebrated, though he was not a captain. He earned his esteem by his riches because he often invited people to banquets and regaled them with gifts.

79. *The cup and the bowl.*

This means *pulque* and these words were said to someone who was drinking, such as a child—a boy or a girl—not an old man or woman.<sup>25</sup> He was reprimanded and told: "Stop drinking, you little boy or you little girl! Beware of the *cup and the bowl* (meaning *pulque*) which will make you drunk. Are you an old man? Are you an old woman? You are just a stripling!"

80. *You have been strongly and tightly bound.*

This was said either to a noble or commoner who was admonished and thus given courage. He was told: "You have now been given, you have now received very precious advice. You have *been tightly bound*, you have had a rope wound around your shoulders."<sup>26</sup>

81. *Chaff and straw.*

This means lies, which are something bad, something wrong. It was said to someone who was rotten, a disturber of the peace, and deceitful. "Lies, which are evil and wrong, have stuck to you like *chaff and straw*." To someone who dedicated and devoted himself to lying, they said: "*Chaff and straw* is what you feed on, you liar, you agitator!"

82. *There is no water anywhere with which you can wash and cleanse yourself.*

This was said to someone who committed an offense, such as stealing or adultery. They said to him: "Now, what are you

exposing himself to danger, could not capture slaves but could buy them and earn the esteem of others with his largesse.

<sup>25</sup> Drinking was forbidden except on certain religious occasions and during pregnancy, and drunkenness was punishable by death. Only the old were permitted to drink as much as they wished.

<sup>26</sup> They bound the infants tightly to give them strength. *Mecatl* which means rope, also means discipline.

omachoc in motlatlacul, cuix zan cana atl ic timaltiz, ic timuchipaoaz: tle tiez, tleoc timuchioaz: timotolinia.

83. *Toyomotlan, tonacaztitech mopipiloa in totecuyo.*

Inin tlatolli, itechpa mitoaya: in iquac itla topan quimuchiui-lia totecuyo: azo cetl quiqua in tonacayotl, azo mayanaliztli: ic mitoaya: otonacaztitech mopilo in totecuyo: toyomotlan omopipilo.

84. *In tlacaquimilli, in tlacacacaxtli, oitlan tonac otoconmama.*

Inin tlatolli, itechpa mitoaya: in aquin tlatocatlalili, azo tecuteco: ic iluiloa: oitlan tonac, otoconmama in tlacaquimilli, in tlacacacaxtli tiquiticiuiz, ticciamiquiz in cuitlapilli, in atlapalli: ca uey tlamamalli in otoconmama, in oitlan tonac: quen connonequiltiz in totecuyo in muztla, in uiptla, acazotle in tetl, in quauitl.

85. *Tetl oatococ, quauitl oatococ.*

Inin tlatolli, itechpa mitoaya in cenca uey tequitiliztli, in tlatequipanoliztli, in netoliniliztli, in cenca tetequipacho, tetolini tlatequipanoliztli: ioan in azo uey cocoliztli.

86. *Intlil, intlalpal in ueuetque.*

Inin tlatolli, itechpa mitoaya in intlamanitiliz in ueuetque, in tlein oquitlaliteoque nemiliztli, zan ipan nemoa, acanozomo ipan nemoa: ic mitoaya: macamo poliuz in intlil, in intlalpal

going to do? Your crime is known. *Is there water anywhere with which you can wash and cleanse yourself? What shall become of you? What shall you do? You are ruined!*"

83. *Our Lord is pinching our ribs and pulling our ears.*<sup>27</sup>

This was said when our Lord caused some such thing to befall us as a frost which ravaged the crops, or a famine. For this reason it was said: *Our Lord has pulled our ears and pinched our ribs.*

84. *A bale of people, a cargo of people, you have taken upon you and loaded on your back.*

This phrase was said of someone who had been instated as king and ruler. He was told: "*You have taken upon you and loaded on your back, a bale of people, a cargo of people.* You shall become fatigued, you shall become weary because of the people. You have loaded on your back, you have taken upon you a great burden. What shall be the will of Our Lord tomorrow or the day after? Shall it be sticks and stones?"<sup>28</sup>

85. *The sticks and stones have been carried off by the water.*<sup>29</sup>

This was said of arduous work and toil, and affliction. The labor oppressed the people greatly, it brought misery and perhaps pestilence.

86. *The black and red of the ancients.*<sup>30</sup>

This was said of the traditions of the ancients, the way of life they established. One lived by it, or perhaps did not live by it. Therefore it was said: "Do not let the *black and red of the*

<sup>27</sup> A naughty child had his ears pulled and ribs pinched, a custom that persists in Mexico today.

<sup>28</sup> See no. 66.

<sup>29</sup> Meaning that the punishment was over.

<sup>30</sup> Red and black were the inks used in writing and signify wisdom. By extension in this case they mean a code of conduct. More profoundly, however, the colors red and black symbolize light and darkness, day and night, life and death, the active and the passive, male and female,— etc. the concept of duality that pervades all Náhuatl religion and philosophy. It is a divine duality and therefore wisdom implies a knowledge of, or contact with, a universal and divine truth.

in ueuetque: quitoznequi: in tlamaniliztli: anozo: tleica in anquipolooa in nemiliztli, in intlil, in intlapal tocoluan, ueuetque.

87. *Intlacouh, inzacapecch in ueuetque.*

Inin tlatolli, itechpa mitoaya: inic yancuican acico chichimeca ueuetque, in oc quauhtla, in oc zacatla oquitenque in intlacouh, in inzacapecch: mitoaya: incan yancuican oquitecateoaque in inzacapecch, in intlacopecch in totechiuhcaoan, in tocoluan in chichimeca: inic quauhtitlan, zacatitlan motetecatinenque, in oc tziuactla, in oc nequametla.

88. *Teizolo, tecatzauh.*

Inin tlatolli: itechpa mitoa: in amo qualli nemiliztli, azo tlatoltica: mitoaya: intla aca pilli, anozo tecutli in zan iliuiiz tlatoa, in iuhqui chichi, in zan iliuiiz iuhqui tequaquatiuetzi tlatoltica: mitoaya, iluiloya inic tlacaualtiloya: xiccaoa in motlatol, macamo ximaceuallato, in tiquitoa ca teizolo, ca tecatzauh: anozo in tlein tlatlaculli: azo tetlaximaliztli, anozo ichtequiliztli: ic nonotzaloya in aquin quichioaya: iluiloya: inin tlatolli camo monequi in ticchioaz: ca ic timizoloa ic timocatzaoa, amo nemooani, amo yelooani, amo yectli, amo qualli: xiccaoa ca amo iuh nentiui in mitzcauhui in ueuetque, ca zan iuiian, ca zan yocuxca in nentiui, in mitzcauhui, in tetloc, in tenaoac.

89. *Nopuchco, nitzcac nimitztlaliz.*

Inin tlatolli, itechpa mitoaya: in iquac aca tlatoani ic tenonotzaya: quitoaya: in tehoatl in azo tipilli, azo titecutli: uel ximoquetza nonaoac, nopuchco, nitzcac: tinechopuchtiz, tinechitzcactiz, in tla xitlachia, in tla timozcalia: uel xinemi, no-

*ancients perish!*" This means, the traditions. Or, "Why do you destroy the way of life, the *black and the red of our grandfathers, the ancients?*"

87. *The beds of twigs and straw of the ancients.*

This was said about the ancient Chichimecas when they first arrived. It was still forest and open plains when they laid down *their beds of twigs and of straw*. It was said: "There our ancestors, our grandfathers, the Chichimecas, first laid down their *beds of straw*, their *beds of twigs*. When they settled themselves in the forest and on the open plains it was still full of cactus and magueys.

88. *Something that mars and soils people.*

This was said about a way of living or speaking that was wrong. It was said if some noble or lord spoke rashly or snapped at people savagely like a dog. He was reprimanded and told: "Hold your words! Do not speak vulgarly. What you say *mars and soils people*." Or perhaps someone committed a sin, or adultery. The person who did this was admonished and told: "It is unseemly for you to do this, for *you mar yourself, you soil yourself*. One should not live this, one should not be like this —it is not right, it is not proper. Stop this! The ancients did not live like this, they did not leave you this way of life. They lived peacefully and tranquilly, and that is what they left to you and to all the people."

89. *I shall put you on my left, in my black sandals.*<sup>31</sup>

This was said when a king exhorted someone. He said: "You, noble, or lord, stand close to me, *at my left, in my black sandals*." (Or, "You shall put me *at your left*, you shall put me *in your black sandals*.)<sup>32</sup> "Be cautious, conduct yourself well, live properly, and put yourself *at my left, in my black sandals*."

<sup>31</sup> *Codice Matritense de la Real Academia*, fo. 21v.: ...*iquac yancuican quicui in cactli, amo tlalmachyo, amo cuicuiltic, zan tliltic, in icuetlazmecayo azo uitzteculli, anozo chichiltic cuetlaztli*. "At that time he (the person who had risen to high rank) began wearing sandals that were not tooled, that were not figured, but plain black ones with orange or red laces."

<sup>32</sup> The informant gives an example of *opochtli*, left, and *itzcactli*, sandals, verbalized.

puchco, nitzcac timotlaliz: no ioan ic tlatlauhtilia in aquin tla-toani: iluiloya: oc yopuchco, oc (i)itzcac timoquetza in tla-toani: quitoznequi: in paleuia, azo tecutlato quihiyoquixtia, quitaluia in itlatol tlatoani.

90. *Inamox, intlacuilol.*

Zan ic no yehoatl quitoznequi: intlil, intlapal.

91. *Matzayani in iluicatl, tentlapani in tlalli.*

Inin tlatolli, itechpa mitoaya: in tlein cenca mauiztic muchioaya, in itechpa in aic cenca muchioa: in iuhqui iquac celilo totecuyo inacayotzin: iuh mitoa: in axcan cenca tlamauizolli in muchioa: matzayani in iluicatl, tentlapani in tlalli: macayac uetzcatia, macayac mauiltitia: ma muchi tlatatl mauhca ye, mauhca ica, uiuiyocatic, uiuiyocatica in iixpantzinco teoutl, tla-toani.

92. *Xomolli, tlayoualli ticmotocia.*

Inin tlatolli, itechpa mitoaya: in iquac aca ixtlamati, anozo mozcaliani, iximacho pilli, anozo tecutli: auh zatepan quipoloa in imauizyo, azo zan campa nenemi: ayocmo intlan motlalia in pipilti, anozo tlatoque: ayoccan monextia, zan motlatlatitinemi: in aquin iuh quichioaya in: iluiloya: tle ipampa in zan canin tinenemi: in ayoccan timonextia: tle ipampa in zan monoma xomolli, tlayoualli timotocia: quitoznequi: timotlatlalinemi, ayocmo teixpan tineci, ayoccan timonextia inic timotitlaniz, inic titlatequipanoz in itechpa altepetl: zan monoma timopopoloa, ticpolo in momauizyo, timoxolopicuitia; zan xomulco, zan tlayouayan tiuetztoc.

And also, when someone spoke for the king, he was told: "You stand *at the king's left, in his black sandals.*" This means, he assists the king and speaks for him; he gives his orders and delivers his words.

90. *Their books, their writings.*

This means the same as, *their black and their red.*<sup>33</sup>

91. *The heavens rip open, the earth rends apart!*

These words were said about something extraordinary that happened, something that did not happen very often, such as, when the body of Our Lord is received.<sup>34</sup> This is what they said: "A miracle is happening; *the heavens rip open, the earth rends apart!* No one could laugh or be merry. Every was awe-struck and frightened because of it. They quivered and trembled in the presence of the divinity, the king.<sup>35</sup>

92. *You hide yourself in a corner, in the dark.*

This was said when some able person, perhaps an experienced and renowned noble or official, lost his good name. He just went off somewhere and no longer sat down with the nobles or rulers. He no longer showed himself anywhere but kept himself hidden. A person who did this was told: "Why do you go away? You no longer show yourself anywhere. *Why do you hide yourself in a corner, in the dark?*" This means: "You keep yourself hidden and no longer appear among people. You do not show yourself anywhere in order to be sent on a mission, to perform a service for the city. You, of your own accord, destroy yourself; you, of your own accord, destroy your glory. You are being an imbecile just lying *in the corner, in the dark!*"

<sup>33</sup> See no. 86.

<sup>34</sup> This can either refer to Holy Communion or the eating of the flesh of the sacrificial victim.

<sup>35</sup> The king was considered the representation of the deity.

