

IC OMPOLLI 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 mitoa: in aquin itla cenca tlazotli quitalcoa, in cenca malhuiloni, in amo quimalhuia: in iuhqui ye-  
hoantin, in aqueque 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: oticetezo in chalchiuitl, oticuazo in quetzalli.

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

Quitonequi: cuix itla ic onienoyolilacalui in totecuyo: inic  
nechmotonilia.

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

Quitonequi: 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.*

Quitonequi: ca naxca, ca notlatqui, ca nonetlayeccoltiliz.

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 eh 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. *Naztauh, nomecaxicol.*

Quitoznequi: inic onechtequimacac in altepetl: ic in iilacauh oninochiuh intla niquitlaco, intla itla ic nicouitiliz: niczacuatiaz.<sup>1</sup>

6. *Maztauh, momecaxicol otitlabililoc.*

Quitoznequi: omitzmotlacoati in altepetl.

7. *Onimitzpanti, onimitzteteuhti.*

Iquac mitoa, in aca za(n) i(n) nexiuhlatilco, za(n) tlatzacan quilhua: onimitzpanti, onimitzteteuhti.

8. *In muztla, in uiptla.*

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

9. *In ye quauhtica, in ye mecatica tamotiui.*

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 mitecpa ononotzaloc. amo oquiac, atle ipan oquittac: auh in ye uico, ic ilpitiuh: ic ellaquauhilo inin tlatolli. Amo ixtlapal, amo nacacic tinochoalitzitiaz; ca mouicpa oninoquiixti.

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

5. *My heron-feather headdress, 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 tlamamallac.*

Inin tlatolli: intech mitoaya, in aquiue in ye onmictilozque, in ye ontlecauilo, inic miquizque: anozo tetlecuilixquac ontla-liloque, ye inman in miquizque: uel achto ye nemachtiloaya, inic ayac iuhqui in muchoaz in.

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

Inin tlatolli: ic nemachtiloaya, 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: iluiloaya. Intla itla ticchioaz: ca titotocoz, ca techinantitlan, ca tequiyaoac timonenemitiz: ca no iuh tiquitoa; amo<sup>2</sup> teauh, tepeuh ipan timonenemitiz: ayocmo mal-tepeuh ipan tinemiz.

13. *Tzonpachpul, cuiltanexpul: vel<sup>3</sup> achi itzoncal ticltlalilia.*

Inin tlatolli: itechna 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, iluiloaya. Achi itzoncal ticltlalilia, anozo: iuhquin tzonpachpul, cuiltanexpul ticnemitia in motatzin, anozo mocoltzin.

14. Ca no iuh iluiloaya, ic aoaloya: in aquin cauilquixtia in itatzin inantzin: anozo in itlatocauh, in itepachocauh: iluiloaya: macamo itronic, iquauic xicquetza in tlatoani, anozo motatzin, anozo in petlatl, in icpalli.

15. *Tzonuaztli, tlaxapuchuli neuuixtoc in ixpan petlatl, ic-palli.*

Inin tlatolli, iluiloaya: in aquin ixpan moteiluuiaya tlatoani: anozo in aquin itlan nemi tlatoani: iluiloaya: ximimati: 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. *New 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 Nahua 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, tzizicazzotoc.*

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-tlauta, 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, Ayauhuitlan.*

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

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

Inin tlatolli: itechpa mitoaya in aca tlatoani, ayamo uecauhomic, ayamo poliui in ipocyo, 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 muchoya, anozo uey cocoliztli: mitoaya: otopan muchih anozo otopan onquiz: in iuhqui teuatl, tlachinolli: quitoznequi: cocoliztli, anozo uel yehoatl in yaoyotl.

22. *Ocelopetlatl, quappetlatl.*

Quitoznequi: in oncan nemi chicoaque, 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. *Cuittlapilli, in atlapalli.*

Quitoznequi: maceoalli. Ic notzaloya in maceoalti cuittlapillin, atlapaltun. Cuittlapille, atlapalle.

24. *In atzopelic, in ahauiac.*

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

25. *In auitzyo, in ahauiyo.*

Ipan mitoaya in aca tlatoani, anozo pilli, cenca mauiztililoni: ayac cenca uel itech acia: iuhquin teguani ipan machoya: ic ilhuiloya in amotle ipan quitta tlatoani. Mach iuhqui aauayo ipan ticmati tlatoani, anozo petlatl icpalli: iuhquin auitzyo ipan ticmati, ixpan timoteilitinemi. Azo muchipa moteillaia: cenca quitequipachotinemi in tlatoani.

21. *Divine liquid, 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 yepalles (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 neklamachtilo, pacoa: anozo itechpa mitoaya in tlatoani, tepapaquiltiani.

27. *Tetzon, teizti, teuitzyo, teaoyyo, tetentzon, teixquamul, tet-icueuhca, tellapanca.*

Quitoznequi: in aquin oncan tlacati tlatocamecayopan, pilpan: ioan nel no motocayotia. teezzo, tellapallo.

28. *Teix, tenacaz.*

Inin tlatolli ipan mitoaya in tlatocatitlantli, anozo tecutitlantli in canapa concaoyya 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 titlacacauh.

29. *Teixiptla, tepatillo.*

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

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

Inin tlatolli intechpa mitoaya in maceoalti, in pacholoni, in yacanaloni: mitoaya: cuexanalo, itco, mamalo, yacanalalo, 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, briars, 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 inlatol: mitoaya: ihiyotzin itlatoltzin in tlatoani, ayac itlatol uel totecuyo itlatoltzin, ihiyotzin.

33. *In tlaulli, in ocolt, in machiolt, in octacatl, in coyoaac tezcatl: mixpan nicmana.*

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

34. *Topitli, petlacalli.*

Inin tlatolli itech mitoaya: in aquin uel quipia in ichtacatlattolli, piallatolli: anozo in itla aqualli iixpan muchoaya: ayac uel quinextiliaya, uel toptli, uel petlacalli: mitoaya: uel quipia in tlatolli, anozo tenemiliz.

35. *Xicoti, pipiyolti.*

Inin tlatolli: itech 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, nicnotaitia.*

Inin tlatolli itechpa mitoaya in cioa, anozo oquichti: in zan canin otlí ipan manaya, in amotle quimiluiaya in inanoan, in itaoan: zan monomauiya in campa otlica manaya, zan monomayacanaya.

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> *Topitli* is a basket with a handle. *Petlacalli*, literally a container of straw, is a deep basket with a cover, in which things were stored.

37. *Anilanammati, anilatamati.*

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, molan tlaza.*

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

39. *Moteyotia, mitauhchayotia.*

Inin tlatolli, itechpa mitoaya: in aquin tlein quichioa cenca mauiztic: azo yaoyotl, anozo in tlein qualli tlachioalli: ic mitoaya: onmoteyoti, onmitauhchayoti: ic cacaoantih in iteyo, in itauhca, in mauzizo, 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 camanaliztica: ic iluiloya. Cenca mixtilia, cenca momauiztilia.

41. *Cuix topyo, cuix petlacallo.*

Inin tlatolli, itechpa mitoa in cioa, in amo uel mopia: in azo otlatlaco, acanzomo tlatlacoa: ic mitoaya: azo otlatlaco, acanzomo: 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 chalchiuhitic, uel teuxiuhitic, uel acatic, uel otoliuhqui.*

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

43. *Ontetepeoac, onchachayoac.*

Inin tlatolli, itechpa (sic) mitoaya: in aquin cenca uel tenonotza, tecutlatoa: auh in iquac ontenonotz: niman iluiloya in tenonotzani, inic icnellmachoya, in iquac ontenonotz. Onmotlamachti, onmocuiltono in maceoalli: ontetepeoac, onchachayoac in uel chalchiuhitic, etc.

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

Inin tlatolli, itechpa mitoaya in maceoalli in miequintin: no uel itechpa mitoaya in zan ce tlacatl: in iquac onnonotzaloque, iluiloya: otonmotlamachti, otonmocuiltono in timaceoalli: onpopouh, onixtlauh inic monantzin, inic motatzin in altepetl, anozo in justicia otoconac, quitoznequi, tlatolli.

45. *Itzuitequi, acamelaoa.*

Inin tlatolli, itechpa mitoaya: in aquin tecocolitinemí, teucyecotinemi: in quitotinemí. Queenin nicchioaz in tlaueliloc: cenca tlatemotinemí, tetlachichiuitinemí in tlein tetechcopa, teucipa muchioaz amo qualli.

46. *Onilatepeuh, inlachayauh in petlapan, in icpalpan.*

Quitoznequi: in iquac aca moteiluia iixpan tlatoani, azo zan itla ic omoyoltilaco in tlatoani, itechpa maceoalli: mitoaya: ontlatepeuh, onlachayauh in maceoalli, in ixpan tlatoani, quitoznequi: oquimoyoltilacalui, 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 tlaatl cioatl: auh zan no ommic in piltontli: ic mitoaya: ontlaxamani, ontlapuztec: anozo ticitl, in zan imac ormmiqui, in iquac quipatziznequia: iluiloya: otontlaxami, otontlapuztec.

48. *Tezo, teuipana.*

Quitoznequi: in aquin cenca uel quincepancamati 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 quimotlatotlia, iluiloya: cuix molatol, 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 uellatol: amo quitoaya in aquin. In cenca uel onconchiuh, anozo uel ontlato: zan quitoa: onconchiuh, anozo onconito in pipilloti, in coconeyotl, in iuincayotl, xocomiccayotl: anozo in cholocayotl, in aaccayotl: in azo iuhqui in acanzomo 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 tlauciuiliztli 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> *Xocomiccayotl* means inebriation induced by drugs or mushrooms.

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

52. *Aompa nicquixtia, aompa nicnacastia.*

Inin tlatolli, itechpa mitoaya: in iquac aca moteiluiaya iixpan tlatoani: intla zan iztlacatiliztli, ic ixpan oneteiluiloc: auh zatepan, ic pinauhtilo in tlatoani: zatepan uel moacaui, ic cenca pinaoaya in tlatoani: ic mitoaya: in maceoalli, cenca oquipinauhli 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, anoza pilli, in zan muchi uel quineltoaca, anoza quicaqui in iztlacatiliztli: ic iluiloaya in iztlacatini: macamo iztlactli, tenqualactli, in xiquito, in ixpan tlatoani: uel xictemo, uel xiquitta: ioan iluiloaya in tlatoani. Macamo xicmoacaquito tlatoanie, in iztlactli, in tenqualactli: ma uel xicmottli, ma uel xicmoacaquiti in tlatolli: tleica in ticcui, in ticana iztlacatiliztli.

54. *Ye onimalihui, 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, anoza tlatoque, in monepanpaleuia, cenca mollazotla: 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 xonmollamachli, oc xonmocuiltono.*

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

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,

machtli, oc xommoquiltono 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: iluiloia, in aquin nonotzalo. Ma xococui in tlatolli, in uel patlaoac, in uel xopaleoac; in iuhqui quetzalli: omizmocnelili in tlatatl, in tlatoani.

59. *In popocatiuh, in chichinauhtiuh.*

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

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

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

61. *Motenan, motzacuil.*

Inin tlatolli, itechpa mitoaya in tlatequipanoa: azo calpoxicati, azo achacacauhti, anozo tlatoani pilli, in quipachoa maceoalli, iuhqui in intenanooan, intzacuilooan, 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 moacaqui in cocoliztli, yehica ca iuhquin techmolpilia 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, *Memorias*, Mexico, 1903, p. 325; Duran, *Historia de las Indias de Nueva España*, Editorial Nacional, 1951, Vol. 1, p. 458.

motlamachti, oc xonatl, oc xontlaqua: cuix quin iquac toconquaz, in muztla, in uiptla, in omitzonan, in omitzontitzquiocoliztli, in ye iquauc, in ye imecac totecuyo, i(n) za(n) tixtlapul, i(n) za(n) ticamatlalpul tonoc, imac cocoliztli.

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

Itechpa mitoa: in aquin ayocmo quicaquiznequi tenonotzaliztli: ca iuhqui in ma tlaonqui, ma tlapatl oquiqua: inic nemi: ayocmo quilnamiqui in tlein ic nonotzaloya: ipampa inic ayoya, in amo muzcalia: iluiloya: tlein mach oticoqua, 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 xiquiztinemi.

65. *In otitochtiac, in otimazatiac.*

Inin tlatolli, itechpa mitoaya: in aquin ayocmo ichan nemi, ayocmo quitlacamati in itatzin, in inantzin: zan cholooa, in iquac quinonotzaznequi: zan campa quiquiztinemi, ayocmo ichan motlalia, zan canpan cecemluitia, zan canpan cocochtinemi: iuhquin tochtli omuchiuh, mazatl omuchiuh: ic iluiloya in aquin: otitochtiac, 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 cemiluilit in ipaltzinco in totecuyo.*

Inin tlatolli, itechpa mitoaya in aquin tlatocati, tepachoa: ic tlatlautiloya, ic chicalaulya, ellaquaualo: iluiloya: oc xocotlamauizalui in totecuyo: azoc cemiluilit, azoc cuelachic in itlalticpactzinco in totecuyo: auh anozo ic (i)n izuitz in tetl, in quauitl: quitoznequi: cocoliztli, anzo temuxtli, in checatl, anozo miquiztli: ic iluiloya: zan onlatziuitiuh, ompoliuitiuh in itleyotzin, in imauizyotzin.

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

Inin tlatolli, itechpa mitoa: in iquac itla topan quimuchiulilia in totecuyo in tetolini, tecoco in anozo cocoliztli, in anozo mayanliztli: 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. *Otimatoyau, otimotepexiui.*

Quitoznequi: otimouitli, ayac omizouitli: in aquin tlein quichioa amo qualli, azo miquiztli, anozo in tlein oui, tema-mahti, amo chioaloni.

69. *In amoyaoalli, in tlamatzoalli.*

Inin tlatolli, itechpa mitoa: in aquin motequipachotica in azo tlatoani, anozo pilli: iluiloya: macamo ximotequipachotzino, ma ic ticmocaulli, in amoyaoaltzintli, in tlamatzoaltzintli, in achitzin ma xocommoculi, ma xocomanili, macamo xicmocaulli: ilhuiz cocoliztli mocuepaz in monetequipachol.

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

Inin tlatolli, itechpa mitoaya: in tlacateculotl Tezcatlipoca: mitoaya. Cuix uel amechnotzaz in tlatcatl 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 quimonoahtia: cuix uel amechtlaacanzaz.

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

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 tetecutin inpiloan, ic nonotzaloya: iluiloya: inic annemizque: zan iuian, zan yocuxca in tetloc, in tenaoac: amo annopouhtinemizque, amo amatlamattinemizque: amo qualli, amo yectli in nepoalitzli: amo ic tetlan nemoa: ic qualli in totoltica, in malcochtica nemoa.

73. *Izitzin quilanquatinemi, imatzin quimocozcatitinemi.*

Inin tlatolli, intechpa mitoaya: in moconemitia, in icnotlaca: mitoaya: xictlaocoli in icnotlacatl, in motolinia in iizitzin quimotlanquatinemi, in imatzin quimocozcatitinemi: in techinanitlan, in tequiaoac monenemitia.

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

Inin tlatolli, itechpa mitoaya: in amo muzcalia, in amo tlachia, xolopiltli, amo tlaacqui: iluiloya: nelli mach amo monan, mota mitznonotz, amo mitzicalli in quenin tinemiz, atitlanonotzalli, atitlazcaltili, atitlauapaoalli.

75. *Uel ixe, uel nacace.*

Quitoznequi: in aquin cenca muzcalia muchi uel quitta, muchi uel quicaqui: moteneoa uel ixe, 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.

76. *Iuian tecuyotl, iuian tlatocayotl.*

Inin tlatolli, itechpa mitoya: in aquin uellatocati, iuian in tecuti, pilti, cenca mimati, cenca tlachia, cenca mozcalia, cenca teflazotla, cenca temauiztilia: ioan ayac quitelchioa in motolinia: ma nel xpupuyotzin, macuecuetzin, uilatzin, quapupultzin, i(n) tzotzomatzin, icnotlacatl, in soalneci in icochca, in ineuhca: auh in soalneci in iquezpan pilcaz, in iquechpan onpilcaz, in techinantitlan, in teguiyaoac moquequetza, in imatzin quimantinemí in teguiyaoatla, in tecaltech, in aoneoa, in aonmaci.

77. *Yollotl, eztlí.*

Inin tlatolli, itechpa mitoya in cacaoatl: yehica ca tlatotli catca, acan necia in ye uecauh: amo quia in maceoaltzintli, in icnotlacatl: ipampa in mitoya: yollotli, eztlí, imacaxoni: auh no itechpa mitoya, 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 tlacateccatl, tlacochcalcatl, in azo ome, azo ei cacitinemi, yehoan quíia: zan no uey necia, ca zan tlapoalli in cacaoatl quíia: ca amo zan iliuiz in miia.

78. *Quauhyotica, oceloyotica.*

Inin tlatolli: mitoya 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 cultured. 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 motlamachtiani, in mocuilfonoani: in azo tealtiani, no ic paetzia: macanelmo tiacauh, zan tlatquitica in yecteneoaloya: yehica ca miiecpa teccoanotza, tetlahutia.

79. *In tetlaocan, in apaztli.*

Quitoznequi: octli. Inin tlatolli, intechpa mitoaya: in aquin tlaocanaya, in azo piltontli, azo telpuchtli, anozo ichpuchtli, in ayamo ueue, in ayamo ilama: iluiloya: tlacaaaltiloya. Xiccaoa in titelpuchtontli, in tichpuchtontli, in ye uel ticmocuilauiua, in tetlaocan in apaztli; quitoznequi; in octli, in ic uel titlatlaocana: cuix tihuehueton, cuix tilamatón: ca tipiltontli.

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

Inin tlatolli, itechpa mitoaya: in aquin nonotzaloya in azo pilli, in anozo maceoalli, ic ellaquauaaloaya: iluiloya: in axcan otoconcuic, otoconan in uellazotli tlatolli: ioan otontlalililloc, in tetziliuhqui, otontlalililloc 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 muchih, in aqualli in ayeectli: in iuhqui zacaqualli, in iuhqui pollocotli, iztlacatiliztli. In aquin zan quixcauia quimotequitia iztlacatiliztli; iluiloya: pollocotli, zacaqualli motlaqual, tiztlacatini, tetla(n) tinemini.

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

Inin tlatolli, iluiloya in aquin tlein amo qualli oquichih: azo oichtec, azo otelaxin: 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 molatlacul, 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 quimuchui-lia totecuyo: azo cetl quiqua in tonacayotl, azo mayanaliztli: ic mitoaya: otonacaztitech mopilo in totecuyo: toyomotlan omo-pipilo.

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

Inin tlatolli, itechpa mitoaya: in aquin tlatocatlalili, azo te-cuteco: ic iluiloya: oitlan tonac, otoconmama in tlacaquimilli, in tlacacacaxtli tiquiticiuiz, ticciamiquiz in cuitlapilli, in atla-palli: ca uey tlamamalli in otoconmama, in oitlan tonac: quen comnequiltiz in totecuyo in muztla, in uiptla, acazotle in tetl, in quauil.

85. *Tetl oatococ, quauil oatococ.*

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

86. *Intlil, intlapal in ueuetque.*

Inin tlatolli, itechpa mitoaya in intlamaniliztli in ueuetque, in tlein oquitaliteoque nemiliztli, zan ipan nemoa, acanozomo ipan nemoa: ic mitoaya: macamo poliuz in intlil, in intlapal

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 tlamanitiliztli: anozo: tleica in anquipoaloz in nemiliztli, in intlil, in inlupal tocoluan, ueuetque.

87. *Intlacouh, inzacapec in ueuetque.*

Inin tlatolli, itechpa mitoaya: inic yancuican acico chichimeca ueuetque, in oc quauhla, in oc zacatla oquitenque in intlacouh, in inzacapec: mitoaya: incan yancuican oquitecateoaque in inzacapec, in inlacopec in totechuhcaooan, in tocoluan in chichimeca: inic quauhuitlan, zacatitlan motecatinenque, in oc tziuaactla, in oc nequametla.

88. *Teizolo, tecatzauh.*

Inin tlatolli: itechpa mitoa: in amo qualli nemiliztli, azo tlatollica: mitoaya: in tla aca pilli, anozo tecutli in zan iliuiz tlatoa, in iuhqui chichi, in zan iliuiz iuhqui tequaquatiuetzi tlatollica: mitoaya, iluiloa inic tlaeauiltloa: xiccaoa in motlatol, macamo ximaceuallato, in tiquitoa ca teizolo, ca tecatzauh: anozo in tlein tlatlaculli: azo tetlaximaliztli, anozo ichtequiliztli: ic nonotzaloya in aquin quichioaya: iluiloa: inin tlatolli como monequi in ticchioaz: ca ic timizoloa ic timocatzaoa, amo ne-mooani, amo yelooani, amo yectli, amo qualli: xiccaoa ca amo iuh nentiui in mitzcauhui in ueuetque, ca zan iuian, ca zan yocuxca in nentiui, in mitzcauhui, in tetloc, in tenaoac.

89. *Nopuchco, nitzac nimitztlaliz.*

Inin tlatolli, itechpa mitoaya: in iquac aca tlatoani ic te-nonotzaya: quitoaya: in tehoatl in azo tipilli, azo titecutli: uel ximoquetza nonaoac, nopuchco, nitzac: tinechopuchtiz, tinechitcactiz, 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 tlahmachyo, amo cuicuiltic, zan itlitic, in icueltamecayo azo uitzteculli, anozo chichitic cuetzitli. "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 *izcaactli*, sandals, verbalized.

puchco, nitzcac timotlaliz: no ioan ic tlatlahuhtilia in aquin tlatoani: iluiloya: oc yopuchco, oc (i)itzcac timoquezta in tlatoani: quitoznequi: in paleuia, azo tecutlato quihyoquixtia, quitaluia in itlatol tlatoani.

90. *Inamox, intlacuulol.*

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 fotocuyo inacayotzin: iuh mitoa: in axcan cenca tlamauzolli in muchioa: matzayani in iluicatl, tentlapani in tlalli: macayac uetzatla, macayac mauiltitia: ma muchi tlacatl mauhca ye, mauhca ica, uiuiyocatic, uiuiyocatic in iixpantzinco teoutl, tlatoani.

92. *Xomolli, tlayoualli ticmotoctia.*

Inin tlatolli, itechpa mitoaya: in iquac aca ixtlamati, anoza mozcaltiani, iximacho pilli, anoza tecutti: auh zatepan quipoloa in imauizyo, azo zan campa nenemi: ayocmo intlan motlalia in pipilti, anoza tlatoque: ayoccan monextia, zan motlatlatinemi: in aquin iuh quichioaya in: iluiloya: tle ipampa in zan canin tinenemi: in ayoccan timonextia: tle ipampa in zan monoma xomolli, tlayoualli timotoctia: quitoznequi: timotlatlatinemi, ayocmo teixpan tineci, ayoccan timonextia inic timotitlaniz, inic titlatequipanoz in itechpa altepetl: zan monoma timopopoloa, ticpoloa in momauizyo, timoxolopicuitia; zan xomulco, zan tlayouayan tuetzotc.

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.