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

Inin tlatolli: itechpa mitoa: in aquin itla cenca tlazotli qui-
tlacoa, in cenca malhuiloni, in amo quimalhuia: in iuhqui ye-
hoantin, in aquite 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: otitezo in chalchiuitl, oticuazo in quetzalli.

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

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

3. *Motzonlan, 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 nonetlayecoltiliiz.

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**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 ch proper reverence — without bowing, without weeping, etc. — or a commoner who dishonors a noblewoman. They re told: *You have scratched the jade, you have torn apart the quetzal feather.*

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.

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1 Jade and quetzal feathers were the two most valued objects and therefore synonymous with anything precious.
5. *Natzauh, nomecaxicol.*

Quitoznequi: inic onechtequimace in altepeltl; ic in itlacauh oninocuichu intla niquitlaco, intla itla ic nicouilitiz: nictzacu- tiaz.²


Quitoznequi: oitzmotlacaoati in altepeltl.

7. *Onimitzpani, onimitzteteuhti.*

Iquac mitoa, in aca za(n) i(n) nexiuhtilico, za(n) tlatzacan quihuitla: onimitzpani, onimitzteteuhti.

8. *In muzla, in uiptla.*

Quitoznequi: in ye ompa titzticu, in za(n) quezquihuitl.

9. *In ye quaichtica, in ye mecatca tanotiuic.*

Quitoznequi: axcamo nimitznemachitia; auh in iquac ye tilpitl, cuix uel oc ompa itla nimitziluitl, cuix oc imone- quia.

10. *Ixtlapal, nacacic.*

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

² 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.

² 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.”

³ 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 Durán: *Historia de las Indias de Nueva España*, Editora Nacional, Mexico, 1951, Vol. II, p. 222.
11. *In ye tlecuilixquac, in ye tlamamatlac.*

Inin tlalotli: intech mitoaya, in aquique in ye onmicitloqu, in ye ontlecauilo, inic miqizque: anoza tlecuilixquac ontlatilque, ye inman in miquizque: uel achtco ye nemachtioya, inic ayac iuhqui in muchioaz in.

12. *In ye techinantitian, in ye tequivaoac.*


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2 This appears to be an error.
2 Latin: or.

Iluiloya in aquin moteliuayu ixfan tlatoani, ano zo itlan nemix iluiloya: ximimati: ca tetlatzacuitli in tlatoani, ioan tetlatocoli an.

17. *Teuhyo, tlazollo.*


Inin tlatollli, ineqhcha mitoa in uye tlatoani, ano zo uye teupixqui: in ihuqui uye aueuctl, uye pochtli ic tlatoati: yehica iui- pa uel netemachilotoc.


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 cinchery 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.6

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.

6 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.


22. *Ocelopetlatl, quappetlatl.*


23. *Cuitlapilli, in atlapalli.*

Quitoznequi: maceoallt. Ic notzaloya in maceoalti cuilapillitin, atlapaltin. Cuitlapille, atlapalle.

24. *In atzopelic, in ahaucac.*

Itchepa mitoa, in aquin amocnecilmatini: azo totoco maceoallti, iluiloya: xiyaux, xictlacauti in altepelti: ca atzopelic, ca aauycac ipan ticmati in altepelt: anozo aca tlatoani iluiloya: amo titzopelic, amo tauiac ipan timacho.

25. *In auitzayo, in ahuauyo.*


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.*

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.

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!"

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Footnotes:
- Blood.
- "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. Perrán. Vol. II, p. 332.
- *Altepeltl,* the word for city is compounded of *atl,* water and *tepetl,* mountain.

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.\(^\text{10}\)

\(^\text{10}\) 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 toteuyo itlatoltzin, ihiyotzin.

33. **In tlauilli, in ocol, in machiotl, in octacatl, in coyaoac tezcall: mixpan nicmana.**


34. **Toptli, petlacalli.**


35. **Xicotl, pipiyolfi.**


36. **Naxtepoalli, otlamaxalli nicnonantia, nicnotatia.**

Inin tlatolli intechpa mitoaya in ciao, anozo quichitl: in zan canin ollt ipan manaya, in amottl quimiluiyaya in inanoan, in itoaan: zan monomauia in campa otlicia 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.**

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, bumblebeeving.**

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 bumblebeeving, 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.

32 **Topli** 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. *Anitlanammati, anitlatamati.*

Inin tlatolli itechpa mitoya: in aqvin nonozalo miecpa, amo tlatlacamatli, atle ipan quita in tlatolli: iuh mitoaya: aycay inan, aycay ita ipan quimati: zan iyollotlamba nemiznequi.

38. *Mixtlaaz, motlan tlaza.*


40. *Mixtilia, momauiztilia.*


41. *Cuix topsy, cuix petlacallo.*


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 coffinable?*

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 coffinable? 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 chalchiuhctic, uel teuxiuhtic, uel acatic, uel otoliuhqui.*


43. *Ontetepeoeac, onchachayaoac.*

Inin tlatoll, inteche (sic) mitoay a: in aquin cenca uel tenotonza, tecutlatoa: auh in iquac ontenonotz: niman iluiyotl in tenotonza, inic icmelmachoya, in iquac ontenonotz. Omonotlachiti, omoncuilotton in maceoalll: ontetepeoeac, onchachayaoc in uel chalchiuhctic, etc.

44. *Otonmotlamachiti, otonmoctiloton: onpopouh, onixtlauh inic monanztzin, inic motatzin.*

Inin tlatoll, inteche mitoay a in maceoalll in miequetzintin: no uel iteche mitoay a in zan ce tlaclati: in iquac omonotzaloque, iluiyotl: otonmotlamachiti, otonmoctilotton in timacoualll: onpopouh, onixtlauh inic monanztzin, inic motatzin in altepeltl, anozo in justicia otoconcaec, quitoznequi, tlatoll.

45. *Itzuitequi, acamelaooa.*


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

Quitoznequi: in iquac aca meteiluia iixpan tlatoani, azo zan itlal i omoyolltacoc in tlatoani, iteche maesoealll: mitoay a: ontlatepeuh, ontlachayauh in maceoalll, in iixpan tlatoani, quitoznequi: oquimoyolltacocu, oquitequipaco 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 turquoise—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.*

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.*

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.

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12 The arrow shafts were straightened and hardened over a fire.
13 *Mat and seat* is a metaphor for the throne.
47. *Ontlaxamani, ontlapotzec.*


48. *Tezo, teuipana.*


49. *Tecuic, tetlatol.*


50. *Pipillo, cooneyo, iwincayotl, xoomiccayotl.*


51. *Tlachpanaliztli, tlacuicuiliztli nicchiao.*

Inin tlatolli, itechpa mitoaya: in tlatequipanoliztli, anozo нет-tilaniztli itechpa altepetl, anozo in teuap: ic mitoaya: zan tlachpanaliztli, zan tlacuicuiliztli muchioa in xipantzinco in to-tecuo, 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 you speak? It is not appropriate for you to say them!"*

50. *Childishness and puerility, drunkenness and inebriation.*

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* 15 one just sweeps and gathers up the sweepings.

14 *Xoomiccayotl* means inebriation induced by drugs or mushrooms.
15 *That is, the nation.*
52. *Aompica nicquixtitla, aompca niconacaxtla.*


53. *Iztlacxitli, tenqualactli.*


54. *Ye onimalihui, ye ompa onquiza in tonozxiltl.*

Quitoznequi: cenca tnequetinemi in noyollo, in nonacayo: atle notech monequi, atle in notlaquil, atle in nototsotzoma.

55. *Netloc, nenaaoc, netzitzquilo, nepacholo.*

Inin tlatoalli: iteacpa mito in pipiltli, anozc tlatoque, in monepanpaeuia, cenca motlazotila: ic mito: netloc, nenaaoc, motzitzquila, mopaocho in pipiltin in tlatoque.

56. *Anezcalcatoytl, xolopicaytl.*

Quitoznequi: in aquin amo mozacal, amo uelalcato, amo uel quichoa in teicn tequiti: ipan nemi in amo nezcalcatoytl, in xolopicaytl.

57. *Oc xornmotlamachti, oc xornmocuytolo.*

Inin tlatoalli, iteacpa mito: in aquin cenca mauptliti, anozc mocuytoloa, onca quiquani: ic mito in iteacpa: oc xornmotla-

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

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


59. *In popocatuih, in chichinauhtiuu.*

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

60. *Taueuetl, in tipochotl motlant moceoulhuiz, moyacaluiz, in maceoalli.*

Inin tlatolli, intzechpa mitoa in tlatoque: iuhquin aueuelt, pochome ipan poui: intlan neceoualuiilo, intlan neyacaluilo.

61. *Motenana, motzacuil.*

Inin tlatolli, intechpa mitoaya in tlataquipanoa: azo calpixcati, azo acheacauhti, anozo tlatoani pilli, in quipapoa macoallli, iuhqui in tetnananoan, intzacuiloa, quitentia, quitzaquilia: yehica ahtopoa ipan mucioa in tlatoani, anozo pilli: in tein ipa muchiaquilia maceoalli.

62. *In ye imecaac, in ye iquauic in totecuyo, in zan ticamatlapul, in zan tiixtlapul.*

Inin tlatolli itech mocauqui in cocolitzli, yehica ca iuhqui techmolpilia totecuyo: ipampa in mitoa: oc xompaqui, oc xen-

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 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

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.
motlamachtli, oc xonatlil, oc xontlaqua: cuix quin iquac toconquaz, in muztla, in uiptla, in omitzonan, in omitzontitzqui co
coliztli, in ye iquac, in ye imecac totecuyci, i(n) za(n) tiixtla
pul, i(n) za(n) ticamatlaal pul tonoc, imecac coliztli.

63. In ticacatinemiti, in timeltzotzontzintemiti: in iuhqui mixitl, in iuhqui tlapatl otiqujic.

Itechpa mitoa: in aquin ayocmo quicaquiznequi tenonotzaliztli: ca iuhqui in ma tlaoanqui, ma tlapatl oquiqua: inic nemti, ayocmo quinamiqui in teix inic nonotzalojya: ipampa inic ayoya, in amo muzcalia: iluiloya: teix nac tak, teix nac oti
depapalo: ayoc uel mitzea, ayocmo quitlalcauia in moyollo: in ayocmo ticciu, ticana in tlautoli.

64. In tamoyauatinemiti, in tecatocotzintemiti.

Inin tlautoli, itechpa mitoaya: in aquin zan quiquiztinemiti, in acan uellatzicoy, acan uel muchantlal: zan calactinemiti: ilui
lojya: teix tay, teix ticchoca: in iuhqui tecacotzintemiti, timamoy
yauatinemiti, zan cecni ximoltali: in acamoc xiquiztinemiti.

65. In otochtzic, in otzamzatzi.

Inin tlautoli, itechpa mitoaya: in aquin ayocmo ican nemiti, ayocmo quitlacamati in atatzi, in inanyo: zan choloa, in iquac quinonotzaquiznequi: zan campa quiquiztinemiti, ayocmo ican mol
ltalia, zan canpan cecemiliuti, zan canpan cocochtznemiti: iuh

* Probably: tamotyauatinemiti.

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.”

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 reprim
anded 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 ad
monition!”

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 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.”

17 Datura stramonium. It has narcotic properties.
66. *Azoc uel achic, azoc cemiluili in ipaltziuc in totecuyo.*


67. *In all iztict, in all cece topan quichioa in totecuyo.*

Inin tlatoalli, itechpa mitoa: in iquac itla topan quimuchiuililia in totecuyo in tetolteco, tecoco in anozo cocoliztli, in anozo mayaniztli: iquac mitoa: otopan quimuchiuililia in totecuyo, in all itzict, in all cece: tonacaztitech, toyomtolan onmopipilo, anozo in iuquh uitztli, in iuquh omitl, ic techmozojolila, ic techmononochilia in totecuyo.

68. *Otimotayuai, otimotepexui.*

Quitoznequi: otimouiti, ayac omitzouitili: in aquin tlein quichioa amo qualli, azo miqiztli, anozo in tlein oui, temamauhti, amo chiaoaloni.

69. *In amoyaoalli, in tlmatzoalli.*


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

Inin tlatoalli, itechpa mitoay in tlacateculotl Tezcatlipoca: mitoay. Cuix uel amechoztzaz in tlacatl 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." 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.*

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

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18 See no. 83.
19 Synonyms for food and drink which rhyme in Nahuahtl. I have rendered this literally, though it sounds clumsy in English, as it reveals a certain delicacy of expression characteristic of the Nahuatl language.
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.”

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.

29 See no. 12.
76. *Iuian tecuyotl, iuian tlatoayotl.*

Inin tlatoalli, itechpa mitoya: in aquin uellotecati, iuian in tecuti, pilti, cenca mimati, cenca tlachia, cenca mozealca, cenca tetlazota, cenca temauitzilna: ioan ayac quietchiao in motolina: ma nel ixpupuyotzin, macuecuetzin, uilatzin, quapuputzin, i(n) tzotzomatzin, icnotlactli, in aoalnec in icochca, in ineuca: auh in aoalnec in iquezpan pilcas, in iquechpan onpilcas, in techinantitlan, in tequiyaac moquequetza, in imatzin quimantinemi in tequiyaoatl, in tecaltech, in aoneoa, in aonmaci.

77. *Yollotl, ezlti.*


78. *Quauhyotica, ocelayotica.*

Inin tlatoalli: mitoya itechpa in yaoyotl: yehica in pipilti amo uel tenseoloya, maauiitzilloya: intlacamo yaoc iani, intlaca-mo owichl, intlacamo tiacauh, intlacamo tlaman: zan no iuh-qui in macceoll: ca zan quauhyotica, ocelayotica 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 unfortunate 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 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 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.* 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 immediately.

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* did they achieve honor and renown. And it was

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21 The Nahus 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.
22 I. e., before the conquest.
23 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.
24 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 mauiztliyola, in teneoaloya: auh tel no iuhqui in motlamachtian, in mocuitonoani: in azo tlaltian, no ic pauzetia: macanelmo tiacauh, xan tlatquitica in yeetcodealoya: yehica ca miicape tecaoantza, tetlauhtia.

79. **In tetlaon, in apaztl**.


80. **Otoltalililoci in uel chamaac, in uel tetziliuhqui**.


81. **Pollocotli, zacaqualli**.


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

Inin tlatolli, iluiloya in aquin tein amo qualli oquichiu: azo oichtec, azo oteleaxin: ic iluiloya: quen oe timochiaoz: 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. 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.”

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.

23 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.

26 They bound the infants tightly to give them strength. Mecatli which means rope, also means discipline.
omachoe in motlatlacul, cuix zan cana atl ic timaltiz, ic timuchipaoaz: tlie tiez, tleoc timuchioaz: timotolinia.

83. Toyomotlan, tonacaztitech mopipiloa in totecutyo.


84. In tlacaquimilli, in tlacaacaxtli, oitlan tonac otoconmama.


85. Tetl oacoc, quauiltl oacoc.

Inin tlatolli, itechpa mitoaya in cenca uey tequiltiztli, in tlatequipanolitzli, in netoliniliztli, in cenca tetequipacho, tetolintli tlatequipanolitzli: ioan in azo uey cocolitzlidi.

86. Intil, intlapal in ucuettequ.

Inin tlatolli, itechpa mitoaya in inllamaniltiz in ucuetteque, in tlein oquitlaliteoaque nemiliitzli, zan ipan nemoa, acanozemo ipan nemoa: ic mitoaya: macamo poliuiz in intil, 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.*

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?*"

85. *The sticks and stones have been carried off by the water.*

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.*

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

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

28 See no. 66.

29 Meaning that the punishment was over.

30 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 Nahuatl religion and philosophy. It is a divine duality and therefore wisdom implies a knowledge of, or contact with, a universal and divine truth.

37. Intlacouh, inzacapech in ueuetque.


38. Teizolo, tecatzauh.


Inin tlatolli, itechpa mitoaya: in iquac aca tlatoani ic te: nonotzaya: quoizaya: in tehoati in azo tipilli, azzo tecuhtli: uel ximoquetza nonaoac, nopuchco, nitzeac: tinechopuchtz, tine: chitzcaectz, 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?”

37. 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.

38. 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.”

39. I shall put you on my left, in my black sandals.31

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.)32 “Be cautious, conduct yourself well, live properly, and put yourself at my left, in my black sandals.”

31 Codice Matriense de la Real Academia, fo. 21v.: “…iquac yancuican quizui in cacati, amo tlahamayo, amo caucalicui, amo tliitli, in tecuhtemoyoyo azo nitzeac, anozo chichitli cuetla.” “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.

32 The informant gives an example of opochiti, left, and titzeaciti, sandals, verbalized.

90. *Inamox, intlacoilol.*

Zan ie no yehoatl quitoznequi: intil, intlapal.

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


92. *Xomolli, tlayoualli ticomtocia.*


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.*

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. 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."

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!"

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33 See no. 86.
34 This can either refer to Holy Communion or the eating of the flesh of the sacrificial victim.
35 The king was considered the representation of the deity.