[Borrador de trabajo en proceso. Draft of work in progress. This version contains material for both an English and a Spanish edition of the metaphors, as well as other material which might not actually appear in a final version or which might be more appropriate in an electronic format than in a printed version, such as the transcription of the metaphors in each surviving manuscript. A tentative, very preliminary, English translation for each metaphor is included along with the transcription of all manuscript versions of the metaphors (except for the Colbert manuscript) and of Siméon’s version; there should also be a Spanish translation, a grammatical analysis, a standardized Nahuatl version and a reconstructed Nahuatl version, though not all this additional material is as yet complete.]

**Transcription, analysis and translation of Olmoss metaphors**

Jonathan D. Amith & Thomas C. Smith Stark

29.XII.2006

“Porque una cosa quiere dezir

la letra y otra la sentencia”

Olmos 1547

1. *Introduction*

In 1547, the Franciscan friar Andrés de Olmos (ca. 1485-1568) wrote the second draft of his *Arte de la lengua mexicana* [grammar of the Mexican language]. We know that it was the second because in his “Prólogo al lector” [Prologue to the reader], Olmos comments that this is the second time he has tried to write a grammar of Nahuatl. In his own words:

complieste mandami[ent]o. Desseando a gloria y onrra de n[uest]ro. s[eñ]or. i[esu] x[rist]o. ysalud delas a[n]i[m]as destos naturales yndios, abrir asus sieruos si quiera vna senda: la qual otro, quando elfuere seruido dar le mas lumbre, haga camino. conoçiendo a la primera q[ue]hize faltar le mucho enel corte: aunq[ue] casi tocasse lo prinçipal q[ue] sta secunda, ala q[ua]l despues de mucho lo en comendar a Dios // pareçio dar le la orden y traça q[ue]lleua, considerando y mirando sobre la mesma materia algo delo q[ue] otros h[e]r[ma]nos auian escrito por guardar la costumbre delos escritores, añadiendo, y quitando, segu[n] mejor pareçio con uenir, y dios fue seruido alumbrar (ms. de Aubin, p. 3, ll. 9-20)

[I complied with this order, desiring, for the honor and glory of our lord Jesus Christ, and the well-being of the souls of these Indians, to open albeit a path for his servants, which another, when he should like to shed more light upon it, might make into a road, knowing the first version I wrote to be lacking many things in its design, although it did touch upon almost all the main points found in this second one, to which, after commending it very much to God, it seemed to give the correct order and form which it manifests, considering and looking at something of that which other brothers had written on the same subject in order to observe the custom of writers, adding and removing according to that which seemed to be convenient and as God saw fit to illuminate my way]

In this same quote, Olmos recognizes that he had consulted what other friars had written before him, an anonymous reference, but one which surely refers to previous work by his fellow Franciscans Francisco Jiménez, the first to write a Nahuatl grammar, and Alonso Rengel, whose grammar was used for many years to learn the language (Mendieta [1596]1945, vol. 4, pp. 73, 112).[[1]](#footnote-2) The result was a detailed grammar of the language of the Mexicans which, despite its early date, is perhaps, together with that of Carochi (1645), one of the two best grammars of the language produced until the latter part of the twentieth century.

Olmos’ grammar is divided into three parts. The first part contains thirteen chapters on the pronoun and the substantive, the second, thirteen chapters on the verb, and the third, eight chapters on the other parts of speech, on orthography, and on some ways of speaking. The eighth and last chapter of the third part is called “De las maneras de hablar que tenían los viejos en sus pláticas antiguas” [On the ways of speaking that the elders had in their conversations of old]. It contains a robust collection of short Nahuatl texts with between one and nineteen lines each; these were used to convey a wide variety of events, situations, atributes and entities. Each of these texts expresses, in eloquent and evocative terms, a central concept conveyed with the sylistic resources common in Mesoamerican formal texts: metaphor, syntactic and semantic parallelism, and the combination of the two in what are generally known as *difrasismos*.[[2]](#footnote-3) No translation of the metaphors is provided, but they are accompanied by a title in Spanish which introduces them and which summarizes in a synthetic way the central idea of each. For example, metaphor number XI has the following title: “Despertar a alguno con castigo, o corregirle” [To awaken someone with punishment, or to correct him]. The Nahuatl text of this metaphor is as follows, together with our English translation:

Metaphor XI

Despertar a alguno con castigo, o corregirle

Colotl, tzitzicaztli,

uitztli, omitl, cecec atl

nictequaqualtia.

Yequene tetl, quauitl,

mecapalli, tepoztli

nictemaca, nictetoctia.

In nictequaltia

inic tetech nicpachoa.

To awaken someone with punishment, or to correct him

It is scorpions, stinging nettles,

thorns, bones, cold water,

that I give people to feed upon.

Or (if they be slaves) it is rocks, sticks, tumplines, axes,

that I give to people, that I prop them up with.

When I give them to people to feed upon,

thereby do I bring such things close to them.

As can be seen, punishment and correction are likened to feeding someone painful, dangerous and unpleasant objects or, in the case of slaves, propping them up with the instruments of manual labor.

Olmos describes this collection of texts as metaphorical ways of speaking. In his own words:

“Las siguientes maneras dedezir son Methaphoricas. porq[u]e vna | cosa quiere dezir la letra y otra la sentençia, aunq[u]e algunos vayan | ala letra glosados. yotros se pueden aplicar a otro sentido del | q[u]e van.” (f. 76v / p. 211)[[3]](#footnote-4)

[The following ways of speaking are metaphorical, because they mean one thing literally and another figuratively, although some might be glossed literally and others can be applied to another sense than that which is given.]

Judith Maxwell and Craig Hanson (1992) refer to these texts as Olmos’ *metaphors*, a use which has been criticized by Andrews (1998), who prefers to maintain the emphasis on *maneras de hablar*, ways of speaking. However, the metaphoric nature of these texts was explicitly recognized by Olmos and is so overwhelmingly clear that we also refer to them as Olmos’ metaphors. But they are metaphors of a high degree of complexity. They are perhaps best thought of as brief declamations, usually several lines long, containing long strings of metaphors compiled into a single, coherent, overriding, metaphorical text which describes some situation, attribute or entity, as in the above example of metaphor XI, which speaks of punishment and correction.

After presenting the metaphors in the the eighth chapter, Olmos’ grammar closes with a text entitled “Plática que hace el padre al hijo avisándole, o amonestándole que sea bueno” [Talk which the father gives to the son advising him or warning him that he should be good]. This is an example of a Nahuatl speech genre known as *huēhuètlàtōllí*, words of the elders,[[4]](#footnote-5) which is typically characterized by the use of metaphoric language of the type illustrated in the preceeding collection of metaphors.

Our interest in Olmos’ metaphors stems from the publication of Maxwell and Hanson’s edition of about half the metaphors in 1992. This edition has the virtue of translating the metaphors for the first time into another language and of drawing attention to their potential importance for the study of the language and culture of the ancient Mexicans. Unfortunately, it suffers from so many defects that it earned the unbridled opprobium of the well-known classical Nahuatl specialist J. R. Andrews, who, in what must be one of the most scathingly negative reviews in the history of linguistics, calls it

“a travesty of scholarship in American Indian linguistics and a caricature of Nahuatl studies ... The result is a book so bad that I believe it should be withdrawn from sale and all remaining copies destroyed.” (J. R. Andrews, 1998, pp. 292, 298)

Our own opinion agrees in all essentials with that of Andrews, though we would not have expressed it in such frank and brutal terms (cf. Smith Stark 1994). We feel, therefore, that a new edition of the metaphors is fully justified.

2. *The six manuscript copies of Olmos’ grammar*

As has already been said, one of the unfortunate limitations of the edition of Olmos’ metaphors which Maxwell and Hanson published in 1992 is that it was based solely on Tulane’s copy of the *Arte*, without taking into account the other five manuscript copies of the text which are known to exist, with important differences among them.[[5]](#footnote-6) Four of the manuscripts, those of Colbert (C) and of Aubin (A) in the National Library of France (BNF), that of Maisonneuve (M) in the Library of Congress (LC) in Washington, and that of Fischer (F) in the Latin American Library of Tulane University (TUL) in New Orleans, contain chapter eight of the third part of the grammar with the metaphors. The other two manuscripts, those of Toledo (T) in the National Library of Spain (BNE) and of Ramírez (R) in the Bancroft Library (BL) of the University of California at Berkeley do not contain the metaphors due to the fact that they are incomplete copies; we know this since they do mention chapter eight in their indices at the beginning of the third part.

The six surviving manuscript copies of the *Arte* apparently represent three different drafts of the four known to have existed of the text (Smith Stark 2005). No copy of the first draft, Ω, possibly produced between 1533 and 1539, is known to have survived. T and C represent the second generation of the text, α, originally written in 1547.[[6]](#footnote-7) A is a third generation copy, the original of which, β, was produced by 1549; R seems to be a copy derived from A and made in 1563. M and F represent a fourth draft of the grammar, γ, which can be dated sometime in or after 1549. M in particular seems to be from 1557 or after and is probably a copy sent to Spain with hopes of publication, a plan which did not materialize during the lifetime of the author. In fact, a printed version of Olmos’ grammar did not appear until 1875, when the great French *nahuatlato* Rémi Siméon published his edition based on two of the manuscripts, C (second generation) and M (fourth generation). The following *stemma* presents the relationships among the six existing manuscript copies of Olmos’ grammar.

Ω = 1st draft (ca. 1533-1539?)



α = 2nd draft (1547)







C T β = 3rd draft ( 1549)





A γ = 4th draft ( 1549)







R (1563) M ( 1557?) F

As previously mentioned, there are important differences among the six manuscript copies of Olmos’ grammar, the most important of which, for our purposes, has to do with the contents of chapter eight. In addition to the fact that the metaphors are simply missing in two of the manuscripts, T and R, the other four manuscripts differ as to the number of metaphors contained and as to the presence and nature of the accompanying *huēhuètlàtōllí*. The Maisonneuve copy (M) is the most complete, with 102 metaphors. This copy of the grammar is also the only one that contains more than the single example of the *huēhuètlàtōllí* explicitly planned for the grammar. The Aubin copy (A) is a third generation manuscript which contains 101 metaphors, as well as a single example of a *huēhuètlàtōllí.* The Colbert copy (C) only contains the first 60 of the metaphors, as well as the single illustrative *huēhuètlàtōllí*. However, as Siméon notes in the introduction to his edition of the grammar ([1875]1972, p. 23), several pages were left blank after the metaphors indicating that the full set probably was intended to form part of the second draft as well. The Tulane copy (F) used by Maxwell and Hanson, a fourth generation copy like that of Maisonneuve, only contains the first 50 metaphors and, instead of the *huēhuètlàtōllí*,is the only copy of the grammar to contain a vocabulary attributed to Olmos.[[7]](#footnote-8) The Ramirez copy (R) and the Toledo copy (T) do not include the metaphors and T does not contain the *huēhuètlàtōllí*;however, since they mention these texts in the description of the contents of the third part of the grammar in both cases, this absence is due to the incomplete nature of the manuscripts. While R does contain the *huēhuètlàtōllí*, it is an incomplete copy, with only 19 of the original 30 paragraphs, as well as the son’s response. We will perhaps never know if the original version of the grammar, of unknown date, also included the metaphors and the *huēhuètlàtōllí* since no copy is known to exist.

The existence of up to four different copies of the metaphors is an important point because it means that their adequate study requires a philological evaluation and comparative analysis of the sources. As anyone who has worked with distinct manuscript copies of the same text will know, the existence of differences is inevitable. This problem is accentuated by the fact that the four existent copies of the metaphors are found in three different drafts of the grammar, where each new draft also introduces intentional changes. Consider, for example, metaphor XCVI. In addition to the run-of-the mill differences in spelling, capitalization, spacing, punctuation, formating, abbreviations, etc., the version contained in the Aubin manuscript contains a text at the end, *cucuc teu pouhqni mantoc*, which is not in the Maisonneuve manuscript; and the Maisonneuve manuscript contains a word, *chayauhtoc*, which is not in the Aubin manuscript.

Metaphor XCVI:

Aubin manuscript:

tener alguno pobreza ohambre.

xulutl mah pantoc. techa[n]. xiuh co uatl mamalhnaztlj

tepan qniça / tetech motlalja / tepa[n] mnchiua. Auh tepa[n]mo

qnetza in mixpanitl / in tle mjyauatl. itztic cecec qniztoc.

ic noyutl qniztoc. cucuc teu pouhqni mantoc.

Maisonneuve manuscript:

tener alguno pobreza / o hambre.

Xulutl mapantoc chayauhtoc techan xiuhcoatl ma=

malhuaztli tepanq[ui]ça tetech motlalia. tepan mochiua.

Auh tepan moquetça in mixpanitl in tlemiauatl

itçtic cecec q[ui]ztoc ic noyutl q[ui]ztoc

Such differences create problems for determining just exactly what the text of the metaphors should be and how they should be translated. On the other hand, the comparison of the different variants of a metaphor can sometimes help to identify and correct errors or to choose readings which are more apt to correspond to the original intention of the author in the different stages of elaboration of the text. A good example is provided by metaphor XI which we discussed above. Below we transcribe the four surviving manuscript versions of this metaphor and we also include the printed version in Siméon’s edition of the text.

**BN-C** (to be added when we have a copy of this text)

**BN-A (k. v. r / p. 153)**

Despertar a algu[n]o con castigo, o corregirle.

¶ Culutl, tzitzicaztlj, uitztlj, omjtl, cececatl nic tequah=

qualhtia, ye qnene tetl qua uitl, mecapallj tepuztli nicte

maca, nictetoctia, y[n]njcteqnalhtia ynic tetech nicpachoua.

**Tul-F (fol. 213v)**

¶Despetar a alg[un]o. con castigo.

ocorre gir le.

¶Culutl. tzi tzi caztli. uitztli. omitl.

cecec atl. nic te q[ua] qual tia. yeq[ue]

ne tetl quauitl. para es clauo

meca palli. te puz tli nicte ma

cah. nic tetoctia.[[8]](#footnote-9) y[n]nic te qual

tiah./ ynic tetech nicpachoa. &.

**LC-M (fol. 101r)**

¶ Despertar a alguno co[n] castigo / ocorregirle.

Culutl. tçítçicaztli. vitçtli. omitl. cececatl. nictequa=

qualhtia. Yequene tetl quauitl. mecapalli. tepuztli. p[ar]a esclauo.

nictemaca. nictetoctia y[n] nictequalhtia / ynic tetech.

nicpachoa. &.

**RS (p. 213)**

Despertar a alguno con castigo, o corregirle.

*Culutl, tçitçicaztli, uitztli, omitl, cecec atl nictequaqualhtia;*

*yequene tetl, quauitl, mecapalli, tepuztli nictemaca, nictetoctia, in*

*nictequalhtia, inic tetech nicpachoa.*

As can be seen in this example, the text of F includes the Spanish expression *para esclauo* ‘for a slave’, whereas in M, this same annotation appears in the right hand margin, as Siméon correctly notes in his edition. These are the two fourth generation copies of the text. This was apparently an innovation in γ, the archetype for M and F, since it is not found in the earlier drafts. The Spanish expression, it seems, was added in order to clarify that two different cases of punishment or correction are being described, one for people in general, perhaps, and another for slaves in particular. As can be seen in our translation above, we have taken advantage of this information in our interpretation of the text. Examples such as this illustrate the importance of taking into account all the surviving texts of the metaphors, as well as the stemmatic relations among them, in order to arrive at the most accurate interpretation possible.

3. *Previous work*

We know of three previous studies which have translated some of Olmos’ metaphors: Maxwell & Hanson 1992, Siméon 1885, and Johansson 2004.

3.1. *Maxwell & Hanson*

As was mentioned above, our interest in the Olmos metaphors was originally sparked by Maxwell & Hanson’s edition and translation of the metaphors which are found in the manuscript of Olmos’ grammar which is housed in the Latin American Library of Tulane University. Unfortunately, the Fischer manuscript at Tulane only contains about half of the total corpus of metaphors found in the Library of Congress manuscript of the same work. In addition, the transcription, philological evaluation, analysis and translation of the texts is so plagued by errors that the efforts of the authors to produce a useful translation is largely anulled.[[9]](#footnote-10) It would be pointless to present a detailed critique of their edition, but perhaps the following examples, where we compare aspects of their transcription, analysis and translation (M&H) with our own (A&SS), and which could be multiplied nearly at will, might suffice to illustrate its shortcomings.

3.1.1. *Errors in the transcription*

As an example of the errors in transcription, consider the following text, which announces the content of the metaphors:

M&H

Delas maneras dehablas q^ tonia^los viejos ejo. Platicas an ti quas.

Of the manners of speaking that the old ones had. Examples of ancient discourses.

A&SS

Delas maneras dehablas quetenianlos viejos e<n>sus. Platicas an ti guas.

On the ways of speaking which the elders had in their conversations of old.

Here, M&H misread *tenian* as *tonian*, *antiguas* as *antiquas*, and misinterpret the abbreviation of *en sus* in their as an abbreviation of the word *ejemplos* examples. They also do not comment on the use of *hablas* speeches instead of the more plausible *hablar* speaking which the other three manuscripts with this text contain, and which should undoubtedly be reconstructed for the archetype.

3.1.2. *Analytical errors*

There are also many problems with M&H’s analysis of the Nahuatl text. For example, in the second paragraph of the second metaphor, they analyze the Nahuatl form *tlaotlatoctia* as *tlaō-tla+tōc-ti-ā* driedmaize-sow-vrs-tr he sows dried maize (p. 78) or he sows (p. 170). But there are serious problems with this analysis. The verb *tōcá* sow does not exist in a lexicalized form *tlá+tōcá*. There is a transitive verb *tlátóctíá*, but it means to buttress up a young plant with a stake, and would not take *tláōllí* shelled dried corn kernels as an incorporated object. And even if it did, the incorporated form would be *tláōl*, and not *tláō*. There is in fact a quite straight-forward analysis of this form. It contains the transitive verb *tócá* follow, with the incorporated object *òtlá* road (the incorporated form of *òtlí*), thus forming an intransitive expression *òtlátócá* ‘walk (that is, follow the road)’. The suffix *‑tíá* creates a causative verb to make walk, which then takes the prefix *tlá-* for an unspecified inanimate object. The combination thus means something like ‘to make something walk or take the road, to set something on its way’.

3.1.3. *Translational errors*

As illustrated by the preceding example, analytical errors almost inevitably produce errors in translation. However, in other cases, there is simply confusion over the meanings of certain forms due to a careless handling of the data or to spurious interpretations. For example, the term *cuítlápíllí* ‘tail’, which occurs in the third metaphor, is well known and documented. Molina ([1571]1977), for example, translates it as cola o rabo de animal, o de ave (tail, or cauda of an animal, or a bird). It seems to be composed of *cuítlá-* backside (and by extension, excrement) plus *píllí*, perhaps niño, noble (child, noble), though it may also be related to the verbs *pílóá* to hang or *pīlóá* to taper. It is clearly part of a standard expression, *cuítlápíllí àtlápállí* tail, wing, which describes peasants as the tail and the wings of an eagle, in contrast to the nobility, which corresponds to the head.[[10]](#footnote-11) However, M&H reject this interpretation for confusing reasons. They translate the individual components as ‘noble excrement’ and ‘leaf’ (pp. 79-80, 139) and the combination as he is the droppings, the leaves (p. 171), a supposed metaphor for a peasant. One of their reasons seems to be that F has *cuitlipilli* instead of *cuitlapilli*, a clear scribal error which they seem to take as meaningful, but do not otherwise question (p. 139). In any case, their interpretation of *cuitlipilli* as noble excrement seems to us totally unjustified, to the point of being ludicrous. They then reject the standard metaphor claiming that F does not have the expected *ahtlapilli*, but rather *ahtlapalli* ‘leaf’. However, *ahtlapilli* does not seem to exist; the manuscript has *atlapalli*, a form which Molina translates as ‘ala de aue, o hoja de arbol, o de yerua’ (wing of a bird, or leaf of a tree, or of a plant). That is, ‘wing’ and ‘leaf’ are both possible meanings of the same word in Nahuatl. Thus, M&H have converted a well-known metaphor for peasants, ‘tail, wing’, into a novel and spurious metaphor, droppings, leaves. Even their comment about the motivation of the ‘tail, wing’ metaphor (p. 139) is misguided. They claim that it refers metonymically to an eagle and hence, noble warriors, a sense which is then modified by inversion to mean ‘peasants’. However, the figure is quite differently motivated. The wings and the tail of the eagle refer to their function, which allows the eagle to get where it is going (a reference to the instrumental function of the peasant), which is complemented by the function of the head and the eyes, which allow the eagle to decide where to go and to see how to get there (a reference to the guiding and decision making function of the nobility).[[11]](#footnote-12)

3.1.4. *An example of one of M&H’s translations*

As a result of the problems which we have just adumbrated, the translations which M&H offer are unreliable. Consider, for example, their version of metaphor XI presented earlier. We repeat our translation here so that the two can be more easily compared.

Metaphor XI

our translation:

To awaken someone with punishment, or to correct him

It is scorpions, stinging nettles,

thorns, bones, cold water,

that I give people to feed upon.

Or (if they be slaves) it is rocks, sticks, tumplines, axes,

that I give to people, that I prop them up with.

When I give them to people to feed upon,

thereby do I bring such things close to them.

M&H’s translation (p. 173):

Punishment is:

a scorpion, a nettle, a thorn.

With a bone and cold water,

with stone and staff,

I cause someone to be good at last

with stone and staff.

The slave is a tumpline,

he acts as shoulders.

I give instructions to someone

I make him follow them

I cause him to be good

thus I publicly command him.

As even a cursory comparison of our translation with that of M&H clearly shows, there is very little in common, a fact which, we claim, reflects the severe shortcomings of their work.[[12]](#footnote-13) Notice that the parenthetical comment about the punishment of slaves which we pointed out earlier has mistakenly been incorporated into their translation of the metaphor, a good example of the methodological error of giving undue weight to only of the four available manuscripts with the metaphors.

3.2. *Rémi Siméon*

The first translation of Olmos’ metaphors was apparently done by the French *nahuatlato* Rémi Siméon. As far as we know, he never published his work but it is clear that he studied the text of the metaphors very carefully.[[13]](#footnote-14) His Nahuatl dictionary, published in 1885, includes much of the vocabulary found in the metaphors. Consider, for example, the term *uitoliuhqui*, which appears in the third part of the second metaphor, entitled ‘padre, madre, señor, capitán, gobernador, que son o están como árbol de amparo’ (father, mother, lord, captain, governor, which are like a tree of shelter). This word appears in Molina (1571) with the gloss ‘arco toral, o puente de calica[n]to’ (main arch, or solidly built bridge). Siméon ([1885]1981), on the other hand, gives the following gloss: ‘Arco, puente; en s[entido]. f[igurativo]. padre, madre, jefe, señor, protector (Olm[os].)’.[[14]](#footnote-15) That is, he identifies a figurative use of this word based on its occurrence in Olmos’ metaphor. We frequently find that a word from the metaphors is found in Siméon’s dictionary along with an example of its use taken directly from the metaphor in which it occurs. For example, the word *teya* which is found in metaphor LXIX (entitled “To detain someone with pretended words so that he might be arrested or something bad might befall him”) is found in Siméon with the following gloss: ‘usado en comp.: *nic-tlanipachoa in noteya* (Olm.), retener a alguien con palabras falsas’. This appears to be the only known use of the word and Siméon’s gloss is clearly derived from the overall meaning expressed by metaphor LXIX, from which his example is taken. In reality, this expression should be understood as part of a longer passage:

Nictlaniteca, nictlanipachoa

I extend it out flat below, I press it down below

in notequaya, noteya,

the means by which I eat people, the means by which I drink people

in nozlac, in notenqualac,

my drool, my spittle

As can be seen from our analysis, we interpret the expression *noteya* as *nó-tē-í-yá-ø*, meaning literally ‘the means by which I drink people’; metaphorically, it seems to be part of the diphrastic expression *notequaya noteya* which refers to the means by which I deceive people or cause them ill, parallel to the following diphrastic expression, *nozlac notenquala* ‘my drool, my spittle’, which diphrastically refers to ‘my lies’. As illustrated by these two example, Siméon mined the metaphors for vocabulary and used his interpretation of the texts to provide glosses, even when the meaning of a particular word might not have been clear to him. As a consequence of this practice, most of the expressions used in the metaphors can be found in Siméon’s dictionary, but his definitions cannot be taken as independent evidence for their interpretation when Olmos is the only source cited.

3.3. *Patrick Johansson*

Recently, Patrick Johansson (2004) published a book which contains sayings and refrains taken from Sahagún and Olmos. It is a book for presenting ancient Nahuatl culture to a non-specialist audience, not an academic study of the texts. As a result, it does not contain notes which justify the interpretation of the texts, which indicate difficulties, or which compare his translations with those of others. In the case of Olmos, the texts which are presented are taken from the metaphors, but do not represent all the metaphors; furthermore, only isolated fragments[[15]](#footnote-16) of the metaphors are given. Consider, for example, Olmos’ second metaphor, one of the longest. Our translation is as follows:

***Father, mother, lord, captain, governor, who are like a tree which gives shelter.***

He is a mother, a father,

a foundation, a canopy,

a silk-cotton tree, a cypress,

a shaded place, a protected place, a sheltered place,

that which stands with many branches, a tree which stands fully crowned.

He is one who has a skirt gathered up for carrying, he is one who has a packing frame.

He lays things out flat, he puts things in order.

He is a wise person (rev.), he is a prudent person (rev.).

He carries things in his hands, he carries things on his back, he carries things in his arms,

because indeed he has shoulders, he has a back.

Indeed he accompanies people, he sets them on their way.

He governs, he leads.

He is turquoise, a divine blue-green stone, he is a precious stone, a quetzal feather.

He is water and hill, he is straw mat and seat.

He is a light and mirror; he is pitch pine and torch.

He is a model, a yardstick; he is a sign, an arm length.

He is that which is arched, that which is spherical, that which has grown a stalk.

He is that which is very green, that which glitters.

He is that which is black, that which is red.

There they place him.

He becomes many branched, he becomes fully crowned,

in this way he rules.

From this metaphor, Johansson chose three fragments, each one presented on page 73 of his book. The first fragment comes from the second paragraph of the original. It has a translation quite different from ours, which is “He is one who has a skirt gathered up for carrying, he is one who has a packing frame”.

Cuexane, mamalhuace

Dueño de flanco, dueño de bastones de fuego

[Owner of the flank, owner of the fire canes]

In this case, M&H’s translation is closer to ours:

M&H: Carrying cloth, carrying frame

The other two fragments which Johansson includes from this metaphor are taken from the third paragraph. They do not offer much difficulty for translation, although it is worth noting that the last example is given with only three terms rather than the four which we consider to form a unit and translate as “He is a model, a yardstick; he is a sign, an arm length”.

Tlahuilli, tézcatl, ócotl, tlepilli.

Luz, espejo, tea, antorcha

[light, mirror, brand, torch]

A&SS: He is a light and mirror; he is pitch pine and torch.

Machíotl, octácatl, nezcáyotl

El ejemplo, la vara de medir, el modelo

[the example, the measuring stick, the model]

4. *Related collections of metaphors*

In addition to the collection of metaphors which Olmos compiled, Sahagún (1547) and Molina (1571) have also left us an invaluable corpus of metaphors. In both cases they include Spanish translations or interpretations which make them invaluable for the interpretation of Olmos’ metaphors.

4.1. *Sahagún*

After Olmos, the most important collection of information about metaphors in Nahuatl is that which Sahagún (1547) included in book 6 of his *Historia general de las cosas de Nueva España*, titled *De la retórica y filosofía moral y teología de la gente mexicana, donde hay cosas muy curiosas tocantes a los primores de su lengua y cosas muy delicadas tocantes a las virtudes morales*. Chapter 43 of this book is described as follows:

“Capitulo 43. de algunas methaphoras delicadas con sus declarationes.”

[Chapter 43. on some refined metaphors with their explanations]

The description of the content of this chapter which is given in Nahuatl is as follows, together with Dibble and Anderson’s translation.

Ic vmpoalli omei capitulo, vncan mjtoa: cequj machiotlatolli, in jtoca methaphoras, in ohouj tlatolli: ioan in imelaoaca, in jcaqujztica.

Forty-third Chapter. Here are told some of the figures of speech called metaphors, which are subtle expressions; and their interpretations, their explanations.

As can be seen in this text, the metaphors are called *machiotlatolli* in Nahuatl. Molina ([1571]1977) translates this term as ‘parabola o semejanza’ (parable or similarity). It is composed of *machiotl*, translated by Molina as ‘señal, comparación, ejemplo o dechado’ (sign, comparison, example, model), and *tlatolli*, ‘palabra, platica, o habla’ (word, conversation, or speech).

Sahagún registers 90 metaphorical expressions. His method of presentation is the inverse of that used by Olmos. Each metaphor is relatively simple, often a two-word couplet, but is accompanied by an explanatory text. Many are used in the metaphorical ways of speaking given by Olmos. Consider, for example, Sahagún’s metaphor 14 (p. 243), in which is found a variant of the diphrastic expression *colotl, tzitzicaztli* ‘scorpion, stinging nettle’ used to refer to punishment in Olmos’ metaphor XI presented earlier.[[16]](#footnote-17)4

Coloiotoc, tzitzicazçotoc: ilviloia in aqujn moteilviaia ixpan tlatoanj, anoço itlan nemj: ilviloia. Ximjmati: ca tetlatzacujltianj, ioan tetlaocolianj.

Dize esta letra. Esta lleno este lugar de alacranes y de hortigas o espinas o abrosos. Por methaphora dize. Andas em pleyto con el señor o delante del señor o juez mjra que andas en peligro porque andas entre alacranes y hortigas y abroios.

Strewn with scorpions, strewn with nettles. This is said to him who accused one before, or who lived with, the ruler. He was told: “Take care, for the ruler is a castigator, as well as merciful.” (Anderson & Dibble, libro 6, p. 243)

As can be seen in this example, Sahagún’s metaphors are generally brief expressions in Nahuatl with accompanying, more elaborate explanations in Nahuatl and also in Spanish, whereas Olmos’ metaphors have a brief title in Spanish, which presents a synthesis of what the metaphorical text refers to, followed by a more elaborate text in Nahuatl, which is the metaphor proper.

4.2. *Molina 1571*

Another important, though generally unrecognized source on Nahuatl metaphors is Molina’s dictionary, first published as a Spanish-Nahuatl dictionary in 1555 and later revised and published as a two way Spanish-Nahuatl, Nahuatl-Spanish dictionary in 1571. This dictionary contains many entries which are explicitly identified as metaphorical. For example, under *Enfermedad* in the Spanish-Nahuatl half of the 1571 edition, one finds “cocoliztli. Et permetaphora[m]. temoxtli, eecatl. tetl. quauitl.” Two diphrastic expressions are presented as metaphors for sickness: *temoxtli, eecatl*, which literally we have translated as ‘gust, wind’,[[17]](#footnote-18) and *tetl, quauitl*, literally ‘stone, wood’. Likewise, in the Nahuatl-Spanish half of the dictionary, one finds entries like “Tlilli tlapalli nictlalia. dar buen exemplo. pre. tlilli tlapalli onictlali. Metapho.” which identifies the phrase *tlilli tlapalli nictlalia*, ‘I place the black, the red’, as a metaphoric expression meaning ‘to set a good example’.

[It might be worthwhile compiling a list of all such metaphors identified by Molina, either here or as a separate paper.]

5. *The relation between the metaphors and the huēhuètlàtōllí*

We do not know when Olmos wrote the first draft of his grammar, but it seems possible that it could have been during the period from 1533 to 1539 when he was at the Franciscan convent of Santiago Tlatelolco.[[18]](#footnote-19)5 There he participated in the founding of the Imperial College of the Holy Cross of Tlatelolco and taught Latin. During this same period, Sebastián Ramírez de Fuenleal, president of the Second Royal Audiencia of Mexico, and Martín de Valencia, custodian of the Franciscans in New Spain, charged Olmos with the following task:

“que sacase en un libro las antigüedades de estos naturales indios, en especial de México, y Tezcuco, y Tlaxcala, para que de ello hubiese alguna memoria, y lo malo y fuera de tino se pudiese mejor refutar, y si algo bueno se hallase, se pudiese notar, como se notan y tienen en memoria muchas cosas de otros gentiles.” (Mendieta [1596]1945, vol. 1, p. 81)

[that he set down in a book the ancient ways of these Indians, especially those of Mexico, and Tezcuco, and Tlaxcala, so that there might be some record of them, and so that that which is bad and off the mark might be refuted, and if something good should be found, it might be noted, as many things of other gentiles are noted and recorded]

Among the diverse materials which he gathered on Nahuatl culture --probably as a response to the preceding request and during the same period-- was a collection of *huēhuètlàtōllí*, words of the elders. These are formal declamations in an elevated style and used in a wide range of communicative circumstances: when speaking to the gods, when giving advice to one’s children, when a noble greeted a lord, when a woman visited another, when a ruler addressed his people, when counseling rulers about how they should govern or doctors about how they should treat their pacients, entreaties related to pregnancy, birth and the care of children, etc.

The beauty of the language of the *huēhuètlàtōllí* and the wisdom and lofty moral values they express were widely admired by the friars. For example, the Dominican Bartolomé de las Casas voiced the following opinion about this type of discourse.

“es cierto [...] que cuasi universalmente todas las gentes destas Indias tienen natural elocuencia, y así les es fácil orar y representar sus bienes y sus males como si todas las reglas y colores de la Retórica hobiesen aprendido y embebido en sí toda su vida [...] ¿quien podrá decir con verdad que alguno de los preceptos de la ley natural que se contienen en nuestro divino Decálogo, ni en los que conciernen a las virtudes de la prudencia y justicia y fortaleza y temperancia, que son las que llaman morales, y todo lo demás tocante a la modestia y honestidad, en especial, que son partes de la temperancia, en las dichas exhortaciones o avisos y consejos paternales falta?

*Item*, ¿qué mejores o qué más naturales amonestaciones y más necesarias para componer en virtuosas costumbres la vida humana pudo poner y declarar a los hombres Platón, ni Sócrates, ni Pitágoras, ni después dellos Aristóteles, que las que acostumbraban y tenían en frecuentísimo uso dar a sus hijos y unos a otros estos bárbaros?” (Las Casas 1967, vol. 2, pp. 447-448)

[it is true [...] that almost universally all the people of these Indies have a natural eloquence, and so it is easy for them to pray and relate their good and bad deeds as if they had learned and absorbed all the rules and colors of rhetoric during their whole lives [...] who might truly say that one of the precepts of the natural law contained in our divine Decalogue, nor in those that concern the virtues of prudence, justice and strength and temperance which are those that are called morals, and everything else dealing with modesty and honesty, in particular, which are parts of temperance, is lacking in said exhortations or warnings and paternal councils?

*Item*, what better and more natural or necessary admonitions might Plato, or Socrates, or Pythagoras or, after them, Aristotles, have imposed or declared in order to convert into virtuous customs human life, than those that these barbarians were accustomed and frequently used to give to their children and to one another?]

Eleven of these texts, all in Nahuatl, and six of which include accompanying responses, are preserved as part of the manuscript copy of Olmos’ grammar which is in the Library of Congress.[[19]](#footnote-20)7 There are also two other manuscripts which only include the first two speeches (Garibay [1953-1954]1992, pp. 53, 404-405). What may be the complete, or nearly complete, collection was published, with some modification, in 1600 by Juan Bautista Viseo; this book contains all the speeches in the Library of Congress manuscript plus eleven more, one with an accompanying response. Syntheses of several of these texts in Spanish, undoubtedly provided by Olmos himself, were also published by Las Casas, Zorita, and Torquemada.[[20]](#footnote-21)8 Juan Bautista (1600, ff. 77r-93r) reedited the Spanish versions of the four speeches that Las Casas had published, together with their respective responses. In 1901, Peñafiel published a new edition of Viseo,[[21]](#footnote-22) very deficient in Garibay’s opinion (*op. cit.*, p. 404), and recently, Silva Galeana (1988), with the participation of León-Portilla, published a facsimile of the original together with a transcription and translation of the entire collection into Spanish.

The first and most extensive of these speeches, both in the Library of Congress manuscript and in Juan Bautista’s book, is the “Plática que hace el padre al hijo avisándole, o amonestándole que sea bueno”, which is the one that also occurs at the end of Olmos’ grammar, immediately after the metaphors. The index of the third part of the grammar gives a list of the contents of the eight chapters of that part and then adds:

¶ Y despues sepondra vnaplatica delas q[ue]solia hazer | antiguam[en]te vn padre a su hijo, en q[ue] se descubre mucho | dela propriedad delalengua. y enesto se incluye y | con cluye la tercera parte (f. 59v)

[And afterwards will be placed a speech like those which a father in ancient times used to deliver to his son, in which much of the propriety of the language is uncovered and with this the third part is included and concluded]

From a modern perspective, the presence of this text in a grammar might seem strange to us. However, it is a manifestation of the Alexandrine tradition of grammatical description which emphasized not only grammatical description *per se*, called *methodics* by Quintilian, but also the importance of usage, prescriptive norms and the models provided by good authors, what Quintilian called *historics* (Lucas 2003, p. 43; cf. Nebrija [1492]1984, p. 105).[[22]](#footnote-23) This conception of grammar and the cult of good authors declined during the Middle Ages but was revitalized by the Humanist grammarians of the Renaissance. According to Padley (1976, p. 30),

“It was customary for an *ars dictaminis* or *ars dictandi* to be appended to grammatical works, and the whole grammatical output of the Italian Renaissance is colored by rhetorical preocupations and questions of usage. ... Perottus adds a treatise *de modo epistolandi*.” (Padley 1976, p. 30)[[23]](#footnote-24)9

In order to illustrate the good usage of the Indian languages, the friars would have liked to have been able to cite renowned authors, but they did not find texts of this type among the Americans. In Olmos’ words:

“La Orthographia y la manera de escreuir y pronu[n]çiar suele setomar delas escrituras de los sabios y antiguos donde las ay, p[er]o enesta lengua q[ue] no tenian escriptura falta esta lumbre y ansi enella hemos de andar adeuinando” (Olmos 1547, f. 70v / pp. 196-197)

[The orthography and manner of writing and pronouncing are usually taken from the writings of the wise and the ancients where they exist, but in this language, which does not have writing, this guiding light is missing and so, we must proceed by guesswork in these matters.]

In order to remedy this absence, the Franciscan friar Bernardino de Sahagún attempted to construct a corpus of texts which could serve as the equivalent of the writings of classical European authors and with which he could compile a dictionary founded upon the best and most prestigious usage of the language, similar to that compiled by the renowned Italian lexicographer, Ambrosio Calepino, for Latin. At the same time, such a corpus, which we now know as the *Florentine codex*, could serve as a basis for a grammatical description of the language. As Sahagún himself explained:

(75) “Calepino saco los vocablos, y las significationes dellos, y sus equjuocationes, y methaphoras, de la lection, de los poetas, y oradores, y de los otros authores, de la lengua latina: autorisando todo lo que dize, con los dichos de los authores: el qual fundamento, me a faltado a mj: por no auer letras, nj escriptura entre esta gente: y ansi me fue impossible hazer calepino. Pero eche los fundame[n]tos, para qujen qujsiere, con facilidad le pueda hazer: porque por mj industria, se an escripto doze libros: de lenguaje propio y natural, desta lengua mexicana: donde allende de ser muy gustosa, y prouechosa escriptura: hallarse han tambien en ella, todas las maneras de hablar, y todos los vocablos, que esta lengua vsa: tambien authorizados, y ciertos: como lo que escriujo Vergilio, y Ciceron, y los demas authores, de la lengua latina.” (Sahagún [1569]1982, p. 50).

[Calepino took the words and their meanings and ambiguities and metaphors from the reading of poets and orators and other Latin authors, justifying everything that he said with that said by the authors, which basis has been lacking in my case, since there was no literature nor writing among these people. And so it was impossible for me to make a Calepino. But I laid the foundation so that anyone who likes might easily compile one, because, by my industry, 12 books have been written in the proper and natural Mexican language, wherein, in addition to being very enjoyable and informative writing, will be found also all the ways of speaking and all the words that the language uses, as well documented and true, as that which Virgil or Cicero wrote or the other authors of the Latin tongue.]

The inclusion of the *huēhuètlàtōllí* in Olmos’ grammar undoubtedly had a similar motivation, that of documenting good and proper usage in Nahuatl. In addition, as Olmos himself notes at the beginning of chapter 8 of the third part of his grammar, the metaphors which he presents are “maneras de hablar que tenían los viejos en sus pláticas antiguas” (ways of speaking which the elders had in their conversations of old). That is, Olmos recognizes a special relationship between the metaphors he presents and the *huēhuètlàtōllí*, a fact which explains why they occur together at the end of his grammar. He includes the *huēhuètlàtōllí* not only to document good usage but also in order to illustrate how the metaphors are employed in actual discourse.

To illustrate this point, consider, the previously mentioned metaphor XI about punishment and correction. In the speech at the end of the grammar (and also in Silva Galeana 1988, §§1-41, from where I cite the examples), one finds the following phrase (cf. §25 in Viseo 1600, §36 in Silva Galeana’s translation, and §27 in the form which appears at the end of the grammar), where a father explains to his son that he should not be surprised if things go poorly for him during his life in the event that he does not accept the punishments and corrections that he receives. According to the text as it appears in Silva Galeana’s edition, things can go poorly because

auh ca nel ahmo motech oticpacho in colotl, in tzitzicaztli, otiquaqualtiloya

“no arrimaste junto a ti al alacrán, a la ortiga, cuando como comida te era dado” (Silva Galeana, p. 307),

[you did not gather the scorpion, the nettle, to your side, when it was given to you like food]

That is to say, things might go poorly because a son does not accept the punishment he deserves. As can be seen in this example, the reference to punishment includes a part of the text of metaphor XI, where punishment is also described in terms of scorpions and nettles which are given to someone to eat and which the person being punished should bring close to himself.

In Olmos’ colection of *huēhuètlàtōllí*, edited by Juan Bautista in 1600, we find another two instances of this same family of metaphors. In paragraph 101 (Silva Galeana, 1998, pp. 384, 385) one finds the following passage:

Yhuan ca momac onoc in colotl, in tzitizcaztli, in cecec atl, in pitzahuac tlacotl, in tictequaqualtia, inic titlacazcaltia, titlacahuapahua.

Y en tus manos yace el alacrán, la ortiga, el agua fría; la vara delgada se la haces morder a la gente; así educas a los hombres, los instruyes.

[And in your hands lies the scorpion, the nettle, the cold water; you make people bite the thin rod; thus you educate men, you instruct them]

In this example there appears a third metaphor for punishment, *in cecec atl* ‘cold water’, which is also found in metaphor XI, and another which is not, *in pitzahuac tlacotl* ‘thin rod’. That is, the metaphors are manipulated creatively, not according to fixed forms which have been memorized. The preceeding example also contains the image of giving the people being punished the punishments to eat: *tictequaqualtia* ‘you give it to the people to eat’.

In §147 of Silva Galeana’s edition (pp. 436-437), a third example of the use of this metaphor for punishment is found.

inic oc motech quipachozque, motech caxitizque in colotl, in tzitzicaztli

porque aún junto a ti acercarán, a ti harán llegar el alacrán, la ortiga

[because even next to you they will move it close, next to you they will make it arrive, the scorpion, the stinging nettle]

In this case, the expression for moving something close to someone is expressed with a *difrasismo*, *motech quipachozque, motech caxitizque*, unlike the examples from metaphor XI and from the *huēhuètlàtōllí* in the grammar, where only the first member of this couplet is used.

In each one of these examples, bits and pieces of metaphor XI are used as metaphors for punishment, but the combinations vary, the grammatical structures change. In this way, the speeches of the elders are sprinkled with fragments of many of the metaphors which Olmos presents. For this reason we believe that the study of Olmos’ metaphors should take into account the language of the *huēhuètlàtōllí*.

Another important collection of similar texts are those included in book 6 of Sahagún’s *Florentine codex*. In addition to including a list of metaphors in chapter 43, this book also contains many prayers and speeches in the style of the *huēhuètlàtōllí*. The importance of metaphors in these texts is explicitly acknowledged. For example the very first text, a prayer to Tezcatlipoca asking for relief from a plague, includes these words in the introduction: “cenca maviçauhquj in machiotlatolli |in metaphoras”, which Dibble and Anderson translate as “Highly admirable are the figures of speech, the metaphors” (p. 1).

A third collection of *huēhuètlàtōllí* like texts was transcribed and translated by Karttunen and Lockhart (1987) from a manuscript which they call the Bancroft dialogues.

6. *Náhuatl poetry and song*

Cantares mexicanos: do we need this section?

7. *Our translation*

We trust that our own efforts to translate the metaphors compiled by Olmos will be closer to the mark than that of our predecesors, offering a more dependable exegesis. We have been particularly aided by Amiths vast experience with the modern spoken Nahuatl of the central Balsas region of Guerrero and his work on the Nahuatl learning environment (www.ldc.upenn.edu/ nahuatl). We have also taken into account previous work on Nahuatl metaphors, in particular those found in Sahagún 1577, and on the *huēhuètlàtōllí* (Olmos 1547, Sahagún 1577, Juan Bautista 1600, Garibay 1943, Sullivan 1974, Karttunen & Lockhart 1987, Silva Galeana 1988). In general, we have utilized standard reference works for Nahuatl grammar --Andrews (1975), Launey (19xx) and Carochi (1645)—and vocabulary –Molina (1571), Siméon ([1885]1981), Karttunen (19xx)--. We have also profited from the Cen project coordinated by Marc Thouvenot and in particular the Wimmer dictionary contained therein. These sources do not usually receive explicit mention, but are in the background of all that we do.

Discuss our approach to translation; a note on the identification of biological referents; formating into parallelistic lines; an elegant sounding translation.

In what follows, we offer our own transcriptions of the four surviving texts of each metaphor, first that of the second generation Colbert manuscript (BNF-C), then that of the third generation Aubin manuscript (BNF-A),[[24]](#footnote-25) and finally those of the fourth generation Tulane manuscript (TUL-F) and Library of Congress manuscript (LC-M). [We will add the C transcription once we obtain a copy.] We also reproduce the text as published by Rémi Siméon (RS). In each case we preserve as much detail of the original as possible: orthography, spacing, division into lines etc. Notes explain problems with the reading of the original texts. These are presented in the section called *Original orthography / Ortografía original*. Comment on peculiarities of each manuscript.

These are followed by a *Reconstructed version / Versión reconstruida* which attempts to reconstitute an idealized version of what Olmos might have originally produced. However, the text is presented according to its internal syntactic and literary structure as we understand it. Notes are provided to explain our choices when there are divergent versions of the metaphor.[[25]](#footnote-26) Describe orthography: l/lh = /l/, u/uh = /w/, tç = /ts/, etc.

We then give a *Standardized version / Versión normalizada* of the metaphor which regularizes the Nahuatl, providing all information available on vowel length and glottal stops, using Carochi’s system of diacritics over a segmental representation based on Olmos to give what we think is an accurate phonological representation of the text. We organize the text in a fashion parallel to that used for the Reconstructed version. Describe the standardized orthography: tç = /ts/, u = /w/, ç/z = /z/, o = /o/, etc.

Next we give our *Grammatical analysis / Análisis gramatical*, which is presented in six lines. The first line should be the Reconstructed version / Versión reconstruida or the standardized version (we should decide which we are going to use systematically). The second line gives a morphological division of the standardized version of the text which restores what we think is the actual phonological form of the constituent morphemes[[26]](#footnote-27). The third and fourth lines give a morpheme by morpheme translation into Spanish and into English, respectively. The fifth and sixth lines give free Spanish and English translations of the line, respectively. In this section we attempt to refer to other uses and translations of the metaphors in Sahagún’s collection of metaphors, in Viseo’s *huēhuètlàtōlli*, in the *Florentine codex*, in *Karttunen & Lockhart*, and in the *Cantares mexicanos*. When a vowel should be separated from a following glottal stop in the morphological analysis, we write V-h (¿or V-`?). Use of ø. How detailed an analysis? We attempt to use abbreviations which can apply equally well in Spanish and in English, to facilitate the conversion from one language to the other.

A free running translation is then given of the whole metaphor, first into English (*Free translation*) and then into Spanish (*Traducción libre*). To what extent (and how) should we indicate the metaphorical meanings as well as the literal meanings in our translations?

The metaphors are numbered with Roman numerals from I to CII according to the presentation in the original manuscripts.

8. ¿Some sort of presentation of the metaphors contained in Olmos’s text? Perhaps a list of couplets with commentary or an organization by concepts expressed: rulership, punishment, etc.?

**Abbreviations for the grammatical analysis / Abreviaturas para el análisis gramatical**

1sgS 1st person singular subject / sujeto de primera persona singular

2 second person / segunda persona

3sgO 3rd person singular object / objeto de tercera persona singular

3sgPos third person singular possessor / poseedor de tercera persona singular

abs absolutive / absolutivo

abstr abstract / abstracto

adjzr adjectivizer / adjetivizador

ag agentive / agentivo

al alienable / alienable

and andative / andativo

and.m andative of manner / andativo de modo

ante antecessive / antecesivo

apl applicative / aplicativo

caus cause / causa

det determiner / determinante

dir direction / dirección

extra extraversive / extraversivo

fut future / futuro

Hum human / humano

inal inalienable / inalienable

intr intransitive / intransitivo

intra intraversive / intraversivo

lig ligature / ligadura

neg negation / negación

Nhum non-human / no humano

nomlzr nominalizer / nominalizador

Nsp non-specific / no específico

O object / objeto

pl plural / plural

ppl

Pos Possessor / poseedor

pos possessor, possession / poseedor, posesión

posd possessed / poseído

pres present / presente

prt preterite / pretérito

psv passive / pasiva

R reverential / reverencial

rdp.s monomoraic reduplicant (short vowel) with no fixed coda segment / reduplicación con vocal breve

rdp.l bimoraic reduplicant (long vowel) / reduplicación con vocal larga

rdp.h monomoraic reduplicant (short vowel) with fixed coda segment /h/ (or glottal stop) / reduplicación con /h/ (o con saltillo)

rev reverential / reverencial

S subject / sujeto

sg singular / singular

trans transitive / transitivo

vblzr verbalizer / verbalizador

ven venitive / venitivo

ven.m venitive of manner / venitivo de modo

vers versive / versivo

**Other abbreviations / Otras abreviaturas**

A Aubin manuscript / manuscrito de Aubin

BL Bancroft Library / Biblioteca Bancroft

BNE National Library of Spain / Biblioteca Nacional de España

BNF National Library of France / Biblioteca Nacional de Francia

C Colbert manuscript / manuscrito de Colbert

F Fischer manuscript / manuscrito de Fischer

f. folio / folio

ff. folios / folios

LC Library of Congress / Biblioteca del Congreso

M Maisonneuve manuscript / manuscrito de Maisonneuve

ms. manuscript / manuscrito

p. page / página

pp. pages / páginas

R Ramírez manuscript / manuscrito de Ramírez

T Toledo manuscript / manuscrito de Toledo

TUL Tulane University / Universidad de Tulane

**9. *Presentation of the metaphors***

**I.**

***Standardized version***

Aquí abro y descubro el corazón de parte de Diós.

Nĭcān nŏcŏntlăpŏuă ĭn tōptlĭ, ĭn pĕtlācăllĭ.

Uālcĕmmănĭ, uālchăyāuĭ

ĭn chălchĭuĭtl, ĭn tĕōxĭuĭtl,

ĭn pĕpĕtzcătĭuĕtzĭ, ĭn pŏpōcătĭuĕtzĭ,

ĭn ànēnuĕtzĭ

ça uĕlnĕltĭz ĭn ītĕchpă uītz,

ĭn īcēltzĭn Dios.

***Grammatical analysis***

Nĭcān nŏcŏntlăpŏuă[[27]](#footnote-28) ĭn tōptlĭ[[28]](#footnote-29) ĭn pĕtlācăllĭ.[[29]](#footnote-30)

nĭcān nŏ-c-ŏn-tlăpŏuă-ø ĭn tōp-tlĭ ĭn pĕtlā-căl-lĭ

here 1sgS-3sgO-extra.dir-to.open-pres.sg det chest-abs det straw.mat-house-abs

Here I reach out to open the coffer, the chest

Uālcĕmmănĭ, uālchăyāuĭ

ø-uāl-cĕm-mănĭ-ø, ø-uāl-chăyāuĭ-ø

3sgS-intra.dir-entirely-to.be.extended-pres.sg, 3sgS-intra.dir-to.become.dispersed-pres.sg

It comes scattering out, spilling out all over

ĭn chălchĭuĭtl, ĭn tĕōxĭuĭtl

ĭn chălchĭuĭ-tl ĭn tĕō-xĭuĭ-tl

det precious.stone-abs det god-turquoise-abs

The turquoise, the divine blue-green stones,

ĭn pĕpĕtzcătĭuĕtzĭ,[[30]](#footnote-31) ĭn pŏpōcătĭuĕtzĭ[[31]](#footnote-32)

ĭn pĕpĕtzcă-tĭ-uĕtzĭ-ø, ĭn pŏpōcă-tĭ-uĕtzĭ-ø

det to.glitter-lig-hurriedly-pres.sg, det to.smoke-lig-hurriedly-pres.sg

that which suddenly glitters, that which suddenly sparkles

ĭn ànēnuĕtzĭ

ĭn ăh-nēn-uĕtzĭ

det neg-in.vain-fall

that which is advantageous.

çă uĕlnĕltĭz,[[32]](#footnote-33) yn ītĕchpă uītz, yn ĭcēltzĭn Dios

zăn[[33]](#footnote-34) uĕl nĕl-tĭ-z[[34]](#footnote-35) ĭn ī-tĕch-pă ø-uītz-ø, ĭn ī-cēl-tzĭn[[35]](#footnote-36) Dios,

only well truth-vblz-fut.sg det 3sgPossr-next.to-toward 3sgS-to.come-pres.sg, det 3sgPossr-alone-rev God

[but] only that which comes from he who alone is God will be true.

**Free translation**

Here I open up and reveal my heart on behalf of God

Here I reach out to open the coffer, the chest.

They come scattering out, spilling out all over,[[36]](#footnote-37)

the turquoise, the divine blue-green stones,

that which glitters, that which sparkles,

that which is advantageous.

[But] only that which comes from he who alone is God will be true.[[37]](#footnote-38)

**II.** This metaphor is presented in three paragraphs, which we distinguish as IIa, IIb and IIc. In M&H, they are numbered as 2, 3 and 4, which is the source of the discrepancy of two between our numbering and theirs. First we present the Spanish text and then each of the three sections separately.

***Standardized version***

Nāntlĭ, tǎhtlĭ.

Xŏpĕchtlĭ, mānāuǎllĭ.

Pōchōtl, āuēuētl.

Cēuǎllô, ecauhyô, ecauillô.

yn ĭzcǎllŏtĭcǎc

yn mǎlǎcǎyŏtĭcǎc.

**Grammatical analysis**

Nāntli, tahtli.

Ø-nān-tli, Ø-tah-tli

3sgS-mother-abs 3sgS-father-abs

A mother, a father

xŏpĕchtlĭ, mānāuǎllĭ.

Ø-xŏpĕch-tlĭ, Ø-mānāuǎl-lĭ[[38]](#footnote-39)

foundation-abs cradle.cover-abs

A foundation, a canopy

Pōchōtl, āuēuētl.[[39]](#footnote-40)

Pōchō-tl āuēue-tl

silkcotton.tree-abs bald.cypress-abs

A silk-cotton tree, a bald cypress

Cēuǎllô, ecauhyô,[[40]](#footnote-41) ecauillô.

cēwǎl-lŏh ehcauh-yoh ehcauil-loh[[41]](#footnote-42)

shadow-adjzr *Tithonia*-adjzr shade-adjzr

A shaded place, a protected place, a sheltered place

yn ĭzcǎllòtìcac,[[42]](#footnote-43) yn mǎlǎcaǎoticac.

in izcal-loh-t-ihca-c, in malaca-yoh-t-ihca-c.

det main.stem-adjzr-lig-be.standing-perfective.sg, det spindle-adjzr-lig-be.standing-perfective.sg

That which stands with many branches, a tree which stands fully crowned

**Free translation**

A mother, a father

A foundation, a canopy

A silk-cotton tree, a cypress

A shaded place, a protected place, a sheltered place

That which stands with many branches, a tree which stands fully crowned

**IIb.**

*Standardized version*

Cuexāneh, māmaluāceh.

Tlazoua, tlauīpāna.

Tlamattzin, iuiāntzin.

Inic tlatqui, tlamāma, tlanapaloua.

Uel cuitlapaneh, tepotzeh.

Uel tlauīca, tlaòtlatoctia.

Tepachoa, teyacāna.

Grammatical analysi

Cuexāneh, māmaluāceh.[[43]](#footnote-44)

Ø-cuexān-eh Ø-māmaluāc-eh

3sgS-large.coarse.woven.bag.for.carrying-ag.poss 3sgS-packing.frame-ag.poss

He[[44]](#footnote-45) is one who has coarse hemp carrying bag, he is one who has a packing frame[[45]](#footnote-46)

Tlazoua,[[46]](#footnote-47) tlauīpāna.

Ø-tla-zoua-Ø Ø-tla-uīpāna-Ø

3sgS-NhumNsO-to.spread.out-pres.sg 3sgS-InNsO-to.align-pres.sg

He lays things out flat, he puts things in order

Tlamattzin, iuiāntzin.

Ø-tla-mat-tzin Ø-iuiān-tzin[[47]](#footnote-48)

3sgS-NhumNsO-to.know-rev 3sgS-prudent-rev

He is a wise person (rev.), he is a prudent person (rev.)

Inic tlatqui, tlamāma, tlanapaloua.[[48]](#footnote-49)

in-īc Ø-tla-(i)tqui-Ø Ø-tla-māma-Ø Ø-tla-napaloua-Ø

det-cause 3sgS-NhumNsO-to.carry.in.hands-pres.sg 3sgS-NhumNsO-to.carry.on.back-pres.sg 3sgS-NhumNsO-to.hold.in.arms-pres.sg

He carries things in his hands, he carries things on his back, he carries things in his arms.[[49]](#footnote-50)

Uel cuitlapaneh, tepotzeh.

uel Ø-cuitlapan-eh Ø-tepotz-eh

very 3sgS-back-ag.poss 3sgS-back-ag.poss

Because indeed he has shoulders[[50]](#footnote-51), he has a back

Uel tlauīca,[[51]](#footnote-52) tlaòtlatoctia.

uel Ø-tla-uica-Ø Ø-tla-oh-tla-toc-tia-Ø

very 3sgS-NhumNRefO-to.accompany-pres.sg 3sgS-NhumNRefO-road-abs[[52]](#footnote-53)-to.follow-caus-pres.sg

Indeed he accompanies people, he sets them on their way

Tēpachoa, tēyacāna.

Ø-tē-pachoa-Ø Ø-tē-yacāna-Ø

3sgS-HumNRefO-to.govern-pres.sg 3sgS-HumNRefO-to.lead-pres.sg

He governs, he leads.

Free translation

He[[53]](#footnote-54) is one who has a coarse hemp carrying bag, he is one who has a packing frame.

He lays things out flat, he puts things in order.

He is a wise person (rev.), he is a prudent person (rev.).

He carries things in his hands, he carries things on his back, he carries things in his arms,[[54]](#footnote-55)

because indeed he has shoulders, he has a back.

Indeed he accompanies people, he sets them on their way.

He governs, he leads.

**IIc.**

*Standardized version / Versión normalizada*

Chālchiuitl, teōxiuitl, cozcatl, quetzalli.

āltepētl, petlatl, icpalli.

Tlāuīlli, tēzcatl, ocotl, tlepīlli.

Machiōtl, octacatl, nēzcāyōtl, cēcīyacatl.

In uitoliuhqui.

In ololiuhqui, in ācatic.

In xopalēuac, in pepetzca.

In tlīlli, in tlapalli, contlalia.

Izcalloa. malacayoa.

Inīc tēpachoa.

Grammatical analysis / Análisis gramatical

Chālchiuitl, teōxiuitl, cozcatl, quetzalli.

Ø-chālchiui-tl Ø-teō-xiui-tl Ø-cozca-tl Ø-quetzal-li

3sgS-precious.stone-abs 3sgS-god-turquoise-abs 3sgS-precious.stone-abs 3sgS-quetzal.feather-abs

He is turquoise, a divine blue-green stone, he is a precious stone, a quetzal feather.

Altepētl[[55]](#footnote-56), petlatl, icpalli.

Ø-ā-l-tepē-tl Ø-petla-tl Ø-icpal-li

3sgS-water-abs-hill-abs 3sgS-straw.mat-abs 3sgS-seat-abs

He is water and hill (a town), he is straw mat and seat.

Tlāuīlli, tēzcatl, ocotl, tlepīlli.[[56]](#footnote-57)

Ø-tlāuīl-li Ø-tēzca-tl Ø-oco-tl Ø-tle-pī-l-li

3sgS-light-abs 3sgS-mirror-abs 3sgS-pitch.pine-abs 3sgS-fire-to.grasp-nomlz-abs

He is a light and mirror; he is pitch pine and torch

Machiōtl, octacatl, nēzcāyōtl, cēcīyacatl.

Ø-mach-yō-tl Ø-octaca-tl Ø-nēz-cā-yō-tl Ø-cē-cīyaca-tl[[57]](#footnote-58)

3sgS-to.know-abstr.nomlzr 3sgS-yardstick-abs 3sgS-to.appear-ppl-abstr.nomlzr-abs 3sgS-one-armpit-abs

He is a model, a yardstick; he is a sign, an arm length.

In uitoliuhqui, in ololiuhqui, in ācatic.

in Ø-uitoliuh-qui in Ø-ololiuh-qui in Ø-āca-tic

det 3sgS-to.become.arched-nomlzr.sg det 3sgS-to.become.spherical-nomlzr.sg det 3sgS-reed-adjvz

He is that which is arched, that which is spherical, that which has grown a stalk

in xopalēuac, in pepetzca.

in Ø-xopalēua-c in Ø-pepetzca-Ø

det 3sgS-to.become.very.green-adjvzr det 3sgS-to.glitter-pres.sg

He is that which is very green, that which glitters

In tlīlli, in tlapalli,[[58]](#footnote-59)

in Ø-tlīl-li in Ø-tlapal-li

det 3sgS-soot-abs det 3sgS-paint-abs

He is that which is black, that which is red

contlāliâ.

Ø-c-on-tlālia-h

3sgS-3sgO-extra.dir-to.place.down-pres.pl

There they place him.

Izcalloa. malacayoa.

Ø-izcal-loa-Ø Ø-malaca-yoa-Ø

3sgS-main.stem-vrblzr-pres.sg 3sgS-spindle-vrblzr-pres.sg

He becomes many branched, he becomes fully crowned

Inīc tēpachoa.

in-īc Ø-tē-pachoa-Ø

det-reason 3sgS-HumNsO-to.govern-pres.sg

In this way he rules.

Free translation

He is turquoise, a divine blue-green stone, he is a precious stone, a quetzal feather.

He is water and hill (a town), he is straw mat and seat.

He is a light and a mirror; he is pitch pine and torch

He is a model, a measuring stick; he is a sign, an arm length.

He is that which is arched, that which is spherical, that which has grown a stalk

He is that which is very green, that which glitters

He is that which is black, that which is red

There they place him.

He becomes many branched, he becomes fully crowned

In this way he rules.

**III.**

*Standardized version / Versión normalizada*

**Labrador o persona baxa.**

Cuauhtli, ocelotl.

Cuitlapilli, atlapalli.

Cuauhqui, elemicqui.

Itquiuani, mamaloni.

Grammatical analysis

cuauhtli, ocelotl.

Ø-cuauh-tli Ø-ocelōtl

3sgS-eagle-abs 3sgS-jaguar-abs

He is an eagle, a jaguar

cuitlapilli, atlapalli.[[59]](#footnote-60)

Ø-cuitla-pīl-li Ø-atlapal-li

3sgS-backside-tapered 3sgS-wing-abs

He is a tail, a wing

cuauhqui, elemicqui.

Ø-cuauh-qui Ø-elemic-qui

3sgS-to.chop.wood-ag 3sgS-to.work.land-ag

He is a woodcutter, a worker of the land

itquiuani, mamalonj

itqui-ua-ni, māmā-lo-ni

to.transport-psv-???, to.carry.on.back.psv-???

he is transported, he is carried on the back

Free translation

**A person who works the fields or of low status**

He is an eagle, a jaguar

He is a tail, a wing

He is a woodcutter, a worker of the land

**IV.** *Standardized version*

**Arbol, o padre primero, o principio de generación. Señor o gobernador.**

Cuauhtzonyotl,[[60]](#footnote-61) mecayotl,

cuitlaxcollotl, yolcayotl,

tlacatzonyotl, cuatzonyotl,

in tetzon in tecol.

Grammatical analysis / Análisis gramatical

Cuauhtzonyotl, mecayotl,

Ø-cuauh-tzon-yō-tl Ø-meca-yō-tl

3sgS-tree-hair-abstr-abs 3sgS-twine-abstr-abs

He is the trunk of a family tree, he is the lineage.

Cuitlaxcollotl, yolcayotl.

Ø-cuitlaxcol-lō-tl Ø-yōl-cā-yō-tl[[61]](#footnote-62)

3sgS-intestines-abstr-abs 3sgS-life-nomlzr-abstr-abs

He is the entrails, he is the sustenance.

Tlacatzonyotl, cuatzonyotl.[[62]](#footnote-63)

Ø-tlāca-tzon-yō-tl Ø-cua-tzon-yō-tl

3sg-person-head.hair-abstr-abs 3sgS-head-head.hair-abstr-abs

He is like a persons hair, he is like the hair on the head.

In tetzon, in tecol.

in Ø-tē-tzon-Ø in Ø-tē-kōl-Ø

det 3sgS-HumNsP-head.hair-al.poss 3sgS-HumNsP-grandfather-al.poss

he who is head hair, he who is a grandfather

Free translation

**A tree or first father or beginning of a lineage or governor**

He who is head hair, he who is a grandfather,

he is the trunk of a family tree, he is the lineage,

he is the entrails, he is the sustenance,

he is like a persons hair, he is like the hair on the head.

**V.**  This metaphor registers a variety of expressions for referring to descendents from a common ancestor.

*Standardized version*

**Parientes de algunos que salen de un tronco.**

tehuitztzohuan, teahuayohuan,

techamallohuan, tetapalcayohuan,

teezzohuan, tetlapalohuan, temetztzohuan,

tetzicueuhcayohuan, tetlapancayohuan,

texiloyohuan, tecacamayohuan, temiauayohuan,

teizteyohuan, teixquamolhuan, tetentzohuan,

tetzintamalhuan, tequequetzalhuan, tequequetzolhuan,

tecotoncayohuan, tehuilteccayohuan,

tehuampohuan, teoncayohuan, teyecayohuan, tehuayolcayohuan,

teeltapachhuan, tecuitlaxcolohuan,

in texillan, in tetozcatlan cenquizah.

Grammatical analysis / Análisis gramatical

teuitzouan, teahuayouan,[[63]](#footnote-64)

Ø-tē-uitz-tzo-uān Ø-tē-ahua-yo-uān

3sgS-NsP-thorn-inal-posd.pl 3sgS-NsP-glochidium-inal-posd.pl

*they are the thorns of someone,*[[64]](#footnote-65) *they are the glochidia*[[65]](#footnote-66) *of someone*

techamallouan, tetapalcayohuan,[[66]](#footnote-67)

Ø-tē-chāmal-lo-uān, Ø-tē-tapal-cā-yo-uān

3S-NsP-scarlet.parrot[[67]](#footnote-68)-inal-posd.pl, 3S-NsP-sherd[[68]](#footnote-69)-ppl-inal-posd.pl

*they are the scarlet parrot feathers of someone, they are the eagle feathers of someone*

teezzohuan, tetlapalohuan, temetztzohuan,

Ø-tē-ez-zo-uān, Ø-tē-tlapal-lo-uān, Ø-tē-metz-tzo-uān[[69]](#footnote-70)

3S-NsP-blood-inal-posd.pl, 3S-NsP-paint-inal-posd.pl, Ø-3S-NsP-thigh-inal-posd.pl

*they are the blood of someone, they are the paint of someone, they are the thighs of someone*

tetzicueuhcayohuan, tetlapancayouan,

Ø-tē-tzicuēu[[70]](#footnote-71)-cā-yo-uān Ø-tē-tlapān[[71]](#footnote-72)-cā-yo-uān

3S-NsP-to.become.detached-ppl-inal-posd.pl, 3S-NsP-break-ppl-inal-posd.pl

*they are someones things which have become detached, they are someones things which have broken up*

texiloyohuan, tecacamayohuan, temiauayohuan,

Ø‑tē-xīlō-yo-uān, Ø-tē-cacama[[72]](#footnote-73)-yo-uān, Ø-tē-miaua-yo-uān

3S-NsP-baby.corn.ear-inal-posd.pl, 3S-NsP-secondary.corn.ear-inal-posd.pl, 3S-corn.tassel-inal-posd.pl

*they are someones baby ears of corn, they are someone’s secondary ears of corn, they are someones corn tassels*

teizteyouan, teixcuamoluan, tetentzouan,

Ø-tē-izte[[73]](#footnote-74)-yo-uān, Ø-tē-īx-cuah-mōl-uān, Ø-tē-tēn-tzo[[74]](#footnote-75)-uān

3S-NsP-nail-inal-posd.pl, 3S-NsP-eye-head-sauce-posd.pl, 3S-NsP-mouth-hair-posd.pl

*they are someones nails, they are someones eyebrows, they are someones beards*

tetzintamaluan, tequequetzaluan, tequequetzoluan,

Ø-tē-tzīn-tamal-uān, Ø-tē-quequetzil-uān, Ø-tē-quequetzol-uān,

3S-NsP-anus-tamal-posd.pl, 3S-NsP-Achilles.tendon[[75]](#footnote-76)-posd.pl, 3S-NsP-heel-posd.pl

*they are someones buttocks, they are someones Achilles tendons, they are someones heels*

tecotoncayouan, teuiltecayohuan,

Ø-tē-coton[[76]](#footnote-77)-cā-yo-uān, Ø-tē-uiltec[[77]](#footnote-78)-cā-yo-uān,

3S-NsP-to.snap-ppl-inal-posd.pl, 3S-NsP-to.thresh(?),

*they are fruit that has been picked from someone, they are grain that has been threshed (?) from someone,*

tehuampohuan, teoncayohuan, teyecayohuan, tehuayolcayohuan,

Ø-tē-uān-poh-uān, Ø-tē-ōm-cah-yo-uān,[[78]](#footnote-79) Ø-tē-ye-cah-yo-uān, Ø-tē-uān-yōl-ca-yo-uān

3S-NsP-company-fellow-posd.pl, 3S-NsP?-two-to.be.pret?-inal-posd.pl, 3S-NsP?-three-to.be.pret?-inal-posd.pl, 3S-NsP-company-to.live-lig-posd.pl

*they are someones companions, they are the second places of someone, they are the third places of someone,*[[79]](#footnote-80) *they are someones blood relatives*

teeltapachhuan, tecuitlaxcolohuan,

Ø-tē-ēl-tapach-uān, Ø-tē-cuitlaxcol-lo-uān,

3S-NsP-liver-shell-posd.pl, 3S-NsP-intestines-inal-posd.pl

*they are someones livers,*[[80]](#footnote-81) *they are someones intestines*[[81]](#footnote-82)

in texillan, in tetozcatlan[[82]](#footnote-83) cenquizah.

in Ø-tē-xīllān, in Ø-tē-tozca-tlan cen-quiza[[83]](#footnote-84)-h

det 3S-NsP-womb, det 3S-NsP-throat-inner.part one-exit-pres.pl

*from someones womb, from someones throat, they leave together*

Free translation

### Relatives of some who come forth from a trunk

They are the thorns, the glochidia.

They are the peacock flowers, the eagle feathers.

They are the blood, the red paint, the thighs.

They are things which have become detached, things which have broken up.

They are the baby ears of corn, the nubbins, the corn tassels.

They are the nails, the eyebrows, the beards.

They are the buttocks, the Achilles tendons, the heels.

They are fruit which has been picked, grain which has been threshed.

They are companions, those in second place, those in third place, they are relatives.

They are the livers, the intestines.

From the womb, from the throat, they leave together.

**VI.**

*Standardized version*

**Niño gracioso nacido como joya fundida.**

Tlapitzalli, tlamamalli, tlapetlahualli.

In opitzaloc, in omamalihuac,

in opetlahualoc, in otlachialtiloc,

iuhqui in teocuitlacozcatl.

Grammatical analysis / Análisis gramatical

tlapitzalli, tlamamalli,[[84]](#footnote-85) tlapetlahualli,

Ø-tla-pītza-l-li, Ø-tla-mamal-li, Ø-tla-petlāhua-l-li,

3S-NhumNsO-to.blow[[85]](#footnote-86)-pat.nmlzr-abs, 3S-NhumNsO-to.drill-abs, 3S-NhumNsO-to.polish-pat.nmlzr-abs

*s/he is something smelted, s/he is something drilled, s/he is something polished,*

in opitzaloc, in omamalihuac,

in ō-pītza-lo-c, in ō-mamali-hua-c

det ante-to.blow-psv-prt.sg, det ante-to.drill-psv-prt.sg

*s/he who has been smelted, s/he who has been drilled*

in opetlahualoc, in otlachialtiloc,

in ō-petlāhua-lo-c, in ō-tlachiya-lti-lo-c

det ante-to.polish-psv-prt.sg, det ante-look.at-caus-psv-prt.sg

*s/he who has been polished, s/he who has been given luster*

iuhqui in teocuitlacozcatl.

iuh-qui in teō-cuitla-cōzca-tl[[86]](#footnote-87)

be.so-prt.sg

*such a thing is the one who is a jewel of precious metal*

*Free translation*

**A gracious child born like a smelted jewel**

He is something smelted, he is something drilled, he is something polished,

he who has been smelted, he who has been drilled,

he who has been polished, he who has been given luster.

Such a thing is the one who is a jewel of precious metal.

**VII.**  *Standardized version*

**Despierta, rebiue, es discreto o tiene la razon por guia.**

Miauati, xiloti,

izcaloa, malacayoa,

mimati, yolloa,

celia, itzmolini,

ynic xotla, ynic cueponi,

ynic ixtli yollotli quitquitinemi,

in quititlani, ynic ixe, inic yollo, ynic nacace.

Grammatical analysis / Análisis gramatical

Miauati, xiloti,

izcaloa,[[87]](#footnote-88) malacayoa,

mimati, yolloa,

celia, itzmolini,

ynic xotla, ynic cueponi,

ynic ixtli yollotli[[88]](#footnote-89) quitquitinemi,

in quititlani, ynic ixe, inic yollo, ynic nacace.[[89]](#footnote-90)

*Free translation*

**He awakens, he is reborn, he is discrete or is guided by reason**

He grows a tassel, he forms a young ear of corn.

He becomes many branched, he becomes fully crowned.

He is prudent, he is discrete.

He sends out new growth, he sends out new shoots.

In this way he comes into bloom, in this way he bursts open.

In this way he goes around bearing the face, the heart,

In this way he who sends him has a face, in this way he has a heart, in this way he has ears.[[90]](#footnote-91)

**VIII.**  *Standardized version*

**Hijo o niño, o señor muy amado, a las aues lindas y preciosas comparado.**

tlauhquecholh, çaquametl,

quetçalhtototl, teuquecholh,

çaquan, tçinitçcan, xiuhtototl

piliuitl, tlaçopilli.

Grammatical analysis / Análisis gramatical

tlauhquecholh,[[91]](#footnote-92) çaquametl,[[92]](#footnote-93)

quetçalhtototl,[[93]](#footnote-94) teuquecholh,

çaquan,[[94]](#footnote-95) tçinitçcan,[[95]](#footnote-96) xiuhtototl[[96]](#footnote-97)

piliuitl, tlaçopilli.

*Free translation*

**A beloved son or child, or lord, compared to beautiful and precious birds**

He is an ochre-plumed spoonbill,[[97]](#footnote-98) a yellow-plumed troupial,

He is a green-plumed quetzal, a divine spoonbill,

He is a yellow-plumed troupial, a black-plumed trogon,

a turquoise-plumed cotinga

He is a noble feather, a beloved noble.

This metaphor employs the names of five birds which are particularly noted for their colorful and valuable feathers. Although they are not always explicitly mentioned in the Nahuatl, we have incorporated a reference to the colorful feathers in our translation since most readers will have no clear image of the birds involved. The combination of these bird names appears to be somewhat conventional. In the *Huēhuètlātolli*, similar lists occur on at least two occasions. In paragraph 101 (Juan Bautista [1600]1988, p. 383), four of them are named in succession, along with the hummingbird: Junto a ti chupan variados pájaros, el colibrí, el ave zaquan, el pájaro quecholli, el tzinitzcan, el quetzal. In the following paragraph (102, p. 385), four of them are once again named: Y escoges, pones en orden todo lo que es valioso, las variadas y finas plumas, al xiuhtototl, al tlauhquecholtototl, al tzinitzcan, al ave zaquan.

**IX.**

*Standardized version*

**Hazer misericordia la persona o el señor, o hazer limosna,**

**o consolar al afligido.**

Choquiztli, elciciuiztli,

ixayotl, tlaocolli,

ellelli, cemixcolli,

tlamatzoalli, tlamapictli;

tizatl, iuitl,

in tlilli, in tlapalli,

in tecozauitl in quitlalia, in quichiua;

in tetech quimatiloa, inic teceuia,

tepahtia, in tetizauia, in tepotonia, in tetlauia, in tetecochuia,

in tlacatl inic tetziloa, inic teapana.

Grammatical analysis / Análisis gramatical

Choquiztli, elciciuiztli

ixayotl, tlaocolli, ellelli,

cemixcolli, tlamatzoalli, tlamapictli

tizatl, iuitl[[98]](#footnote-99)

in tlilli, in tlapalli, in tecozauitl

in quitlalia, in quichiua;

in tetech quimatiloa,

inic teceuia, tepahtia,

in tetizauia, in tepotonia

in tetlauia, in tetecochuia,

in tlacatl inic tetetziloa, inic teapana.

*Free translation*

**For a person or a lord to have mercy or to be charitable or to console one who is afflicted**

It is crying, it is sighing,

it is tears, sadness, anguish.

It is something that has been scooped, pressed close together, grasped tightly in the hand.

It is the chalk, the feathers.

It is that which is black, that which is red, that which is yellow.

It is that which he sets in place, that which he makes.

It is that with which he anoints people.

In this way he consoles people, he cures people,

by applying chalk to them, by placing feathers on them,

by applying red ochre to them, by applying sweet basil to them.

A person in this way twists someone, dresses someone.

*Traducción libre*

This metaphor appears to liken the acts of showing mercy and giving solace to the funerary practices related to grieving and the preparation of a corpse for cremation and burial. As described in various sources compiled by Johansson K. (1998, pp. 127-138), those who died were first washed with water and fragrant herbs and then bound and dressed in a seated fetal position with mantles and feathers of different colors. The dressing process involved preparing the hair and painting the face. This procedure was then repeated twice more, first undressing the corpse and washing the body anew, and then dressing it again, each time with different colors and styles of clothing, feathers and other trappings, perhaps those associated with different deities.

**X.**

*Standardized version / Versión normalizada*

**Moço, sieruo o vasallo de alguno.**

Temayecauh, temecapalecauh.

Teteputzecauh, tecacaxecauh.

Tetlalecauh, tequauecauh.

Grammatical analysis / Análisis gramatical

*Free translation*

**Someones workhand, servant or vassal**

For others he has hands, he has a tumpline.

For others he has a back, he has a packframe.

For others he has land, he has woods.

**XI.**

*Standardized version*

**Despertar a alguno con castigo, o corregirle.**

Colotl, tzitzicaztli,

uitztli, omitl, cecec atl

nictequaqualtia.

Yequene tetl, quauitl,

mecapalli, tepoztli

nictemaca, nictetoctia.

In nictequaltia

inic tetech nicpachoa.

Grammatical analysis / Análisis gramatical

Colotl, tzitzicaztli,[[99]](#footnote-100)

uitztli, omitl, cecec atl

nictequaqualtia.[[100]](#footnote-101)

Yequene tetl, quauitl,[[101]](#footnote-102)

mecapalli, tepoztli[[102]](#footnote-103)

nictemaca, nictetoctia.[[103]](#footnote-104)

In nictequaltia

inic tetech nicpachoa.[[104]](#footnote-105)

*Free translation*

**Awaken someone with punishment or correct him**

It is scorpions, stinging nettles,[[105]](#footnote-106)

it is thorns, bones, cold water

that I give people to feed upon.

Or (if they be slaves) it is rocks, sticks, tumplines, axes

that I give to people, that I prop them up with.

When I give them to people to feed upon,

thereby I bring such things close to them.

**XII.**  *Standardized version*

**Castiga Dios con mortandad, o sentencia el señor o juez a muerte.**

Xuxuhqui in tetl, xuxuhqui in quauitl.

Tepan quitlaça, quimayaui.

Yequene tepan quimomatzayanilia.

Yequene tzoaztli, tlaxapuchtli, mecatl

quimoteaquililia.

Inic tatoyauia, tetepexiuia

in Dios, anoço in tlatoani.

Grammatical analysis

Xuxuhqui in tetl, xuxuhqui in quauitl.

Tepan quitlaça, quimayaui.

Yequene tepan quimomatzayanilia.

Yequene tzoaztli, tlaxapuchtli, mecatl

quimoteaquililia.

Inic teatoyauia, tetepexiuia[[106]](#footnote-107)

in Dios, anoço in tlatoani.

*Free translation*

**God punishes with mortality, or the lord or judge sentences one to death**

The rock is green, the tree is green.

He throws it (i. e., the rock) down, he lets it drop on people.

And he also rips its branches off (i. e., the trees) onto people.

And also he puts (R) people into a snare, a pit, a lasso.

In this way God, or a lord, throws people into a river,

throws them off a cliff.

**XIII.**

*Standardized version*

**Por los pecados e inobediencia da Dios pestilencia y con-**

**trarios tiempos.**

Yehica yn itzontlan, yn iquatlan

yn quiça, yn moquetza,

yn quixopeua yn ipetl, yn icpal yn Dios,

yn ocelutl, yn ahaztli, yn cuitlapilli;

yc tepan colinia in huay tetl, in uey quauitl,

auh in iluicatl yc nanatzca,

auh in tlalli olini.

Grammatical analysis / Análisis gramatical

Yehica yn itzontlan, yn iquatlan

yn quiça, yn moquetza,

yn quixopeua yn ipetl, yn icpal yn Dios,

yn ocelutl, yn ahaztli, yn cuitlapilli;

yc tepan colinia in huay tetl, in uey quauitl,

auh in iluicatl yc nanatzca,

auh in tlalli olini.

*Free translation*

**God sends pestilence and bad times due to sins and disobedience**

Because of the one who emerges, the one who stands up

above him, over his head (i. e. over God),

the one who disparagingly kicks

the mat, the seat of God,

the jaguar, the wing, the tail,

for that reason above people he moves back and forth

a great rock, a great stick,

and for that reason the heavens rumble,

and the earth quakes.

**XIV.** *Standardized version*

Ninocnouica, ninocnotlatoctia.

Ynic nicqua yn nix, yn noyollo.

Yn anecini, amottani

yn nocuchca, nonauhca.

Yn texomollan, in tecalhtech

noconnihiyouiltia.

Grammatical analysis / Análisis gramatical

Ninocnouica, ninocnotlatoctia.

Ynic nicqua yn nix, yn noyollo.

Yn anecini, amottani

yn nocuchca, nonauhca.

Yn texomollan, in tecalhtech

noconnihiyouiltia.

*Free translation*

**I live fatigued, lacking what I need, I go about in shame**

I go about as a poor person, I set out as a poor person,

for that reason I consume my face, my heart.

That which doesn`t appear, that which isnt seen,

is my evening meal, my morning meal.

In a corner of other peoples homes, next to other peoples houses

I am able to get by in life.

**XV.**  *Standardized version / Versión normalizada*

Corrije o reprehende de palabra el padre, o madre, o el señor

Tlaxamania, tlapoztequi,

tlaatoyauia, tlatepexiuia.

In eztli, yn choquiliztli

inic teixamia, inic teitonia,

in tenan, in teta,

in tlacatl, in tlatoani.

In tetic, cecec,

in ixillan, in itozcatlan,

ualuetzi, ualquiça.

Grammatical analysis / Análisis gramatical

Tlaxamania, tlapoztequi,

tlaatoyauia, tlatepexiuia.

In eztli, yn choquiliztli

inic teixamia, inic teitonia,

in tenan, in teta,

in tlacatl, in tlatoani.

In tetic, cecec,

in ixillan, in itozcatlan,

ualuetzi, ualquiça.

*Free translation*

**The father or the mother or the lord corrects or scolds verbally**

He shatters things, he breaks things,

he throws things into the river, he throws things off cliffs.

By means of blood, tears,

a mother, a father, a person, a ruler,

washes faces, causes sweating.

That which is hard, that which is cold,

from their flanks, from their throat

falls out, emerges.

**XVI.**

*Standardized version*

**Tomo consejo con alguno**

In teix, in teyollo,

nonan, nota nicchiua.

In teeço, in tetlapallo,

uelh nicneçotia, nicnotlapalotia,

nicnochamolotia, nicnotapalhcayotia.

Grammatical analysis / Análisis gramatical

In teix, in teyollo,

nonan, nota nicchiua.

In teeço, in tetlapallo,

uelh nicneçotia, nicnotlapalotia,

nicnochamolotia, nicnotapalhcayotia.

*Free translation*

**I consult someone for advice**

Someone elses face, someone elses heart

I make it my mother, my father.

The blood of others, the red paint of others,

I can take as my blood, I can take as my red paint,

I can take as my scarlet parrot feather, I can take as my eagle feather.

**XVII.**

*Standardized version*

**No qniero padre ni madre sino a mi plazer tomar la mançeba que me paresçiere**

Aninayoa, anitayoa.

Çan can otlamaxalli, nextepeualli,

nicnotatia, nicnonantia.

In aniquittaznequi

in ixtli, in xayacatl,

in itzcalli, in yollotli.

Grammatical analysis / Análisis gramatical

Aninayoa, anitayoa.

Çan can otlamaxalli, nextepeualli,

nicnotatia, nicnonantia.

In aniquittaznequi

in ixtli, in xayacatl,

in itzcalli, in yollotli.

*Free translation*

**I dont want a father or a mother, but rather to take pleasure with whatever maiden that might strike my fancy**

I do not acquire a mother, I do not acquire a father.

Just where there is a fork in the road, where there are scattered ashes,

I take as my mother, I take as my father.

That which I dont want to see

is the face, the visage, the flank, the heart.

**XVIII.**

*Standardized version*

**Soberuio que no tiene anadie enlo que hnella y el es tenido en menos**

Teixco, teicpac, nemi.

Tetlanipachoua, tetlaniicça.

Tepan moquetza, tepan motlalia.

Çan petlatitlan, icpalhtitlan,

teaquia, tepopoloani.

Momauiçollani, miixtililani.

In açan aca ipan momati, in atle ipan itztinemi.

Çan ixco icpac

quiquixtia in itleyo, in imauizço.

Içan cuecuenociuhtinemi, çan quixopeua

in tepetl, in teicpalh.

Maciui in atlei ipan itto.

Grammatical analysis / Análisis gramatical

Teixco, teicpac, nemi.

Tetlanipachoua, tetlaniicça.

Tepan moquetza, tepan motlalia.

Çan petlatitlan, icpalhtitlan,

teaquia, tepopoloani.

Momauiçollani, miixtililani.

In açan aca ipan momati, in atle ipan itztinemi.

Çan ixco icpac

quiquixtia in itleyo, in imauizço.

Içan cuecuenociuhtinemi, çan quixopeua

in tepetl, in teicpalh.

Maciui in atlei ipan itto.

*Free translation*

**A haughty person who has no one to tread upon and he is held in low esteem**

In front of people, on top of people, he lives.

He presses them down, he steps down on them.

He stands up on top of others, he places himself above others.

Just underneath the mat, underneath the seat,

he places people, he is one who makes people disappear.

He aspires to be considered dignified, he aspires to be respected.

He is haughty towards people, he doesnt respect anything.

In front of him, above him,

he flaunts his honor, his dignity.

He who just hurries about acting presumptuous,

he just disparagingly kicks someones mat, someones seat.

However, he is not respected for anything.

**XIX.**  *Standardized version / Versión normalizada*

Grammatical analysis / Análisis gramatical

*Free translation*

***To stir up affairs over which people kill one another or destroy themselves***

I reside amongst people, in the midst of people.

I go about stirring up dust, refuse, ashes.

I make people close their eyes because of what is spicy hot, that which is bitter.

I go along giving people pulque, mushrooms, to eat,

I go along giving it to them to drink.

In this way I provide people with feet,

I provide them with mouths,

I provide them with hands,

so that they are eaten by one another.

In this way, I have a mouth on both sides,

in this way, I have a face on both sides,

in this way, I have a forked tongue.

In this way, I tie people up close,

in this way, I go around acting like a two-headed snake, a gold finch.

In this way I go around giving people blood, hearts, to drink,

in this way I go around feeding them to people to eat.

In this way I go around confusing people.

**XX.**  *Standardized version*

**Destruye el señor o governador la republica, governando**

**mal, o ensoberbeciéndose con el señorio.**

Tlazonēua, tlàcomana,

teuhtli quiquetza

in àōmpa tēīxtia, tētlachialtia in tlàtoāni;

zan tlaxìxīnia, zan tlamoyāua;

tlaxamānia, tlapoztequi;

zan tlaātoyāuia, tlatepèxiuia,

zan tēoìcānaquia, tēzoquiaquia,

zan tlaxòxopēua, tlacècemmana,

zan motàtlāza, monāntlāza,

zan īxtomāua ìcica (agitated)

inic quiuīca in īāuh, in ītepēuh,

zan ic quipināuhtia, cāuilquīxtia (belittle)

in petlatl, in icpalli,

in zan īxco īcpac

quimana, quipòpoa

in ītēucyo, yn īpillo,

inic zacatlâ quauhtlâ

tēcalaquia.

Grammatical analysis / Análisis gramatical

Tlazonēua, tlàcomana,

ø-tla-zonēua-ø, ø-tla-àcomana-ø

3sgS-NSpNHumO-to.agitate-pres.sg 3sgS-NSpNHumO-to.incite-pres.sg

He agitates, he disturbs

teuhtli quiquetza

teuh-tli ø-qui-quetza-ø

dust-abs 3sgS-3sgO-to.place.upright-pres.sg

He raises up dust[[107]](#footnote-108)

in àōmpa tēīxtia, tētlachialtia in tlàtoāni;

in à-ōmpa ø-tē-īx-tia-ø, ø-tē-tlachia-ltia-ø in tla-ìhtoā-ni-ø

det neg-there 3sgS-NSpHumO-face-vblz-pres.sg 3sgS-NSpHumPO-NSpNHumSO-to.look-caus-pres.sg det NSpNHumO-to.speak-agent-sg

The ruler does not enable people to see, he does not give them vision

zan tlaxìxīnia, zan tlamoyāua;

zan ø-tla-xì-xīnia-ø, zan ø-tla-moyāua-ø

just 3sgS-NSpNHumO-rdp.h-to.scatter-pres.sg just 3sgS-NSpNHumO-to.stir.up-pres.sg

He just scatters things, he just creates confusion[[108]](#footnote-109)

tlaxamānia, tlapoztequi

ø-tla-xamānia-ø, ø-tla-poztequi-ø

3sgS-NSpNHumO-to.smash-pres.sg 3sgS-NSpNHumO-to.snap-pres.sg

He smashes things, he breaks things

zan tlaātoyāuia, tlatepèxiuia,

zan ø-tla-ātoyāuia-ø, ø-tla-tepèxiuia-ø

just 3sgS-NSpNHumO-to.throw.into.a.torrent-pres 3sgS-NSpNHumO-to.throw.off.a.cliff-pres.sg

He just tosses things into rivers, he just throws things off cliffs

zan tēouìcānaquia, tēzoquiaquia

zan ø-tē-oìcān-aquia-ø, ø-tē-zoqui-aquia-ø

just 3sgS-NSpHumO-difficult.place-to.place.in-pres.sg 3sgS-NSpHumO-mud-to.place.inside-pres.sg

He gets people into difficult places, he gets people mired in the mud

zan tlaxòxopēua, tlacècemmana

zan ø-tla-xò-xopēua-ø ø-tla-cè-cemmana-ø

just 3sgS-NSpNHumO-rdp.h-to.kick.in.disdain-pres.sg 3sgS-NSpNHumO-rdp.h-to.disperse-pres.sg

He just kicks things with disdain, he just makes things disperse

zan motàtlāza, monāntlāza,

zan ø-mo-tà-tlāza-ø, ø-mo-nān-tlāza-ø

just 3sgS-refl-father-to.throw.down-pres.sg 3sgS-refl-mother-to.throw.down-pres.sg

He just casts his father down, he just casts his mother down

zan īxtomāua ìcica

zan ø-īxtomāua-ø ø-ìcica-ø

just 3sgS-face-to.become.fattened-pres.sg 3sgS-to.pant-pres.sg

He just is blinded by folly, he just is gasping for breath[[109]](#footnote-110)

inīc quiuīca in īāuh, in ītepēuh,

inīc ø-qui-uīca-ø in ī-ā-uh, in ī-tepē-uh

in.this.way 3sgS-3sgO-to.accompany/take-pres.sg dem 3sgPoss-water-alien.poss.sg dem 3sgPoss-hill-alien.poss.sg

It is in this way that he leads his village[[110]](#footnote-111)

zan īc quipināuhtia, cāuilquīxtia

zan īc ø-qui-pināuh-tia-ø, ø-c-āuilquīxtia-ø

just subord 3sgS-3sgO-to.be.ashamed-caus-pres.sg 3sgS-3sgO-to.belittle-pres.sg

In this way he shames, he belittles

in petlatl, in icpalli,

in petla-tl in icpal-li

dem straw.mat-abs dem seat-abs

The straw mat, the seat

in zan īxco īcpac

in zan ī-īxco ī-īcpac

dem just 3sgPoss-in.front.of 3sgPoss-above

just on its surface, on the place above it

quimana, quipòpoa[[111]](#footnote-112)

ø-qui-mana-ø, ø-qui-pò-poa-ø

3sgS-3sgO- pres.sg 3sgS-3sgO-rdp.h-to.cleanse-pres.sg

does he offer, does he cleanse

in ītēucyo, in īpillo,

in ī-tēuc-yo-ø, in ī-pil-lo

dem 3sgPoss-lord-abstract-inalien.poss.sg dem 3sgPoss-noble-abstract-inalien.poss.sg

his lordship, his nobility

inīc zacatlâ quauhtlâ

inīc zaca-tlâ, quauh-tlâ

det grass-abundance.of tree-abundance.of

In this way into places overgrown with grass, into places thick with trees

tēcalaquia.

ø-tē-calaqui-a-ø

3sgS-NSpHumO-to.enter-caus-pres.sg

does he cause people to enter.

*Free translation*

**The lord or governor destroys the republic by governing poorly or letting the lordship go to his head**

He agitates, he disturbs

He raises up dust

The ruler does not enable people to see, he does not give them vision

He just scatters things, he just creates confusion

He smashes things, he breaks things

He just tosses things into rivers, he just throws things off cliffs

He gets people into difficult places, he gets people mired in the mud

He just kicks things with disdain, he just makes things disperse

He just casts his father down, he just casts his mother down

He just is blinded by folly, he just is gasping for breath

It is in this way that he leads his village

In this way he shames, he belittles

The straw mat, the seat

just on its surface, on the place above it

does he offer, does he cleanse

his lordship, his nobility

In this way into places overgrown with grass, into places thick with trees

does he cause people to enter.

*Traducción libre*

(Until about here, all the metaphors were done by A&SS; from 21 to 56, a first version was done by JDA as part of a class he gave in Chicago)

**XXI. *Slave***

*Original orthography / Ortografía original*

# BNF-C BNF-A (p. 155)

Esclauo

¶tepuzço. Mecapallo, tlallo, çuqniyo, teyo, qnauhyo,

aztayo, mecaxiculo, axixpa[n]cuitlapan y[n]caya ynemia[n].

**Tul-F (fol. 216v)**

**¶**Esclauo

¶Tepozço mecapallo. tlallo

çoquitl. teyo quauhyo. aztayo.

macaxicollo axixipan. cuitlapan

ycayan. y[n] nemian.

**LC-M (fol. 102r)**

¶Esclauo

¶Tepuzço. mecapallo. tlallo. çuq[ui]tl. teyo. quauhyo. az=

tayo. mecaxicolo. axixipan. cuitlapa[n] hicaya[n] ynemiya[n].

RS (p. 215)

Esclauo.

*Tepuzço, mecapallo, tlallo, çuquitl, teyo, quauhyo, aztay*

*mecaxicolo, axixpan, cuitlapan, ycayan in nemian.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

Slave

Tepozzô, mecapallô

Tlāllô, zoquiyô (his is covered in dirt, he is covered in mud)

Teyô, quauhyô

Aztayô, mecaxicollô (he is decked in heron, he is decked in a jacket of rough cord)

āxīxpan, cuitlapan (a place of urine, a place of excrement)

īìcayān īnemiyān

## *Grammatical analysis / Análisis gramatical*

Tepozzô, mecapallô

ø-tepoz-zô, ø-mecapal-lô[[112]](#footnote-113)

3sgS-metal/axe-abundant.in 3sgS-tump-line-abundant.in

His accoutrements are metal tools, his accoutrements are tump-lines

Tlāllô, zoquiyô[[113]](#footnote-114)

ø-tlāl-lô, ø-zoqui-yô

3sgS-earth-abundant.in 3sgS-mud-abundant.in

He is covered in dirt, he is covered in mud

Teyô, quauhyô

ø-te-yô, ø-quauh-yô

3sgS-stone-abundant.in 3sgS-wood-abundant.in

He is burdened in stones, he is burdened in wood[[114]](#footnote-115)

Aztayô, mecaxicollô (he is decked in heron, he is decked in a jacket of rough cord)

ø-āstā-yô, ø-meca-xicol-lô

3sgS-heron-abundant.in 3sgS-cord-jacket-abundant.in

His accoutrements are heron feathers, his accoutrements are a cord jacket[[115]](#footnote-116)

āxīxpan, cuitlapan (a place of urine, a place of excrement)

āxīx-pan, cuitla-pan

urine-on extrement-on

On urine, on extrement

īìcayān īnemiyān

ī-ìca-yān īnemiyān

3sgPoss-to.stand.upright-nomlz 3sgPoss-to.reside-nomlz

Is where he stands upright, where he resides

*Free translation*

Slave

His accoutrements are metal tools, his accoutrements are tump-lines

He is covered in dirt, he is covered in mud

He is burdened in stones, he is burdened in wood

His accoutrements are heron feathers, his accoutrements are a cord jacket

On urine, on extrement

Is where he stands upright, where he resides

*Traducción libre*

**XXII. *Lazy, slothful, superfluous, poorly raised, shameless, who does not want to work***

## *Original orthography / Ortografía original*

**BNF-C  
  
BNF-A (p. 155 - 156)**

Perezoso, oçioso, malcriado, desuergo[n]

çado. q[ue] no qniere trabajar.

¶tlalhmaujlhtia, tapalhcamauilhtia, tlaçolhololua,

moçoqniauilhtia, motlalhauiltia, çan ic qniqniz

ça[n]ixtotoniauactinemi, batlaizneqni, ayelleaiz neqni,

ic ximiqui, mamiqni, tetechtlaqnauh tlamati, techa[n] cat

qni yni cuchca ynineuhca. techa[n]tlatemachia.

**Tul-F (fol 217r)**

¶peregoso. ocioso. malcriado

des [ver]go[n]çado. queno. quiere tra

baJar.—.—.

¶Tlamauiltia. tapalcamauil

tia tlaçolololoa. moçoquicuiltia.

motlatlauiltia. çan icq[ui] quiz. ça[n]

ixtotomauatinemj. atleaijne

qui ayyelleaiznequi. ic ximiq[ui]

mamiqui. tetech tla quauhtla

mati. /techancatqui. inicoch ca

yni tieuhca. &.

**LC-M (fol. 102v)**

¶Perezozo ocioso. malcriado des[ver]go[n]ça

doq[ue]no quiere trabajar.

¶tlahmauilhtia. tapalhcamauilhtia. tlaçollololoa.

moçoq[ui]auilhtia. motlalauilhtia. çan ic quiquiz. ça[n]

ixtotomauatitinemi atlaizneq[ui] ayelleayzneq[ui] icxi=

miq[ui] mamiqui. tetech tlaquauhtlamati techan cat=

q[ui]. yn ycuchcayn yneuhca. &.

**RS (p.216)**

Perezozo, ocioso, mal criado, desuergonçado, que no quiere

rebajar.

*Tlalhmauilhtia, tapalhcamauilhtia, tlaçolhololoa, moçoquiauilhtia,*

*motlalauilhtia, çan ic quiquiz, çan ixtotomauatinemi, atlaiznequi,*

*ayelleaiznequi; icximiqui, mamiqui; tetech tlaquauhtlamati; techan*

*catqui yn ycuchca, yn yneuhca.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Perezoso, ocioso, malcriado, desvergonzado, que no quiere trabajar**

Tlālmāuiltia, tapalcamāuiltia

ø-tlāl-m-āuiltia-ø ø-tapalca-m-āuiltia-ø

3sgS-earth-refl-to.play-pres.sg 3sgS-potshard-refl-to.play-pres.sg

He plays with earth, he plays with potshards

Tlaçòlololoa,

ø-tlaçòl-ololoa-ø

3sgS-refuse-to.make.into.ball-pres.sg

He rolls refuse up into balls

moçoquiāuiltia, motlālāuiltia,

ø-mo-çoqui-āuiltia-ø, ø-mo-tlāl-āuiltia-ø

3sgS-refl-mud-to.play-pres.sg 3sgS-refl-earth-to.play-pres.sg

He plays with mud, he plays with dirt

çan īc quìquīza

çan īc ø-quì-quīza-ø

just subord 3sgS-rdp.h-to.emerge-pres.sg

It is just like this that he wanders around

çan īxtòtomāuatinemi

çan ø-īx-tò-tomāua-tinemi-ø

just 3sgS-face-rdp.h-to.fatten-to.go.around-pres.sg

he just goes around like a fool

àtlāiznequi, àyēl tlāiznequi

à-tla-āi-z-nequi, àyēl tla-āiznequi[[116]](#footnote-117)

neg-NSpNHum-to.do.something-fut.sg-to.want à-yēl tla-āi-z-nequi

He does not want to labor, he is relucant to work neg-liver NSpNHum-to.do.something-fut.sg

icximiqui, māmiqui

Ø-icxi-miqui-Ø, Ø-mā-miqui-Ø

3sgS-leg-to.die-pres.sg 3sgS-arm-to.die-pres.sg

His legs are atrophied, his arms are atrophied

tētech tlaquāuh tlamati

tē-tech tlaquāuh ø-tla-mati-ø[[117]](#footnote-118)

NSpHumPoss-next.to strongly 3sgS-NSpNHumO-to.know-pres.sg

He ardently desires to be next to others

tēchān catqui

tē-chān ø-catqui

NSpNHumPoss-abode

In the abodes of others is

in īcochca in īnēuhca

in ī-coch-ca in ī-nēuh-ca

det 3sgPoss-to.sleep-nomlz det 3sgPoss-to.rise.up-nomlz

His evening meal, his morning meal

tēchān tlatemachia.

tē-chān ø-tla-te(qui)-machia-Ø

NSpNHumPoss-abode 3sgS-NSpNHumO-intensive-to.await-pres.sg

In the abodes of others he expectedly awaits

*Free translation*

**Lazy, slothful, superfluous, poorly raised, shameless, who does not want to work**

He plays with earth, he plays with potshards

He rolls refuse up into balls

He plays with mud, he plays with dirt

It is just like this that he wanders around

he just goes around like a fool

He does not want to labor, he is relucant to work

His legs are atrophied, his arms are atrophied

He ardently desires to be next to others

In the abodes of others is

His evening meal, his morning meal

In the abodes of others he expectedly awaits

*Traducción libre*

**XXIII. *The holy doctrine which comes from the heart should be held in high esteem and not scorned***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 156)

La doctrina snte q[u]e sale del coraçon adeser

Tenida en mucho ynomenos preçiada.

¶yntoptli in petlacallj amo ytech axiuani amot<zi>tz[[118]](#footnote-119)5q[ui]

loni, amo analonj, amo tlaca auillj, yehica y[n]teyotlotla

inqniça in meya, in qnallj ueueyutl atlatlaçaloni.

**Tul-F (fol. 217r – 217v)**

¶la doctrina sancta q[ue]saled[e]lco

raço[n] a d[e]ser temida en mucho y

no menos. preciada.

¶yntoptli. ympetlacalli. amo

ytoch axiuani. amo tzitz quiloni

amo analoni. amotlaca auilli.

yehica. ynteyollo tlan ym me

ya yn qui ça yn qualli. uehue

yotl. hatlatla çaloni.

**LC-M (fol. 102v)**

¶la doctrina sancta q[ue] sale del coraço[n] ade ser

tenida en mucho yno menos preciada.

¶Yntoptli in petlacalli amo ytech axiuani amo tçitçiq[ui]=

loni. amo analoni. amo tlacaauilli yehica ynte=

yollotlan yn meya yn q[ui]ça yn qualli ueueyutl atla=

**RS (p. 216)**

La doctrina santa que sale del coraçon ha de ser tenida

en mucho y no menospreciada.

*Yn toptli, in petlacalli amo ytech axiuani, amo tzitzquiloni, amo*

*analoni, amo tlacaauilli, yehica in teyollotlan in meya, in quiça in*

*qualli ueueyutl atlatlaçaloni.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

## La doctrina santa que sale del corazón ha de ser tenida en mucho y no menospreciada

## In tōptli in petlācalli

àmo ītech àxiuāni

àmo tzītzquilōni

àmo ānalōni

àmo tlacaauilli

yeīca tēyōllōtlan in mēya, in quīça

in qualli wēwèyōtl àtlàtlaçalōni

*Grammatical analysis / Análisis gramatical*

## In tōptli in petlācalli

in tōp-tli in petlācal-li

dem coffer-abs dem chest-abs

the coffer, the chest

àmo ītech àxi-uā-ni

àmo ī-tech Ø-axi-uā-ni-Ø

neg 1sgPoss-next.to 3sgS-to.catch-pass-adjvz

it cannot be caught

àmo tzītzquilōni

àmo Ø-tzītzqui-lō-ni

neg 3sgS-to.hold-pass-adjvz

it cannot be held in the hand

àmo ānalōni

àmo Ø-āna-lō-ni

neg 3sgS-to.seize-pass-adjvz

it cannot be seized

àmo tlacaauilli

àmo Ø-tlācàāuil-li[[119]](#footnote-120)

neg 3sgS-corrupted.thing-abs

it is not a thing corrupted

yê īca in tēyōllōtlan in mēya, in quīça

yehīca dem tē-yōllō-tlan in Ø-mēya-Ø, in Ø-quīça-Ø

subord NSpHumPoss-heart-underneath 3sgS-to.flow-pres.sg 3sgS-to.emerge-pres.sg

because that which flows forth, emerges from the heart

in qualli wēwèyōtl

in qual-li wēwè-yōtl

dem good-abs ancient-abstrac

that which is good and venerable

àtlàtlaçalōni

ø-à-tlà-tlaça-lō-ni

3sgS-neg-rdp.h-to.throw.away-pass-adjvz

is not something to be tossed away

*Free translation*

**The holy doctrine which comes from the heart should be held in high esteem and not scorned**

the coffer, the chest

it cannot be caught

it cannot be held in the hand

it cannot be seized

it is not a thing corrupted

because that which flows forth, emerges from the heart

that which is good and venerable

is not something to be tossed away

*Traducción libre*

**XXIV. *He placed himself in danger and like a madman or someone desperate he faced his foes, or he entered where he did not come out, like a moth into the fire***

*Original orthography / Ortografía original*

# BNF-C BNF-A (p. 156)

Puso se enel peligro y como loco odesespe

rado se dio asus contrarios ometio se

do no salio como la mariposa enelfuego.

¶Omotlecpapalochinh, aqnitlaçohtlac in yelhchi

qniuh, in ytzonteco, in aixco icpactlachix, çanteca=

oniouitecac, omotzotzon [[120]](#footnote-121)6 çan yliuiz, yn ualh actiuetz

yonçan mopipitztica yntletl [[121]](#footnote-122)7 yniuh chauapapalutl yçan

yluiz tleco calactiuetzi.

**Tul-F (fol. 217v – 218r)**

¶Puso seenel peligro y

co [m]o loco o d[e]s esperado sedio. a

sus contrarios /ometio sedo

no salio como. lamaridosa

en el fuego.

¶Omotle papalochiuh. aquitla

çotlac. yni yelchiquiuh. ynitzo[n]

teco[n] yn nixco. ycpac. tla chix

çanteca. omouitec. omotzoh

tzo[n]. çan ilhuiz. y[n]valhactiuez.

y[n] onca[n] mo pipitztica. i[n] tetl y[n]iuh

chaua papalotl. yça[n] iliuiz tle

coh calactiuetzih.

**LC-M (fol. 102v)**

¶Puso seenel peligro y como loco o como desesp[er]ado

sedio a sus contrarios. /ometiose donosalio

como la mariposa /en el fuego.

¶Omotlepapalochiuh. aquitlaçotlac yn yelhchiq[ui]uh

ynytçontecon y[n] aixco ycpac tlachix çan teca omouitec

omotçontçon çan illiuiz. yn oalh actiuetç yn oncan mo

pipitçtica yn tetl y[n] iuh chaua papalutl yçan yliuiz

tleco calactiuetçi.

**RS (p. 216)**

Pusose en el peligro y como loco o desesperado se dio a sus

contrarios, o metiose do no salio como la mariposa en el fuego.

*Omotlepapalochiuh; aquitlaçotlac in yelhchiquiuh, in ytzontecon;*

*in aixco icpac tlachix; çan teca omouitec, omotzotzon; çan yliuiz*

*in ualh actiuetz, in oncan mopipitztica in tetl; in yuh chauapapalutl*

*yçan yliuiz tleco calactiuetzi.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Púsose en el peligro y como loco o desesperado se dió a sus contrarios, o métiose donde no salió, como la mariposa en el fuego**

ōmotlepāpālōchīuh

àquitlaçòtlac in īyēlchiquiuh, in ītzontecon

in àīxco īcpac tlachīx-ø

çan tēca ōmouītec

ō-ø-mo-tzo-tzon-ø

çan iliuiz

in ø-uāl-ac-tiuetz-ø,

in oncān ø-mo-pì-pitz-ticâ in tetl

in iuh chāuapāpālōtl

in çan iliuiz tleco calactiuetzi.

*Grammatical analysis / Análisis gramatical*

ōmotlepāpālōchīuh

ō-ø-mo-tle-pāpālō-chīuh-ø

perf-3sgS-refl-fire-butterfly-to.become-prefv.sg

he became a fire butterfly[[122]](#footnote-123)

àquitlaçòtlac in īyēlchiquiuh, in ītzontecon

à-ø-qui-tlaçòtla-c in ī-yēlchiqui-uh, in ī-tzontecon-ø

neg-3sgS-3sgO-to.esteem-perfv.sg dem 3sgPoss-chest-alien.poss.sg dem 3sgPoss-head-alien.poss.sg

he did not take good care of his chest, his head

in àīxco īcpac tlachīx-ø

in à-ī-īx-co ī-cpac ø-tlachīx-ø

dem neg-3sgPoss-surface-loc 3sgPoss-above 3sgS-to.look-prefv.sg

neither in front of himself nor above did he look

çan tēca ōmouītec

çan tē-ca ō- ø-mo-uītec-ø

just NSpPoss[[123]](#footnote-124)-in.relation.to aug-3sgS-refl-to.thrash-perfv.sg

he just hurled himself against things

ō-ø-mo-tzo-tzon-ø

aug-3sgS-refl-redp-to.strike-pres.sg

wacked himself against things

çan iliuiz

çan iliuiz

just thoughtlessly

it was just heedlessly

in ø-uāl-ac-tiuetz-ø,

dem 3sgS-intra.dir-to.enter-hurriedly-prefv.sg

that he rushed in

in oncān ø-mo-pì-pitz-ticâ in tetl

dem there 3sgS-refl-redup-to.turn.red-dur dem stone

there where the stone is turning red

in iuh chāuapāpālōtl

in iuh chaua-pāpālō-tl

dem in.this.way chaua[[124]](#footnote-125)-butterfly-abs

like an *illicit*-butterfly

in çan iliuiz tleco calactiuetzi.

in çan iliuiz tle-co ø-calac-tiuetzi-ø

dem just thoughtlessly fire-loc 3sgS-to.enter-hurriedly-pres.sg

without reflection he rushes into fire

*Free translation*

**He placed himself in danger and like a madman or someone desperate he faced his foes, or he entered where he did not come out, like a moth into the fire**

he became a fire butterfly

he did not take good care of his chest, his head

neither in front of himself nor above did he look

he just hurled himself against things

wacked himself against things

just thoughtlessly

it was just heedlessly

that he rushed in

there where the stone is turning red

like an *illicit*-butterfly

without reflection he rushes into fire

*Traducción libre*

**XXV. *A brave or courageous person***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 156)

Persona valiente /oesforçada

¶oqnichtlj, tiacauh, yxtleyo, yxmauiço, inic xicuztic, y[n]

tencuztic, nei miztlj, ueicuetlachtlj ipan qnitztoc, uey

qnauhtli, uey oçelutl mopopoyauhticac.

**Tul-F (fol. 218r)**

¶Persona Valiente. /Oes

furçada.

¶Oquichtli tiyacauh yxtle

yo ixmauizço inicix cuztic

inte[n]coztic huey iniztli. uey cue

tlachtli. ypan quiztoc. huey

quauhtli. huey. ocelotl. mo=

popoyauh ticac.

**LC-M (fol. 102v)**

¶Persona valie[n]te /oesforçada.

¶Oquichtli. tiacauh. ixtleyo. ixmauiço ynic xicoztic

y[n] tencuztic uey miztli. uey cuetlachtli ypan q[ui]ztoc y=

uey quauhtli uey o celutl mopopoyauhticac.

**RS (p. 216)**

Persona valiente o esforçada.

*Oquichtli, tiacauh, ixtleyo, ixmauiço, in icxicuztic, in tencuztic,*

*uey miztli, uey cuetlachtli ypan quiztoc, yuey quauhtli, uey ocelutl*

*mopopoyauhticac.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Persona valiente o esforzada**

Oquichtli tiàcāuh

īxtleyô, īxmauizzô

in icxicoztic, in tēncoztik

uēi miztli, uēi cuetlachtli

īpan quīztoc

uēi quāuhtli, uēi ōcēlōtl

mopòpoyāuhtìcac

*Grammatical analysis / Análisis gramatical*

Oquichtli tiàcāuh

ø-oquich-tli ø-tiàcāuh

3sgS-male-abs 3sgS-someone.valiente

he is a man, he is courageous

īxtleyô, īxmauizzô

ø-īx-tle-yô ø-īx-mauiz-zô

3sgS-face-fire-abundant.in 3sgS-face-honor-abundant.in

he has a face full of fire, he has a face that is truly marvelous[[125]](#footnote-126)

in icxicoztic, in tēncoztik

in ø-icxi-coztic in ø-tēn-coztik

dem 3sgS-leg-yellow dem 3sgS-lip-yellow

he who is yellow-legged, he who is yellow-lipped[[126]](#footnote-127)

uēi miztli, uēi cuetlachtli

ø-uēi ø-miz-tli, ø-uēi ø-cuetlāch-tli

3sgS-large 3sgS-cat-abs 3sgS-large 3sgS-wolf

a great cat, a great wolf

īpan quīztoc

ī-pan ø-quīz-toc

3sgPoss-on 3sgS-to.emerge-dur

he emulates

uēi quāuhtli, uēi ōcēlōtl

ø-uēi ø-quāuh-tli, ø-uēi ø-ocelō-tl

3sgS-large 3sgS-eagle-abs 3sgS-large 3sgS-jaguar

he is a great eagle, he is a great jaguar

mopòpoyāuhtìcac

ø-mo-pò-poyāuh-tìcac

3sgS-refl-rdp.h-to.become.dark-dur.standing

he stands darkening[[127]](#footnote-128)

*Free translation*

**A brave or courageous person**

he is a man, he is courageous

he has full of fire, he has a face that is truly marvelous

he who is yellow-legged, he who is yellow-lipped

a great cat, a great wolf

he emulates

he is a great eagle, he is a great jaguar

he stands darkening

*Traducción libre*

XXVI. *He goes about perverted, following the path of the animals, crazy and senseless (He goes around a belligerent, following the path of animals, imprudent and senseless)*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 156)

Anda hecho vellaco siguiendo el camino

delos animales desatinado sin sentido.

¶yemitonia, ye mo mociuja, yemamana, ayamo yqniça

ya in qnica, ayamo ycalaqnia in calaqni, ayamo yhouj

in qnituca, çan qnitoca in maçatl in tochtli yhouj, yça

çacayotucpoliuhtoc,yn atlacaneçi , çan yli uizy auh, ça[n]

tochyauh, çan maçayauh, yça[n]xolopititi[[128]](#footnote-129)8nemi, yça[n]yliuiz

nemi, mapuliui, icxipuliuj, hanenqni, batlacatl,

omonanacauj, omotlapui, omochochcholti, omoqna

qnauhti, y[n] pilhtuntlj, inic oqnittac in tochhutlj maça

hutlj, çaxoqnechpanti, ixtlatziuj, nacoztlatziui./

**Tul-F (fol. 218r – 218v)**

¶Anda hecho vellas cosigui

endo el camino d[e]los animales

desatinado sise[n]tido.

¶Yemitonia. yemomotici

uiya. yemahmana ayamo y

qui çaya[n]. yn quiça ayamo yca

laq[[129]](#footnote-130)9[uia] yncalaqui ayamo yyouih

yqui tocah. ça quitoca i[n] maçatl

i[n]tochtli y[n] youi y[n]ça[n] ça cayo toc

poliuhtoc yn atlacaneçi çan

iliuiz yauh çan toch auh çan

ma ça yauh y[n] çan xolopihtiti

nemi. çan illiuiz nemi mapoli

ui icxipoliui, ane[n]q[ue] atlacatl.

omonanacauj. omotlapaui o

mochocholtin omoq[ua] q[ua]hti. yn

pilto[n]tli. I[n] oiccoq[ui]1[[130]](#footnote-131)0ttac. i[n] tocho tli

maça otli. çan xoq[ui]1[[131]](#footnote-132)1ch panti. ix=

tlatjiui. nacaztlatziui—

**LC-M (fol. 102v – 103r)**

¶Anda hecho vellaco siguiendo el cami=

no delos animales. desatinadosi[n] sentido.

¶Yemitonia. yemomociuya. yemamana. ayomo yq[ui]ça=

yan. ynquiça. ayamo ycalaq[ui]yan. y[n] calaq[ui] ayamo yhuvi

yn q[ui]toca. çan q[ui]toca yn maçatl yn tochtli yn yhoui

yçan çacayotoc poliuhtoc y[n] atlacaneci çan illiuiz

yauh çan toch yauh. çan maçayauh yçan xolopiti=

nemi. çan ylliuiz nemi mapaliui icxipuliui ane[n]q[ui].

atlcatl. /omonanacaui. omotlapaui omochocholti

omoquaquauhti yn pilhtontli. ynic oq[ui]ttac yntoch

utli inmaça utli, çan xoquichpanti ixtlatçiui. na=

caztlatçiui.

RS (p. 216 – 217)

Anda hecho vellaco siguiendo el camino de los animales,

desatinado sin sentido.

*Ye mitonia, ye momociuia, ye mamana , ayamo yquiçayan in*

*quiça, ayamo ycalaquian in calaqui; ayamo youi in quitoca, çan*

*quitoca in maçatl, in tochtli in youi; yçan çacayotoc, poliuhtoc , in*

*atlacaneci; çan yliuiz yauh, çan tochyauh, çan maçayauh; yçan*

*xolopitinemi, çan yliuiz nemi; mapoliui; icxipoliui; anenqui atlacatl;*

*omonanacaui, omotlapaui; omochocholti, omoquaquauhti in pilhtontli,*

*inic oquittac in tochotli, in maçaotli; çan xoquechpanti ixtlatçiui,*

*nacaztlatçiui.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

Anda hecho vellaco siguiendo el camino de los animales, desatinado sin sentido.

Ye mitōnia

ye momòciuia

ye màmana

ayamo īquīçayān in quīça

ayamo īcalaquiān in calaqui

ayamo īòui in quitoca

çan quitoca in maçātl in tochtli in īòui

in çan çacayòtoc, poliuhtoc

in àtlācanēci

çan iliuiz yauh

çan tōchyauh

çan maçāyauh

in çan xolopìti nemi

çan iliuiz nemi

māpoliui, icxipoliui

ànenqui, àtlācatl

ōmonanacauî, ōmotlāpāuî

ōmochòchōltî, ōmoquāquauhtî

in piltōntli,

inic ōquittac in tōchòtli, in maçāòtli

çan xoquechpanti

īxtlatçiui,

nacaztlatçiui

*Grammatical analysis / Análisis gramatical*

Ye mitōnia

ye Ø-m-itōnia-Ø

already 3sgS-refl-to.sweat-pres.sg

Already he is sweating

ye momòciuia

ye Ø-mo-mòciuia-Ø

already 3sgS-refl-to.distress-pres.sg

already he is distressed

ye màmana

ye Ø-m-àmana-Ø

already 3sgS-refl-to.perturb-pres.sg

already he is perturbed

ayamo īquīçayān in quīça

ayamo ī-quīça-yān in Ø-quīça-Ø[[132]](#footnote-133)

not.yet 3sgPoss-to.emerge-nomlz det 3plS-to.emerge-pres.pl

and not yet is his exit the place from which he emerges

ayamo īcalaquiān in calaqui

ayamo ī-calaqui-ān in Ø-calaqui-Ø

not.yet 3sgPoss-to.enter-nomlz det 3plS-to.enter-pres.sg

and not yet is his entranceway the place into which he enters

ayamo īòui in quitoca

ayamo ī-ò-ui in Ø-qui-toca-Ø

not.yet 3sgPoss-road-alien.poss.sg det 3plS-3sgO-to.follow-pres.sg

and not yet is his path the one that he follows

çan quitoca in maçātl in tochtli[[133]](#footnote-134) in īòui

çan Ø-qui-toca-Ø in maçā-tl in toch-tli in ī-ò-ui

just 3sgS-3sgO-to.follow-pres.sg det deer-abs det rabbit-abs det 3sgPoss-road-alien.poss.sg

he just follows the path of the deer, of the rabbit

in çan çacayòtoc,[[134]](#footnote-135) poliuhtoc

in çan Ø-çaca-yò-toc Ø-poliuh-toc

det just 3sgS-grass-abundant.in-dur.pres.sg 3sgS-to.be.lost-dur.pres.sg

the one who is just lying covered with grass, he is lost

in àtlācanēci

in à-tlācanēci-Ø

det neg-man-to.appear-pres.sg

the one who does have the manners of a man

çan iliuiz yauh

çan iliuiz Ø-yauh-Ø

just heedlessly 3sgS-to.go-pres.sg

he just goes without thinking

çan tōchyauh

çan Ø-tōch-yauh-Ø

just 3sgS-rabbit-to.go-pres.sg

he just goes like a rabbit

çan maçāyauh

çan Ø-maçā-yauh-Ø

just 3sgS-deer-to.go-pres.sg

he just goes like a deer

in çan xolopìti nemi

in çan Ø-xolopì-ti-Ø Ø-nemi-Ø

det just 3sgS-fool-vblz-pres.sg 3sgS-to.live-pres.sg

he who just lives acting like a fool

çan iliuiz nemi

çan iliuiz Ø-nemi-Ø

just heedlessly 3sgS-to.live-pres.sg

lives without reflexion

māpoliui, icxipoliui

Ø-mā-poliui-Ø, Ø-icxi-poliui-Ø

3sgS-hand-to.disappear-pres.sg 3sgS-foot-to.disappear-pres.sg

his hands perish, his feet perish[[135]](#footnote-136)

ànenqui, àtlācatl

ø-à-nen-qui, ø-à-tlāca-tl

3sgS-neg-to.live-agent 3sgS-neg-man-abs

he is homeless,[[136]](#footnote-137) he is a bad man

ōmonanacauî, ōmotlāpāuî

ō-ø-mo-nanaca-uì-ø, ō-ø-mo-tlāpā-uì-ø

aug-3sgS-refl-mushroom-vblz-prefv.sg aug-3sgS-refl-jimson.weed-vblz-perfv.sg

he takes mushrooms, he takes *datura*

ōmochòchōltî, ōmoquāquauhtî[[137]](#footnote-138)

ō-ø-mo-chò-chōl-ti-`, ō-mo-ø-quā-quauh-ti-`

aug-3sgS-refl-rdp.h-deer.hoof-vcblzr-perfv.sg aug-3sgS-refl-head-tree-vblz-perfv.sg

He acquires deer hooves, he acquires antlers

in piltōntli,

in ø-pil-tōn-tli,

det 3sgS-child/noble-augmentive-abs

the crass noble

inic ōquittac in tōchòtli, in maçāòtli

inic ō-ø-qu-itta-c in tōch-ò-tli, in maçā-ò-tli

subord aug-3sgS-3sgO-to.see-prefv.sg det rabbit-road-abs det deer-road-abs

in this way he found the road of the rabbit, the road of the deer

çan xoquechpanti

çan Ø-xoquechpan-ti-Ø

just 3sgS-restless-vblzr-pres.sg

he becomes restless[[138]](#footnote-139)

īxtlatçiui,

ø-īx-tlatçiui-ø

3sgS-face/eyes-to.become.lazy-pres.sg

his eyes are lethargic

nacaztlatçiui

ø-nacaz-tlatçiui-ø

3sgS-ears-to.become.lazy-pres.sg

his ears are lethargic[[139]](#footnote-140)

*Free translation*

He goes about perverted, following the path of the animals, crazy and senseless

Already he is sweating

already he is distressed

already he is perturbed

and not yet is his exit the place from which he emerges

and not yet is his entranceway the place into which he enters

and not yet is his path the one that he follows

he just follows the path of the deer, of the rabbit

the one who is just lying covered with grass, he is lost

the one who does have the manners of a man

he just goes without thinking

he just goes like a rabbit

he just goes like a deer

he who just lives acting like a fool

lives without reflexion

his hands perish, his feet perish

he is homeless,[[140]](#footnote-141) he is a bad man

he takes mushrooms, he takes *datura*

He acquires deer hooves, he acquires antlers

the crass noble

in this way he found the road of the rabbit, the road of the deer

he becomes restless

his eyes are lethargic

his ears are lethargic

*Traducción libre*

**XXVII. *I scold him or correct him verbally***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 156)

Riñole corrijole de palabra.

¶ytzonic yqnaujc, yqnayolic nic1[[141]](#footnote-142)2qnetza, ixqnaytla[n]qnia

ic nic nemitia, inic nictoctia in tetl in qn auitl, inyxo

pilh inimolic, inytetepon ic nicqneqnetza.

**Tul-F (fol. 218v – 219r)**

¶Riñole /ocorrijgole d[e]palabra.

¶Itzonic. yquauic. y qua ic. y

qua yolic nic quitza. /ixqua i

tlan qua icnic nenemitia inic

nictoctia yn tetl. yn quauitl

yn yxopil yn ymolic ycnic q[ue]

quetzteua. yn ytetepan.

**LC-M (fol. 103r)**

¶Riñole /ocorrijole depalabra.

¶Ytçonic. yquaic. yquayolic nicquetça /ixqua itla[n]qua

ic nicnenemitia ynic nictoctia yn tetl in quauitl y[n]=

yxopilh yn imolic yn ytetepon ic nicq[ue]q[ue]tçteua.

**RS (p. 217)**

Riñole o corrigole de palabra.

*Ytzonic, yquaic, yquayolic nicquetza; yxqua, ytlanqua ic*

*nicnenemitia, inic nictoctia in tell, in quauitl, in yxopilh, in ymolic,*

*yn itetepon ic nicquequetzteua.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Ríñole o corríjole de palabra**

ītzonic, īquāic, īquāyōlic

nicquetza

īxquā, ītlanquā

ic nicnènemītia

in ic nictoctia

in tetl, in quauitl,

in īxopil, in īmolic,

in ītetepon

ic nicquèquetztēua.

*Grammatical analysis / Análisis gramatical*

ītzonic, īquāic, īquāyōlic

ī-tzon-ic, ī-quā-Ø īc, ī-quā-yōl-Ø īc

3sgPoss-hair-on 3sgPoss-head-on 3sgPoss-head-heart-on

on his hair, on his head, on the hard part of his scalp

nicquetza

ni-c-quetza-Ø

1sgS-3sgO-to.stand.upright-pres.sg

I stand him upright[[142]](#footnote-143)

īxquā, ītlanquā

ī-īx-quā-Ø ī-tlan-quā-Ø

3sgPoss-face-head-inalien.poss.sg 3sgPoss-tooth-head-inalien.poss.sg

his forehead, his knee

ic nicnènemītia

ic ni-c-nè-nemī-tia-Ø

subord 1sgS-3sgO-rdp.h-to.live-caus-pres.sg

on them I set him on his way

in ic nictoctia

in ic ni-c-toc-tia-Ø

dem subord 1sgS-3sgO-to.prop.up-caus-pres.sg

with them I prop him up

in tetl, in quauitl,

in te-tl in quaui-tl

dem stone-abs dem wood-abs

the stone, the wood

in īxopil, in īmolic,

in ī-xo-pil-Ø in ī-molic-Ø

det 3sgPoss-foot-finger-inalien.poss.sg det 3sgPoss-elbow-inalien.poss.sg

his toe, his elbow

in ītetepon

in ī-tetepon-Ø

det 3sgPoss-knee-inalien.poss.sg

his knee

ic nicquèquetztēua.

ic ni-c-què-quetz-t-ēua-Ø

instrum 1sgS-3sgO-rdp.h-to.stand.upright-lig-rise.up-pres.sg

by means (of them) I stand him upright as I leave[[143]](#footnote-144)

*Free translation*

**I scold him or correct him verbally**

On his hair, on his head, on the center of his scalp I stand him upright.

On his forehead, on his knee I set him on his way

I prop him up (set him straight) with a stone, with wood

Upon leaving I have stood him upright with his toes, with his elbows, with his knees.[[144]](#footnote-145)

*Traducción libre*

**XXVIII. *A bad-mouthing chatterbox and gossip (*or *A big-mouth, a gossip with a foul mouth)***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 157)

Parlero, chismoso de mala lengna.

¶tenqnapulh, tentlapalhtic, tehtenqnauhti, tenqnauhxo

lutl, tenchicotic, yollochicotic, uelh aompayxtiloc, tentiloc

nacaztiloc, xayacatiloc, inicca inic nemj yliuiz

tlatlaqnaqna, tlacatlahtulh mocuitlauja, yliuiz tlatlatoa,

**Tul-F (fol. 219r)**

¶parlero. chismoso.d[e]malele[n]

.gua.

¶Tequappulh. tentlapaltic. te

ten quauhtiten quauh xolotl.

tenchicotic. huel aompa. ixtiloc

te[n]tiloc. nacaztiloc xayacatiloc

ynic cah. yn icnemi iliuiz tla

tla quaq[ua]a. tlaca tlatolmocuitla

uia yliuiz tlahtlatoua.

**LC-M (fol. 103r)**

¶Parlero chismoso de mala lengua.

¶tenquappulh. tentlapalhtic. tetenquauhti tenquauh

xolutl. techicotic. yollochicotic. uel aompa ixtilocte[n]=

tiloc, naztiloc xayacatiloc. yniccah ynicnemi. Yliuiz

tlatlaquaqua tlacatlatolh mocuitlauia. yiliuiz tlatlatoa.

**RS (p. 217)**

Parlero, chismoso de mala lengua.

*Tenquappulh, tentlapalhtic, tetenquahti, tenquauhxolutl, ten-*

*chicotic, yollochicotic, uel aompa ixtiloc, tentiloc, nacaztiloc,*

*xayacatiloc ynic cah, ynic nemi, yliuiz tlatlaquaqua, tlacatlatolh*

*mocuitlauia, yliuiz tlatlatoa.*

## *Standadized version*

**Parlero, chismoso de mala lengua.**

Tēnquàpōl, tēntlapaltic,

tètēnquahtic, tēnquauhxōlōtl,

tēnchicotic, yōllōchicotic

uel àōmpa

īxtīlōc, tēntīlōc,

nacaztīlōc, xāyacatīlōc

in ic câ, in ic nemi,

iliuiz tlàtlaquāqua

tlācatlatōlmocuitlauia

iliuiz tlàtlàtoa.

*Grammatical analysis / Análisis gramatical*

Tēnquàpōl[[145]](#footnote-146), tēntlapaltic,

ø-tēn-quà-pōl, ø-tēn-tlapal[[146]](#footnote-147)-tic

3sgS-lips-to.eat-aug 3sgS-lips-robust -adjvz

He is hare-lipped, he is insistent in his words[[147]](#footnote-148)

tètēnquahtic,[[148]](#footnote-149) tēnquauhxōlōtl,

Ø-tè-tēn-quauh-ti-c, Ø-tēn-quauh-xōlō-tl

3sgS-rdp.h-lips-wood-vblzr-pres.sg 3sgS-lips-wood-servant-abs

He is strong with his words, he is foul mouthed[[149]](#footnote-150)

tēnchicotic, yōllōchicotic

tēnchicotic, yōllōchicotic

ø-tēn-chico-tic ø-yōllō-chico-tic

3sgS-lips-to.one.side-adjtvz, 3sgS-heart-to.one.side-adjtvz

His speech is out of line, his heart is out of line

uel àōmpa

uel à-ōmpa

very neg-there

nowhere at all

īxtīlōc, tēntīlōc,

ø-īx-tī-lō-c, ø-tēn-tī-lō-c

3sgS-eyes-vblzr-pass-perfv.sg 3sgS-lips-vblzr-pass-perfv.sg

Is he given eyes, is he given lips

nacaztīlōc, xāyacatīlōc

ø-nacaz-tī-lō-c, ø-xāyaca-tī-lō-c

3sgS-ears-vblzr-pass-perfv.sg 3sgS-face-vblzr-pass-perfv.sg

Is he given ears, is he given a face[[150]](#footnote-151)

in ic câ, in ic nemi,

in ic ø-câ-ø, in ic ø-nemi-ø,

dem subord 3sgS-to.be-pres.sg dem subord 3sgS-to.live-pres.sg

in this way he is, in this way he lives

iliuiz tlàtlaquāqua[[151]](#footnote-152)

iliuiz ø-tlà-tlaquāqua-ø,

recklessly 3sgS-rdp.h-NSpNHumO-rdp/l-to.eat-pres.sg

heedlessly and repeatedly opens and closes his mouth

tlācatlatōlmocuitlauia

ø-tlāca-tlatōl-mo-cuitla-uia-ø[[152]](#footnote-153)

3sgS-person-word-refl-excrement-vblzr-pres.sg

he is a gossipmonger

iliuiz tlàtlàtoa.

iliuiz ø-tlà-tla-ìtoa-pres.sg

heedlessly 3sgS-rdp.h-NSpNHumO-to.say-pres.sg

without reflection he prattles on and on

*Free translation*

He is hare-lipped, he is insistent in his words

He is strong with his words, he is foul mouthed

His speech is out of line, his heart is out of line

nowhere at all

Is he given eyes, is he given lips

Is he given ears, is he given a face

in this way he is, in this way he lives

heedlessly and repeatedly opens and closes his mouth

he is a gossipmonger

without reflection he prattles on and on

*Traducción libre*

**XXIX. *The heart of a good Christian is spotless and prepared for God (*or**

***The heart of a good Christian is clean and polished [or bedecked?] for God)***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 157)

Esta limpio yaparejado para dios

elcoraçon del bue[n] xp[ist]iano olaygl[es]ia1[[153]](#footnote-154)3

¶tlamauizmahmanj, tlacecelhtia, tlaxopa[n]mahmanj,

ynyxuchicaljtic dios, tlatonatimanj, tlaxochimah=

manj, tlalhniçolh mah manj, tlapaccamanj, tlayo

cuxcamanj.

**Tul-F (fol. 219r – 220r)**

¶Esta linpio yapareJado p[ar]a

dios el coraço[n] del bue[n] xp[ist]iano.

¶tlamauiz mahmani. tlacecel

htia. tlaxo pam mamani. yni

xochicaltic yn dios tlatonati

mani. tlaxochihca mani. tlalhni

çolhmamani. tlapaccamani. tla

yocoxcamani/i.

**LC-M (fol. 103r)**

¶Esta linpio yaparejado p[ar]a dios el

coraçon del buen xp[ist]iano

¶tlamauiz mamani. tlacecelhtia. tlaxopa mamani

ynyxuchicalitic yn dios. tlatonatimani. tlaxochinah=

mani. tlahuyçolh mamanj. tlapaccamani. tlayocux=

camanj.

**RS (p. 217)**

Esta limpio y aparejado para Dios el coraçon del buen

christiano.

*Tlamauizmamani, tlacecelhtia, tlaxopamamani yn yxuchicalitic*

*yn Dios, tlahtonatimani tlaxochinahmani, tlalhuyçolhmamani,*

*tlapaccamani, tlayocuxcamani.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Está limpio y aparejado para Dios el corazón del buen**

**cristiano.**

Tlamauizmàmani, tlacèceltia, tlaxōpamàmani

in īxōchicalìtic in Dios

tlatōnatimani tlaxōchimàmani, tlaluiçolmàmani,

tlapāccāmani, tlayōcoxcāmani.

*Grammatical analysis / Análisis gramatical*

Tlamauizmàmani[[154]](#footnote-155), tlacèceltia,[[155]](#footnote-156) tlaxōpamàmani

tla-mauiz-rdp.h-mani-Ø, tla-cè-cel-tia-Ø, Ø-tla-xōpan-mà-mani-Ø

NSpNHumS-rdp.h-respect-pres.sg NSpNHumS-rdp.h-cool-vblzr-pres.sg NSpNHumS-rainy.season-rdp.h-

there is reverence, there is a pleasant coolness, there is a lush greenness

in īxōchicalìtic in Dios

in ī-xōchi-cal-ìti-c in Dios

det 3sgPoss-flower-house-belly-loc det god

inside Gods flowered house

tlatōnatimani tlaxōchimàmani, tlaluiçolmàmani,[[156]](#footnote-157)

tla-tōna-ti-mani-Ø tla-xōchi-mà-mani-Ø, tla-ilhui-ço-mà-mani-Ø

NSpNHumS-to.become.warm-lig-to.extend-pres.sg NSpNHumS-flower-rdp.h-to.extend-pres.sg NSpNHumS-fiesta-adjtvz-rdp.h-to.extend-pres.sg

There is warmth, there are flowers all over, it is a place of rejoicing

tlapāccāmani, tlayōcoxcāmani.

tla-pāc-cā-mani-Ø, tla-yōcoxcā-mani-Ø

NSpNHumS-to.be.happy-partic-to.extend-pres.sg NSpNHumS-to.be.tranquil-to.extend-pres.sg

There is peace, there is tranquility

*Free translation*

***The heart of a good Christian is spotless and prepared for God***

there is reverence, there is a pleasant coolness, there is a lush greenness

inside God’s flowered house

There is warmth, there are flowers all over, it is a place of rejoicing

There is peace, there is tranquility

*Traducción libre*

**XXX. *I am covering up your misdeed for now, but if you do not mend your ways, the next time you will pay in full (*or *For now I hide your crime, but if you don’t mend your ways the next time you will pay for everything)***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 157)

Encubro agora tu delito, pero si note

emiendas a la otravez lo pagaras to

do.

¶Notzontla moqnatla nicpachoua in tiçatl inihi=

uitl, nimitz pantia njmiq[ui]teteuhtia, çan oc nican

petlatitlan ic palhtitlan njmitzaqnia, tlalljticqna

uitic nimitzqnixtia, çan ocnimitz camahineualhtia

yn qnauitzatl in chichicatl. Auh in occepa culutl=

nj mitz qnauhanalhtiz ynic ticyecoz yuytzatl y[n]chichicatl.

**Tul-F (fol. 220r – 220v)**

¶Encubro agora tud[e]lito.

p[er]o sinote e[m]mie[n]das ala otra vez

lo pagaras todo.

¶motzontlan mo quatlan nic

pachoua. intiçatl yniuitl. nimitz

pantia ni mitz teteuhtia. çan oc

nican petla titlan icpaltitlan

ni mitza quia tlallitic. qui uitic

ni mitz quixtia. çan oc ni mitz

cama ynehualtia. Yn quauitz

catl. yn chichicatl. Auh yncce

ppah aolutl. nimitztlaqualtiz

yni c tic yecoz yuitz catl yn

chichicatl.

**LC-M (fol. 103r – 103v)**

¶En cubro agora tudelito. p[er]o sinote[m]mie[n]

das ala otra vez lopagaras todo.

¶Motçontlan. moquatlan. nicpachoa yn tiçatl y[n] yuitl.

nimitçpantia nimitçteteuhtia. çan ocnican petla=

titlan icpalhtitlan nimitçaquia tlallitic quauitic

nimitçq[ui]xtia. çan oc nimitçcamayneualhtia. yn qua=

uitçatl yn chichicatl. Auh occeppa aulutl nimitç=

tlaqualhtiz ynicticyecoz yn vitçatl ynchichicatl.

**RS (p. 217)**

Encubro agora tu delito, pero si no te emmiendas, a la

otra vez lo pagaras todo.

*Motçontlan, moquatlan nicpachoayn tiçatl, yn yuitl; nimitzpantia,*

*nimitzteteuhtia; çan oc nican petlatitlan, icpalhtitlan nimitzaquia;*

*tlallitic, quauitic nimitzquixtia; çan oc nimitzcama, yneualhtia in*

*quauitzatl, in chichicatl. Auh in occeppa aulutl nimitztlaqualhtiz inic*

*ticyecoz in uitzatl, in chichicatl.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Encubro ahora tu delito, pero si no te enmiendas, a la**

**otra vez lo pagarás todo.**

Motzontlan, moquātlan

nicpachoa in tīçatl, in ìuitl

nimitzpantia, nimitztèteuhtia

çan oc nicān petlatitlan, icpaltitlan nimitzaquia

tlālìtic, quauìtic nimitzquīxtia

çan oc nimitzcamainēualtia in quauitzatl, in chichicatl.

auh in occeppa āōlōtl nimitztlaqualtīz

inic ticyecōz in uitzātl, in chichicatl.

*Grammatical analysis / Análisis gramatical*

Motzontlan, moquātlan

mo-tzon-tlan, mo-quā-tlan

2sgPoss-hair-loc 2sgPoss-head-loc

On your skull, on your head

nicpachoa[[157]](#footnote-158) in tīçatl, in ìuitl

ni-c-pachoa-Ø in tīça-tl in ìui-tl

1sgS-3sgO-to.press.down.on-pres.sg det chalk det feather

I press down the chalk, the feather

nimitzpantia[[158]](#footnote-159), nimitztèteuhtia[[159]](#footnote-160)

ni-mitz-pan-tia-Ø, ni-mitz-tèteuh-tia-Ø

1sgS-2sgO-on-vblzr-pres.sg 1sgS-2sgO-rdp.h-paper.strips-vblzr-pres.sg

I have given you a banner, I have given you paper strips.

çan oc nicān petlatitlan, icpaltitlan nimitzaquia

çan oc nicān petla-titlan, icpaltitlan ni-mitz-aquia-Ø

just still here straw.mat-underneath seat-underneath 1sgS-2sgO-to.place.inside-pres.sg

Still here, under the straw mat, under the seat, I place you

tlālìtic, quauìtic nimitzquīxtia

tlāl-ìti-c, quau-ìti-c ni-mitz-quīx-tia-Ø

earth-belly-loc tree-belly-loc 1sgS-2sgO-to.emerge-caus-pres.sg

from within the earth, from within the forest, I take you out

çan oc nimitzcamainēualtia in quauitzatl, in chichicatl.

çan oc ni-mitz-ø-cama-inēua-ltia-Ø in quau-uitz-ā-tl, in chichica-tl.

just still 1sgS-2sgPO-3sgSO-mouth-to.miss.the.mark.with.a.blow.to-caus-pres.sg det wood-obsidian-water-abs det bile-abs

I have still not forced you to taken in the thorny water, the bile

auh in occeppa āōlōtl[[160]](#footnote-161) nimitztlaqualtīz

auh in oc-cep-pa ā-ōlō-tl ni-mits-tlaqual-tī-z

but the next time, water with corncobs I will feed you

inic ticyecōz in uitzātl, in chichicatl.

inic ti-c-yecō-z in uitz-ā-tl in chichica-tl

in.this.way 2sgS-3sgO-to.taste-fut.sg det thorn-water-abs det bile-abs

In this way you will taste the thorny water, the bile.

*Free translation*

**I am covering up your misdeed for now, but if you do not mend your ways, the next time you will pay in full**

On your skull, on your head

I press down the chalk, the feather

I have given you a banner, I have given you paper strips.

Still here, under the straw mat, under the seat, I place you

from within the earth, from within the forest, I take you out

I have still not forced you to taken in the thorny water, the bile

but the next time, water with corncobs I will feed you

In this way you will taste the thorny water, the bile.

*Traducción libre*

**XXXI. *The elders/adults become as one through marriages, or in another way***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p.157)

Hazen selos mayores a vna por casa

mj[ento]s, o en otra manera.

¶Mocetilia y[n]nayutl y[n]tayutl inic oncan y[n]totomolj

uiz y[n] xotlaz yn cueponiz in pillutl in tecuyutl, inic ocetia

y[n] eztli in yollotlj.

**Tul-F (fol. 220v)**

¶hazense los mayores avna

porca. Samientos /oentra manera.

¶Mocetilia yn nomayotl. y[n]

tayotl y[n]oc. onca[n]. yn totomo

liuiz yn xotlaz yn cue poniz

im pillutl. yn teuhcyotl. ynic

oncetia y[n]eztli yollotli.

LC-M (fol. 103v)

¶hazen selos mayores avuna porca

samientos /oentra manera .

¶Nocetilia yn nayutl yn tayutl ynic oncan y[n] totmoliuiz

yn xotlaz yn cueponiz y[n] pilutl ynteucyutl y[n] icocetia.

yneztli yollotli.

**RS (p. 218)**

Hazense los mayores a una por casamientos, o en otra manera.

*Mocetilia in nayutl, in tayutl, inic oncan in totomoliuiz, in xotlaz,*

In this way there is *in cueponiz in pillutl, in teucyutl, inic ocetia, yn eztli yollotli.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

Hácense los mayores a una por casamientos, o en otra manera.

The elders become one through marriage, or in another way

Mocētiliâ in nānyōtl, in tàyōtl,

inic oncān

in totomoliuiz, in xōtlaz, in cuepōniz,

in pillōtl, in tēucyōtl

inic oncētia, in eztli yōllòtli.

*Grammatical analysis / Análisis gramatical*

Mocētiliâ in nānyōtl, in tàyōtl,

Ø-mo-cē-ti-lia-^ in nān-yō-tl in tà-yō-tl

3plS-refl-one-vblzr-caus-pres.pl det mother-abstract-abs det father-abstract-abs

Motherhood, fatherhood unite as one

inic oncān

inic oncān

in.this.way there.is

in totomoliuiz, in xōtlaz, in cuepōniz,

in Ø-totomoliui-z in Ø-xōtla-z in Ø-cuepōni-z

det 3sgS-to.bud-fut.sg det 3sgS-to.sprout-fut.sg det 3sgS-to.blossom-fut.sg

that which buds, that which sprouts, that which blossoms

in pillōtl, in tēucyōtl

in pil-lō-tl in tēuc-yō-tl

det noble-abstract-abs det lord-abstract-abs

the nobles, the lords

inic oncētia, in eztli yōllòtli.

in ic Ø-on-cē-tia-Ø in ez-tli yōllò-tli

det subord 3sgS-extra.dir-one-vblzr-pres.sg det blood-abs heart-abs

in this way they become one, the blood and the heart

*Free translation*

**The elders/adults become as one through marriages, or in another way**

Motherhood, fatherhood unite as one.

In this way there is

that which buds, that which sprouts, that which blossoms

the nobles, the lords,

in this way they become one, the blood and the heart

*Traducción libre*

**XXXII. *That one gets married, or asks for or takes a bride***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 157)

Casese aqnel /opide /otoma mnger

¶Quinamictia yntvptli in petlacallj, in cuzcatl in qne

tzalli yn ymaqnechtla[n] yn ytuzcatlan ic am molh pia, ic

qnitzaqna in comitl in caxitl.

**Tul-F (fol 220v – 221r)**

¶Casese aq[ue]l /opied[e] /otoma

muger.

¶Quinamictia. yn toptli in

petlacalli. yncozcatl yn quetza

lli yni ma quechtla yn ytozca

tlon icomolpia. yc quitz tzaq[ua].

in comitl i[n]caxitl.

**LC-M (fol. 103v)**

¶Casase aq[ue]l /opiede /otoma muger.

¶Quinamictia yn toptli in petlacalli. yn cuzcatl y[n] quetça=

lli ynimaquechtla[n] yn ytozcatla[n] i[n]comolhpia ynic q[ui]tçaq[ua]

incomitl in caxitl.

**RS (p. 218)**

Casese aquel, o pide, o toma muger.

*Quinamictia in toptli, in petlacalli, in cuzcatl, in quetzalli in*

*imaquechtlan, in ytozcatlan in conmolphia, ynic quitzaqua in*

*comitl, in caxitl.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

Cásese aquel, o pide, o toma mujer.

Quināmictia in tōptli, in petlācalli,

in cōzcatl, in quetzalli

in īmāquechtlan, in ītozcatlan

in ic onmolpia,

in ic quitzaqua in cōmitl, in caxitl.

*Grammatical analysis / Análisis gramatical*

Quināmictia in tōptli, in petlācalli,

ø-qui-nāmic-tia-ø in tōp-tli, in petlācal-li

3sgS-3sgO-spouse-vblzr-pres.sg det chest-abs det straw.mat-house-abs

He provides a spouse to[[161]](#footnote-162) the coffer, the chest

in cōzcatl, in quetzalli

in cōzca-tl, in quetzal-li

det necklace-abs, det quetzal.feather-abs

the necklace, the quetzal feathers

in īmāquechtlan, in ītozcatlan

in ī-mā-quech-tlan-ø, in ī-tozca-tlan-ø

det 3sgPoss-hand-neck-next.to-inalien.poss det 3sgPoss-throat-next.to-inalien.poss.sg

at his wrist, his throat

in ic onmolpia,

in ø-c-on-mo-lpia-ø

det instrum 3sgS-3sgO-extra.dir-refl-tie-pres.sg

he girds himself with them

in ic quitzaqua in cōmitl, in caxitl.

in ic ø-qui-tzaqua-ø in cōmi-tl, in caxi-tl.

det instrum 3sgS-3sgO-to.close-pres.sg det pot-abs, det bowl-abs

in this way he closes the pot, the bowl

*Free translation*

**That one / The other person there gets married, or asks the hand of, or takes a woman / bride**

He provides a spouse to the coffer, the chest

the necklace, the quetzal feathers

at his wrist, his throat

he girds himself with them

in this way he closes the pot, the bowl

*Traducción libre*

**XXXIII. *I give a woman to someone so that they might build a home / settle down and live in honor***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p.157)

Doi muger a alguno p[ar]a q[ue] asiente[n]

y biban en honrra.

¶tepa[n] niccoua yn cueitl in uipillj, auh tepa[n]nicteca

yntzotzopaztli in milacatl /y[n]teçacatl /temacnocon

piloa inichcatl y[n]malacatl inic onoz in petlatl inicpa

llj.

**Tul-F (fol. 221r)**

¶Doi muger aalguno pa[ra]

asie[n]te y viban en haurra.

¶TEpan nicçoua in cueitl.

in uipilli. auh tepa[n]. nicteca in

tzotzopaztli. ym malacatl yn

teçacatl. temac nocompiloua

inich catl. ym malacatl. ynic

onoz im petatl. ynic palli.

**LC-M (fol. 103v)**

¶Doi muger aalguno p[ar]a q[ue] asie[n]ten

ybiban en honrra.

¶tepan nicçoa yn cueytl y[n] uipillo. auh tepan nicteca

yn tçotçopaztli y[n] malacatl yn teçacatl temacnocon=

piloa ynichcatl yn malacatl ynic onoz y[n] petlatl y[n] icpallj.

RS (p. 218)

Doi muger a alguno para que assienten y biuan en honra.

*Tepan nicçoa in cueitl, in uipilli; auh tepan nicteca in tçotçopaztli,*

*in malacatl, in teçacatl; temac noconpiloa in ichcatl, in malacatl,*

*inic onoz in petatl, in icpalli.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

Doy mujer a alguno para que asienten y vivan en honra.

Tēpan nicçoa in cuēitl, in uīpīlli

auh tēpan nictēca in tzōtzopāztli

in malacatl, in teçacatl

tēmāc nocompiloa in ichcatl, in malacatl,

in ic onoz in petatl, in icpalli.

*Grammatical analysis / Análisis gramatical*

Tēpan nicçoa in cuēitl, in uīpīlli

tē-pan ni-c-çoa-ø in cuēi-tl, in uīpīl-li

NSpHumPoss-on 1sgS-3sgO-to.spread.out.over-pres.sg det skirt-abs sleeveless.blouse-abs

Over someone else I spread the skirt, the sleeveless woman’s blouse

auh tēpan nictēca in tzōtzopāztli

auh tē-pan ni-c-tēca-ø in tzōtzopāz-tli

and NSpHumPoss-on 1sgS-3sgO-to.lay.down-pres.sg det weaver.stick-abs

On someone else I lay down the weaver’s stick

in malacatl, in teçacatl

in malaca-tl, in te-çaca-tl

det spindle-abs det stone-grass-abs

the spindle, the thick grass for looms[[162]](#footnote-163)

tēmāc nocompiloa in ichcatl, in malacatl,

tē-mā-c no-c-om-piloa in ichca-tl, in malaca-tl,

NSpHumPoss-hand-loc 1sgS-3sgO-extra.dir-to.hang-pres.sg det cotton-abs, det spindle-abs

From someone else’s hand I hang the cotton, the spindle

in ic onoz in petatl, in icpalli.

in ic on-o-z in petla-tl in icpal-li

det instrum extra.dir-to.be.lying.down-fut.sg det straw.mat-abs det seat-abs

in this way the straw mat, the seat, will be lying extended

*Free translation*

I give a woman to someone so that they settle down and live in honor

Over someone else I spread the skirt, the sleeveless woman’s blouse

On someone else I lay down the weaver’s stick

the spindle, the thick grass for looms

From someone else’s hand I hang the cotton, the spindle

in this way the straw mat, the seat, will be lying extended

*Traducción libre*

XXXIV. *He who is born of a slave, or the bastard*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p.158)

El q[ue] nace de esclaua, o el bastardo.

¶Contitla[n], metlatitla[n], texatitla[n], tlemac xiqnipilhco

yn otlacat, in tepuztlim meacpalli, in cacaxtlj y[n] uictlj

yntlatzaqna yntlanamiqni, xixtli cuitlatl qninami

qni.

**Tul-F (fol 221r – 221v)**

¶El q[ue] nace d[e]sclaua. Oel bas

tardo

¶Contitlan. metlatitlan. texa

titlan. tlemaic xiqui pilco. yno

tlacat yntepuztli in macapalli

yncacaxtli ynuictl. yntla.

tza quah yn tla nami qui xixtli

cuitlatl. quinami quih.

**LC-M (fol.103v)**1[[163]](#footnote-164)4

¶El q[ue] nace desclaua /o el bastardo.

¶Contitlan. metlatitlan. texatitlan tlemaicxiq[ui]pilhco

ynotlacatl in tepuztli yn mecapalli y[n] cacaxtli ynuic=

tlī yn tlatçaqua yn tlanamiq[ui]. axixtli cuitlatl q[ui]namiq[ui].

**RS (p. 218)**

El que nace de esclauo, o el bastardo.

*Contitlan, metlatitlan, texatitlan, tlemaic, xiquipilhco in otlacat*

*in tepuztli, in mecapalli, in cacaxtli, in uictli in tlatzaqua, in*

*tlanamiqui, axixtli cuitlatl quinamiqui.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

El que nace de esclava, o el bastardo.

Cōntitlan, metlatitlan, texaltitlan

tlemāic, xiquipilco

in ōtlācat

in tepoztli, in mecapalli,

in cācāxtli, in uīctli

in tlatzaqua, in tlanāmiqui[[164]](#footnote-165)

āxīxtli cuitlatl quināmiqui.

*Grammatical analysis / Análisis gramatical*

Cōntitlan, metlatitlan, texaltitlan

cōn-ti-tlan, metla-ti-tlan, texal-ti-tlan

pot-lig-next.to metate-lig-next.to pestle-lig-next.to

Next to the pot, next to the metate, next to the pestle

tlemāic, xiquipilco

tle-māi-c xiquipil-co

fire-arm-loc sack-loc

in the incense burner, in the sack

in ōtlācat

in ō-tlāca-t-ø

det compl-person-vblzr-perfv.sg

where he was born

in tepoztli, in mecapalli,

in tepoz-tli, in mecapal-li,

det metal-abs, det tumpline-abs

he who is metal, he who is a tumpline

in cācāxtli, in uīctli

in cācāx-tli, in uīc-tli

det packframe-abs det planting.stick-abs

the packframe, the planting stick

he who is a packframe, he who is a planting stick

in tlatzaqua, in tlanāmiqui[[165]](#footnote-166)

in ø-tla-tzaqua-ø in ø-tla-nāmiqui-ø

det 3sgS-NSpNHumO-to.close-pres.sg det 3sgS-NSpNHumO-to.pull.shut-pres.sg

he who incurs the sentences dictated by law, he who pays the penalties prescribed by law

āxīxtli cuitlatl quināmiqui.

āxīx-tli cuitla-tl ø-qui-nāmiqui-ø

urine-abs excrement-abs 3sgS-3sgO-to.be.deserving.of-pres.sg

urine, extrement fits (suits) him

*Free translation*

**One who is born of a female slave, or a bastard**

Next to the pot, next to the metate, next to the pestle

in the incense burner, in the sack

where he was born

he who is metal, he who is a tumpline

he who is a packframe, he who is a planting stick

he who incurs the sentences dictated by law, he who pays the penalties prescribed by law

urine, extrement fit (suit) him

*Traducción libre*

**XXXV. *He becomes lord again***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158)

¶Ponese señor de nuevo.

¶Moyollotia in petlatl inicpallj, in Altepetl motzo[n]tecon

tia, xotla cueponi in Atltintepetl. yn atlinpetl1[[166]](#footnote-167)5.

**Tul-F (fol. 221v)**

¶P[o]nesse señor denoeue

¶Moyollotica i[n] petla i[n]icpalli

in altepetl. motzo[n] teco[n]tia. xotla

cueponi ynatl. yn tepetl.

**LC-M (fol.103v)**

¶Ponesse señor denuevo.

¶Moyollotica. yn petlatl inicpalli ynalhtepetl. motço[n]te=

contia xotla cueponi ynatl yntepetl.

**RS (p. 218)**

Ponese señor de nueuo.

*Moyollotia in petlatl, in icpalli in alhtepetl; motçontecontia;*

*xotla, cueponi yn atl, yn tepetl.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Pónese señor de nuevo.**

Moyōllōtia

in petlatl, in icpalli

in āltepētl motzontecōntia

xōtla, cuepōni

in ātl, in tepētl.

*Grammatical analysis / Análisis gramatical*

Moyōllōtia

Ø-mo-yōllō-tia-Ø

3sgS-refl-heart-vblzr-pres.sg

It is given a heart

in petlatl, in icpalli

in petla-tl in icpal-li

det straw.mat-abs det seat-abs

in āltepētl motzontecōntia

in āltepē-tl Ø-mo-tzontecōn-tia-Ø

det village-abs 3sgS-refl-head-vblzr-pres.sg

the village acquires a head

xōtla, cuepōni

Ø-xōtla-Ø, Ø-cuepōni-Ø

3sgS-blossm-pres.sg 3sgS-to.burst.open-pres.sg

It blossoms, it bursts open

in ātl, in tepētl.

in ā-tl, in tepē-tl.

det water-abs det-hill-abs

the water, the hill

*Free translation*

**He becomes lord again**

The straw mat, the bench acquires a heart

The āltepētl (town) acquires a head

It blossoms, it bursts open (as a flower).

*Traducción libre*

**XXXVI. *The dirty and obstinate sinner is like the pig with mud***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158)

El pecador suzio y obstinado es como

el puerco con ellodo.

¶tlahcullj. teuhtli qnimauilhtia, nextepeuallj qnimo

tlaliljia, qnimocuitlauja yçuqnitl yntapalh, intl, inic

moçuqnipoloa, inic motapalhcaneloa /yniuh coyametl

mocuitlanexpoloa. &.

**Tul-F (221v – 222r)**[[167]](#footnote-168)

¶Tlaçolli teuhtli quimamilh

tia. nextepeualli. q[ui]motlallia

lia quimocuitlauia i[n]çoq[ui][[168]](#footnote-169) tl. i[n]ta

palacatl. i[n] icmo çoq[ui][[169]](#footnote-170) poloua. l yni

uh coyametl. mocuitla nexpo

poloua. &.

**LC-M (fol. 103v)**

¶El pecador suzio y obstinado

es como el puerco conel lodo.

¶Tlaçulli teuhtli. q[ui]mauilhtia. nextepeualli q[ui]motlali=

lia q[ui]mocuitlauya y[n] çuq[ui]tl yn tapalhcatl ynic. moça=

q[ui]puloa ynicmotapalhcaneloa /yn iuh coayametl mo=

cuitlanexpuloa. &

**RS (p. 218)**

El pecador suzio y obstinado es como el puerco con el lodo.

*Tlaçulli, teuhtli quimauilhtia, nextepeualli quimotlalilia, quimo-*

*cuitlauia in çuquitl, in tapalhcatl inic moçoquipuloa, inic mota-*

*palhcaneloa, in yuh coyametl mocuitlanexpuloa.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

El pecador sucio y obstinado es como el puerco con el lodo.

Tlàzolli, teuhtli quim-āuiltia

nextepēualli quimotlālilia

quimocuitlauia in zoquitl, in tapalcatl

inic mozoquipoloa, inic motapalcaneloa

in iuh coyametl mocuitlanexpoloa.

*Grammmatical analysis/ Análisis gramatical*[[170]](#footnote-171)

El pecador sucio y obstinado es como el puerco con el lodo.

El dirty and obstinate sinner is like a pig with some mud.

Tlàzolli,[[171]](#footnote-172) teuhtli quim-āuiltia

Tlàzol-li, teuh-tli Ø-quim-āuiltia-Ø

refuse-abs, dust-abs 3sgS-3plO-to.play.with-pres.sg

He plays with refuse, with dust

nextepēualli quimotlālilia

nex-tepēua-l-li Ø-qui-mo-tlāli-lia-Ø

ashes-to.scatter.on.ground-nomlz-abs 3sgS-3sgO-refl-to.place.on-appl-pres.sg

He covers himself with scattered ashes

quimocuitlauia in zoquitl, in tapalcatl

Ø-qui-mo-cuitlauia-Ø in zoqui-tl, in tapalca-tl

3sgS-3sgO-refl-to.watch.over-pres.sg det mud-abs det potsherd-abs

He watches over[[172]](#footnote-173) mud, potsherds

inic mozoquipoloa, inic motapalcaneloa

inic Ø-mo-zoqui-poloa-Ø, inic Ø-mo-tapalca-neloa-Ø

in.this.way 3sgS-refl-mud-to.lose-pres.sg in.this.way 3sgS-refl-potsherd-to.stir-pres.sg

In this way he gets stuck in the mud, he mixes himself up in potsherds

in iuh coyametl mocuitlanexpoloa.

in iuh coyame-tl Ø-mo-cuitlanex[[173]](#footnote-174)-poloa-Ø

det as.this peccary-abs 3sgS-refl-excrement-ash-to.lose-pres.sg

Like a pig[[174]](#footnote-175) he covers himself in filthy ashes.

*Free translation*

**El pecador sucio y obstinado es como el puerco con el lodo**

El dirty and obstinate sinner is like a pig with some mud.

He plays with refuse, with dust

He covers himself with scattered ashes

He watches over mud, potsherds

In this way he gets stuck in the mud, he mixes himself up in potsherds

Like a pig he covers himself in filthy ashes.

*Traducción libre*

**XXXVII. *An unsincere person who does not speak in a forthright way***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p158)

Persona doblada q[ue] no habla ad[e]r[ech]as.

¶çan qniqnauhtzalanaqnia, çan qniqnauhtia ynitlahtul

çan aompa in qnihittalhtiteua, çan hauicampa moten

tia, aompa tlahtlatoa, çan qniqnauhneloa.

**Tul-F (fol. 222r)**

¶Persona doblada q[ue] noha bla

aderechas.

¶Çan qui q[ua]uh tzalanaquia. çan

q[ui] quauh q[ui][[175]](#footnote-176)xtia. i[n] itlatol. çan nom

pah yn qui itteltiteua çan auic

ca[m]pa motentia nompah tlatla

tohua / ça[n]qui q[ua]uh neloa.

LC-M (fol. 104r)

¶P[er]sona doblada q[ue]nohabla aderechas.

¶Çan quiquauhtçalanaquia. çan q[ui]quauhq[ui]xtia ynytla=

tolh çan aompa yn q[ui]italhtiteua çan auic campa mo=

tentia. aompa tlatlatoa /ça[n] q[ui]quauhneloa.

RS (p. 218 – 219)

Persona doblada, que no habla a derechas.

*Çan quiquauhtzalanaquia, çan quiquauhquixtia in ytlatolh, çan*

*aompa in quiytalhtiteua, çan auic campa motentia aompa tlatlatoa,*

*çan quiquauhneloa*.

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Persona doblada que no habla a derechas.**

zan quiquauhtzālanaquia

zan quiquauhquīxtia in ītlatōl

zan àōmpa in quiittaltitēua

zan àuīccāmpa motēntia,

àōmpa tlàtlàtoa

zan quiquauhneloa.

*Grammatical analysis / Análisis gramatical*

zan quiquauhtzālanaquia[[176]](#footnote-177)

zan ø-qui-quauh-tzālan-aquia-ø

just 3sgS-3sgO-tree/sticks-midst-to.insert-pres.sg

He inserts his words into the midst of brushwood

zan quiquauhquīxtia in ītlatōl

zan ø-qui-quauh-quīx-tia-ø in ī-tlatōl-ø

just 3sgS-3sgO-tree-to.emerge-caus-pres.sg det 3sgPoss-word-alien.poss.sg

He extracts his words from amidst brushwood

zan àōmpa[[177]](#footnote-178) in quiittaltitēua[[178]](#footnote-179)

zan à-ōmpa ø in ø-qui-ø-itta-lti-tēu-ø,

just neg-there cop.sg.pres det 3sgS-3sgPO-3sgSO-to.see-caus-upon.leaving-ø

He is just a fool, the one whom he takes to show it (his words) to before departing.[[179]](#footnote-180)

zan àuīccāmpa[[180]](#footnote-181) motēntia,[[181]](#footnote-182)

zan à-uīc-cāmpa Ø-mo-tēn-tia-Ø

just neg-toward-where 3sgS-refl-lips-vblzr-pres.sg

He meddles in others affairs here and there

àōmpa[[182]](#footnote-183) tlàtlàtoa

à-ōmpa Ø-rdp.h-tla-ìtoa-Ø

neg-there 3sgS-rdp.h-NSpNHumO-to.speak-pres.sg

It is in no specific place that he babbles on and on.

zan quiquauhneloa.

zan ø-qui-quauh-neloa-ø

just 3sgS-3sgO-tree/stick-to.mix.up-pres.sg

He just mixes his words up with brushwood.

*Free translation*

**An unsincere person who does not speak in a forthright way**

He inserts his words into the midst of brushwood

He extracts his words from amidst brushwood

He is just a fool, the one whom he takes to show it (his words) to before departing.[[183]](#footnote-184)

He meddles in others affairs here and there

It is in no specific place that he babbles on and on.

He just mixes his words up with brushwood.

*Traducción libre*

**XXXVIII. *I look at someone disfavorably***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158)

Miro a alguno de mal ojo.

¶yxtlapalh nacacic niteitta, nixcuelhcopauic nitztiuh

niteix naznecujlitztiuh, mixcueliuhtiuh.

**Tul-F (fol. 222r)**

¶Miro aalguno de mal oJo. &.

¶Yxtlapal nacaçic niteitta nix —

cuelcopauic nitztiuh niteixna

caz necuilitz tiuh.

**LC-M (fol. 104r)**

¶Miro a alguno de mal ojo. &

¶Yxtlapalhnacaz ic nitteitta nixcuelh copauic nitç=

tiuh niteixnacaz necuilitçtiuh.

**RS (p. 219)**

Miro alguno de mal ojo.

*Yxtlapalhic nacazic niteitta, nixcuelhcopauic nitztiuh, niteix-*

*nacaznecuilitztiuh.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Miro a alguno de mal ojo**

īxtlapal nacacic

nitēitta

nīxcuelcopauīc nitztiuh

nitēīxnacaznecuilitztiuh,

nīxcueliuhtiuh

*Grammatical analysis / Análisis gramatical*

īxtlapal nacacic

īx-tlapal nacaz-ic

face-sideways ear-on

With looks askance, to the side,

nitēitta

ni-tē-itta-ø

1sgS-NSpHum-to.see-pres.sg

I see others

nīxcuelcopauīc nitztiuh

n-īxcuel-copa-uīc n-itz-tiuh

1sgS-frown-in.the.manner.of-face.to.face 1stS-to.look-go.along.pres.sg

I go along looking out with a scowl

nitēīxnacaznecuilitztiuh,

ni-tē-īx-nacaz-necuil-itz-tiuh

1sgS-NSpHumO-eyes-ears/side-crooked-to.look.out-go.along.pres.sg

I go along looking askance and out of the corner of my eye at others

nīxcueliuhtiuh

n-īxcueliuh-tiuh

1sgS-to.frown-go.along.pres.sg

I go along frowning

*Free translation*

**I look at someone with malevolence in my eye / disfavorably**

With looks askance, to the side,

I see others

I go along looking out with a scowl

I go along looking askance and out of the corner of my eye at others

I go along frowning

*Traducción libre*

**XXXIX. *The son of the deceased lord rules***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158)

Rige elhijo del señor defunto./

¶Oitzmoli omonelhnayoti ynytlaqnillo in puchotl, in=

aueuetl, omotlanti omozteti, yeteqnancah yemauiz=

cah, yemotleyotiticah, mihiyotiticah.

**Tul-F (fol. 222r – 222v)**

¶Rije el hijo d[e]l se[ñ]or. d[e]funto.

¶Oytzmolini. omonelhua yoti

y[n] itlaq[ui]2[[184]](#footnote-185)0llo. y[n]pochotl i[n] aueuetl. o

motlonti. omozteti. yetequa[n]

cah yemauiz cah. yemotle yo

titica mihiyotiticah.

**LC-M (fol. 104r)**

¶Rije el hijo del señor defunto.

¶Oitçmolin omonelhuayoti yn ytlaquillo yn puchutl

y[n] aueuetl. omotlanti. omozteti. yetequancah yema=

uiz cah yemo ttleyotiticah mihiyotiticah.

**RS (p. 219)**

Rije el hijo del señor defunto.

*Oitzmolin, omonelhuayoti in ytlaquillo in puchutl, in aueuetl,*

*omotlanti, omozteti, ye tequancah, ye mauizcah, ye motleyotiticah,*

*mihiyotiticah.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Rije el hijo del señor difunto**

ōitzmolīn, ōmonelhuayōtî

in ītlāquillo in pōchōtl, in āuēuētl,

ōmotlantî, ōmoztetî

ye tēquāncâ, ye mauizcâ,

ye motleyotiticâ, mihiyotiticâ

*Grammatical analysis / Análisis gramatical*

ōitzmolīn, ōmonelhuayōtî

ō-ø-itzmolīn-ø, ō-Ø-mo-nelhua-yō-tî-Ø

aug-3sgS-to.bud-perfv.sg aug-3sgS-refl-root-abstrac-vblzr-perfv.sg

It has sent off shoots, it has taken root

in ītlāquillo[[185]](#footnote-186) in pōchōtl, in āuēuētl,

in Ø-ī-tlāquil-lo-Ø in pōchō-tl, in āuēuē-tl

det 3sgS-3sgPoss-fruit-p/w.poss.sg det silkcotton.tree-abs det

The fruit of the silkcotton tree, the cypress tree

ōmotlantî, ōmoztetî

ō-Ø-mo-tlan-tî-Ø, ō-Ø-mo-zte-tî-Ø

aug-3sgS-refl-tooth-vblzr-perfv.sg aug-3sgS-refl-fingernail-vblzr-perfv.sg

He has acquired fangs, he has acquired claws

ye tēquāncâ, ye mauizcâ[[186]](#footnote-187),

ye Ø-tēquān-câ, ye Ø-mauiz-câ

already 3sgS-ferocious.animal-to.be.pres.sg already 3sgS-respectable-to.be.pres.sg

He is now ferocious, he is now to be held in awe (or, There is now someone ferocious, there is now someone respectable)

ye motleyotiticâ, mihiyotiticâ[[187]](#footnote-188)

ye Ø-mo-tleyoti-ticâ, Ø-m-ihiyoti-ticâ

already 3sgS-refl-to.revere-dur.sg 3sgS-refl-to.be.radiant-dur.sg

He is revered, he is radiant in appearance

*Free translation*

**The son of the deceased lord governs**

It has sent off shoots, it has taken root

The fruit of the silkcotton tree, the cypress tree

He has acquired fangs, he has acquired claws

He is now ferocious, he is now to be held in awe (or, There is now someone ferocious, there is now someone respectable)

He is revered, he is radiant in appearance

*Traducción libre*

**XL. *He is humiliated and deprived of the rulership with which he had become haughty***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158)

Es humillado y priuado delseñorio

conq[u]e se ensorberueçia.

¶Otempixauililoc, otlantepeualoc, in itze[n]opuzteqni

liloc, inicu uatla[n] inic ayucmoteqna, ohauililoc in pe

tlatl ic pallj inic ayucmo mauiztiljloz, ynohma omix

qnapeuh, omoteputzalauh, ytzontla[n] yqnatlaoqniz y[n]

totecuio, itztzinco2[[188]](#footnote-189)1 ic pactzinco onenqni.

**Tul-F (fol. 222v)**

¶Es humillado y privado d[e]l se

ñorio. Conq[ue] seen sober becia.

¶Otempixauililoc otlatepeua

loc. yn itzte[n] opoztequ[ui]2[[189]](#footnote-190)2liloc y[n]coua

uatlan ynic aocmoq[ua]z oauililoc

i[n]petlatl. i[n]ic palli i[n]ic aocmoma

viztililoz ynohma o mixquape

uh omotepotzalauh y tzontlan

y quatlan. oquiz intotecui yo ic

co icpac onenq[ue].

**LC-M (fol.104r)**

¶Es humillado y privado del señorio

con q[ue] se en sorberbecia.

¶Otempixauililor. otlatcpeualoc. ynitçten /opuzteq[ui]=

liloc y coatlan ynic aocmoq[ua]z oauililoc yn petlatl yn=

icpalli ynic aocmo mauiztililoz. ynohmia. omixqua=

pueh omoteputçalauh. ytçontlan yquatlan oq[ui]z

yn tote[cuyo] ixco icpac onenque.

**RS (p. 219)**

Es humillado y priuado del señorio con que se ensorberuencia.

*Otempixauililoc, otlantepeualoc in itzten, oputztequililoc in*

*ycoatlan inic aocmo tequaz, oauililoc in petatl, in icpalli, inic aocmo*

*mauiztililoz, ynohma omixquapeuh, omoteputçalauh, ytçontlan,*

*yquatlan oquiz yn totecuyo, ixco icpac onenque.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Es humillado y privado del señorío con que se ensoberbecía**

ōtēmpixāuilīlōc, ōtlantepēualōc

in ītztēn ōpoztequilīlōc in īcōātlan

in ic ayocmo tēcuaz

ōāuilīlōc in petlatl in icpalli

in ic ayocmo mauiztilīlōz

īnòmâ ōmīxquāpēuh ōmotepotzālāuh

ītzontlan, īquātlan ōquīz in totēcuiyo

īxtzinco īcpactzinco ōnenqui

*Grammatical analysis / Análisis gramatical*

ōtēmpixāuilīlōc,[[190]](#footnote-191) ōtlantepēualōc

ō-ø-tēm-pixāui-lī-lō-c, ō-ø-tlan-tepēua-lō-c

compl-3sgS-3sgO-edge-to.become.blunted-applic-pass-perfv.sg compl-teeth-to.scatter-pass-perfv.sg

He has had his obsidian lips blunted, he has had his teeth knocked out.

in ītztēn ōpoztequilīlōc[[191]](#footnote-192) in īcōātlan

in ī-itz-tēn-ø ō-ø-ø-poztequi-lī-lō-c in ī-cōā-tlan-ø

det 3sgPoss-obsidian-edge-al.poss.sg compl-3sgS-to.break/snap-appl-pass-prefv.sg det 3sgPoss-snake-tooth-alien.poss.sg

He had his obsidian lips, his fangs broken

in ic ayocmo tēcuaz

in ic ayocmo ø-tē-cua-z

det subord no.longer 3sgS-NSpHumO-to.eat-fut.sg

for this reason he will no longer sink his teeth into people

ōāuilīlōc[[192]](#footnote-193) in petlatl in icpalli

ō-ø-āuilī-lō-c in petla-tl in icpal-li

compl-3sgS-to.mock-pass-prefv.sg det straw.mat-abs det seat-abs

The straw mat, the seat have been mocked

in ic ayocmo mauiztilīlōz

in ic ayocmo ø-mauiztilī-lō-z

det subord no.longer 3sgS-to.honor-pass-fut.sg

For this reason he will no longer be honored

īnòmâ ōmīxquāpēuh ōmotepotzālāuh

ī-nòmâ ō-ø-m-īxquā-pēuh-ø ō-ø-mo-tepotz-ālāuh-ø

3sgPoss-self compl-3sgS-refl-forehead-to.subjugate-perfv.sg compl-3sgS-refl-back-to.slip

He himself gives occasion for the subjugation of his leadership (lit., ‘forehead’) for the slipperyness of his back[[193]](#footnote-194)

ītzontlan, īquātlan ōquīz in totēcuiyo[[194]](#footnote-195)

ī-tzon-tlan, ī-quā-tlan ō-ø-quīz-ø in to-tēuc-yo

3sgPoss-hair-next.to 3sgPoss-head-next.to compl-3sgS-to.emerge-perfv.sg det 1plPoss-lord-p/w.poss

Over the hair, over the head of our Lord he emerged

īxtzinco īcpactzinco ōnenqui

ī-īx-tzin-co ī-cpac-tzin-co ō-ø-nen-qui

3sgPoss-face-rev-loc 3sgPoss-over-rev-loc compl-3sgS-to.live-perfv.sg

In front of, above him, he lived[[195]](#footnote-196)

*Free translation*

**He is humilliated and deprived of the reign with which he had become haughty**

He has had his obsidian lips blunted, he has had his teeth knocked out.

He had his obsidian lips, his fangs broken

for this reason he will no longer sink his teeth into people

The straw mat, the seat have been mocked

For this reason he will no longer be honored

He himself gives occasion for the subjugation of his leadership (lit., ‘forehead’) for the slipperyness of his back

Over the hair, over the head of our Lord he emerged

In front of, above him, he lived

*Traducción libre*

**XLI. *The lord who populates, honors and embellishes his village well rules well***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 158 - 159)

Rige bien elseñor q[ue] puebla bien

honrra y adona su pneblo.

¶tla atilia tlatepetilia, tlauecapanjlia tlapantlaca,

tlateyotia, tlamauiztilia, qnitotonilia qniyamainlja

yniauh ynitepeuh.

Tul-F (fol. 222v – 223r)

¶Rijebien el señor q[ue] pueblabi

e[n] honrra.ya dorna. Su publo.

¶Tlaatilia tlatepetilia. tenoh

tapanilia. tlapa[n]tlaça tlatenyo

tia tla mauiztilia. yniauh yn

itepeuh.

LC-M (fol. 104r)

¶Rije bien el señor q[ue] puebla bien

honrra yadorna su pueblo.

¶Tlaatilia. tlatepetilia tlauecapanilia tlapantlaça

tlateyotia. tlamauiztilia. yn yauh yn ytepeuh.

RS (p. 219)

Rije bien el señor que puebla bien, honra y adorna su pueblo.

*Tlaatilia, tlatepetilia; tlauecapanilia, tlapantlaça, tlateyotia,*

*tlamauiztilia in yauh, in ytepeuh.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

Rije bien el señor que puebla bien, honra y adorna su pueblo.

Tlaātilia, tlatepētilia

tlauècapanilia, tlapantlāça

tlateyotia, tlamauiztilia

quitotōnilia quiyamānilia

in īāuh, in ītepēuh

*Grammatical analysis / Análisis gramatical*

Tlaātilia, tlatepētilia

ø-tla-ā-ti-lia-ø ø-tla-tepē-ti-lia-ø

3sgS-NSpNHumO-water-vblz.intras-caus-pres.sg 3sgS-NSpNHumO-hill-vblz.trans-caus-pres.sg

He creates water, he creates hills[[196]](#footnote-197)

tlauècapanilia, tlapantlāça

ø-tla-uècapan-i-lia-ø ø-tla-pan-tlāça-ø

3sgS-NSpNHumO-high-vblz-caus-pres.sg 3sgS-NSpNHumO-on.top-to.throw-pres.sg

He makes things grow tall, he places things on a summit

tlateyotia, tlamauiztilia

Ø-tla-teyo-tia-Ø, Ø-tla-mauiz-ti-lia-Ø

3sgS-NSpNHumO-fame-vblz.tr-pres.sg 3sgS-NSpNHumO-glory-vblz.intr-caus-pres.sg

He creates fame, he creates respect

quitotōnilia[[197]](#footnote-198) quiyamānilia[[198]](#footnote-199)

Ø-qui-to-tōni-lia-Ø Ø-qui-yamāni-lia-Ø

3sgS-3sgO-rdp-to.become.hot-caus-pres.sg 3sgS-3sgO-to.be.tepid-caus-pres.sg

he makes hot, he cools down

in īāuh, in ītepēuh

in ī-ā-uh in ī-tepē-uh

det 3sgPoss-water-alien.poss.sg det 3sgPoss-hill-alien.poss.sg

[At] that which is his water, that which is his hill (i.e., his village)[[199]](#footnote-200)

*Free translation*

**The lord who populates, honors and embellishes his village well rules well**

He creates water, he creates hills

He makes things grow tall, he places things on a summit

He creates fame, he creates respect

he makes hot, he cools down

[At] that which is his water, that which is his hill (i.e., his village)

*Traducción libre*

**XLII. *The lord or ruler destroys his people***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 159)

Destruye el señor o gouernador el pu[eblo]

¶teçuqnimotla, teatlatzicujnia, teqnaqnalachneloa

tlahçuloa, tlacatzaua, ontlachayaua in petlapa, inic

palhpa, inic qnih çuloa qnicatzaua in altepetl, inic

qnitolotla inic qniteyutia, inic qnixtlaça, qniten

tlaça

**Tul-F (fol. 223r)**

¶Destruye el señor. /go[ver]

nador el pueblo.

¶Teçquimaca. tequaq[ua]lache

loa. tetla tzicuinia. tlahçloua

tlacatzaua. o[n]tladia yaua i[n]petla

pan in icpalpa[n]. icquica tzaua. qui

tentlaça inic q[ui]2[[200]](#footnote-201)3çoloua. i[n] altepetl.

ynic quitolotlah inquiteyotia

ynic q[ui]2[[201]](#footnote-202)4xtlaça.

**LC-M (fol. 104r)**

¶Destruye el señor /ogobernador

el pueblo.

¶teçoq[ui]matla. tequaqualachneloa. tetlatçicuinia.

tlaçoloa. tlacatçaua. On tlachayaua in petlapa.

ynicpalhpa. ic q[ui]catçaua inicq[ui]çoloa inalhtepetl

ynic q[ui]tolotla inicq[ui]teyotia ynicq[ui]xtlaça q[ui]tentlaça.

**RS (p. 219)**

Destrtuye el señor, o gouernador el pueblo.

*Teçoquimotla, tequaqualachneloa, tetlaçicuinia, tlaçoloa, tlaca-*

*tçaua, ontlachayaua in petlapa, in icpalhpa ic quicatçaua, inic quiçoloa in*

*alhtepetl, inic quitolotla, inic quiteyotia, inic quixtlaça, quitentlaça.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Destruye el señor o governador el pueblo.**

Tēzoquimōtla, tēquàqualachneloa, tēātlatzicuīnia

tlàzoloa tlacatzāua,

ontlachayāua in petlapa, in icpalpa

ic quicatzāua, in ic quìzoloa in āltepētl

in ic quitolotla, in ic quiteyotia,

in ic quīxtlāza, quitēntlāza.

*Grammatical analysis / Análisis gramatical*

Tēzoquimōtla, tēquàqualachneloa, tēātlatzicuīnia

Ø-tē-zoqui-mōtla-Ø, Ø-tē-quà-qualach[[202]](#footnote-203)-neloa-Ø Ø-tē-ātla-tzicuīnia-Ø

3sgS-NSpHumO-mud-to.throw.at-pres.sg 3sgS-NSpHumO-rdp.h-spittle-to.stir-pres.sg 3sgS-NSpHumO-NSpNHumO-to.besplatter-pres.sg

He throws mud on people, he fills people up with spittle, he splatters water on people

tlàzoloa tlacatzāua,

Ø-tla-ìzoloa-Ø Ø-tla-catzāua-Ø

3sgS-NSpNHum-to.wear.out-pres.sg 3sgS-NSpNHum-to.dirty-pres.sg

he wears things down, he sullies things

ontlachayāua in petlapa, in icpalpa[[203]](#footnote-204)

ø-on-tla-chayāua-ø in petla-pa in icpal-pa

3sgS-extra.dir-NSpNHumO-to.scatter det straw.mat-toward det seat-toward

He strews things off toward the straw mat, toward the seat

ic quicatzāua, in ic quìzoloa in āltepētl

ic ø-qui-catzāua-ø, inic ø-qui-ìzoloa-ø in āltepē-tl

subord 3sgS-3sgO-to.dirty-pres.sg det subord 3sgS-3sgO-to.wear.out det town-abs

In this way he sullies, he wears down the town

in ic quitolotla, in ic quiteyotia,

in ic ø-qui-tolotla-ø, in ic ø-qui-teyo-tia-ø

det subord 3sgS-3sgO-to.make.proud-pres.sg det subord 3sgS-3sgO-fame-vblzr.trans-pres.sg

In this way he gives it renown, in this way he gives it fame

in ic quīxtlāza, quitēntlāza.

in ic ø-qu-īx-tlaza-ø, ø-qui-tēn-tlaça-ø

det subord 3sgS-3sgO-face-to.cast.down-pres.sg 3sgS-3sgO-lips-to.cast.down-pres.sg

in this way he insults it[[204]](#footnote-205), he dishonors it.[[205]](#footnote-206)

*Free translation*

**The lord or governor destroys the village**

He throws mud on people, he fills people up with spittle, he splatters water on people

he wears things down, he sullies things

He strews things off toward the straw mat, toward the seat

In this way he sullies, he wears down the town

In this way he gives it renown, in this way he gives it fame

in this way he insults it, he dishonors it.

*Traducción libre*

**XLIII. I scold an innocent to correct, or insult the guilty one who is present**

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 159)

Riño al inoçente por corregir /o afren

tar al culpado presente.

¶tetechnitlacaleua, tetech nitlauleujtia, tetechnitla

chaloa, nitexalatepoa, auhtetech nictlatzoa intexix

in tecuitl.

**Tul-F (fol. 223r – 223v)**

¶Rino al Inoce[n]te por corregir

tar al culpado. presente.

¶Tetech nitlacaleua. tetech nitla

oleuilia tetechnitla chaloua. nite

xalatepoua. Auh tetech nictla

çoua. intexix in tecuitl.

**LC-M (fol. 104v)**

¶Riño aljnoçente por corregir /oafre[n]tar

alculpado presente.

¶tetech nitlacaleua : tetech nitlauleuitia. tetechnitla=

chaloa nitexa la tepoa. auh tetech nictlatçoa intexix

yn tecuitl.

**RS (p. 219)**

Riño al inocente por corregir, o afrentar al culpado presente.

*Tetech nitlacaleua, tetech nitlauleuitia, tetech nitlachaloa, nitexa-*

*latepoa. Auh tetech nictlatçoa in texix, in tecuitl.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Riño al inocente por corregir, o afrentar al culpado presente**

Tētech nitlacalēua

tētech nitlayōlēuītia

tētech nitlachāloa,

nitēxālātepoa.

Auh tētech nictlatzoa in tēxīx, in tēcuitl.

*Grammatical analysis / Análisis gramatical*

Tētech nitlacalēua[[206]](#footnote-207)

tē-tech ni-tlacal[[207]](#footnote-208)-ēua-Ø

NSpHumPoss-next.to 1sgS-skirmish-to.raise-up-pres.sg

I provoke a fight with someone else

tētech nitlayōlēuītia[[208]](#footnote-209)

tē-tech ni-tla-yōl-ēuī-tia-Ø

NSpHumPoss-next.to 1sgS-NSpNHumO-heart-rise.up-vblzr.trans-pres.sg

I create provocation with someone else

tētech nitlachāloa,

tē-tech ni-tla-chāloa-Ø

NSpHumPoss-next.to 1sgS-NSpNHumO-to.open.up-pres.sg

I open up my mouth[[209]](#footnote-210) about someone else

nitēxālātepoa.[[210]](#footnote-211)

ni-tē-xāl-ā-te-poa-Ø

1sgS-NSpHumO-sand-water-rock-to.consider-pres.sg

?

Auh tētech nictlatzoa in tēxīx, in tēcuitl.

Auh tē-tech ni-c-tlatzoa[[211]](#footnote-212)-Ø in tē-xīx-Ø, in tē-cuitl-Ø.

Then NSpHumPoss-next.to 1sgS-3sgO-to.thrash-pres.sg det NSpHumPoss-excrement-alien.poss.sg det NSpHumPoss-excrement-alien.poss.sg

I heave others defecation, excrement at someone else

*Free translation*

**I scold an innocent to correct, or insult the guilty one who is present**

I provoke a fight with someone else

I create provocation with someone else

I open up my mouth[[212]](#footnote-213) about someone else

?

I heave others’ defecation, excrement at someone else

*Traducción libre*

**XLIV. *It is within my power to be good or bad***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p 159.)

En mi mano esta ser bueno o ser malo.

¶çan nomac cah in nix ninoyollo inic ninouatzaz ano in

ic ninocueponalhtiz, inic ninoxutlalhtiz inic ninocuepo

nalhtiz, inic ni celiaz nitzmoljniz.

**Tul-F (fol 223v)**

¶Em mi mano. esta ser bueni

oser malo.

¶Çan nomaccah. in nix in no

yollo inic ni nouatzaz. inic nino

cueponaltiz. i[n]yc nino xotlallitiz

ni noccuenalhtiz inic ni celiaz. nitz

moliniz.

**LC-M (fol. 104v)**

¶En mi mano esta serbueno /oser malo.

¶Çan nomac cah. yn nix i[n] noyollo yn ic ninouatçaz onoço

in ic ninocueponalhtiz. ynic ninoxotlaltiz ninocue=

ponalhtiz ynic niceliz nitçimoliniz.

**RS (p. 220)**

En mi mano esta ser bueno, o ser malo.

*Çan nomac cah in nix, in noyollo inic ninouatçaz, anoço inic*

*ninocueponalhtiz, ynic ninoxotlaltiz, ninocueponalhtiz, ynic niceliz,*

*nitzmoliniz.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**En mi mano está ser bueno o ser malo**

Zan nomāc cah

in nīx, in noyōllo

in ic ninouātzaz

anoço in ic ninocuepōnaltīz

in ic ninoxōtlaltīz, ninocuepōnaltīz,

in ic niceliaz, nitzmolīniz*.*

*Grammatical analysis / Análisis gramatical*

Zan nomāc cah

Zan no-mā-c ø-cah-ø

just 1sgPoss-hand-loc 1sgS-to.be-pres.sg

In my hands alone are

in nīx, in noyōllo

in n-īx-ø, in no-yōllo-ø

det 1sgPoss-face-alien.poss.sg det 1sgPoss-heart-alien.poss.sg

my face, my heart

in ic ninouātzaz[[213]](#footnote-214)

in ic ni-no-uātza-z,

det subord 1sgS-refl-to.dry-fut.sg

whether I will dry myself up[[214]](#footnote-215)

anoço in ic ninocuepōnaltīz

ànoço in ic ni-no-cuepōna-ltī-z

perhaps det subord 1sgS-refl-to.blossom-caus-fut.sg

or perhaps whether I will bring myself to blossom

in ic ninoxōtlaltīz, ninocuepōnaltīz,

in ic ninoxōtlaltīz, ninocuepōnaltīz,

det subord 1sgS-refl-to.bloom-caus-fut.sg 1sgS-refl-to.blossom-caus-fut.sg

whether I will bring myself to bloom, to blossom

in ic niceliaz, nitzmolīniz*.*

in ic ni-celia-z, n-itzmolīni-z*.*

det subord 1sgS-to.become.green-fut.sg 1sgS-to.send off shoots-fut.sg

whether I will become green again, or I will send off new shoots

*Free translation*

**It is in my hands to be good or to be bad**

In my hands alone are

my face, my heart

whether I will dry myself up

or perhaps whether I will bring myself to blossom

whether I will bring myself to bloom, to blossom

whether I will become green again, or I will send off new shoots

*Traducción libre*

# XLV. *I am patient in adversity and when reprimanded*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 159)

Tengo paçiençia enlo aduerso

y en reprehensiones.

¶Nitlayolloteuia, çan nicpetlacalhtema çan nictoptema

ictetl in qnauitl, in çacaqnallj çan nic chalchi[n]mati, nic

teoxi[n]mati in qnexqnich nopan yauh, in nopa[n] qniça, in

nopan itztiuh in aompa. &. i[d est].tuerto. /çan nictlaçomati=

njcpaccaihitouia.

**Tul-F (fol. 223v – 224r)**

¶Tengo pacie[n]cia. Enlo ad[ver]

so ye[n] Re[n]phe[n]sio[n]es.

¶Nitlayollotia. çan nicpetlacalh

temah. çan noctop temah. in

tetl. ynquauitl. in cenca. qualli

çan nicchalhchiuhmati nicteo xiuh

mati in q[ue]xquich nopan yauh i[n] nopa[n]

quiça ynompa ytztiuh ynom

pa. &. ça[n] nictlaçomatli. nic

pacca y hiohuia

**LC-M (fol. 104v)**

¶Te[n]go paciencia e[n]lo adverso y e[n]las Re[n]p[re]he[n]siones.

¶Nitlayolloteuya /çan nicpetlacalhtcma ça[n] nictoptema

y[n] tetl in quauitl in çacaqualli. çannicchalhchiuhmati

nicteuxiuhmati. ynquexq[ui]ch nopa[n] yauh ynopan q[ui]ça

y[n] aompa itçtiuh /in aompa. &i[d est]. çan nictlaçomati.

nicpaccayhiyouia.

**RS (p. 220)**

Tengo paciencia en lo aduerso y en las reprehesiones.

*Nitlayolloteuia, çan nicpetlacalhtema, çan nictoptema in tell, in*

*quauitl, in çacaqualli, çan nicchalhchiuhmati, nicteuxiuhmati, in*

*quexquich nopan yauh, in nopan quiça, in ompa itztiuh, in*

*aompa*, etc. id est *çan nictlaçomati, nicpaccayhiyouia.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Tengo paciencia en lo adverso y en las reprehesiones**

Nitlayōllōteuia

zan nicpetlacaltēma

zan nictōptēma

in tetl, in quauitl in çacaàqualli

zan nicchālchiuhmati

nicteōxiuhmati

in quēxquich nopan yauh, in nopan quiça

in àōmpa itztiuh, in àompa, etc. id est

zan nictlazòmati, nicpāccāihiyōuia.

*Grammatical analysis / Análisis gramatical*

Nitlayōllōteuia

Ni-tla-yōllō-te-uia-Ø

1sgS-NSpNHumO-heart-stone-vblzr.trans-pres.sg

I steel my heart against things.[[215]](#footnote-216)

zan nicpetlacaltēma

zan ni-c-petlacal-tēma-Ø

just 1sgS-3sgO-coffer-to.place.down-pres.sg

I just place in a coffer

zan nictōptēma

zan ni-c-top-tēma-Ø

just 1sgS-3sgO-chest-to.fill.up-pres.sg

I just place in the chest

in tetl, in quauitl in çacaàqualli

in te-tl, in quaui-tl in çaca-à-qual-li

det stone-abs det wood-abs det blade-neg-good-abs

the stones, the wood, the useless blades

zan nicchālchiuhmati

zan ni-c-chālchiuh-mati-Ø

just 1sgS-3sgO-jade-to.know-pres.sg

I simply consider them as jade

nicteōxiuhmati

ni-c-teō-xiuh-mati-Ø

1sgS-3sgS-divine-turquoise-to.know-pres.sg

I simply consider them as true turquoise

in quēxquich nopan yauh, in nopan quiça

in quēxquich no-pan Ø-yauh-Ø, in no-pan quīza-Ø

det how.much 1sgPoss-on 3sgS-to.go-pres.sg det 1sgPoss-on 3sgS-to.emerge-pres.sg

all that goes on me, that passes on me

in àōmpa itztiuh, in àompa, etc. id est

in àōmpa itz-tiuh-Ø, in à-ōmpa, etc. id est

det neg-somewhere to.see-go.along-pres.sg det neg-somewhere,

that which foolishly goes along, that which nowhere, etc., it is fitting

zan nictlazòmati, nicpāccāihiyōuia.

zan ni-c-tlazò-mati-Ø, ni-c-pāc-cā-ihiyōuia-Ø

just 1sgS-3sgO-dear-to.know-pres.sg 1sgS-3sgS-to.be.happy-part-to.endure-pres.sg

I consider it dear, I gladly endure it.

*Free translation*

**I am patient in adverse conditions and in scoldings**

I steel my heart against things.

I just place in a coffer

I just place in the chest

the stones, the wood, the useless blades

I simply consider them as jade

I simply consider them as true turquoise

all that goes on me, that passes on me

that which foolishly goes along, that which nowhere, etc., it is fitting

I consider it dear, I gladly endure it.

*Traducción libre*

**XLVI. *I cause others embarrasment, trouble and set a bad example for them***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 159)

Doi pena y trabajo y mal ex[empl]o atodos.

¶niteyolhqnixtia, niteichiloa. niteelelaxitia, teitic nic

tepeua, nicaqnia in tlexuchtlj, in tleqnaitl, inic niteelatia

inic nitepatzmictia, inic niteyolhtoneua, inic nitemohçi

nia, inic niteteqnipachoa, niteyolhcocoa.

**Tul-F (fol. 224r)**

¶Doi pena y trabajo.

y mal ex[emplo] a todos.

¶Niteyolquixtia. niteychi

loua. nite Ellellaxitia teyticnic

tepevua nicaquia y[n] tlexochtli.

y[n] tlequahuitl ynicniteEllati

a ynic ni tepaz mictia ynic=

ni teyol tonevua. ynic nitemoçi

via ynic nitetequipa choua

ni teyolcococua.

**LC-M (fol. 104v)**

¶Doi pena y trabajo ex[emplo] a todos.

¶Niteyolhquixtia. niteichilaa. nitelelaxitia teitic nic=

tepeua nicaquia in tlexuchtli in tlequauitl inic

niteelatia inic nitepätçmictia ynic niteyolh tone=

ua; ynic nitemociuya ynic niteteq[ui]oachoa nite=

yolhçocoa.

**RS (p. 220)**

Doi pena y trabajo y mal exemplo a todos.

*Niteyolhquixtia, niteichiloa, nitelelaxitia, teitic nictepeua, nica-*

*quia in tlexcuchtli, in tlequauitl inic niteelatia, inic nitepatzmictia,*

*inic niteyolhtoneua, ynic nitemociuya, ynic nitetequipachoa,*

*niteyolcocoa.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Doy pena y trabajo y mal exemplo a todos**

Nitēyōlquīxtia

nitēīxchīloa

nitēellelàxītia

tēìtic nictepēua nicaquia

in tlexōchtli, in tlequauitl

in ic nitēēllatia

in ic nitēpātzmictia

in ic nitēyōltonēua

in ic nitēmòciuia,

in ic nitētequipachoa

nitēyōlcocoa

*Grammatical analysis / Análisis gramatical*

Nitēyōlquīxtia

ni-tē-yōl-quīx-tia-ø

1sgS-NSpHumO-heart-to.emerge-caus-pres.sg

I create great anger in others[[216]](#footnote-217)

nitēīxchīloa[[217]](#footnote-218)

ni-tē-īx-chīloa-ø

1sgS-NSpHumO-face-to.redden-pres.sg

I cause embarrassment to others

nitēellelàxītia

ni-tē-ēllelàxītia-ø

1sgS-NSHumO-to.torment-pres.sg

I torment others[[218]](#footnote-219)

tēìtic nictepēua nicaquia

tē-ìti-c ni-c-tepēua-ø ni-c-aquia-ø

NSpHumPoss-belly-loc 1sgS-3sgO-to.scatter-pres.sg 1sgS-3sgO-to.fit.in-pres.sg

Inside of others I strew, I insert

in tlexōchtli, in tlequauitl[[219]](#footnote-220)

in tle-xōch-tli, in tle-quaui-tl

det fire-flower-abs det fire-wood-abs

Burning coals, burning firewood

in ic nitēēllatia

in ic ni-tē-ēl-tlatia-ø

det subord 1sgS-NSpHumO-liver-to.set.fire.to-pres.sg

In this way I stoke people’s emotions

in ic nitēpātzmictia

in ic ni-tē-pātzmic-tia-ø

det subord 1sgS-NSpHumO-to.anguish-caus-pres.sg

In this way I cause anguish

in ic nitēyōltonēua[[220]](#footnote-221)

in ic ni-tē-yōl-tonēua-ø

det subord 1sgS-NSpHumO-heart-to.afflict-pres.sg

In this way I afflict people’s hearts

in ic nitēmòciuia,

in ic ni-tē-mòciuia-ø

det subord 1sgS-NSpHumO-to.make.restless-pres.sg

In this way I unsettle people

in ic nitētequipachoa

in ic ni-tē-tequi-pachoa-ø

det subord 1sgS-NSpHumO-to.anguish-pres.sg

In this way I overwhelm others with anguish

nitēyōlcocoa

ni-tē-yōl-cocoa-ø

1sgS-NSpHumO-heart-to.hurt-pres.sg

I make others grieve

*Free translation*

**I give shame and travail and a poor example to all**

I create great anger in others

I cause embarrassment to others

I torment others

Inside of others I strew, I insert

Burning coals, burning firewood

In this way I stoke people’s emotions

In this way I cause anguish

In this way I afflict people’s hearts

In this way I unsettle people

In this way I overwhelm others with anguish

I make others grieve

*Traducción libre*

**XLVII. *The church of God is revered, wherein is found all that is good and the consolation of the soul is heard***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 159 – 160)

Layglesia dedios es Reverençiada=

donde esta todo elbien y se oye la conso

laçion del anima. /

¶tlaalaua, tlapetzcaui, tlaxolaua inichantzinco dios, in

oncan çenqniztoc, tepeuhtoc, tzetzeliuh toc inixqnich qnallj

inteyollo qnimati, inteyollo caxiti, in choqnizço in tla

ocullo, in amo teqnauh qnixti, teqnauhtlamachti. y ça[n]

ompa cuioa inpa qniliztli ycemellj, in teyollali in te

cuilhtono.

**Tul-F (fol. 224r – 224v)**

¶La yglesiade dios es reve

renciada donde esta todo

El bien y se oye la consolaci

on del anina .

¶Tlaalaua. tlapetz cauiela.tla

xolaua. ynichantzinco y[n] Dios

yno[n] can quiztoc tepeuhtoc

tzetzeliuh toc ynixquich y[n] qualli.

yn teyollo quimati y[n] teyollo caxi

ti. y[n] choquiz ço y[n]tlaocollo mamote

qua[n]quixti. tequauh tlamachtiyn

ça[n] ompa cuicua y[n]papaquilliztli yn

cemilli ynteyollali yntecuiltono.

**LC-M (fol.140v)**

¶la ygl[es]ia de dios es reuerenciada donde

esta todo el bien y se oye la co[n]sola[n]cio[n] del ai[m]a.

¶tlaalaua. tlapetçcaui. tlaxolaua. ynychantçinco

in dios inoncan cenq[ui]ztoc. tepeuhtoc. çeçeliuhtoc

inixq[ui]ch in quaui in teyollo q[ui]mati yn teyollo caxiti

in choq[ui]zço in tlaucullo inamotequauhq[ui]xti. tequa=

tlamachtī yçan ompa cuiua in paq[ui]liztli y[n] remelli

y[n] teyollali yn tecuilhtono.

**RS (p. 220)**

La yglesia de Dios es reuerenciada, donde esta todo el bien,

y se oye la consolacion del anima.

*Tlaalaua, tlapetzcaui, tlaxolaua in ychantzinco in Dios, in oncan*

*cenquiztoc, tepeuhtoc, ceceliuhtoc in ixquich in qualli, in teyollo*

*quimati, in teyollo caxiti, in choquizço, in tlaucullo in amo*

*tequauhquixti, tequahtlamachti, yçan ompa quicui in paquiliztli,*

*in cemelli, yn teyollali, yn tecuilhtono.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**La iglesia de Dios es reverenciada, donde está todo el bien y se oye la consolación de l ánima**

Tlaālāua-ø, tlapetzcāui, tlaxolāua

in īchāntzinco in Dios

in oncān cenquīztoc

tepēuhtoc, tzètzeliuhtoc

in īxquich in qualli

in tēyōllo ø-qui-mati-ø

in tēyōllo càxītî

in choquizzô, in tlayōcollô

in àmo tēquauhquīxtî, tēquauhtlamachtî.

in zan ōmpa cuīhua

in pāquiliztli, in cemēlli,

in tēyōllālî, in tēcuiltonô

*Grammatical analysis / Análisis gramatical*

Tlaālāua-ø, tlapetzcāui, tlaxolāua[[221]](#footnote-222)

Tlaālāua-ø, tla-petzcāui-ø, tla-xolāua-ø

NSpNHumS-to.slide.down-pres.sg NSpNHumS-to.slip-pres.sg NSpNHumS- pres.sg

It is a place where one slides, it is a slick place, it is a place of no traction

in īchāntzinco in Dios[[222]](#footnote-223)

in ī-chān-tzin-co in Dios

det 3sgPoss-home-rev-loc det God

the house of God

in oncān cenquīztoc[[223]](#footnote-224)

in oncān ø-cenquīz-toc

det there 3sgS-to.be.entire-dur.pres.sg

In that place, it is replete with

tepēuhtoc, tzètzeliuhtoc

ø-tepēuh-toc, ø-tzè-tzeliuh-toc

3sgS-to.be.scattered-dur.pres.sg, 3sgS-rdp-to.become.scattered-dur.pres.sg

it is scattered throughout with, it is stewn throughout with

in īxquich in qualli

in īxquich in qual-li

det all det good-abs

all that is good

in tēyōllo ø-qui-mati-ø[[224]](#footnote-225)

in tē-yōllo-ø ø-qui-mati-ø

det NSpHumPoss-heart-inalien.poss.sg 3sgS-3sgO-to.know-pres.sg

that which the heart knows

in tēyōllo càxītî

in tē-yōllo-ø ø-c-àxī-tî-Ø

det NspHumPoss-heart-inalien.poss.sg 3sgS-3sgO-to.arrive.there-caus-perfv.sg

that which the heart has brought there (i.e., to the house of God)

in choquizzô, in tlayōcollô

in choquiz-zô, in tlayōcol-lô[[225]](#footnote-226)

det crying-adjvz det sorrow-adjvz

that which gives cause for lament, that which gives cause for sorrow

in àmo tēquauhquīxtî,[[226]](#footnote-227) tēquauhtlamachtî.[[227]](#footnote-228)

in àmo tē-quauhquīxtî-ø, tē-quauhtlamachtî-ø,

det neg NSpHumO-woods-to.extract -perfv.sg NSpHumO-to.accuse-perfv.sg

[but] that which does not enlighten, that which marks as wild

in zan ōmpa cuīhua[[228]](#footnote-229)

in zan ōmpa ø-cuī-hua-ø

det just there 3sgS-3sgO-to.seize-pas-pres.sg

It is only there that it is grasped

in pāquiliztli, in cemēlli[[229]](#footnote-230),

in pāquiliz-tli, in cemēl-li,

det-happiness-abs det pleasure-abs

that which is happiness, that which is pleasure,

in tēyōllālî, in tēcuiltonô

in tē-yōl-tlālî-ø, in tē-cuiltonô-ø

det NSpHumO-heart-to.place.down-perfv.sg det NSpHumO-to.enrich-perfv.sg

that which consoles, that which enriches

## *Free translation*

**The church of God is revered, there were all is good is and the consolation of the soul is heard**

It is a place where one slides, it is a slick place, it is a place of no traction

the house of God

In that place, it is replete with

it is scattered throughout with, it is stewn throughout with

all that is good

that which the heart knows

that which the heart has brought there (i.e., to the house of God)

that which gives cause for lament, that which gives cause for sorrow

[but] that which does not enlighten, that which marks as wild

It is only there that it is grasped

that which is happiness, that which is pleasure,

that which consoles, that which enriches

*Traducción libre*

**XLVIII.` *Quarrelsome, angry, distasteful in his words***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Renzilloso /enojoso /desabrido

en sus palabras./

¶Cenca poçoni, pupuçoca, tenecati, mahmaçoua, , tlahtlate[[230]](#footnote-231)

licça. Motihtitza, tenqnauhxulutl, tehtenqnauhti, qnelle

laxi qnauhtlatullj, in aic yamanqni injtlatulh, çan ynqni

in tletl tetech qnipachoa.

**Tul-F (fol. 224v)**

¶Renzilloso enojoso desabri

do Ensos palabras. —

¶Cenca poçoni popoçoa tene

cati mamaçana tlatlatelicça.=

motitiza. tenquaxolotl. tete[n]qua

quauhti. quellellaxiti quauhtlato

lli. ynayc yama[n]qui ynitlatol.

ca[n]yuhqui y[n] tetl tetech quipachoa.

**LC-M (fol. 105r)**

¶Re[n]zilloso. Enojoso desabrido e[n]sus palabras.

¶Cenca poçoni. pupuçoa tenecati. mamaçoa. tlatlatc=

liçca motititça. tenquauhxolutl tetenquauhti q[ue]lella=

xilhtī quauhtlatolli /y[n] aycyamanq[ui] y[n] ytlatolh /çan

yuhq[ui] in tletl tetech q[ui]pachoa.

**RS (p. 220)**

Renzilloso, enojoso, desabrido en sus palabras.

*Cenca poçoni, pupuçoca, tenecati, mamaçoa, tlatlatelicça, moti-*

*titza, tenquauhxolutl, tetenquahti, quelellaxilhtia; quauhtatolli, in*

*aic yamanqui in ytlatolh, çan yuhqui in tell tetech quipachoa.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Rencilloso, enojoso, desabrido en sus palabras**

Cencâ poçōni, popozoca

tēnècāti

màmàzoa, tlàtlatelicza, motititza

tēnquauhxōlōtl, tètēnquauhti,

quēllelàxīltia quauhtlàtōlli,

in aīc yamānqui in ītlàtōl,

zan iuhqui in tletl tētech quipachoa.

*Grammatical analysis / Análisis gramatical*

Cencâ poçōni, popozoca

cencâ ø-pozōni-ø ø-popozoca-ø

intensively 3sgS-to.boil-pres.sg 3sgS-to.boil.agitatedly-pres.sg

He really puffs up in rage,[[231]](#footnote-232) he becomes agitated in anger

tēnècāti

Ø-tēn-è-cā-ti

3sgS-lips-poss.of-particip-vblzr.intrans

he becomes animated in his speech[[232]](#footnote-233)

màmàzoa, tlàtlatelicza, motititza

Ø-mà-màzoa-Ø, Ø-tlà-tla-telicza, Ø-mo-tititza-Ø

3sgS-rdp.h-màzoa-pres.sg 3sgS-rdp.h-NSpHumO-to.kick-pres.sg 3sgS-refl-to.stretch.out-pres.sg

He repeatedly flings his arms outwards, he kicks about with his feet, he stretches himself out

tēnquauhxōlōtl, tètēnquauhti,

Ø-tēn-quauh-xōlō-tl, Ø-te-tēn-quauh-ti-Ø,

3sgS-lips-wood-page-abs 3sgS-rdps/h-lips-wood-vblzr(V1)-pres.sg

He is ill-spoken,[[233]](#footnote-234) he is argumentative

quēllelàxīltia quauhtlàtōlli,

Ø-qu-ēllel-axī-ltia quauh-tlàtōl-li,

3sgS-3sgO-emotion-to.arrive-cause-pres.sg wood-word-abs

Harsh words torment[[234]](#footnote-235)

in aīc yamānqui in ītlàtōl,

in aīc yamānqui in ītlàtōl-Ø,

det never soft det 3sgPoss-speech-alien.poss.sg

[even?] he whose words are never gentle

zan iuhqui in tletl tētech quipachoa.

zan iuhqui in tle-tl[[235]](#footnote-236) tētech Ø-qui-pachoa-Ø.

just as.if det fire-abs NSpHumPoss-next.to 3sgS-3sgO-to.press.down.on-pres.sg

it is as if it were fire that he brings close to people

*Free translation*

**Quarrelsome, hot-headed, surly in his speech**

He really puffs up in rage, he becomes agitated in anger

he becomes animated in his speech

He repeatedly flings his arms outwards, he kicks about with his feet, he stretches himself out

He is ill-spoken, he is argumentative

Harsh words torment

[even?] he whose words are never gentle

it is as if it were fire that he brings close to people

*Traducción libre*

(originally done 28.I.2006 by A&SS)

**XLIX. *A thief who grabs and robs everything***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Ladron q[u]e todo apaña y roba.

¶Matlaueliloc, macuehçiuhqnj, macuecuenutl, mahiçi

uhqni, yliuiz tlacuicuitiuetzi, y amo tlacatl, yhiçica, yx

totomaua, yollopatlachtic.

**Tul-F (fol. 224v)**

¶Ladro[n] que todo loapaña y

/ropa

¶Matlaueliloc macueçiuhqui

ma cue cuenotl. may ciuhqui yli

huiz tla cuicuitihuetzi. y[n] amo ma

tlacatl. y[n] hiçica yx tomoua yollo

patlachtic—.

**LC-M (fol. 105r)**

¶ladro[n] q[ue] todo lo apana[n]. y Roba.

¶Matlaueliloc. macueciuhqui. macuecuenotl may=

ciuhq[ui] yliuz tlacuicuitiuctçi. y[n] amo matlacatl y[n]

hiçica ixtotomaua yollopatlachtic.

**RS (p. 221)**

Ladron que todo la apana y roba.

*Matlaueliloc, macueciuhqui, macuecuenotl, mayciuhqui, yliuiz*

*tlacuicuitiuetzi. Yn amo matlacatl yn hicica ixtotomaua yollo-*

*patlachtic.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Ladrón que todo lo apaña y roba**

Mātlauelīlōc, mācueciuhqui,

mācuecuenōtl, māìciuhqui,

iliuiz tlacuìcuitiuetzi.

in àmo mâ tlācatl, in icīca īxtòtomāua yōllōpatlachtic.

īxtòtomāua yōllōpatlachtic

*Grammatical analysis / Análisis gramatical*

Mātlauelīlōc, mācueciuhqui,

Ø-mā-tlauelīlōc, Ø-mā-cue-ìciuh-qui[[236]](#footnote-237)

3sgS-hand-malicious, 3sgS-hand-?-to.be.in.hurry-partpl

His hands are malicious, his hands mischievously fast

mācuecuenōtl,[[237]](#footnote-238) māìciuhqui,

ø-mā-cuecuenō-tl, ø-ma-ìciuh-qui

3sgS-hand-haughtiness-abs 3sgS-hand-to.hurry-particpl

His hands are audacious, he is swift handed

iliuiz tlacuìcuitiuetzi.

iliuiz Ø-tla-cuì-cui-tiuetzi-Ø

without pause he rapidly snatches things up

in àmo mâ tlācatl, in icīca īxtòtomāua yōllōpatlachtic.

in àmo mâ tlāca-tl[[238]](#footnote-239) in Ø-icīca-Ø

## det neg disc/part man-abs det 3sgS-to.pant-pres.sg

he who is not even a man, who is gasping for breath

īxtòtomāua yōllōpatlachtic

Ø-īxtòtomāua ø-yōllōpatlachtic.[[239]](#footnote-240)

3sgS-to be foolish-pres.sg 3sgS-heart-flattened

he is blinded by folly, he has a flattened heart

*Free translation*

**A thief who steals and robs everything**

His hands are malicious, his hands mischievously fast

His hands are audacious, he is swift handed

without pause he rapidly snatches things up

he who is not even a man, who is gasping for breath

he is blinded by folly, he has a flattened heart

*Traducción libre*

# L. *They fight and kill each other, or bite each other like dogs*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Riñen o matense, o muerdense como

perros o perras.

¶Monah nalhtzaq[ue], moqnahqnatoq[ue], motlah tlanauj

tzalhnitoq[ue], meelhtzintoq[ue], mooxtlapalitztoqne.

**Tul-F (fol. 224v – 225r; Note: this is the last metaphor in the Tulane ms)**

¶Rinien omatense. omoerde[n]

se como perros.

¶Monanaltzatoque moq[ua]q[ua]tito

que motlatlancuitzalhuitoque me

el tzintoque moox tla palitz toque.

LC-M (fol. 105r)

¶Rine[n]. /omatense/omuerde[n]se como perros.

¶Monanalhtçatoque moquaquatitoque. motlatla[n]=

cuitçalhuitoq[ue] meelhtçintoq[ue] mooxtlapalitçtoque.

RS (p. 221)

Riñen o matanse, o muerdense como perros.

*Monanalhtçatoque, moquaquatinemih, motlancuitçalhtoque,*

*meelhtçintoque, mooxtlapalitztoque.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

Riñen o mátanse, o múerdense como perros o perras.

Monanaltzatoquê, moquāquàtoquê, motlancuītzaltoquê

mèel(t)cīntoquê, mooxtlapalitztoquê.

*Grammatical analysis / Análisis gramatical*

Monanaltzatoquê, moquāquàtoquê, motlancuītzaltoquê

Ø-mo-nanaltza-toquê, Ø-mo-quā-quà-toquê, Ø-mo-quā-quà-toquê

3sgS-refl-to.howl-dur.pl 3sgS-refl-redp/l-to.eat-dur.pl

They are howling at each other, they are barking at each other, they are baring their teeth at each other

mèel(t)cīntoquê[[240]](#footnote-241), mooxtlapalitztoquê.

ø-m-rdp.h-el(t)cīm-toquê, ø-m-o-o[[241]](#footnote-242)-i:xtlapal itz toquê.

3sgS-refl-rdp.h-to.choke.oneself-dur.pres.sg 3sgS-refl-rdpl/h-sideways-to.look.at-dur.pres.pl

They are choking from something in their throats, they are looking sideways at each other

*Free translation*

They fight, kill each other, or bite each other like dogs

They are howling at each other, they are barking at each other, they are baring their teeth at each other

They are choking from something in their throats, they are looking sideways at each other

*Traducción libre*

**LI. *The lord or governor, or person feared or revered***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Elseñor ogou[ernad]or, o p[er]sona temida oReue

rençiada. &.

¶Mauixtitoc in petlatl in ic pallj in oncan neneuixtoc

yntzonaztli in tlaxapuchtlj, in coloyotoc in tocay otoc, tztzi

cazçotoc.

**LC-M (fol. 105r)**

¶El señor. /ogovernador /op[er]sona

temida .&. o Reverenciada.

¶Mauiztitoc yn petlatl in icpalli ynoncan neuiuix=

toc yn tçoaztli yntlaxapuchtli yn coloyotoc yntoca=

yotoc. tçitçicazçotc.

**RS (p. 221)**

El señor, o gouernador, o persona temida o reuerenciada.

*Mauiztitoc in petlatl, in icpalli, in oncan neuiuixtoc, in tçoaztli,*

*in tlaxapuchtli, in coloyotoc, in tocayotoc, tçitçicazçotoc.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**El señor, o governador, o persona temida o reverenciada**

Mauiztitoc in petlatl, in icpalli

in oncān nēneuixtoc

in tzonuāztli, in tlaxapochtli

in cōlōyòtoc, in tocayòtoc,

tzītzicāzzòtoc

*Grammatical analysis / Análisis gramatical*

Mauiztitoc in petlatl, in icpalli

Ø-Mauiz-ti-toc in petlatl, in icpalli

3sgS-fearful.reverence-det det straw.mat-abs det seat-abs

It is revered, the straw mat, the seat

in oncān nēneuixtoc[[242]](#footnote-243)

in oncān ø-nēneuix-toc

det there 3sgS-to.be.like-prog.sg.

the one that is there is equal to

in tzonuāztli, in tlaxapochtli

in tzonuāz-tli, in tlaxapoch-tli[[243]](#footnote-244)

det snare-abs det hole-abs

the snare, the hole

in cōlōyòtoc, in tocayòtoc,[[244]](#footnote-245).

in cōlō-yò-toc, in toca-yò-toc,

det scorpion-adjvzr-dur.pres.sg det spider-adjvzr-dur.pres.sg

that which is lying full of scorpions, that which is lying full of spiders,

tzītzicāzzòtoc[[245]](#footnote-246)

tzītzicāz-zò-toc

nettle-adjvzar-dur.pres.sg

it is lying full of nettles

*Free translation*

**The lord, or governor, or person who is feared and revered**

It is revered, the straw mat, the seat

the one that is there is equal to

the snare, the hole

that which is lying full of scorpions, that which is lying full of spiders,

it is lying full of nettles

*Traducción libre*

**LII. *He creates or imagines lies***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Forma o ymagina mentiras

¶çan qniyoyocoya in tlahtullj, çan qnipipiqni, çan iztla

ctlj tenqnalactlj, tlaellj quimauilhtia, qnimoteqnitia.

**LC-M (fol. 105r)**

¶forma /oymagina me[n]tiras.

¶Çan q[ui]yoyocoya in tlatolli çan q[ui]çiçiqui çan iztlactli

ten qualactli tlaelli q[ui]mauilhtia q[ui]moteq[ui]tia.

**RS (p. 221)**

Forma o ymagina mentiras.

*Çan quiyoyocoya in tlatolli, çan quiciciqui, çan iztlactli, ten-*

*qualactli, tlaelli quimauilhtia, quimotequitia.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

## Forma o imagina mentiras

zan quiyòyōcoya in tlàtōlli

zan quipìpīqui

zan ø-iztlac-tli tēnqualac-tli,

tlaelli

quimāuiltia, quimotequitia.

*Grammatical analysis / Análisis gramatical*

zan quiyòyōcoya in tlàtōlli

zan ø-qui-yò[[246]](#footnote-247)-yōcoya-ø in tlàtōl-li

just 3sgS-3sgO-rdp.h-to.make.up-pres.sg det word-abs

He just creates words

zan quipìpīqui

zan ø-qui-pì[[247]](#footnote-248)-pīqui-ø,

just 3sgS-3sgO-rdp.h-pres.sg

he just knowingly invents them

zan ø-iztlac-tli tēnqualac-tli,[[248]](#footnote-249)

zan ø-iztlac-tli ø-tēnqualac-tli

just 3sgS-drool-abs 3sgS-spittle-abs

They are just drool and spittle (falsehoods and lies)

tlaelli

ø-tlael-li

They are obscene things[[249]](#footnote-250)

quimāuiltia[[250]](#footnote-251), quimotequitia.

ø-qui-m-āuiltia-ø, ø-qui-mo-tequitia-ø

3sgS-3sgO-refl-to.play.with-pres.sg 3sgS-3sgO-refl-to.take.responsibility.for-pres.sg

He plays around with them, he takes them upon himself

*Free translation*

**He invents or imagines lies**

He just creates words

he just knowingly invents them

They are just drool and spittle (falsehoods and lies)

They are obscene things

He plays around with them, he takes them upon himself

*Traducción libre*

**LIII. *Something frightening, scary, or marvelous happened***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 160)

Espantosa cosa /temerosa /omara

uillosa acaesçio/.

¶teqnaçeçeputz, tecuehcuechauh, teihiçaui, temahma

uhti, teqnaçeçeno in tepan omochiuh, tlayouallj, xomu

lli calhtechtlj, tlanauallj in otetoctiloc. ohui Etjc[[251]](#footnote-252) tepa[n]

oqniz.[[252]](#footnote-253)

**LC-M (fol. 105r)**

¶Espantosa cosā temerosa /omara

villosa acaescio.

¶tequaçeçeputç. tecuecuechauh teiçaui temamauh=

ti tequaceceno in tepan omochiuh tlayoalli xomolli

calhtechtli tlanaualli .l. tlanauatl in tetoctiloc.

/cuy etic tepan oquiz.

**RS (p. 221)**

Espantosa cosa, temerosa o marauillosa acaecio.

*Tequaceceputz, tecuecuechcauh, teiçaui, temamauhti, tequaceceno,*

*in tepan omochiuh tlayoalli, xomolli, calhtechtli, tlanaualli*

*in otetoctiloc.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Espantosa cosa, temerosa o maravillosa acaeció**

Tēquācecepotz

tēcuecuechcāuh

tēizauî

tēmāmauhtî

tēquācecenô

in tēpan ōmochīuh

tlayoalli, xomōlli, caltechtli, tlanāualli

in ōnetoctīlōc

ohuî etic in tēpan ōquīz

*Grammatical analysis / Análisis gramatical*

Tēquācecepotz[[253]](#footnote-254)

Ø-tē-quā-cecepotz-Ø

3sgS-NSpHumO-head-to.give.the.shivers.to-perfv.sg

It is horrifying

tēcuecuechcāuh[[254]](#footnote-255)

Ø-tē-cuecuech-cāuh-Ø

3sgS-NSpHum-to.shiver-to.stay-perfv.sg

It is terrifying

tēizauî

Ø-tē-izauî-Ø

3sgS-NSpHumO-to.scare-perfv.sg

It is scary

tēmāmauhtî

Ø-tē-mā-mauhtî-Ø

3sgS-NSpHumO-rdp/l-to.frighten-perfv.sg

It is frightening

tēquācecenô

Ø-tē-quā-ce-cenô-Ø

3sgS-NSpHumO-head-rdp-to.make.tremble.with.fear-perfv.sg

It is fearsome

in tēpan ōmochīuh

in tē-pan ō-Ø-mo-chīuh-Ø

det NSpHPoss-on compl-3sgS-refl-to.do-perfv.sg

that which happened to people

tlayoalli, xomōlli, caltechtli, tlanāualli

Ø-tlayoal-li Ø-xomōl-li Ø-caltech-tli Ø-tlanāual-li

3sgS-darkness-abs, 3sgS-corner-abs, 3sgS-house.wall-abs 3sgS-secrecy-abs

It is in darkness, in a corner, against a house wall, in secrecy

in ōnetoctīlōc[[255]](#footnote-256)

in ō-ne-toctī-lō-c

det compl-NSpHumO-to.take.refuge.behind-NSpS-perfv

where people take refuge

ohuî etic in tēpan ōquīz

ø-ohuî ø-etic ø in tē-pan ō-ø-quīz-ø

3sgS-difficult 3sgS-heavy cop.pres.sg det NSpPoss-on compl-3sgS-to.emerge-perfv.sg

It is difficulty, it is oppressing that which came to pass to people.

*Free translation*

**Something frightening, fearful or marvellous happened**

It is horrifying

It is terrifying

It is scary

It is frightening

It is fearsome

that which happened to people

It is in darkness, in a corner, against a house wall, in secrecy

where people take refuge

It is difficulty, it is oppressing that which came to pass to people.

*Traducción libre*

**LIV. *To accuse or complain about another or insult him in front of someone else***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Acusar o dar qnexa de otro /oafrentarle

delante dealguno.

¶nontemayaui in tlexoqnauhco, in tlecomalhco, in tlemaic

in tleqnazco inic nitetlecomayauj, inic nitetlecv tlaça, inic

niteteixpauia, nitetlatuleuia, inic nitecujtlachiya, inic

teixpan nitemaxtlatomja, niteayatomjia, /nitemamaxa

uja, nitetzimpetlaua, niteyaualoa, teicampa[[256]](#footnote-257) teteputztlamequix[[257]](#footnote-258)

tia yntlatullj.

**LC-M (fol. 105r – 105v)**

¶Acusar /odar q[ue]xa deotro

/oafrentarle dela[n]te dealg[uno].

¶Nontemayaui in tlexoquauhco. in tecomalhco y[n] tle=

ymaic in tlecoazco inic nitetlero mayaui. ynic nite=

tlecotlaça inic niteixpauia nitetlatoleuia inic ni=

tecuitlachiuia ynic teyxpan. nitemaxtlatomia. ni=

teayatomia. nitemaxauya. nitetçipetlaua. nite=

yaualoa /teicatla[n] teteputçtla[n] niq[ui]ctia y[n] tlatolli.

**RS (p. 221)**

Acusar o dar quexa de otro, o afrentarle delante de alguno.

*Nontemayaui in tlexoquauhco, in tlecomalhco, in tlemaic, in*

*tlecoazco inic nitetlecomayaui, inic nitetlecotlaça, inic niteixpauia,*

*nitetlatoleuia, inic nitecuitlachiuia, inic teixpan nitemaxtlatomia,*

*niteayatomia, nitemaxauya, nitetzinpetlaua, niteyaualoa, teicatlan,*

*teteputztlan niquixtia yn tlatolli.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Acusar o dar queja de otro, o afrentarle delante de alguno**

Nontēmāyaui in tlexōquauhco, in tlecomālco,

in tlemāic, in tlecuāzco

in ic nitētlecomāyaui, in ic nitētlecotlaza

in ic nitētēīxpanuia, nitētlàtōlēuia, in ic nitēcuitlachīuia,

in ic tēīxpan nitēmaxtlatomia, nitēāyātomia,

nitēmàmaxauia**,** nitētzīmpetlāua,

nitēyāualoa

tēicatlan, tētepotztlan

nicquīxtia in tlàtōlli.

*Grammatical analysis / Análisis gramatical*

Nontēmāyaui in tlexōquauhco[[258]](#footnote-259), in tlecomālco,

N-on-tē-māyaui-ø in tle-xō-quauh-co, in tle-comāl-co,

1sgS-extra.dir-NSpHumO-to.knock.down.to.the.ground-pres.sg det fire-flower-wood-loc det fire-clay.griddle-loc

I hurl people into the ashes, into the hearth

in tlemāic[[259]](#footnote-260), in tlecuāzco[[260]](#footnote-261)

in tle-māi-c, in tle-cuā-z-co

det fire-arm-loc, det fire-to.eat-nomlzr-loc

into the clay fire pot, into the brazier

in ic nitētlecomāyaui, in ic nitētlecotlaza

in ic ni-tē-tleco-māyaui-ø, in ic ni-tētlecotlaza-ø

det subord 1sgS-NSpHumO-fireplace-to.knock.down.to.the.ground-pres.sg det subord 1sgS-NPHumO-fireplace-to.throw.down.to.the.ground-pres.sg

In this way I knock people into the hearth, in this way I throw people into the hearth

in ic nitētēīxpanuia,[[261]](#footnote-262) nitētlàtōlēuia,[[262]](#footnote-263) in ic nitēcuitlachīuia,[[263]](#footnote-264)

in ic ni-tē-tēīxpanuia-Ø ni-tē-tlàtōlēuia-Ø, in ic ni-tē-cuitla-chīui-a-Ø,

det subord 1sgS-NSpHumO-to.accuse.before.others-pres.sg 1sgS-NSpHumO-to.raise.false.testimony-pres.sg det subord 1sgS-NSpH-back-to.do-appl-pres.sg,

In this way I make public accusations, in this way I raise false testimony, in this way I seek to unjustly harm others

in ic tēīxpan nitēmaxtlatomia[[264]](#footnote-265), nitēāyātomia,

in ic tē-īx-pan ni-tē-maxtla-tomi-a-ø, ni-tē-āyā-tomi-a-ø,

det subord NSpHPoss-face-rel.noun/on 1sgS-NSpHO-loincloth-untie-appl-pres.sg 1sgS-NSpHO-thin.cotton.cloak-to.untie-appl-pres.sg,

in this way I expose others in public, I untie peoples thin cotton cloaks

nitēmàmaxauia**,[[265]](#footnote-266)** nitētzīmpetlāua,

ni-tē-màmaxa-uia-ø, ni-tē-tzīm-petlāua-ø,

1sgS-NSpHO-rdpl/h-inner.thighs-vblzr(V2)-pres.sg 1sgS-NSpHO-rear.end-to.undress-pres.sg

I reveal people’s thighs, I reveal people’s backside,

nitēyāualoa

ni-tē-yāualoa-ø[[266]](#footnote-267)

1sgS-NSpHO-to.first.complain.of-pres.sg

I am the first to complain about others

tēicatlan, tētepotztlan[[267]](#footnote-268)

tē-ica-tlan, tē-tepotz-tlan

NSpHPoss-behind-loc NSpHPoss-back-next.to

Behind peoples backs, in people’s absence

nicquīxtia in tlàtōlli.

ni-c-quīx-tia-ø in tlàtōl-li.

1sgS-3sgO-to.emerge-caus-pres.sg det word-abs

I speak up.

*Free translation*

**To accuse or initiate a complaint against another, or to insult him before another**

I hurl people into the ashes, into the hearth

into the clay fire pot, into the brazier

In this way I knock people into the hearth, in this way I throw people into the hearth

In this way I make public accusations, in this way I raise false testimony, in this way I seek to unjustly harm others

in this way I expose others in public, I untie peoples thin cotton cloaks

I reveal people’s thighs, I reveal people’s backside,

I am the first to complain about others

Behind peoples backs, in people’s absence

I speak up.

*Traducción libre*

**LV. *To warn them not to be imprisoned or not to sin or not to make mistakes***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Avisar q[ue] no sean presos oq[ue] no pe

qnen oq[ue] no yerren.

¶nitepantia, niteteuhtia. njteitictia, nitetlaoyutia,

nitenehmachtia, nitexaua, nitetecuilhnazhnia, inic ha

can temac uechouaz, temacacouaz, hanoço inic hamo=

tlahtlaculoz.

**LC-M (fol. 105v)**

¶Avisar q[ue]no sea[n] presos /oq[ue]nopeque[n].

o hierren.

¶Nitepantia. niteteteuhtia. niteitictia. nitetlavyo=

tia nitenemachtia. nitexaua. nitetecuilhuazhuia

in ic acan temac uetçiuaz temac aq[ui]uaz anoço y[n]=

ic amo tlatlacoloz.

**RS (p.222)**

Auisar que no sean presos, que no pequen, o hierren.

*Nitepantia, niteteuhtia, niteitictia, nitetlauyotia, nitenemachtia,*

*nitexaua, nitetecuilhuazhuia, inic acan temac uetziuaz, temac*

*aquiuaz, anoço inic amo tlatlacoloz.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Avisar que no sean presos, o que no pequen, o que no yerren**

Nitēpantia, nitētèteuhtia,

nitēitictia, nitētlāuhyōtia,

nitēnemachtia

nitēxaua, nitētècuilhuazhuia-Ø

in ic acan tēmāc uetziuaz,

tēmāc aquiuaz,

ànoço in ic àmo tlàtlacōlōz.

*Grammatical analysis / Análisis gramatical*

Nitēpantia, nitētèteuhtia[[268]](#footnote-269),

ni-te:-pan-tia-Ø, ni-tē-tèteuh-tia-Ø

1sgS-NSpHumO-on-vblzr(trans)-pres.sg 1sgS-NSpHumO-rdp.h-paper.strips-vblzr-pres.sg

I give people banners, I give people paper strips.

nitēitictia, nitētlāuhyōtia[[269]](#footnote-270),

ni-tē-itic-tia-Ø, ni-tē-tlauh-yō-tia-Ø,

1sgS-NSpHO-???-pres.sg 1sgS-NSpHO-red.paint-abstr-vblzr(trans)-pres.sg

???? I mark people

nitēnemachtia[[270]](#footnote-271)

ni-tē-nemachtia-Ø

1sgS-NSpHumO-to.warn-pres.sg

I forewarn people

nitēxaua, nitētècuilhuazhuia-Ø

ni-tē-xaua-Ø, ni-tē-te-ìcuil-huaz-huia-Ø

1sgS-NSpHumO-to.paint-Ø 1sgS-NSpHumO-stone-to.inscribe-nomlz-vblz(trans)-pres.sg

I adorn people with paint, I mark people with a seal[[271]](#footnote-272)

in ic acan tēmāc uetziuaz,

in ic à-cān tē-mā-c uetzi-ua-z,

det subord neg-place NSpHumPoss-hand-loc to.fall-NSpS-fut.sg

So that in no place will anyone fall into another’s hands

tēmāc aquiuaz,

tē-mā-c aqui-ua-z,

NSpHumPoss-hand-loc to.enter-NSpS-fut.sg

[nor] will anyone enter into the grasp of another

ànoço in ic àmo tlàtlacōlōz.

ànoço in ic àmo tla-ìtlacō-lō-z.

perhaps det subord neg NSpNHumO-to.spoil-NSpS-fut

Perhaps in this way there will be no sinning

*Free translation*

**To advise that they not be made prisoners. or that they not sin, or that they not err**

I give people banners, I give people paper strips.

???? I mark people

I forewarn people

I adorn people with paint, I mark people with a seal[[272]](#footnote-273)

So that in no place will anyone fall into another’s hands

[nor] will anyone enter into the grasp of another

Perhaps in this way there will be no sinning

*Traducción libre*

# (from about 21 to 55, the metaphors were first done by JDA as part of a class in Chicago)LVI. *To provision some knight with arms*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Armar a alguno cauallero.

¶niteqnetza in tzumpanco in tlecuilixqnac, in tlapa

in mamatlac, intemalacac, inic nictemaca in chimallj

in tlacuiztlj, in tehacoqniçaya intepauetzia.

**LC-M (fol. 105v)**

¶Armar a alguno. cauallero.

¶Nitequetça. ytçumpanco in tlecuilixquac y[n]tlapco

i[n] mamatlac in temalacac ynic nictemaca in chi=

malli in tlacuchtli in teaco q[ui]çaya y[n] tepauetçia.

**RS (p. 222)**

Armar a algun cauallero.

*Nitequetza ytzumpanco in tlecuilixquac, in tlapco, in matlac, in*

*temalacac, inic nictemaca in chimalli, in tlacuhtli, in teacoquiçaya*

*in tepauetçia.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Armar a algún caballero**

Nitēquetza

in tzompānco in tlecuilīxquāc,

in *tlapco*, in *mamatlac*, in temalacac,

in īc nictēmaca in chīmalli, in *tlacochtli*

in tēàcoquīzaya in tēpanuetziya.

*Grammatical analysis / Análisis gramatical*

Nitēquetza

Ni-tē-quetza-Ø

1sgS-NSpHumO-to.place.upright-pres.sg

I set people in place

in tzompānco[[273]](#footnote-274) in tlecuilīxquāc,

in tzompān-co in tlecuil-īxquā-c,

det type.of.tree-loc det hearth-forehead-loc

at the skull rack, in front of the pyre

in *tlapco*, in *mamatlac*[[274]](#footnote-275), in temalacac,

in tlap-co, in mamatla-c, in temalaca-c,

det chest-loc det steps-loc det

at the chest, at the steps, at the sacrificial millstone.

in īc nictēmaca in chīmalli, in *tlacochtli*

in īc ni-c-tē-maca in chīmal-li in Ø-tlacoch-tli

det subord 1sgS-3sgSO-NSpHumPO-to.give det shield-abs det 3sgS-arrow-abs

it is at this time that I give away the shield, the arrow

in tēàcoquīzaya in tēpanuetziya.[[275]](#footnote-276)

in Ø-àco-quīza-ya in tē-pan-uetzi-ya.

det NSpHumPoss-high-to.emerge-nomlz det NSpHumPoss-NSpHumPoss-to.fall-imperfv

the means to achieve glory, the means of excelling above all others

*Free translation*

**To provision some knight with arms**

I set people in place

at the skull rack, in front of the pyre

at the chest, at the steps, at the sacrificial millstone.

it is at this time that I give away the shield, the arrow

the means to achieve glory, the means of excelling above all others

(A&SS)

*Traducción libre*

**LVII. *Now I hear my fortune and misfortune***

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Agora oygo mi ventura o desventura.

¶y[n]axca[n] niccaqni innahcuqni çaya in notemoya, in=

notlani uetzia, hanoço inic ninotljlhniz inic ninotlapalh

uiz, auh inic nimocoloz, inic nimocacauaz, auh inic ni

motiçauiz nimopotoniz.

**LC-M (fol. 105v)**

¶Agora oigo mi ventura /odesventura.

¶Ynaxca[n] niccaq[ui] in nacoq[ui]çaya i[n] notemovia i[n] notla[n]

yuetçia anoço inic ninotlilhuiz inic ninotlapalh=

uiz au ynic nimocaloz inic nimocacauaz au

ynic nimotiçauiz inic nimopotoniz.

**RS (p.222)**

Agora oigo mi uentura o desuentura.

*Yn axcan niccaqui in nacoquiçaya, in notemouia, in notlan*

*yuetçia, anoco inic ninotlilhuiz, inic ninotlapalhuiz, auh inic nimocoloz,*

*inic nimocacauaz, auh inic nimotecauiz, inic nimopotoniz.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Ahora oigo mi ventura o desventura**

In āxcān niccaqui

in nàcoquīzaya in notemōya

in notlan iuetziya

ànōzo in īc ninotlīluīz in īc ninotlapalhuīz

auh in īc nimocōlōz in īc nimocàcāuaz

auh in īc nimotīzauīz in īc nimopotōnīz

*Grammatical analysis / Análisis gramatical*

In āxcān niccaqui

in āxcān ni-c-caqui-ø

det now 1sgS-3sgO-to.hear-pres.sg

It is now that I hear

in nàcoquīzaya in notemōya

in n-àco-quīza-ya in no-temō-ya

det 1sgPoss-up.high-to.emerge-instr.nomlz det 1sgPoss-to.descend-instr.nomlz

the means by which I am lifted, the means by which I am lowered

in notlan iuetziya

in no-tlan ī-uetzi-ya

det 1sgPoss-next.to 3sgPoss-to.fall-instr.nomlz

the means by which it happens to me

ànōzo in īc ninotlīluīz in īc ninotlapalhuīz

ànōzo in īc ni-no-tlīluī-z in īc ni-no-tlapalhuī-z

perhaps det subord 1sgS-refl-to.apply.black.paint.to-fut.sg det subord 1sgS-refl-to.apply.red.paint.to-fut.sg

perhaps in this way I will apply black paint to myself, I will apply red paint to myself[[276]](#footnote-277)

auh in īc nimocōlōz in īc nimocàcāuaz

auh in īc ni-mo[[277]](#footnote-278)-cōlō-z in īc ni-mo-cà-cāua-z

conj det subord 1sgS-refl-to.twist-fut.sg det subord 1sgS-refl-rdpl.h-to.leave-fut.sg

or in this way I will be twisted, I will be abandoned

auh in īc nimotīzauīz in īc nimopotōnīz

auh in īc ni-mo-tīzauī-z in īc ni-mo-potōnī-z

conj det subord 1sgS-refl-to.apply.chalk.to-fut.sg det subord 1sgS-refl-to.apply.feathers.to-fut.sg

or in this way I will be consoled, I will be comforted

*Free translation*

**Now I hear my fortune and misfortune**

It is now that I hear

the means by which I am lifted, the means by which I am lowered

the means by which it happens to me

perhaps in this way I will apply black paint to myself, I will apply red paint to myself

or in this way I will be twisted, I will be abandoned

or in this way I will be consoled, I will be comforted

(A&SS)

*Traducción libre*

## LVIII. *We are subjects and we serve those who conquered us by force of arms, or to whom we surrendered, etc.* / *Somos subjetos y servimos a los que nos conquistaron por fuerza de armas, o nos dimos, etcetera*

## *Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Somos snbzetus yserujmos alos q[ue]nos

conqnistaron por fnerça dearmas o nos

dimos. &.

¶Amotixicyoq[ue] atichicoyoq[ue], ataxcauiloq[ue] topa[n]ma

ni in chimallj, auhtopa[n] onoc in mitl in qnauitl

Auhtotla uetztoc intlauiztlj in chamolleuatl, yxiueuatl

in teocuitlapanitl.[[278]](#footnote-279)

**LC-M (fol. 105v)**

¶Somos subjectos. y seruimos alos q[ue]nos

co[n]q[ui]staro[n] por fuerça de armas: onos dimos.

¶Amo tixicyoq[ue] atichicoyoq[ue] cataxcauiloque topa[n]

mani in chimalli. auh topan onoc y[n] mitl i[n]qua=

uitl. Auh totla vetçtoc in tlauiztli i[n]chamoleuatl

yxiueuatl in teo cuitlapanitl.

**RS (p. 222)**

Somos sujetos y seruimos a los que nos conquistaron por

fuerça de armas, o nos dimos, etc.

*Amo tixicyoque, atichicoyoque ca taxcauiloque, topan mani in*

*chimalli. Auh topan onoc in mitl, in quauitl. Auh totlan uetztoc in*

*tlauiztli, in chamoleuatl, yxiueuatl, in teocuitlapanitl.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

## Somos subjetos y servimos a los que nos conquistaron por fuerza de armas, o nos dimos, etcetera

Amo tixicyoque atichicoyoque ataxcauiloque

topan mani in chimalli

auh topan onoc yn mitl in quauitl.

Auh totlan uetztoc in tlauiztli

in chamoleuatl yxiueuatl

in teocuitlapanitl.

*Grammatical analysis / Análisis gramatical*

Àmo tixīcyòquê àtichicoyòquê àtaxcauiloquê

Àmo ti-xīc-yò-quê à-ti-chico-yò-quê à-t-āxca-uī-lō-quê

neg 1plS-navel-adjvzr-pl neg-1plS-off.to.one.side-adjvzr-pl neg-1plS-property-instrum-pass-pl

We are without esteem,[[279]](#footnote-280) we are without favor,[[280]](#footnote-281) we are not endowed

topan mani in chīmalli

to-pan ø-mani-ø in chīmal-li

1plPoss-on 3sgS-to.extend.over-pres.sg det shield-abs

The shield extends over us

auh topan onoc in mitl in quauitl.

auh to-pan on-o-c in mī-tl in quaui-tl

and 1sgPoss-on extra.dir-to.be.laying-prefv det arrow-abs det wood-abs

And over us extend the arrow, the club

Auh totlan uetztoc in tlauiztli

Auh to-tlan ø-uetz-toc in tlāuīz-tli[[281]](#footnote-282)

and 1sgPoss-near 3sgS-to.fall-dur det insignia-abs

And next to us lie the insignias

in chamoleuatl[[282]](#footnote-283) in xiueuatl[[283]](#footnote-284)

in chāmol-ēua-tl in xiu-ēua-tl

det scarlet.parrot-skin-abs det turquoise-skin-abs

the tunics of scarlet parrot feathers, the tunics of light blue cotinga feathers

in teocuitlapanitl.[[284]](#footnote-285)

in teō-cuitla-pāni-tl

divine-secretion-banner-abs

the golden banners

*Free translation*

## We are subjects and we serve those who conquered us by force of arms, or to whom we surrendered, *etc.*

We are without esteem, we are without favor, we are not endowed.

The shield extends over us

and over us extend the arrow, the club.

And next to us lie the insignias,

the tunics of scarlet parrot feathers, the tunics of light blue cotinga feathers,

the golden banners.

(done by JDA & TCSS 28.I.2006; revised by TCSS 2.II.2006)

*Traducción libre*

**LIX. *To serve as page, giving water by hand***

*Original orthography / Ortografía original*

# BNF-C BNF-A (p. 161)

Seruir de paje dando agua amanos.

¶niteyxamja, nitemapaca, nitecamapaca, nitema

teqnia, nitenechichiualh popoa, nitechichi ualhtia, ni

tepepechtia, nitetlaqnalhteteca.

**LC-M (fol. 105v – 106r)**

¶ Servir depaje dando agua amanos.

¶Niteyxamia. nitemapaca. nitecamapaca. nite=

matequia. nitenechichiualhpopoa. nitenechichi

ualhtia. nitepepechtia. nitetlaqualhteteca.

**RS (p.222)**

Seruir de paje dando agua a manos.

*Niteixamia, nitemapaca, nitecamapaca, nitematequia, nitenechi-*

*chiualhpopoa, nitenechichiualhtia, nitepepechtia, nitetlaqualhteteca.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Servir de paje dando agua a manos**

Niteixamia, nitemapaca,

nitecamapaca, nitematequia,

nitenechichiualpopoa, nitenechichiualtia,

nitepepechtia, nitetlaqualteteca.

*Grammatical analysis / Análisis gramatical*

Nitēīxāmia, nitēmāpāca,

Ni-tē-īxāmia-ø, ni-tē-mā-pāca-ø,

1sgS-NSpHumO-to.lightly.wash.face.of-pres.sg 1sgS-NspHumO-hand/arm-to.wash-pres.sg

I lightly wash people’s faces, I wash people’s arms

nitēcamapāca, nitēmàtequia,

ni-tē-cama-pāca-ø, ni-tē-mà-tequia-ø[[285]](#footnote-286),

1sgS-NSpHumO-mouth-to.wash-pres.sg 1sgS-NspHumO-hand-to.wash-pres.sg

I wash people’s mouths, I wash people’s hands

nitēnechìchīualpòpoa,

ni-tē-ne-chì-chīua-l-pò-poa-ø

1sg-NspHumO-refl.nomlz-rdps/h-to.do-nomlz-rdps/h-to.brush.off-pres.sg

I brush off people’s apparel for them,

nitēnechìchīualtia,

nitē-ne-chì-chīua-l-tia,

1sgS-NspHumO-refl.nomlz-rdps/h-to.do-nomlz-vblzr-pres.sg

I arrange people’s apparel for them

nitēpèpechtia, nitētlaqualtètē-ca.

ni-tē-pè-pechtia-ø, ni-tē-tla-qua-l-tè-tēca-ø

1sgS-NSpHumO-rdps/h- 1sgS-NSpHumO-NSpNHumO-to.eat-nomlz-rdps/h-to.serve-pres.sg

I prepare the places where people sit, I serve food to people

*Free translation*

**To serve as a page providing water by hand**

I lightly wash people’s faces, I wash people’s arms

I wash people’s mouths, I wash people’s hands

I brush off people’s apparel for them,

I arrange people’s apparel for them

I prepare the places where people sit, I serve food to people

(done by A&SS 29.I.2006; revised by TCSS 2.II.2006)

*Traducción libre*

**LX. *To serve as a servant or laborer***

*Original orthography / Ortografía original*

# BNF-C

# (This is the last metaphor of this manuscript.)

# BNF-A (p. 162)

Seruidor de moço olabrador

¶nitihtitlanti, inic niqnaqnauitiuh, inic nelimiqniz, in

ic nitlaiz, inic nitocaz, inic nitlaxuchimanilhtiz, inic nitla

totoniliz in tlahtica in qnauhtica, in inilhtica, ytetica, ni

eqniti, nitlacohti, nitlateqnipanoa. &.

**LC-M (fol. 106r)**

¶Servir de moço. de labrador.

¶Nitititlanti ynic quaquauitiuh ynicnelimi q[ui]zy[n]ic

nitlaiz ynic nitocaz ynicnitlaxuchimanilhtiz yn=

ic nitlatotoniliz. yn tlalhtica y[n] quauhtica y[n] milhtica

y[n] teticā nitequiti nitlacoti nitlatq[ui]panca. &.

**RS (p. 222)**

Seruir de moço, de labrador.

*Nitititlanti inic niquaquauitiuh, inic nelemiquiz, inic nitlaiz,*

*inic nitocaz, inic nitlaxuchimanilhtiz, inic nitlatotoniliz, in tlalhtica,*

*in quauhtica, in milhtica, in tetica, nitequiti, nitlacoti, nitlatequipanoa.*

## *Reconstructed version / Versión reconstruida* *Standardized version / Versión normalizada*

## Nitihtitlanti

## inic niquaquauitiuh, inic nelemiquiz,

inic nitlaiz, inic nitocaz

inic nitlaxuchimaniltiz, inic nitlatotolniliz

in tlaltica, in quauhtica

in miltica, in tetica

nitequiti, nitlacoti

nitlatequipanoa

*Grammatical analysis / Análisis gramatical*

## Nitìtītlanti

## ni-tì-tītlan-ti-ø

1sgS-rdp.h-messenger-vblzr-pres.sg

I become one who is sent on errands

## inīc niquàquauitīuh, inīc nēlimiquiz,

in-īc ni-quàquaui-tīuh, in-īc n-ēlimiqui-z

det-cause 1sgS-to.chop.firewood-purposive det-cause 1sgS-to.till.land-fut.sg

For this reason I go to chop firewood, I will till the soil

inīc nitlaāyiz, inīc nitōcaz

in-īc ni-tla-āyi-z, in-īc ni-tōca-z

det-cause 1sgS-NSpNHumO-to.do-fut.sg[[286]](#footnote-287) det-cause 1sgS-to.plant-fut.sg

For this reason I will work the land, I will plant

inīc nitlaxuchimaniltiz, inīc nitlatotōniliz

in-īc ni-tla-xōchi-mani-lti-z in-īc ni-tla-totōni-lī-z

det-cause 1sgS-NSpNHumO-flower-extend.flat-caus-fut.sg det-cause 1sgS-NSpNHumO-to.heat.up-caus-fut.sg

For this reason I plant flower gardens,[[287]](#footnote-288) I heat up food[[288]](#footnote-289)

in tlāltica, in quauhtica

in tlāl-tica, in quauh-tica

det earth-instr, det wood-instr

it is with earth, it is with wood

in mīltica, in tetica

in mīl-tica, in te-tica

det corn.plant-instr, det stone-instr

it is with corn plants, it is with stones

nitequiti, nitlācòti

ni-tekiti-ø, ni-tlācò-ti-ø

1sgS-to.work-pres.sg, 1sgS-servant-vblzr-pres.sg

that I work, that I become a servant

nitlatequipanoa[[289]](#footnote-290)

ni-tla-tequipanoa-ø

1sgS-NSpNHumO-to.work-pres.sg

that I labor

*Free translation*

*Traducción libre*

(originally done by A&SS 5.XII.2006)

**LXI. *To become haughty or to be presumptuous because of the favor or protection of another***

*Original orthography / Ortografía original*

# BNF-A (p. 162)

En soberueçerse, otener fantasia

con el favor /oamparo de otro.

¶tetech tlanauj, tetech hatlamati, tetech cuecuenoti, tetech

mopua, teca moqnauiteqni, tetech tlananauj.

**LC-M (fol.106r)**

¶Ensobervecerse /otener fantasia

con el favor /o amparo de otro.

¶tetech tlanaui. tetech atlamati. tetech cuecuenoti.

tetech mupoa. teca mo quauitequi. tetech tlananauy

**RS (p.223)**

Ensoberuecerse, o tener fantasia con el fauor o amparo de

otro.

*Tetech tlanaui, tetech atlamati, tetech cuecuenoti, tetech mopoa,*

*teca moquaitequi, tetech tlananaui.*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

**Ensoberbecerse, o tener fantasia[[290]](#footnote-291) con el favor o amparo de otro**

Tetech tlanaui,

tetech atlamati

tetech cuecuenoti

tetech mopoa

teca moquaitequi

tetech tlananaui

*Grammatical analysis / Análisis gramatical*

Tētech tlanaui

tē-tech ø-tla[[291]](#footnote-292)-naui-ø

NSpHumPoss-near.to 3sgS-entire.body-to.be.gravely.ill-pres.sg

In the company of another he is gravely ill[[292]](#footnote-293)

tētech àtlamati

tē-tech ø-à-tla-mati-ø

NSpHumPoss-near.to 3sgS-neg-NspNHumO-to.know-pres.sg

In the company of another he is presumptuous[[293]](#footnote-294)

tētech *cuecuenoti*

tē-tech ø-*cuecuenoti*-ø

NSpHumPoss-near.to 3sgS-to.be.haughty-pres.sg

In the company of another he is haughty

tētech mopoa

tē-tech ø-mo-poa-ø

NSpHumPoss-near.to 3sgS-refl-to.count-pres.sg

In the company of another he thinks highly of himself

tēca moquāuitequi

tē-ca ø-mo-quā-uītequi-ø

NspHumPoss-because.of 3sgS-refl-head-to.hit.with.sth.long-pres.sg

Because of another he beats himself about the head[[294]](#footnote-295)

tētech tlananaui

tē-tech ø-tla-na-naui-ø[[295]](#footnote-296)

NSpHumPoss-near.to 3sgS-entire.body-rdp-to.be.gravely.ill-pres.sg

In the company of another he is gravely ill

*Free translation*

He is completely dependent on another

In the presence of another he becomes presumptous

In the presence of another he becomes haughty

In the presence of another he thinks highly of himself

Because of another he beats himself about the head

He is quite dependent on another

*Traducción libre*

(originally done by A&SS 5.XII.2006)

**LXII. *To pervert another or give bad counsel***

## *Original orthography / Ortografía original*

# BNF-A (p. 162)

Haze aotro Vellaco odar mal conseJo.

¶Mixitl, tlapatl,couaxuxuuhqni, nanacatl nicteiti

tinemj, nicteqnalhtitinemj, iztlactli ten qnalactlj teix

co teicpac nicqnixtitinemj, nictetolohtia, inic anjteue

llamachtitinemj, inic nitecuecuenotilja, inic niteqnaz

uintia, inicnjtexocomictia3[[296]](#footnote-297)1, inic niteixcuepa, nitechicotla

chialhtia, nitechicotlaca qnitia.

**LC-M (fol. 106r)**

¶hazer aotro vellaco /o dar mal co[n]sejo.

¶Mixitl. tlapatl. coaxuxuhq[ui] nanacatl nictettitinemi

nictequalhtitinemi. iztlactli tenqualactli teixco teicpac

nicq[ui]xtitinemī nictetololhtia /inic anitevellamach=

titinemi inicnitecuecuenotilia. Ynic nitequayuin=

tia ic nitexocomictia. inic niteixcuepa nitechico=

tlachialhtia. nitechicotlacaq[ui]tia.

RS (p. 223)

Hazer a otro vellaco, o dar mal consejo.

*Mixitl, tlapatl, coaxuxuhqui, nanacatl nicteittitinemi, nictequalh-*

*titinemi, iztlactli, tenqualactli, teixco teicpac nicquixtitinemi, nicte-*

*tololhtia, inic aniteuellamachtitinemi, inic nitecuecuenotilia, ynic*

*nitequayuintia, ic nitexocomictia, inic niteixcuepa, nitechicotla-*

*chialhtia, nitechicotlacaquitia.*

## *Reconstructed version / Versión reconstruida* *Standardized version / Versión normalizada*

Hacer a otro bellaco, o dar mal consejo.

Mixitl, tlapatl,

coaxoxouhqui, nanacatl

nicteittìtinemi, nictequaltìtinemi,

iztlactli, tenqualactli,

teixco, teicpac

nicquixtìtinemi, nictetololtia,

inic aniteuellamachtìtinemi,

inic nitecuecuenotilia,

inic nitequaiuintia,

ic nitexocomictia,

inic niteixcuepa, nitechicotlachialtia, nitechicotlacaquitia.

*Grammatical analysis / Análisis gramatical*

Mīxītl, tlāpātl,

ø-mīxī-tl, ø-tlāpā-tl

1sgS-type.of.intoxicating.plant-abs, 1sgS-*Datura sp*.-abs

It is an intoxicating plant, it is jimsonweed

coaxoxōuhqui, nanacatl

ø-coaxoxōuhqui, ø-nanaca-tl

1sgS-*Parkinsonia praecox* 3sgS-mushroom-abs

It is *Parkinsonia praecox*, it is a mushroom

nictēittìtinemi, nictēqualtìtinemi,

ni-c-tē-ittì-ti-nemi-ø, ni-c-tē-qua-ltì-ti-nemi-ø,

1sgS-3sgSO-NspHumPO-to.see-caus-lig-live-pres.sg, 1sgS-3sgSO-NspHumPO-to.eat-caus-lig-live-pres.sg

that I go around showing to people, I go around giving people to eat

iztlactli, tēnqualactli,

ø-iztlac-tli, ø-tēn-qualac-tli,

3sgS-drool-abs, 3sgS-lips-spittle-abs

it is drool, it is spittle

tēīxco, tēicpac

tē-īx-co, tē-icpac

NSpHumPoss-face-loc, NSpHumPoss-summit

in front of people, above people,

nicquīxtìtinemi, nictētolōltia,

ni-c-quīx-tì-ti-nemi-ø, ni-c-tē-tolō-ltia-ø,

1sgS-3sgO-to.go.out-caus-lig-to.live-pres.sg, 1sgS-3sgO-NSpHumO-tragar-caus-pres.sg

I go around taking it out, I give it to people to swallow,

inīc anitēuellamachtìtinemi,

in-īc à-ni-tē-uel-la-mach-tì-ti-nemi-ø,

det-cause neg-1sgS-NSpHumO-well-NSpNHumO-to.know-caus-lig-live-pres.sg

in this way I don’t go around making others feel good,

inīc *nitēcuecuenotilia*,

in-īc *ni-tē-cuecuenoti-lia-ø*,

det-cause 1sgS-NSpHumO-to.be.haughty-caus-pres.sg

in this way I make others feel haughty

inīc nitēquāiuīntia,

in-īc ni-tē-quā-iuīntia-ø,

det-cause 1sgS-NSpHumO-head-to.make.lightheaded-pres.sg

I make others feel lightheaded

īc nitēxocomictia,

īc ni-tē-xoco-mic-tia-ø,

cause 1sgS-NSpHumO-sour-to.die-caus-pres.sg

With it I intoxicate people

inīc nitēīxcuepa,

in-īc ni-tē-īx-cuepa-ø,

det-caus 1sgS-NSpHumO-face-to.turn.over-pres.sg,

In this way I give people visions

nitēchicotlachialtia,

ni-tē-chico-tlachia-ltia-ø,

1sgS-NSpHumO-sideways-to.gaze-caus-pres.sg,

I make people see things that aren’t there

nitēchicotlacaquītia,

ni-tē-chico-tla-caquī-tia-ø.

1sgS-NSpHumO-sideways-NSpNHumO-to.hear-caus-pres.sg

I make people hear things that aren’t there

*Free translation*

**To pervert another or give bad counsel**

It is an intoxicating plant, it is jimsonweed,

it is *Parkinsonia praecox*, it is a mushroom,

that I go around showing to people, I go around giving people to eat.

It is drool, it is spittle.

In front of people, above people,

I go around taking it out, I give it to people to swallow,

in this way I don’t go around making others feel good,

in this way I make others feel haughty,

I make others feel lightheaded.

With it I intoxicate people,

in this way I give people visions,

I make people see things that aren’t there,

I make people hear things that aren’t there

*Traducción libre*

(originally done by A&SS 5.XII.2006)

**LXIII. *God, lord and creator and ruler over everything, who both exalts and humbles***

## *Original orthography / Ortografía original*

# BNF-A (p. 162)

Dios señor y criador y gou[ernad]or del todo

q[u]e ensalça y hnmilla.

¶tloq[ue]. nauaq[ue]. tlahticpaq[ue], in teutlale in atlaua, inte

peua. in tepexiua, in tlachiuale inteyocuyani, tepiqni

nj, intecueponalhtlanj, in tlatz molinalhtianj, in temama

ljnj, in tepitzanj, in texuchihicuiloanj, in tepantlaçanj, in

tetlalaqnianj, intetotomolilhtia, intetlatzinilhtia, inte

maxeloa, intemayaualoa, intetlalia, in teçaloa. ypalh

nemoani. &.

**LC-M (fol. 106r)**

¶Dios señor y criador y governador detodo

que ensalça y humila.

¶Tloq[ue]. nauaq[ue]. tlalticpacque in teutlale in atlaua

in tepeua in tepexiua in tlachiuale in teyo cuyani

te piq[ui]ni in tecueponalhtini in tlatçmolinalhtiani

in temamalini in tepitçani intexuchiycuiloani y[n]

tepantlaçani in tetlalanaquiani /in tetotomolilh=

tia in tetlatçinilhtia in temaxeloa in temayaualoa

in tetlalia in teçaloa, ypalh nemoaloni. &.

**RS (p. 223)**

Dios señor y criador y gouernador de todo, no ensalça y

humilla.

*Tloque nauaque, tlalticpacque, in teutlale, in atlaua, in tepeua,*

*in tepexiua, in tlachiuale, in teyocuyani, tepiquini, in tecuepo-*

*nalhtini, in tlatzmolinalhtiani, in temamalini, in tepitzani, in*

*texuchiycuiloani, in tepantlaçani, in tetlalanaquiani, in tetotomo-*

*lilhtia, in tetlatçinilhtia, in temaxeloa, in temayaualoa, in tetlalia,*

*in teçaloa ypalhnemoaloni*.

## *Reconstructed version / Versión reconstruida* *Standardized version / Versión normalizada*

**Dios señor y criador y gobernador de todo, que ensalza y**

**humilla.**

Tloquê nāuaquê,

tlālticpaquê, in teuhtlālê,

in ātlauâ, in tepēuâ, in tepèxiuâ,

in tlachīualê, in tēyocuyani, tēpiquini,

in tēcueponaltiāni, in tlatzmolīnaltiāni,

in tēmamalini, in tēpītzani,

in texōchiìcuiloāni, in tēpantlazani,

in tētlalanaquiani, in tētotomoliltia,

in tētlatziniltia, in tēmaxeloa,

in tēmayaualoa, in tētlālia,

in tēzāloa

īpal nemoalōni

*Grammatical analysis / Análisis gramatical*

Tloquê nāuaquê,

ø-tloqu-ê ø-nāuaqu-ê[[297]](#footnote-298)

3sgS-next.to-ag.poss 3sgS-near.to-ag.poss

He is the lord of the near, he is the lord of the nigh

tlālticpaquê,

ø-tlāl-t-icpaqu-ê

3sgS-earth-lig-above-ag.poss

He is the Lord of the Earth

in teuhtlālê,

in teuh-tlāl-ê

det dust-earth-ag.poss

the one who possesses the dust

in ātlauâ,

in ātlauh-uâ

det ravine-ag.poss

the one who possesses ravines

in tepēuâ, in tepèxiuâ,

in tepē-uâ, in tepèxiuâ

det hill-ag.poss, det precipice-uâ

the one who possesses hills, the one who possesses precipices

in tlachīualê, in tēyōcoyani,

in tlachīual-ê, in tē-yōcoya-ni,

det creation-ag.poss det NSpHumO-to.fashion-ag.sg

the one who possesses creations, the one who fashions people

tēpīquini,

ø-tē-pīqui-ni,

3sgS-NSpHumO-to.create.anew-ag

he is one who creates people anew

in tēcuepōnaltiāni, in tlatzmolīnaltiāni,

in tē-cuepōn-altiā-ni, in tla-(i)tzmolīn-altiā-ni

det NSpHumO-to.blossom-caus-ag.sg det NSpNHumO-to.send.up.a.shoot-caus-ag.sg

the one who makes people blossom, the one who makes plants send out green shoots

in tēmamalini, in tēpītzani,

in tē-mamali-ni, in tē-pītza-ni,

det NSpHumO-to.drill-ag.sg det NSpHum-to.blow-ag.sg

the one who drills people, the one who smelts people

in tēxōchiìcuiloāni,

in tē-xōchi-ìcuiloā-ni,

det NSpHumO-flower-to.write-ag.sg,

the one who writes people in the manner of flowers,

in tēpantlazani, in tētlāllanaquiā-ni,

in tē-pan-tlaza-ni, in tē-tlāl-tlan-aquiā-ni,

det NSpHumO-on-to.throw-ag.sg, det NSpHumO-earth-below-to.place.in-ag.sg

the one who places people on high, the one who places people beneath the earth,

in *tētotomoliltia*, in tētlatzīniltia,

in tē-*totomol*-ltia-ø, det tē-tlatzīni-ltia-ø,

det NSpHumO-to.bud-caus-pres.sg, det NSpHumO-to.crack.open-cause-pres.sg

the one who makes people bud, the one who makes people crack open

in tēmāxēloa, in tēmāyaualoa,

in tē-mā-xēloa-ø, in tē-mā-yaualoa-ø,

det NSpHumO-hand-to.scatter-pres.sg, det NSpHumO-hand-to.encircle-pres.sg

the one who scatters people by hand, the one who encircles people by hand

in tētlālia, in tēzāloa

in tē-tlālia-ø, in tē-zāloa-ø

det NSpHumO-to.place.down-pres.sg, det NSpHumO-to.stick.together-pres.sg

the one who sets people down, the one who joins people together

īpal nemoalōni

ī-pal ø-nem-oalō-ni

3sgPoss-by.grace.of 3sgS-to.live-passive-instr

He is the one by whose grace there is life

*Free translation*

**God, lord and creator and ruler over everything, who both exalts and humbles**

He is the lord of the near, he is the lord of the nigh,

he is the lord of the earth,

the one who possesses the dust, the one who possesses ravines,

the one who possesses hills, the one who possesses precipices,

the one who possesses creations, the one who fashions people.

He is one who creates people anew,

the one who makes people blossom, the one who makes plants send out green shoots,

the one who drills people, the one who smelts people,

the one who writes people in the manner of flowers,

the one who places people on high, the one who places people beneath the earth,

the one who makes people bud, the one who makes people crack open,

the one who scatters people by hand, the one who encircles people by hand,

the one who sets people down, the one who joins people together.

He is the one by whose grace there is life.

*Traducción libre*

(originally done by A&SS 10.XII.2006)

**LXIV. *He departed leaving behind a memory of himself for the good deeds or feats that he performed and his good example***

## *Original orthography / Ortografía original*

# BNF-A (p. 162)

Partio se deyando de si mem[or]ja por las buenas

obras ohazañasq[ue]hizo ybuen exemplo.

¶Mihcuilotiuh, mopohpoyauhtiuh, motljllotitiuh, mo

tlapallotitiuh, mitauh cayotitiuh, moxochiyotitiuh, mo

nezcayotitiuh, motamachiuhtiuh, qnicauhtiuh yninecauh

cayo. initeyo initoca, motimalotiuh, tetech qnicauhtinh

in tlillj in tlapallj, in chalhchiuitl in teoxiuitl inic omo

tey[n]otita. &.

**LC-M (fol. 106r – 106v)**

¶Partiose dexando desi memoria. por las

buenas /obras /ohazañas que hizo y bue[n] Ex[emplo]

¶Micuilotiuh. mopopoyautiuh. motlilhuitiuh. mo=

tlapalotitiuh. mitauhcayotitiuh. moxuchiyotitiuh.

monezcayotitiuh motamachiuhtiuh q[ui]cauhtiuh y[n]

ynecauhcayo yn yteyo yn ytoca. motimalotiuh.

tetech q[ui]cauhtiuh in tlilli in tlapalli in calhchiuitl

in teuxiuitl inic omoteyotita.

**RS (p. 223)**

Partiose dexando de si memoria por las buenas obras o

hazañas que hizo y buen exemplo.

*Micuilotiuh, mopopoyauhtiuh, motlilhuitiuh, motlapalotitiuh,*

*mitauhcayotitiuh, moxuchiyotitiuh, monezcayotitiuh, motamachiuh-*

*tiuh; quiacauhtiuh yn ynecauhcayo, yn yteyo, in ytoca, motima-*

*lotiuh, tetech quicauhtiuh in tlilli, in tlapalli, in chalhchiuitl, in*

*teuxiuitl inic omoteyotita.*

## *Reconstructed version / Versión reconstruida* *Standardized version / Versión normalizada*

Partióse dejando de si memoria por las buenas obras o

hazañas que hizo y buen exemplo.

Micuilotiuh, mopopoyauhtiuh,

motlillōtìtiuh, motlapallōtìtiuh,

mitauhcayotìtiuh, moxōchiyōtìtiuh,

monezcāyōtìtiuh, motamachīuhtiuh,

quicāuhtiuh

in īnecauhcayo, in īteyo, in ītōcā,

motimalotiuh,

tētech quicāuhtiuh

in tlilli, in tlapalli,

in chālchiuitl, in teōxiuitl

in īc omoteyōtita.

*Grammatical analysis / Análisis gramatical*

Mìcuilòtiuh, mopòpoyāuhtiuh,

ø-m-ìcuilò-tiuh, ø-mo-pò-poyāuh-tiuh,

3sgS-refl-escribir-go.along, 3sgS-refl-rdp.h-to.darken-go.along

he goes registering himself, he goes darkening himself

motlillōtìtiuh, motlapallōtìtiuh,

ø-mo-tlil-lō-tì-tiuh, ø-mo-tlapal-lō-tì-tiuh,

3sgS-refl-black-abstr-vblzr-go.along, 3sgS-refl-red-abstr-vblzr-go.along

he goes applying black paint to himself, he goes applying red paint himself,

mitauhcāyōtìtiuh, moxōchiyōtìtiuh,

ø-m-itauhcāyō-tì-tiuh, ø-mo-xōchi-yō-tì-tiuh,

3sgS-refl-fame-vblzr-go.along, 3sgS-refl-flower-abstr-vblzr-go.along

he goes acquiring fame for himself, he goes adorning himself with flowers

monēzcāyōtìtiuh, motamachīuhtiuh,

ø-mo-nēzcāyō-tì-tiuh, ø-mo-tamachīuh-tiuh,

3sgS-refl-mark-vblzr-go.along, 3sgS-refl-to.measure-go.along

he goes leaving a mark of himself, he goes measuring himself

quicāuhtiuh

ø-qui-cāuh-tiuh

3sgS-3sgO-to.leave-go.along

he goes leaving

in īnecāuhcāyo, in īteyo, in ītōcā,

in ī-necauhcayo, in ī-teyo, in ī-tōcā,

det 3sgPoss-relic, det 3sgPoss-fame, det 3sgPoss-name

his relics, his fame, his name

*motimalòtiuh*,[[298]](#footnote-299)

ø-mo-*timalò*-tiuh,

3sgS-refl-to.swell.up-go.along

he goes swelling up

tētech quicāuhtiuh

tē-tech ø-qui-cāuh-tiuh

NSpHumPoss-next.to 3sgS-3sgO-to.leave-go.along

he goes leaving among people

in tlilli, in tlapalli,

in tlil-li, in tlapal-li,

det black-abs det red.paint-abs

the black paint, the red paint

in chālchiuitl, in teōxiuitl

in chālchiui-tl, in teō-xiui-tl

det jade-abs, det divine-turquoise-abs

the jade, the turquoise

in īc omoteyōtìtiuh

in īc ø-on-mo-teyō-tì-tiuh.

det cause 3sgS-extra.dir-refl-fame-vblzr-go.along

In this way he goes acquiring fame for himself

*Free translation*

**He departed leaving behind a memory of himself for the good deeds or feats that he performed and his good example**

He goes registering himself, he goes darkening himself,

he goes applying black paint to himself, he goes applying red paint himself,

he goes acquiring fame for himself, he goes adorning himself with flowers,

he goes leaving a mark of himself, he goes measuring himself,

he goes leaving

his relics, his fame, his name,

he goes swelling up,

he goes leaving among people

the black paint, the red paint,

the jade, the turquoise.

In this way he goes acquiring fame for himself.

*Traducción libre*

(originally done by A&SS 10.XII.2006)

**LXV. *Am I perhaps talkative? Am I not close-mouthed? Will they need to open me up to extract the secret?***

## *Original orthography / Ortografía original*

# BNF-A (p. 162 – 163)

Por ventura soi parlero? no soi secretario?

an mede abrir p[ar]ame sacar el secreto?

¶Cuix nixilutl? ni miyauatl? nicamatl, aux nitzaya

naloz, in ic niqnixtililoz? cuix yuhqni in nitoptli nipetlana

llj nitlapoloz, inic nanililoz in chalhchiuitl in teoxiuitl? cuix

no çiuhqui in nitetl in niqnauauitl, cuix nixeloloz? nitlapana

loz? inic notzacalhco noyollotlan tlachialoz.

**LC-M (fol. 106v)**

¶Por ventura soi parlero? no soi secretario?

an me de abrir para mesacar el secreto?

¶Cuix nixilutl? cuix nimiauatl niçacametl? cuix ni=

tçayanaloz inic niq[ui]xtililoz? cuix yuhq[ui] initoptli nipe=

tlacalli? cuix nitlapiloz inic nanililoz in chalhchiuitl.

in teuxiuitl? cuix nociuhqui in tetl in quauitl? Cuix

nixeloloz nitlapanaloz inic notçcalhco noyollotlan

tlachialoz?

**RS (p. 223-224)**

Por ventura soi parlero? no soi secretario? An me de abrir

para me sacar el secreto?

*Cuix nixilutl? cuix nimiauatl, niçacametl? cuix nitçayanaloz*

*inic niquixtililoz? cuix yuhqui initoptli nipetlacalli? Cuix nitlapiloz*

*inic nanililoz in chalhchiuitl, in teuxiuitl? Cuix niciuhqui in tetl,*

*in quauitl? Cuix nixeloloz, nitlapanaloz inic notzcalhco, noyollotlan*

*tlachialoz?*

*Reconstructed version / Versión reconstruida  
  
Standardized version / Versión normalizada*

Por ventura soy parlero? No soy secretario[[299]](#footnote-300)? Hanme de abrir para me sacar el secreto?

Cuix nixilotl?

Cuix nimiauatl, nicacamatl[[300]](#footnote-301)?

Cuix nitzayanaloz, inic niquixtililoz?

Cuix yuhqui nitoptli nipetlacalli?

Cuix nitlapiloz

inic nanililoz in chalchiuitl, in teoxiuitl?

Cuix niciuhqui in nitetl, in niquauitl?

Cuix nixeloloz, nitlapanaloz

inic notzcalco, noyollotlan tlachialoz?

*Grammatical analysis / Análisis gramatical*

Cuix nixīlōtl?

Cuix ni-xīlō-tl?

Perhaps 1sgS-baby.maize.ear-abs

Am I a baby ear of maize?

Cuix nimiāuatl, nicacamatl?

Cuix ni-miāua-tl, ni-cacama-tl?

Perhaps 1sgS-corn.flower-abs, 1sgS-nubbin-ab

Am I a corn tassel, a nubbin?

Cuix nitzayānalōz, inīc niquīxtilīlōz?

Cuix ni-tzayāna-lō-z, in īc ni-quīx-ti-lī-lō-z?

Perhaps 1sgS-to.pull.off-pass-fut.sg, det caus 1sgS-to.exit-caus-apl-psv-fut.sg

will I be pulled apart in order to be stripped of them

Cuix yuhqui nitōptli nipetlācalli?

Cuix yuhqui ni-tōp-tli ni-petlācal-li?

Perhaps in.this.way 1sgS-chest-abs 1sgS-coffer-abs

Am I such a chest, a coffer

Cuix nitlapilōz

Cuix ni-tla-pilō-z

perhaps 1sgS-3NspNhum-to.hang-fut.sg

Will I hang things up

inīc nānilīlōz in chālchiuitl, in teōxiuitl?

in-īc n-ān-ilī-lō-z in chālchiui-tl, in teō-xiui-tl?

det-caus 1sgS-to.grasp-apl-psv-fut.sg det precious.stone-abs, det god-turquoise-abs

so that I will be deprived of precious stones, turquoise

Cuix nìciuhqui in nitetl, in niquauitl?

Cuix ni-`ciuh-qui in ni-te-tl, in ni-quaui-tl?

Perhaps 1sgS-to.hurry-adjvz det 1sgS-stone-abs, det 1sgS-wood-abs

Am I in a hurry, I who am a stone, I who am a piece of wood?

Cuix nixelōlōz, nitlapānalōz

Cuix ni-xelō-lō-z, ni-tlapāna-lō-z

Perhaps 1sgS-to.divide-pass-fut.sg, 1sgS-to.split.open-pass-fut.sg

Will I be divided in two, will I be split open

inīc notzcalco, noyōllōtlan tlachialōz?

in īc no-(i)tzcal-co, no-yōllō-tlan tlachia-lō-z?

det cause 1sgPoss-flank-loc, 1sgS-heart-next.to to.look-impers-fut

so that there will be gazing upon my flank, upon my heart

*Free translation*

**Am I talkative? Am I not close-mouthed? Will they need to open me up to extract the secret?**

Am I a baby ear of maize?

Am I a corn tassel, a nubbin?

Will I be pulled apart in order to be stripped of them?

Am I such a chest, a coffer?  
Will I hang things up

so that I will be deprived of precious stones, turquoise?

Am I in a hurry, I who am a stone, I who am a piece of wood?

Will I be divided in two, will I be split open,

so that there will be gazing upon my flank, upon my heart?

*Traducción libre*

**¿Por ventura soy parlero? ¿No soy secretario? ¿Hanme de abrir para me sacar el secreto?**

(originally done by A&SS 21.XII.2006)

**LXVI.  *I do not want to create discord where there is peace***

## *Original orthography / Ortografía original*

# BNF-A (p. 163)

No qniero poner discordia donde ay paz.

¶Açomallj. aqnalantlj. atlaneli ipan niazneqni, yehica

tlamamanj in tlilhcaxitl intlapalhcaxitl / macana njtlamj

mjlo / nitlaxopeuh, nitlacuitlacpeuh, / noço tlacahcah incha

moliuitl in piliuitl, inic amo nitlamoloniz, nitlaneloz,

inic amo nitlatlauelh cuitiz, niteqnalan cuitz.

**LC-M (fol. 106v)**

¶No q[ui]ero poner discordia donde ay paz.

¶Açomalli. acoallantli. atlauellj ypan niaznequi.

yehica. tlamamani yn tlilhcaxitl in tlapalh caxitl/

macana nitlamimilo nitlaxopeuaz. nitlacuetlac=

peuh. noço tlacacah in chamuliuitl in piliuitl in

ic amo nitlamoloniz nitlaneloz: ynic amo nitlatla=

uelh cuitiz nitequalan cuitiz.

**RS (p. 224)**

No quiero poner discordia donde ay paz.

*Aço malli, acoallantli, atlauelli ypan niaznequi, yehica tlama-*

*mani yn tlilhcaxitl, in tlapalhcaxitl, macana nitlamimilo, nitlaxopeuaz,*

*nitlacuitlacpeuh, noço tlacacah in chamuliuitl, in piliuitl inic amo*

*nitlamoloniz, nitlaneloz, ynic amo nitlatlauelhcuitiz, nitequalancuitiz.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

No quiero poner discordia donde hay paz.

Açomalli, aqualantli, atlauelli

ipan niaznequi,

yehica tlamamani

in tlilcaxitl, in tlapalcaxitl,

macana nitlamimilo,

nitlaxopeuaz, nitlacuitlacpeuh,

noço tlacacah in chamuliuitl, in piliuitl

inic amo nitlamoloniz, nitlaneloz,

ynic amo nitlatlauelcuitiz, nitequalancuitiz.

*Grammatical analysis / Análisis gramatical*

Àçōmālli, àqualāntli, àtlauēlli

À-çōmā-l-li, à-qualān-tli, à-tlauēl-li

neg-to.scowl-nmlzr-abs, neg-to.get.angry-abs, neg-rage-abs

not a scowl, not anger, not rage

īpan niāznequi,

ī-pan ni-ā-z-nequi,

3sgPos-on 1sgS-to.go-fut-to.want

I want to go where it is

yehica tlamāmani in tlīlcaxitl, in tlapalcaxitl,

yeh ī-ca tla-māma-ni-ø in tlīl-caxi-tl, in tlapal-caxi-tl,

3sg 3sgPos-caus 3NspNhum-to.carry.on.back-agentive det black-bowl-abs det red-bowl-abs

for this reason, the black bowl, the red bowl bear weights

mācanâ nitlamimilô,

mā canâ ni-tla-mimilô-ø,

if.only somewhere 1sgS-3NspNhum-to.bowl.over-vet.sg

let me in no place bowl things over

nitlaxopēuh, nitlacuitlacpēuh,

ni-tla-xo-pēuh-ø, ni-tla-cuitlac-pēuh-ø,

1sgS-3NspNhum-foot-to.defeat-vet.sg, 1sgS-3NspNhum-to.defeat-vet.sg

give things a kick, soil things,

noço *tlacacah* in chamolìuitl, in pilìuitl

nōço *tla-cà-cah[[301]](#footnote-302)* in chamol-ìui-tl, in pil-ìui-tl

or.else impers-rdp.h-to.be.located det feather-abs det a-feather-abs

or in a place where x feathers, y feathers are all over

in īc àmo nitlamolōnīz, nitlanelōz,

in īc àmo ni-tla-molōnī-z, ni-tla-nelō-z,

det cause neg 1sgS-NSpNHumO-to.fluff.up-fut.sg 1sgS-NSpNHumO-to.stir.around-fut.sg

for that reason I will not fluff things up, stir things around

in īc àmo nitlatlauēlcuītīz, nitēqualāncuītīz.

in īc àmo ni-tla-tlauēl-cuī-tī-z, ni-tē-qualān-cuī-tī-z.

det cause neg 1sgS-NSpNHumO-rage-to.seize-caus-fut.sg, 1sgS-NSpHum-anger-to.seize-caus-fut.sg

for that reason I will not cause great rage, I will cause great anger to others

*Free translation*

I wish to go to a place without scowls, without anger, without rage.

So that the black bowl, the red bowl carry weight,

let me in no place bowl things over,

give things a kick, soil things.

Or if there are “peacock-flower” feathers, “noble” feathers all over,

I will not fluff things up, stir things around,

I will not cause great rage, great anger, to others

*Traducción libre*

(originally done by A&SS 21.XII.2006)

**LXVII. *The punishment of God is coming now picking people out, for that reason everyone mends his ways***

# *Original orthography / Ortografía original*

# BNF-A (p. 163)

Ya viene el castigo DeDios entre sacando

por esso todos se emienden.

¶yenica uitz ynitemux iniehecauh / iniauauh ynicolouh

ynitzitzicoz / initeuh yni qnauh. Auh yenica[n] onotiuitz y[n]

yteqna[n] in tloq[ue] nauaq[ue] in texelotiuitz tepepentiuitz, maic

celja. maic xotlalo.

**LC-M (fol. 106v)**

¶Ya viene el astigo de dios entresaca[n]

do por esso todos seenmienden.

¶Yenica uitç yn ytemux yn yeecauh in yauauh

yn ycolouh yn ytçitçicaz ynyteuh yn yquauh.

Auh yeni canonetiuitç yn ycoauh in ytequan in tloq[ue]

in nauaq[ue] in texelotiuitç tepepentiuitç. maiccelia

maycxotlalo.

**RS (p. 224)**

Ya viene el castigo de Dios entresacando, por esso todos se

emmiendan.

*Ye nican uitz yn ytemux, yn yeecauh, in yauauh, yn ycolouh,*

*yn ytçitçicaz, in yteuh, yn yquauh. Auh ye nican onotiuitz yn*

*ycoauh, in ytequan in tloque in nauaque, in texelotiutz, tepepen-*

*tiutz; ma ic celia, ma yc xotlalo.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

Ya viene el castigo de Dios entresacando, por eso todos se

emmiendan.

Ye nican uitz

in itemox, in ièecauh,

in iauauh, in icolouh, in itzitzicaz,

in iteuh, in iquauh.

Auh ye nican onotiuitz

in icoauh, in itequan

in tloque in nauaque,

in texelotiuitz, tepepentiutz;

ma ic celia, ma ic xotlalo.

*Grammatical analysis / Análisis gramatical*

Ye nicān uītz

Ye nicān ø-uītz-ø

already here 3sgS-to.come-pres.sg

Already here it comes

in ītemox, in īèecauh,

in ī-temox-ø, in ī-èeca-uh,

det 3sgPos-gust[[302]](#footnote-303)-alien.pos.sg det 3sgPos-cloud-alien.pos.sg

his gust, his wind

in īàuauh, in īcōlōuh, in ītzītzicāz,

in ī-àua-uh, in ī-cōlō-uh, in ī-tzītzicāz-ø,

det 3sgPos-prickles-alien.pos.sg, det 3sgPos-stinging.nettles-alien.pos.sg

his prickles, his scorpions, his stinging nettles

in īteuh, in īquauh.

in ī-te-uh, in ī-qua-uh.

det 3sgPos-stone-alien.pos.sg det 3sgPos-wood-alien.pos.sg

his stone, his wood.

Auh ye nicān onotiuitz in

Auh ye nicān ono-ti-uitz in

and already here to.be.lying.down-lig-come.along

And already it has come along lying down

in īcōāuh, in ītēquān

ī-cōā-uh, in ī-tēquā-n-ø

3sgPos-snake-alien.pos.sg det

that which is his snake, that which is his ferocious beast

in tloquê in nāuaquê,

in tloqu-ê in nāuaqu-ê,

det next.to-ag.poss det near.to-ag.poss

he who is the Lord of the Near, he who is the Lord of the Nigh

in tēxelòtiuitz, tēpèpentiutz

in tē-xelò-ti-uitz, tē-pèpen-ti-uitz  
det NSpHumO-to.scatter-lig-to.come.along NSpHumO-to.gather.up-lig-to.come.along

he who comes along dividing people, he who comes along gathering people up

mā īc celiâ, mā īc xotlālo.

## mā īc ø-celia-´, mā īc xotlā-lo

## oh.that caus 3plS-to.burgeon-pres.pl oh.that caus to.blossom-impers

## so that they sprout, so that there is blossoming

*Free translation*

**The punishment of God is coming now picking people out, for that reason everyone mends his ways**

It is coming,

his gust, his wind

his prickles, his scorpions, his stinging nettles

his stone, his wood.

And already it has come along prostrate,

that which is the snake, that which is the ferocious beast,

of him who is the Lord of the Near, of him who is the Lord of the Nigh,

he who comes along dividing people, he who comes along gathering people up

## so that they rejuvenate, so that there is rebirth.

*Traducción libre*

(originally done by A&SS 21.XII.2006)

**LXVIII. *I go around sad, anguished and fatigued***

## *Original orthography / Ortografía original*

# BNF-A (p. 163)

Ando triste / angustiado y fatigado.

¶Notololh. nomalhcuch nicchiuhtinemj, nochoqniz nixayo

nic matentinemj, nuztetzi[n] nomatzi[n] nictlanqnatinemj in

tetloc in tenauac / nic nocuzcatitinemj in nomatzi / nino

malhcochotinemj / in notlilh in notlapalh ic ninomati=

lotinemj / auh in notlalh in nocuqniuh ic nino poloti=

nemj /auh in nelelh in notlaocul ic ninilacatzotinemj /

ic ninotlaljtinemj / nelelhacitinemj.

**LC-M (fol. 106v – 107r)**

¶Ando triste angustiado y fatigado.

¶Notoloh. nomalhcuch nicchiuhtinemj. nochoq[ui]z.

mixayo. nicmatentinemi. noztetçin nomatçin nictla[n]=

quatinemi. in tetloc in tenauac nicnocuztatitinemi.

in nomatçin ic ninomalh cochotinemi. Yn notlilh y[n]

notlapalh icninomatilotinemi. Auh in notlalh in

noçoq[ui]uh ic ninopolotinemi. auh in nelelh notlauh=

culh /ic nimilacatçotinemi ic ninotlalitinemi nele=

lacitinemi.

**RS (p. 224)**

Ando triste, angustiado, y fatigado.

*Notololh, nomalcuch nicchiuhtinemi, nochoquiz, nixayo, nicma-*

*tentinemi, noztetzin, nomatzin nictlanquatinemi, in tetloc, in tenauac*

*nicnocuzcatitinemi, in nomatzin ic ninomalhcochotinemi, yn notlilh,*

*yn notlapalh ic ninomatilotinemi. Auh in notlalh, in noçoquiuh ic*

*ninopolotinemi. Auh in nelelh, notlauculh, ic nimilacatçotinemi, ic*

*ninotlalitinemi, nelelacitinemi.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

**Ando triste, angustiado y fatigado.**

Notōlōl, nomalcoch nicchīuhtinemi[[303]](#footnote-304)

nochōquiz, nīxāyo,

nicmātēntinemi,

noztetzin, nomātzin

nictlanquàtinemi,

in tētlōc, in tēnāuac

nicnocōzcatìtinemi,

in nomātzin

ninomalcochòtinemi,

in notlīl, in notlapal

īc ninomatilòtinemi.

Auh in notlāl, in noçoquiuh

īc ninopolòtinemi.

Auh in nēllel, notlaōcōl,

īc ninilacatzòtinemi,

īc ninotlālìtinemi,

nēllelàcitinemi.

*Grammatical analysis / Análisis gramatical*

Notōlōl, nomalcoch nicchīuhtinemi[[304]](#footnote-305)

no-tōlōl-ø, no-malcoch-ø ni-c-chīuh-ti-nemi-ø,

1sgPos-bowed.head, 1sgPos-neck[[305]](#footnote-306)-alien.pos.sg 1sgS-3sgO-to.do-lig-go.around-pres.sg

My bowed head, my neck, I go around doing

nochōquiz, nīxāyo,

no-chōquiz-ø, n-īxāyo-ø,

1sgPos-crying-alien.pos.sg, 1sgPos-tears-alien.pos.sg

my crying, my tears

nicmātēntinemi,

ni-c-mā-tēn-ti-nemi-ø,

1sgS-3sgO-hand-to.spread.out-lig-go.around-pres.sg

I go around spreading out with my hand

noztetzin, nomātzin

no-(i)zte-tzin-ø, no-mā-tzin-ø

1sgPos-fingernail-dim-inalien.pos.sg, 1sgPos-hand-dim-inalien.pos.sg

my little fingernail, my little hand

nictlanquàtinemi,

ni-c-tlan-quà-ti-nemi-ø

1sgS-3sgO-tooth-to.bite-lig-go.around-pres.sg

I go around biting at them with my teeth

in tētlōc, in tēnāuac

in tē-tlōc, in tē-nāuac

det NSpHumPos-next.to, det NSpHumPos-near.to

next to others, near others

nicnocōzcatìtinemi,

ni-c-no-cōzca-tì-ti-nemi-ø,[[306]](#footnote-307)

1sgS-3sgO-1sg.refl-precious.bead-caus-lig-go.around-pres.sg

I go around adorning myself with a necklace of precious beads[[307]](#footnote-308)

in nomātzin

in no-mā-tzin

det 1sgPos-hand-dim

with my little hand

īc ninomalcochòtinemi,

īc ni-no-malcoch-ò-ti-nemi-ø,

with 1sgS-1sg.refl-to.embrace-lig-go.around-pres.sg

I go around embracing myself

in notlīl, in notlapal

in no-tlīl, in no-tlapal

det 1sgPos-soot, det 1sgPos-red.paint

with my black soot, my red paint

īc ninomatilòtinemi.

īc ni-no-matilò-ti-nemi-ø

caus 1sgS-1sg.refl-to.annoint-lig-go.around-pres.sg

I go around annointing myself

Auh in notlāl, in noçoquiuh

Auh in no-tlāl, in no-çoqui-uh

and det 1sgPos-dirt, det 1sgPos-mud-psd.sg

and with my earth, my mud

īc ninopolòtinemi.

īc ni-no-polò-ti-nemi-ø

cause 1sgS-1sg.refl-to.lose-lig-go.around-pres.sg

I go around making myself disappear

Auh in nēllel[[308]](#footnote-309), notlaōcōl,

Auh in n-ēllel-ø, no*-*tlaōcōl-ø,

and det 1sgPos-sorrow-alien.pos, 1sgPos-sadness.alien.pos,

and because of my sorrow, my sadness

īc ninilacatzòtinemi,

īc ni-n-ilacatz-ò-ti-nemi-ø,

caus 1sgS-1sg.refl-to.turn away-vblzr-lig-go.around-pres.sg

I go around turning myself away

īc ninotlālìtinemi,

īc ni-no-tlālì-ti-nemi,

caus 1sgS-1sg.refl-to.place-lig-go.around

I go around setting myself down

nēllelàcitinemi.

n-ēllel-àci-ti-nemi.

1sgS-sorrow-to.arrive[[309]](#footnote-310)-lig-go.around

I go around in a state of consumate sorrow

*Free translation*

**I go around sad, anguished and fatigued**

I go around bowing my head, my neck.

I go around scattering my crying, my tears, by hand.

I go around biting at my poor fingernails, my poor hands.

When next to others, near others, I go around adorning myself with a necklace of precious beads.

I go around embracing myself with my poor hands.

I go around annointing myself with my black soot, my red paint.

And I go around lost behind my earth, my mud.

And because of my sorrow, my sadness,

I go around turning myself away,

I go around stopping along the way,

I go around in a state of consummate sorrow.

*Traduccion libre*

**Ando triste, angustiado y fatigado**

(originally done by A&SS 21.XII.2006)

(The metaphors from here to the end of the collection, 69-102, were first analyzed and translated by TCSS.)

**LXIX. *To detain someone with pretended words so that he might be arrested or something bad might befall him***

## *Original orthography / Ortografía original*

# BNF-A (p. 163)

Detener a alguno con palabras fingidas

p[ar]a q[u]esea p[r]eso /ole suceda algu[n] mal.

¶Nictlaniteca. nictlanipachoa in noteqnaya noteyya

in noztlac in notenqnalac / inic nitenaualana nitetla=

machana / inic niteuztuaqnia / nictenainictia in tepexjtl

in atlauhtlj / inic nicnepachiuia ic nicneyanilia in cu=

lutl in tocatl, in tzitzicaztlj / in axoxouillj in atoyatl /

yectlatulhtica tzopelica / aauiahiztlamachializtica in

ic niteqnetza inic nitetlalia / niteyecateca / nitenauhalh

ic niteqnetza inic nitetlalia / niteyecateca / nitenaualh

tzecoa /

**LC-M (fol. 107r)**

¶Detener a alguno co[n]palabras fingidas

p[ar]a quesea preso /ole suçeda algu[n] mal.

¶Nictlaniteca. nctlanipachoa. in notequaya noteýa

in noztlac in notenqualac /inic nitcualana nitetla=

machana /inic niteoztoaquia nictenamoctia inte=

pexitl in atlauhtli inic nicpachiuia ic niçneyanila

in culutl in tocatl in tçitçicaztli in axoxouilli in a=

toyatl /yectlatolhtica tçopelica. aauializtlamachi=

aliztica in ic nitequetça inic nitetlalia : niteyecca=

teca nitenaualhtçecoa

RS (p. 224)

Detener a alguno con palabras fingidas para que sea preso,

o le suceda algun mal.

*Nictlaniteca, nictlanipachoa in notequaya, noteya, in nozlac, in*

*notenqualac, inic niteualana nitetlamachana, inic niteoztoaquia*

*nictenamictia in tepexitl, in atlauhtli, inic nicpachiuia ic nicneyanilia*

*in culutl, in tocatl, in tçitçicaztli, in axoxouilli, in atoyatl,*

*yectlatoltica, tçopelica, aauializtlamachializtica inic nitequetça, inic*

*nitletlalia, niteyeccateca, nitenaualhtçecoa.*

## *Reconstructed version / Versión reconstruida Standardized version / Versión normalizada*

*Versión reconstruida*

Detener a alguno con palabras fingidas para que sea preso,

o le suceda algun mal.

Nictlaniteca, nictlanipachoa

in notequaya, noteya, in nozlac, in notenqualac,

inic niteualana nitetlamachana,

inic niteoztoaquia nictenamictia

in tepexitl, in atlauhtli,

inic nicpachiuia ic nicneyanilia

in culutl, in tocatl,

in tçitçicaztli, in axoxouilli, in atoyatl,

yectlatoltica, tçopelica, aauializtlamachializtica

inic nitequetça, inic nitletlalia,

niteyeccateca, nitenaualhtçecoa.

*Grammatical analysis / Análisis gramatical*

Nictlaniteca, nictlanipachoa

ní-c-tlání-tēcá-ø, ní-c-tlání-páchóá-ø

1sgS-3sgO-abajo-extender.plano-pres.sg, 1sgS-3sgO-abajo-apretar-pres.sg

1sgS-3sgO-below-to.stretch.out.flat-pres.sg, 1sgS-3sgO-below-to.press.down-pres.sg

lo extiendo abajo, lo apreto para abajo

I extend it out flat below, I press it down below

in notequaya, noteya[[310]](#footnote-311),

in no-tē-quā-ya-ø, no-tē-i-ya-ø,

det 1sgPos-3NspHum-comer-impf-sg, 1sgPos-3NspHum-beber-impf-sg

det 1sgPos-3NspHum-to.eat-impf-sg, 1sgPos-3NspHum-to.drink-impf-sg

el medio por el cual como a la gente, el medio por el cual bebo a la gente

the means by which I eat people[[311]](#footnote-312), the means by which I drink people

in nozlac, in notenqualac,[[312]](#footnote-313)

ín nó-zlác-ø, ín nó-tēn-quálác-ø,

det 1sgPos-saliva-psd.sg, det 1sgPos-boca-???-psd.sg

det 1sgPos-saliva-psd.sg, det 1sgPos-mouth-???-psd.sg

mi saliva, mi baba,

my drool, my spittle

inic niteualana nitetlamachana,

ín-īc ní-tē-ualana-ø[[313]](#footnote-314) ní-tē-tlamachana-ø,

det caus 1sgS-3NspHum-encender-pres.sg 1sg-3NspHum-enzarzar-pres.sg

det caus 1sgS-3NspHum-to.inflame-pres.sg 1sg-3NspHum-to.weave.wickerwork-pres.sg

por eso enciendo a la gente, la tejo

for that reason I inflame people, I weave people

inic niteoztoaquia nictenamictia

ín īc ní-tē-ōztō-áqu-ia-ø ni-c-tē-nāmic-tia-ø

det caus 1sgS-3NspHum-cueva-entrar-caus-pres.sg 1sgS-3sgO-3NspHum-encontrar-caus-pres.sg

det caus 1sgS-3NspHum-cueva-entrar-caus-pres.sg 1sgS-3sgO-3NspHum-encontrar-caus-pres.sg

por eso meto a la gente en cuevas, les hago encontrar

for that reason I put people into caves, I cause people to encounter

in tepexitl, in atlauhtli,

ín tépèxí-tl, ín ātlauh-tli

det precipicio-abs, det barranca-abs

det precipicio-abs, det barranca-abs

precipicios, barrancas

precipices, ravines

inic nicpachiuia ic nicneyanilia

ín īc ni-c-páchíuíá-ø īc ní-c-neyanilíá-ø

det caus 1sgS-3sgO-espiar-pres.sg caus 1sgS-3sgO-esconderse.de.otro-pres.sg

det caus 1sgS-3sgO-to.spy.on-pres.sg caus 1sgS-3sgO-esconderse.de.otro-pres.sg

para que lo espíe, para que me esconda de él

so that I can spy on them, so that I hide from him

in culutl, in tocatl,

ín cōlō-tl, ín tócá-tl,

det alacrán-abs, det araña-abs

det scorpion-abs, det spider-abs

el alacrán, la araña

the scorpion, the spider

in tçitçicaztli, in axoxouilli, in atoyatl,

ín tzītzicāz-tli, ín ā-xoxōuīl-li ín ā-tōyā-tl

det ortiga-abs, det agua-abismo-abs det agua-corriente

det ortiga-abs, det agua-abismo-abs det agua-corriente

el chichicaste, el abismo, la corriente de agua

the stinging nettle, the abyss, the current of water

yectlatoltica, tçopelica, aauializtlamachializtica

yēc-tlàtōl-tícá, tzópēli-ca à-āuíyá-líz-tlamachia-líz-tícá

bueno-palabra-con, dulce-adv, red.h-regocijarse-abstr-hacer.con.buena.maña-abstr-con

good-word-with sweet-adv, red.h-to.take.pleasure-abstr-to.do.well-abstr-with

con palabras buenas, dulcemente, con alegría y buena maña

with good words, sweetly, with pleasure and skill

inic nitequetça, inic nitletlalia,

ín īc ní-tē-quétçá-ø, ín īc ní-tlé-tlālíá-ø

det caus 1sgS-3NspHum-parar-pres.sg, det caus 1sgS-fuego-poner-pres.sg

det caus 1sgS-3NspHum-to.stand-pres.sg, det caus 1sgS-fire-to.place-pres.sg

por eso, paro a la gente, por eso hago fuego

for this reason, I stop people, I build a fire

niteyeccateca, nitenaualhtçecoa.

ni-tē-yēc-cā-tēca-ø,[[314]](#footnote-315) ni-tē-naual-tçécóá-ø

1sgS-3NspHum-bueno-adv-extender-pres.sg, 1sgS-3NspHum-brujo-detener-pres.sg

1sgS-3NspHum-good-adv-to.extend-pres.sg, 1sgS-3NspHum-sorcerer-to.detain-pres.sg

Extiendo bien a la gente, la detengo con engaños

I lay people out well, I detain them with deceit

*Free translation*

**To detain someone with pretended words so that he might be arrested or something bad might befall him**

I extend it out flat below, I press it down below,

the means by which I eat people, the means by which I drink people,

my drool, my spittle,

so that I inflame people, I weave people,

so that I put people into caves, I cause people to encounter

precipices, ravines,

so that I can spy on them,

so that I hide from them

the scorpion, the spider, the stinging nettle,

the abyss, the current of water.

With good words, sweetly, with pleasure and skill,

in this way I stop people, I build a fire,

I lay people out well, I detain them with deceit.

*Traducción libre*

Detener a alguno con palabras fingidas para que sea preso,

o le suceda algun mal.

Lo extiendo abajo, lo apreto para abajo,

el medio por el cual como a la gente, el medio por el cual bebo a la gente,

mi saliva, mi baba,

para encender a la gente, tejerla,

para meter a la gente en cuevas, hacer que encuentre

precipicios, barrancas,

para que la espíe, para que me esconda de ella

el alacrán, la araña, el chichicaste,

el abismo, la corriente.

Con palabras buenas, dulcemente, con alegría y buena maña,

por ese medio paro a la gente, por ese medio hago fuego,

extiendo bien a la gente, la detengo con engaños.

**LXX. *The merchant went bankrupt or someone fell from honor or from his previous state***

## *Original orthography / Ortografía original*

# BNF-A (p. 163 – 164)

Quebro el m[erca]d[e]r ocayo algu[n]a p[er]sona

dela onrra o estado en q[ue] estaua.

¶Omoxictlaz. omixtlaz. omotlantlaz. ocuetlauh in qna

uitl. yxuchitl ocequaluc / yxiuitl oqnetutzhuac, oco=

tutzhuac / ochichinauh / onelhnayotlatlac / omonelhna

yocoto[n] / omomauizpolo / omocallanqnixti / omotlaçotlaz

yneuia[n] omjtlaco / omocno pilhtilj. &.

**LC-M (fol. 107r)**

¶Quebro el mercader /ocayo alguna p[er]sona

dela honrra /oestado en que estava.

¶Omoxictlaz. omixtlaz. omotlantlaz. cuetlauh in

quauitl in xuchitl ocequaloc in xiuitl oquetozuac

ocototçuac ochichinauh onelhuayotlatlac omo=

nelh uayocoto. omomauizpolo omocala[n]q[ui]xti omo=

tlacollaz. yneoyan omitlaco omocnopilhtili.

**RS (p. 225)**

Quebro el mercader, o cayo alguna persona de la honra

o estado en que estaua.

*Omoxictlaz, omixtlaz, omotlantlaz, ocuetlauh in quauitl, in*

*xuchitl ocequaloc, in xiuitl oquetozuac, ocototçuac, ochichinauh,*

*onelhuayotlatlac, omonelhuayocoto, omomauizpolo, omocalanquixti,*

*omotlacollaz, yneoyan omitlaco, omocnopilhtili.*

## 

*Reconstructed version / Versión reconstruida*

**¶Quebro el mercader ocayo alguna persona**

**dela honrra oestado en que estaua.**

Omoxictlaz, omixtlaz, omotlantlaz,

ocuetlauh in quauitl,

in xuchitl ocequaloc,

in xiuitl oquetozuac, ocototçuac,

ochichinauh, onelhuayotlatlac,

omonelhuayocoton, omomauizpolo,

omocallanquixti, omotlaçollaz,

yneoyan omitlaco, omocnopilhtili.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Omoxictlaz, omixtlaz,

ō-ø-mo-xic-tlaz-ø, ō-ø-m-ix-tlaz-ø,

antec-3sgS-3sg.refl-ombligo-echar-pres.sg, antec-3sg.refl-cara-echar-pres.sg

antec-3sgS-3sg.refl-navel-to.throw-pres.sg, antec-3sg.refl-face-to.throw-pres.sg

se disfamó, se confundió,

he spoke poorly of himself, he became confused,

omotlantlaz,

ō-mo-tlan-tlaz-ø,

antec-3sg.refl-diente-echar-pret.sg,

antec-3sg.refl-tooth-to.throw-pret.sg,

se rompió los dientes,

he broke his teeth

ocuetlauh in quauitl,

ō-ø-cuétláuh-ø[[315]](#footnote-316) ín quáuí-tl

antec-3sgS-debilitarse-pres.sg det árbol

antec-3sgS-to.become.weak-pres.sg det árbol

se debilitó el árbol

the tree lost its vigor

in xuchitl ocequaloc, in xiuitl oquetozuac,

ín xōchí-tl ō-cé-cuá-lō-c, ín xíuí-tl ō-quetoz-uac-ø[[316]](#footnote-317)

det flor-abs antec-hielo-comer-psv-pret.sg, det hierba-abs antec-???-secar-pret.sg

det flor-abs antec-hielo-comer-psv-pret.sg, det hierba-abs antec-???-secar-pret.sg

la flor se heló, la hierba se secó “quetoz”

the flower suffered from frost, the plant dried up “quetoz”

ocototçuac, ochichinauh,

ō-ø-cototz-uac-ø,[[317]](#footnote-318) ō-ø-chichinauh-ø

antec-3sgS-encogido-secarse-pret.sg, antec-3sgS-quemarse-pret.sg

antec-3sgS-shrunken-to.dry.up-pret.sg, antec-3sgS-to.burn-pret.sg

se marchitó, se quemó

it shriveled up, it withered away

onelhuayotlatlac, omonelhuayocoton,

ō-ø-neluayo-tlatla-c, ō-ø-mo-nelua-yo-coton-ø

antec-3sgS-raíz-arder-pret.sg, antec-3sgS-3sg.refl-raíz-cortar-pret.sg

antec-3sgS-root-to.burn-pret.sg, antec-3sg.refl-root-to.cut-pret.sg

ardió la raíz, se cortó la raíz

the root burned, the root cut itself

omomauizpolo, omocallanquixti,

ō-ø-mó-máuíz-pólò-ø, ō-ø-mó-cāl-lān-quīxtì-ø

antec-3sgS-3sg.refl-miedo-vblzr-pret.sg, antec-3sgS-3sg.refl-casa-junto-sacar-pret.sg

antec-3sgS-3sg.refl-awe-vblzr-pret.sg, antec-3sgS-3sg.refl-house-next.to-to.take.out-pret.sg

se deshonró, , se retiró de su casa

he was dishonored, he withdrew from his home

omotlaçollaz, yneoyan omitlaco, omocnopilhtili.

ō-ø-mó-tlàçól-lāz-ø, ī-neuyān[[318]](#footnote-319) ō-ø-m-ìtlácò-ø, ō-ø-mo-cnōpil-ti-lì

antec-3sgS-3sg.refl-basura-echar-pret.sg, 3sgPos-propia.voluntad antec-3sgS-3sg.refl-dañar-pret.sg, antec-3sgS-3sg.refl-huérfano-vers-caus-pret.sg

antec-3sgS-3sg.refl-trash-to.throw-pret.sg, 3sgPos-own.will antec-3sgS-3sg.refl-to.damage-pret.sg, antec-3sgS-3sg.refl-orphan-vers-caus-pret.sg

se echó como basura, a sí mismo se dañó, se dejó como huérfano

he threw himself out like rubbish, he did himself damage, he left himself like an orphan

*Free translation*

**The merchant went bankrupt or someone fell from honor or from his previous state**

He spoke poorly of himself, he became confused, he broke his teeth.

The tree lost its vigor, the flower suffered from frost,

the plant dried up “quetoz”, it shriveled up, it withered away,

the root burned, the root cut itself.

He was dishonored, he withdrew from his home,

he threw himself out like rubbish, he did himself damage,

he left himself like an orphan.

*Traducción libre*

**Quebró el mercader o cayó alguna persona**

**de la honra o estado en que estaba**

Se disfamó, se confundió, se rompió los dientes.

Se debilitó el árbol, la flor se heló,

la hierba se secó “quetoz”, se marchitó, se quemó,

ardió la raíz, se cortó la raíz.

Se deshonró, , se retiró de su casa,

se echó como basura, a sí mismo se dañó,

se dejó como huérfano.

**LXXI. *The bad person lives the life of a brute animal***

## *Original orthography / Ortografía original*

# BNF-A (p. 164)

El malo vive vida de bruto animal.

¶Axixpa[n] cuitlapa[n] tlahçulhpan ychan ynemja[n] in tla=

tziuhqni / in teuhtica in nextica in mahpantinemj y[n]moqni

milotinemj inic haltlacanemj / teuhtljtlah cullj ic monelo

tinemj.

**LC-M (fol 107r)**

¶El malo biue vida debruto animal.

Axixipan cuitlapan tlaçolhpan ychan ynemiyan

in tlatçiuhqui in teuhtica in nextica i[n] mapantinemj

i[n] moq[ui]milotinemi i[n]ic atlacanemij. tlatçuly teuhtli

ic monelotinemi.

**RS (p. 225)**

El malo biue vida de bruto animal.

*Axixpan, cuitlapan, tlaçolhpan ychan, ynemiyan yn tlatçiuhqui*

*in teuhtica, in nextica in mapantinemi, in moquimilotinemi, inic*

*atlacanemi, tlatçulli, teuhctli ic monelotinemi.*

*Reconstructed version / Versión reconstruida*

**El malo biue vida de bruto animal.**

Axixpan, cuitlapan, tlaçolhpan

ychan, ynemiyan

yn tlatçiuhqui

in teuhtica, in nextica

in mapantinemi, in moquimilotinemi,

inic atlacanemi,

tlaçulli,[[319]](#footnote-320) teuhtli

ic monelotinemi.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Axixpan, cuitlapan, tlaçolhpan

ø-āxīx-pán, ø-cuítlá-pán, ø-tlàzól-pán

orina-en, excremento-en, basura-en

urine-in, excrement-in, trash-in

es en la orina, en el excremento, en la basura,

it is in the urine, in the excrement, in the trash

ychan, ynemiyan

ī-chān, ī-nemiyān

3sgPos-hogar, 3sgPos-residencia

3sgPos-home, 3sgPos-residence

su hogar, su residencia

his home, his residence

yn tlatçiuhqui

ín tlátzíu-quí

det ser.perezoso-pret.sg

det to.be.lazy-pret.sg

el que es perezoso

he who is lazy

in teuhtica, in nextica

ín téu-tica, ín néx-tícá

det polvo-con, det ceniza-con

det dust-with det ash-with

con polvo, con cenizas

he that with dust, with ashes

in mapantinemi, in moquimilotinemi,

ín ø-m-àpān-tí-nemi-ø, ín ø-mo-químílò-tí-nemi-ø

det 3sgS-3sg.refl-adornarse-lig-andar-pres.sg, det 3sgS-3sg.refl-envolver-lig-andar-pres.sg

det 3sgS-3sg.refl-to.adorn-lig-to.go.about-pres.sg, det 3sgS-3sg.refl-envolver-lig-to.go.about-pres.sg

el que anda adornándose, el que anda envolviéndose

he goes around adorning himself, he who goes around wrapping himself

inic atlacanemi,

ín īc à-tlācá-némí-ø[[320]](#footnote-321)

det caus neg-persona-vivir-pres.sg

det caus neg-persona-vivir-pres.sg

porque vive inhumanamente,

because he lives inhumanly

tlaçulli, teuhtli

tlàzól-lí, téu-tlí

basura-abs, polvo-abs

trash-abs, dust-abs

la basura, el polvo

the trash, the dust

ic monelotinemi.

īc ø-mó-nélò-tí-némí-ø

caus 3sgS-3sg.refl-batir-lig-andar-pres.sg

caus 3sgS-3sg.refl-to.stir-lig-to.go.about-pres.sg

con él anda revolcándose

with it he goes around mixing himself up

*Free translation*

**The bad person lives the life of a brute animal**

The home, the residence,

of him who is lazy,

of him that goes around adorning himself, goes around wrapping himself up,

with dust, with ashes,

is in the urine, in the excrement, in the trash,

because he lives like an animal,

he goes around mixing himself up

with the trash, the dust.

*Traducción libre*

**El malo biue vida de bruto animal**

El hogar, la residencia,

del que es perezoso,

del que anda adornándose, que anda envolviéndose,

con polvo, con cenizas,

está en la orina, en el excremento, en la basura,

porque vive como bestia,

anda revolcándose

con la basura, el polvo.

(originally done by TCSS 26.XII.2006)

**LXXII. *He is cowardly, fearful or scared***

## *Original orthography / Ortografía original*

# BNF-A (p. 164)

Es couarde medroso otemeroso/

¶tzinqnizcatlayecoa / mauhcatlayecoa / amoteuicmix

tlahpaloa / mauhcatlacatl / ateuic mixeecoua / yuhqni

in tetl qnauitl puh pucatoc in chihchinauhtoc / hamo

tlahpaloa / aontlayecoa / mixtelhqnetza./

**LC-M (fol. 107v)**

¶Escobarde medroso /otemeroso.

¶tçinquizcatleyecoa. mauhcatlayecoa. amoteuic mixtla=

paloa. mauhcatlacatl ateuic mixeecoa yuhq[ui] in tetl qua=

uitl in pupucatoc in chichinauhtoc. amotlapaloa aon=

tlaecoa mixtelhquetça.

**RS (p. 225)**

Es cobarde, medroso o temeroso.

*Tçinquizcatlayecoa, mauhcatlayecoa, amo teuic mixtlapaloa,*

*mauhcatlacatl ateuic mixeecoa yuhqui in tetl quauitl in pupucatoc,*

*in chichinauhtoc, amo tlapaloa, aontlaecoa, mixtelhquetça.*

## *Reconstructed version / Versión reconstruida*

**Es cobarde, medroso o temeroso.**

Tçinquizcatlayecoa, mauhcatlayecoa,

amo teuic mixtlapaloa,

mauhcatlacatl ateuic mixeecoa[[321]](#footnote-322)

yuhqui in tetl quauitl

in pupucatoc, in chichinauhtoc,

amo tlapaloa, aontlayecoa,[[322]](#footnote-323)

mixtelhquetça.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Tçinquizcatlayecoa, mauhcatlayecoa,

ø-tzīn-quīza-cā-tlá-yecóá-ø,[[323]](#footnote-324) ø-máuh-cā-tlá-yécóá-ø[[324]](#footnote-325)

3sgS-nalga-salir-adv-3sgO-probar-pres.sg 3sgS-temer-adv-3NspNhum-probar-pres.sg

se recula en la batalla con para no ser herido, se recula

he retreats in battle so as not to be wounded, he retreats in battle fearfully

amo teuic mixtlapaloa,[[325]](#footnote-326)

àmó tē-uīc ø-m-īx-tlàpálóá-ø

neg 3NspHum-hacia 3sgS-3sg.refl-cara-osar-pres.sg

neg 3NspHum-towards 3sgS-3sg.refl-face-to.dare-pres.sg

no se atreve hacia otros

he does not dare towards others

mauhcatlacatl ateuic mixeeçoa

máuh-cā-tlācá-tl[[326]](#footnote-327) à-tē-uīc ø-m-īx-è-ez-zō-uá-ø[[327]](#footnote-328)

temer-adv-persona-abs neg-3NspHum-hacia 3sgS-3sg.refl-cara-red.h-sangre-abstr-vblzr-pres.sg to.fear-adv-person-abs neg-3NspHum-toward 3sgS-3sg.refl-face-red.h-blood-abstr-vblzr-pres.sg

el cobarde no cubre su cara con sangre hacia otros,

the coward does not cover his face with blood towards others

yuhqui in tetl quauitl[[328]](#footnote-329)

íuhquí ín té-tl cuáuí-tl

así det piedra-abs palo-abs

thus det stone-abs wood-abs

así la piedra, el palo

thus the stone, the rod

in pupucatoc, in chichinauhtoc,

ín pò-pōcá-toc-ø,[[329]](#footnote-330) ín chichinauh-toc-ø,[[330]](#footnote-331)

det red.h-humear-est-sg, det quemar-est-sg

det red.h-to.smoke-est-sg, det to.burn-est-sg

que humea, que está marchitado

that is smoking, that is withered

amo tlapaloa, aontlaecoa,

à-ø-mó-tlàpóá-ø, à-ø-on-tlá-yecóá-ø

neg-3sgS-3sg.refl-saludar-pres.sg, neg-3sgS-extr-3NspNhum-probar-pres.sg

neg-3sgS-3sg.refl-to.greet-pres.sg, neg-3sgS-extra-3NspNhum-to.try-pres.sg

no atreve, no pelea fuertemente ahí en la batalla,

does not dare, does not fight vigorously in battle,

mixtelhquetça.

ø-m-īx-tél-quétzá-ø[[331]](#footnote-332)

3sgS-3sg.refl-cara-???-parar-pres.sg

3sgS-3sg.refl-face-???-to.stand-pres.sg

se queda pasmado

stands frozen stiff

*Free translation*

**He is cowardly, fearful or scared**

The coward retreats in battle so as not to be wounded, he retreats in battle fearfully, he is not daring towards others.

He does not cover his face with blood towards others.

Like the stone, the rod,

that are smoking, that are withered,

he is not daring, he does not fight vigorously there in battle,

he stands stupefied.

*Traducción libre*

**Es cobarde, medroso o temeroso**

El cobarde se recula en la batalla para no ser herido, se recula con miedo, no se atreve hacia otros.

No cubre su cara con sangre hacia otros.

Así como la piedra, el palo,

que humean, que están secos,

no se atreve, no pelea fuertemente ahí en la batalla,

se queda pasmado.

(originally done by TCSS 26.XII.2006)

**LXXIII. *An honorable person or a lord who has vassals or followers, etc.***

## *Original orthography / Ortografía original*

# BNF-A (p. 164)

Persona Onrrada o señor q[ue]tiene

Vasallos ogente3[[332]](#footnote-333)2 / &.

¶Momátia3[[333]](#footnote-334)3 / mocxitia / moqnauhtia / mocelotiä3[[334]](#footnote-335)4 / mo=

cuetia / mouijpilhtia / mayatia momaxtlatia / motlapi=

uja / motzo[n]ixualhtia / yntlacatl momauiçotia / motleyo

tia / moteyotia / mixtia monacaztia. / &.3[[335]](#footnote-336)5

**LC-M (fol. 107v)**

¶Persona honrrada /oseñor

que tiene vasallos /ogente.&.

¶Momatia. mocxitia moquauhtia. mocelotia mo cuetia

mouipilhtia mayatia momaxtlatia motlapiuia motço[n]=

ixualhtia yn tlacatl momauiçotia motleyotia. mote=

yotia. mixtia monacaztia.

**RS (p. 225)**

Persona honrada o señor que tiene vasallos o gente, etc.

*Momatia, mocxitia, moquauhtia, mocelotia, mocuetia, moui-*

*pilhtia, mayatia, momaxtlatia, motlapiuia, motzonixualhtia, yn*

*tlacatl momauiçotia, motleyotia, moteyotia, mixtia monacaztia*

## *Reconstructed version / Versión reconstruida*

**Persona honrada o señor que tiene vasallos o gente, etc.**

Momatia, mocxitia,

moquauhtia, mocelotia,

mocuetia, mouipilhtia,

mayatia, momaxtlatia,

motlapiuia, motzonixualhtia,

yn tlacatl momauiçotia, motleyotia,

moteyotia, mixtia monacaztia

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Momatia, mocxitia,

ø-mó-mā-tíá-ø, ø-mó-cxí-tíá-ø,

3sgS-3sg.refl-mano-vblzr.tr-pres.sg 3sgS-3sg.refl-pie-vblzr.tr-pres.sg

3sgS-3sg.refl-hand-vblzr.tr-pres.sg 3sgS-3sg.refl-foot-vblzr.tr-pres.sg

se proporciona con manos, se proporciona con pies,

he provides himself with hands, he provides himself with feet

moquauhtia,[[336]](#footnote-337) mocelotia,

ø-mó-cuāu-tíá-ø, ø-m-ōcēlō-tíá-ø

3sgS-3sg.refl-águila-vblzr.tr-pres.sg, 3sgS-3sg.refl-jaguar-vblzr-pres.sg

3sgS-3sg.refl-eagle-vblzr.tr-pres.sg, 3sgS-3sg.refl-jaguar-vblzr-pres.sg

se hace convertir en águila, se hace convertir en jaguar

he makes himself become an eagle, he makes himself become a jaguar

mocuetia, mouipilhtia,

ø-mó-cuē-tíá-ø, ø-mó-uīpīlh-tíá-ø

3sgS-3sg.refl-falda-vblzr.tr-pres.sg, 3sgS-3sg.refl-blusa-vblzr-pres.sg

3sgS-3sg.refl-skirt-vblzr.tr-pres.sg, 3sgS-3sg.refl-blouse-vblzr-pres.sg

se hace tener una falda, se hace tener una blusa

he causes himself to have a skirt, he causes himself to have a blouse

mayatia, momaxtlatia,

ø-m-āyā-tíá-ø, ø-mó-māxtlá-tíá-ø,

3sgS-3sg.refl-manta-vblzr.tr-pres.sg, 3sgS-3sg.refl-taparrabos-vblzr.tr-pres.sg

3sgS-3sg.refl-cloak-vblzr.tr-pres.sg, 3sgS-3sg.refl-loin.cloth -vblzr.tr-pres.sg

se hace tener una manta, se hace tener un taparrabos

he causes himself to have a cloak, he causes himself to have a loin cloth

motlapiuia, motzonixualhtia,

ø-mó-tlapīuí-á-ø,[[337]](#footnote-338) ø-mó-tzonixua-lhtia-ø,[[338]](#footnote-339)

3sgS-3sg.refl-aumentar-caus-pres.sg, 3sgS-3sg.refl-pelo-nacer.planta-caus-pres.sg

3sgS-3sg.refl-to.augment-caus-pres.sg, 3sgS-3sg.refl-hair-to.appear(new.plant)-caus-pres.sg

el se hace aumentar, el se hace nacer el pelo

he makes himself grow larger, he makes his own hair grow

yn tlacatl momauiçotia, motleyotia,

ín tlāca-tl ø-mó-máuíz-zō-tí-á-ø,[[339]](#footnote-340) ø-mó-tlé-yō-tíá-ø,[[340]](#footnote-341)

det persona-abs 3sgS-3sg.refl-honor-abstr-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-fuego-abstr-vblzr.intr-caus-pres.sg

det persona-abs 3sgS-3sg.refl-honor-abstr-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-fuego-abstr-vblzr.intr-caus-pres.sg

una persona se da honor, se engrandece

a person bestows honor upon himself, he makes himself great

moteyotia, mixtia monacaztia

ø-mó-tē-yō-tí-á-ø,[[341]](#footnote-342) ø-m-īx-tí-á-ø ø-mó-nácáz-tí-á-ø

3sgS-3sg.refl-boca-abstr-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-cara-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-oreja-vblzr.intr-caus-pres.sg

3sgS-3sg.refl-mouth-abstr-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-face-vblzr.intr-caus-pres.sg 3sgS-3sg.refl-ear-vblzr.intr-caus-pres.sg

hace afamar a sí mismo, hace que tiene cara, hace que tiene oreja

he causes himself to be acclaimed, he provides himself with a face, he provides himself with ears.

*Free translation*

**An honorable person or a lord who has vassals or followers, etc.**

A person provides himself with hands, he provides himself with feet,

he makes himself become an eagle, he makes himself become a jaguar,

he causes himself to have a skirt, he causes himself to have a blouse,

he causes himself to have a cloak, he causes himself to have a loin cloth,

he makes himself grow larger, he makes his own hair grow.

He bestows honor upon himself, he makes himself great,

he causes himself to be acclaimed, he provides himself with a face, he provides himself with ears.

*Traducción libre*

**Persona honrada o señor que tiene vasallos o gente, etc.**

Una persona se proporciona con manos, se proporciona con pies,

se hace convertir en águila, se hace convertir en jaguar,

se hace tener una falda, se hace tener una blusa,

se hace tener una manta, se hace tener un taparrabos,

se hace aumentar, el se hace nacer el pelo.

Se da honor, se engrandece,

hace afamar a sí mismo, hace que tiene cara, hace que tiene oreja.

(originally done by TCSS 26.XII.2006)

**LXXIV. *To enrich myself or increase possessions***

## *Original orthography / Ortografía original*

# BNF-A (p. 164)

Enriqnecer me oacrescentar

hazienda

¶Ninotlatepeualhtia, ninotlanenectia, niniculhtia. nino

tlatoxaualhtia, (ninotlateunemjtia. ninotleuauanja, nino

tlexelhnia) ninotlanechicalhnia, ninotetzontia. ninotlape

pechia. ninonelhnayotia.

**LC-M (fol. 107v)**

¶Enrriq[ue]cerme /oacresentar hazienda.

¶Ninotlatepeualhtia. ninotlanectia. niniculhtia.ni=

notlatoxauilhtia. ninotlateunemitia. ninotleuaua=

nia. ninotlexelhuya. ninotlanechicalhuia. ninotetço[n]=

tia. ninotlapepechia. ninonelhuayotia.

**RS (p. 225)**

Enriquecerme o acrecentar hazienda.

*Ninotlatepeualhtia, ninotlanenectia, niniculhtia, ninotlatoxauilhtia;*

*ninotlateunemitia, ninotleuauania, ninotlexelhuya, ninotlanechical-*

*huia, ninotetçontia, ninotlapepechia, ninonelhuayotia.*

## *Reconstructed version / Versión reconstruida*

¶ Enrriquecerme /oacresentar hazienda.

¶ Ninotlatepeualhtia. ninotlanectia.

niniculhtia.ninotlatoxauilhtia.

ninotlateunemitia. ninotleuauania.

ninotlexelhuya. ninotlanechicalhuia.

ninotetçontia. ninotlapepechia.

ninonelhuayotia.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Ninotlatepeualhtia. ninotlanectia.

ni-no-tla-tepēua-ltia-ø. ni-no-tla-nec-tia-ø

1sgS-1sg.refl-esparcir-caus-pres.sg. 1sgS-1sg.refl-3NspHum-querer-caus-pres.sg

1sgS-1sg.refl-to.scatter-caus-pres.sg. 1sgS-1sg.refl-3NspHum-to.want-caus-pres.sg

me hago esparcir algo granular, codicio algo para mí,

I cause myself to scatter granular things, I cause myself to desire something,

niniculhtia. ninotlatoxauilhtia.

ni-n-īcōl-tia-ø. ni-no-tla-toxāu-iltia-ø

1sgS-1sg.refl-cosa.deseable-caus-pres.sg. 1sgS-1sg.refl-3NspNHum-derramar.algo.granular-caus-pres.sg

1sgS-1sg.refl-s.th.desireable-caus-pres.sg. 1sgS-1sg.refl-3NspNHum-to.spill.s.th.granular-caus-pres.sg

se me antoja algo, me hago derramar algo granular

I have a desire for something, I cause myself to spill out something granular

ninotlateunemitia. ninotleuauania.

ni-no-tla-tēō-nemi-tia-ø. ni-no-tle-uauan-ia-ø

1sgS-1sg.refl-3NSpNHum-dios-vivir-caus-pres.sg 1sgS-1sg.refl-fuego-rayar-apl-pres.sg

1sgS-1sg.refl-3NSpNHum-god-to.live-caus-pres.sg 1sgS-1sg.refl-fire-to.make.lines-apl-pres.sg

me mantego con algo como Dios, me atizo el fuego,

I maintain myself with something like God, I stir the fire for myself,

ninotlexelhuya. ninotlanechicalhuia.

ni-no-tle-xel-huia-ø ni-no-tla-nechic-alhuia-ø

1sgS-1sg.refl-fuego-partir-apl-pres.sg 1sgS-1sg.refl-3NspNhum-recoger-apl-pres.sg

1sgS-1sg.refl-fire-to.divide.up-apl-pres.sg 1sgS-1sg.refl-3NspNhum-to.gather-apl-pres.sg

comparto el fuego conmigo mismo, junto algo para mí,

I share the fire with myself, I gather something for myself,

ninotetçontia. ninotlapepechia.[[342]](#footnote-343)

ni-no-te-tzon-tia-ø ni-no-tla-pè-pech-ia-ø

1sgS-1sg.refl-piedra-coser-caus-pres.sg 1sgS-1sg.refl-3NspNhum-red.h-superficie.plana-vblzr-pres.sg

1sgS-1sg.refl-stone-to.sew-caus-pres.sg 1sgS-1sg.refl-3NspNhum-red.h-flat.surface-vblzr-pres.sg

me pongo un cimiento, me hago una cama de algo,

I build a foundation for myself, I make myself a bed of something,

ninonelhuayotia.

ni-no-nelhua-yō-tia-ø

1sgS-1sg.refl-raíz-abstr-vblzr-pres.sg

1sgS-1sg.refl-root-abstr-vblzr-pres.sg

me echo raíces

I put down roots

*Free translation*

**To enrich myself or increase possessions**

I cause myself to scatter granular things,

I cause myself to desire something, I have a desire for something,

I cause myself to spill out something granular

I maintain myself with something like God,

I stir the fire for myself, I share the fire with myself,

I gather something for myself,

I build a foundation for myself, I make myself a bed of something, I put down roots.

*Traducción libre*

**Enriquecerme o acrecentar hazienda**

Me hago esparcir algo granular,

codicio algo para mí, se me antoja algo,

me hago derramar algo granular,

me mantego con algo como Dios,

me atizo el fuego, comparto el fuego conmigo mismo,

junto algo para mí,

me pongo un cimiento, me hago una cama de algo, me echo raíces.

(originally done by TCSS 19.XII.2006)

**LXXV. *The sinner made an error or he who does not walk the straight and narrow fell into the snare***

# *Original orthography / Ortografía original*

# BNF-A (p. 164)

Erro el pecador orayo enel lazo

el q[ue] no anda aderechas.

¶Oqnimonanamicti in tetl in qnauitl, in tzouaztli in tlaxa

pnchntlj / in culutl in tzitzicaztlj / omoneuianaqnito in cana

matlac in tochmatlac in maçamatlac in onca otetçauh

tic, in otlauelhtic, in aompa itztiuh. yneuia[n] omotleua

uanj

**LC-M (fol. 107v)**

¶herro del pecador /ocayo enel lazo

elque no anda aderechas.

¶Oq[ui]monamicti in tetl in quauitl yn tçoaztli intlaxapuch=

tli in culutl in tçitçicaztli in moneuiana quito in cana

matlac in toch matlac in maça matlac yn oncan otetçauh=

tic ynotlauelhtic /yn aompa itçtiuh. ynevya[n] omotleaauanj.

**RS (p. 225)**

Erro el pecador, o cayo en el lazo el que no anda ade-

rechas.

*Oquimonamicti in tetl, in quauitl, in tçoaztli, in tlaxapuchtli,*

*in culutl, in tçitçicaztli, in moneuianaquito, in canamatlac, in toch-*

*matlac, in maçamatlac yn oncan otetçauhtic, yn otlauelhtic, yn*

*aompa itztiuh, yneuyan omotleuauani.*

## *Reconstructed version / Versión reconstruida*

Oquimonamicti

in tetl, in quauitl,

in tçoaztli, in tlaxapuchtli,

in culutl, in tçitçicaztli,

in moneuianaquito, in canamatlac,

in tochmatlac, in maçamatlac

yn oncan otetçauhtic, yn otlauelhtic,

yn aompa itztiuh, yneuyan

omotleuauani.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Oquimonamicti

ō-ø-qui-mo-namic-tì-ø

antec-3sgS-3sgO-3refl-encontrar-caus-pret.sg

antec-3sgS-3sgO-3refl-to.meet-caus-pret.sg

se hizo encontrarlo

he caused himself to meet it

in tetl, in quauitl,

in te-tl, in cuahui-tl

det piedra-abs, det palo-abs

det stone-abs, det stick-abs

la piedra, el palo,

the rock, the stick,

in tçoaztli, in tlaxapuchtli,

in tzon-huāz-tli, in tlaxapoch-tli,

det pelo-instr-abs, det hoyo-abs

det hair-instr-abs, det hole-abs

la trampa, la fosa,

the snare, the pit,

in culutl, in tçitçicaztli,

in cōlō-tl, in tzītzicāz-tli

det alacrán-abs, det ortiga-abs

det scorpion-abs, det stinging.nettle-abs

el alacrán, el chichicaste,

the scorpion, the stinging nettle,

in moneuianaquito,

in mo-nèhuiyān-aquī-t-o-ø

det 3sg.refl-voluntad-meter-lig-and.m.pret-sg

det 3sg.refl-will-to.enter-lig-and.m.pret-sg

el que entró de su propia voluntad,

he who entered of his own free will,

in canamatlac, in tochmatlac, in maçamatlac

in canauh-mātla-c, in tōch-mātla-c in mazā-mātla-c

det pato-red-loc, det conejo-red-loc, det venado-red-loc

det duck-net-loc, det rabbit-net-loc, det deer-net-loc

en la red para patos, en la red para conejos, en la red para venados.

into the duck net, into the rabbit net, into the deer net.

yn oncan otetçauhtic, yn otlauelhtic,

in on-cān ō-ø-tētzāuh-ti-c, in ō-ø-tlahuēl-ti-c

det ahí-lugar antec-3sgS-algo.espantoso-vers-pret.sg, det antec-3sgS-enojo-vers-pret.sg

det there-place antec-3sgS-somethin.frightening-vers-pret.sg, det antec-3sgS-rage-vers-pret.sg

el que ahí se espantó, el que se enojó,

he who became frightened there, he who became enraged

yn aompa itztiuh, yneuyan omotleuauani.

in à-ò‑ōm-pa ø-itz-ti-uh, ī-nèuiyān ō-ø-mo-tle-uauan-ì-ø

det neg-red.h-dist-loc 3sgS-mirar-lig-and.m.pres.sg, 3sgPos-voluntad antec-3sgS-3sg.refl-fuego-rayar-apl-pret.sg

det neg-red.h-dist-loc 3sgS-to.look.at-lig-and.m.pres.sg, 3sgPos-will antec-3sgS-3sg.refl-fire-to.make.lines-apl-pret.sg

el que inábilmente va mirando, de su propia voluntad se atizó el fuego

he who goes looking carelessly, of his own accord fans the flames for himself

*Free translation*

**The sinner made an error or he who does not walk the straight and narrow fell into the snare**

He caused himself to meet them,

the rock, the stick,

the snare, the pit,

the scorpion, the stinging nettle,

he who entered of his own free will

into the duck net, into the rabbit net, into the deer net.

He who became frightened there, he who became enraged, he who goes looking carelessly,

of his own accord fans the flames for himself.

*Traducción libre*

**Erró el pecador, o cayó en el lazo el que no anda a derechas**

Hizo que él mismo los encontrara,

la piedra, el palo,

la trampa, la fosa,

el alacrán, el chichicaste,

el que entró de su propia voluntad

en la red para patos, en la red para conejos, en la red para venados.

El que ahí se espantó, el que se enojó, el que inábilmente va mirando,

de su propia voluntad se atizó el fuego.

(originally done by TCSS 19.XII.2006)

**LXXVI. *I am moderate in correcting or punishing***

## *Original orthography / Ortografía original*

# BNF-A (p. 165)

Soi templado en el corregir o castigar.

¶ninomayluchtia /ninomatlacaualhtia /ninomayeyeculhtia

niyamancatlacatl niyocuxtlacatl /inic nictetoctia in tetl in

qnauitl /inculutl intzitzicaztli /intlexuchtli in tlemiyauatl

çan ninomacaxaua.

**LC-M (fol. 107v)**

¶Soi te[m]plado enel corregir /ocastigar.

¶Ninomailochtia. ninomatlacaualhtia. ninomayeye=

culhtia. yn yamancatlacatl in yocuxca tlacatl ynicni=

tetoctia in tetl in quauitl in culutl in tçitçicaztli in

tlexuchtli in tlemiauatl ca[n] ninomacaxaua.

**RS (p. 226)**

Soi templado en el corregir o castigar.

*Ninomailochtia, ninomatlacaualhtia, ninomayeyeculhtia, yn*

*yamancatlacatl, in yocuxcatlactl ynic nitetoctia in tetl, in quauitl,*

*in culutl, in tçitçicaztli, in tlexuchtli, in tlemiauatl can ninomacaxaua.*

## *Reconstructed version / Versión reconstruida*

Ninomailochtia, ninomatlacaualhtia, ninomayeyeculhtia,

yn yamancatlacatl, in yocuxcatlacatl

ynic nitetoctia

in tetl, in quauitl,

in culutl, in tçitçicaztli,

in tlexuchtli, in tlemiauatl

can ninomacaxaua.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Ninomailochtia, ninomatlacaualhtia, ninomayeyeculhtia,

ni-no-mā-īlōch-tia-ø, ni-no-mā-tla-cāua-ltia-ø, ni-no-mā-yè-yecō-ltia-ø

1sgS-1sg.refl-mano-regresar-caus-pres.sg, 1sgS-1sg.refl-mano-3NspNhum-dejar-caus-pres.sg, 1sgS-1sg.refl-mano-red.h-probar-caus-pres.sg

1sgS-1sg.refl-hand-to.return-caus-pres.sg, 1sgS-1sg.refl-hand-3NspNhum-to.leave-caus-pres.sg, 1sgS-1sg.refl-hand-red.h-to.taste-caus-pres.sg

me hago regresar la mano, me abstengo con la mano, toco con la mano

I make my hand return, I abstain with my hand, I try with my hand,

niyamancatlacatl, niyocuxcatlacatl[[343]](#footnote-344)

ni-yamān-cā-tlāca-tl, ni-yōcox-cā-tlāca-tl

1sgS-suave-nmlzr-persona-abs, 1sgS-pacífico-nmlzr-persona-abs

1sgS-soft-nmlzr-person-abs, 1sgS-peaceful-nmlzr-person-abs

yo que soy suave, yo que son pacífico

I who am soft, I who am peaceful,

ynic nictetoctia

in-īc ni-c-tē-toc-tia-ø

det-caus 1sgS-3sgO-3NspHum-seguir-caus-pres.sg

det-caus 1sgS-3sgO-3NspHum-to.follow-caus-pres.sg

porque lo fortifico

because I fortify him

in tetl, in quauitl,

in te-tl, in cuaui-tl,

det piedra-abs, det palo-abs

det stone-abs, det stick-abs

con piedras, palos

with rocks, sticks

in culutl, in tçitçicaztli,

in cōlō-tl, in tzītzicāz-tli,

det alacrán-abs, det ortiga-abs

det scorpion-abs, det stinging.nettle-abs

alacranes, chichicazte

scorpions, stinging nettles

in tlexuchtli, in tlemiauatl

in tle-xōch-tli, in tle-miyāua-tl

det fuego-flor-abs, det fuego-espiga.de.maíz-abs

det fire-flower-abs, det fire-corn.tassel-abs

la brasa, la llama

the embers, the flame

çan ninomacaxaua.

zan ni-no-mā-caxaua-ø

sólo 1sgS-1sg.refl-mano-disminuir-pres.sg

only 1sgS-1sg.refl-hand-to.diminish-pres.sg

sólo me aflojo de la mano

I just go easy with the hand

*Free translation*

**I am moderate in correcting or punishing**

I make my hand return, I abstain with my hand, I try with my hand,

I who am soft, I who am peaceful,

because I fortify himwith rocks, sticks,

scorpions, stinging nettles,

embers, flames.

I just go easy with the hand.

*Traducción libre*

**Soy templado en el corregir o castigar**

Me hago regresar la mano, me abstengo con la mano, toco con la mano,

yo que soy suave, yo que son pacífico,

porque lo fortifico

con piedras, palos,

alacranes, chichicazte,

brasas, llamas.

Sólo me aflojo de la mano.

(originally done by TCSS 19.XII.2006)

**LXXVII. *I am severe in correcting or punishing***

## *Original orthography / Ortografía original*

# BNF-A (p. 165)

Soi Rezio en corregir o castigar.

¶ninomatlahpalhtilia. ninomachicaua /ninomaqnahti

lia /ninomatzomocoa /inic ninomacencaua /inic nicteitia

in chichic atl intobeuizatl /inic nictteqnilia3[[344]](#footnote-345)6 in mecatl

inic nitetlexuchqnetia /inic niteiztlacmjna /inic nicte=

qnalhtia in cucuc untepouhqni.

**LC-M (fol. 108r)**

¶Soi Rezio en corregir / o castigar.

¶Ninomatlapalhtilia. ninomachicaua nonoquauhtilia

in ninomatçomocoa /inic ninomacen caua ynic nicte=

ytia in chichic atl in toneuiz atl inic nictetequilia in

mecatl ynic nitetlexuchi quentia ynic niteiztlacmina

y[n]ic nictequalhtia in cucuc in teupuhq[ui].

**RS (p. 226)**

Soi rezio en corregir o castigar.

*Ninomatlepalhtilia, ninomachicaua, ninoquauhtilia, in ninoma-*

*tçomocoa, inic ninomacencaua, ynic nicteytia in chichicatl, in*

*toneuizatl, inic nictetequilia in mecatl, ynic nitetlexuchiquentia,*

*ynic niteiztlacmina, ynic nictequalhtia in cucuc, in teupuhqui.*

## *Reconstructed version / Versión reconstruida*

Soi rezio en corregir o castigar.

Ninomatlepalhtilia, ninomachicaua,

ninoquauhtilia, in ninomatçomocoa,

inic ninomacencaua, ynic nicteytia

in chichicatl, in toneuizatl,

inic nictetequilia in mecatl, ynic nitetlexuchiquentia,

ynic niteiztlacmina, ynic nictequalhtia

in cucuc, in teupuhqui.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Ninomatlepalhtilia, ninomachicaua,

ni-no-mā-tlàpal-tilia-ø, ni-no-mā-chicāua-ø

1sgS-1sg.refl-mano-esfuerzo-vblzr-pres.sg, 1sgS-1sg.refl-mano-esforzar-pres.sg

1sgS-1sg.refl-hand-force-vblzr-pres.sg, 1sgS-1sg.refl-hand-to.force-pres.sg

yo me esfuerzo con la mano, yo me hago fuerte con la mano,

I make an effort with my hand, I make myself strong with my hand,

ninomaquauhtilia,[[345]](#footnote-346) ninomatçomocoa,[[346]](#footnote-347)

ni-no-mā-cuauh-ti-lia-ø, in ni-no-mā-tzomoc-oa-ø

1sgS-1sg.refl-palo-vers-caus-pres.sg, det 1sgS-1sg.refl-mano-con.mucho.esfuerzo-vrblzr-pres.sg

1sgS-1sg.refl-wood-vblzr-pres.sg, det 1sgS-1sg.refl-hand-with.much.effort-vrblzr-pres.sg

me hago arrecho[[347]](#footnote-348) con la mano, me hago mucho esfuerzo con la mano,

I make myself hard-working with my hand, I exert much effort with my hand,

inic ninomacencaua, ynic nicteytia

in-īc ni-no-mā-cen-cāua-ø, in-īc ni-c-tē-ī-tia-ø

det-caus 1sgS-1sg.refl-mano-uno-dejar-pres.sg, det-caus 1sgS-3sgO-3NspHum-beber-caus-pres.sg

det-caus 1sgS-1sg.refl-mano-uno-dejar-pres.sg, det-caus 1sgS-3sgO-3NspHum-beber-caus-pres.sg

para que me preparo con la mano, para que se lo hago beber a otro

so that I prepare myself with my hand, so that I make another drink it

in chichicatl, in toneuizatl,

in chichic-ā-tl,[[348]](#footnote-349) in tōnēu-iz-ā-tl

det amargo-agua-abs, det tormento-nmlzr-agua-abs

det bitter-water-abs, det torment-nmlzr-water-abs

el agua amarga, el agua de tormento

the bitter water, the water of torment

inic nictetequilia in mecatl, ynic nitetlexuchiquentia,

in-īc ni-c-tē-tēqu-ilia-ø in meca-tl, in-īc ni-tē-tle-xōchi-quen-tia-ø

det-caus 1sgS-3sgO-3NspHum-poner-apl-pres.sg det cuerda-abs, det-caus 1sgS-3NspHum-fuego-flor-vestir-caus-pres.sg

det-caus 1sgS-3sgO-3NspHum-to.place-apl-pres.sg det rope-abs, det-caus 1sgS-3NspHum-fire-flower-to.dress-caus-pres.sg

para que le ponga a otro la cuerda, para que le vista a otro en brasas,

so that I apply to another the cord, so that I dress another in embers,

ynic niteiztlacmina, ynic nictequalhtia

in-īc ni-tē-iztlac-mīna-ø, in-īc ni-c-tē-cua-ltia-ø

det-caus 1sgS-3NspHum-baba-flechar-pres.sg, det-caus 1sgS-3sgO-3NspHum-comer-caus-pres.sg

det-caus 1sgS-3NspHum-drool-to.shoot.with.arrow-pres.sg, det-caus 1sgS-3sgO-3NspHum-to.eat-caus-pres.sg

para que le muerde como víbora ponzoñosa, para que le haga comerlo

so that I bite him like a poisonous serpent, so that I make him eat it,

in cucuc, in teupuhqui.

in cocō-c, in teòpōuh-qui

det lastimar-est.sg, det afligir-est.sg

det to.hurt-est.sg, det to.afflict-est.sg

la aflicción, la angustia

affliction, anguish

*Free translation*

**I am severe in correcting or punishing**

I make an effort with my hand, I make myself strong with my hand,

I make myself hard-working with my hand, I exert much effort with my hand,

so that I prepare myself with my hand,

so that I make another drink the bitter water, the water of torment,

so that I apply to another the cord, so that I dress another in embers,

so that I bite another like a poisonous serpent,

so that I make another eat affliction, anguish.

*Traducción libre*

**Soy recio en corregir o castigar**

Yo me esfuerzo con la mano, me hago fuerte con la mano,

me hago arrecho con la mano, me hago mucho esfuerzo con la mano,

para que me preparo con la mano,

para que se lo hago beber a otro el agua amarga, el agua de tormento,

para que le ponga a otro la cuerda, para que le vista a otro en brasas,

para que le muerda como víbora ponzoñosa,

para que le haga comer la aflicción, la angustia.

(originally done by TCSS 19.XII.2006)

**LXXVIII. *You have granted me favors, lord, as if to your own child***

## *Original orthography / Ortografía original*

# BNF-A (p. 165)

Aueysme s[eñ]or hecho merçed

como a v[uest]ro hijo.

¶Otlaçohtic. otlacauhqni. otlaocuxqni. omotlahpalo in mitztzi in

moyollotzi / in motlacnelilh in monetlah palolh / in milacatziuh

ca / in mapanca / inictinechilacatzoua / inictinechapana / in

nocxic in nomac intitlachia / in nimelhtapach in nimochichi

cauh / y[n] njmé3[[349]](#footnote-350)7ço y[n] nimotlapallo.

**LC-M (fol. 108r)**

¶Aue isme se[ñor] hecho m[erce]d[e]s como a v[uest]ro hijo.

Otlaçotic. otlacauhqui otlaucuxq[ui] omotlapalo in mi=

ttçin in moyollotçin in motlacnelilh in monetlapalolh

in mila catçiuhca. in mapanaca in ictinechilacatçoa

in ictinechapana y[n] nocxi in nomac in titlachia in ni

melh tapach in nimochichicauh y[n] nimeço y[n] nimotlapalo.

**RS (p. 226)**

Auesime, señor, hecho mercedes como a vuestro hijo.

*Otlaçotic, otlacauhqui, otlaucuxqui, omotlapalo in mittzin, in*

*moyollotzin, in motlacnelilh, in monetlapalolh, in milacatçiuhca, in*

*mapanca, inic tinechilacatçoa, inic tinechapana yn nocxi, in nomac*

*in tilachia, in nimelhtapach, in nimochichicauh, yn nimeço, yn*

*nimotlapalo.*

*Reconstructed version / Versión reconstruida*

¶ Aueisme señor hecho mercedes como a vuestro hijo.

Otlaçotic. otlacauhqui

otlaucuxqui omotlapalo

in mittçin in moyollotçin

in motlacnelilh in monetlapalolh

in milacatçiuhca. in mapanaca

in ictinechilacatçoa in ictinechapana

yn nocxi in nomac

in titlachia in nimelhtapach

in nimochichicauh yn nimeço yn nimotlapalo.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Otlaçotic. otlacauhqui

ō-ø-tlazò-ti-c ō-ø-tla-cāuh-qui

antec-3sgS-caro-vers-pret.sg antec-3sgS-3NspNhum-dejar-pret.sg

antec-3sgS-dear-vers-pret.sg antec-3sgS-3NspNhum-to.leave-pret.sg

valió caro, otorgó

it was dear, it authorized

otlaucuxqui omotlapalo

ō-ø-tlaōcox-qui ō-ø-mo-tlàpal-ò-ø

antec-3sgS-estar.triste-pret.sg antec-3sgS-3refl-fuerza-vblzr-pres.sg

antec-3sgS-to.be.sad-pret.sg antec-3sgS-3refl-effort-vblzr-pres.sg

estaba triste, se esforzó

it was sad, it made an effort

in mittçin in moyollotçin

in m-īx-tzin in mo-yōl-lò-tzin

det 2sgPos-cara-resp det 2sgPos-corazón-abstr-resp

det 2sgPos-face-resp det 2sgPos-heart-abstr-resp

tu cara (R), tu corazón (R)

your face (R), your heart (R)

in motlacnelilh in monetlapalolh

in mo-tlacnelil in mo-ne-tlàpal-o-l

det 2sgPos-beneficiado det 2sgPos-indef.refl-fuerza-vblzr-nomlzr

det 2sgPos-favored.one det 2sgPos-indef.refl-effort-vblzr-nomlzr

tu beneficiado, tu atrevimiento,

your favored one, your daring

in milacatçiuhca. in mapanaca

in m-ilacatz-iuh-ca-ø in m-àpāna-ca-ø[[350]](#footnote-351)

det 2sgPos-envolverse-intrvzr-plup-pos.sg det 2sgPos-ceñirse-plup-pos.sg

det 2sgPos-to.wrap.around-vblzr.intr-plup-pos.sg det 2sgPos-to.gird-plup-pos.sg

la razón de tu envolvimiento, tu ceñimiento

the reason for your wrapping, your girding

inic tinechilacatçoa inic tinechapana

in-īc ti-nēch-ilacatz-oa-ø in-īc ti-nēch-àpāna-ø

det-caus 2sgS-1sgO-envolverse-trvzr-pres.sg det-caus 2sgS-1sgO-ceñir-pres.sg

det-caus 2sgS-1sgO-to.wrap-trvzr-pres.sg det-caus 2sgS-1sgO-to.gird-pres.sg

por eso, me envuelves, por eso me ciñes

for that reason you wrap me, for that reason you gird me

yn nocxi in nomac

in no-cxi-c in no-mā-c

det 1sgPos-pie-loc det 1sgPos-mano-loc

det 1sgPos-foot-loc det 1sgPos-hand-loc

en mi pie, en mi mano

at my foot, at my hand[[351]](#footnote-352)

in titlachia

in ti-tla-chiya-ø

det 2sgS-3NspNhum-mirar-pres.sg

det 2sgS-3NspNhum-to.lool.at-pres.sg

tú que observas,

you who observe,

in nimelhtapach in nimochichicauh

in ni-m-ēl-tapach-ø in ni-mo-chichic-ā-uh

det 1sgS-2sgPos-hígado-concha-pos.sg det 1sgS-2sgPos-amargo-agua-pos.sg

det 1sgS-2sgPos-liver-shell-pos.sg det 1sgS-2sgPos-bitter-water-pos.sg

yo que soy tu hígado, yo que soy tu hiel,

I who am your liver, I who am your bile,

yn nimeço yn nimotlapalo.

in ni-m-ez-zō-ø in ni-mo-tlapal-lō-ø

det 1sgS-2sgPos-sangre-abstr-pos.sg det 1sgS-2sgPos-pintura.roja-vblzr-pret.sg

det 1sgS-2sgPos-blood-abstr-pos.sg det 1sgS-2sgPos-red.paint-vblzr-pret.sg

yo que soy tu sangre, yo que soy tu pintura colorada

I who am your blood, I who am your red paint

*Free translation*

**You have granted me favors, lord, as if to your own child**

They were dear, they authorized,

they were sad, they made an effort,

your face (R), your heart (R),

your favored one, your daring,

the reason for your wrapping, your girding.

For that reason you wrap me, for that reason you gird me,

at my foot, at my hand,

you who observe,

I who am your liver, I who am your bile,

I who am your blood, I who am your red paint.

*Traducción libre*

**Habeisme, señor, hecho mercedes como a vuestro hijo**

valieron caro, otorgaron,

estaban tristes, se esforzaron

tu cara (R), tu corazón (R),

tu beneficiado, tu atrevimiento,

la razón de tu envolvimiento, la razón de tu ceñimiento.

Por eso me envuelves, por eso me ciñes,

en mi pie, en mi mano,

tú que observas,

yo que soy tu hígado, yo que soy tu hiel,

yo que soy tu sangre, yo que soy tu pintura colorada.

(originally done by TCSS 19.XII.2006)

**LXXIX. *He is generous and of a kind and excellent heart***

*Original orthography / Ortografía original.*

# BNF-A (p. 165)

Es generoso y de lindo y excelente coraçon.

¶chalhchinhtic. teoxiuhtic. tlapitzalhtic. tlamamalhtic. tlaçen

qnixtilhtic, inicuzcayollo inichalhchinh yollo ini qnetzalljyollo.

tlachchictic. tlapetlanalhtic. tlacencaualhtic.

**LC-M (fol. 108r)**

¶Es generoso y delindo yexçelente coraçon.

¶chalhchiuhtic teuxiuhtic. tlapitçalhtic tlamamalhtic

tlace[n]q[ui]xtilhtic y[n] ycuz cayollo yn ychalhchiuhyollo i[n]yque=

tçalhyollo tlachictic. tlapetlaualhtic. tlacencaualhtic.

**RS (p. 226)**

Es generoso y de lindo y excelente coraçon.

*Chalhchiuhtic, teuxiuhtic, tlapitçalhtic, tlamamalhtic, tlacenquix-*

*tilhtic, yn ycuzcayollo, yn ychalhchiuhyollo, in yquetçalhyollo,*

*tlachictic, tlapetlaualhtic, tlacencaualhtic.*

## *Reconstructed version / Versión reconstruida*

Chalhchiuhtic, teuxiuhtic,

tlapitçalhtic, tlamamalhtic, tlacenquixtilhtic,

yn ycuzcayollo, yn ychalhchiuhyollo, in yquetçalhyollo,

tlachictic, tlapetlaualhtic, tlacencaualhtic.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Chalhchiuhtic, teuxiuhtic,

ø-chālchiuh-ti-c, ø-teō-xiuh-ti-c

3sgS-piedra.preciosa-vers-pret.sg, 3sgS-dios-turquesa-vers-pret.sg

3sgS-precious.stone-vers-pret.sg, 3sgS-god-turquoise-vers-pret.sg

Es como una piedra preciosa, es como la turquesa,

It is like a precious stone, it is like turquoise,

tlapitçalhtic, tlamamalhtic,[[352]](#footnote-353) tlacenquixtilhtic,

ø-tla-pītzā-l-li, ø-tla-mamal-ti-c, ø-tla-cen-quīx-ti-l-ti-c

3sgS-3NspNhum-soplar-psv-abs, 3sgS-3NspNhum-taladrar-vrsv-pret.sg, 3sgS-3NspNhum-uno-salir-caus-psv-vrs-pret.sg

3sgS-3NspNhum-to.blow-psv-abs, 3sgS-3NspNhum-to.drill-vrsv-pret.sg, 3sgS-3NspNhum-one-to.exit-caus-psv-vrs-pret.sg

es como algo fundido, es como algo taladrado, es algo escogido,

it is like something smelted, it is like something drilled, it is like something selected,

yn ycuzcayollo, yn ychalhchiuhyollo, in yquetçalhyollo,

in ī-cōzca-yōl-lō-ø, in ī-chālchiuh-yōl-lō-ø, in ī-quetzal-yōl-lō-ø

det 3sgPos-cuenta.preciosa-corazón-abstr-pos.sg det 3sgPos-piedra.preciosa-corazón-abst-pos.sg det 3sgPos-pluma.preciosa-corazón-abstr-pos.sg

det 3sgPos-precious.bead-heart-abstr-pos.sg det 3sgPos-precious.stone-heart-abst-pos.sg det 3sgPos-precious.feather-heart-abstr-pos.sg

su corazón de cuenta preciosa, su corazón de piedra preciosa, su corazón de pluma preciosa,

his heart of precious bead, his heart of precious stone, his heart of precious feather,

tlachictic, tlapetlaualhtic, tlacencaualhtic.

ø-tla-hchic-ti-c, ø-tla-petlāhua-l-ti-c, ø-tla-cen-cāua-l-ti-c

3sgS-3NspNhum-raspar-psv-vrs-pret.sg, 3sgS-3NspNhum-bruñir-psv-vers-pret.sg, 3sgS-3NspNhum-uno-dejar-psv-vers-pret.sg

3sgS-3NspNhum-to.scrape-psv-vers-pret.sg, 3sgS-3NspNhum-to.polish-psv-vers-pret.sg, 3sgS-3NspNhum-one-to.leave-psv-vers-pret.sg

es como algo raspado, es como algo bruñido, es como algo perfeccionado

it is like a thing scraped smooth, it is like a polished thing, it is like a perfected thing,

*Free translation*

**He is generous and of a kind and excellent heart**

It is like a precious stone, it is like turquoise,

it is like something smelted, it is like something drilled, it is like something selectected,

his heart of precious bead, his heart of precious stone, his heart of precious feather.

It is like a thing scraped smooth, it is like a polished thing, it is like a perfected thing.

*Traducción libre*

**Es generoso y de lindo y excelente coraçon.**

Es como una piedra preciosa, es como la turquesa,

es como algo fundido, es como algo taladrado, es como algo escogido,

su corazón de cuenta preciosa, su corazón de piedra preciosa, su corazón de pluma preciosa.

Es como algo raspado, es como algo bruñido, es como algo perfeccionado.

(originally done by TCSS 19.XII.2006)

**LXXX. *A wicked, dirty, perverse person, who listens to no advice***

## *Original orthography / Ortografía original*

# BNF-A (p. 165)

Maluado suzio peruerso q[ue] no toma consejo.

¶Micoloa. Motliloa. mocatzaua. moxolopi cujtia. moçuqnine

loa. otlalhneloa. aompa mixtia. aompa monacaztia. ça[n] aom

pa motentia. in ayellacaqni. y[n] aompa tlacaqni / in aompatlac

ça / y[n] aompa qniça / y[n] aompa eheua/ y[n] aonca cah in ix y[n] y yollo.

**LC-M (fol. 108r)**

¶Malvado suzio p[er]verso queno toma co[n]sejo.

¶Micoloa. motliloa. mocatçaua. moxolopicuitia.moço=

q[ui]neloa. motlalhneloa. aompa. miixtia aompa mona=

caztia. çan aompa motentia /in ayellacaqui. yn ao[m]pa

tlacaqui yn aompa tlacça y[n] aompa q[ui]ça y[n]aompa

ehua. yn aoncan cah yn yx yn yollo.

**RS (p. 226)**

Maluado, suzio, peruerso que no toma consejo.

*Micoloa, motliloa, mocatçaua, moxolopicuitia, moçoquineloa,*

*motlalhneloa, aompa iniixtia, aompa monacaztia, çan aompa mo-*

*tentia, in ayellacaqui, yn aompa tlacaqui, yn aompa tlacça, yn*

*aompa quiça, yn aompa eheua, yn aoncan cah yn yx yn yollo.*

## *Reconstructed version / Versión reconstruida*

Maluado, suzio, peruerso que no toma consejo.

Micoloa. motliloa.

mocatçaua. moxolopicuitia.

moçoquineloa. motlalhneloa.

aompa. miixtia aompa monacaztia. çan aompa motentia

in ayellacaqui. yn aompa tlacaqui

yn aompa tlacça yn aompa quiça

yn aompa ehua. yn aoncan cah yn yx yn yollo.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

micoloa motliloa

m-ìçol-oa-ø mo-tlīl-lō-a-ø

3refl-dishonor-vblzr-pres.sg 3refl-black-abstr-vblzr-pres.sg

he dishonors himself, he blackens himself

mocatçaua. moxolopicuitia.

mo-catçāua-ø mo-xolopì-cuī-tia-ø

3refl-soil-pres.sg 3refl-fool-tomar-caus-pres.sg

he gets dirty, he acts like a fool

moçoquineloa. motlalhneloa.

mo-çoqui-neloa mo-tlalh-neloa

3refl-mud-stir 3refl-earth-stir

he becomes covered with mud, he becomes covered with dirt

aompa. miixtia aompa monacaztia. çan aompa motentia

a-ōmpa m-ì-īx-tia-ø a-ōmpa mo-nacaz-tia-ø çan a-ōmpa mo-tēn-tia-ø

neg-there 3refl-red.h-face-vblzr-pres.sg neg-there 3refl-ear-vblzr-pres.sg just neg-there 3refl-mouth-vblzr-pres.sg

carelessly he observes, carelessly he listens, just carelessly he speaks,

in ayellacaqui. yn aompa tlacaqui

in a-ī-el-la-caqui-ø in a-ōmpa tla-caqui-ø

det neg-3sgP-diligence-3NSpNHumO-to.hear-pres.sg det neg-there 3NSpNHumO-hear-pres.sg

he who listens without diligence, he who listens without care,

yn aompa tlacça yn aompa quiça

in a-ōmpa ø-tla-cça-ø in a-ōmpa ø-quīça-ø

det neg-there 3sgS-3NSpNHum-to.step.on-pres.sg det neg-there 3sgS-to.go.out-pres.sg

he who hurries off without care, he who goes out without care,

yn aompa ehua. yn aoncan cah yn yx yn yollo.

in a-ōmpa ø-ēhua-ø in a-oncān cah in ī-īx in ī-yōl-lō

det neg-there 3sgS-to.go.away-pres.sg det neg-there 3sgS-to.be-pres.sg det 3sgP-face 3sgP-heart-abstr

he who goes away without care, he who nowhere has a face, a heart

*Free translation*

**A wicked, dirty, perverse person, who listens to no advice**

He dishonors himself, he blackens himself,

he becomes dirty, he acts foolish,

he becomes covered with mud, he becomes covered with dirt,

he observes carelessly, he listens carelessly, he just speaks carelessly,

one who listens without diligence, one who listens without care,

one who hurries without care, one who goes out without care,

one who goes away without care, one who has no face, no heart, anywhere.

*Traducción libre*

**Maluado, suzio, peruerso que no toma consejo.**

Se deshonra, se ennegrece,

se ensucia, se hace tonto,

se enloda, se llena de tierra,

inhábilmente mira, inhábilmente escucha, inhábilmente habla,

el que escucha sin diligencia, el que escucha sin cuidado,

el que va de prisa sin cuidado, el que sale sin cuidado,

el que va continuamente sin cuidado, el que no tiene su cara, su corazón, en ningún lugar.

(originally done by TCSS 9.XII.2006)

**LXXXI. *God promised us Heaven if we obey him***

## *Original orthography / Ortografía original*

# BNF-A (p. 165)

Prometio nos dios lagloria sile obedecemos.

¶otechnetnlhti. otech nemacti inilhnicac netla machtilllj. in

tla uelh titoptizq[ue] tipetlacalhtizq[ue] intla ticchalhchinhtilij q[ue]

ticteoxiuhtilizq[ue] ticuzcatilizq[ue]. tucqnetzalhtilizq[ue]

**LC-M (fol. 108r)**

¶Prometionos dios la gl[or]ia sile obedecemos.

¶Otech netolhti. otech nemacti in dios in ilhuicac netla=

machtili in tlauelh titoptizque tipetlacalhtizq[ue]. y[n]tlatic=

chalhchiuhtilizq[ue] ticteuxiuhtilizque. ticcuzcatilizq[ue]

ticq[ue]tçalhtilizque.

**RS (p. 226)**

Prometio nos Dios la gracia, si le obedecemos.

*Otechnetolhti, otechnemacti in Dios in ilhuicac netlamachtili,*

*yntla uelh titoptizque, tipetlacalhtizque, yntla ticchalhchiuhtilizque,*

*ticteuxiuhtilizque, ticcuzcatitlizque, ticquetçalhtilizque.*

## *Reconstructed version / Versión reconstruida*

**Prometio nos Dios la gloria, si le obedecemos**

¶ Otechnetolhti, otech nemacti

in dios in ilhuicac netlamachtilli,

intla uelh titoptizque, tipetlacalhtizque,

yntla ticchalhchiuhtilizque, ticteoxiuhtilizque,

ticcuzcatilizque, ticquetçalhtilizque.

## *Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

otechnetolhti, otechnemacti,

ō-ø-tēch-netolh-tî-ø ō-ø-tēch-ne-mac-tî-ø

antec-3sgS-1plO-vow-vblzr-pret.sg antec-3sgS-1plO-ind.refl-give-caus-pret.sg

he promised us, endowed us

in Dios in ilhuicac netlamachtili,

in dios in ilhuica-c ne-tla-mach-tī-l-li

det god det heaven-loc ind.refl-3ind.refl-3NSpecNHumO-to.know-caus-imp-abs

God, with riches in heaven

yntla uelh titoptizque, tipetlacalhtizque,

in-tlā uelh ti-top-ti-z-quê, ti-petla-calh-ti-z-quê

det-if well 1plS-sheath-vblzr-fut-pl, 1plS-mat-house-vblzr-fut-pl

if it is possible for us to become a sheath, to become a chest,

yntla ticchalhchiuhtilizque, ticteuxiuhtilizque,

in-tlā ti-c-chālhchiuh-ti-lī-z-quê ti-c-teō-xiuh-ti-lī-z-quê

det-if 1plS-3sgO-precious.stone-vblzr-apl-fut-pl 1plS-3sgO-god-turquoise-vblzr-apl-fut-pl

if we will become precious stones for him, turquoise for him

ticcuzcatitlizque, ticquetçalhtilizque.

ti-c-cōzca-ti-lī-z-quê ti-c-quetzal-ti-lī-z-quê

1plS-3sgO-jewel-vblzr-apl-fut-pl 1plS-3sgO-precious.feather-vblzr-apl-fut-pl

jewels for him, precious plumage for him.

*Free translation*

**God promised us heaven if we obey him**

God promised us, endowed us with riches in heaven

if we become a sheath, we become a chest,

if we become his precious stones, become his turquoise,

become his jewels, become his rich plumage.

*Traducción libre*

**Prometio nos Dios la gloria, si le obedecemos**

Nos prometió, nos dotó, Dios con riquezas en el cielo

si bien nos convertimos en funda, nos convertimos en arca,

si nos convertimos en sus piedras preciosas, nos convertimos en sus turquesas,

nos convertimos en sus joyas, nos convertimos en sus plumas ricas.

(originally done by TCSS 9.XII.2006)

**LXXXII. *God gives hunger or illness***

Cf. metaphor 96 which also makes reference to the turquoise serpent and the firedrill.

## *Original orthography / Ortografía original*

BNF-A (p. 165)

Da dios hambre o enfermedad

¶Xiuhcoutl mamalhnaztlj tepan qnimotlaxilja qni=

mochiuilia in dios.

LC-M (fol. 108v)

¶Da dios hambre /oenfermedad.

¶Xiuh coatl. mamalhuaztli tepan q[ui]tlaxilia tepan

q[ui]mochiuilia yn dios.

RS (p. 227)

Da dios hambre o enfermedad.

*Xiuhcoatl, mamalhuaztli tepan quimotlaxilia, tepan quimochiuilia*

*yn Dios.*

*Reconstructed version / Versión reconstruida*

Da dios hambre o enfermedad

Xiuhcoatl, mamalhuaztli

tepan quimotlaxilia,

tepan quimochiuilia

yn Dios.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Xiuhcoatl, mamalhuaztli

ø-xiuh-cōā-tl, ø-mamal-huaz-tli

3sgS-turquoise-snake-abs, 3sgS-to.drill-instr-abs

it is a turquoise serpent, it is a firedrill

tepan quimotlaxilia,

tē-pan ø-qui-mo-tlax-ilia-ø

3NSpecHum-on 3sgS-3sgO-3refl-to.throw-apl-pres.sg

upon others he casts (R) them,

tepan quimochiuilia

tē-pan ø-qui-mo-chiu-ilia-ø

3NSpecHum-on 3sgS-3sgO-3refl-to.do-apl-pres.sg

upon others he does (R) them

yn Dios.

in Dios

det god

God.

*Free translation*

God gives hunger or illness

It is the turquoise serpent, the firedrill.

Upon others God casts (R) them,

upon others he causes (R) them.

*Traducción libre*

Da dios hambre o enfermedad

Es la serpiente de turquesa, el taladro de lumbre.

En otros los tira (R),

en otros los hace (R) Dios.

(originally done by TCSS 11.III.2006)

LXXXIII. *A rich person or one who has that which is necessary*

*Original orthography / Ortografía original*

BNF-A (p. 165 – 166)

Rico opersona q[ue] tiene lo necessario.

¶totonia. yamania. hyiuyona / mocuitlapilhtia / mama

tlapalhtia / çelia ytzmoljni / in ailj in auexutl totomoljuyo

mjmiljuj. yxuchitl xutla cueponi / inic tlacelia / inic tlaxo=

piaua / momatia / moyaualoa / ynynhqni puchuitl in aueuetl.

LC-M (fol. 108v)

¶Rico /op[er]sona q[ue]tienelo necesario.

¶Totonoia. yamania. yuiyoua mocuitlapilhtia mama=

tlapalhtia. celia itçmolini in ailitl in auexutl toto=

moliui mimiliui. in xuchitl xotla cueponi /in ictla=

celia inictlaxopiaua. momatia. moyaualoa in iuhq[ui]

in puchutl in aueuetl.

RS (p. 227)

Rico, o persona que tiene lo necessario.

*Totonia, yamania, yuiyoua, mocuitlapilhtia, mamatlapalhtia,*

*celia itzmolini in aililtl, in auexutl totomoliui, mimiliui, in xuchitl*

*xotla, cueponi, inic tlacelia, inic tlaxopiaua, momatia, moyaualoa*

*in iuhqui in puchutl, in aueuetl.*

*Reconstructed version / Versión reconstruida*

¶ Rico o persona que tiene lo necesario

¶ Totonia. yamania.

yuiyoua mocuitlapilhtia mamatlapalhtia.

celia itçmolini

in ailitl in auexutl

totomoliui mimiliui. in xuchitl

xotla cueponi

in ic tlacelia inic tlaxopiaua.

momatia. moyaualoa

in iuhq[ui] in puchutl in aueuetl.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Totonia. yamania.

ø-totōni-ya-ø ø-yamāni-ya-ø

3sgS-to.be.hot-vers-pres.sg 3sgS-to.be.tender-vers-pres.sg

yuiyoua mocuitlapilhtia

ø-ìui-yō-ua-ø ø-mo-cuitla-pilh-ti-a-ø

3sgS-down-abstr-vers-pres.sg 3sgS-3refl-excrement-child-intr.of.pos-caus-pres.sg

he becomes covered with down, he gives himself a tail,

mamatlapalhtia.

ø-m-āma-àtlapal-ti-a-ø

3sgS-3refl-paper-wing-intr.of.pos-caus-pres.sg

he gives himself wings

celia itçmolini

ø-celi-ya-ø ø-itzmolīni-ø

3sgS-to.be.fresh-vers-pres.sg 3sgS-to.become.green-pres.sg

it buds, it becomes green,

in ailitl in auexutl

in ā-īlī-tl in ā-uexō-tl

det water-alder-abs det water-willow-abs

the water alders, the water willows

totomoliui mimiliui. in xuchitl

ø-totomoliui-ø ø-mimiliui-ø in xōchi-tl

3sgS-to.swell-pres.sg 3sgS-to.bud-pres.sg det flower-abs

the flowers swell, bud

xotla cueponi

ø-xōtla-ø ø-cuepōni-ø

3sgS-to.bud-pres.sg 3sgS-to.burst-pres.sg

they bud, they burst

in ic tlacelia inic tlaxopiaua.

in īc ø-tla-celi-ya-ø in īc ø-tla-xo-piyā-ua-ø

det cause 3sgS-impers-to.be.fresh-vers-pres.sg 3sgS-impers-foot-long.and.thin-vers-pres.sg

for that reason there is budding, for that reason there are long shoots

momatia. moyaualoa

ø-mo-mā-ti-a-ø ø-mo-yaual-oa-ø

3sgS-3refl-hand-intr.of.pos-caus-pres.sg 3sgS-3refl-to.become.round-caus-pres.sg

he gives himself branches, he makes himself round,

in iuhq[ui] in puchutl in aueuetl.

in iuh-qui in pōchō-tl in āuēuē-tl

det like.this-pret.sg det silk.cotton.tree-abs det cypress-abs

like a silk cotton tree, a cypress.

*Free translation*

A rich person or one who has that which is necessary

He warms up, he softens.

He becomes covered with down, he gives himself a tail, he gives himself wings.

The water alder, the water willow,

sprout, become green.

The flowers send out shoots, bud.

They bloom, they burst.

For this reason, there is budding, for this reason there are long thin shoots.

He gives himself branches, he makes himself cylindrical,

like the silk cotton tree, the bald cypress.

*Traducción libre*

Se calienta, se enblandece.

Se cubre con plumas, se hace tener una cola, se hace tener alas.

Brota, reverdece

el aliso de agua, el sauce de agua.

Retoña, brota, la flor.

Brota, revienta.

Por eso hay brotamiento, por eso hay tallos largos.

Se hace tener ramas, se hace redondear,

así como el pochote, el ciprés.

(orginally done by TCSS 10.III.2006)

LXXXIV. *For a judge to make inquiries or ask about the life of another*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Hazer= pesqnisa el znez3[[353]](#footnote-354)8 /o inqnirir la vida de

otro / .

¶tlatataca. tlacuicuj. tlacxitoca. tlatlamitlayeloa. tlaua

uana. tlaceloa. tetlacuicuilia. teucujlana. teucuilhqnix=

tia. tetlaanilia. tetlatlachpanilia.

LC-M (fol. 108v)

¶hazer pes quisa elJuez /oyn q[ui]rir lavida de ot[ro].

¶tlatataca. tlacuicui. tlacxitoca. tlatlanitlayeloa

tlauauana. tlaxexeloa. tetlacuicuilia. teucuillana.

teucuilh quixtia. tetlaanilia. tetlachpanilia.

RS (p. 227)

Hazer pesquisa el juez, o ynquerir la vida del otro.

*Tlatataca, tlacuicui, tlacxitoca, tlatlanitlayeloa, tlauauana,*

*tlaxexeloa, tetlacuicuilia, teucuillana, teucuilhquixtia, telaanilia,*

*tetlatlachpanilia.*

*Reconstructed version / Versión reconstruida*

¶ Hazer pesquisa el juez /o inquirir la vida de otro.

¶ tlatataca. tlacuicui.

tlacxitoca. tlatlanitlayeloa

tlauauana. tlaxexeloa.

tetlacuicuilia. teucuilana.

teucuilh quixtia.

tetlaanilia. tetlachpanilia.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ tlatataca. tlacuicui.

ø-tla-tataca-ø ø-tla-cuì-cui-ø

3sgS-3NSpecNHum-to.scratch-pres.sg 3sgS-3NSpecNHum-red.h-to.take-pres.sg

he scratches, he picks up scraps from the floor,

tlacxitoca. tlatlanitlayeloa

ø-tla-cxi-toca-ø ø-tla-tlani-tlàyēl-oa-ø

3sgS-3NSpecNHum-foot-to.follow-pres.sg 3sgS-3NSpecNHum-down-dirty-vblzr-pres.sg

he follows the trail, he soils himself below

sigue el rastro, se ensucia abajo,

tlauauana. tlaxexeloa.

ø-tla-uauana-ø ø-tla-xē-xel-oa-ø

3sgS-3NSpecNHum-to.make.lines-pres.sg 3sgS-3NSpecNHum-red.l-to.split-vblzr-pres.sg

he makes lines, he divides into parts,

hace rayas, divide en partes,

tetlacuicuilia. teucuilana.

ø-tē-tla-cuì-cui-lia-ø ø-tē-ocuil-āna-ø

3sgS-3NSpecHum-3NSpecNHum-red.h-to.take-apl-pres.sg 3sgS-3NSpecHum-worm-to.seize

he removes bits of trash from others, he separates the worms from others

teucuilhquixtia. tetlaanilia.

ø-tē-ocuilh-quīx-tia-ø ø-tē-tla-ān-ilia-ø

3sgS-3NSpecHum-worm-to.exit-caus-pres.sg 3sgS-3NSpecHum-3NSpecNHum-to.seize-apl-pres.sg

he removes worms from others, he separates something from others

tetlachpanilia.

ø-tē-tlachpan-ilia-ø

3sgS-3NSpecHum-to.sweep-apl-pres.sg

he sweeps things from others

*Free translation*

For a judge to make inquiries or ask about the life of another

He scratches, he picks up scraps from the ground,

he follows trails, he gets dirty below,

he draws lines, he divides things up into parts,

he picks out the chaff from another, he separates out the worms from another, he removes the worms from another,

he separates something from another, he sweeps something from another.

*Traducción libre*

Hazer pesquisa el juez o inquirir la vida de otro.

Rasca, recoge pedacitos del suelo,

sigue el rastro, se ensucia abajo,

hace rayas, divide en partes,

le saca basuras a otro, le separa los gusanos a otro, le saca los gusanos a otro,

le separa algo a otro, le barre a otro.

(originally done by TCSS 9.XII.2006)

LXXXV. *He came to establish a new doctrine or he came to found anew*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Vino aponer nueva dotjna ovino

afundar de nuevo.

¶Mixtlj. puctlj. ayauitl. qnimolonalhtico. qneuatiqneztzaco

quimanaco, octacatl machiyutl yiyutl quatzontlj inoq[ui]

temaco. in oqnitetlalilico /inic neqnatzomaloz /nexiyu

tiloz /oqnitlalico tlaleuallj y[n]teuchullj.

LC-M (fol. 108v)

¶Vino aponer nueba dotrina /obino

a fundar de nuevo.

¶Mixtli puctli ayauitl q[ui]molonalhtico queuatique=

tçaco :q[ui]manaco :octacatl machiyutl. xiyutl quatço[n]

tli in oquitemaco inoq[ui]tetlalilico in ic nequatçomaloz

nexiyotiloz /oquitlalico in tlaleualli. y[n]teuchuhlli.

RS (p. 227)

Vino a poner nueua doctrina, o vino a fundar de nueuo.

*Mixtli, puctli, ayauitl quimolonalhtico, queuatiquetçaco, quima-*

*naco, octacatl, machiyutl, xiyutl, quatçontli in oquitemaco, in*

*oquitetlalilico, inic nequatçomaloz, nexiyotiloz, oquitlalico in tla-*

*leualli, yn teuchulli.*

*Reconstructed version / Versión reconstruida*

¶ Mixtli puctli ayauitl

quimolonalhtico queuatiquetçaco :quimanaco :

octacatl machiyutl.

xiyutl quatçontli

in oquitemaco in oquitetlalilico

in ic nequatçomaloz nexiyotiloz

oquitlalico in tlaleualli. yn teuchuhlli.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Mixtli puctli ayauitl[[354]](#footnote-355)

ø-mix-tli ø-pōc-tli ø-āyahui-tl

cloud-abs smoke-abs fog-abs

nube-abs humo-abs niebla-abs

It is clouds, it is smoke, it is mist.

quimolonalhtico queuatiquetçaco :

ø-qui-molōn-alhtì-co-ø ø-qu-ēua-ti-quetça-co-ø

3sgS-3sgO-levantar.nube-caus-ven-pres.sg 3sgS-3sgO-levantar-lig-parar-ven-pres.sg

3sgS-3sgO-raise.clouds-caus-ven-pres.sg 3sgS-3sgO-to.lift.up-lig-to.stand-ven-pres.sg

He came to make them swirl up, he came to raise them on high,

Los vino a levantar, los vino a empinar,

quimanaco :

ø-qui-mana-co-ø

3sgS-3sgO-poner.plano-ven-pres.sg

3sgS-3sgO-to.place flat-ven-pres.sg

los vino a extender.

he came to spread them out.

octacatl machiyutl.[[355]](#footnote-356)

ø-octaca-tl ø-machiyō-tl

3sgS-vara.de.medir-abs 3sgS-seña-abs

3sgS-measuring.stick-abs 3sgS-sign-abs

he is a measuring stick, an example

es una vara de medir, un ejemplo

xiyutl quatçontli[[356]](#footnote-357)

ø-xiō-tl ø-cua-htzon-tli

3sgS-lizo-abs 3sgS-cabeza-coser-abs

3sgS-heddle-abs 3sgS-head-to.sew-abs

it is a heddle, it is a warp

es un lizo, son unos lisos

in oquitemaco in oquitetlalilico

in ō-ø-qui-tē-mà-co-ø in ō-ø-qui-tē-tlālì-lia-ø

det antec-3sgS-3sgO-3NsHum-dar-ven-pres.sg det antec-3sgS-3sgO-3NsHum-poner-apl-pres.sg

det antec-3sgS-3sgO-3NsHum-to.give-ven-pres.sg det antec-3sgS-3sgO-3NsHum-to.place-apl-pres.sg

which he came to give to others, which he came to set down before others

que vino a darles a otros, que vino a ponerles a otros

in ic nequatçomaloz nexiyotiloz

in īc ne-cua-htzoma-lo-z ne-xiyō-ti-lo-z

det causa ind.refl-cabeza-coser-psv-fut.sg ind.refl-lizo-vblzr-psv-fut.sg

det cause ind.refl-head-to.sew-psv-fut.sg ind.refl-heddle-vblzr-psv-fut.sg

para que fueran urdidos, fueran tejidos

oquitlalico

ō-ø-qui-tlālì-co-ø

antec-3sgS-3sgO-poner-ven-pres.sg

antec-3sgS-3sgO-to.place-ven-pres.sg

he came to establish it

in tlaleualli. yn teuchuhlli.[[357]](#footnote-358)

in tlāl-ēua-l-li in teō-chol-li

det tierra-levantar-psv-abs

det earth-to.raise.up-psv-abs

a mound of earth, a divine temple (?)

un montículo de tierra, un templo (?) divino

*Free translation*

He came to establish a new doctrine or he came to found anew

They are clouds, it is smoke, it is mist.

He came to make them swirl up, he came to lift them on high.

It is a measuring stick, a model,

a heddle, an unadorned weave,

that he came to give to others, that he came to apply to others,

so that they might be made into the weave, they might be made into the warp.

He came to establish a mound of earth, a divine temple.

*Traducción libre*

Vino a poner nueva doctrina, o vino a fundar de nuevo

Son nubes, es humo, es neblina.

Vino a levantarlos, vino a empinarlos.

Es una vara de medir, es un ejemplo,

es un lizo, son lisos,

que vino a darles a otros, que vino a ponerles a otros,

para que fueran urdidos, fueran tejidos.

Vino a establecer un montículo de tierra, un templo divino.

(originally done by TCSS 9.XII.2006)

LXXXVI. *To praise, honor or extol another highly*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Loar honrrar oensalcar mucho /aotro.

¶Nitechamaua. niteuecapanoa. nitetlalhnia. nitecuepo

nalhtia. nitxuchiyntia. niteizcallo qnetza. nitemayaloua/

nitepantlaça. nitepauetzolhtia3[[358]](#footnote-359)9. nitemauizçotia. niteti

maloa.

LC-M (fol. 108v)

¶loar honrrar /oe[n]salçar mucho aotro.

¶Nitechamaua. niteuecapanoa. nitetlalhuia nite=

cueponalhtia nitexuchiyutia niteizcaloquetça.

nitemayaualoa nitepantlaça nitepauetçolhtia.

nitemauiçotia. nitetimaloa.

RS (p. 227)

Loar, honrar, ensalçar mucho a otro.

*Nitechamaua, niteuecapanoa, nitetlalhuia, nitecueponalhtia,*

*nitexuchiyutia, niteizcaloquetca, nitemayaualoa, nitepantlaça, nite-*

*pauetçolhtia, nitemauiçotia, nitetimaloa.*

*Reconstructed version / Versión reconstruida*

¶ Loar honrrar oensalçar mucho aotro

¶ Nitechamaua. niteuecapanoa.

nitetlalhuia nitecueponalhtia

nitexuchiyutia niteizcaloquetça. nitemayaualoa

nitepantlaça nitepauetçolhtia.

nitemauiçotia. nitetimaloa.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical4*

¶ Nitechamaua. niteuecapanoa.

ni-tē-chamaua-ø ni-tē-uèca-pano-a-ø

1sgS-3NspHum-comenzar.a.estar.de.sazón-pres.sg 1sgS-3NspHum-lejos-cruzar-tr-pres.sg

1sgS-3NspHum-to.begin.to.be.ripe-pres.sg 1sgS-3NspHum-far-to.cross-tr-pres.sg

I tend another like maize becoming ripe, I raise him on high,

Crío a otro hasta que empiece a ponerse como una mazorca sazón, lo levanto en lo alto,

nitetlalhuia nitecueponalhtia

ni-tē-tlāl-huia-ø ni-tē-cuepōn-alhtia-ø

1sgS-3NspHum-earth-apply-pres.sg 1sgS-3NspHum-abrirse-caus-pres.sg

1sgS-3NspHum-tierra-aplicar-pres.sg 1sgS-3NspHum-to.bloom-caus-pres.sg

I pile earth at another’s base so that he will grow, I cause him to bloom,

le echo tierra a otro para que crezca, le hago brotar,

nitexuchiyutia niteizcaloquetça. nitemayaualoa

ni-tē-xōchi-yō-tia-ø ni-tē-izcal-lo-quetza-ø ni-tē-mā-yaualoa-ø

1sgS-3NspHum-flor-inal-vblzr-pres.sg 1sgS-3NspHum-retoño-inal-parar-pres.sg 1sgS-3NspHum-mano-cercar-pres.sg

1sgS-3NspHum-flower-inal-vblzr-pres.sg 1sgS-3NspHum-sprout-inal-parar-pres.sg 1sgS-3NspHum-hand-encircle-pres.sg

Adorno a otro con flores, lo paro como a un tallo nuevo, lo cerco con mis manos,

I adorn another with flowers, I stand him up like a sapling, I go around another with my hands,

nitepantlaça nitepauetçolhtia.

ni-tē-pan-tlaça-ø ni-tē-pa-uetz-olhtia-ø

1sgS-3NspHumO-cima-echar-pres.sg 1sgS-3NspHumO-cima-caer-caus-pres.sg

1sgS-3NspHumO-top-to.throw-pres.sg 1sgS-3NspHumO-top-to.fall-caus-pres.sg

levanto a alguien a la cima, le hago llegar a la cumbre,

I cause another to reach the summit, I cause him to reach the peak

nitemauiçotia. nitetimaloa.

ni-tē-mauiz-çō-tia-ø ni-tē-tīmal-oa-ø

1sgS-3NspHumO-persona.digna.de.honor-inal-vblzr-pres.sg 1sgS-3NspHumO-pus-vblzr-pres.sg

1sgS-3NspHumO-person.worthy.of.honor-inal-vblzr-pres.sg 1sgS-3NspHumO-pus-vblzr-pres.sg

le doy honra a otro, le hago henchirse

I honor another, I cause him to swell up

*Free translation*

To praise, honor or exalt another highly

I tend another like maize becoming ripe, I raise him on high,

I pile earth at another’s base so that he will grow, I cause him to bloom,

I adorn another with flowers, I stand him up like a sapling, I go around another with my hands,

I raise another to the summit, I cause him to reach the peak,

I honor another, I cause him to swell up.

*Traducción libre*

Loar honrar o ensalzar mucho a otro

Crío a otro hasta que empiece a ponerse como una mazorca sazón, lo levanto en lo alto.

Le echo tierra a otro para que crezca, le hago brotar.

Adorno a otro con flores, lo paro como a un tallo nuevo, lo cerco con mis manos.

Levanto a otro a la cima, le hago llegar a la cumbre.

Le doy honra a otro, le hago henchirse.

(done originally by TCSS, después de consultar con JDA, 6.XII.2006)

LXXXVII. *The lord raised him up and extolled him, though he was a nobody*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Levantole elseñor y subljnole

no siendo nada.

¶Teuhtitla[n]. tlaçulhtitla[n]. axixpa[n] tlayelhpa[n]. oca[n]4[[359]](#footnote-360)0 oqni

mopepeniljoqnimo pantlaxilj oqnimopauechilj (oqni4[[360]](#footnote-361)1

ma coqniytilj inDios) hanoço in tlahtoanj. hatleipan

qnicaya. çan qnauhtia ocelutia.

LC-M (fol. 108v – 109r)

¶levantole el señor y sublimole

nosiendo nada.

¶teutitlan. tlaçulhtitlan. axixipa[n] tlaelhpa[n] oncan

oq[ui]mopepenili oq[ui]mopantlaxili oq[ui]mopauechili /

/oq[ui]macoq[ui]xtilia in dios / anoço in tlatoani atleypan

q[ui]çaya /çauh quahtia oçelutia.

RS (p. 227)

Leuantole el señor y sublimole no siendo nada.

*Teuhtitlan tlaçulhtitlan, axixpan, tlaelhpan oncan oquimope-*

*penili, oquimopantlaxili, oquimopauechili, oquimacoquixtilia in*

*Dios, anoço in tlatoani atleypan quiçaya, cauhquauhtia, ocelutia.*

*Reconstructed version / Versión reconstruida*

¶ levantole el señor y sublimole no siendo nada.

¶ teutitlan. tlaçulhtitlan.

axixipan tlaelhpan

oncan oquimopepenili oquimopantlaxili

oquimopauechili /oquimacoquixtilia

in dios / anoço in tlatoani

atleypan quiçaya

/çan quahtia oçelutia.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ teutitlan. tlaçulhtitlan.

teuh-ti-tlan tlàçol-ti-tlan

polvo-lig-en basura-lig-en

dust-lig-amidst trash-lig-amidst

en el polvo, en la basura

amidst the dust, amidst the trash

axixipan tlaelhpan

āxīx-pan tlael-pan

orina-en suciedad-en

urine-in filth-in

en la orina, en la suciedad

in the urine, in the filth

oncan oquimopepenili oquimopantlaxili

oncān ō-ø-qui-mo-pepen-ilì-ø ō-ø-qui-mo-pan-tlax-ilì-ø

ahí antec-3sgS-3sgO-3refl-escoger-apl-pret.sg antec-3sgS-3sgO-3refl-arriba-echar-apl-pret.sg

ahí antec-3sgS-3sgO-3refl-to.pick-apl-pret.sg antec-3sgS-3sgO-3refl-above-to.throw-apl-pret.sg

ahí lo escogió (R), lo levantó (R)

there he chose (R) him, he lifted (R) him up

oquimopauechili /oquimacoquixtilia

ō-ø-qui-mo-pa-uech-ilì-ø ō-ø-qui-m-àco-quix-ti-lì-ø

antec-3sgS-3sgO-3refl-arriba-caer-apl-pret.sg antec-3sgS-3sgO-3refl-arriba-salir-caus-apl-pret.sg

antec-3sgS-3sgO-3refl-above-to.fall-apl-pret.sg antec-3sgS-3sgO-3refl-above-to.exit-caus-apl-pret.sg

lo elevó (R), lo levantó (R)

he elevated (R) him, he raised (R) him up

in dios anoço in tlatoani

in dios à-no-zo in tla-htoā-ni

det dios neg-también-o det NspNHum-hablar-agt

det god neg-also-or det NspNHum-to.speak-agt

Dios o el gobernador

God or the ruler

atleypan quiçaya

à-tle ī-pan ø-quīza-ya

neg-algo 3sgPos-en 3sgS-salir-impf

neg-something 3sgPos-on 3sgS-to.exit-impf

çan quahtia oçelutia.

zan ø-cuāuh-tiya-ø ø-ocelo-tiya-ø

sólo 3sgS-águila-vblzr-pres.sg 3sgS-jaguar-vblzr-pres.sg

just 3sgS-eagle-vblzr-pres.sg 3sgS-jaguar-vblzr-pres.sg

sólo se hacía águila, se hacía jaguar

he just became an eagle, he became a jaguar

*Free translation*

The lord raised him up and extolled him, though he was a nobody

From dust, from trash,

from urine, from filth,

from there, God, or the ruler, chose (R) him, lifted (R) him up,

he elevated (R) him, raised (R) him up.

From nothing he arose, he just became an eagle, he became a jaguar.

*Traducción libre*

Levantole el señor y sublimole no siendo nada.

Del polvo, de la basura,

de la orina, de la suciedad,

de ahí lo escogió (R), lo levantó (R),

lo elevó (R), lo subió (R),

Dios o el gobernante.

De nada salía, sólo se hacía águila, se hacía jaguar.

(done originally by TCSS 3.XII.2006)

LXXXVIII. *Bravery, greatness or a great deed*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Valentia ograndeza. o hazaña.

¶qnauhyutl. oceluyutl. oqnichchntl. tiyacauhyutl.

LC-M (fol. 109r)

¶Valentia grandeza. /ohazaña.

¶Quahyutl. oçeluyutl. tiacauhyutl.

RS (p. 227)

Valentia, grandeza, o hazaña.

*Quauhyutl, oceluyutl, tiacauhyutl.*

*Reconstructed version / Versión reconstruida*

Valentia, grandeza, o hazaña.

¶ Quauhyutl. oçeluyutl. oquichchutl. tiacauhyutl.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Quauhyutl. oçeluyutl.

ø-cuāuh-yo-tl ø-ōcēlō-yo-tl

3sgS-águila-inal-abs 3sgS-jaguar-inal-abs

eagle-abstr-abs jaguar-abstr-abs

es la naturaleza del águila, la naturaleza del jaguar

it is the nature of an eagle, the nature of a jaguar

oquichchutl. tiacauhyutl.

oquich-cho-tl tiacauh-yo-tl

hombre-abstr-abs hermano.mayor-abstr-abs

es la naturaleza del macho, la naturaleza del jefe

it is the nature of a male, it is the nature of a leader

*Free translation*

Bravery, greatness or a great deed

It is the nature of an eagle, the nature of a jaguar,

the nature of a male, the nature of a leader.

*Traducción libre*

Valentia, grandeza, o hazaña.

Es la naturaleza de un águila, la naturaleza de un jaguar,

es la naturaleza de un macho, la naturaleza de un jefe.

(done originally by TCSS 3.XII.2006)

LXXXIX. *I am satisfied*

*Original orthography / Ortografía original*

BNF-A (p. 166)

Satisfecho estoi.

¶Omahçic. opachinh. omotlalj in noyollo.

LC-M (fol. 109r)

¶Satis fecho estoi.

¶Omacic opachiuh omatlali in noyollo.

RS (p. 228)

Satisfecho estoi.

*Omacic, opachiuh, omotlali in noyollo.*

*Reconstructed version / Versión reconstruida*

¶Satis fecho estoi.

¶Omacic opachiuh omotlali in noyollo.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Omacic opachiuh

ō-ø-m-àhci-c ō-ø-pachiuh-ø

antec-3sgS-3refl-llegar-pret.sg antec-3sgS-asentarse-pret.sg

antec-3sgS-3refl-to.arrive-pret.sg antec-3sgS-to.settle.down-pret.sg

se alcanzó, se asentó

it reached itself, it settled down,

omotlali in noyollo.

ō-ø-mo-tlālì-ø in no-yōl-lō

antec-3sgS-3refl-poner-pret.sg det 1sgPos-corazón-abstr

antec-3sgS-3refl-to.place-pret.sg det 1sgPos-heart-abstr

se sentó mi corazón

it took its place my heart

*Free translation*

I am satisfied

My heart reached itself, settled down, took its place.

*Traducción libre*

Satisfecho estoy

Se alcanzó, se asentó, se sentó mi corazón.

(done originally by TCSS 3.XII.2006)

XC. *Who am I such that God granted me so many favors?*

*Original orthography / Ortografía original*

BNF-A (p. 166 - 167)

Quien soyo p[ar]a q[ue] dios me hiziese

tantas mercedes?

¶Ac nehuatl. ac ninomati? cuix nolhnil? cuixno

nauatilh? cuix nomahceualh? inic onech moxuchiyu

tilj. nech mocueponalhtilj in teutl in tlahtoani, inic one

ch motlapallotilj. ynioc oni macoc ynchamauac timaljuhqni.

in totonqni yamanqni.

LC-M (fol. 109r)

¶Quien soyo pa[ra] que dios mehi=

ziesse tantas merçedes.

¶Acnehuatl acninomati. cuixnolhuilh? cuix nonaua=

tilh? cuix nomaceualh in iconech moxuchiyotili. nech=

cueponalhtili in teutl in tlatoani :ynic onech motla=

palotili yn ic nimacoc yn chamauac timaliuhqui.

yn totonq[ui] yamanq[ui].

RS (p. 228)

Quien soi yo, para que Dios me hiziese tantas mercedes?

*Ac neuatl, ac ninomati, cuix nolhuilh? Cuix nonauatilh? Cuix*

*nomaceualh, inic onechmoxuchiyotili, nechcueponalhtili in teutl, in*

*tlatoani, ynic onechmotlapalotili, ynic nimacoc yn chamauac tima-*

*liuhqui, yn totonqui yamanqui.*

*Reconstructed version / Versión reconstruida*

Quien soi yo, para que Dios me hiziese tantas mercedes?

Ac neuatl, ac ninomati,

cuix nolhuilh? Cuix nonauatilh? Cuix nomaceualh,

inic onechmoxuchiyotili, nechcueponalhtili

in teutl, in tlatoani,

ynic onechmotlapalotili, ynic nimacoc

yn chamauac timaliuhqui,

yn totonqui yamanqui.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Ac neuatl, ac ninomati,

āc nè-huā-tl āc ni-no-mati-ø

quién 1sg-¿?-abs quién 1sgS-1sg.refl-saber-pres.sg

who 1sg-¿?-abs who 1sgS-1sg.refl-to.know-pres.sg

¿quién soy yo? ¿en quién pienso?

who am I? who do I think about?

cuix nolhuilh? Cuix nonauatilh? Cuix nomaceualh,

cuix no-lhuil cuix no-nauatīl cuix no-màcēhual

acaso 1sgPos-mérito acaso 1sgPos-deber 1sgPos-mérito

perhaps 1sgPos-merit perhaps 1sgPos-duty

Acaso tengo mérito? Acaso es mi estado natural? Acaso tengo mérito?

Do I have merit? Is it my natural state? Am I worthy?

inic onechmoxuchiyotili, nechcueponalhtili

in īc ō-ø-nēch-mo-xōchi-yo-ti-lì-ø, ø-nēch-cuepōn-alhtì-lì-ø

det causa antec-3sgS-1sgO-3refl-flor-abstr-vblzr-apl-pret.sg, 3sgS-1sgO-estallar-caus-apl-pret.sg

det cause antec-3sgS-1sgO-3refl-flower-abstr-vblzr-apl-pret.sg, 3sgS-1sgO-to.explode-caus-apl-pret.sg

por eso me eligió (R), me hizo lucir (R)

for that reason he praised (R) me, he made (R) me look good

in teutl, in tlatoani,

in teō-tl, in tla-htoā-ni,

det dios-abs, det 3sgNspNHum-hablar-agt

det god-abs, det 3sgNspNHum-to.speak-agt

Dios, el gobernante

God, the ruler

ynic onechmotlapalotili, ynic nimacoc

in īc ō-ø-nēch-mo-tlapal-lo-ti-lì-ø, in īc ō-ni-mac-o-c

det causa antec-3sgS-1sgO-3refl-pintura.roja-abstr-vblzr-apl-pret.sg, det causa antec-1sgS-dar-psv-pret.sg

det cause antec-3sgS-1sgO-3refl-red.paint-abstr-vblzr-apl-pret.sg, det cause antec-1sgS-to.give-psv-pret.sg

por eso me aplicò (R) la pintura roja, por eso me fue dado

yn chamauac timaliuhqui,

in chamāhua-c tīmal-iuh-qui

det crecer-pret.sg pus-vblzr-pret.sg

det to.grow-pret.sg pus-vblzr-pret.sg

lo crecido, lo henchido

that which has grown, that which has become swollen

yn totonqui yamanqui.

in to-tōn-qui yamān-qui

det frec-caliente-pret.sg suave-pret.sg

det hot-pret.sg soft-pret.sg

lo caliente, lo suave

that which is hot, that which is soft

*Free translation*

Who am I such that God granted me so many favors?

Who am I? Who do I think about?

Do I have merit? Is it my natural state? Am I worthy

so that for that reason God, the ruler,

praised (R) me, made (R) me look good,

for that reason he applied (R) red paint to me,

for that reason I should be given

that which is grown, that which is swollen,

that which is hot, that which is soft?

*Traducción libre*

Quien soi yo, para que Dios me hiciese tantas mercedes?

¿Quién soy yo? ¿En quién pienso?

¿Acaso tengo mérito, acaso es mi estado natural, acaso tengo mérito,

que por eso me elogió (R), me hizo lucir (R),

Dios, el gobernante;

que por eso me aplicó (R) la pintura roja,

que por eso me fue dado

lo crecido, lo henchido,

lo caliente, lo suave?

(done originally by TCSS 3.XII.2006)

XCI. *I do not hold you in low, but rather in high, esteem*

*Original orthography / Ortografía original*

BNF-A (p. 167)

No te tengo en poco sino en mucho.

¶Ac nimitz no machtia. tleipan ni mitz nottila. in ni qna

uhtlj in ocelutl. cuix titlaca auillj? cuix yuhqni in titlillj,

in titlapalli? cuix njmitz pupnloz? cuix noço yuhqni yxuchitl

yxiuitl cuix nimjtzhnatzaz? cuix njmitz macuetlauiliz?

caçan tichalhchiuitl titeuxiuitl ipan njmitznomachitia.

LC-M (fol. 109r)

¶Note tengo en poco sino en mucho.

¶Acnimitçnomachitia. tleypan nimitçnottilia iniqua=

uhtli yn no celutl cuix titla cauili cuix iuhq[ui] yn=

titlilli in titlapalli? cuix nimitçpupuloz? cuix noça

yuhqui yn xuchitl in xiuitl? cuix nimitçhuatçaz?

cuix nimitçmacuetlaniliz. ca çan tichalhchiuitl tite=

uixiuitl ypan nimitçnomachitia.

RS (p. 228)

No te tengo en poco, sino en mucho.

*Ac nimitznomachitia, tleypan nimitznottilia iniquauhtli, yn*

*nocelutl, cuix titlacauili, cuix iuhqui yn titlilli, in titlapalli? Cuix*

*nimitzpupuloz? Cuix noço yuhqui yn xuchitl, in xiuitl? Cuix*

*nimitzhuatçaz? cuix nimitzmacuetlaniliz? ca can tichalhchiuitl,*

*titeuxiuitl ypan nimitznomachitia.*

*Reconstructed version / Versión reconstruida*

¶Note tengo en poco sino en mucho.

¶ Ac nimitçnomachitia. tleypan nimitçnottilia

in iquauhtli yn no celutl

cuix titlacauili

cuix iuhqui yn titlilli in titlapalli?

cuix nimitçpupuloz?

cuix noça yuhqui yn xuchitl in xiuitl?

cuix nimitçhuatçaz?

cuix nimitçmacuetlaniliz.

ca çan tichalhchiuitl titeuixiuitl

ypan nimitçnomachitia.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Ac nimitçnomachitia. tleypan nimitçnottilia

āc ni-mitz-no-mach-itia-ø. tle ī-pan ni-mitz-no-tt-ilia-ø

quién 1sgS-2sgO-1sg.refl-saber-caus-pres.sg algo 3sgPos-en 1sgS-2sgO-1sg.refl-ver-apl-pres.sg

who 1sgS-2sgO-1sg.refl-to.know-caus-pres.sg something 3sgPos-on 1sgS-2sgO-1sg.refl-ver-apl-pres.sg

más de quién te estimo (R), más de quién te aprecio (R)

more than whom do I hold you in esteem (R), more than whom do I hold (R) you in high regard

in niquauhtli yn nocelutl

in ni-cuāuh-tli in n-ōcēlō-tl

det 1sgS-águila-abs det 1sgS-jaguar-abs

det 1sgS-eagle-abs det 1sgS-jaguar-abs

yo que soy águila, yo que soy jaguar

I who am an eagle, I who am a jaguar

cuix titlacaauilli[[361]](#footnote-362)

cuix ti-tlāc-à-āuil-li

acaso 2sgS-torso-red.h-juguete-abs

inter 2sgS-torso-red.h-toy-abs

¿eres una cosa pervertida?

are you a perverted thing?

cuix iuhqui yn titlilli in titlapalli?

cuix iuhqui in ti-tlīl-li in ti-tlapal-li

acaso así det 2sgS-tizne-abs det 2sgS-pintura.roja-abs

inter thus det 2sgS-soot-abs det 2sgS-red.paint-abs

acaso así a tí que eres la tinta negra, a tí que eres la tinta roja,

in that way, you who are the black ink, you who are the red ink,

cuix nimitçpupuloz?

cuix ni-mitz-pò-polō-z

acaso 1sgS-2sgO-red.h-destruir-fut.sg

inter 1sgS-2sgO-red.h-to.destroy-fut.sg

¿acaso te borraré?

will I erase you?

cuix noça yuhqui yn xuchitl in xiuitl?

cuix no-zo iuhqui in xōchi-tl in xiui-tl

acaso o-? así det flor-abs det hierba-abs

inter or-¿? thus det flower-abs det plant-abs

¿o acaso como una flor, una hierba?

or like a flower, a plant

cuix nimitçhuatçaz?

cuix ni-mitz-huatza-z

acaso 1sgS-2sgO-secar-fut.sg

inter 1sgS-2sgO-to.dry-fut.sg

¿acaso te secaré?

will I dry you out?

cuix nimitçmacuetlaniliz.

cuix ni-mitz-mā-cuetlani-lī-z

acaso 1sgS-2sgO-mano-disminuir-apl-fut.sg

inter 1sgS-2sgO-hand-to.diminish-apl-fut.sg

¿acaso te destrozaré con mis manos?

will I tear you apart with my hands?

ca çan tichalhchiuitl titeuixiuitl

ca zan ti-chālchiui-tl ti-teō-xiui-tl

de.hecho sólo 2sgS-joya-abs 2sgS-dios-turquesa-abs

indeed only 2sgS-precious.stone-abs 2sgS-god-turquoise-abs

al contrario, eres una joya, eres una turquesa

on the contrary, you are a jewel, you are a turquoise

ypan nimitçnomachitia.

ī-pan ni-mitz-no-mach-itia-ø

3sgPos-en 1sgS-2sgO-1sg.refl-saber-caus-pres.sg

3sgPos-on 1sgS-2sgO-1sg.refl-to.know-caus-pres.sg

yo te estimo

I hold you in high esteem

*Free translation*

I do not hold you in low, but rather in high, esteem

Who do I hold in higher esteem than you,

what do I value more than you,

I who am an eagle, I who am a jaguar?

Are you a perverted thing?

You who are like the black ink,

you who are like the red ink,

Will I erase you?

Or like a flower, a plant,

will I dry you out, will I tear you apart with my hands?

On the contrary, you are a gem, you are a jade,

I hold you in high esteem.

*Traducción libre*

No te tengo en poco sino en mucho

¿Más de quién te estimo?

¿más de qué te aprecio?,

yo que soy águila, yo que soy jaguar.

¿Eres una cosa pervertida?

¿Acaso a tí que eres como la tinta negra,

a tí que eres como la tinta roja,

te borraré?

¿O acaso como una flor, una hierba,

te secaré, te destrozaré con mis manos?

Al contrario, eres una joya, eres un jade,

yo te estimo.

(done originally by TCSS 3.XII.2006)

XCII. *I do not equate myself or compare myself with anyone but rather hold myself to be of little account*

*Original orthography / Ortografía original*

BNF-A (p. 167)

No me ygualo ni comparo a nadie

sino q[ue] me tengo or menor.

¶Hamotehuan niuetzi. hacantehna[n] onipouh. anjnomj

miloa. aninocueponalhtia. aninocaua[n]tilja. aninoq[ue]tzalh

tototilja. aninoteuq[ue]cholhtilja. anjnotzinitzacantilja. anino

puchotilja. aninaueuetilja. aninocelhtia. aninoxopia=

ualhtia. çan ni notlolhtilja. çan ninotla palhtilja.

LC-M (fol. 109r)

¶Nome ygualo nicomparo anadie

sino que me tengo por menor.

¶Amo teuan niuetçi acan teuan onipouh. aninomi=

miloa. aninocueponalhtia animocaua[n]tilia ani=

moquetçalhtototilia. animoteu quecholhtilia. a=

nimotçinitçcantilia. animopochotilia animaue=

uetilia. animacelelhtia. animoxopiaualhtia. ça[n]=

nimotlilhtilia. çan nimotlapalhtialia.

RS (p. 228)

No me ygualo ni comparo a nadie, sino que tengo por

menor.

*Amo teuan niuetzi, acan teuan onipouh, aninomimiloa, aninocue-*

*ponalhtia, animocauantilia, animoquetçalhtototilia, animoteuque-*

*cholhtilia, animotçinitzcantilia, animopochotilia, animaueuetilia,*

*animacelelhtia, animoxopiaualhtia, çan nimotlilhtilia, çan nimotla-*

*palhtilia.*

*Reconstructed version / Versión reconstruida*

No me igualo ni comparo a nadie, sino que tengo por menor

Amo teuan niuetzi, acan teuan onipouh,

aninomimiloa, aninocueponalhtia,

aninocauantilia, aninoquetçalhtototilia,

aninoteuquecholhtilia, aninotçinitzcantilia,

aninopochotilia, aninaueuetilia,

aninocelhtia, aninoxopiaualhtia,

çan ninotlilhtilia, çan ninotlapalhtilia.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Amo teuan niuetzi, acan teuan onipouh,

à-mo tē-uān ni-uetçi-ø, à-cān tē-uān ō-ni-pōuh-ø

neg-? 3NSpHum-con 1sgS-caer-pres.sg, neg-donde 3NSpHum-con antec-1sgS-ser.contado-pret.sg

neg-? 3NSpHum-with 1sgS-to.fall-pres.sg, neg-where 3NSpHum-with antec-1sgS-to.be.counted-pret.sg

no caigo con otros, no fui considerado en nada por otros

I do not fall with others, I was not considered anything by others,

aninomimiloa, aninocueponalhtia,

à-ni-no-mimil-oa-ø, à-ni-no-cuepōn-altia-ø

neg-1sgS-1sg.refl-cilíndrico-vblzr-pres.sg, neg-1sgS-1sg.refl-estallar-caus-pres.sg

neg-1sgS-1sg.refl-cylindrical-vblzr-pres.sg, neg-1sgS-1sg.refl-to.explode-caus-pres.sg

no me hago florecer, no me hago brotar

I do not cause myself to flower, I do not cause myself to bloom

aninocauantilia, aninoquetçalhtototilia,

à-ni-no-zacuan[[362]](#footnote-363)-ti-lia-ø, à-ni-no-quetzal-tōtō-ti-lia-ø,

neg-1sgS-1sg.refl-troupial-vblzr-caus-pres.sg, neg-1sgS-1sg.refl-pluma.preciosa-pájaro-vblzr-apl-pres.sg

neg-1sgS-1sg.refl-to.become.renowned-caus-apl-pres.sg, neg-1sgS-1sg.refl-precious.feather-bird-vblzr-apl-pres.sg

no me hago un zacuan, no me hago un quetzal,

I do not make myself into a troupial, I do not make myself into a quetzal,

aninoteuquecholhtilia, aninotçinitzcantilia,

à-ni-no-teō-quechōl-ti-lia-ø, à-ni-no-tzinitzcan-ti-lia-ø

neg-1sgS-1sg.refl-dios-ibis-vblzr-caus-pres.sg, neg-1sgS-1sg.refl-trogón-vblzr-caus-pres.sg

neg-1sgS-1sg.refl-god-roseate.spoonbill-vblzr-caus-pres.sg, neg-1sgS-1sg.refl-trogon-vblzr-caus-pres.sg

no me hago un ibis, no me hago un trogón,

I do not make myself into a roseate spoonbill, I do not make myself into a trogon,

aninopochotilia, aninaueuetilia,

à-ni-no-pōchō-ti-lia-ø, à-ni-n-āhuēhuē-ti-lia-ø

neg-1sgS-1sg.refl-pochote-vblzr-caus-pres.sg neg-1sgS-1sg.refl-sabino-vblzr-caus-pres.sg

neg-1sgS-1sg.refl-silk.cotton.tree-vblzr-caus-pres.sg neg-1sgS-1sg.refl-bald.cypress-vblzr-caus-pres.sg

no me hago un pochote, no me hago un sabino,

I do not make myself into a silk-cotton tree, I do not make myself into a bald cypress

aninocelhtia, aninoxopiaualhtia,[[363]](#footnote-364)

à-ni-no-cel-tia-ø, à-ni-no-xopiaual-tia-ø

neg-1sgS-1sg.refl-fresco-vblzr-pres.sg, neg-1sgS-1sg.refl-???-vblzr-pres.sg

neg-1sgS-1sg.refl-fresh-vblzr-pres.sg, neg-1sgS-1sg.refl-???-vblzr-pres.sg

no me hago reverdecer, no me hago formar tallos largos y delgados,

I do not cause myself to sprout, I do not cause myself to form long thin stems,

çan ninotlilhtilia, çan ninotlapalhtilia.

zan ni-no-tlīl-ti-lia-ø, zan ni-no-tlapal-ti-lia-ø

sólo 1sgS-1sg.refl-tizne-vblzr-caus-pres.sg, sólo 1sgS-1sg.refl-pintura.roja-vblzr-caus-pres.sg

only 1sgS-1sg.refl-soot-vblzr-caus-pres.sg, only 1sgS-1sg.refl-red.paint-vblzr-caus-pres.sg

sólo me hago volver negro, sólo me hago volver rojo

I just make myself become black, I just make myself become red[[364]](#footnote-365)

*Free translation*

I do not equate myself or compare myself with anyone but rather hold myself to be of little account

I do not fall with others, I was not considered anything by others,

I do not cause myself to flower, I do not cause myself to bloom,

I do not make myself into a troupial, I do not make myself into a quetzal,

I do not make myself into a roseate spoonbill, I do not make myself into a trogon,

I do not make myself into a silk-cotton tree, I do not make myself into a bald cypress

I do not cause myself to sprout, I do not cause myself to form long thin stems,

I just make myself become black, I just make myself become red.

*Traducción libre*

No me igualo ni comparo a nadie, sino que tengo por menor

No caigo con otros, no fui considerado en nada por otros,

no me hago florecer, no me hago brotar,

no me hago un zacua, no me hago un quetzal,

no me hago un ibis, no me hago un trogón,

no me hago un pochote, no me hago un sabino,

no me hago reverdecer, no me hago formar tallos largos y delgados,

sólo me hago volver negro, sólo me hago volver rojo.

(done originally by TCSS 10.III.2006)

XCIII. *He became drunk or went out of his mind*

*Original orthography / Ortografía original*

BNF-A (p. 167)

Enborracho se / o salio deseso.

¶ytech oqniz in vctlj. in nanacatl in mixitl in tlapatl

yn couaxoxuhqni. inic oyuintic inic oxocomic.

LC-M (fol. 109v)

¶Enborrachose, osalio deseso.

¶Ytech oquiz in uctli in nanacatl in mixitl in tlapatl in

coaxoxohq[ui] in icoyuintic inic oxocomic.

RS (p. 228)

Emborrachose, o salio de seso.

*Yytech oquiz in uctli, in nanacatl, in mixitl, in tlapatl, in*

*coaxoxohqui inic oyuintic, inic oxocomic.*

*Reconstructed version / Versión reconstruida*

¶ Enborrachose, osalio deseso.

¶ Ytech oquiz in uctli in nanacatl

in mixitl in tlapatl in coaxoxohqui

inic oyuintic inic oxocomic.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Ytech oquiz in uctli in nanacatl

ī-tech ō-ø-quīz-ø in oc-tli in nanaca-tl

3sgPos-contacto antec-3sgS-salir-pres.sg det pulque-abs det hongo-abs

3sgPos-contact antec-3sgS-to.exit-pres.sg det century.plant.beer-abs det mushroom-abs

le tocó al pasar el pulque, el hongo,

he was touched in passing by the century plant beer, the mushroom,

in mixitl[[365]](#footnote-366) in tlapatl[[366]](#footnote-367) in coaxoxohqui[[367]](#footnote-368)

in mīxī-tl in tlāpā-tl in cōā-xo-xōuh-qui

det hierba.intoxicante-abs det toloache-abs det culebra-red.s-verde-est

det intoxicating.plant-abs det jimson.weed-abs det snake-green

el estramonio, el toloache, el ololiuqui,

the thorn apple, the jimson weed, the narcotic morning glory vine

inic oyuintic inic oxocomic.

in-īc ō-ø-iuinti-c in-īc ō-ø-xoco-mic-ø

det-caus antec-3sgS-embriagarse-pret.sg det-caus antec-3sgS-agrio-morir-pret.sg

det-caus antec-3sgS-to.become.drunk-pret.sg det-caus antec-3sgS-sour-to.die-pret.sg

por eso se embriagó, por eso se emborrachó

for that reason he got drunk, for that reason he became inebriated

*Free translation*

He became drunk or went out of his mind

He was touched in passing by the century plant beer, the mushroom,

the thorn apple, the jimson weed, the narcotic morning glory vine;

for that reason he got drunk, for that reason he became inebriated.

*Traducción libre*

Emborrachose, o salió de seso

Le tocó al pasar el pulque, el hongo,

el estramonio, el toloache, el ololiuqui;

por eso se embriagó, por eso se emborrachó.

(done originally by TCSS 10.III.2006)

XCIV. *I take advantage of the medicine or the cure that was given to me*

*Original orthography / Ortografía original*

BNF-A (p. 167)

Aprovechome la mediçina olacura

q[ue] se me hizo.

¶Onotechqniz / onech alhqnixti in pahtlj. onechayama

nilhti. onech uella machti.

LC-M (fol. 109v)

¶Aprovecho me la medecina ola

cura quese me hizo.

¶Onotech quiz onech nalhq[ui]xti in patli. onechyamanilhti

onech uellamachti.

RS (p. 228)

Aprouechome la medicina, o la cura que se me hizo.

*Onotechquiz, onechnalhquixti in patli, onechyamanilhti, onech-*

*uellamachti.*

*Reconstructed version / Versión reconstruida*

¶Aprovecho me la medecina ola

cura quese me hizo.

¶ Onotech quiz onech nalhquixti in patli.

onechyamanilhti onech uellamachti.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ Onotech quiz onech nalhquixti in patli.

ō-no-tech ø-salir-ø ō-nēch-nal-quīx-tì-ø in pà-tli

antec-1sgPos-contacto 3sgS-salir-pret.sg antec-3sgS-1sgO-través-salir-caus-pret.sg det medicina-abs

antec-1sgPos-contact 3sgS-to.exit-pret.sg antec-3sgS-1sgO-across-to.exit-caus-pret.sg det medicine-abs

me tocó al pasar, me atravesó, la medicina

I was touched in passing by the medicine, it went through me,

onechyamanilhti onech uellamachti.

ō-ø-nēch-yaman-iltì-ø ō-ø-nēch-uel-lamach-tì-ø

antec-3sgS-1sgO-suave-caus-pret.sg antec-3sgS-1sgO-bien-quedito-vblzr-pret.sg

antec-3sgS-1sgO-soft-caus-pret.sg antec-3sgS-1sgO-well-quiet-vblzr-pret.sg

me hizo bien, me dio satisfacción

it did me good, it gave me satisfaction

*Free translation*

I take advantage of the medicine or the cure that was given to me

I was touched in passing by the medicine, it went through me.

It did me good, it gave me satisfaction.

*Traducción libre*

Aprouechome la medicina, o la cura que se me hizo.

Me tocó al pasar, me atravesó, la medicina.

Me hizo bien, me dio satisfacción.

(done originally by TCSS 10.III.2006)

XCV. *For the person blamed to complain first, attributing it to the person affected*

*Original orthography / Ortografía original*

BNF-A (p. 167)

Qnexarse primero el culpadol impu

tandolo al agraujado.

¶Teixpa[n]4[[368]](#footnote-369)2 moma[n]teua. moqnetzteua. inic qnitetlaxiliteua

in ayaçulh in ymaxtlaçulh. inic atle itechtla miloz in tlilh

tic in catzauac. matto ytiuh. motlapechitiuh. moyecnecti

uh. mopetztiljtiuh.4[[369]](#footnote-370)3

LC-M (fpl 109v)

¶QueJarse p[ri]mero el culpado imputan

dolo al agraviado.

¶teixpan momanteua. moquetçteua inic tetlaxiliteua

in yayaçulh in imaxtlaçulh / inic atle ytech tlamiloz

in tlilhtic in catçauac. mattoitiuh motlapechitiuh

moyecneq[ui]tiuh mopetçtilitiuh.

RS (p. 229)

Quejarse primero el culpado imputandolo al agrauiado.

*Teixpan momanteua, moquetzteua, inic tetlaxiliteua in yayaçulh,*

*in imaxtlaçulh, iniç atle ytech tlamiloz in tlilhtic, in catçauac,*

*mattoitiuh, motlapechitiuh, moyecnequitiuh, mopetztilitiuh.*

*Reconstructed version / Versión reconstruida*

¶ Quejarse primero el culpado

imputandolo al agraviado.

¶ teixpan momanteua. moquetçteua

inic tetlaxiliteua

in yayaçulh in imaxtlaçulh /

inic atle ytech tlamiloz

in tlilhtic in catçauac.

mattoitiuh motlapechitiuh

moyecneq[ui]tiuh mopetçtilitiuh.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ teixpan momanteua. moquetçteua

tē-ix-pan ø-mo-man-t-ēua-ø, ø-mo-quetz-t-ēua‑ø

3NSpHumPos-cara-en 3sgS-3refl-poner.plano-lig-levantarse-pres.sg 3sgS-3refl-parar-lig-levantarse-pres.sg

3NSpHumPos-face-on 3sgS-3refl-to.place.flat-lig-to.get.up-pres.sg 3sgS-3refl-to.stant-lig-to.get.up-pres.sg

delante de otro aparece, se queja,

before another he appears, he complains,

inic tetlaxiliteua

in-īc ø-tē-tlax-ili-t-ēua-ø

det-caus 3sgS-3NSpHumO-arrojar-apl-lig-levantarse-pres.sg

det-caus 3sgS-3NSpHumO-to.throw-apl-lig-to.get.up-pres.sg

para arrojarle

in order to fling at him

in yayaçulh in imaxtlaçulh /

in ī-aya-zol in ī-maxtla-zol

det 3sgPos-ayate-viejo det 3sgPos-braga-viejo

det 3sgPos-cloak-old det 3sgPos-breeches-old

su manta vieja, su braga vieja,

his old cloak, his old breeches

inic atle ytech tlamiloz

in-īc à-tlè ī-tech ø-tlami-lo-z

det-caus neg-que 3sgPos-contacto 3sgS-acabar-psv-fut.sg

det-caus neg-what 3sgPos-contact 3sgS-to.finish-psv-fut.sg

para que nada le sea imputado

so that nothing will be blamed on him

in tlilhtic in catçauac.

in ø-tlīl-ti-c in ø-catzaua-c

det 3sgS-tizne-vblzr-pres.sg det 3sgS-ensuciarse-pret.sg

det 3sgS-black-vblzr-pres.sg det 3sgS-to.become.dirty-pret.sg

de lo que es tiznado, de lo que es sucio

of that which is sooty, that which is dirty

mattoitiuh motlapechitiuh[[370]](#footnote-371)

ø-m-atto-uī-t-īuh ø-mo-tla-pech-ī-t-īuh

3sgS-primero-vblzr-lig-and.f.pres.sg 3sgS-3refl-3NSpNHumO-petate-vblzr-lig-and.f.pres.sg

3sgS-first-vblzr-lig-and.p.pres.sg 3sgS-3refl-3NSpNHumO-reed.mat-vblzr-lig-and.p.pres.sg

él va a quejarse primero ante juez, va a tomar algo como cama

he goes to complain first to the judge, he goes to prepare a bed for himself

moyecnequitiuh[[371]](#footnote-372) mopetçtilitiuh.

ø-mo-yēc-nequi-t-īuh, ø-mo-petz-ti-lī-t-īuh

3sgS-3refl-bueno-querer-lig-and.f.pres.sg, 3sgS-3refl-piedra.de.espejos-vrs-caus-lig-and.f.pres.sg

3sgS-3refl-good-to.want-lig-and.p.pres.sg, 3sgS-3refl-pyrite-vrs-caus-lig-and.p.pres.sg

va a fingirse bueno y santo, va a bruñirse como un espejo

he goes to pretend to be good and saintly, he goes to make himself shine like a mirror

*Free translation*

For the person blamed to complain first, attributing it to the person affected

Before another he appears, he complains,

in order to fling at him

his old cloak, his old loincloth,

so that nothing will be blamed on him

of that which is black, that which is dirty.

He goes to complain first to the judge, he goes to prepare a bed for himself,

he goes to pretend to be good and saintly, he goes to make himself shine like a mirror.

*Traducción libre*

Quejarse primero el culpado imputándolo al agraviado

Delante de otro aparece, se queja,

para arrojarle

su manta vieja, su taparrabos viejo,

para que nada le sea imputado

de lo que es tiznado, de lo que es sucio

él va a quejarse primero ante juez, va a tomar algo como cama

va a fingirse bueno y santo, va a bruñirse como un espejo

(done originally by TCSS 10.III.2006)

XCVI. *For someone to be poor or hungry*

*Original orthography / Ortografía original*

BNF-A (p. 167)

Tener alguno pobreza ohambre

¶xulutl mah pantoc. techa[n]. xiuh couatl mamalhnaztlj

tepan qniça / tetech motlalja / tepa[n] mnchina. Auh tepa[n] mo

qnetza in mixpanitl /in tlemjyauatl. itztic cecec qniztoc.

ic noyutl qniztoc. cucuc teupouhqni mantor.

LC-M (fol. 109v)

¶tener alguno pobreza /o hambre.

¶Xulutl mapantoc chayauhtoc techan xiuhcoatl ma=

malhuaztli tepanq[ui]çatetech motlalia. tepan mochiua.

Auh tepan moquetça in mixpanitl in tlemiauatl

itçtic cecec q[ui]ztoc ic noyutl q[ui]ztoc.

RS (p. 229)

Tener alguno pobreza o hambre.

*Xulutl mapontoc, chayauhtoc techan, xiuhcoatl, mamalhuaztli*

*tepan quiça, tetech motlalia, tepan mochiua. Auh tepan moquetça*

*in mixpanitl, in tlemiauatl, iztic cecec quiztoc, icnoyutl quiztoc.*

*Reconstructed version / Versión reconstruida*

Tener alguno pobreza o hambre.

Xolotl mahpantoc.

Chayauhtoc techan.

Xiuhcoatl, mamalhuaztli,

tepan quiça, tetech motlalia, tepan mochiua.

Auh tepan moquetça

in mixpanitl, in tlemiauatl.

Itçtic, cecec, quiztoc.

Icnoyotl quiztoc.

Cococ, teopouhqui, mantoc.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

xolotl mahpantoc

xl-tl m-ahpn-t-o-c

sirviente-abs 3reflx-vestirse-vinc-yacer-prt

he is dressed like a servant

como sirviente está vestido

chayauhtoc techan.

chayuh-t-o-c t-chn

esparcirse-lig-yacer-prt HumNsP-hogar

he is scattered in the houses of others

está esparcido en las casas de otros

xiuhcoatl,[[372]](#footnote-373) mamalhuaztli,[[373]](#footnote-374), [[374]](#footnote-375)

xiuh-c-tl mamal-huz-tli

turquesa-culebra-abs taladrar-instr-abs

the turquoise serpent, the fire drill

la serpiente de turquesa, el taladro de lumbre

tepan quiça, tetech motlalia, tepan mochiua.

t-pan quza t-tch mo-tllia t-pan mo-chhua

HumNsP-en salir HumNsP-con 3rflx-poner HumNsP-en 3rflx-hacer

pass before people, sit upon people, happen to people

pasa adelante de la gente, se sienta en la gente, le ocurre a la gente

auh tepan moquetça

auh t-pan mo-quetza

y HumNsP-en 3rflx-pararse

stand upon people

y se para encima de la gente

in mixpanitl, in tlemiauatl.

in mix-pani-tl in tle-miaua-tl

det nube-bandera-abs det lumbre-espiga-abs

the great cloud, the flame

la gran nube, la llama

itçtic, cecec, quiztoc.

itz-ti-c ce-c-c quz-t-o-c

obsidiana-vrs-prt red-hielo-prt salir-lig-yacer-prt

the cold, the frost, has left

el frío, lo helado, ha salido

icnoyotl quiztoc.

icn-y-tl quz-t-o-c

huérfano-abs-abs salir-lig-yacer-prt

misery has left

miseria ha salido

cococ, teopouhqui,[[375]](#footnote-376) mantoc.

coc-c teoh-puh-qui man-t-o-c

enfermarse-nomlzr dios-contar-nomlzr tenderse-lig-yacer-prt

there is misery and afliction

hay miseria, aflicción

*Free translation*

**For someone to be poor or hungry**

He is dressed as a slave.

He is scattered about in the homes of others.

The turquoise serpent, the fire drill,

pass before the people, sit upon the people, happen to the people.

And the great cloud, the flame,

stand upon the people.

The cold, the freezing, set in.

Misery has set in.

Affliction and anguish are widespread.

*Traducción libre*

Tener alguno pobreza o hambre

Está vestido como un esclavo.

Está esparcido en las casas de otros.

La flecha de Huitzilopochtli, el taladro de lumbre,

pasan adelante de la gente, se sientan en la gente, le ocurre a la gente.

Y se para encima de la gente

la gran nube, la llama.

El frío, lo helado, ha salido.

La miseria ha salido.

Está tendido la aflicción, la angustia.

(done originally by TCSS 10.III.2006)

XCVII. *Beware of sinning with someone so that you won’t be blamed*

*Original orthography / Ortografía original*

BNF-A (p. 167)

Mira q[ue] no peq[ue]s no seas culpado.

¶Macana tecue / teuipilh tepan tica[n] / macana tepan

ti macouhti / macana tepan tiuetzti / inic amotitoc=

tiloz in tetl in qnaujtl /macana itla motechtla[n] / maca

na tepan ticholo / macana itla tic monamicti.

LC-M (fol. 109v)

¶Mira que no peq[ue]s co[n]alguna porq[ue]

coseas culpado.

¶Macana tecue teuipilh tepan tican macana tepan

timaçouhti. macana tepan tiuetçti in icamo titoctiloz

in tetl in quauitl macana ytla motechtla macana

tepan ticholo macana ytla ticmonamicti.

RS (p. 229)

Mira que no peques con alguna porque no sea culpado.

*Macana tecue, teupilh tepan tican; macana tepan timaçouhti;*

*macana tepan tiuetzti, inic amo titoctiloz in tetl, in quauitl; macana*

*ytla motechtla; macana tepan ticholo; macana ytla ticmonamicti.*

*Reconstructed version / Versión reconstruida*

Mira que no peques con alguna porque no seas culpado

Macana tecue teuipilh tepan tican

macana tepan timaçouhti

macana tepan tiuetçti

inic amo titoctiloz in tetl in quauitl

macana ytla motechtlan

macana tepan ticholo

macana ytla ticmonamicti

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Macana tecue teuipilh tepan tican

mā canâ tē-cuē tē-uīpīlh tē-pan ti-cān

if.only somewhere HumNspO-falda HumNspO-blouse HumNspO-on go.well-pl.opt

If only someone’s blouse, someone’s skirt would beware of being convenient for someone somewhere

macana tepan timaçouhti

mā canâ tē-pan ti-mā-çōuh-tî

if.only somewhere HumNspO-on 1pl-hand-to.extend-pl.adm

if only we would beware of extending our hand on someone somewhere

macana tepan tiuetçti

mā canâ tē-pan ti-uetç-tî

if.only somewhere HumNspO-on 1pl-to.fall-pl.adm

if only we would beware of falling on someone somewhere

inic amo titoctiloz in tetl in quauitl

in ī-c àmo ti-tocti-lo-z in te-tl in quaui-tl

det 3sgPos-cause no 2sgS-to.prop.up-psv-fut.sg det stone-abs det stick-abs

so that you won’t be propped up by the stone, the rod[[376]](#footnote-377)

macana ytla motechtlan

mā canâ itlâ mo-tech-tlan

if.only somewhere something 2sgPos-with-side

if only you would beware of something being at your side

macana tepan ticholo

mā canâ tē-pan ti-cholô

if.only HumNspPos-on 2sgS-flee.prt

if only you would beware of fleeing somewhere

macana ytla ticmonamicti

mā canâ ti-c-mo-namic-tî

if.only somewhere 2sgS-3sgO-refl-to.find-caus.prt

if only you would beware of being successful with something somewhere

*Free translation*

Beware of sinning with someone lest you be blamed

Beware of someone else’s skirt, someone else’s blouse being convenient for someone in some place,

beware of our extending a hand upon someone in some place,

beware of our falling upon someone in some place,

so that you won’t be propped up with the stone, the rod.

Beware of something being at your side in some place,

beware of running away with someone to some place,

beware of being successful with someone in some place.

*Traducción libre*

Cuidado de que le convengan la falda de otro, la blusa de otro a alguien en algún lugar,

cuidado de que extendamos la mano sobre alguien en algún lugar,

cuidado de que caigamos en alguien en algún lugar,

para que no te vayas a ser fortificado con la piedra, el palo.

Cuidado de que esté algo a tu lado, en algún lugar,

cuidado de que huyas con alguien a algún lugar,

cuidado de que tengas éxito con algo en algún lugar.

(TCSS’s original work was entered 29.I.2006)

XCVIII. *I feel comfortable with someone*

*Original orthography / Ortografía original*

BNF-A (p. 168)

Hallome bien con alguno.

¶tetech ninomati / nimaxcaljuj / tetech copanixeliuj

nitlachia.

LC-M (fol. 109v)

¶hallome bien con alguno.

¶tetech nonomati. nimaxaliui. tetech copa nixeliui.

nitlachia. ninjmati nixtlamati.

RS (p. 229)

Hallome bien con alguno.

*Tetech ninomati, nimaxcaliui, tetechcopa nixeliui, nitlachia,*

*ninimati, nixtlamati.*

*Reconstructed version / Versión reconstruida*

¶ tetech ninomati, nimaxaliui

tetechcopa nixeliui, nitlachia

ninimati nixtlamati.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

¶ tetech ninomati, nimaxaliui

tē-tech ni-no-mati ni-maxaliui

NSpHumPos-junto 1sgS-1sgRefl-know 1sgS-ser.apasionado

me encariño con alguien, me enamoro

tetechcopa nixeliui, nitlachia.

tē-tech-co-pa ni-xeliui ni-tlachiya

NSpHumPos-next-loc-loc 1sgS-to.split-ø, 1sgS-mirar-ø

I feel comfortable with someone, I watch with someone

Ninimati, nixtlamati.[[377]](#footnote-378)

ni-n-îmati n-īxtlamati

1sgS-1sgRefl-to.be.prudent 1sgS-to.have.experience

I am prudent, I have experience

*Free translation*

I feel comfortable with someone

I become fond of someone, I fall in love with them,

I feel comfortable with someone, they are concerned about me.

[I am prudent, I have experience.]

*Traducción libre*

(TCSS’s work was captured 29.I.2006)

XCIX. *A conceited woman, or quarrelsome or cruel*

*Original orthography / Ortografía original*

BNF-A (p. 138)

Soberuia muger o rrenzillosa o cruel

¶Chauatinj / chaputetinj /chauazqni / yniuh totolni cha

uati / teqnaxixipeua / teqnacoh coyonia / teqnatzatza=

mula ana / teqnatzotzopiloa / teixcopa patlanj. chauaz=

quinj.

LC-M (fol. 110r)

¶Soberuia muger /o Renzillosa /o cruel.

¶chauantini. chaputetini. chauazque in iuh totolin

chauati tequaxixipeua. tequacocoyonia. tequatça=

tçamulaana. tequatçotçopiloa. teixco patlani. cha=

uaz quini.

RS (p. 229)

Soberuia muger, o renzillosa, o cruel.

*Chauantini, chaputetini, chauazque in iuh totolon chauati te-*

*quaxixipeua, tequacocoyonia, tequatçatçamulaana, tequatçotçopiloa,*

*teixco patlani, chauazquini.*

*Reconstructed version / Versión reconstruida*

Soberuia muger, o renzillosa, o cruel

Chauatini. chaputetini. chauazqui

in iuh totolin chauati

tequaxixipeua, tequacohcoyonia

tequatzatzamulaana, tequatzotzopiloa

teixco patlani. chauazquini.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Chauatini. chaputetini. chauazqui

chāua-ti-ni chapote-ti-ni chāua-z-qui

an.irregular.relation-vblzr-hab ???-vblzr-hab an.irregular.relation-fut-sg

she is one who is jealous, ???, she is a jealous person

in iuh totolin chauati

in īuh tōtol-in chāua-ti

det it.was.thus turkey-abs an.irregular.relation-vblzr

like a turkey she is jealous

tequaxixipeua, tequacohcoyonia

tē-quā-xì-xīpēua, tē-quā-cò-coyōnia

NSpHumO-head-rdp.s/h-to.skin, NSpHumO-head-rdp.s/h-to.perforate

she scrapes the skin off of people’s heads, she pierces people’s heads

tequatzatzamulaana, tequatzotzopiloa

tē-quā-tza-tzamolò-āna, tē-quā-tzò-tzopīloa

NSpHumO-head-rdp.s-jagged-to.take, NSpHumO-head-rdp.s/h-to.be.a.scavenger

she picks at people’s heads leaving them jagged, she is a scavenger on people’s heads

teixco patlani. chauazquini.

tē-īx-co ø-patlāni-ø. chāua-z-qui-ni

NSpHumPos-face-loc 3sgS-to.fly-sg irregular.relation-fut-agtv

she flies at people’s faces, she tends to be jealous

*Free translation*

A conceited woman, or quarrelsome or cruel

She is one who gets jealous, she is one who gets ???,

she is jealous like a turkey hen, she scrapes the skin off of people’s heads

she picks at people’s heads, leaving them jagged,

she is a scavenger on people’s heads,

she flies in the face of people, she tends to be jealous.

*Traducción libre*

(my translation was recorded 29.I.2006)

C. *A man who does not value the service or benefit of women*

*Original orthography / Ortografía original*

BNF-A (p. 168)

Hombre q[ue] no tiene en nada el serujçio.

obenefiçio dela muger.

¶Ateçiuamatinj. in oqnichtlj. aqniçninamati ynçiuauh.

atle compoa.

LC-M (fol. 110r)

¶honbre que no tiene en nada

el servicio /obeneficio dela muger.

¶Ateçiua matini in oquichtli. aq[ui]çiuamati ynyciuauh

atle compoua.

RS (p. 229)

Hombre que no tiene en nada el seruicio, o beneficio de

la muger.

*Ateciuamatini in oquichtli, aquiciuamati, yn yciuauh atle*

*compoua.*

*Reconstructed version / Versión reconstruida*

Hombre que no tiene en nada el seruicio, o beneficio de la muger

Ateciuamatini in oquichtli,

aquiciuamati,

yn yciuauh atle compoua.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Ateciuamatini in oquichtli,

à-tē-ciuā-mati-ni[[378]](#footnote-379) in oquich-tli

neg-NspHO-woman-to.know-pst.hab det man-abs

the man does not give recognition to the wife of someone

aquiciuamati,

à-qui-ciuā-mati,

neg-3sg-woman-to.know,

he does not give recognition to his wife

yn yciuauh atle compoua.

in ī-ciuā-uh à-tlê c-om-pōua[[379]](#footnote-380)

det 3sg.pos-woman-psd.sg neg-what 3sgO-extra.dir-to.count

he does not respect his wife at all.

*Free translation*

The man does not give recognition to the wife of another,

he does not give recognition to his own wife,

he does not respect his wife at all.

(originally done by TCSS, 4.II.2006)

*Traducción libre*

CI. *A woman who does not value the service or benefit of a husband*

*Original orthography / Ortografía original*

BNF-A (p. 168)

Muger q[ue] notiene en nada el serujçio

obeneficio del marido.

¶Ateoqnichittanj y çiuatl. ¶yqnitadala. a. prinçi

pio q[ue]rra dezir muger agradecida. &.

¶yntlacatl nellj nica. [ue]l. auiztlj. Vsan enplatica algu[n]as

vezes. pero no qniere dezir nada. &.

¶tambien otras uezes djzen. nene como DuDando e[n]

la platica.

LC-M (fol. 110r)

¶Muger q[ue]no tiene en nada el

servio /obeneficio del marido.

¶Ateoq[ui]chittani in çiuatl. ¶Y quitada la. a. del p[ri]nci=

pio q[ue]rra dezir muger agradecida. &.

¶Yntlacatl nelli nica. l. auiztli. Usan en platica algunas

vezes /pero no quiere dezir nada. &.

¶tan bien /otras vezes dize[n]. nene. como dub dando en la

platica.

RS (p. 229 – 230)

Muger que no tiene en nada el seruicio, o beneficio del

marido.

*Ateoquichittani in cuiatl*. Y quitada la *a* del proncipio

querra dezir: muger agradecida, etc.

*Yn tlacatl nelli nica*, vel *auiztli*. Usan en platica algunas

vezes, pero no quiere dezir nada.

Tambien otras vezes dizen: *nene*, como dubdando en la

platica.

*Reconstructed version / Versión reconstruida*

Muger que no tiene en nada el seruicio, o beneficio del marido

Ateoquichittani in cuiatl.

*Y quitada la* a *del proncipio querra dezir: muger agradecida, etc.*

Yn tlacatl nelli nica, *vel* auiztli.

*Usan en platica algunas vezes, pero no quiere dezir nada. Tambien otras vezes dizen:* nene, *como dubdando en la platica.*

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Ateoquichittani in ciuatl.

à-tē-oquich-itta-ni in ciuā-tl

neg-3NspH-man-to.see-hab[[380]](#footnote-381) det woman

the woman does not appreciate the man of someone

*Y quitada la* a[[381]](#footnote-382) *del proncipio querra dezir: muger agradecida, etc.*

Yn tlacatl nelli nica, *vel* auiztli.

in tlāca-tl nel-li ni-câ, *vel* àu-iz-tli[[382]](#footnote-383)

det person-abs true-abs 1sgS-to.be, or to.scold-nmlzr-abs

I certainly am the man, or the scolding (?).

*Usan en platica algunas vezes, pero no quiere dezir nada.*

*Tambien otras vezes dizen:*

nene,

nene

doll[[383]](#footnote-384)

doll

*como dubdando en la platica.*

*Free translation*

A woman who does not value the service or benefit of her husband

The woman does not esteem the husband of someone.

*And removing the* a *from the beginning, it will mean a grateful woman, etc.*

I certainly am the man, or an act of scolding.

*They sometimes use this in conversation, but it doesn’t mean anything.*

*They also sometimes say* nene*, as if doubting, in conversation.*

This metaphor, unlike the rest, does not seem to consist of a coherent text. Rather, it seems to be made up of three observations about language use. The first is clearly related to the preceding metaphor. The second and third seem to be odd bits of information about Nahuatl expressions, but not metaphors in and of themselves.

(originally done by TCSS, 11.II.2006)

CII. *God knows and has determined for all eternity what should belong to each one, and what he will give to them*

*Original orthography / Ortografía original*

LC-M (fol. 110r)

¶Ab eterno sabe dios ytiene determinado

loq[ue] hadeser de cada uno ylo q[ue]lehadedar.

¶Cenca yeuecauh yehoatçin yuey malhcocheyuey

teputçe ceceyaca uelh q[ui]moyeecalhui q[ui]motamachiuili

/oq[ui]moyoculhuili yoan /o q[ui]mocemitalhui y[n] yhcaya y[n]

ynenca /yoan ynixq[ui]ch ynilhuilh yn ymaceualh

yceceyaca oyez. Yoan in q[ue]nami yez yniq[ui]çaya yny=

calaquiya ynynemia ynytlacçaya /anoço ynypueb=

ca yn ytçonquizca./

RS (p 230)

Ab eterno sabe Dios y tiene determiado lo que ha de ser

de cada uno, y lo que ha de dar.

*Cenca yeuecauh yehoatzin yuey malhcoche, yuey teputze ceceyaca*

*uelh quimoyeecalhui, quimotamachiuili, oquimoyoculhuili, yoan*

*oquimocemitalhui yn yhcaya yn ynenca, yoan yn ixquich yn ilhuilh*

*yn ymaceualh yceceyaca oyez, yoan in quenami yez yn iquiçaya,*

*yn ycalaquiya, yn ynemia, yn ytlacçaya, anoço yn ypeuhca, yn*

*ytçonquizca.*

*Reconstructed version / Versión reconstruida*

¶ Ab eterno sabe dios y tiene determinado lo que ha de ser de cada uno y lo que le ha de dar

Cenca yeuecauh yehoatzin yuey malhcoche,

yuey teputze ceceyaca

uelh quimoyeecalhui,

quimotamachiuili, oquimoyoculhuili,

yoan quimocemitalhui yn yhcaya yn ynenca,

yoan yn ixquich yn ilhuilh

yn ymaceualh yceceyaca oyez,

yoan in quenami yez yn iquiçaya,

yn ycalaquiya, yn ynemia, yn ytlacçaya,

anoço yn ypeuhca, yn

ytçonquizca.

*Standardized version / Versión normalizada*

*Grammatical analysis / Análisis gramatical*

Cenca yeuecauh yehoatzin

cencâ ye uê-cāuh yê-huā-tzin

very.much already great-to.leave 3sgPro-Pro-resp

a very long time ago he (H)

yuey malhcoche, yuey teputze ceceyaca

ī uēi malcoch-ê,[[384]](#footnote-385) ī-uei tepotz-ê[[385]](#footnote-386)

det great neck-ag.poss, det great back-ag.poss

he of the great neck, he of the great back

uelh quimoyeecalhui,

uel qui-mo-yeca-luî-Ø

well 3sgO-reflex-to.finish-appl-pret

he finished (H) it well

quimotamachiuili, oquimoyoculhuili,

qui-mo-tamachiu-ilî-Ø, o-qui-mo-yoco-luilî-Ø,

3sgO-reflex-to.measure-appl-pret, anteces-3sgO-reflex-crear-applic-pret

he (H) measured it, he (H) created it,

yoan quimocemitalhui[[386]](#footnote-387)

ī-uān qui-mo-cem-ìt-alhuî-Ø

3sgPos-companion 3sgO-reflex-one-to.say-applic-pret

and he firmly resolved

yn yhcaya yn ynenca,

in ī-îca-ya in ī-nen-ca

det 3sgPos-to.stand-imp.nom 3sgPos-to.live-pluprf.nom

the means of his standing, the means of his living

yoan yn ixquich yn ilhuilh

ī-hu ān in īxquich in ī-lhuilh

3sgPos-companion det all det his merit

with all the merit,

yn ymaceualh yceceyaca oyez,

in ī-mâcēual in ceceyaca ō-ye-z

det 3sgPos-reward det each.one anteces-to.be-fut

the reward of each one it will be

yoan in quenami yez yn iquiçaya,

i-huān in quēn-amih

3sgPos-companion det how-to.exist to.be-fut det 3sgPos-to.leave-imp.nom

and of what nature will be his means of leaving

yn ycalaquiya, yn ynemia, yn ytlacçaya,

in ī-cal-aqui-ya, in ī-nemi-a, in ī-tlacça-ya

det 3sgPos-house-enter-imp.nom, det 3sgPos-to.live-imp.nom, det 3sgPos-to.run-imp.nom

his means of entering, his means of living, his means of running

anoço yn ypeuhca, yn ytçonquizca.

à-nō-ço in ī-peuh-ca, in ī-tçon-quīz-ca

neg-also-surely det 3sgPos-to.begin-pst.perf.nmzr, det 3sgPos-head-to.leave-pst.perf.nmzr

or its beginning, its conclusion

*Free translation*

A very long time ago

he (H) of the great neck, of the great back

finished (H) it, measured (H) it, created (H) it well.

And he firmly resolved how it would be,

the means of his standing, the means of his living

with all the merit, the reward of each one,

and of what nature would be

his means of leaving, his means of entering,

his means of living, his means of running,

or else perhaps its beginning, its conclusion.

*Traducción libre*

(originally done by TCSS, 11.II.2006)

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[Zorita]Çorita, Alonso de. s. f.. “Breve y sumaria relacion de los señores y maneras y diferencias que había de ellos en la Nueva España, y en otras provincias sus comarcanas, y de sus leyes, usos y costumbres, y de la forma que tenían en les tributar sus vasallos en tiempo de su gentilidad, y la que después de conquistados se ha tenido y tiene en los tributos que pagan á S. M., y á otros en su real nombre, y en el imponerlos y repartirlos, y de la orden que se podría tener para cumplir con el precepto de los diezmos, sin que lo tengan por nueva imposición y carga los naturales de aquellas partes”. En García Icazbalceta [1886-1892]1941-1944, vol. 3, pp. 65-205.

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Ω

1. Unfortunately, neither of these grammars of Nahuatl survive. Olmos’ is the earliest extant grammar of Nahuatl, or of any other American language for that matter. [↑](#footnote-ref-2)
2. The term *difrasismo*, coined in Spanish by the great Nahuatl scholar Ángel María Garibay, could perhaps be translated as *diphrastic expression* in English. It is a term used in studies of Nahuatl literature (and that of other Mesoamerican languages) to refer to a combination of two parallelistic terms to mean a third thing, such as seat, mat to refer to the governor, water, burnt field to refer to war, water, mountain to refer to a town, skirt, blouse to refer to a woman, *etc*. [↑](#footnote-ref-3)
3. This and all other references to Olmos refer to the Aubin manuscript, unless otherwise indicated. [↑](#footnote-ref-4)
4. García Quintana (1972, p. 138) opines that this term does not mean ‘pláticas de los ancianos’ (conversations of the elders), but rather ‘antigua palabra, antiguo discurso’ (ancient word, ancient discourse). However, Molina ([1571]1977, f. 157r) translates *veuetlatolli* as ‘historia antigua, o dichos de viejos’ (ancient history, or sayings of the elders). Karttunen & Lockhart 1987, p. 8, note 11, also discuss the meaning of this term, which they are also inclined to translate as ‘old words’. [↑](#footnote-ref-5)
5. See Sullivan and Acuña 1985, León-Portilla and Hernández de León-Portilla 1993, or Smith Stark 2004 for a description of the different manuscripts. [↑](#footnote-ref-6)
6. It is important to keep in mind the distinction between the original of a document, or as in this case a new draft of a document, here represented by Greek letters, and copies which might then be made from that original. In the case of the different drafts of Olmos’ grammar, none of the surviving copies appears to be an original since they all contain errors of the type one expects when manuscripts are copied by hand. [↑](#footnote-ref-7)
7. Acuña (1985) has questioned the attribution of this vocabulary to Olmos, but both Smith Stark (2002) and Hernández (2004) consider, for complementary reasons, Olmoss authorship to be likely. [↑](#footnote-ref-8)
8. There is an *l* scratched out between the *t* and the *i*. [↑](#footnote-ref-9)
9. Cf. reviews by Smith Stark (1994), Restall (1995) and, especially, Andrews (1998). [↑](#footnote-ref-10)
10. See for example Sahagún ([1577]1969, p. 244). Molina [1571]1977 contains the entry *Cuitlapilli atlapalli. gente menuda, vasallos, omaceuales.* (lower class people, vassals, or commoners). [↑](#footnote-ref-11)
11. The anonymous sermon translated by Smith Stark (1997) has a particularly clear explanation of this metaphor. [↑](#footnote-ref-12)
12. Add a note on Launey’s review of Baudot, Díaz Cíntora and comments about the state of Nahuatl translation. [↑](#footnote-ref-13)
13. Note to ourselves: Try to find out where Siméon’s papers are and if there might be a manuscript translation of the metaphors among them. [↑](#footnote-ref-14)
14. Here and elsewhere, unless we have reason to do otherwise, we cite from the fine Spanish translation of Siméon’s dictionary done by Josefina Oliva de Coll, rather than the French original. [↑](#footnote-ref-15)
15. We count a total of 66 such fragments in Johansson’s book. [↑](#footnote-ref-16)
16. 4Sahagún no enumera sus metáforas. Les hemos asignado un número secuencial para facilitar la referencia. [↑](#footnote-ref-17)
17. Cf. our analysis of metaphor LXVII. [↑](#footnote-ref-18)
18. 5This possibility was first brought to our attention by Alonso Guerrero. [↑](#footnote-ref-19)
19. 7Curiosly Baudot ([1977]1995, p. 228) says that both Howard F. Cline in 1969 and he himself in 1972 had looked over the manuscript of Olmos’ *Arte* in the Library of Congress without finding the collection of *huēhuètlàtōllí* which is mentioned by Garibay (1954, vol. 1, p. 404). However it does exist and is found on folios 111-144 at the end of the *Arte*. [↑](#footnote-ref-20)
20. 8In chapters 223 y 224, book 3, of the *Apologética historia sumaria* of Las Casas [ca. 1561]1967, pp. 437-448, there are four speeches and their corresponding responses: an exhortation that a (noble) father made to his son, with the son’s response (cf. Silva Galeana 1988, §§1-41), a speech and exhortation which a lady addressed to the queen or supreme lady with the thanks of the queen for the fine exhortation (§§111-122), advice of a worker for his son with the thanks of the son to his father (§§77-89), and the exhortation of a mother to her daughter with the thanks of the daughter to her mother (¿§§42-56?). Zorita, in the 2nd part of his *Relación de la Nueva Espaa*, 1565, ch. 4, ff. 183v-187v, and ch. 13, ff. 230v-238r [cf. Ahrndt’ edition, 2001, pp. 151-156 and 209-218, 228-230], and in his “Breve y sumaria relación”, pp. 80-84, 112-122, reproduces seven speeches and the corresponding responses to six of them: what inferior lords and other important people said when they visited the supreme lords or went to console them for some misfortune which had befallen them and how the lords answered (cf. Silva Galeana 1988, §§95-110), the reasonings of the ladies who went to visit the supreme ladies with the response of the latter (§§111-122), advice that (noble) fathers gave their sons (§§1-41), the workers to their sons (§§77-89), the ladies to their daughters when they wed (not present?), and other women to their daughters (§§42-56?), each with their respective responses, and a speech that an important Indian of Tezcoco delivered to his natives about the arrival of Jesus Christ (§§123-134). Torquemada, in ch. 36 of book 13 of his *Monarquía indiana* ([1615]1975-1983, vol. 4, pp. 265-270), includes two speeches: the speech which a worker father gave to his married son (cf. Silva Galeana 1988, §§77-85) and the exhortation which a mother delivered to her daughter (§§42-56?). [↑](#footnote-ref-21)
21. Note to ourselves: We should review Peñafiel’s edition and see what he has to say about metaphors, if anything. [↑](#footnote-ref-22)
22. [check the English form of these two terms from Quintilian] [↑](#footnote-ref-23)
23. 9N. B.: According to Herrero Llorente 1995, *ars dictaminis* (art of dictation) and *ars dictandi* (art of dictating) are terms used in the Middle Ages for a new rhetorical art which appeared in the 11th century and which had as a goal the creation of models for drafting letters and other documents. [↑](#footnote-ref-24)
24. Our transcription of the Aubin manuscript is based on the digitalized version which was prepared for publication by the Amoxcalli Project at CIESAS, under the direction of Dr. Luz María Mohar Betancourt. [↑](#footnote-ref-25)
25. We have not yet attempted a critical edition of the metaphors, but that is something we might consider instead of the Reconstructed version / Versión reconstruida. [↑](#footnote-ref-26)
26. For the morphophonological representation, we add the Carochi diacritics for vowel length and glottal stop over a standardized version of Olmos’ orthography: a macron over long vowels, a grave accent over vowels followed by glottal stop, a circumflex over vowels followed by a phrase final glottal stop, and an accute accent over short vowels not followed by a glottal stop. Vowels are left unmarked if we have no evidence as to what diacritic they should have. [↑](#footnote-ref-27)
27. The first /o/ of *nocontlapoua* is the result of vowel harmony from underlying {ni+k+on}. [↑](#footnote-ref-28)
28. M&H translate *tōptli* as idol. However, Andrews (1998, p. 296) points out that in this couplet, and in particular when the couplet is the object of the verbo *tlapoua* to open, it can only refer to a type of container, a sheath-like case, since the structure of the couplet must be coordinative. [↑](#footnote-ref-29)
29. The long /a:/ is documented in Carochi, Libro V, cap. 5, 1 De los adverbios (fol. 113v). Its origin is not clear given that the stem, *petlatl* ‘straw mat’ has a short vowel. Sahagún (met. 32, p. 247) says that the couplet *tōptli, petlācalli* is used for describing someone who is discreet, who knows how to keep a secret or who does not speak much. This same couplet also appears in Book 6 of Sahagún [lugar?] in a text which refers to a father who has lost control of his daughter. The father, speaking, states that a woman, unlike precious metals, cannot be kept in a chest or coffer. Under *toptli*, RS gives the entire line with the translation aquí abro mi corazón, that is, he treats *in toptli, in petlacalli* as a metaphor for heart. Molina for *toptli* has ydolo, o funda d caliz texida con hilo de maguey o cosa de esta manera. [↑](#footnote-ref-30)
30. Molina for *pepetzca* has reluzir la seda o las plumas ricas; RS has *pepetzcatiuetzi* ser brillante, arrojar destellos, producirse, attributed to Olmos. In Balsas Nahuatl there is a lizard called *petskuwīxin*, which is said to glitter when the sun strikes it. In regard to *-tiuetzi*, *t*here is no evidence in the literature to justify Maxwell and Hansons translation of the verbal auxiliar *‑tiuetzi* as to fall [verb+ing] (e.g., *popocatiuetzi* to fall smoking). Rather, all sources (Launey p. 1093; Lockhart 2001:40) indicate a meaning of hurriedly as modifying the verbal predicate. [↑](#footnote-ref-31)
31. RS under *popocatiuetzi* gives the meaning ser brillante, resplandeciente, which he attributes to Olmos. We have not found a reference to this verb form either in Olmoss grammar or vocabulary. The only use of this verb found to date is in the present text. Thus the basis for RSs definition is not clear. However, it might be that *popocatiuetzi* has been lexicalized with the meaning attributed by RS. Certainly the translation to suddenly smoke is not appropriate here. [↑](#footnote-ref-32)
32. Olmos for *nelti* gives hacerse algo verdad, i.e., ‘to become true.’ Molina has, for the same verb, ‘verificarse algo’. It is clearly an inchoative denominal verb from *nēlli*, given in Molina as ‘cierto, ciertamente, o de verdad’. [↑](#footnote-ref-33)
33. Add discussion on difference between *sa:* and *san*. Here *san* is more likely. [↑](#footnote-ref-34)
34. Carochi, fol. 461 nelti/neltia hazerse verdadero, idest verificarse, cumplirse; Olmos (diccionario) da hacerse algo verdad. [↑](#footnote-ref-35)
35. This could be either, I think, he who alone is God or the only God. The sense does not differ much, I think. Cf. Launey thesis, pp. 701 ff. He has *zan mocēltzīn titeōtl* Toi seul est dieu (You alone are God). [↑](#footnote-ref-36)
36. RS under *chayaui* cites from Olmos *ual chayaui in chalchiutl, in teoxiutl*, el corazón se muestra, se descubre, lit. la esmeralda, la turquesa se extienden o brillan. Although the verb is marked singular in Nahuatl, this is expected given that inanimates are not pluralized. However, the English translation reflects the plural. [↑](#footnote-ref-37)
37. This last line might well be a post-conquest addition to a prehispanic metaphor. [↑](#footnote-ref-38)
38. Neither *manauilli* nor *manaualli* is found in Molina. RS has manaualli, followed by a question mark, as cobertor de cuna. For *manauilli*, defensor, protector; en s[entido] f[igurativo] gobernador, jefe (Olm.). Weve adopted the form *manaualli* (Tul-Fane) given that it seems to fit more with the protective metaphor of parents from the previous line. But probably either reading would make sense. [↑](#footnote-ref-39)
39. Sahagún (met. 58, p. 252) explains this couplet as referring to the care and protection which a lord gives to his subjects, just as these large trees provide comforting shade and protection. K&L p. 58 note that it is a way to refer to the ruler himself. [↑](#footnote-ref-40)
40. K&L p. 52 discuss the couplet *-cēhuallōtitlan, -ehcauhyōtitlan cah* ‘to be in someone’s shadow, someone’s shade’ as a way of saying ‘to be under someone’s protection’. [↑](#footnote-ref-41)
41. The words *ehcauhyoh* and *ehcauilloh* clearly refer in some way to shade, shading, or something that gives shade. Molina and RS give *ecauhyotl*, a nominal form, as sombra. Molina *ecauhyo* as cosa que haze sombra, RS has a virtually identical definition. We analyze *ehcauhyoh* as an adjective derived from a noun *ehcauhtli*. This is apparently a sunflower-like plant in the genus *Tithonia* or *Simsia*. These are tall, woody plants with large leaves, probably used in bowers to create a shaded area under which people could rest or work. The form *ehcauilloh* is clearly related to *ecauillotl*, which Molina and RS give as sombra. This is an abstract noun probably derived from an undocumented nominal form ?*ecauilli* (cf. the verb *ecauilia,* which Molina has used reflexively to mean ponerse a la sombra). [↑](#footnote-ref-42)
42. The forms *itzcalloticac* and *malacayoticac* are unusual in the use of the ending *-ticac*, which usually is found after verb stems to indicate to do something or to be in a certain state while standing. In the present cases the ending is added onto a denominal adjective form (i.e., noun stem + *yoh*) with a lexicalized meaning. Molina has *malacayo* and *malacayoticac*, both meaning arbol copado. These forms are probably related to *malacatl* spindle probably in reference to the large rounded shape of the canopies of shade trees. Although *itzcalloticac* is not found in either Molina or RS, the latter has *itzcallo* defined as que tiene un cúspide and *itzcallotl* as rama, cima, follaje. We therefore translate *itzcalloticac* as having a crown (as a tree). [↑](#footnote-ref-43)
43. Sahagún (met. 28, p. 246) uses a related form of this couplet to refer to the common people as those who are carried *in tecuexanco, in temamaloazco*, which D&A translate as ‘on one’s lap, in the cradle of the arms’. (How is *mamaluaztli* distiguished from fire drill?) K&L p. 53 cite the form *-cuexānco, -māmalhuazco cah* ‘to be in someone’s lapfolds, someone’s backpack’ as meaning ‘to be the responsibility of someone, be governed by someone’. They note that Molina has *nocuexanco nomamalhuazco yeloatiuh* ‘to have the responsibility of ruling and governing others’. [↑](#footnote-ref-44)
44. Although we have generally translated the subject in this present metaphor as male, here the nominal predicate appears to require a female subject given that *cuexaneh* refers to a gathered skirt used for carrying things and contains the root *cuē* skirt, a female article of clothing. [↑](#footnote-ref-45)
45. At the same time that *cuexāntli* and *māmaluāztli* refer to two types of carrying instruments used in pairs they also have a intrinsic parallelism in that the first refers to lap (cf. nocuexānco, ‘my lap’) and the latter refers to ones back (cf. the very *māma*, ‘to carry on ones back’) [↑](#footnote-ref-46)
46. Both in classical and Balsas Nahuatl the verb is prototypically applied to the spreading out of clothes to dry, as indicated by the nominal forms tlaçoaliztli el acto de tender, o estender, ropa o de desplegalla and tlaçoaloyan tendedero de ropa (both in Molina). [↑](#footnote-ref-47)
47. Sources vary in their treatment of *iuian*. Molina has, for example, under *iuian* mansamente, o contiento. Adverbio; *iuianyo* persona cuerda, atentada y reposada; *iuianyotl* modestia; *iuian nemini* pacifica y sosegada persona. In Ameyaltepec the form *iwiá*:n exists with the meaning of clever, sharp, or intelligent (in reference to persons). However, both words also refer to docility and tranquility. This is evidenced in Molina’s definition of *iuian* and his definition of *tlamattani* and *tlamattica*, both of which are given to mean ‘cosa sosegada, o reposada, así como la mar, o el tiempo. quando no ay ni corre recio viento.’ [↑](#footnote-ref-48)
48. The first two verbs in this triplet appear in Sahagún (met. 28, p. 246) to refer to the common people in the form *In jtconj, in mamalonj*, which Dibble and Anderson translate as ‘that which can be carried, that which can be shouldered’. [↑](#footnote-ref-49)
49. These three metaphors refer to leadership qualities. In fact, Molina translates *itqui*, with a human object (such as the nonspecific *tē-* as regir, o governar a otros. Note, however, that in the present metaphor the nonhuman, nonspecific object prefix *tla-* is used: *tlatqui*. K&L p. 54 note that *itqui, māmā*, which mean ‘to carry or transport’ and ‘to carry or bear (on one’s back)’, appear in all sorts of derivations in the Bancroft dialogues to mean ‘to govern’. The first two verbs in this triplet appear in Sahagún (met. 28) [↑](#footnote-ref-50)
50. Nahuatl *cuitlapantli* and *tepotztli* are virtual synonyms for back. Since English has no convenient synonyms for back we have translated the first word as shoulders. [↑](#footnote-ref-51)
51. Although *tla-* usually refers to nonspecific nonhuman object as opposed to *tē-* for a nonspecific human object, *tla-* may at times be used to refer to human objects (check examples in Launey) as is clearly the case with *otlatoctia*, which in this case clearly has a human object although it uses the *tla-* prefix. [↑](#footnote-ref-52)
52. There are a few cases in which an incorporated noun maintains an archaic absolutive ending, cf. a:tlakwi to draw water. [↑](#footnote-ref-53)
53. Although we have generally translated the subject in this present metaphor as male, here the nominal predicate appears to require a female subject given that *cuexaneh* refers to a gathered skirt used for carrying things and contains the root *cuē* skirt, a female article of clothing. [↑](#footnote-ref-54)
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55. K&L pp. 51-52 discuss this metaphor. [↑](#footnote-ref-56)
56. Sahagún (met. 31, pp. 246-7) uses the images of a light, a mirror, and of pitch pine, as well as that of a model and a yardstick to refer to the good example which a leader gives to his followers or a preacher to his congregation to show them how they should live. [↑](#footnote-ref-57)
57. Discuss vowel length of this word. [↑](#footnote-ref-58)
58. Sahagún (met. 84, p. 258) explains this couplet as a reference to traditional customs and laws. [↑](#footnote-ref-59)
59. Sahagún (met. 21, p. 244) explains that this couplet is a reference to commoners. [↑](#footnote-ref-60)
60. Although both cuauhtzonyotl and cuatzonyotl (see below) appear in the manuscripts at this point, we have elected to standardize (or perhaps better said, correct) the manuscript at this point with cuauhtzonyotl, which seems to pair with mecayotl in that both are documented metaphors of lineage. [↑](#footnote-ref-61)
61. Although Molina gives *yolcayotl* as limaza o bauaza (slime or spittle), we have analyzed this as an abstract formation from the obligatorily possessed deverbal noun *-yolca* sustenance (lit., the means by which [possessor] lives; see Andrews, p. 487). The grammaticality of abstract forms of these deverbal nouns ending in *-ca* is documented in words such as *peuhcayotl*: comienço, o principio de algo, o basa de coluna (Molina). [↑](#footnote-ref-62)
62. Here we have corrected *cuauhtzonyotl* to *cuatzonyotl* given the parallel semantics with *tlacatzonyotl*. [↑](#footnote-ref-63)
63. Sahagún (met. 25, p. 245) uses several of the couplets which occur in this metaphor hair and nails, thorns and glochidia, beard and eyebrows, chips and fragments to refer to those born into the lineage of rulership and nobility. He also uses another found in the explanatory text blood and paint with the same meaning. [↑](#footnote-ref-64)
64. This and almost all the other nouns in this text are marked as being inalienably possessed. That is, they should be understood as referring to the integral parts of the possessor. In all cases, the possessor is marked with the nonspecific possessive prefix *tē-*, a fact which we have rendered by translating the possessor as of someone. Although in most cases the parts referred to imply a non-human possessor, such as thorns in this first expression, they are marked as plural, a fact which indicates that they are being used metaphorically to refer to humans. [↑](#footnote-ref-65)
65. The glochidia are fine, barbed, hair-like prickers typically found on prickly pears. [↑](#footnote-ref-66)
66. The expression *in techamollo in tetapalcayo*, this time without plural marking and with an *o* instead of an *a* in the first word, is used in a similar context to refer to progeny in Olmos’s *Huēhuètlatōlli* (Juan Bautista [1600]1988, p. 432, parragraph 143), although Silva Galeana translates it, wrongly in our opinion, as ‘el consejo, la advertencia [the counsel, the warning]’. [↑](#footnote-ref-67)
67. Speaking about the first merchants, Sahagún (*HG*, book 9, chapter 1) says that “La mercadería déstos por entonce eran plumas de papagayos, unas coloradas que se llaman *cuézal*, otras azules que se llaman *cuitlatexotli*, y otras coloradas como grana que se llaman *chamulli*” (López Austin & García Quintana [1988]2002, vol. 2, p. 791). [The merchandise of these [merchants] in those days was parrot feathers, some of them red, that they call *cuézal*, others blue, that they call *cuitlatexotli*, and others red like cochineal, that they call *chamulli*.] In the Nahuatl text, the name of this bird is registered as *chamolin* (book 4, ch. 12, p. 46; book 9, ch. 21, pp. 94, 95), usually in reference to the feathers. In Balsas Nahuatl, *chämolin* is the name of *Caesalpinia pulcherrima* (L.) Sw. (Amith n. d.), a leguminous tree with showy red and yellow flowers having many long stamens. Martínez (1991) reports numerous Spanish names for this flower, including *chamoxóchitl*, *chamalxóchitl* and, interestingly enough, *flor de guacamaya* [guacamaya flower], while Schoenhals (1988) registers the name peacock flower in English. We have posited the vowel length in the bird name on the basis of the name of the flower. Further references to *chāmolin* are found in metaphors XVI and LVIII. [↑](#footnote-ref-68)
68. The normal meaning of *tapalcatl* is pot sherd and the translation could conceivable be they are the sherds of someone. However, Sahagún (*HG*, book 11, ch. 2, § 4), while describing eagles, observes that “Las plumas del cuello y de los lomos, hasta la cola, son de hechura de conchas; llámanlas *tapálcatl*” [The feathers of the neck and back, as far as the tail, are like shells; they call them *tapálcatl*] (López Austin & García Quintana [1988]2002, vol. 3, p. 1017), a usage which seems to fit well in this text. [↑](#footnote-ref-69)
69. The word *metztli* with a short vowel means thigh and with a long vowel means moon, month. We have translated it as thigh, which does not seem particularly well motivated, though it might be an allusion to the genital area used in reproduction. In the context of the first two elements in this line, however, moon might be a better translation, referring to the menstrual cycle of a woman. Normally though, menstruation is referred to as *nemetzuiliztli*, a form ultimately derived from *metztli* moon via the reflexive verb *ninometzuia* to menstruate (Molina 1571). [↑](#footnote-ref-70)
70. Molina (1571) gives *tlatzicueuhtli* maçorca de mayz despegada y quitada dela caña, o cosa semejante [dried ear of corn detached and removed from the stalk, or something similar]. Karttunen ([1983]1992) notes that the verbal form, *tzcuhua*, always occurs together with *tlapni*, in a couplet meaning for children to be born. She also reports a form *tentzicueua* in Molina with the incorporated form for mouth, *tentli*, meaning mellar vaso o cosa semajante [to nick the rim of a container], and another patient nominalization, *quauhtzicueualli*, which incorporates the word for wood, *quauitl*, and means astillas o rajas grandes de madera [large splinters of wood]. Taken together, this evidence indicates that the verb basically refers to a piece of something breaking off. K&L p. 58 translate the couplet *-tech tzīcuēhua tlapāni* as ‘for something to splinter, break from one’ or, metaphorically, ‘for a child to be born’. [↑](#footnote-ref-71)
71. Karttunen ([1983]1992) cites Carochi as defining the verb *tlapa:ni* as quebrarse vasijas de barro, tecomates, o otras cosas delicadas [for clay containers, tree gourds or other delicate things to break] or for eggs to hatch (p. 312, under *tzcuhua*). The literal sense of this couplet, then, seems to be founded on two verbs for breaking which together, as mentioned in the previous note, refer to birth. [↑](#footnote-ref-72)
72. A corn plant typically produces one or two normal ears of corn. Sometimes a normal ear is accompanied by a stunted secondary ear, called *cacamatl* in Nahuatl, which grows next to the normal ear, but which remains small and does not produce kernels. Some Spanish speakers refer to this as the *hijito del elote* little child of the roasting ear. [↑](#footnote-ref-73)
73. Karttunen (1992) notes that *iztetl* fingernail or toenail is often used metaphorically to refer to offspring as part of ones body, especially when paired with *tzontli* hair. [↑](#footnote-ref-74)
74. The final /n/ of *tzon-tli* hair assimilates to the following semivowel /w/, perhaps leaving a bit of nasalization on the preceding vowel which is not marked orthographically (Andrews 1975, p. 11). [↑](#footnote-ref-75)
75. In Central Guerrero, *quequetzil* refers to the narrow part of the leg at the back of the ankle where the strap of a sandal passes (Amith 2002). [↑](#footnote-ref-76)
76. The verb *cotoni* means quebrarse la cuerda o el hilo soga. &c. [for a cord or string, rope to snap] (Molina 1571). The transitive counterpart, *cotona* is also used for coger la fruta del arbol con la mano, o coger espigas [to pick fruit from a tree with the hand, or gather spikes (of grain)] (Molina 1571). In the present context, we translate it as to be picked, creating an image of a relative as a fruit picked from the family tree. [↑](#footnote-ref-77)
77. We assume that this is an unattested verb, *uiltequi*, related to *tequi* tocut, in construction with an unidentified element *uil-*. According to Siméon (1885]1991), it only occurs as *uilteca* in composition, usually combined with *cotonca* as in this instance, forming a possessed couplet structure meaning someones relative. We suspect that it might be related to *hutequi* to get whipped; to whip, beat someone; to thresh grain. Molina (1571) registers *vitequi* herir, o castigar a otro; desgranar semillas con varas o palos [to injure, or punish another; to thresh or shell seeds with rods or sticks], whence our translation to thresh. It may also be related to *tlacpauitectli* antenado de varon [stepson of a man], antenada [stepdaughter] (Molina 1571) or yerno, nuera; hijo de un primer matrimonio [son-in-law, daughter-in-law; child of a first marriage] (Siméon [1885]1992). The fact that it forms a couplet with *cotoni* suggests that the semantic link is that of gathering fruit or grain from a plant. [↑](#footnote-ref-78)
78. We are not sure of the correct Grammatical analysis / Análisis gramatical for this and the following word. Siméon ([1885]1991) includes *teonca* segundo, que está en segunda fila, en segundo lugar [second, which is in the second row, in second place] and *teeca* tercero, que està en tercer lugar [third, that is in third place]. We assume the prefix *te-* is for a non-specific possessor, which explains why the clearly possessed forms in the text do not take an an additional possessive prefix. The function of the *ca* is unclear. Yo these forms, the inalienable suffix *-yo* and the plural possessed suffix *-hua:n* to indicate the plurality of an integral part of something. [↑](#footnote-ref-79)
79. We suspect that the reference to second and third places may be a way of talking about various degrees of relationship, but have no concrete evidence that this is indeed the case. [↑](#footnote-ref-80)
80. Siméon observes that this word for liver is also used by Olmos to refer to someones child or to someone treated as a child. [↑](#footnote-ref-81)
81. In metaphor IV, the word for intestines seems to be used to refer to the ancestors rather than to the descendents. [↑](#footnote-ref-82)
82. K&L p. 62 note that the couplet *-xillān, -tozcatlān* is a set phrase meaning ‘in one’s womb, in one’s throat’ and referring to “the place of conception of a child”. Sahagún, book 6, p. 246, includes the metaphor T*exillan, tetozcatlan oqujz* which he explains as follows: “Esta letra qujere dezir. Salio de las entrañas y de la garganta. Y por methaphora qujere dezir. Persona generosa que viene de personas ylustres: qujere dezir tambien. La platica o oracion que haze el orador que le sale de las entrañas y de la garganta”. It is the first of these two interpretations which seems to be appropriate here. [↑](#footnote-ref-83)
83. The verb stem *cen-quiza* is glossed by Molina (1571) as embidar en juego [to raise in gambling] with a singular subject, and as ayuntarse o congregarse en algun lugar [gather together in some place] with a plural subject. Siméon (1885) adds salir juntos [leave together]. [↑](#footnote-ref-84)
84. K&L pp. 57-58 note that the reflexive of the pair *-pītza, -mamali* ‘for golden jewelry and the like to be smelted, perforated’ is used metaphorically to mean ‘for a child to be conceived’. However, here it seems to refer to the whole process of raising a child, not just to the conception proper. In metaphor 63 this pair is used to refer to the creations of God and in metaphor 79 it is used to describe the heart of a good person, likening it to a jewel. [↑](#footnote-ref-85)
85. This verb refers to blowing through a tube, as when playing a wind instrument or blowing on a fire to make it burn hotter, and, by extension, melting metals, which is how it is being used here. [↑](#footnote-ref-86)
86. The term *cōzca-tl* is translated as jewel, precious stone, necklace (Siméon gives joya, piedra preciosa, grano de rosario, collar) . The title of this metaphor suggests that the appropriate translation should be jewel rather than necklace. In composition with *teō-cuitla-tl* precious metal it can refer specifically to something of silver or gold, or it can indicate something precious, valuable or highly esteemed (Molina (1571) gives *Teocuitla cuzcatl. joya de oro o de plata, o presea*). The word *cōzcatl*, especially in conjunction with *quetzalli* precious feather, is used as a metaphor for a son or daughter. This is the only indication, besides the title, that the text refers to a child. [↑](#footnote-ref-87)
87. The form *izcalloa* has the variant form *itzcalloa*. [↑](#footnote-ref-88)
88. K&L pp. 54-55 discuss the *-īx, -yōlloh* couplet and suggest that it represents “the volatile, up-and-down aspect of one’s consciousness”. However, here it seems more likely that each part retains its own associations, *-īx* with ‘presence’ and *-yōlloh* with ‘will’. [↑](#footnote-ref-89)
89. Sahagún ([1577]1979, book 6, p. 255, metaphor 73) records the metaphor *vel ixeh vel nacaceh* verily he hath eyes, verily he hath ears and explains that it refers to a person who is prudent, wise, capable and expert. [↑](#footnote-ref-90)
90. The last part of this metaphor seems to refer to someone who sends a representative or an ambassador. [↑](#footnote-ref-91)
91. Dibble and Anderson (Sahagún Book 11, 1963, p. 20) identify this bird as *Ajaia ajaja* (Linnaeus),the roseate spoonbill. This and the other identifications they make are based mainly on Martín del Campo 1940. Peterson and Chalif ([1973]1989, p. 32) call the *Ajaia ajaja* the Roseate spoonbill // Ibis espátula. Sahagún notes that the *tlauhquechol* is also called *teoquechol* and thatit has pink and chili-red feathers. [↑](#footnote-ref-92)
92. This might well be an alternative form of *çaquan*, which appears further on in this same metaphor. However, the fact that there are two cases in which slightly different names are used for what seems to be the same bird (i.e., *tlauhquecholh* and *teuquecholh*, and *çaquametl* and *çaquan*) suggests that two different varieties are being named. [↑](#footnote-ref-93)
93. Dibble and Anderson (Sahagún Book 11, 1963, p. 19) identify this bird as the resplendant trogon *Pharomachrus mocino*. Peterson and Chalif (p. 199, pl. 41) identify this bird as *Pharomachrus mocinno*, the resplendent quetzal / quetzal centroamericano. Sahagún mentions in particular its long green tail feathers. [↑](#footnote-ref-94)
94. Dibble and Anderson (Sahagún [1577]1963, book 11, p. 20) identify this bird as *Gymnostinops montezuma* (Lesson). Peterson & Chalif ([1973]1989, p. 425, pl. 71) note a change in the generic name of this bird and identify it as *Psarocolius montezuma*, Montezuma oropendola // zacua mayor. Sahagún mentions that it has intense yellow tail feathers. We follow Dibble and Anderson in translating this bird as troupial, but it would also be possible to translate it as oropendola, or even as oriole. [↑](#footnote-ref-95)
95. Dibble and Anderson (Sahagún [1577]1963, book 11, p. 20) identify this bird, which is referred to by Sahagún as *tzinitzcan tototl*, as *Trogon mexicanus* (Swainson). Sahagún notes that it is also called *teutzinitzcan* and that it has dark black feathers. Peterson & Chalif ([1973]1989, p. 197) call it the mountain Mexican trogon // trogón serrano colimanchado. The identification of this bird seems to us to be problematic since Sahagún says clearly that the bird is acuatic (*atlan in nemj*), whereas the description of the Mexican trogon given by Peterson & Chalif says that it lives in highland pine and pine-oak forests and in cloud forests Chihuahua and Tamaulipas to Chiapas. [↑](#footnote-ref-96)
96. Dibble and Anderson (Sahagún [1577]1963, book 11, p. 21) identify this bird as *Cotinga amabilis* (Gould), the lovely cotinga. Peterson & Chalif ([1973]1989, p. 257, pl. 47) call it a lovely cotinga // cotinga azuleja. Sahagún notes that the feathers on its back are light blue. [↑](#footnote-ref-97)
97. In order to avoid the problem of overspecification of folk names we prefer to leave the translation of Nahuatl bird names at a fairly general level. [↑](#footnote-ref-98)
98. Dibble & Anderson (*FC*, VI, 3, p. 13, note 12) note that Garibay ([1965]1993, vol. 2, p. xxvii) identifies the combination *tizatl ihuitl*, literally ‘chalk, down feathers’, as referring to a sacrificial victim, a point also made in Garibay’s commentary to the 60th poem in the *Romances de los señores de la Nueva España* ([1964]1993, p. 145), where he says that “*tizatl ihuitl* es un difrasi<s>mo simbólico, como miles hay en la lengua náhuatl. El sacrificado era adornado con plumas blancas y con rayas de tiza o gis. De ahí que el doble sustantivo en su función dice tanto como “víctima sacrificable”.” [↑](#footnote-ref-99)
99. Sahagún (p. 243) includes the expression *coloiotoc, tzitzicazçotoc*, which Anderson and Dibble translate as strewn with scorpions, strewn with nettles. Sahagún explains that the scorpions and the nettles represent danger. [↑](#footnote-ref-100)
100. The verb in this case is a reduplicated form of the causative of the verb *cua* eat. The prefix written as *te* can be interpreted either as an intensifier, *te*, with a short vowel, or as the indefinite human object marker, *tē*. In either case, the verb must be ditransitivē feed it forcefully to him or feed it to someone. [↑](#footnote-ref-101)
101. Molina has the entry *Tetl quauitl*. enfermedad o castigo. Metaphora. That is, the couplet stone, wood is a metaphorical combination which refers to illness or punishment. Sahagún (p. 258) registers the metaphor *Tetl oatococ, quavitl oatococ*, which Dibble and Anderson translate as the torrent hath washed away the rock, the log. Sahagún explains, contrary to what one might expect, that this is said when a task becomes too great and causes much affliction. [↑](#footnote-ref-102)
102. The word *tepoztli* means metal, but in this context, together with tumpline, it probably refers to an axe. [↑](#footnote-ref-103)
103. Molina [1571]1977 gives the expression *tetl quauitl nictetoctia* for *Castigar riñendo, o de palabra* (to punish arguing, or verbally). [↑](#footnote-ref-104)
104. For the expression *Pachoa. notech nic.*, Molina gives the meaning aplicar, o allegar algo junto asi (to apply or move something close to oneself). [↑](#footnote-ref-105)
105. In several villages of the Balsas River basis the *tsitsika:stli* has been identified (¿by whom?) as *Cnidoscolus urens* (Miller) I. Johnston, of the Euphorbiaceae family. [↑](#footnote-ref-106)
106. K&L p. 58 note that the reflexive form of this couplet means ‘to fall from a precipice, to fall into the river’ and that it is used metaphorically to mean ‘to fall into sin and bad living’. However the non-reflexive form found here is used to refer to punishment. Other occurrences of this couplet can be found in metaphors [↑](#footnote-ref-107)
107. All three verbs, *çonēua*, *àcomana*, and *quetza* refer to actions of stirring or raising up. The verb ‘agitate’ refers to actions such as fluffing up a bed, whereas ‘disturb’ refers to actions such as causing things to rise up and spread out, the literal meaning of *àcomana*. Although the first two verbs use the nonspecific prefix *tla*-, the third has a specific object, ‘dust.’ [↑](#footnote-ref-108)
108. The literal meaning of *moyāua* is ‘enturbiar,’ i.e., ‘to cloudy (e.g., water).’ ‘Create confusion’ is used to capture what we perceive to be the sense of this term here used. [↑](#footnote-ref-109)
109. Admittedly the translation is metaphorical here. The first verb, *īxtomāua* is translated as ‘to be a fool’ although literally it means something like ‘to be face-fattened.’ It might be that the reference is to someone whose face has become so bloated that he cannot see/ act reasonably. The second verb is simply ‘to pant.’ Most likely it refers to the fact that this type of ruler is constantly rushing to judgment, is non-reflexive and hence foolish. [↑](#footnote-ref-110)
110. Here the word for village āltepētl is divided in the possessed couplet *in īāuh, in* *ītepēuh*. Note how this parallelism mirrors that of the verbal pair *zan tlaātoyāuia, tlatepèxiuia*. [↑](#footnote-ref-111)
111. The meaning here is unclear. The verb *quipòpoa* is apparently ‘to cleanse.’ It is used to indicate the cleaning of a surface, without water, or the clearing of land of brush (again, the surface of the land is that which is cleaned). This is in accord with the previous relational nouns *īxco, īcpac*. Likewise, *mana* refers to the spreading out of something on the surface, such as an offering, or a tortilla on a griddle. Apparently the meaning here is that the lordship and nobility of the destructive ruler is only a superficial attribute. Nevertheless, more work needs to be done on this part of the metaphor. [↑](#footnote-ref-112)
112. Literally the termination -*yô* is used to indicate that the subject is covered with or abundant in the noun stem to which -*yô* is added. Thus *āyô* may mean ‘juicy’ (a fruit); *tlāllô* means ‘dirty, covered with dirt.’ The translation of *mecapallô* is more problematic given that being ‘covered in tump-lines’ is a figure of speech. Likewise *tepozzô*. *Tepoz*- is the root for ‘metal’ though here the translation ‘axe’ is given. Both translations, ‘his accouterments are...’ or ‘he is covered in...’ capture the sense of the couplet. [↑](#footnote-ref-113)
113. K&L p. 61 observe that the couplet *tlālli zoquitl* ‘earth, clay’ is used to refer to the body after death and also, perhaps due to Christian influence, to a living person. However, as this related couplet shows, it can also refer to low status. [↑](#footnote-ref-114)
114. On the difficulties in translating *teyô* and *quauhyô*, see previous note. [↑](#footnote-ref-115)
115. As Sullivan (Proverbs: 141n.2) notes, “When a slave ws purchased, he was given a headpice of white heron feathers to indicate that he was sold. Both words [*aztatl*, *mecaxicolli*] are synonyms for slave and servitude. [↑](#footnote-ref-116)
116. This could also be *àtlè āiznequi àyēl tlè āiznequi*. Simeón has *āi* with *tlê* preceding it but still as an intransitive. The fact that there is an /e/ in many of the transcriptions is perhaps an argument for the interpretation with *tlê*. [↑](#footnote-ref-117)
117. The form *tlamati* ‘to go somewhere’ is distinct from *tlàmati* ‘to be adept’. The former is derived from *mati*, the latter from *ìmati*; cf. Carochi (2001:472). The meaning of *tētech tlaquāuh tlamati* is not clear at this time. The meaning ‘to go somewhere’ seems to involve a directional or associated motion ending. Thus Carochi has *cān titlamattiuh* ‘where are you going?’ However, *tlamati* also seems to have the sense of ‘to pay attention to’ as in *àquēn tlamati* ‘no hace caso de nada (to not pay attention to anything).’ The absence of the negation would suggest ‘to pay attention to.’ At any rate, the sense here seems to be a desire or dependency on others, since the following lines suggest that the lazy person takes his meals in the houses of others. [↑](#footnote-ref-118)
118. 5 En el texto esta parte aparece manchada por lo que es dificil saber cual es la palabara en su totalidad, lo que se encuentra entre < > se tomó de los otros manuscritos del texto de Olmos. [↑](#footnote-ref-119)
119. Siméon holds this to mean ‘digno de estimación’ (an interpretation which is perhaps too free and due to his interpretation of the metaphors in Olmos) and to be related to the verb *tlacaauiloa*, which M gives as ‘*nic-* encomendarse a alguien o cometerse al que le puede fauorecer’. Siméon analyzes the latter as containing *tlacaco* and *auiloa*. The form *tlacaco* is interpreted as *tlācacco* by K, a modifier meaning ‘peacefully, calmly’. Lockhart (Carochi 440: n. 1) notes that “the constituents of *tlācacco* are not clear to me. The final *co* looks like the common locative suffix, cac could be the same element as in *cactimani*, for it to be silent, deserted, but I have no theory on the *tlā*.” At any rate, it is not a possible constituent of *tlacaauiloa* due to the double *cc*. The verb *auiloa* is listed in Simeón (it is not in Molina) as meaning ‘*nin* (por *nino*)- envilecerse, hundirse en el desorden. *Nitla*- avergonzar, hacer enrojecer, hallar, poner en falta.’ M does have the intransitive form of this verb, *auiliui* ‘apocarse con los vicios’, which seems to be a verbalization of the noun given by K as *āhuil-li* ‘pleasure, toy / liviandad’. This same stem also appears in the verb given by M as *tlacaauilhuia* ‘*nite*. pervertir y malear a otro,’ the first element of which would mean ‘perversion’ or ‘corruption.’ Perhaps the first part is *tlāc-tli* ‘torso’ (K) and the second, the reduplicated form which K gives as *ahāhuil-li* ‘licentiousness / liviandades’. The form *tlacaauilli* also occurs in metaphor 91. [↑](#footnote-ref-120)
120. 6 En el texto, después de n y antes de çan aparecen dos lineas verticales ||, no se conoce su significado. [↑](#footnote-ref-121)
121. 7 En el texto ente la palabra yntetl e iniuh aparece una diagonal gruesa y arriba de ésta una curva que parece la marca de cerrar parentesis. [↑](#footnote-ref-122)
122. In modern Balsas Nahuatl similar constructions have the meaning of ‘to act like noun.’ The translation would thus be ‘he acted like a fire butterfly.’ [↑](#footnote-ref-123)
123. With relational nouns *tē*- is used for both human and nonhuman nonspecific possessors. *Tēuān* *tlapōwtikâ* ‘it is counted with the rest.’ [↑](#footnote-ref-124)
124. *Chaua*- is prefixed to terms such as *nāntli* to indicate step-mother, and to *conētl* to indicate adopted child. It seems to be used to indicate nouns that are outside the accepted sphere of social interaction. See Karttunen. [↑](#footnote-ref-125)
125. The translation of *mahuizzô* is problematic. The term seems usually to indicate honor and dignity but at times it relates to something that is to be marveled at, or even feared. The context here suggests both a sense of fear-inspiring and honorable or dignified. ‘Marvelous’ was chosen as best suggesting all these qualities. [↑](#footnote-ref-126)
126. The reason for associating yellowness (or the legs and lips) with bravery has not yet been determined, nor have we found other examples of this metaphoric use. [↑](#footnote-ref-127)
127. The meaning of *mopòpoyāuhtìcac* is unclear. *Poyāua* is clearly related to the concept of darkening, as noted in the word *tlapoyāua* ‘it becomes night.’ [↑](#footnote-ref-128)
128. 8 En el texto el segundo ti aparece volado marcando su incersion unas paralelas. [↑](#footnote-ref-129)
129. 9 En el texto aparece qz que se toma como la abreviatura de [uia], en los otros textos esta palabra termina con uian. [↑](#footnote-ref-130)
130. 10 Aparece una tilde arriba de la q, marcando la abreviación [ue] tal y como se había estado trabajando en los otros textos. [↑](#footnote-ref-131)
131. 11 Ibidem. [↑](#footnote-ref-132)
132. The sense seems to call for a plural here. The metaphor is about one who follows the path of animals and it begins with this triplet about entranceways, exits, and roads. One might expect an impersonal passive herē ‘not yet is his entranceway the place were people enter’ but one does not find *in quīxoa* or *in quīçalo* the impersonal passive, in the text. [↑](#footnote-ref-133)
133. K&L p. 61 claim that “The deer and the rabbit were important symbols of bestiality”. They translate the preceeding line and this one as “he goes perversely following the road of the animals, senseless and without understanding”. [↑](#footnote-ref-134)
134. See Carochi p. 213 for a account of the form -*yòtìcac*. [↑](#footnote-ref-135)
135. Simeón has *mapoliui* and *icxipoliui*, both of which are ascribed to Olmos meaning ‘vivir, comportarse como un insensato, actuar con perversidad’ and ‘vivir, comportarse como un alocado, un malvado,’ respectively. However, as is often the case, Simeón probably simply defines this term on the basis of the metaphor in which it appears. For the moment we have selected a more literal translation, that seems to capture the sense of the text. [↑](#footnote-ref-136)
136. The meaning of ‘homeless’ s related to Molina’s definition of *nenqui* as ‘morador en alguna parte.’ [↑](#footnote-ref-137)
137. The sequence *ōmochòchōltî, ōmoquāquauhtî* is translated by Sullivan as ‘you have become a fugitive and a savage.’ She clearly sees *ōmochòchōltî* as the causative of *choloa* and relate *ōmoquāquauhtî* to the woods or forests. However, there is no clear reference for such an interpretation of *ōmoquāquauhtî* and for now we have translated as indicated, from the nominal *chocholli* ‘deer hoof’ and *quāquauhtli* ‘horns’ or ‘antlers.’ [↑](#footnote-ref-138)
138. Or, perhaps, ‘boisterous.’ [↑](#footnote-ref-139)
139. The sense of these two last terms seems to be ‘he is inattentive of eyes and ears.' [↑](#footnote-ref-140)
140. The meaning of ‘homeless’ s related to Molina’s definition of *nenqui* as ‘morador en alguna parte.’ [↑](#footnote-ref-141)
141. 12 En el texto la c aparece volada se marca la inserción de ésta por medio de unas paralelas. [↑](#footnote-ref-142)
142. That is, ‘upside down.’ These are three ways of saying the same thing; see Launey (1986:753). [↑](#footnote-ref-143)
143. Simeón gives a separate entry for “*quequetza. nite-* dar patadas con cólera.” He does not give a source and the reduplicated form is not in Molina. [↑](#footnote-ref-144)
144. Simeón gives a separate entry for “*quequetza. nite-* dar patadas con cólera.” He does not give a source and the reduplicated form is not in Molina. [↑](#footnote-ref-145)
145. Modern Nahuatl has *te:nkwah* meaning ‘hair-lipped,’ there is also the verbal expression kite:nkwa ‘it bites the edge off of.’ [↑](#footnote-ref-146)
146. Molina gives *tlapaltic* as ‘cosa rezia y fuerte’ although in all other compounds it has the meaning of ‘color.’ In classical one also had a relational noun -tlapal ‘on the side’ and in Balsas Nahuatl *tlapal* is a root that means ‘sideways,’ e.g., *kitlapalmama* ‘he carries it horizontally on his back (e.g., a piece of wood).’ In the present text is probably has the meaning ascribed to it by Molina. [↑](#footnote-ref-147)
147. Molina has *te:ntlapaltilia* ‘insistir con firmeza.’ [↑](#footnote-ref-148)
148. Given the structure of this trope, we have added -*c* which turns *tètēnquauhti*, an intransitive verb, into an adjectival. [↑](#footnote-ref-149)
149. Molina gives both *tenquauhxolotl* and *tenquauitl* with the meaning ‘hombre de mala lengua.’ The etymology of both is clear and is derived from ‘lip’ and ‘strong/hard.’ Note that the reduplicated *quaquauh*- refers to stiffening from exhaustion, e.g., *tenquaquauhtic* ‘cansado de hablar.’ The reason *xolotl* is added on, and the contribution that it might make to the term, is not apparent. [↑](#footnote-ref-150)
150. The translation of this and the preceding three passive forms is literal: a body part (eyes, lips, ears, face or visage) is the root to which the verbalizer -tia is added, meaning ‘to provide noun to.’ The reference is clearly to the fact that the gossip is nowhere well received. [↑](#footnote-ref-151)
151. Molina has “*tlaquaqua. ni*. pacer como oveja.” This meaning, of ‘to graze’ involves reduplication with a short vowel and coda glottal stop. However, reduplication with a long vowel, *tlaquāqua* means, in the Balsas area, ‘to open and shut ones mouth’ or ‘to bark (as a dog).’ It is this meaning that is most appropriate to the text here analyzed. [↑](#footnote-ref-152)
152. The word, or sequence, *tlacatlatolmocuitlauia* is difficult to interpret. Molina has *tlatolmocuitlauiani* as ‘amigo to oyr nuevas, o novelero.’ This is derived from “cuitlauia. nino. comvidarse en combite’ (to invite oneself to a get-together). Thus a literal translation of *tlatolmocuitlauia* would be ‘to invite oneself to words.’ The problematic element is the initial *tlaca*. Most likely this is derived from *tlācatl* ‘human’ and the incorporated stem is modifying. However, it is not clear how the modification works semantically. Simeón has *tlacatlatoa* as ‘hablar convenientemente, con circunspección.’ There is a possibility that the initial sequence represents *tlacâ* ‘that is,’ which is used when a speaker wishes to correct a previous conclusion found to be erroneous. If this (*tlacâ tlatōlmocuitlauia*) were to be the proper representation, the meaning would be ‘that is, he is a gossipmonger.’ [↑](#footnote-ref-153)
153. 13 No se está seguro de la interpretación de esta abreviatura. No aparece en las demás copias del manuscrito de Olmos. [↑](#footnote-ref-154)
154. The construction of a nominal root plus the verb *mani* (obviously often reduplicated as is here the case) is not common. One example from Molina is amamani ‘aver charcos de agua, o hazer tempestad.’ [↑](#footnote-ref-155)
155. Although Molina has “*ceceltia. nite*. recrear a otro,” it seems that in the context of Olmos an impersonal construction is expected, which would require the intransitive verbalizer -*tia*, creating inchoatives, on a reduplicated stem; cf. *celtic* ‘cosa fresca y verde’ in Molina, a sense that is in accord with the following impersonal verb *tlaxopanmamani*. [↑](#footnote-ref-156)
156. The meaning of this term, in fact its correct transcription, must remain obscure for now. Obviously it must fit in with the general tenor of the metaphor. Clues from context are that -*màmani* is clearly the ending of this term, and that the beginning must be in accord with an impersonal, probably *tla*- though possibly and less likely, *tlāl*-. Remaining would be *-(i)lhniçolh*- (Tul-F), -*(i)huyçolh*- (M), and -*(i)lhuyçolh*- (RS). The lowest common denominator would be *ilhuiçol*- or, if the first element were *tlāl*-, *huiçol*. Given that the attributive particle ‑*çol* meaning ‘old’ or ‘worn out’ would not fit here, as it as a disrespective meaning. [↑](#footnote-ref-157)
157. The verb here is the transitive *pachoa* ‘to press down on,’ not the transitive *tlapachoa* ‘to cover.’ [↑](#footnote-ref-158)
158. This verb has not yet been found in the classical sources. Zacapoaxtla (cf. Karttunen) has *pantia* meaning *achacar* ‘to hold responsible.’ This sense accords with the present text. However, the more literal meaning is ‘to provide with a banner.’ Sullivan (Proverbs, p. 141) provides the translation for onimitzpanti, onimitzteteuhti as ‘I have given you your flag and strips of paper,” and notes (n. 3) that “The captive went to be sacrified carrying a flag and strips of paper. The figure of speech roughly means, ‘I have talked and talked and now I am through.’” [↑](#footnote-ref-159)
159. This is a verbalization parallel to the previous word. The etymology comprises is *teteuitl* and the verbalizer ‑*tia* ‘to provide noun to.’ Like other nouns that end in -uitl, the stem in combination often looses the final /i/. Thus *teteu-tia*. Simeón has *teteuitl* as ‘Papel blanco que se coloreaba con tinta, del que se hacían pequeñas banderas para determinadas fiestas.’ [↑](#footnote-ref-160)
160. Perhaps a reference to aolotl will emerge. For now the translation is problematic; the first element may either be the root for water, *ā,* or the negative *à.* [↑](#footnote-ref-161)
161. *Nāmictia* often has the sense of ‘to provide spouse for’; it acquires this sense as a verbalization of a noun stem nāmic ‘spouse’ with the verbalizer -tia ‘to provide noun to.’ However, *nāmictia* may also represent the causative of *nāmiqui* ‘to meet.’ Thus Molina has “*namictia. nitla*. juntar o ygualar una cosa con otra, o declarar sueños.” It is quite possible that this line is to be understood in two senses, as ‘pulling shut’ and as ‘giving a bride to’ the object: the chest and the coffer. Note that *nāmictia* with the sense of ‘to close’ parallels the final line’s *tzaqua*, with the same sense though *nāmictia* refers to the process of bring together to close (e.g., two parts of a door) whereas *tzaqua* refers to closing an opening by blocking it. [↑](#footnote-ref-162)
162. Molina has for *teçacatl* “paja gorda para telares.” [↑](#footnote-ref-163)
163. 14 Tiene a un costado de la parte en nahuatl una nota que dice. ‘sie[n]do a[m]bos esclauos’. [↑](#footnote-ref-164)
164. Molina has both “*namiqui. nitla* incurrir en pena puesta por la ley” and “*tzaqua. nitla*. lastar y pagar la pena puesta por la ley.” [↑](#footnote-ref-165)
165. Molina has both “*namiqui. nitla* incurrir en pena puesta por la ley” and “*tzaqua. nitla*. lastar y pagar la pena puesta por la ley.” [↑](#footnote-ref-166)
166. 15 En el texto aparece primero las palabras in Atleteinpetl en la cual se marca la incersión por medio de paralelas tanto de la primera t como del in, después aparece en el texto, para aclarar la correcion de lo anterior las palabras repetidas yn atlintepetl, en las demas copias del manuscrito no aparece esta repetición. [↑](#footnote-ref-167)
167. En el texto hace falta la parte en español [↑](#footnote-ref-168)
168. Aparece una tilde arriba de la q, marcando la abreviación [ue] como se había estado trabajando en los otros textos. [↑](#footnote-ref-169)
169. Idem. [↑](#footnote-ref-170)
170. Louise Burkhart, in *The Slippery Earth* (1989: 103), translates this metaphor as follows: “The dirty and obstinate sinner is like the pig with mud: “He (or she) plays with filth, dust; puts himself in charge of the ash-heap, occupies himself with mud, potsherds; thus he mixes himself with mud, thus he mixes himself with potsherds; like a peccary he rolls in excrement and ashes.” [↑](#footnote-ref-171)
171. Burkhart and Sullivan often translate *tlazolli* as ‘filth’ [↑](#footnote-ref-172)
172. Also, ‘supervises.’ Burkhart’s translation of ‘occupies himself with’ seems to be a mistranslation into English of Spanish ‘occuparse.’ [↑](#footnote-ref-173)
173. In Balsas Nahuatl *kwitlanextik* means ‘dusty’ or ‘faded’ as in a color that is no longer bright. Here it might refer to covering oneself in all that one rolls around in so that one appears dirty and dusty. [↑](#footnote-ref-174)
174. The translation as ‘pig’ suggests that this is not a prehispanic metaphor, since the domestic pig was introduced from Europe. It would seem preferable to translate it as peccary; however, we need to check on the habits of peccaries to see if they also like to wallow in mud and excrement in a way that would have been recognized by the Nahuas in a general enough way to serve as the basis for this metaphor. [↑](#footnote-ref-175)
175. Aparece una tilde arriba de la q, marcando la abreviación [ue] como se había estado . [↑](#footnote-ref-176)
176. There is a tension between *aquia*, which refers to placing something in a hole or tight place, and *tzālan*, which means amidst a group of objects that are spaced apart. [↑](#footnote-ref-177)
177. The meaning of *àōmpa* is often difficult to determine. Although clearly the “adverbial” *ōmpa* preceded by the negative particle *à*-, it apparently can function as a noun. Thus Molina gives “aoompa. inabil, o el que haze la cosa al reves.” Sullivan, in her translation of Sahagún’s proverbs translates the title of the twentieth, *Aoompa* as ‘Scatterbrain.’ It would appear that a nominal translation would here fit as well. [↑](#footnote-ref-178)
178. Michel Launey, “On some causative doublets in Classical Nahuatl,” in Masayoshi Shibataini, ed., The Grammar of Causation and Interpersonal Manipulation, Amsterdam: John Benjamins, pp. 301–17, discusses the *ittaltia* causative and agrees, following Rincón, that in indicates making someone see something (i.e., showing it) by moving the perceiving subject to look; the causative *ittitia* is used when the object perceived is moved. [↑](#footnote-ref-179)
179. This clause is obscure and needs further work. The *in* before the verb would seem to indicate a headless relative clause, possibly ‘he to whom he shows it.’ It is clear that there are three possible relativized nouns: the subject, the primary (notional indirect) object, and the secondary (notional direct) object. Since the subject is known (the person who is doubled or does not speak straight) and the secondary object is known (the words of this person) it would seem that the most obvious choice for a relativized head noun would be ‘he to whom’ the person who does not speak straight shows his words. [↑](#footnote-ref-180)
180. Andrews (1975:421) has *ahhuīccāmpa* as ‘from here and there.’ [↑](#footnote-ref-181)
181. Molina has “tentia. nino. hablar alguno, o entremeterse donde no le llaman, o en negocio ageno.” [↑](#footnote-ref-182)
182. Molina has “aoompa. inabil, o el que haze la cosa al reves.” Remi Simeón has “aompa o aoompa. adj. a menudo acompañado de *eeua*. Tonto, inhábil, ignorante.” [↑](#footnote-ref-183)
183. This clause is obscure and needs further work. The *in* before the verb would seem to indicate a headless relative clause, possibly ‘he to whom he shows it.’ It is clear that there are three possible relativized nouns: the subject, the primary (notional indirect) object, and the secondary (notional direct) object. Since the subject is known (the person who is doubled or does not speak straight) and the secondary object is known (the words of this person) it would seem that the most obvious choice for a relativized head noun would be ‘he to whom’ the person who does not speak straight shows his words. [↑](#footnote-ref-184)
184. 20 Aparece una tilde arriba de la q, marcando la abreviación [ue] como se había estado trabajando en los otros textos. [↑](#footnote-ref-185)
185. Balsas Nahuatl has the verb *tlāki* ‘to bear fruit.’ In Oapan one finds *kohtlākihlōtl* ‘fruit of a tree’ for the unpossessed and *ītlākihlo* ‘its fruit’ for the possessed form. In the Sierra Norte de Puebla one finds *tlaquilyohua* ‘producir, rendir’ and the example refers to the fruit of a tree; although they add a reference to “see *itlaquilyo*” there is no entry for this latter possessed noun. [↑](#footnote-ref-186)
186. This construction needs further research. The copula would be zero in the present, so the use of *câ* must indicate an existential use (Spanish *estar*). [↑](#footnote-ref-187)
187. Molina has for “ihiyotia. nin. resollar, o peerse, o tomar aliento, o resplandecer y luzir con ricas vestiduras.” [↑](#footnote-ref-188)
188. 21 En el texto, la primera tz aprarece volada y como marca de inserción de está por medio de unas paralelas, debajo de la palabra aparece escrita la forma no asimilada ixtzinco. [↑](#footnote-ref-189)
189. 22 Aparece una tilde arriba de la q, marcando la abreviación [ue] como se había estado trabajando en los otros textos. [↑](#footnote-ref-190)
190. The long /ā/ is not documented. It has been placed here given that most verbs that end in [awi] have a long /ā/, e.g., *tomāui*. It would appear that *pixāuilia* is the applicative of a transitive, undocumented, which would either be *pixāwa* or *pixāwia*. If the verb is a V3 (ditransitive) then there is another object related to the subject of the passive, and this object is that which the subject has had blunted (like *nimaco xōchitl, ni-ø-mac-o*). This object would appear to be the following noun *ītztēn*. Nevertheless the form is strange given that *tlantepēualōc* does not have another secondary object. [↑](#footnote-ref-191)
191. Note that this is a passive of a ditransitive verb. The passive subject is the possessor of the notional direct object, *cōātlantli.* [↑](#footnote-ref-192)
192. The form here is obviously a passive construction, which would require a transitive verb. Simeón has, from Olmos, under *auiliui* “Pas. *auililo: oauililoc in petlatl in icpalli* (Olm.) ha caído, ha perdido su dignidad; lit. la estera, el asiento han sido destruidos.” However, the form obviously requires a transitive verb, which is not documented since the only meaning of *auilia* is ‘regar las plantas,’ which is obviously not the sense here. The proper translation is suggested by Olmos’s dictionary entry (p. 195) under burlar de manos and p. 112, which has ahauilia. nite. burlar de manos.” Note also *teca ahauia*, ‘burlar, mofado.” [↑](#footnote-ref-193)
193. Simeón translates *ixquapeua*, used reflexively as “caer, decaer, perder el poder, la soberanía; *inoma* *omixquapeuh* (Olm.), ha decaído, ha sido privado, despojado del poder.” Simeón also gives *teputzalaua*, also reflexive, as “ser rebajado, perder el poder, la dignidad de la cual se estaba orgulloso (Olm.).” As in often the case, it is difficult to tell whether Simeón’s translation is simply his interpretation of Olmos’s metaphors, or whether there are independent sources. Neither of the two words is in Molina. In general it will be necessary to check all texts for metaphoric uses of ‘forehead’ and ‘back’ in relationship to the power of governance. [↑](#footnote-ref-194)
194. This clause can be compared with Sahagún’s *Canin mach itzontlan, iquatla(n) oniquiz in totecuyo*, which Sullivan (p. 139) translates as ‘Where have I walked over the hair, over the head of our lord?’ which means ‘Have I offended Our Lord in some way that he has brought misfortune upon me?’ Thus the clause in Olmos probably refers to the lack of respect of the haughty ruler for the Lord. [↑](#footnote-ref-195)
195. Lockhart (2001:221) under *īxco* gives “*tēīxco, tēicpac ninemi* ‘to be rude and disrespectful.’” This is taken from Molina who gives (2: f. 95v) *teixco teicpac ninemi* as identical in meaning to *teixco neua* ‘descomedirse con otro.’ Thus the meaning of the last two lines is ‘He offended Our Lord, he was rude and disrespectful to Our Lord.” Descomedirse is best translated as ´to lack respect for in word or deed.´ [↑](#footnote-ref-196)
196. That is, he establishes towns. The Nahuatl word for ‘town’ is *āltepētl*, literally ‘water hill.’ [↑](#footnote-ref-197)
197. Molina has “*totonilia. nite*. calentar o otro.” [↑](#footnote-ref-198)
198. Molina has the transitive verbs *yamania* ‘ablandar o adobar cueros, o entibiar lo que esta muy caliente, o ablandar cera o cosa semejante al fuego’ and *yamanilia* ‘amollentar algo, o entibiarlo’. The root thus seems to refer to softening and to the cooling off of very hot things. Molina also registers a figurative sense of *yamancayotl* ‘blandura’, an abstract noun derived from this same root, as ‘riqueza y prosperidad’. As here, various forms of this root form couplets with parallel forms of *totonia* ‘asolear o calentar algo al sol, o ala lumbre’ with this same sense of prosperity and wealth (see also metaphors 83 and 90). [TCSS: I think we can eliminate the following text in this note] Although *yamānqui* may refer to tepid water, the verb would seem to have the sense of cooling down something hot until it is just tepid. This would be in accord with the meaning of *yamānilia* as ‘to soften.’ [↑](#footnote-ref-199)
199. The syntax of this metaphor is somewhat obscure. It would seem that that the nonpredicative *in īāuh in ītepēuh* might be the subject of all the previous verbs, which all have a nonspecific object. [↑](#footnote-ref-200)
200. 23 Aparece una tilde arriba de la q, marcando la abreviación [ue] como se había estado trabajandoen los otros textos. [↑](#footnote-ref-201)
201. 24 Idem [↑](#footnote-ref-202)
202. Simeón has “quaqualachtli o quaqualactli. Trueno, ruido del relámpago.” This suggests an alternation between /c/ and /ch/. If this is the case, then *qualactli* ´baba´ (spittle) might also be *qualachtli* (even though it is not given. [↑](#footnote-ref-203)
203. Sahagún has the metaphor of *ontlatepeuh, in tlachayauh in petlapan, in icpalpan*. Sullivan translates this as ‘He flung something, he spilled something on the mat and seat’ whereas Dibble and Anderson give ‘He hath spread, he hath scattered things on the reed mat, on the read seat.’ This means that the subject has offended or troubled the ruler. In Olmos’s metaphor it is the ruler who has offended the seat. [↑](#footnote-ref-204)
204. Molina has for “*ixtlaça. nite*. confundir a otro, a afrentar el hijo a sus padres con sus travesuras.” This should be compared to “itolotla. nite dar honra y alegria el hijo a sus padres, haciendo obras virtuosas y eroicas.” Apparently the previous line is therefore somewhat ironic in that the fame and honor given is actually a dishonor. Sullivan (p. 152–53) translates *mixtlaza* as ‘you are stepping on your face’ and *motlantlaza* as ‘you are stepping on your teeth”; Dibble and Anderson give “his face is cast down, his teeth are cast down.’ [↑](#footnote-ref-205)
205. Simeón has for “*tentlaça. nitla* o *nic*— destrozar, aniquilar una cosa; *inic quitentlaça in altepetl* (Olm.) de manera que arruina el país.” [↑](#footnote-ref-206)
206. Note that the indirectness (antipassivity) of the verbal compound matches the sense of the metaphor. Note also that tē- indicates ‘someone else’ and here this form is used, apparently, to refer to the fact that the verbal action affects someone else (the guilty party) other than the speaker (scolder) and the addressee (innocent). [↑](#footnote-ref-207)
207. This form is problematic. Molina has ìcali as a transitive verb meaning, with the *tē-* prefix ‘pelear contra otros.’ There is no nominal form other than nècaliliztli or nècaliztli meaning ‘batalla o guerra.’ However, there is no nominal form *tlàcalli*. Simeón has tlacali as an intransitive with tēca. Thus *teca nitlacalli* ‘derribar a alguien, recharzar, empujar, despachar a alguien con cólera.’ Note the use of the oblique, which matches the use of *tetech* in the metaphor. [↑](#footnote-ref-208)
208. The long /ī/ is not documented here to date, but by general rule it would seem to be long. Note that *euitia* is a transitive verb, a transitivization of *eua*. Thus it would seem to be virtually equivalent to *yoleua*, which is documented in the literature, e.g., Molina who has “*yoleua. nino* provocarse o incitarse a algo o en amorarse” as well as “*yoleua. nite* provocar asi a otro.” The meaning of *amorarse* needs to be determined. Note that in this case, however, *euītia* is a transitive alternative to ēua used transitively. Molina has ‘*euitia*. *nite*. despachar mensajeros o tamemes, o esforzar y animar a otros, o resolcilar y dar de comer a algunos.’ [↑](#footnote-ref-209)
209. This verb is not attested except in Simeón, whose only reference seems to be this very metaphor of Olmos: “*chaloa*... *tetech nitla-chaloa* (Olm.) regañar a un inocente delante del culpable.” However, the stem *chaloa* is attested in compounds, such as Molina´s “*camachaloa*. *ni*. abrir mucho la boca.” [↑](#footnote-ref-210)
210. The meaning of this word is still opaque as is its morphology. [↑](#footnote-ref-211)
211. This is another obscure word in this metaphor. However, the element tlatz- does occur, cf. Simeón for *tlatzcotoni*. [↑](#footnote-ref-212)
212. This verb is not attested except in Simeón, whose only reference seems to be this very metaphor of Olmos: “*chaloa*... *tetech nitla-chaloa* (Olm.) regañar a un inocente delante del culpable.” However, the stem *chaloa* is attested in compounds, such as Molina´s “*camachaloa*. *ni*. abrir mucho la boca.” [↑](#footnote-ref-213)
213. Note that the first four (three distinct) verbs are reflexives, which would seem to indicate some sort of agentivity or responsibility. This reflects the sense of the metaphor of the subject having in his or her fate in his or her hands. [↑](#footnote-ref-214)
214. The flower metaphor is here appropriate. Being bad is like the dried flower, and one who is bad is like one who causes himself to dry up like a flower. The following metaphors, for being good, are all about the flower that brings itself to bloom and blossom. [↑](#footnote-ref-215)
215. *Teuia* is derived from the nominal stem *te*- ‘stone’ and the verbalizer -*uia* ‘to act with noun on.’ It has meanings such as ‘to strike with a rock’ or ‘to polish (i.e., with a stone).’ In modern Nahuatl it refers to sudden blows (e.g, as in stubbing ones toe) or to actions such as ‘to gore (e.g., a bull).’ However, in the present case it probably refers to endurance, figuratively a hardening of the heart. Thus Molina has “*yollotetl* constante y animoso, o duro y obstinado” as well as “*yolloteti. ni*. endurecerse perserverando en el mal.” [↑](#footnote-ref-216)
216. Molina has ‘*yolquixtia. nite*, indi[g]nar o enojar mucho a otro.’ [↑](#footnote-ref-217)
217. This word is not clear. No obvious entry in Molina or Remi Simeón has been found for this word as spelled in the Olmos documents. It may be that the sequence /x+ch/ has been reduced to /ch/. This process is confirmed by the entry in Molina for “*ichichiliui. n*. tener enfermedad de ojos” as well as many other entries beginning /ich/ that are clearly derived from /īx + ch/. However, even with ixchiloa there is a problem, for the dictionary entry in Molina is ‘ixchichiloa. nin. pararse colorado el rostro da [sic] vergüenza.’ Perhaps a similar phrase will show up in the *wēwetlatōhli*. [↑](#footnote-ref-218)
218. Olmos has “*ellelaxitia, nite*- afligir a alguno; ye huel an[n]echellelaxitia, verdaderamente ma matáis.” Molina has for the same word, “dar mucha pena o otro.” [↑](#footnote-ref-219)
219. Molina gives *tlequauitl* as ‘artificio de palo para sacar fuego, o tizón.’ The first is ‘drill stick’ and the second is defined by the Real Academia as ‘palo a medio quemar.’ [↑](#footnote-ref-220)
220. For *yōltonēua, nitē-* Molina has ‘dar pena y enojo a otro.’ [↑](#footnote-ref-221)
221. These three words are perhaps all in the impersonal subject form and, as such, indicate a place with the characteristics expressed by each verb. This would mean that both *ālāua* and *xolāua* would be intransitive even though in Molina these are both transitive or reflexive. In modern Balsas Nahuatl *tla:la:wa* indicates a type of slipperiness caused by loose earth that comes down and the transitive verb *a:la:wa* signifies ‘to pull or push down (items piled in a heap).’ It is perhaps related to *alaxtik* (Am) / *a:laxtik* (Oa), an adjectival form meaning ‘slippery’ as in soap, or ‘slimy’ as in certain foods, such as prickly pear cactus. The second verb is related to the root *petz*, and thus refers to a type of slipperiness caused by smoothness. Finally, *xola:wa* in modern Balsas Nahuatl is used reflexively to indicate ‘to slip (as on a slippery surface or slope, ones feet flying out from under one).’ It contains the root *xo* ‘foot.’ Note finally the similar metaphor in Sahagún. “*Tlaalaoa, tlapetzcaui in ixpan petlatl, icpalli aquineuhian, aquixoaian*,” which Sullivan translates as ‘It is slick and slippery before the throne; there is no door, no way out.’ The rest of the text she translates as ‘This means that in the presence of the king no one finds salvation, it is no place of refuge.’ [↑](#footnote-ref-222)
222. Based on the previous note regarding the metaphor in Sahagún, it would seem that the meaning of these initial lines in Olmos is that in the house of God there is no hiding, that ones footing is unsure. [↑](#footnote-ref-223)
223. The three durative forms *cenquīztoc*, *tepēuhtoc*, and *ceceliuhtoc* are difficult to interpret. Simeón translates each one based on Olmos. Thus *cenquiztoc in qualli in ilhuicac* ‘todo está lleno de bien y gloria en el cielo’ (this translation is taken directly from Olmos’s grammar, 3rd part, 2nd chapter, pp. 155–56 of UNAM edition). Second is *in oncan ceceliuhtoc in ixquich in qualli* ‘donde reside todo el bien,’ which he derives from the verb “*cecelia. nite*. recibir perfectamente a alquien, alegrarlo, tratarlo bien” even though the ending suggests a verb with final -*iui*. Finally, *in oncan tepeuhtoc in ixquich in qualli*, again stated to be from Olmos, which is given as ‘allí se halla reunido todo lo que es bueno.’ There are numerous difficulties. First, there is the meaning of *tepēuhtoc*. Apparently it would derive from *tepēui*, ‘caer, esparcirse, hablando de hojas, de granos, etc.’ or *tepēua*, ‘caer, estar esparcido por el suelo, hablando de diversos objetos, de hojas, etc.’ Yet in some circumstances this verb seems to have the opposite meaning. Thus Simeón gives for *tepēuhtiuītz* (i.e., the verb tepēua used intransitively with the auxiliary *uītz*) ‘estar reunido.’ Perhaps the sense here is ‘to come to be scattered’ in the sense of many things that were distant, coming together. Indeed, the example is *ācalli* *tepēuhtiuītz* ‘flota, aglomeración de barcos.’ Molina gives similar usages. Thus *tepēuhtimani* ‘corrillo de gente’ and *tepēuhtitlālia*. *nitla.* ‘amontonar algo.’ It might be, therefore, that *tepēua* has the sense of ‘to be scattered’ but in one place, i.e., locally, as indeed would be the case in the prototypical use of leaves scattered under trees. The second problematic word is *ceceliuhtoc*. The etymology given by Simeón is problematical. Note also that the Tul-Fane ms., usually one of the least reliable copies, gives *tzetzeliuhtoc*, i.e., from the verb *tzetzeliui* ‘to become scattered’ (e.g., as dust shaken from a blanket). This meaning would form a better couplet with *tepēuhtoc* and for this reason *tzetzeliuhtoc* has been entered in the Reconstructed version / Versión reconstruida  
       
     Standardized version. Clearly this may change with further study of the *huēhuètlàtōllí* and other similar texts. Finally, there is the question of *cenquīztoc*. This word is often used to indicate concepts such as ‘entirely’ or ‘purely.’ Molina has *cenquīza*. *ti* ‘ayuntarse o congregarse en algun lugar’ although this obviously derives from the plural 1st person, *ti*-, and is thus not applicable here. More opportunely one finds *cenquīzticâ*, cosa entera o fina, o cosa no dividida ni partida’ as well as *cenquīztoc*, ‘estar todo junto.’ [↑](#footnote-ref-224)
224. Simeón has *noyollo quimati* translated as ‘presumir, sospechar algo’ so this form would be ‘that which people presume or suspect.’ Molina has entries for *noyollo commati* ‘sentir y entender que la cosa es assí, o acusarme de algo la consciencia.’ He also also *noyollo itechaci* ‘sentir mucho, o llegarme al alma alguna cosa’ [↑](#footnote-ref-225)
225. In both words, -*yô*, a denominal adjectivizer. [↑](#footnote-ref-226)
226. Simeón has both these terms, which are not in Molina. RS has “quauhquixtia. nite-. atormentar, inquietar a alguien; *in amo tequauhquixti* (Olm.) lo que consuela a la gente. *Nitla* o *nic*- perder una cosa en los bosques; *çan qui-quauhquixtia in itlatol* (Olm.), es disimulado, falaz, no habla abiertamente.” The precise relationship between Simeón’s definition of ‘to torment’ and the etymology of this word is not clear. It is clear, however, that this is a perfective verbal form used adjectively (as an active adjectival form indicating a property of an agentive subject). Taking the definition of ‘inquietar’ the meaning of the participial form would be ‘tormenting’ and of the clause, ‘that which does not cause worry or disturb’, which is the basis for Simeón’s translation of ‘that which consoles people.’ [↑](#footnote-ref-227)
227. For this verb viz. Simeón “*quauhtlamati* *ni*- esculpir en madera. *Nitla*- imputar una cosa; tetech nitla-quauhtlamati, echar una falta sobre alguien que es inocente.” He also has “*quauhtlamachtia. nite*- acusar a alguien; *in amo te-quauhtlamachti* (Olm.) lo que consuela, no atormenta a la gente.” Again, neither is found in Molina. [↑](#footnote-ref-228)
228. The passive voice is selected as the proper representation, instead of quicui, given the problem of determining an agent and patient for the active form. With the passive, which is the form represented in some of the original texts, the subject would be the four nominal phrases that follow. [↑](#footnote-ref-229)
229. The vowel length for this term is not yet documented, but might be related to *ēlli*. Molina has the denominal verbal form “*cemeltia. nite*- recrear y dar plazer a otro.” Simeón has cemelli, which he ascribes to Olmos as meaning ‘placer, alegría.’ [↑](#footnote-ref-230)
230. En el texto la h aparece volada y se marca su inserción por medio de unas paralelas. [↑](#footnote-ref-231)
231. Molina has “*poçoni. ni*. henchirse de enojo, o de ira.” Although the frequentative popoçoca has not similar entry, which instead referring to boiling, it apparently may also refer to rage. [↑](#footnote-ref-232)
232. Simeón has under *tene*, which is also in Molina the statement, “en s.f. tene, tlatole, que habla mucho y con animación de lengua suelta.” [↑](#footnote-ref-233)
233. Molina has *tenquauhxolotl* as “hombre de mala lengua.” [↑](#footnote-ref-234)
234. The subject and object of *quēllelàxīltia* is not clear and this passage needs to be further researched. [↑](#footnote-ref-235)
235. The original documents have both *tetl* and *tletl*, the latter is more in accord with pozōni and popozoca, the verbs with which this metaphor began. [↑](#footnote-ref-236)
236. This word is problematic. Molina has “*cuecuech*. travieso y desvergonzado” which would fit in with the sense (hand-mischievous/naughty). Molina also has the truncated form “macuecue. enfermo o manco de las manos.” [↑](#footnote-ref-237)
237. The vowel length of *cuecueno-* is not documented. All derivations of this stem signify something to do with pride, haughtiness, or audacity. The term ‘haught’ has been chosen. [↑](#footnote-ref-238)
238. Launey in his thesis (1219–20) gives the example *àmo mâ chālchiutl teōxihuitl momāc tēmi,* “its not even at all jade nor turquoise that you have in your hands.” [↑](#footnote-ref-239)
239. The same metaphor, in slightly different order is in metaphor 20: *zan īxtomāua ìcica*

     ‘He just is blinded by folly, he just is gasping for breath’ The meaning of yōllōpatlachtic is not clear although the elements of this compound are: ‘heart’ and ‘flattened out.’ Note the association of a fattened face with a flattened heart. [↑](#footnote-ref-240)
240. This word is problematical. Note that Olmos (241r) has “*nitetzima*. Rrastrillar el maguey o sacar el hilo del.” He also has the alternative form *tecima*, which suggests a possibility of a /z/ ~ /tz/ alternation. Molina has “*cima. nitla*. aderezar la hoja de maguei para sacar el cerro.” It would appear that *cima* is the most common form and the alternation is documented only in Olmos. It is therefore unclear whether *meeltzintoque* should be interpreted as an alternative form of *meelcintoque*; cf. Molina “*elcima. nin* atravesarseme el bocado en los gaznates.” Note, however, that whereas Molina has *elcima*, the Balsas equivalent is *eltsi:mia*, with the same meaning and only used reflexively. This gives evidence of the /ts/ ~ /s/ alternation. Thus it may be that what Olmos has as *meeltzintoque* is a local variation of Molina’s *elcima*. For now, no other good hypothesis of this word occurs. [↑](#footnote-ref-241)
241. Note Launey (1992:259–60) “Si existe una forma reflexiva donde la -*o* del prefijo elide una *i*- inicial del radical verbal, se actúa como si fuera la o la que perteneciera al radical y es ella la que sufre la reduplicación: *mòottâ* ‘se miran unos a otros’ (se hace como si se separarar m-ottâ en vez de *mo-ttâ*.’” This appears to be what happened in the present case even though the initial /ī/ of *īxtlapal* is long and should not be elided. Perhaps the influence of the verbal matrix *itz*- (from *itta*) is what motivates this construction. [↑](#footnote-ref-242)
242. This is obviously the durative form of an intransitive verb ending in -*ya*. Documented are the transitive form *nēnehuilia* (vowel length taken from Carochi who translated the transitive as ‘igualar en fortaleza (cf. p. 446: “*ayāc* *quinēnehuilia*, nadie se le iguala en for­taleça”). In Amith’s dictionary one finds: *I:n na:nkah kine:ne:wia un ne:nkah, no: ihkón* (Am) “This one here is similar to that one over there, it's just like it.” In this case the subject is the item that is like the other. However, cf. Sullivan’s translation of Sahagún’s *Tzonuaztli*, *tlaxapuchitli neuiuixtoc in ixpan petlatl, icpalli* ‘The snake and the trap are a-flutter in the presence of the throne.’ The problem of neuiuixtoc as a verb revolves around the use of the reflexive with what is apparently an intransitive. [↑](#footnote-ref-243)
243. The vowel length of *tlaxapochtli* has not been documented; nor is the etymology transparent. [↑](#footnote-ref-244)
244. Note that Carochi (Lockhart translation, p. 213) notes these forms, e.g., “*cītlallòtìcac*, it stands full of stars, like the image of San Nicolás de Tolentino.” [↑](#footnote-ref-245)
245. Probably referring to a plant of the *Cnidoscolus* genus. [↑](#footnote-ref-246)
246. This is probably, though not definitively, a reduplicant with coda glottal stop. [↑](#footnote-ref-247)
247. This is probably, though not definitively, a reduplicant with coda glottal stop. Molina has “*pīqui. nitla*. forgicar, o fingir e inventar alguna cosa, o mentir a sabiendas, o embolver tamales en hojasa quando los hazen, o cosa semejante.” [↑](#footnote-ref-248)
248. Note that *iztlactli* is defined in Molina as “bava. Y tomase tambien por mentira o por ponçoña.” And there is an entry under “*iztlactli tenqualactli*. falsedad y mentira.” Thus note the relationship between *baba* and lies. [↑](#footnote-ref-249)
249. Kartunnen lists *tlahyellahto:lli* as documented in Clavijero and there glossed as ‘palabras obscenas.’ [↑](#footnote-ref-250)
250. Although āuiltia is a transitive verb, it often takes an incorporated noun in the reflexive (see, for example, #40 above) with the sense to ‘to play around with noun.’ [↑](#footnote-ref-251)
251. Por falta de claridad no se entinde bien lo que dice en el texto pero con otra letra debajo de la palabra aparece escrito ohitic. [↑](#footnote-ref-252)
252. En el margen izquierdo al nivel de los últimos aparece escrtō l. tlana | uatl. [↑](#footnote-ref-253)
253. This and the following form relate coldness to something that is frightening. Tēquācecepotz ends with the perfective form of the verb cecepotza, which is the transitive correlate of cecepoca. Note the Balsas definition of this intransitive: “to be daunted (e.g., of a task that appears difficult); to get the shivers (in being confronted with certain situations); to be frightened or intimated.” Molina has “*quacecepoca*. *ni*. tener grima, desta manera.” and under “*quaceceniui. ni*. tener grima, espeluzarseme los cabellos de temor, o temblar de miedo.” [↑](#footnote-ref-254)
254. Molina has “*cuecuechcaua. nitla*. dexar algo por temor.” There is no entry for the same verb and *nite*. [↑](#footnote-ref-255)
255. Simeón gives many examples from Olmos of similar phrases involving the same nouns (*tlayoalli*, *xomōlli*, etc.) and the verb *nicnotoctia* meaning ‘to hide behind.’ Molina has several occurrences of *toctia* among which is *toctia*. *nicno*. 'esconderse, o ampararse detras de algo.' However, the problem with the Olmos text is the lack of a reflexive. Given the forms *tēpan* in the preceding and following phrases it is likely that this verb is impersonal. One solution would be to “correct” *ōtētoctīlōc* to *netoctīlōc.* The other object is not expressed. Launey in his thesis (p. 252) has several examples of passives and impersonals of ditransitive reflexive verbs of the form subj-obj-refl-v3. Particularly relevant is the example *cencâ Ø-ne-cuitlahuī-lō-quê* ‘On s’occupa beaucoup d’eux.’ [↑](#footnote-ref-256)
256. En el texto la palabra *teicampa* aparece volada y con marca de inserción por medio de unas paralelas antes de teteputz... [↑](#footnote-ref-257)
257. La e que se encuentra entre la m y la q aparece volada con marca de inserción por medio de unas paralelas [↑](#footnote-ref-258)
258. Although not listed in Molina, Simeón has tlexoquauitl as “ceniza de leña. Con la posp. *co: tlexoquauhco* (Olm.), en las cenizas.” The word is not given in Molina, in any form. [↑](#footnote-ref-259)
259. Literally, ‘fire-arm-locative’; *tlemaitl* is given in Molina as ‘badir de barro, o cosa semente [sic] para llevar lumbre.’ It would appear then, that this is a ceramic recipient with which to carry coals from one place to another. Simeón gives ‘badil, sahumador, incensario de barro cocido, parecido a un plato agujereado y muy trabajado (Sah.)’ He continues, however, noting that in a figurative sense *tlemaic in otlacat* (Olm.) as ‘el que proviene de padres esclarvos, o que es hijo natural.’ In the present metaphor a more literal sense is probably intended. [↑](#footnote-ref-260)
260. The meaning of this term is unclear. It is not in Molina, Simeón, or Olmos. Apparently Sahagún. Michel Launey in his thesis (p. 995) has *tlecuāztli* ‘dans le foyer,’ apparently from Sahagún (II, 218). Launey is unsure of the etymology, giving it as *tle*- ‘fire’ and *cua* ? ‘to eat.’ However, it might be that this noun is related to the instrumental nominalizer *huaz*-. [↑](#footnote-ref-261)
261. In Molina, and Simeón, although listed under *ixpauia*, the verbal prefixes are *ninote*- and *nitete*- suggesting that the verb stem is *teixpauia*. Note that neither dictionary gives a form with a specific object. The definition in Molina is “*ixpauia. nitete*. acusar a otro.” For this reason the metaphor occurrence has been corrected to *tētēīxpauia*. Most likely the derivation is from *tēīxpan*-; cf., for example, modern Balsas *tēīxpantia*. The perfective form in Molina, however, has the expected /n/. Olmos, p. 170 in his grammar states “Tambien es de notar que quando despues de la *n* se sigue c, [tz], u, x, y consonante se pierde la n del todo.” [↑](#footnote-ref-262)
262. Apparently the final element is an applicative of *ēua*, much as *cāuia* is an applicative of *cāua*. The etymology is thus *tlàtōl-ēui-a*. [↑](#footnote-ref-263)
263. Molina has for this verb, with a human object, ‘acusar a otro, o procurarle mal sin merecerlo.’ [↑](#footnote-ref-264)
264. Apparently this is an applicative of toma, with an incorporated noun stem *maxtla*- that lowers the valency of the applicative verb. [↑](#footnote-ref-265)
265. The meaning of this verb must remain obscure for now. It would appear to be a denominal transitive verb combining *maxa* + *wia*. This would establish a parallelism between this verb and the following, which contains them root *tsīn*-. Simeón has *mamaxauia. nino*- desnudarse, mostrar sus desnudeces. [↑](#footnote-ref-266)
266. Molina has “*yaualoa. nite*. cercar a otros, o yrse a quexar primero que otros.” [↑](#footnote-ref-267)
267. The usual parallel phrase is -*īcampa -tepotzco* (see Launey’s thesis, pp. 793–94). Here one finds -*icatlan*, -*tepotztlan*, which probably has the same meaning: ‘in back of” or ‘in the absence of.’ Launey notes, moreover, that whereas *īcampa* is probably *īcan+pa*, there is no evidence for /n/ in *icatlan*. Given that in all versions of the metaphor *tētepotztlan* has the relational noun -*tlan*, the first element of the parallel text has been Reconstructed version / Versión reconstruida  
       
     Standardized to *icatlan* (which nevertheless is semantically equivalent to *īcampa*). [↑](#footnote-ref-268)
268. See note from metaphor XXX. Sullivan interprets this sequence as meaning ‘I have talked and talked and now I am through.’ The reference is to how captives went to be sacrified: carrying a flag and strips of paper.” Simeón has “*teuhtia. nite*- advertir, prevenir a alguien” followed by this metaphor of Olmos. The verb *teuhtia* is not in Molina, nor is its etymology apparent. [↑](#footnote-ref-269)
269. There is a common derivational process in Nahuatl of a nominal stem +yoh for the adjectival, +yowa for the inchoative intransitive verb, and +yōtia for the transitive verb, meaning to apply noun to object. Thus *nicicxiyōtia* ‘I give it legs’ (e.g., a ceramic bowl).’ Here the nominal stem seems to be *tlauh*- meaning ‘red,’ which is found in various combinations, but not alone. The metaphor of the application of red paint to fits in with a following line: *nitēxaua*, *nitētècuilhuazhuia*. Molina has for *tlauitl* the definition ‘almagre,’ which the Real Academia has as the second definition ‘desusado. marcar, señal.’ [↑](#footnote-ref-270)
270. In the Spanish to Mejicano side of the dictionary, under *avisar*, Molina has ‘*avisar a otro. nite,nemachtia*.’ The etymology is probably from Molina also has on the Spanish side: “Avisar y advertir al amigo de lo que conviene hazer tiçatl yuitl tlapalli nictlalia. tiçatl yuitl tlapalli nichiua. ni, xonexca. nitla, matzoa.” Note that this is not an applicative. The metaphor of coloring is here repeated. Finally, for nèmachtia, this is probably derived from ìmati, which reflexively means “*imati. nin. ser prudente y avisado, o yr convaleciendo el enfermo*.” [↑](#footnote-ref-271)
271. The reference here seems to be to making people recognizable and easily distinguished, marking them in some noteworthy way. Molina has “*xaua. nino*. Afeitarses la yndia a su modo antiguo o pintar la fruta.” [↑](#footnote-ref-272)
272. The reference here seems to be to making people recognizable and easily distinguished, marking them in some noteworthy way. Molina has “*xaua. nino*. Afeitarses la yndia a su modo antiguo o pintar la fruta.” [↑](#footnote-ref-273)
273. The *tzompāntli* is a species of the *Erythrina*, with the actual species probably varying regionally. The wood is noted for its lightness, its easiness for carving, and its durability. [↑](#footnote-ref-274)
274. The other possibility is *mamatlac*, which Simeón has as ‘escalera,’ without giving a source. However, Molina has *tlamamatlatl* only in the Mejicano to Spanish. In the Spanish to Mejicano one finds, however: “grada para subir. *tlamamatlatl. mamatlatl*.” Of course, two of the documents have *mātlac*, which would be ‘at the net.’ A comparison of the elders speeches and other metaphors should solve the issue of the proper metaphor. [↑](#footnote-ref-275)
275. This is an obligatorily possessed instrumental: the means by which possessor achieves the action indicated by the verb. line is difficult. Thus the verb is *panuetzi. ni.* ‘alcançar honra, o encumbrar sierra o cuesta.’ [↑](#footnote-ref-276)
276. Perhaps meaning ‘to have good fortune.’ Note that Molina has under *tlilli tlapalli nictlalia* the definition ‘dar buen ejemplo.’ [↑](#footnote-ref-277)
277. Note the use of the more archaic reflexive marker *nimo-* here instead of the expected *nino-.* [↑](#footnote-ref-278)
278. En el margen izquierdo del texto aparece escrito no muy clarō dr’ raro, la tilde se encuentra encima de la primera r. [↑](#footnote-ref-279)
279. Our interpretation of the meaning of this term is derived from the entry in Molina *xicuetzi. ni* ‘perder la honra y estima,’ a word that is composed of *xic*- ‘navel’ and *uetzi* ‘to fall,’ i.e., literally, ‘to lose ones navel’ on the pattern of modern *konēwetsi* ‘to miscarry,’ lit. ‘to child-fall.’ [↑](#footnote-ref-280)
280. Our interpretation of the meaning of this term is derived from the entry in Molina chicouia, nite. ‘mejorar a otro’ and chicouia. nitetla ‘dar algo mas a uno que a otro el que reparte alguna cosa.’ [↑](#footnote-ref-281)
281. Vowel length given in Andrews (1975:477). An interesting description of the Mexican insignias is given by Sullivan (*ECN* 10, pp. 156-157): “Without doubt the most magnificent and most uselessly extravagant article of the warrior’s attire was his insignia. Elaborate feathered devices fashioned over bamboo or wooden frames and adorned with gold, silver, or shells, they were strapped to the backs of the warriors.” [↑](#footnote-ref-282)
282. The term *chamolleuatl* is illustrated (no. 30) and explained in the *Primeros memoriales*, in a passage which Sullivan (*ECN* 10, p. 177) has translated as follows: “The red parrot feather tunic | It is made entirely of red parrot feathers set on a piece of cloth. It has a hanging border of feathers.” The term also is mentioned in the Florentine Codex (book 9, ch. 19, p. 89) as *chamolehoatl*, where D&A translate it as “the scarlet parrot feather shirt”. [↑](#footnote-ref-283)
283. The term *xiuheuatl* is illustrated (no. 1) and explained in the *Primeros memoriales*, in a passage which Sullivan (*ECN* 10, p. 165) has translated as follows: “The blue tunic | It is made in this manner: On a piece of cloth blue cotinga feathers are set in rows. It has a hanging border of feathers.” The feathers of the cotinga are among those which were highly valued by the Mexicans (cf. metaphor VIII). A variant form of this word is *xiuhtotoehuatl*, which occurs several times in the *FC* (8:33, 34; 9:3, 5; 11:34; cf. Wimmer). [↑](#footnote-ref-284)
284. The term *teocuitlapanitl* is illustrated (no. 3) and explained in the *Primeros memoriales*, in a passage which Sullivan (*ECN* 10, p. 169) has translated as follows: “The golden banner insignia | It is made of beaten gold in the form of banners. There are two. They have quetzal feather tufts.” The term is also mentioned various times in the *FC* (8(12):34, 35, 74; 9(20):92; 12(12):31, 125), where D&A translate it as ‘gold banner’, ‘golden banner’ or ‘golden flag’. Such a flag was used to dispatch men to battle (*FC* 8(12):35) and as an insignia for those who had conquered a province and obtained captives (*FC* 8(12):74 [checar]; cf. Máynez 2002, p. 243). [↑](#footnote-ref-285)
285. In Balsas Nahuatl *màtequia* is more common in Ameyaltepec (where the internal /h/ is lost, leaving *matekia*) and *ma:pa:ka* more common in Oapan, both with the meaning of ‘to wash the hands of’ and usually used reflexively. However, it does seem that the former is used more with the sense of a transitive as ‘to pour water over the hands of (so that that person may wash his hands)’ whereas *ma:pa:ka* is more directly the action of ‘to wash the hands of.’ Note that the /e/ of *màtequia* is definitely short, though the possible relationship to *tēka* ‘to pour or serve’ is noticeable. [↑](#footnote-ref-286)
286. The combination of tla+āyi is understood as ‘to till the land.’ [↑](#footnote-ref-287)
287. In Ameyaltepec the reduplicated *mamana* has been documented with the sense of ‘to transplant (a tree)’. In Oapan, check the use of *mana* as in *chīlmana*, ‘to plant a chile seed garden’. [↑](#footnote-ref-288)
288. Although the tla- prefix is nonspecific, it is often used in constructions in which it has a fairly specific meaning. Our translation of ‘to heat up food’ is based on modern Balsas use of *tlatotōnia* in situations in which a peasant is heating up food taken into the fields for a midday meal. [↑](#footnote-ref-289)
289. Molina has *tequipanoa* as both intransitive and with *tla*-, both meaning ‘to work’. [↑](#footnote-ref-290)
290. Diccionario de autoridades gives “presunción” as one of the meanings of *phantasia*. [↑](#footnote-ref-291)
291. In certain rare cases *tla*- is used without decreasing the valency of the verb (i.e., functioning more as an incorporated noun stem in a modifying capacity) to indicate an action that affects the entire body of the subject or object. In modern Balsas Nahuatl ones thus finds verbs such as *tetlamōtla*, *tlawīteki,* and *tlahtlata* (transitive verbs that are derived from tla+ the transitive verbs *mōtla*, *wīteki*, and *ita* (i.e., without reducing valency) (note: add glosses). Launey (check cite) also refers to this use of *tla*-. The fact that below the reduplicated form is tlananaui indicates quite clearly that there is a morpheme boundary between *tla* and *naui*. [↑](#footnote-ref-292)
292. Simeón gives the entry for *tlanaui* as “estar muy enfermo; en s.f. tetech tlanaui (Olm.), estar orgulloso de la protección de alguien”, a definition apparently based solely on its occurrence in this metaphor. Molina gives only the definition “estar muy enfermo.” In Balsas *tlanawi* is used to indicate a state of illness of almost complete immobility and dependence, a state of gravity of the illness that precedes almost certain death. Based on this, we interpret tlanaui in the context of this metaphor to indicate a state of complete reliance of one person on the grace, help, and favor of another. [↑](#footnote-ref-293)
293. Molina gives *atlamati* as simply ‘presuntuoso’, without any indication that it is a verb. [↑](#footnote-ref-294)
294. Siméon gives for *teca* *quauitequi* under *quauitequi* as in a figurative sense from Olmos as “está orgulloso de la protección de alguien”. There is no indication of this figurative sense in Molina, who gives only “nite. dar de palos a otro, o herirle en la cabeça con palo, o desboronar terrones con açadon o con palo.” The incorporated noun could be either ‘head’ with a long vowel or ‘wood’ with a short vowel. [↑](#footnote-ref-295)
295. (Add note about reduplication). [↑](#footnote-ref-296)
296. 31 En el texto njaparece volado con marca de inserción por medio de unas paralelas. [↑](#footnote-ref-297)
297. The expression *tloquê nāuaquê* is an epithet used for Tezcatlipoca in various prayers recorded by Sahagún (*FC*, VI, pp. 1, 7, 11, 25, 29, 41), and which Dibble and Anderson translate as ‘lord of the near, of the nigh’. They also note (*op. cit.*, p. 1, note 4) that Garibay ([1953-1954]1992, p. 906) says that this *difrasismo* was used to refer to the sun, the earth, and to the pagan gods in general, for which reason it was also sometimes used to refer to the Christian god. [↑](#footnote-ref-298)
298. This verb is apparently based on a word that Molina gives as *timalli* or *temalli* ‘podre, o materia’, and K, as *tēmalli*. The same root also appears in the forms which Molina gives as *timalloa* ‘apostemarse y henchirse de materia la llaga’ and *timaltic* ‘persona abultada’. K&L (pp. 32-33) point out that M also gives a reflexive form, *nino,timaloa* ‘gloriarse o glorificarse’ (f. 65v or the Spanish-Nahuatl part of his dictionary), which seems to share the common meaning of swelling up. In the Bancroft dialogues this verb has the form *tīmaloā* and the applicative *tīmalhuiā* with the sense ‘to enjoy’ (ff. 2v, 6r, 8v), always in a couplet with a parallel form of *mahcēhua*, a transitive verb which M glosses as ‘conseguir, o merecerlo desseado’. K&L note that “it is hard to see how it came to mean what it does in the Dialogues.” Bierhorst (*Dictionary*, pp. 320-321) gives the form *timalli* as meaning both ‘pus’ and ‘praise, glory’, with several derived forms found in the *Cantares* related to the second sense, including *timaloa:mo* ‘to be praised, to be glorified’, which is the sense appropriate in the present context. Related forms also appear in metaphors 86 and 90. In the present example, the term does not form a couplet; in metaphor 86 *tīmaloa* forms a couplet with *mauizçōtia*, glossed by M as ‘dar honra, o gloria a otro’, and in metaphor 90 *tīmaliuhqui* is paired with *chamāuac*, glossed by M as ‘cosa gorda y crecida, o cosa basta como lana gruessa’, also used in the sense of honor and glory. [↑](#footnote-ref-299)
299. The *Diccionario de autoridades* defines *secretario* as follows: “El sugeto à quien se le comunica algun secreto, para que le calle, y guarde inviolablemente”. [↑](#footnote-ref-300)
300. The two extant versions of the manuscript have nicamatl (BN-A) and niçacametl (LC). We have corrected to cacamatl, which is a small ears of corn that form next to the principal ear. This word would coincide with the sequence of words that precede it, all of which refer to stages of maize growth. [↑](#footnote-ref-301)
301. Molina gives under tlacaca, “estar ocupados los lugares con algo”. We analize this as the impersonal form (with *tla*- as a prefix) of the reduplicated form of the verb *kah* (´to be present´). Thus the literal translation would be ´there is presence (of things) all over´. [↑](#footnote-ref-302)
302. Wimmer offers the translation *bourrasque* ‘gust’ for *temoxtli*, though it is not clear on what basis. At any rate, the term is consistent with the couplet formed with *èecatl*. Molina does not give a gloss for *temoxtli* alone, but includes the entry *temoxtli, ehecatl* which is glossed as ‘enfermedad, o pestilencia’. [↑](#footnote-ref-303)
303. Note to selves: discuss in presentation mnipredicativity and the fact that we do not analyze all nominal forms without in as predicates. [↑](#footnote-ref-304)
304. Note to selves: discuss in presentation omnipredicativity and the fact that we do not analyze all nominal forms without in as predicates. [↑](#footnote-ref-305)
305. Both Dibble and Anderson (Book VI, chap. 43, p. 255) and Sullivan (Proverbs, connumdrums, #72) translate Sahagún´s *ma motolol, ma momalcoch, in tetloc in tenaoac* as “in thy bowing, thy inclinations, by and near others” and as “and beside others, your head lowered, your head bowed” (Sullivan); “inclinate y recogete entre los otros.” The phrase *zan vel motolol, momalcoch ticchioaz* is translated by Sahagún as “has de ser humilde y menospreciado y abatido.” (VI, cap. 40). [↑](#footnote-ref-306)
306. This verb is formally bitransitive, but our translation treats it as simply transitive; we do not know what the other object, marked with *c-*, refers to. [↑](#footnote-ref-307)
307. We take this to mean that the person referred to acts as if everything were fine and dandy. [↑](#footnote-ref-308)
308. The nominal stem *ēllel* is usually incorporated into a following verb, as it is below in *ēllelàcitinemi*. However, here it appears as an independent possessed form. [↑](#footnote-ref-309)
309. The verb *àci* ‘arrive’, when compounded with incorporated stems that refer to emotions, indicates arriving at a culminating state of experiencint that emotion. [↑](#footnote-ref-310)
310. RS registers this form under *teya* and interprets it in terms of this metaphor only, translating *nic-tlanipachoa in noteya* as ‘retener a alguien con palabras falsas’. He suggests a possible relation with *tentli* ‘boca’. However, the Aubin version of the text has *noteyya*, which, together with the parallelism with the preceding word which is derived from the verb *cua* ‘to eat’, supports our reading based on *i* ‘to drink’. [↑](#footnote-ref-311)
311. RS translates *itequaya*, with a third person singular possessor, as ‘su maldad’. [↑](#footnote-ref-312)
312. Cf. metaphors 52 and 62 for other instantes of this couplet, which refers metaphorically to lies. [↑](#footnote-ref-313)
313. M gives the verb *ualanaltia. nitla.* ‘encender o soplar carbones o brasas’, which would seem to be the causative of a verb *\*ualana*, which he does not list, but which we would expect to be intransitive. However, here this hypothetical verb is used transitively and we propose the translation ‘to inflame’. [↑](#footnote-ref-314)
314. RS cita la forma *teilpiloyan nite-teca* ‘meter a alguien en la cárcel’, que utiliza el verbo *tēca* ‘to extend’ for locking someone up, perhaps the sense here. [↑](#footnote-ref-315)
315. This verb is not in M, but RS registers it as ‘mustiarse, ajarse, debilitarse, decaer’. Traduce esta línea como ‘ha sido destituido’. [↑](#footnote-ref-316)
316. A has *oquetutzuac* while LC has *oquetozuac*, but neither of these forms yields we are able to interpret satisfactorily. The similarity with the following word suggests some sort of sound symbolism. [↑](#footnote-ref-317)
317. M has *cototzuaqui* ‘marchitarse lo verde’, which is composed of *cototz-*, a root which appears with meanings like ‘shrunken, folded, wrinkled, crouched, crippled; ashamed’. [↑](#footnote-ref-318)
318. K gives the obligatorily possessed form *-nehhuiyān* ‘oneself, one’s own, personally’, but notes that M also registers the unpossessed form *neuhyantli* ‘cosa que se hace de voluntad, o de propio motivo’, which we would translate as ‘something done willingly or for one’s own reasons’. [↑](#footnote-ref-319)
319. A has *tlah cullj* and LC has *tlatçuly*, which RS interpreted as *tlatçulli*, but the correct reading is clearly *tla(h)çulli* ‘trash’. [↑](#footnote-ref-320)
320. M registers *atlacanemi* ‘hombre desconcertado dissoluto y vicioso’. [↑](#footnote-ref-321)
321. Both mss. have *mixeecoa*, but we have not been able to identify this verb. RS has *eeçoa* ‘cubrirse de sangre’, which would perhaps fit the context so we propose that the correct reading should be *mixeeçoa*. However, this proposal is not particularly to our liking and should be considered tentative. [↑](#footnote-ref-322)
322. A has *aontlayecoa* whereas LC has *aontlaecoa*, the reading given by Siméon in his edition of the metaphors. We prefer the A reading since we do not have a reliable analysis for *aontlaecoa* whereas *aontlayecoa* has a pertinent reading based on the verb which Molina gives as *tlayecoa* ‘pelear fuertemente enla batalla’. [↑](#footnote-ref-323)
323. M registers *tlayecoa, ni* as ‘pelear fuertemente enla batalla’. This verb probably consists of the non-specific inanimate object prefix *tla-*, as RS proposes, but it is not clear to us whether the remaining verb is *yēcóá* ‘concluir o acabar obra’ or *yécóá* ‘prouar el manjar’, two distinct verbs which we give with K’s phonological representation and M’s glosses when used with the prefix *tla-*. M also registers the complete verb given here as *tzinquizcatlayecoa. ni.* ‘recular enla batalla con temor de no ser herido delos enemigos’, which involves the incorporation of an adverbial expression based on the verb *tzinquiça. ni.* ‘recular o retirarse enla guerra’. [↑](#footnote-ref-324)
324. M: *mauhcatlayecoa. ni.* ‘recular de miedo enla batalla’. [↑](#footnote-ref-325)
325. M has *ixtlapaloa. nin.* ‘atreuerse, o osar’. [↑](#footnote-ref-326)
326. M: *mauhcatlacatl* ‘couarde, o medroso’. [↑](#footnote-ref-327)
327. RS: *eeçoa ... n* o *nin* ‘cubrirse de sangre’. [↑](#footnote-ref-328)
328. M: *tetl quauitl* ‘enfermedad o castigo’. [↑](#footnote-ref-329)
329. RS: *popocatoc* .. *ni-* ‘ser brillante’. He also gives a translation of the following part of this metaphor: *yuhqui in tetl, quauitl in popocatoc* ‘él es cobarde, temeroso, miedoso’. Wimmer analyzes this word as *pòpōcatoc* and cites a similar passage in the *FC*: *in iuhquin cuahuitl pohpōcatoc chichinauhtoc* ‘comme du bois flammant, enflammé’ (Sah 9, 42). [↑](#footnote-ref-330)
330. RS lists this as a frequentative of the obsolete *chinaui* and glosses it as ‘quemarse, secarse’. The related form *ochichinauh* occurs in metaphor 70 in reference to vegetation, where we translate it as ‘it withered away’. Wimmer cites the phrase *tzommictoc, chichinahui* ‘the maize silk dries up, withers away’ (Sah11,283). In the current context, the doublet *in pupucatoc, in chichinauhtoc* seems to liken a coward to a fire that just smokes without flame, or a plant which is withered or without life. [↑](#footnote-ref-331)
331. M: *ixtelquetza. nin.* ‘embaçar o quedar pasmado, o hecho matachin’; *telquetza. nino.* ‘pararse el que camina, quedando espantado, pasmado, o admirado de algun acaecimiento’. [↑](#footnote-ref-332)
332. 32 Antes de la o aparece en el texto una marca como un parentesis que abre, pero se interpretó como parte de la o. [↑](#footnote-ref-333)
333. 33 Aparece en el texto un trazo que parce un acento agudo arriba de la *a*. [↑](#footnote-ref-334)
334. 34 Aparece en el texto arriba de la *a* dos puntos similares a unas diéresis. [↑](#footnote-ref-335)
335. 35 En el lado derecho del margen a la altura del primer y segundo renglon aparece escritō estosdos | nocabe[n] [↑](#footnote-ref-336)
336. RS: *quauhtia*, *nino-* ‘ser apreciado, honrado, elevado, engrandecido, ser noble; lit. ser águila (Olm.)’. [↑](#footnote-ref-337)
337. M: *tlapiuia. nitla.* ‘acrecentar o augmentar algo’; *tlapiuilia. nicte.* ‘añadir algo mas alpeso, o ala medida, o elq[ue] ve[n]de barato aotros’. The vowel length is taken from K’s *tlapīhuiliā* for the latter verb. [↑](#footnote-ref-338)
338. M: *tzonixua. ni.* ‘nascerme el pelo’. [↑](#footnote-ref-339)
339. M: *mauiçotia. nite.* ‘dar honor, o gloria a otro’. [↑](#footnote-ref-340)
340. M: *tleyotia. nite.* ‘afamar, dignificar y esclarecer, o engrandecer a otro’; *tleyotl* ‘honra, fama y esclarecimiento’ (apparently the inalienably possessed form of *tletl* ‘fire’). [↑](#footnote-ref-341)
341. M: *teyotia. nite.* ‘afamar a otro’; *teyotl* ‘fama, o honra’. [↑](#footnote-ref-342)
342. Wimmer registers the bitransitive verb *pechia, motla-* ‘prendre quelque chose comme sa couche’, which occurs in Sahagún (*FC* II, 94) which occurs in metaphor 95. This seems to be an applicative of the verb *pech-oa*, which Andrews glosses as ‘to give s.th. a flat surface, to give s.th. an even surface’, a transitive verb with the intransitive form *pech-ahui*. The reduplicated form of this verb, which occurs here, can be transitive, with the meaning of ‘hacer la cama a otro’ (M), or bitransitive, with the prefixes *motla-*, and meaning ‘se faire une couche, un lit de quelque chose’ (W). The latter form is also glossed by Siméon as ‘enriquecerse, acrecentar sus bienes’ based on the occurence in this metaphor. [↑](#footnote-ref-343)
343. LC has *yn yamancatlacatl in yocuxca tlacatl*, which does not seem to fit the context as well as the Aubin version with the first person subject, *niyamancatlacatl niyocuxtlacatl*. We have maintained the LC version, but have changed the determiner *in* into the first person singular prefix *ni-*. [↑](#footnote-ref-344)
344. 36 Aparece un circunflejo encima de la primera vocal éste no es un diacrítico normal en el texto. [↑](#footnote-ref-345)
345. Hemos seguido el texto de A aquí con la incorporación de *mā* ‘mano’ en el verbo, ausente en LC. [↑](#footnote-ref-346)
346. Hemos seguido el texto de A aquí al no incluir el determinante *in* antes de este verbo. [↑](#footnote-ref-347)
347. El significado que da Molina del verbo *quauhtilia, nitla* es ‘arrechar o alterar el miembro’, que corresponde bien con su significado morfológico de ‘hacer que se pone como un palo’. Sin embargo, el contexto de esta metáfora indica que también puede indicar ‘esforzudo’, al igual que *arrecho* en el español regional. Así fue la conclusión, también, de Siméon, quien da el significado de ‘être ferme, rude en châtiant / ser firme, duro al castigar’, con base en el uso en esta metáfora. [↑](#footnote-ref-348)
348. K and W represent this word as *chichicatl*, with the final vowel short, but we have interpreted it as *chichic-ā-tl*, containing the word *ā-tl* ‘water’. [can we document this form somewhere with a long vowel?] The combination means ‘bile’, but we have translated it as ‘bitter water’ to maintain the parallelism with the following word. M translates *ātl* as ‘agua, orines, guerra’. In this metaphor, it seems to mean ‘punishment’ as well. [↑](#footnote-ref-349)
349. 37 Aparece en el texto un trazo que parce un acento agudo arriba de la e. [↑](#footnote-ref-350)
350. JRA (pp. 226-227) notes that the active action noun formed with the active pluperfect verb theme with the suffix *-ca* is only formed from intransitive verbs or transitive reflexive verbs. In the latter case, the nominalization requires the presence of the indefinite reflexive prefix *ne-*. We have only found the verb *àpāna* attested as a transitive verb (*nitē-*), which can be used reflexively (*nin-*). However, the form in this metaphor suggests that it could also be used as an intransitive verb. Curiously, A has the form <mapanca> rather than <mapanaca>, which is in LC. This seems to be formed on the preterite stem of the transitive verb, which is *àpān*, whereas the LC form suggests that the preterite stem of the intransitive verb was *àpāna*. [↑](#footnote-ref-351)
351. JRA (p. 450) interprets this couplet as referring to one’s body. [↑](#footnote-ref-352)
352. For other examples of the couplet based on the verbs *pītza / mamali*, cf. las metáforas 6 y 63. [↑](#footnote-ref-353)
353. 38 Arriba de la palabra aprece escrita con contro tipo de letra juez. [↑](#footnote-ref-354)
354. Sahagún (met. 18, p. 244) presents the couplet *poctli, aiavitl*, which D&A translate as ‘smoke, mist’, and which is said to refer to the fame and honor of a deceased ruler, a deceased loved one, or someone who has gone away and who has not yet been forgotten. [↑](#footnote-ref-355)
355. This couplet also occurs in metaphor 2c. [↑](#footnote-ref-356)
356. M gives the expression *xiotl quatzuntli nicteca* ‘dar buen exe[m]plo. Metap.’ which indicates the this couplet is used metaphorically in the sense of ‘a good example’, though its use in Olmos indicates that it is not necessarily limited to the verb *tēca* ‘to stretch something out, to spread something on a flat surface’ (K). The metaphor, which Andrews (p. 484) gives as *xiōtl cuahtzontli*, is clearly based on weaving terminology. M gives *xiotl* (*xiyotl* in the Spanish side of the dictionary) as ‘lizo para vrdir tela y texerla’ and Andrews (p. 484), *xiō-tl* ‘warp thread; heddle’. Mastache de Escobar (1971, p. 136) translates *lizo* as ‘heddle’ and describes it as “Aditamiento del telar que permite mover conjuntamente un número predeterminado de hilos de urdimbre, formando una abertura por la cual se introduce la trama”. The *lizo* is illustrated by this author on page 35 and described as a stick or piece of cane which has loops of thread which are attached to each of the odd or even threads of the warp, thus allowing the weaver to control a predetermined number of warp threads. D&A translate *xiiotl* as ‘shuttle’ (*FC*, VI, p. 201, VIII, p. 49) and *tlaxiotia*, a verbalized form of the noun, as ‘provides the heddles’ (*FC*, X, p. 36). M gives *quatzomitl* ‘los lisos dela tela’; however, we have not been able to find this usage of *lisos* as a weaving term in any Spanish sources available to us. D&A translate *quatzontli* as ‘skein’ (*FC*, VI, p. 201, VIII, p. 49) and the related verb *tlaquatzoma* as ‘provides leashes’ (*FC*, X, p. 36). M has the intransitive verb *quatzuma* ‘vrdir tela’ and Andrews translates *cua-htzon-tli* as ‘a warp’. In the *HG*, II, cap. 33, p. 245, Sahagún refers to “los lizos y el ataharre”, perhaps a reference to this same pair of terms which suggests that the *quatzontli* might be the thread loops used to attach the heddle to the warp threads. [↑](#footnote-ref-357)
357. We have not been able to find this word in any of the sources available to us. Since the same form occurs in both surviving manuscripts, it does not seem to be a scribal error. From the context, it apparently refers to a building or construction with some religious association, so we suggest ‘temple’ as a possible reading and interpret the first part of the word as *teō-* ‘god’. [↑](#footnote-ref-358)
358. 39 En el costado izquierdo del texto a la altura del tercer y cuarto renglon aparece una palabra que indica la corrección: nitepauecho | lhtia. Se marca con unas paralelas en la palabra dentro del texto entre la i y la t. [↑](#footnote-ref-359)
359. 40 La tilde abarca toda la palabra en el texto, en las otras copias del manuscrito aparece oncan. [↑](#footnote-ref-360)
360. 41 Aparece unas paralelas entre la q y la n, marcando la nota que aparece en el costado izquierdo a la altura de tercer y cuarto renglon: esto es enel | çielo. [↑](#footnote-ref-361)
361. See our note on this stem in metaphor 23. [↑](#footnote-ref-362)
362. The verb *cauāni* ‘to catch fire’, with the causative *cauāntiā* ‘to set something afire’ (K) seems to be registered in this metaphor. However, the following series of three verbs derived from names of precious birds suggests that an early scribal error might be involved; both A and LC share the same written form, *cauantilia*, for the verb involved. This possibility is further supported by the fact that the applicative of a causative should be a bitransitive verb, whereas this verb seems to be simply transitive. With the *zacuan* reading, the noun is turned into an intransitive verb with the suffix *-ti*, which in turn is causativized with the suffix *-lia* (cf. Andrews, pp. 354-355), just like the following five verbs. For the identification of this bird and the following three, see the corresponding notes to metaphor 8. [↑](#footnote-ref-363)
363. The two causative verbs in this couplet appear in intransitive form, *inic tlacelia inic tlaxopiaua*, in metaphor 83, where they refer to abundance and wealth via a metaphor based on fresh growth. [↑](#footnote-ref-364)
364. M registers the metaphorical expression *tlilli tlapalli nictlalia* ‘dar buen exemplo’, literally, ‘I place the black, the red’. The couplet in this case, then, would seem to mean that ‘I make myself into a good example’. [↑](#footnote-ref-365)
365. D&A (*FC*, XI, 7, p. 130) identify this plant as *Datura stramonium*, jimson weed. It forms a conventional couplet with the following word, *tlāpātl*, to refer to intoxication or inebriation (K). In order to maintain the couplet structure of what appear to be paired synonyms, we have translated it as *thorn apple*, another possible name for the jimson weed in English (Schoenhals). [↑](#footnote-ref-366)
366. D&A (*FC*, 7, p. 129) identify this plant as *Datura stramonium*, and in the Nahuatl text of that same book (p. 147), *toloatzin* is given as an alternative name for the same plant, clearly the source of the term *toloache* in modern Mexican Spanish, where the plant is also known as *tepate* or *tlapa* (Schoenhals). This is a well-known plant in modern day Mexico, said to be given surreptitiously to unfaithful or unruly men by women to make them more faithful and docile. [↑](#footnote-ref-367)
367. D&A (*FC*, XI, 7, p. 129) note that this plant was identified as *Ipomoea sidaefolia*, *Rivea corymbosa* or *Datura metaloides* in Garibay’s edition of the *HG*. The Nahuatl text gives *ololiuhquj* as an alternative name of this same plant. On pages 171-172 of the same book, the plant, which is also called *xoxouhcapatli* in Nahuatl, is described as a climbing vine with a single black seed. Schoenhals reports that the plant *Turbina* [formerly *Rivea*] *corymbosa* is a narcotic plant of the morning-glory family, resembling the morning glory and known as *ololiuhquí* or *coaxihuitl* in modern Mexican Spanish. Martínez gives modern names for *Rivea corymbosa* such as *ololiuqui* and *yololique* in Spanish and *coaxihuitl* and *coatlxoxouqui* in Nahuatl. (¿Santamaría?) [↑](#footnote-ref-368)
368. 42 Aparece en el texto arriba de la palabra una tilde arabesca cuya función se desconoce. [↑](#footnote-ref-369)
369. 43 En el texto al final del primer renglon en el margen derecho aparece una nota que dicē nole entie | nde[n] otros for | &. [↑](#footnote-ref-370)
370. Wimmer registers the bitransitive verb *pechia, motla-* ‘prendre quelque chose comme sa couche’, which occurs in Sahagún (*FC* II, 94) in the phrase *in quimmopechihtiyaz* ‘qu’elle prendra comme sa couche’. A reduplicated form of this same verb appears in metaphor 74, to which Siméon attibutes the meaning ‘enriquecerse, acrecentar sus bienes’. Perhaps it refers here to preparing a safe resting place where one will be the accuser rather than the accused. [↑](#footnote-ref-371)
371. This is a purposive andative form, as registered in LC; A, however, has the modal andative, *moyecnectiuh*. [↑](#footnote-ref-372)
372. (This note should go with metaphor 82) Huitzilopochtli is described in Spanish by Sahagún as follows: “Este dios llamado Huitzilopuchtli fue otro Hércules, el cual fue robustísimo, de grandes fuerzas y muy belicoso, gran destruidor de pueblos y matador de gentes. En las guerras era como fuego vivo, muy temeroso a sus contrarios, y así la devisa que traía era una cabeza de dragón muy espantable que echaba fuego por la boca.” (HG 1, 1) [see if the Nahuatl original uses the term]. This device is the *xiuhcōātl*, which is often referred to as the *fire snake* or *fire serpent* (cf. Andrews 1975, p. 483; Quiñones Keber 1995, p. 145). It is also associated with the fire god, *Xiuhteuctli*: “Tenía a cuestas un plumaje hecho a manera de una cabeza de un dragón, labrado de plumas amarillas, con unos caracolitos mariscos.” (HG 1, 13) [see if the FC text uses the term]. This was the weapon employed by Huitzilopochtli to defeat his half-sister *Coyolxauhqui*: “Y el dicho Huitzilopuchtli dixo a uno que se llamaba *Tochancalqui* que encendiese una culebra hecha de teas que se llamaba *xiuhcóatl*, y ansí la encendió, y con ella fue herida la dicha *Coyólxauh*, de que murió hecha pedazos” (*HG* III-1, p. 302). During the ceremonies associated with the month *Panquetzaliztli*, a priest would descend Huitzilopochli’s pyramid with a figure which represented the fire serpent and which Sahagún describes as follows: “Luego descendía otro sátrapa que traía un hachón de teas muy largo, que llaman *xiuhcóatl*. Tenía la cabeza y la cola como culebra, y ponían en la boca unas plumas coloradas que parecía que le salía fuego por la boca. Traía la cola hecha de papel, dos o tres brazas de largo. Cuando descendía no parecía sino gran culebra. Descendía culebreando y moviendo la lengua, y llegando abaxo íbase derecho al pilón donde estaba el papel [llamado *teppoalli* o *tetéhuitl* que otro ya había bajado de la pirámide y colocado en el pilón, llamado *cuauhxicalco*], y ofrecíalo hacia las cuatro partes del mundo. Y luego tornaba a ponerlo junto, y arrojaba sobre ello la culebra ardiendo. Allí se quemaba todo junto, y el sátrapa tornábase a subir al cu, y llegando arriba comenzaban luego a tocar las cornetas y caracoles.” (HG 2, 34). The term occurs in the *CF* several times: I-1, 67; II-147, 185; III-4, IX-65 (2), XII-117. [It sounds like this should be related to comet!] [↑](#footnote-ref-373)
373. (This note should go with metaphor 82) The term *mamalhuāztli* refers to the fire drill, but also has astronomical connotations. Sahagún (*CF* VII-3, p. 699) describes a constelation which he calls the *mastelejos* in Spanish: “Hacía esta gente particular reverencia y particulares sacrificios a los Mastelejos del cielo que andan cerca de las Cabrillas, que es el signo del Toro. [...] ellas son tres estrellas [...] Llaman a estas estrellas *mamalhuaztli*, y por este mismo nombre llaman a los palos con que sacan lumbre, porque les parece que tienen alguna semejanza con ellas, y que de allí les vino esta manera de sacar fuego.” Molina translates it as *astillejos*, a term which early authors, starting with Nebrija 1495 under the form *astilejos*, associate with the constellation Orion, but which is said to refer to the stars Castor and Pollux in Gemini in all sources we have consulted after the 1770 edition of the DRAE (NTLLE; we have not found *mastelejos* attested in Spanish lexicography). The Orion identification is attractive, given the fact that it is closer to the Pleiades than Gemini, that three stars are referred to rather than two, and that Tedlock ([1985]1996, p. 236) says that today’s Quiché refer to the three stars Alnitak, Saiph and Rigel in Orion as the three hearthstones used in typical traditional Mayan homes; these three stars enclose the Orion nebula (M-42) which is said to represent the fire. (Cf. illustration in *CF*, reproduced in Aveni, 1980, p. 32, and his discussion there, pp. 34-36. See also Coe 1975, p. 26. Cf. D&A’s translation.) [↑](#footnote-ref-374)
374. (This note should go with metaphor 82) The couplet *xiuhcōātl, mamalhuāztli*, is used in Sahagún’s opening description of Huitzilopochtli (*CF* I-1): *tepan quitlaza in xiuhcoatl in mamalhuaztli q. n. yaoyotl teoatl, tlachinolli*, which D&A translate as ‘He brought hunger and plague, that is war’ (cited from Wimmer; check the originals; look for the other uses in Olmos’ grammar). Later, in book 12, ch. 38, a battle between the Mexicans and the Spaniards is described in which the Mexicans take out the arrow and bow of Huitzilopochtli. These were kept as relics which, when carried in war, would not allow them to be defeated. One of the Mexican leaders is quoted as delivering the following pep talk on that occasion: “¡Oh, mexicanos! ¡Oh, tlatilulcanos! El fundamento y fortaleza de los mexicanos en Huitzilopuchtli es ésta, el cual arrojaba sobre los enemigos su saeta que se llamaba *xiuhcóatl* y *mamalhuaztli*. La misma saeta lleváis agora vosotros, que es agüero de todos nosotros. Mirad que la enderezáis contra vuestros enemigos para que haga tiro y no se pierda en balde.” (*HG* XII, 38, p. 1229) [find the original Nahuatl text]. [↑](#footnote-ref-375)
375. K&L p. 53 comment on this couplet and point out that Molina interprets it as ‘affliction, travail, or anguish’ [↑](#footnote-ref-376)
376. I. e., you won’t be punished or scolded (cf. metaphor XI). [↑](#footnote-ref-377)
377. This last line is only found in LC-M, not in BNF-A. The meaning does not seem to be related to the rest of this metaphor and consequently it appears to be something added for some reason and not part of the original text. [↑](#footnote-ref-378)
378. This verb is not indepently attested in Nahuatl. According to Siméon, the verb *mati*, when used in compounds, means ‘pensar, juzgar, estimar’ [to think, judge, consider]. For example, Molina gives ditransitive examples like *tlaçomati. nite.* ‘agradecer algo a otro’ [to thank someone for something]. Molina also gives the form *mati. nitla* ‘contrahazer a otros, o dezir gracias y donaires o traçar algo’ [to imitate others, or to say thanks or say nice things or to trace something]. [↑](#footnote-ref-379)
379. Cf. Molina *atle ontepoaliztli* ‘menosprecio del que tiene en poco y menosprecia a los otros’ [contempt of one who holds in little esteem and does not value others]. [↑](#footnote-ref-380)
380. The verb *itta* is transitive, and seems to remain transitive in this expression, despite the incorporated noun *oquichtli*. It means ‘to see’, but Siméon also gives ‘estimar’ [to esteem] as a possible translation. Our translation interprets the object as the possessor of the incorporated noun, but the incorporated stem should perhaps be interpreted adverbially, ‘appreciate as a man’, in which case the translation might well be ‘she does not appreciate someone as a man’. [↑](#footnote-ref-381)
381. This *a* refers to the first letter of *ateoquichittani*, which is a negative marker. Therefore, *teoquichittani* means ‘a grateful woman’, or, according to our translation, ‘she appreciates the husband of another’ or ‘she appreciates someone as a man’. [↑](#footnote-ref-382)
382. This word does not appear in any dictionary we have checked. The only possibility that we can come up with for interpreting it is to treat it as a nominalization of the verb *àhua* ‘to scold someone, to quarrel with someone, to irritate someone’ (Karttunen). Andrews (1975, pp. 229-230) notes that the nominalization in *–z* is an alternative to *–liz* which generally occurs only after /i/, as in *chōquiztli* ‘an act of weeping’, which is derived from *chōca* ‘to weep’. He also points out that it only occurs with a few transitive verbs. Normally, the object prefix *tē-* would be expected, a point against our proposal. [↑](#footnote-ref-383)
383. The only interpretation we have come up with for this term is as an apocopated form of the noun *nene-tl* ‘female genitals, image, doll’ (Karttunen). The reason this form is cited is not at all clear, and it could be simply a description of the use of *nene* as a discourse expression of doubt. [↑](#footnote-ref-384)
384. Siméon dice que en sentido figurado se usa para ‘soberano’. Atribuye la expresión *uei malcoche* a Olmos y la traduce como ‘gran soberano, ser supremo’. [↑](#footnote-ref-385)
385. The expression *tepotzê* is also found in metaphor IIB as a reference to someone of authority or in a leadership role. [↑](#footnote-ref-386)
386. Under *cemitalhuia*, Siméon, citing Olmos, has *oquimo cemitalhui in inenca*, which he translates as ‘él [Dios] ha asegurado el sustento de cada uno’ [he (God) has assured the sustenance of each one]. [↑](#footnote-ref-387)