

A Nahuatl-English Dictionary
and Concordance to the
CANTARES MEXICANOS



with an Analytical Transcription
and Grammatical Notes

JOHN BIERHORST

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J.B.

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Introduction

The volume in hand is essentially a supplement to my *Cantares Mexicanos: Songs of the Aztecs*, hereafter referred to as CMSA (for a complete list of source abbreviations, see pp. 737-39). Its principal feature, the Dictionary, is based on an analytic transcription of the codex *Cantares mexicanos*, included here, along with a grammatical sketch. Those who want a complete English translation of the *Cantares* may consult CMSA, which, in addition, has a paleographic text, a general introduction, and a commentary.

The Dictionary is directed primarily to translators of Aztec poetry, whether *Cantares* enthusiasts or those who may be working with the closely related *Romances de los señores de la Nueva España* or even the somewhat different "demons' songs" preserved in book two of Sahagún's *Historia general*. A perusal of the *Romances* manuscript suggests that its whole vocabulary, with the exception of a few proper nouns, has been accounted for in the present work. The "demons' songs," though they share vocabulary items with the *Cantares*, will someday require a word list of their own.

Originally, the Dictionary was to have been no more than a concordance that would help elucidate the peculiar *Cantares* idiom. It soon became clear, however, that the *Cantares* vocabulary was rich enough to provide a meaningful, if small, addition to the Nahuatl lexical materials now available. These, excellent as they are, leave something to be desired, as every Classical Nahuatl translator knows only too well. It may be useful, then, to quickly review these materials, showing how the *Cantares* dictionary relates to them, what limitations it holds for the translator of texts outside the field of poetry, and what direction it takes toward the development of a comprehensive Nahuatl lexicon.

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Lexical Resources at a Glance

The two dictionaries familiar to every student of Classical Nahuatl are Molina's *Vocabulario* and Siméon's *Dictionnaire*. To these copious references one should add Carochi's *Arte*, if used in conjunction with the "Diccionario de vocablos aztecas contenidos en *El arte de la lengua mexicana de Horacio Carochi*," prepared by Adrian, Canger, et al.; and Sahagún's *Historia*, if used together with the *Florentine Codex* concordance prepared by Howard Law. A fifth reference, the three-volume García Granados *Diccionario biográfico*, may also be included in this select list. That there should still be translation problems is a subject to which I will devote space below. Yet with these five massive resources the translator may be carried to a fair level of competence.

Alonso de Molina's Spanish-Nahuatl and Nahuatl-Spanish *Vocabulario* of 1571 is the fundamental work. But full as it is, it omits countless idiomatic usages, slights pre-Conquest ethnological terms, and completely excludes place names and personal names. Figurative meanings are poorly represented, as are floral and faunal names. Many definitions are buried beneath unexpected entries, and many that are included as Spanish-Nahuatl entries do not recur in the Nahuatl-Spanish section. In short, even if trustworthy, Molina is limited in scope and hard to use.

Rémi Siméon's Nahuatl-French *Dictionnaire* of 1885 is a secondary work, which amounts to an extraordinarily useful rearrangement of Molina but also contains generous helpings from Olmos and Carochi, additions from Sahagún, Hernández, and Chimalpain, and rare strays from exactly a dozen other sources, including Torquemada and Clavijero. Plant and animal names are better represented than in Molina, thanks mainly to Hernández; figurative meanings are more abundant, thanks to Olmos; and, unlike Molina, Siméon includes biographical, geographical, and ethnological terms. Because it is so comprehensive (though far from exhaustive) and so easy to use, one generally turns first to Siméon. The work is not unimpeachable, however, and should be consulted only as a means of entry to its sources, which in some cases are cited at the point of definition, the rule of thumb being that unattributed definitions can be traced in Molina. Many, however, are untraceable or traceable only at the expense of abnormal labor. Those that cannot be traced must be viewed with suspicion.

Although Siméon cites Carochi's *Arte* rather plentifully, he by no means depletes that source. The virtue of Carochi is that his textual examples ring changes on the basic vo-

cabulary, revealing nuances not to be found in Siméon, much less Molina. As a means of access, the "Diccionario de vocablos," mentioned above, proves quite satisfactory, serving as a concordance to the 1892 edition of the *Arte*. A typical entry from the "Diccionario" shows the manner of presentation:

ilpi-a	'atar'
ilpia	474
onindolpi	474
ilpilōz	490
onechilpique	500
ilpiticate	510
tēlpilōyān	510
quicàcatzilpique	521

Thus the canonical form, with a terse definition, is followed by unmodified attestations from the *Arte* of 1892, each with its page number. In using Carochi's *Arte*, it is well to keep in mind that it is to some extent a secondary work, compiled in 1645 from sources that included Rincón's *Arte mexicana* of fifty years earlier and Molina's *Vocabulario*, published seventy-four years earlier. Nevertheless, Carochi so greatly expands our knowledge of the language that he deserves to be regarded as a primary source. Moreover, it is clear that he drew upon living informants in addition to the older writings.

Potentially the richest source of lexical information is the Nahuatl text of Sahagún's twelve-volume *Historia general*, available in the well-known edition of Anderson and Dibble, entitled *Florentine Codex*. This should be used with Howard Law's *Florentine Codex* concordance and, conjointly, the Spanish text of the *Historia*. Law's work, however, has several disadvantages. It is expensive. It is a microfilm edition and therefore tedious to use. It is not a single concordance but twelve concordances, one for each of the twelve books of the *Historia*. And, most vexing of all, the words are not keyed to canonical forms but appear, alphabetized, with their prefixes. Despite these drawbacks, one soon learns that books two, six, eleven, and perhaps twelve are the ones to keep handy, and with a little practice it becomes possible to zero in quickly on wanted data. Even if it provides only limited access to the vocabulary of the *Historia*, the Law concordance should become part of the basic equipment of every Nahuatl translator.

The *Diccionario biográfico* compiled by García Granados has been mentioned above as a major resource because of the preponderance of proper names in ethnic texts of the sixteenth century. Though marred by errors and omissions, the

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Diccionario is scrupulously keyed to its sources and thus becomes a biographical concordance to virtually the entire literature. An index to geographical terms, though restricted in scope, increases the value of this rough but admirably huge piece of scholarship.

Additional resources include, first of all, Frances Karttunen's *Analytical Dictionary of Nahuatl*, intended mainly as a checklist of long and short vowels as they appear in canonical forms derived from Carochi's *Arte, Huehuetlatolli documento A*, and several modern Nahuatl vocabularies. The glossary in Andrews' *Introduction to Classical Nahuatl* may also be mentioned — as well as Santamaría's *Diccionario de mejicanismos* and the various modern vocabularies, which, though they must be used with caution, are not without interest for the translator of classical texts.

Among sources of last resort, there is the so-called *Dictionarium exbismensi*, a Spanish-Latin glossary of 157 folios, said to have been penned in 1590, but copied, I presume, from Elio Antonio de Nebrija's *Diccionario latino español y español latino* of 1492. Most entries have Nahuatl glosses added by a later hand, turning the manuscript into something of a trilingual dictionary. Less full than Molina's vocabulary, it nevertheless contains definitions not found in Molina or elsewhere. A few entries from folio 36v will convey the unmistakable Latinate flavor:

Canto de gayda de principe. tragedia. tlaocolcuícatl.
Canto de cosas baxas. comedia.e. auilcuícatl.
Canto de reprehensiones. satyra.e. tecuiqueualíztl.
Canto de vaqueros. bucolicum.i. quaquauepixcacuícatl.
Canto de cabreros. egloga.e. quaquaughtentzonepixcacuícatl.

(What appear to be acute accents are mere calligraphic flourishes, adorning vowels of every description throughout the manuscript.) Though worthy of study, such a work must evidently be used with great caution.

Description of the *Cantares* Vocabulary

To give an approximate measure of what the *Cantares* vocabulary adds to the resources described above, its contribution may be broken into several categories: rare words, nonce words, extended usage of familiar words, figurative meanings, unfamiliar derivatives, variant forms, and loanwords.

Rare words may be defined as words of low frequency whose meanings cannot be inferred from an analysis of their constituent parts. Discounting proper nouns, fictitious names,

and nonce words, the *Cantares* has no more than a hundred rare words not found in Siméon. For example: *ilhuizolli*, *quinehua*, *tecuecuextli*, *tlahuazomalli* (DICT: *tlahuahzomalli*), *tlahuizcalehua*, *tomiyolli*. Some of these also occur in Sahagún's *Historia*, which remains the richest single source of rare words.

Nonce words, including fictitious names, are plentiful in the *Cantares*. Most are poetic compounds and many betray hypertrophism (see GRAM: sec. 8.3). For fictitious names see GRAM: sec. 7.7d.

Extended usage of familiar words, not including figurative meanings, adds more than a thousand definitions and shades of meaning to the lexical material compiled by Molina and Siméon. So far as general Nahuatl lexicography is concerned, this is no doubt the present dictionary's most sizable contribution.

Figurative meanings not recorded by Siméon are to be found on every folio of the *Cantares* manuscript. (For a partial guide, see INTR: ch. 3.) Most of these usages are peculiar to the *Cantares* idiom, although some recur in the *huehuetlatolli* texts in book six of Sahagún's *Historia*.

Unfamiliar derivatives, that is, words of low frequency whose meanings can be inferred from known source-words, make for at least five hundred additions to Siméon's list. These include denominative verbs, abstract nouns, locatives, and frequentatives.

Variant forms (some of which are discussed in GRAM: sec. 7.1) add several hundred entries not duplicated in Siméon. For the most part, however, their lexical significance is very slight.

Loanwords from Spanish account for several dozen entries of unusual interest in that they are Nahuatlized to a degree not found in Siméon or, seemingly, in any classical text other than the *Cantares*. (For a discussion, see GRAM: sec. 3.10.)

The *Cantares* abounds in plant and animal names, many of considerable oddity. But fewer than a dozen are unduplicated in the two major sources for Aztec botany and zoology: Hernández' natural history and book eleven of Sahagún's *Historia general*. Moreover, the *Cantares* usages are almost entirely figurative.

A great many of the *Cantares* personal names are missing in Siméon, but fewer than fifty are unduplicated in García Granados.

Judged as an independent dictionary, the present work will be found to contain virtually the entire Nahuatl vocabulary of high frequency and, of course, several thousand items of intermediate and low frequency. However, aside from the fact that many of its definitions are tentative, it

lacks far too many words in the intermediate range to be recommended as a major source of lexical information, much less as a general manual. Except for work in the field of poetry, where it can stand as a reference of first resort, it need be used only as a supplement to Molina and Siméon.

The Future of Nahuatl Lexicography

The comprehensive dictionary of Classical Nahuatl that would incorporate the sources used by Siméon, adding the entire *Florentine Codex* as well as the lexicons of such texts as the *Cantares mexicanos*, the *Codex Chimalpopocatl*, and the *Anales de Tlatelolco*, not to mention dozens of other important codices, is, needless to say, much to be desired. Some such work was evidently envisioned by Eduard Seler, whose card-file lexicon may still be consulted in Berlin; and a similar effort, initiated by Angel Garibay, has been under way for a number of years at the Instituto de Investigaciones Históricas of the National University of Mexico. If it is unrealistic to predict the fulfillment of so grand a project, students of Nahuatl may in any event hope for further scholarly editions that include glossaries, further dictionary-concordances of the sort compiled for Carochi by Adrian, Canger, et al., and, perhaps, further dictionary-concordances for selected codices, such the one here offered for the *Cantares mexicanos*. Though they do not substitute for the missing dictionary itself, these at least are its raw materials.

For the time being, questions of style and even orthography need not arouse heated debate, so long as the data can be read critically. In other words, definitions and pronunciations should be easily traceable to their textual sources; or if they are conjectural, this should be made clear.

In preparing the *Cantares* dictionary, I would have preferred to put main entries in a Franciscan, not in a Jesuit, orthography. The pronunciation, in Jesuit style, could have been given immediately following the entry. In my opinion, the pronunciations indicated by the Jesuit system (characterized by extensive marking of long vowels and glottal stops) are not proven to be stable features of the classical idiom. (For doubts, see GRAM: secs. 1.2 and 1.6-1.8.)

But, in order to permit easy reference back and forth between the Dictionary and the Analytic Transcription, at the same time preventing the Dictionary from becoming unwieldy, it was necessary to have Jesuit entries after all. And even these are stylistically impure in that the old Franciscan *h* (too abundant in the *Cantares* to be brushed aside) has been

used to symbolize the glottal stop. The disadvantage is that the entries must be alphabetized with their intrusive *h*'s, which means that the unwary reader, approaching this dictionary from texts other than the *Cantares*, may have trouble finding the item he seeks.

The dictionary of the future, I believe, should be organized on Franciscan orthographic principles, that is, without long vowels and with few or no glottal stops, just as Molina's and Siméon's dictionaries were.

The lasting value of the present work will not depend on the orthography of its main entries, however, nor even on the accuracy of its definitions, many of which are uncertain. Rather it will be determined by the ease with which the inquiring reader can run it back to its sources. In the final analysis, it serves chiefly as a concordance, whose lexical features, where incorrect, may be corrected.

A Guide to Orthographies Used in This Work

In preparing the dictionary-transcription-grammar and its companion volume (CMSA), I have found it convenient to rely on five different orthographic approaches, each suited to a particular aspect of the overall presentation. Listed in order of increasing risk to the user, they may be characterized as:

- (1) Paleographic
- (2) Modernized Franciscan
- (3) Modernized Jesuit
- (4) Analytic
- (5) Phonemic

The more hazardous of these spelling systems are those that insist on reconstructing the phoneticity of the classical idiom. In all cases my rule of thumb has been to prefer the least venturesome orthography that I can possibly use, thus injecting no more phonetic information than is necessary to get my point across.

Summary

For the sake of ready reference, the five categories listed above are here briefly elaborated. Further particulars will be found elsewhere in this work, and in other works, as noted:

Paleographic orthography, as the term is here used, means simply the character-by-character reading of a particular text, whose spelling may vary from page to page or even from word to word. The paleographic transcription of the *Cantares*, offered in CMSA, is such a reading. Assuming

the textual source is legible, the procedure should carry no risk. But in the case of the *Cantares*, although the manuscript is beautifully penned, the text is not one hundred percent fathomable, at least not to me. My approach is outlined, below, in GRAM: secs. 4.1-4.3, and a particular doubt is expressed in GRAM: sec. 1.3. For further details, including mention of the special character *y*, see CMSA: "Guide to the Transcription." Paleographic quotations from texts other than the *Cantares* will be found scattered through the Dictionary and the grammar; and since these often include diacritical marks used in idiosyncratic ways, an interpretive table has been included in the section entitled "Sources and Diacritics," preceding the Dictionary.

Modernized Franciscan is my own name for the Nahuatl orthography currently used by most writers on Aztec topics. When Nahuatl terms are taken directly into English as loanwords, they customarily appear in this spelling, e.g., huehuetl, Mexico, Nezahualcoyotl, teponaztli, teuctli. The method's principal features are reviewed in the opening paragraphs of the "Note on Orthography" in CMSA. If occasionally unclear, modernized Franciscan has the virtue of freeing the user from nettlesome questions of vowel length and glottal stop placement, thus minimizing the chance of error. In my various introductions and in the Grammatical Notes (with a few exceptions), I have used this orthography wherever Nahuatl words are introduced casually or without reference to a specific text. If one were bold enough to compose a letter or a poem in Classical Nahuatl, this is the spelling that one would choose, not only for safety but as a matter of taste.

Modernized Jesuit — my own term — is in all respects the same as modernized Franciscan, except that macrons (for long vowels) and *h*'s (to show glottal stops) are added wherever one can be reasonably sure of their placement. The rule I have followed in writing Nahuatl with this system is that longs and stops may not be shown unless I have seen them attested in texts of the mid-1600's or earlier. Since a great many longs and stops are at least provisionally certified by these early sources, the reader may assume that unmarked vowels are probably short, and that nearly all stops are included. This is fair enough. Nevertheless, it must be emphasized that stops are not fully accounted for, and that unmarked vowels carry no information with regard to length.

Thus modernized Jesuit is not a fully unambiguous system. Moreover, it can only be as accurate as the early sources, which are sometimes confusing. For details regarding the uncertainty of Jesuit phonology, see GRAM: secs. 1.2, 1.5-1.8, 2.1, and 9.2. In order to simplify the Dictionary,

where I felt that the risk of error was outweighed by the need to reduce ambiguity, all main entries appear in modernized Jesuit. The system is also used at various points in the Grammatical Notes.

Analytic orthography, a device of my own, is used in presenting the critical text of the *Cantares* in this volume. Actually it is not a spelling system but a kind of cipher, which must be converted either to modernized Jesuit orthography or to the *Cantares* paleograph. The Jesuit aspect provides a bridge to the English translation and also enables the reader to get back and forth between the critical text and the Dictionary; moreover, it streamlines the Dictionary, which would otherwise have become an unmanageable thicket of cross-references and explanatory glosses. Meanwhile, the paleographic content keeps the text firmly planted in its source, enabling the reader to separate data from conjecture at each step of the way. The method is used for all *Cantares* passages quoted in the Dictionary; but it is not used in the Grammatical Notes. Conversion rules and a more complete discussion immediately precede the Transcription.

Phonemic orthography, customarily used by those who deal with living languages, is an unambiguous method, representing each phoneme accurately. As applied to Classical Nahuatl, it requires that every vowel be defined as long, short, or short with a glottal stop. Inspired by the International Phonetic Alphabet, it employs continental vowels, English consonants, and certain special characters to take the place of digraphs. The version of it that I have used is carefully explained in AND, pp. 3-7. But because of the demands it makes on our limited knowledge of Classical Nahuatl phonetics, I prefer to use it only in rare cases, where it helps to untangle a particular ambiguity. In the present volume it appears only a few times in the Grammatical Notes, never in the Dictionary.

Historical Perspective

Reduced to the Latin alphabet by Franciscan missionaries in the 1520's, Nahuatl promptly flourished as a written language under the leadership of such mid-sixteenth-century Franciscan linguists as Andrés de Olmos, Bernardino de Sahagún, and Alonso de Molina. Their more or less consistent orthography, with its old Spanish flavor, is noteworthy from a modern point of view for its scant attention to the glottal stop and its refusal to come to grips with the question of vowel length. In the present work, any orthography with these characteristics, whether modernized or not, is referred to as Franciscan.

The sixteenth-century Franciscans did record a number of glottal stops and even an occasional long vowel. But such hints were insufficient to permit an orthography in which these features are systematically recognized. The first to suggest that a system might be possible was the Jesuit grammarian Antonio Rincón, author of the *Arte mexicana*, published in 1595. Rincón proposed that all unmarked vowels be regarded as short, while certain diacritical marks were to signal the presence of long vowels, "medium" vowels, and glottal stops. Although he laid down rules and gave various examples, his system was not elaborated until the *Arte de la lengua mexicana* of 1645, prepared by another Jesuit, Horacio Carochi. In attempting to apply Rincón's ideas to a broad range of textual material, Carochi found it necessary to make certain changes and to introduce a symbol for the short vowel, leaving a residue of unmarked vowels that remain ambiguous (see GRAM: sec. 1.2). In the present work, any system based on Rincón or Carochi is called Jesuit.

The phonological work of Rincón and Carochi was half-heartedly kept alive through the eighteenth century by the Jesuit writers Francisco Javier Clavijero and Ignacio Paredes. All but defunct, it enjoyed a revival in 1975 in the English-Nahuatl grammar of J. Richard Andrews, who, harking back to Rincón, took the bold step of treating Jesuit orthography as an unambiguous system in which all vowels become either long or short and all glottal stops are presumably accounted for. To fill in the gaps, Andrews borrowed phonological data from modern Nahuatl dialects. His example, without the borrowing, was followed in a subsequent Nahuatl-French grammar written by Michel Launey and, with considerable borrowing, is followed again in Frances Karttunen's *Analytical Dictionary of Nahuatl*.

Without doubt, the study of Classical Nahuatl has reached a point where it is imperative to have a diagnostic spelling system that can at least minimize if not eliminate ambiguity. The question is how best to do it. My observation is that the orthographies now being used by Andrews, Launey, and others, though dressed in Jesuit symbols, are really phonemic orthographies that admit no ambiguity whatsoever. For pedagogical purposes they are excellent; and indeed, many of us including myself are learning from them. If in the present work I have chosen to diagnose with the more conservative, partly ambiguous "modernized Jesuit" system described above, it is merely because I feel it better suited both to my own limited expertise and to the very nature of *Cantares* studies, which are plagued by texts of great complexity. In following this course, I do not mean to prescribe my method to others or to suggest that it avoids pitfalls.

Dictionary-Concordance

Dictionary-Concordance

As indicated in the Introduction, above, the standard dictionaries of Molina and Siméon, though indispensable, are not complete enough to permit secure translations of Aztec literature. A dismaying number of words and usages encountered in the *Florentine Codex*, the *Codex Chimalpopocatl*, or the *Anales de Tlatelolco*, for example, are simply not to be found in Siméon, much less Molina. When it comes to the *Cantares mexicanos*, the situation is at least as vexing, if not more so. Complex nouns, personal names, and loanwords of considerable rarity are interlaced with verbs that look familiar, but are often used in unfamiliar ways. As a means of organizing this mass of linguistic material, a new dictionary is here provided in which every word in the *Cantares* is at least tentatively defined, with a listing of its appearances throughout the manuscript.

Treatment of the Dictionary Entries

So that the Dictionary may be read critically, each definition has been accounted for in one of the following ways: if the definition is attested by an outside source, the source is indicated and without qualification; if the definition is not attested but merely supported by an outside source, the source is given, but with a qualifying "cf.," "see," or "per"; if the definition is based only on the internal evidence of the *Cantares* itself, no source is given; and if the definition is highly conjectural, a question mark appears.

Multiple definitions under a single main entry are divided into numbered paragraphs if the definitions seem secure and if the *Cantares* attestations can be safely separated. Otherwise, the definitions appear in a single paragraph, divided only by semicolons.

The frequent attestations from the *Cantares* and from other manuscripts cited in Nahuatl are followed occasionally by an English translation, and always by a source for the text. In all cases the translation is my own. Sources are given in such a manner that the translation can be verified, or challenged, easily. Thus "CAR 529:16" guides the reader to the 1892 edition of Carochi's *Arte*, page 529, line 16. Sources that have been published in a variety of editions are cited in some cases by chapter number. Thus "HG bk. 9 ch. 2 para. 10" leads to book nine, chapter two, paragraph ten, of the Garibay edition of Sahagún's *Historia* but still permits the reference to be found in other editions.

Main entries are in the modernized Jesuit orthography, while all citations from the *Cantares* are written in the analytic orthography of the Transcription, which must be converted to either the modernized Jesuit system or the *Cantares* paleograph. Conversion rules will be found below. Citations from all other Nahuatl sources are in the paleography of the source, regardless of incompatibility with the *Cantares*.

Punctuation and capitalization have been removed from most Nahuatl citations, which appear here in unpunctuated minuscule. Readers interested in *Cantares* punctuation and *Cantares* majuscules may consult the paleograph in CMSA.

Long vowels and glottal stops appearing in main entries may be verified by checking the indicated reference to Rincón's *Arte mexicana* (RIN or RINC), Carochi's *Arte* (CAR or CARO), or either of two Carochi-inspired manuscripts, the *Huehueltatolli documento A* (HDA) or the *Comedias en mexicano* (COMED), or by checking cognate entries (at least one of which will refer to Rincón, Carochi, HDA, or COMED). Or the verification may be included in subsumed attestations from the *Cantares* itself, or, rarely, in an attestation from the *Florentine Codex* (FC) or from Ruiz de Alarcón (RUIZ or RUIZA). Or, finally, it may be implicit in the grammatical rules given by Carochi (see GRAM: sec. 1.5). Longs and stops have not been conjectured without evidence; if the evidence seems weak, the form is left unmarked, accompanied by a note (as with HUE and NE-). I am aware that I may have overstepped or been overcautious in some cases.

Although Rincón's *Arte* is an important early source of long-vowel information, from which Carochi borrowed heavily, it is cited in this dictionary only in those rare cases where the data are not repeated in Carochi. Sources later than the mid-1600's have been avoided, despite the fact that quasi longs and glottal stops even in twentieth-century Nahuatl vocabularies seem remarkably consistent with sixteenth-century usage. Hence the main entry HUIPILLI, for example, makes no statement with regard to vowel length, though HUÍPILLI might be inferred from modern attestations.

According to Carochi, all loanwords ending in a vowel are pronounced with a terminal glottal stop. But in the present work I have adopted a varying standard, occasionally adding the stop if the word is Nahuatlized (as in PALEH), usually omitting it if the word retains its familiar Spanish form (as in PADRE). If Carochi is to be trusted, we must suppose that the stop is always there, even if it is unwritten.

The concordance feature is reasonably complete but not exhaustive. Occurrences of such ubiquitous terms as *cuicatl* ("song") or *yollotl* ("heart"), not to mention particles and affixes, are listed only so far as the lexicography seems well served. A listing of occurrences will end in "etc." if there are more, and "passim" if there are a great many more throughout the manuscript. An ampersand signals a duplicate or copy passage. Thus "00:0 & 00v:0" means that the material in question may be located at folio 00, line 0, repeated (in a duplicate stanza, refrain, or litany) at folio 00 verso, line 0. For many such duplicates only one location is given.

Often the English version given in the Dictionary is more rigidly lexical than the corresponding version in CMSA; and in the process of excerpting a phrase or sentence fragment for the purpose of illustrating an included vocabulary item, syntactic bonds may be severed, permitting the dictionary version to assume a somewhat different form. Thus the rendering "nobody says it" (*aocac quittoa*) may have the contextual source "nobody says we trample them" (*aocac quittoa in ye tiquinquequeza*), literally, "nobody says-it, this yes we-trample-them."

Occasionally a subentry or even a main entry will be found that has no illustration in the *Cantares*. These are included for comparison, or to define a basic form from which illustrated forms are derived, or to give the critical reader alternatives in those cases where an illustrated usage has been assigned to one of two or more possibly relevant categories. The problem of assignment is aggravated by the large number of usages that appear to have double meanings. Though in certain cases puns are indicated, many potential second meanings are not noted.

Meaningless song-syllables, or vocables, have been relegated to the Appendix, which is intended primarily for translators of Aztec poetry as an aid to distinguishing between vocables and lexical material and as a rudimentary aid to establishing the phonic aspect of the vocables. Upon consulting this special concordance, the translator who supposes that *ilili* or *papa* might be lexical will probably be convinced that they are mere vocables after all. And the reader wondering whether *yao* is /yao/, /yaho/, /yaw/, or /ya:o/ may tentatively settle for /yaho/ after examining the

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evidence. (For a key to the phonemic orthography used in the preceding sentence, see AND, pp. 3-7).

In many cases it is difficult to draw the line between vocables and interjections. *Yehua* and its derivatives have been included with the vocables, yet a good argument could be made for treating them as equivalents of the English "Alas!" On the other hand, *a*, *o*, and *ya* have been given lexical status in many contexts where they could just as well be vocables. Often the choice is arbitrary. Yet in few, if any, cases is the translation substantially affected.

Users of this dictionary who have not read the General Introduction in CMSA are advised that the figurative language of the *Cantares mexicanos* often alludes to "ghost warriors" or to "revenants" (ghost warriors who are returning, or who have returned, to earth). Hence the frequent appearance of these special terms in the definitions that follow. (For a full discussion, see INTR: chs. 2 and 3.)

Abbreviations

Unless otherwise noted, parts of speech listed below are as defined in Andrews' *Introduction to Classical Nahuatl*.

abbrev., abbrevs.,	abbreviation, abbreviations
adj.,	adjective
adv.,	adverb
apoc.,	apocopated
apoc. var.,	apocopated variant
assoc.,	associated
bk.,	book
c.,	century
ch.,	chapter
comb.	combining form
conj.,	conjunction
d.,	died
fict.	fictitious name
flr,	flrs, flower, flowers
fig.,	figuratively, figurative meaning
freq.,	frequentative
fut.,	future
general-obj.	form, verb with general object (see GRAM: sec. 5.6)
impers.,	impersonal, impersonal form
indef.,	indefinite form (see GRAM: sec. 5.6)
inhab.,	inhabitant
interj.,	interjection
interrog.,	interrogative
intrans.	form, intransitive form (see GRAM: sec. 5.5)

irreg., irregular
 lit., literally
 n., noun, note
 noninterrog., noninterrogative
 obj., object
 orthog. var., orthographic variant
 para., paragraph
 pers., person
 pl., plural
 pos., possessive
 pret., preterite
 pron., pronoun
 reflex-pas., reflexive verb used passively (see GRAM: sec. 5.9)
 rel. noun, relational noun
 s., south
 sec., secs., section, sections
 sing., singular
 s.o., someone
 Span., Spanish
 s.th., something
 syn., synonym, synonyms
 trans. form, transitive form (see GRAM: sec. 5.5)
 v-A, class A verb
 v-B, class B verb
 v-C, class C verb
 v-D, class D verb
 var., vars., variant, variants

Symbols and Special Terms

- / (virgule), used in such main entries as XÓCHITL/CUÍCATL to indicate semantic bonding
- * (asterisk), precedes a hypothetical or unattested form
- (hyphen), (1) precedes or follows a canonical form that may not stand alone, (2) marks the boundary between lexical and vocalable material, (3) connects related vocalables to each other, (4) shows that one or more parts of a word have been excised in shortened citations
- ? (question mark), (1) follows a question or an interrogative adverb, (2) indicates a doubtful definition
- & (ampersand), signals a duplicate passage
- key word, a word or phrase used consistently in rendering a given Nahuatl term, especially one that cannot be precisely Englished. (For further discussion of key words, see CMSA: "Guide to the Translation.")

Sources and Diacritics

For abbreviations used in identifying sources, see the list immediately preceding the References at the end of this volume. Note that the *Cantares mexicanos* is cited by folio number and line number only. Thus "57v:32" means "*Cantares mexicanos*, folio 57 verso, line 32." As mentioned above, citations from the *Cantares* appear in the orthography of the Analytic Transcription. (For a guide to *Cantares* diacritics and other special symbols, see GRAM: sec. 4.1.) Vowel markers used in sources other than the *Cantares* are as follows.

CAR:	^ short ` stopped - long ~ stopped	RSNE:	^ long(?) ~ nasalized (but in the manu- script the tilde is hastily writ- ten as an over- bar)
CARO:	same as CAR		
COMED:	^ short ` stopped - long ~ stopped	RUIZ:	^ stopped ~ stopped
FC:	^ stopped (see FC 3:9:12-13) or long (see DICT: xōcotl) ` nasalized (FC 6:15:6 and pas- sim) - stopped (FC 11:3:9 and pas- sim) or long (FC 6:171:17, FC 11:55:10, etc.)	RUIZA:	^ short ` stopped - long ~ stopped
HDA:	^ short ` stopped - long	UAH:	~ nasalized
LASSO:	^ stopped		
PAR:	same as CAR		

A

¹A, see ¹IN.

²A, interj., vars. AH (7:9, 57v:32, 59:1), YA (47v:3), HA (6v:20), AN (65:11, FC 6:93:15), *Ā (?; see 21v:20, 22v:6, 22v:28). Cf. AA, AY, ANĀ. Cf. CV: a. Key words: hey, ah (to express pleasure, anguish, surprise; to call attention; as rhetorical euphonism). Motelchiuh tzin ha in tlacotzin = Motelchiuh ah! and Tlacotzin, 7:15; i a mecatzin a iztac coyōtzin = ah! the garland, ah! Iztac Coyotl, 32:2; xiccaqui a = hey, listen!, SIM 1; xonāhui-[y]acān a = be pleased, hey!, 10:9; noconilacatzoa a in huēhuētitlan a = I whirl them, hey! beside the drum, hey!, 10:1; in ahua nomātzi[n] in a = hail, nephew! hey!, 43:29, cf. 43:30, 43v:3, 43v:5; a ca njcan ticmoma-qujlia = ah, it is here that you give them to Him, FC 6:63:13, cf. FC 6 passim; a oni[h]cac... = ah, he stands, 34v:24; an tlahito#hu#a[h] ye nicān = ah! they're singing here!, 7v:23; a = ah! (stanza initial), 10:6, 18:16, 31:10, 40:1, 65:23, 72:14, and passim; an a (for in a) = ah!, 39:28, 43v:6, 44:8, 44v:2, 48:15, etc.; a (stanza final) = ah!, 44v:4, 47:30 & 47v:1, 65v:2, etc.; in a (stanza final) = ah!, 43v:8. Syn. AHUA.

-A, see YAUH 4.

¹*Ā (the long vowel is inferred from ĀC and AYĀC), v-A.

1. To be present (cf. MOL: aocac, cf. AND 63). Ayoc āque[h] = they aren't here anymore, 80:15; ahcazoc tāque[h] = perchance we are here, 24:28; a[h]tāc-a ye nicān = you are not here, 13v:27. Do not confuse at āc, see AT. See ĀC, ĀCAH, AYĀC.
2. With negative prefix, to be nobody, to be lowly (CAR 518:16 but with vowel unmarked). Antāque[h] = we are nothing, 12v:23.

²*Ā, see ²A.

AA (should be AHAH?), sound of weeping or complaining (OLM 195), orthog. var. HAA (71:1). 70:2, 70:22. Syn. OO. AC-, see ¹AH-.

ĀC, pron., vars. ĀQUIN (MOL), ĀCON (46:22, etc.), orthog. var. ĀQU (before *i*). Who, whom, whose, whoever. For pl. see ĀQUIHQUEH.

1. Interrog. (cf. MOL). In ācon anquēlēhuia = who does not crave them?, 8:29, cf. 18v:6, 35:1, 43v:25; āquin... = who...?, 15v:8, 19v:20, 38:9, etc.; āqu icnōpilli = who'll be orphaned?, 64:18; āc nel... = who truly...?, 19v:17, 57:20, cf. 24v:19, 25:15, 27:28, etc.; āc... = whom?, 1:3, 55:30, 76:29, etc.; āquin... = whom...?, 1:22; āc īpiltzin = whose child is this?, 7v:7; mach āquin āxcāñ tēpilhuān = where are the princes now?, 39:23; āc yeh[h]huātl, see ĀC NEHHUĀTL. See ĀC YEH.
2. Noninterrog. (cf. MOL). Huel ahuēj āquin amani = it is ah! the Very Great One who is ah! being strewn, 20v:4; ...āqui[n] = whoever, 45v:29, cf. 7:28, 9:13; āc onihque[h], see ĀQUIHQUEH.

ĀCACALOTL, lit., water raven or water crow, i.e., ibis, Plegadis sp. (SANT, cf. HERN), like an Old World cormorant (HG bk. 11 ch. 2 para. 94, cf. FC 11:43). Key word: water crow. 16:21.

ACACHATL, see ACACHTLI.

*ĀCACHINAMILT, lit., reed enclosure. Key word: reed bower (i.e., the music room?). Cf. ĀCACHINANCO, CHINAMILT. See ĀCACHINAN.

ĀCACHINAN, apoc *ĀCACHINAMILT (see GRAM 7.7a). Fict. name for any revenant (?). Don a[n]tonio ācachina[n] = Don Antonio of the Reed Bower, i.e., any Tom, Dick, or Harry who arrives in the music room as a revenant (?), 80:13.

ĀCACHINANCO, lit., reed enclosure place, i.e., a place at the southern tip of Tenochtitlan (HG bk. 9 ch. 2 para. 10). 7:16 (where Motelchiuh and Tlacotzin were carried off), 54:6 (where Cortés' brigantines arrived), 55:19 (where all the "tom turkeys" were corraled). Cf. *ĀCA-CHINAMILT.

ACACHTLI, locust (cf. MOL: acachatl). See CHĪLACACHTLI.

ĀCACIHTLI, lit., reed hare.

1. One of the founders of Tenochtitlan (DHIST ch. 6). #o#[ā]cacihtli, 37v:4.
2. Francisco de Sandoval Acacitli, cacique of Tlalmanalco, d. 1554 (CHIM 264, CDHM 2:307, BAUT 230, IXT 2 ch. 93 p. 259). Ācac[ih]tli tēuctli, 50v:11; taaca-ci[h]tli tēuctli, 51:24, cf. 51v:2, 51v:6; ācac[ih]tzin, 52v:5. Syn. FRANCISCO 3.

ĀCACUEPTLI, lit., reed turf. Ācacuepitlan-i = at the reedy turf (i.e., battlefield in fish song), 43v:25. See CUEPTLI.

ĀCACUEYATL, lit., reed frog (cf. HERN, FC 11:63). Key word: reed frog. Tācacueyame[h] = we reed frogs, 44:25; reed frogs sing, 44v:5; they use the green frog, the reed frog, as their song, 45v:15. See CUEYATL. Cf. ĀCATL, XŌCH-CATL.

ĀCAH, pron.

1. Someone (CAR). Āca[h], 30v:11, 59v:6, 68v:22 & 24, 71v:7; ayāc mah āca[h] = no one at all, 6:23; cān āca[h] āc connequi = where is he who desires them? (lit., where is s.o. who desires them?), 24v:23.
2. One of (CAR 489:40). Āca[h] tohuān = one of our companions, 1v:9.

ĀCALLĀN, lit., among boats. Place near the Laguna de Términos (Scholes and Roys pp. 3-4), traversed by Quetzal-coatl on his flight to the east (Lehmann *Festschrift* p. 372), 26v:20; where Cortés hanged Cuauhtemoc en route to Honduras (UAH secs. 19-35, Scholes and Roys p. 5), 43v:23.

ĀCALLI, ship, boat, canoe, etc. (MOL). Ī-n-ācal = his boats (brigantines), 54:7; īmācal = their boats (brigantines and canoes), 55:1 & cf. 84v:4; the boat goes creaking along, 58v:16 & 18; ācalli i[h]tiqu-i = in the boat, 58v:23, cf. 58v:28, 58v:29; īn#m# ācalli-a = boat, 59:22. Cf. ĀCAPECHTLI.

ĀCAMĀPĪCHTLI, lit., handful of reeds (Códice Ramírez p. 36). First king of Mexico (DHIST). 71:12; ācamāpīch, 19v:6, 36v:30, 61:15, 63v:21.

ĀCAPECHOHCĀN, lit., barge-road place, i.e., Mexico (as a city of canals). Key word: Barge Streets. Ācape#h#ch-ohcān, 70:7.

ĀCAPECHTLI, raft (MOL), barge. See ĀCAPECHOHCĀN. Cf. ĀCALLI.

ĀCAPEHPENATZIN, fict. name, lit., reed picker, i.e., warrior (see INTR ch. 3), 79:22.

ĀCAPIPIOL, son of Nezahualcoyotl (IXT), 56:27.

ĀCATĒMPAN, see TĒNTLI 6.

*ĀCATI, v-A, to be like a reed. See ĀCATIC.

ĀCATIC, reedlike or tubiform jewel, bead (see FC 6:248). See CHĀLCHIHUITL/ĀCATIC, OLOLIHUIC/ĀCATIC.

ĀCATL

1. Reed (MOL), armed reed (FC 11:196, HG bk. 11 p. 328). 64:1. See ĀCATZIN, ĀMACATZIN.
2. Fig., warrior (see INTR ch. 3), 32v:5, 35v:25, 44:1, 44:11, 45:10, 45v:25, 51:22, 56:18 & 65v:7, 76:7, 80v:25. See ĀCAPEHPENATZIN, ĀCAXŌCHITL, ĀCAYŌTIA:MO, etc.

ĀCATZANATL, thrush (MOL), starling (HERN). Key word: reed thrush. 43v:2, 80v:23, 80v:27.

ĀCAXŌCHITL

1. Name applied to various herbs (SANT).
2. Fig., warrior. Key word: reed flr. 44v:3, 45v:5,

45v:17, 47v:6, 58:21, 61v:14, 71v:8, 76:8, 80:18, 81v:
4 & 9.

ĀCAYÓTIA:MO, v-C, to be provided with "reeds," i.e., war-
riors. 70v:23.

*ĀCAYÓTTL, abstract form of ĀCATL. See ĀCAYÓTIA:MO.

ACH, particle expressing doubt (see CAR 505:38) or intensi-
ty (CAR 515:31), Ach in tēpillōtl = are there nobles?,
13:7; ach quēnnel o[h]tīhua = what route can there be?,
8v:28, cf. 33:29, 51:28, 73:3, 76:8; ach anca..., 7v:7,
10:17, 16:15, 21v:16, 30:3, 34:25, 39:14, 63v:10, 78:14,
etc.; ach in iuhcān..., 59:9, cf. 12:17, 25:5, 59:17, 64:
10 & 13; ach cānon a[h]zo..., 9v:23 & 24; ach cānnel-
on..., 51:25; ach ca ōmpa nihuītz, 78v:27 & 29; ach
ayāc..., 13:8; #hoch#[oh ach] āquin ō..., 58v:5; o ach
āqui[n]..., 45v:29; ach tle..., 5v:16, 59:1; ach tle īca,
see TLE īCA; ach a[h]#c#[z]oc, see AHZOC.

ĀCHCĀUHTLI, elder brother, chief (see MOL: tiachcauh, CAR
491:12:tāchcāuh), an unspecified warrior rank (TEZ 419),
constable (FC 3:53). Nāchcāhuān = my elder brothers,
75v:10, 75v:14, cf. 43v:6, 44:13; tāchcāhuā[n] = our el-
der brothers, 45:8, 51v:5, 51v:7, 51v:10; tochcāuhtzin in
yel[h] motēlchīuhtzin = elder brother Motelchiuh, 58:6;
tāchcāuh in cuāuhēncoztli = Chief Eagle Yellow Beak,
54:5; amāchcāhuān = O chiefs!, 14v:25; tāchcāhuān ...
tēuhtli = a lord's captains, 74:7; īmāchcāuh = their lead-
er (i.e., king of Mexico), 60:gloss 2. Syn. ĀCHTLI.

ACHI, var. **ACHCHI** (CAR 509:34). A little (MOL), a few (FC
6:8:1), Achi cō#hu#āyōtl = a few cohorts, 68:31, cf.
72:28; -itzmolīntoc ... achi-n moyōllo = your hearts are
freshening somewhat, 12v:27; achi-n īc nonāhuiya-o = I
am briefly pleased by them, 18v:23, cf. 12v:29, 62v:28,
68:28; çā huel achi = very soon (CAR 514:34). Syn. A-
CHIHTZIN.

ĀCHIC, a little while (CAR 500-501), soon (CAR 524:35). Cuēl
achič = briefly, 9v:25, 20:29, 24:2, 42:27, 53:9, 64:23,
cf. 82:12, etc.; zan achič, 24v:15, 35v:13; zan cuēl a-
chič, 3v:11, 12v:29, 12v:31, 17:9, 24v:16, 68v:4, 69v:6,
cf. 47v:8, 50:12; cencā[h] zan cuēl achič, 41v:18; zā
cuēl achič = very soon, 5:13. Syn. **ACHICA** 2, **ACHIHTZINCA**.

ACHICA, var. **ACHCHICA** (CAR 509:46),

1. Frequently (MOL).
2. Briefly, soon, Achica njcān = briefly here, FC 6:210:25;
zan achica = briefly, 17:17, 34:11, 64:30, cf. 13v:20;
achi-n-ca, 33:7; cuēl achica, 54:20; māzoc achica,
37v:5; zan achica-n = soon, 20v:27, cf. 21v:19. Syn.
ACHIC, **ACHIHTZINCA**. See OC **ACHICA**.

***ĀCHICHICHI**, lit., water dog, i.e., mud puppy, axolotl, Ambysto-
ma sp. (?). Syn. **ĀXŌLOTL**. See **ĀCHICHIMĀTZIN**. Cf.
CHICHI.

ĀCHICHIMĀTZIN, fict. name, Mud-Puppy Soldier (?). Nāchichimātzin-i = I, Mud-Puppy Soldier, 45v:25; āchichimātzine = O Mud-Puppy Soldier!, 46:1 & 3. See ĀXŌLOTL.

Cf. CHICHI.

ACHIHTZIN, adv., adj., n., just a little (CAR 529:25-26). A little (adv.), 42v:20; a little something, 79:23. Syn. ACHI.

ACHIHTZINCA, a moment (CAR 523:11). 5v:19, 7v:26, 10:31, 17v:1, 25v:13, 35v:2, 62v:2 & 5, 71v:27. Syn. ACHĪC, ACHICA 2.

ĀCHĪHUA, v-B, to prepare a beverage (FC 6:135:4 and HG bk. 6 ch. 24 para. 1). I āchīhua[h] = they who brew this wine, 55v:15; nāchīhua = I am creating a flow (of tears or wine), 56:26.

ĀCHĪLIN, see ĀCHILLI.

ĀCHĪLLI, var. ĀCHĪLIN. Lit., water chili, i.e. Polygonum sp. (?) (see FC 11:196, HG, FVM, cf. HERN 1:132-33). 45v:17.

ACHITOMETL, early 14th-c. king of Colhuacan, gave refuge to wandering Mexicans (DHIST ch. 4). 60v:6.

ĀCHTLI, elder brother (SIM), elder brother (female speaking) (CAR 530:39). Nāche = O older brother!, 67:23, 67v:14, 75v:17, cf. 57:8. See TĒĀCH. Syn. ĀCHCĀUHTLI.

ACHTO, vars. ACHTOPA (CAR 502:26), ATTOPA (cf. CAR 502:26). First (MOL). Achtō, 10:18, 41v:7, 60:gloss 1; achtopa, 42:12, 42v:19; ach[to]pa, 42:15; attopa, 38:17, 41v:12. Syn. YACATTO.

ĀC NEHHUĀTL, lit., who am I? (CAR 415:39), i.e., what am I doing?, what of me? Āc ye[h]huātl = who are they?, 15v:22; āc ... te[h]hua, 19:16; āqui[n] huel ye[h]huān = what did they do?, 38:19; āqui[n] ne[h]hua, 11v:19; cf. mach āquin āxcān tēpilhuān, 39:23 & cf. 25. Cf. ĀC YEH.

ACOCILIN, shrimp-like animal (HG bk. 11 pp. 262-63), crayfish (?). Key word: shrimp. Acociltzin, 45:16 & cf. 45:18, cf. 43v:11, 44v:21.

ACOCOLCO, place near Colhuacan, where Mexicans took refuge before founding Tenochtitlan (UAH secs. 147, 150). 56v:3.

ĀCŌLHUAH, var. ĀCŌLIHUAH. Acolhuan, inhab. of Acolhuacan (cf. CŌLHUAH). Ācōlhua[h], 33v:4; ācōlihua[h], 55:4; ācōlhua[h]que[h] = Acolhuans, 73:14; ācōlihua[h]que[h], 53v:21.

ĀCŌLHUAHCĀN, var. ĀCŌLIHUAHĀN. Acolhuacan, region governed by Texcoco (IXT 1:532, cf. HDA 12v:29). Ācōlhua[h]cān, 16v:5, 66v:7; ācōlihuahān, 8:16, cf. 8:22 & 25, 9:1, 19v:5, 21:30, 23:11, 28v:15 (pun on "ah! Colhuacan"?), 31:16, 47v:21, 56v:20, 58:19, 66v:7, 66v:10; ācōl#1#ihua[h]cān, 80v:11.

ĀCŌLIHUAHĀN, see ĀCŌLHUAHCĀN.

ĀCŌLIHUHTZIN, epithet for the lord of the Dead Land, lit.,

He Who Owns Grandfathers at the Waters (?). 61v:6 but cf. RSNE 12:16 (tacolihuatzin).

ĀCŌLMIZTLI (HDA 9v:8).

1. Name of one or more kings of the powerful Acolhuan town of Coatlichan (MEX 84 and 99, GKC sec. 287, IXT 1:320, cf. IXT 2:53). 19v:5, 21:1, 37:8.
2. Unidentified. 8:11.
3. Epithet of Nezahualcoyotl (IXT).

ACOLNAHUACATL

1. King of Azcapotzalco, d. 1343 (UAH). 37v:1.
2. See TEZOZOMOC TL ACOLNAHUACATL.

ĀCŌMITL, water jar (MOL). Xōchiācōntzin = water-jar flrs, 57v:32. For synonymy see HUITCOLLI 1.

ĀCON, euphonic var. of ĀQUIN. See ĀC.

ACPATL, var. YACPATL. Alga (?), MOLS: oua que nace en el agua). Key word: water weed. Quetzalacpatl, 43v:30, 44:2; yacpatitlan, 44:28, 44v:21.

ACTLE, see AHTLE.

ĀCUECUENTLAH, watered fields, irrigated fields. 52:29. Syn. ĀMILLI.

ĀCUEYŌTL, wave (MOL), fig., warriors, army. 58v:21; tla-chinōlācueyōtl, 55v:27. Syn. ĀTETEPEYŌTL.

***ACUINTA**, see IHUINTI.

ACXOCUAUHTLI, king of the Tlacochechcalcan tribe of the Chalcan nation during the migratory stopover at Chapultepec in 1298 (CHIM 156, ZCHIM 1:52). Tacxoçauauhtzi[n] = O Axcoxauauhtzin!, 34:1, 34:3.

ACXOYATL (should be ACXŌYATL per RUIZA 81, but HDA 10:5 has ācxōyātl), instrument typically of plant material, e.g., agave, reed, or fir, used in ritual bloodletting and mock combat (FC 6:215:13, GKC sec. 69, AUB 18, FC 2:78:30, FC 2:118:7-8, FC 2:130:7-13, FC 2:137:36); any of various needle-leaved species (see HERN 1:12-14), especially the fir (HERN 1:12-13, SANT: axoyate = Abies religiosa, see TEZ ch. 63 p. 472). Key word: needle. 1:7. See QUETZALACXOYATL. Cf. OYAMETL.

ĀC YEH, var. **ĀC YEHHUĀTL** (MOL), which one?, who is it? (MOL). 33:1. Cf. **ĀC NEHHUĀTL**.

ADAN, var. **ADAM**. Span., Adán. Adam, i.e., the first man. In adam in eua, 41:18, 41:25, cf. 41:21; adane adane, 41v:20.

AGOSTO, Span. agosto. August. 38v:20.

AH, see **ĀH**.

¹**ĀH-**, vars. **AN-** (3v:24, 28:25, etc.), **AC-** (24v:4), **AY-** (61:28, 61v:6, etc.), orthog. var. **HA-** (25v:27, 28v:1, 49:24). Not, non- (CAR 526:6, see GRAM 9:1). A[h]itqui-hua-n = they are not carried, 35v:16; a[h]īchaa[n] huīcalo = they are not carried to His home, 28v:1; ahnōl quimati, 28v:20 (see GRAM 9:1); a[h]ilh^tl i[h]tec = it is

not in the sky, 35v:28; a[h]zocyōcān = the Place Un-smirched, 42v:32; ahūuetz̄yān timotolīnia, 68:18; a[h]-tlāc- = trunkless, 16:13; ahye[h]īca, 43v:5; and passim.

See AHMACH, AHMĪNQUI, AHTLE, etc.

²AH-, var. comb. form of ĀTL (see CAR 502:49, 508:9). 56:21(?), 67v:2. See AHPETZTLI(?), AHPILÖLLI.

*AHAAHHUACHTLI, see AHHUACHTLI.

ĀHĀHUILIA:MO, freq. of ĀHUILIA:MO. To delight oneself intensely (cf. SIM). 34v:11, 59:4 & 6; with matrix nemī, 59:6.

ĀHĀHUILIZTLI, freq. of ĀHUILIZTLI. Pleasure. 23v:10, 24:30.

ĀHĀHUILOA:TĒ, freq. of ĀHUILOA:TĒ. 14v:8.

ĀHĀHUILTIA:MO, see ĀHUILTIA:MO.

ĀHĀHUILTIA:TĒ, freq. of ĀHUILTIA:TĒ.

1. To pleasure s.o. To pleasure God, 10v:11, 16:7, 19:14, 21v:9; to pleasure revenants, 40:18, 64:30; with suffix -co, 19:14.

2. Fig., to mock s.o. (RUIZ sec. 175), to trick or undo s.o.

AHAHUITZTLI, knifelike feather (MOLS: cuchillas de las alas de las aves, FC 11:55:13-15). Key word: quill (fig., warrior). Nahahuitz-a = my quills, 70:11.

ĀHĀHUIYA, freq. of ĀHUIYA, var. AHĀHUIYE. To be pleased, to rejoice, to vaunt oneself (CAR 432:12, SIM).

Nahāhui[y]a, 22v:15, 26:14, 48v:3, 61v:4 & 8, 61v:5; ton-ahāhui[y]azque[h], 52:13; mā onahāhui[y]alo-n, 46:20 & 24, cf. 46v:9, 48:19; xonahāhui[y]acān, 20v:14, 25:13, 64v:28, cf. 12v:29, 47:10, 47:13, 62v:13; a[h]āhui[y]elo, 12v:8.

ĀHĀHUIYE, see AHĀHUIYA.

ĀHĀMI, freq. of ĀMI. Ahāntoc = it (the city) goes hunting, 20v:9.

ĀHĀTL, lit., waters. One of the leaders of the Mexicans prior to the founding of Tenochtitlan (DHIST ch. 27 para. 20, TORQ 1:83). A[h]ātl-on, 60v:16.

AHCĀN, var. AHCĀMPA (CAR 524:27). Nowhere (MOL), no way, not at all (CAR 517:43). 30v:14; ahcān iuhqui = not at peace (cf. AHIUH), 31v:23; ahcāmpa, 35v:9.

AHCAZO, perhaps, it would seem. 72:29, 73:21. Syn. AHZO.

AHCAZOC, perhaps yet. 24:28. Syn. AHZOC.

AHCAZOMŌ, perhaps not (CAR 489:43).

AHCEMĒLLEH, restive. 8v:11, 18v:8.

AHCEMĒLLEHĀN, place of no rest (CAR 524:32). 19:28, 60v:14 & 20.

AHCI, var. AHXI (79:7).

1. To arrive (CAR). Xōchitl in tlālpan a[h]ci = flrs arrive on earth, 23v:6; nona[h]ci = I arrive, 44v:22, cf. 58:8; cuix nohuān a[h]ciz aya in xōchitlālpan =

could he go with me to flr land?, 1v:20; cān ta[h]-ciz = where will you end up?, 15v:25; quē[n] nona[h]-ciz = what will become of me?, 25:4, cf. 25:7; a[h]-cic-a = it has arrived, 34v:17; tona[h]cizquia[h] = we would arrive, 54v:2; a[h]xini[h] = they might arrive (see GRAM 6.15), 79:7; huāla[h]ci-a = it arrives, 17v:15, cf. 17v:12, 18v:16, 21v:26, 26:20, 40:20, 63v:14, 64:6, etc.; with suffix -co, 10:21, 11v:21, 14:24, 19:14, 20:5, 22v:3, 28v:24, 37:19, 38:16, 39v:10, 53v:24, 54:2, 56v:1, 56v:5, 57:18 (tona[h]cicoc for tonahcicoh), etc.; with suffix -to, 54v:7, 57v:8, 60:29, 64:18, 68:12, 79v:18; with matrix ihca, 27:27, 48v:3; with matrix nemi, 26:23 & cf. 49v:17. See -TECH AHCI. Syn. EHCO.

2. To arrive (in the temporal sense). Iniquac onacic penthecostes = when Pentecost arrived, SPC 93v:8; we've arrived at Easter, 42v:11, cf. 43:2; the middle of the song arrives, 42v:14.
- 3 To arrive (of a condition or quality), to arrive (at a condition or quality). Amēl[1]el ahcic = you are in pain, 4:12. See AHCICĀ, ĒLLELAHCI, -TECH AHCI.
4. As matrix in -ti- compounds. To (do s.th.) upon arrival (AND 136). With MACA:TĒ-TLA, 1v:4; with ¹NO-NŌTZА:TĒ, 4v:23; with NONŌTZА:TLA, 1v:10.

AHCI:MO, to be seized (cf. AHCI:TĒ). Mahci = they are seized, 56:22; yc māci yn cihuā = women are captivated by it, COMED 20v:12.

AHCI:TĒ, var. AHXI:TĒ (55v:gloss). To seize s.o. (MOL 91). 16:14, 30v:12, 84:23 & cf. 54v:24, 55v:gloss; with suffix -to, 36v:21.

AHCIC, lit., it has arrived. Finished, perfect (SIM).

AHCICĀ, adv., perfectly, in perfection (see AHCIC). No[h]-ma[h]ci#h#cātihuītz (?) = they come spontaneously and in perfection (?), 14:10.

AHCOCUI:TLA, to lift or raise s.th. (MOL, CAR 430:41). Mā-oc xiç[h]uālahcocui quetzalcuemilt-i = do still pull up this plume field (i.e., keep on tilling this plume garden) (?), 11:18. But see QUĒMITL 3. Cf. ĒHUA:TLA 1.

AHCOMANA:MO, v-B, to be excited (MOL). Mahcomanque[h], 42:17.

AHCOQUÍZA, to rise up (MOL), to rise up (to heaven) (cf. FC 2:48:17). 2:13, 8v:11.

AHCOTĒCA:TLA, to pour s.th. up above (i.e., in heaven). Ca[h]cotē#z#[c]azque[h], 57:3.

AHCOTLĀZA:TĒ, to console s.o. (MOL). 4v:21.

AHHUA:TĒ, var. AHYA:TĒ (75:31, see GRAM 3.7).

1. Lit., to stick s.o., to prick s.o. (cf. AHHUA:TLA, AHHUAYOA).
2. To penetrate s.o. sexually. 75:13 & 15, 75:17, 75:20; with pun on 3, 75:29, 75:31.

3. To scold or reproach s.o. (CAR 431:27). 15v:18, 16:16, 35:22, 76:5, 78v:5; they reproach us (for not going to war), 5v:5, 21:19; our lord would scold us, 58:29; the song scolds him, 73v:21, cf. 73v:25.

AHHUA:TLA, to prick s.th. Ahmō tlaahhua = he does no pricking, 16:24.

AHHUACHOA, to produce dew, to drizzle (ahhuachtli + -oa, per AND 358). A[h]huachōtiuh = they go to fall as dew, 57v:23.

AHHUACHOA:TLA, var. AHHUECHOA:TLA. To make s.th. become like dew (cf. AND 360). With matrix yauh, 57v:23.

AHHUACHPĒHUIA:TLA, to hurl dew at s.th., to sprinkle s.th. (see PĒHUIA:TLA, cf. EHCAPEHUIA:TĒ). With matrix o, 53:26.

AHHUACHPIXAHUI, v-B, to drizzle (MOL). 47v:26, 77v:26; cōzcaa[h]huachpixahu-a in manima[h] = your soul has drizzled down as a jewel dew, 52:3.

AHHUACHQUIAHUI, v-B, var. AHHUACHQUIYAHUI (60:17). To drizzle (MOL). Onquetzala[h]huachquiyauhtimani-a, 60:17.

AHHUACHTLI, var. AHHUECHTLI (SIM). Dew (SIM, cf. CAR 502:30), drizzle (AND). A[h]huachtōnamēyo[h]toc = they (flrs) are laden with sunstruck dew, 1:9, cf. 1:29, 2:4, 6:21, LASSO 48:12; aha[h]huachquequēntoc (freq.) = they (flrs) are dressed in dew, 1v:2; quetzalitza[h]huachtli = emerald dew, 58v:26; yōliliza[h]huachxōchitl, 4:24; xō-chia[h]huactitlan = in a gentle rain of flrs, 3:23; xō-chia[h]huachoctli, 4:29; xōchia[h]huachquetzi, 52v:17; yōlxōchia[h]huechtli-a, 6v:5; nica[h]huachxōchilacatzoa, 5:22; xōchia[h]huac[h]tica, 20:23; chālchiuha[h]huach-, 52v:15 & 17.

AHHUACHTZETZELIHUI, see AHHUATZTZETZELIHUI.

AHHUATL, spine (CAR 531:2). See AHHUAYOA.

AHHUATZTZETZELIHUI, var. AHHUACHTZETZELIHUI (20:16). To drizzle (MOL). 61v:14; with matrix ihca, 20:16.

AHHUATZTZETZELOA:MO, var. AHHUACHTZETZELOA:MO (45:22). To sprinkle oneself as a dew. 45:22.

AHHUATZTZETZELOA:TLA, var. AHHUATZTZETZELOA:TLA (82v:6 & 9). To scatter s.th. as a dew. 82v:6 & 9.

AHHUAYOA, to be spiny (see *YOA:TLA). Tlacochea[h]haya-[h]toc = javelin-wise it lies spiny (i.e., it lies bristling with javelins), 12:10.

AHHUECHOA:TLA, see AHHUACHOA:TLA.

AHHUECHTLI, see AHHUACHTLI.

AHHUEL, see HUEL.

AHHUIĀC, irreg. pret. agentive n., a fragrant or delicious thing (MOL, cf. CAR 452:16). A[h]huiāc xōchitl = fragrant flrs, 1:6, 1:24, 1v:7, 1v:11, 34:12, cf. 27v:10, 67v:5, 72:14; #ha#[ah]huiāc, 48v:11; a[h]huiy#āc, 27v:

10, 35:16, 67v:5; #ahujyac#[ahhuiāc], 78:19; with ligature -cā-, 1:2, 1v:30. Syn. HUELIC.

AHHUIĀCĀ, adv., sweetly, deliciously (MOL). Tēa[h]huiācā-ihuintia = they (flrs) fragrantly intoxicate one, 1v:30, cf. 1v:31, 2v:7, 2v:9, 3:29, 4:29, 27v:7.

AHHUIĀCACOPA, with fragrance, fragrantly. A[h]hui[ā]cācopa, 27v:25.

AHHUIĀCAYÖTL, fragrance (CAR 452:16).

AHHUIALIA:TLA, to perfume s.th. (MOL). Nitlaa[h]huialia = I make things fragrant, 3:17.

AHHUIAYA, v-B, to possess or emit fragrance (MOL). With matrix ihca, 18v:6, 61:16; with matrix mani, 2v:6, 2v:18, 3:22, 4:23, 22:23, 35v:25, 37v:26 (of Jesus), 62v:17, 62v:25, 63:16 (of city); with matrix nemí, 34v:22; with matrix yauh, 22:28. See AHHUIĀC, AHHUIĀCĀ. Syn. IH-POTOCÁ.

AHHUĪCPA, in all directions, here and there (CAR 517:45, SIM). A[h]huīcpa tichuīca, 2v:16.

*AHHUIYA, var. of ĀHUIYA (?). See *TLAAHHUITL.

AHIHU, see AHUH.

AHĪHUIĀN, var. AHĪHUIYĀN (11:12). Without rest, peace, or pleasure (SIM, cf. CAR 524:31). A[h]huiān xōchitl a[h]-Thuiān cuīcatl = unhappy flrs, unhappy songs, 11:7 & 12.

AHĪTZĪN, see TZINTLI 4. Cf. AITZIN.

AHUH, vars. AHUHQÜI, AHUHQÜIN; orthog. var. AHUH (70v: 26). Not thus, otherwise, awry, ill (SIM, cf. CAR 525: 15 and 17). At a[h]iuhqüin niqüēhuaz = isn't that the way I'd utter him?, 16:8, cf. 70v:26; a[h]iuhqüin yōli-n tläcati[h] = they are born and brought to life in distress, 31v:19 (cf. *IUHQÜI TLÄCATI). Cf. ahcān iuhqui (see AHCĀN). See AHUH MATI:TLA.

AHUH MATI:TLA, to take s.th. amiss or with displeasure (cf. SIM: mati). At a[h]iuh quimati-a a#n#moyōl = in your hearts can you find them amiss? (i.e., don't you think they're delightful?), 22v:17; ach tle-on ahiuh qui-mati[h] = perchance they know s.th. amiss? (i.e., are they ill at ease?), 5v:16 & cf. 35:29.

AHUHQÜI, see AHUH.

AHL-, see ĀTL.

AHMACH, negative question marker (?). 35v:28.

AHMICOHUAYĀN, place of immortality (see AHMIQUI). 25v:5.

AHMĪNQUI, pret. agentive n., not shot, not dead, alive. 60v: gloss 7.

AHMIQUI, to be immortal (cf. SIM). In cān ahmicohua = where one does not die, 14v:19. See AHMICOHUAYĀN.

AHMŌ, no, not (CAR). Ahmō cūalcān = a bad place, 60v: gloss 12, cf. 1v:25; a[h]mō mācēhualli = O nobles!, 68v: 19; introduces rhetorical question to be answered in the affirmative, 9:14, 13:31; a[h]mō ɗannēn, see ZANNĒN 2;

2:18, 4v:29, 10v:1, 16:24, 40v:1, 60:gloss 2, 62:24, 70:13, 79:3, etc. See AHMO ZAN. Cf. AHNÓ.

AHMOCHIPA, vars. ANNOCHIPA (17:17, 17:19), AHNOCHIPA (24v:14, 24v:15, 27v:23, 34:8). Not forever. 3v:11, 25:19, 44:21, 64v:3, etc. Cf. AYOPPA.

AHMÓ ZAN, not just (CAR 514:1), not (SIM), just not. Nicān in auh in a[h]mō zan ninēl[1]acuāhua = but here I am just not cheerful, 50:25; a[h]mō ɗan quēxquichtin, see QUĒXQUICH 2.

AHNELLÍ, it is not true. 14v:4, 15v:17, 21:10, 41:20, 41:23.

AHNÉN, var. ANNÉN (58:9). Not in vain. 6:17, 57:9, 57v:31, 58:3, 58:9, 58:14.

AHNÓ, by no means, not at all (SIM). 4v:23. Cf. AHMÓ.

AHNÓCEH, or (CAR 515:40). 79:7. Syn. AHNÓZO.

AHNOCHIPA, see AHMOCHIPA.

AHNÓZO, or (CAR 515:40). 7:21, 46:14, 57v:32.

AHOC, see AYOC.

AHPÁNA:MO, v-B, var. YAHPÁNA:MO (8:30, 70v:3). To be dressed or adorned (CAR 519:24). Xóchitl īc xima[h]pána-ya = adorn yourself with flrs, 2v:12, cf. 5:19, 30v:23, 46v:29, 72:9, etc.; māoc ye ximahpána in tlaōcolxō-chitl = adorn yourself with sad flrs, 5:16; ye[h]īc neyahpánalo = people are adorned with them, 8:30, cf. 43:5, 68v:28, 81v:16; with matrix huītz, 22v:8; with matrix ihca, 10v:30; with matrix mani, 6v:13; with matrix yauh, 50:24 & 30, 56:13, 64v:25 & 68v:2, 65v:18, 79v:12, 79v:19. Syn. AQUIA:MO, QUIMILOA:MO. See NEAHPÁNALLI.

AHPÁNA:TĒ, var. YAHPÁNA:TĒ. To dress or adorn s.o. (SIM). 1v:16, 21:29, 56v:6, 61v:30; xontēya[h]pána-ya, 70v:3. Syn. QUIMILOA:TĒ 1.

AHPETZTLI, see APETZTLI.

AHPILOLLI, see APILOLLI.

AHQÜĒMMANIĀN, var. AHQUEĒNMAN (CAR 497:30). Never (MOL). 4v:22, 18v:3, 34:7.

AHTLĀCATL, inhuman (CAR 460:17, SIM). Huel ahtitlācatl = you're a veritable monster, 73v:6.

*AHTLAMACHĪLIA, lit., to be unwise (cf. *TLAMACHĪLIA), i.e., to be arrogant (?) (cf. MOL: atlamatiliztli = presumption). See *AHTLAMACHĪLIZNEQUI.

AHTLAMACHĪLIZNEQUI, pret. agentive n., one who wishes to be arrogant (see AHTLAMACHĪLIZNEQUI). Ahtlamachīliz-ne[c]que[h] = ones who revel in arrogance, 5:5.

*AHTLAMACHĪLIZNEQUI, to wish to be arrogant (see *AHTLAMACHĪLIA). See AHTLAMACHĪLIZNEQUI.

AHTLAPALLI, wing of bird (MOL), leaf (MOL); fig., vassal, subject (HDA 5v:13, SIM). Ticzōhua moahlapal = you're spreading your wings, 71v:1, cf. 23v:5, 39v:1; you spread your wings as pictures (i.e., you scatter your vassal revenants), 47v:2, cf. 51:14; quiye[h]yēctia ḫa[h]tlapal-

tzin-a = he spreads his wing (i.e., his vassal revenants), 82v:1; tlaa[h]tlapalilpi[h]toqu-i = they're tying things on as though wings, 47:28. Syn. ĀMAHTLAPALLI, CUITLA-PILLI/AHTLAPALLI. See CUAUHAHTLAPALTZIN.

AHTLE, vars. ACTLE (24v:4), AHTLEH (before a consonant, see CAR 415:47), AHTLEI (1v:18), ANTLA (12v:3), ANTLE (10:23, 10:24). Nothing (MOL). 10:23, 10:24, 12v:14, 13:4, 45v:14; in ahtle īnyōllo quimati = whose hearts know nothing, 6:15; ahtle nicān xōtla = in no way does he sprout here, 4v:30; àtle xochitl in imochiuhyan = a place where flrs do not grow, LASSO 42:22; ahtle nocuīc = I have no songs, 71:1, cf. 3v:24, 43v:1, 45v:14, 48v:3; ahtle iuhqui yaōmiquiztli = nothing is like (is so precious as) war death, 21v:1, cf. 12v:3, 78v:5; in ahtlei īmah-cēhualllo = he whose worth is nothing, 1v:18, cf. 1v:21. See AHTLE IC, AHTLE IPAN, IN AHTLE.

AHTLE IC, vars. AHTLEI ICA (6v:9), etc. Nowise (MS 1628 bis fol. 227); for naught. Antle ic nonpāctaz = by no means will I pass away in pleasure, 12v:9 & 12, cf. 24v:4; in a[h]tlei īca = for naught, 6v:9.

AHTLE IPAN, vars. ANTLA IPAN, etc.

1. Superlative, as nothing (cf. ahtle iuhqui, see AHTLE). Ahtle īpan cuacualitzticātzintle = O peerless good-looking one!, 79:4.
2. Pejorative, as nothing (MOL). In ahtle īpan ontla[t]-ta[h]-o = those who are disdainful, 6:22; antle īpan titēchmati = you treat us as nothing, 12v:23.

AHU, see AUH.

AHUA, interj., var. OHUA (31v:2, 46v:21, OLM 195:oa). Hail, hey, ah (see OLM 195:oa). Ahua teotle = hail, Spirit! (47v:26); ahua tomach[h]uāne = hail, nephews!, 54:18, cf. 45v:13, 51v:28; in ahua = hail!, 39v:10, 43:29, 45v:7, 47:31, 58:19, etc.; a[h]ua nocnihue = ah, friend!, 3v:19; ahua izhuayo[h] = ah! it is leafy, 52v:1; in ahua cuahuitl = ah! this tree, 52v:1; folios 30-85 passim. Syn. ²A, ANE, NE, NETLE, OYA, etc. Cf. CV: ahua, ohua.

-AHUĀZTLI, see -HUĀZTLI.

ĀHUĒHUĒTL, lit., water drum (RITOS ch. 19 p. 173), sabino, ahuehue, bald cypress (CAR 525:27); fig., protector (CAR), chief (OLM 211). Pōchōtl āhuēhuētl = chief, 8:18, 34:16; āhuēhuētl oni[h]caca = a chief has arisen, 8v:15; quetzálāhuēhuētl, 80v:22. Syn. MIZQUITL 2, PŌCHŌTL 2.

AHUELIHTOC, Juan Ahuelitoc, tlatoani of Tlatelolco ca. 1530 (FC 8:8) and son of Temilotzin (UAH sec. 45). 45:1. See ĀHUILIA.

ĀHUEXōTL

1. Willow (FC 11:110). Syn. HUEXōTL.
2. One of the leaders of the Mexicans prior to the found-

ing of Tenochtitlan (DHIST ch. 27 para. 20, TORQ 1:83). Āhuexōtl-on (with pun on 1), 60v:17.

ĀHUICOLLI, water pitcher (see HUICOLLI 1). Toāhuīcoltzin, 56v:30; tāhuīcoltzin, 58:11. For synonymy see HUICOLLI 1.

ĀHUIHUITLA, lit., water drawer (HERN). Un gusano del lago de Mexico (Clavijero vol. 1 p. 134), edible worm with hard carapace, pincers, and stinging tail (HERN), scorpion. Key word: marsh worm. Āhuihuitlatzin, 45:16.

ĀHUILIA, v-C, intrans. form of ĀHUILIA:MO, vars. ĀHUELIA (?), see AHUELIHTOC), YAHHUILIA (28v:18). To be pleased. Āhuiliz tlamatiz noyōlyōl = my hearts will revel and enjoy themselves, 76v:20 & 22, cf. 76:2; mā āhuili = let them be pleased, 22:9; mā āhuilhua, 30v:21, 77v:24, cf. 28v:18, 29v:13; with matrix nemí, 63:10. Syn.

ĀHUILTIA, ĀHUIYA. See ĀHUILIZTLI.

ĀHUILIA:MO, v-C, causative of ĀHUIYA (see AND 93). To be pleased. 43v:19, 43v:22, 52:10, 61:18, 61:19; ninoya-cāhuili[h]tica[h] = I am delighting in the aroma, 12:2. For freq. see AHĀHUILIA:MO.

ĀHUILIA:TĒ or TLA, v-C, to pleasure s.o. or s.th. (cf. ĀHUILIA:MO). Āc nicāhuiliz = whom will I delight?, 76:29; cāhuilia xōchitl tlpc = flrs are pleasuring the earth, 15v:24.

ĀHUILILAMAH, old whore (MOL). 73v:11.

ĀHUILIZĀPAN, lit., at pleasure waters.

1. Town name, now Orizaba (DHIST ch. 21 p. 177).
2. Paradise (?). 29v:3.

ĀHUILIZTLI, pleasure, act of being pleased. Āhuilizmico-hua = there is pleasure-death, 70:15; āhuilixōchitl, see ĀHUILLI. See AHĀHUILIZTLI, ĀHUILIZĀPAN. For synonymy see PĀQUILIZTLI.

ĀHUILLI, carnal pleasure (CAR 474:33); toy, pastime, recreation (AND); pleasure. Āhuil[1]i xōchitl (could also be āhuilixōchitl from ĀHUILIZTLI) = pleasure flrs, 78:6, 78v:20; āhuil[1]i xōchitl #ha#[ah]huiāc xōchitl, 48v:11; xi-āhuil-on-cuīca-n, 16v:7; āhuilli = they are delightful, 80:22, 81v:25, 81v:28; āhuilli = there is pleasure, 64v:9 & 11; īāhuil = it is his pleasure, 8:21 & 24. See ĀHUIL-LAMAH, etc.

ĀHUILLŌTL

1. Pleasure. 22v:20, 24:24.
2. Musical instruments (FC 6:53:24, cf. FC 10:194:1).

ĀHUILNEMI, v-B, to fornicate (SIM). 75:19, 75:21, 75:30, 75v:1, 76:19.

ĀHUILNEMILIZZŌTL, that which pertains to turpitude (PAR 139). Key word: pleasure. In ichpōchyōtl in āhuilnemiliz-[z]ōtl = women and pleasure, 40:15.

ĀHUILOA:MO, to disgrace oneself (SIM). 75:23.

ĀHUILOA:TĒ, to disgrace s.o. or lead s.o. into error (cf. MOL: tlaauiloa). God disgraces Tepeyacac, 8v:21; I beguile the princes, 75v:20, 77v:8. See AHĀHUILOA:TĒ.

ĀHUILTIA, v-C, intrans. form of ĀHUILTIA:MO. To be pleased. Syn. ĀHUILIA, ĀHUIYA. See ĀHUILTILOYĀN.

ĀHUILTIA:MO, to amuse oneself (MOL, CAR 514:30), to be pleased. 46:2 & 3, 48v:20; with matrix *nemi*, 45v:16, 51v:24, 59:4 & cf. 6; ma[h]āhuiltili[h]tinemi (freq.), 60:18, cf. 63:28.

ĀHUILTIA:MO-TĒ, honorific (should be ĀHUILTILIA:MO-TĒ?).

Tocontāhuiltīzque[h] = we'll pleasure Him, 48v:10.

ĀHUILTIA:TĒ, to pleasure s.o. (MOL). To pleasure God, 8:23, 9v:23, 10v:8, 12:4, 24:2, 29v:6, 44:8, 51v:29, etc.; to pleasure Christ, 46v:11; to pleasure people (warriors, comrades, ghosts, etc.), 9v:10, 10v:22, 11:30, 12v:14, 19:17 (indef.), 35:12, 35:19, 39v:24, 40:6, 73:7, 74v:10, etc.; coupled with cuīcatia:tē, 35:15; with suffix -co, 19:23, 19:27, 20:10, 31v:19, 44:21, 63:8 (indef.), 67v:7, 73v:12, 75v:25, etc.; with matrix *huītz*, 40v:20; with matrix *o*, 22:11; onchīmalāhuiltilo, 65v:2 & cf. 65:28. For synonymy see ĀELLELQUÍXTIA:TĒ. For freq. see AHĀHUILTIA:TĒ. See ĀHUILTILLI, -ĀHUILTILŌCA.

ĀHUILTILLĀN, pleasure land. 61v:2. For synonymy see ĀHUIYALŌYĀN.

ĀHUILTILLI, one who is pleased. Mopilāhuiltilhuān = your pleased children, 43:8, cf. 43:17; topilāhuiltil, 46v:10.

-ĀHUILTILŌCA, passive action n. (see AND 225), pleasure. Ī-āhuiltilōca in ... dios = it is God's pleasure, 18:28.

ĀHUILTILŌYĀN, place of pleasure (from ĀHUILTIA, see AND 306). Aahuiltilōyān (could also be a[h]āhuiltilōyān), 52v:27. For synonymy see ĀHUIYALŌYĀN.

ĀHUITL, aunt (CAR). FC 6:12:5, 72v:29.

ĀHUITZOTL

1. A kind of otter (HERN).
2. King of Tenochtitlan, d. 1502 (CHIM 228). Nahuitzotl = I am Ahuitzotl, 75v:4; tēuctli in ahuitzotl = Lord Ahuitzotl, 21:27, cf. 66:17; in mēxi[h]co tla[h]toāni ahuitzotzin, 39v:19; ahuitzotl, 40:28 & 30; ahuitzotōn = little Ahuitzotl (in cradlesong), 39v:24, 40:3, 40:4, 40:11, 40:13, 40:20, 40:31, 40v:2-22 passim.

ĀHUITZTĒHUA, to die in bliss (from ĀHUIYA). 12v:10.

ĀHUIYA, v-B (MOL), vars. ĀHUIYE (33v:11, 77:25, etc.), YĀHUIYA (17v:29, 70v:7, 74v:26), YĀHUIYE (31:23, 77:17), AHHUIYA (?; see *TLAAHHUITL). To be content (MOL), to be pleased (CAR 464:23). 3:28, 5v:14, 9:10, 14v:26, 15:6, 18v:8, 28:30, 33v:7, 45:17, and passim; negative, 5:15, 24:8, 25v:27, 35v:21, 62v:7, 69:11; impersonal, 31:23, 33v:11, 67:27, 77:25, etc.; future, 26v:7, 35v:2; xō-

chiāyāhuiya-*n*, 70v:7; xaahui[y]acān (*could also be xa[h]-āhui[y]acān*), 52:28 & 32; tonicnōāhui[y]acān = let us go be pleased as bereaved ones, 13:11; coupled with CUĪ-CA, 35:27, with HUELLAMATI, 5v:19, with IHTŌTIA:MO, 18v:29, with PAHPĀQUI, 18v:23, with PĀQUI, 12v:8; with complementary verb, 29:19, 35v:21. Syn. ĀHUILIA, ĀHUILITIA, HUELLAMATI, PĀQUI, etc. See AHĀHUIYA, ĀHUILIA:MO, ĀHUILIZTLI, ĀHUITXTĒHUA, ĀHUIYALŌYĀN, TĒPAN ĀHUIYA, *TLAAHHUITL. See CV: ahuiya.

ĀHUIYALŌYĀN, var. ĀHUIYELŌYĀN, place of pleasure, i.e., paradise. Aahui[y]alōyā[n] (*could also be a[h]āhui[y]alōyā[n]*), 52v:29; āhuiyelōyān, 61v:1. Syn. ĀHUILITILĀN, ĀHUILTILŌYĀN.

AHXI, see AHCI.

AHXI:TĒ, see AHCI:TĒ.

AHXITIA:TĒ, to cause s.o. to arrive (CAR 465:9), to take or bring s.o. Ontēa[h]xītilo in coyōhua[h]cān = all were brought to Coyohuacan, 55:24; to bring flrs (i.e., revenants), 20:9, 63:16; mā nica[h]xīti quetzaloyametl īmā-pa[n] = let me put him on a branch of the plume fir, 52:31.

AHYA:TĒ, see AHHUA:TĒ.

AHYĒCCĀN, bad place (MOL). A[h]yēccān-o xīmohuayā[n] = the evil place, the place where all are shorn, 77v:20.

AHZO, perhaps (CAR). A[h]zo nelli = perhaps truly, 1:26, 54v:20, etc.; tlānel a[h]zo chālchihuitl-on mānel#1# a[h]-zo quetzalli = even jades, even plumes (must perish), 71v:21; i #aco#[ahzo] = perhaps, 46v:27; introduces question, 5v:30, 13:31, 34:20, 47:5, 59v:25, 70:13, 72v:21, etc.; ach cānon a[h]zo, 9v:23 & 24. Syn. ANCA 2, AT, CUIX, MACH. See AHCAZO, AHZOC, AHZOMŌ.

AHZOC, perhaps yet, perhaps (FC 6:38:3-4). 57:24, 79:17; introduces question, 40v:15; ach a[h]#c#[z]oc (introduces question), 30:19.

AHZOCYŌCĀN, see ZOQUIYŌTL.

AHZOMŌ, var. YAHZOMŌ. Perhaps not (cf. CARO 112v:19: àço àmō). Ye ya[h]zomō nocnūhtzine = is it not so, my friend?, 44v:19 & 2.

ĀI:TLA, see ĀYI:TLA.

ĀIC, var. AĪQUIN (26v:10). Never (CAR). 5v:19, 6:15, 26v:3, 26v:10, 46:12, 74v:7, etc.; aīc polihuiz, 21:11, 25:27, 27:11, 32v:17, cf. 32:18, 56v:30, etc.; aīc tlamiz, 39:7, 70v:23, cf. 59v:17; aīc tlami[y]ān = place where things never end, 3:3; diose aīc tipēuh aīc titzīntic = O God without beginning or inception!, 48:8.

ĀIHTEC, see ĀTLIHTIC.

*ĀIHTITL, water interior (cf. SIM: aitic). See ĀIHTEC, ĀIHTIYĀOYŌTL.

ĀIHTIYĀOYŌTL, war in the middle of the water, i.e., naval war. 60v:gloss 9.

AĪQUIN, see AĪC.

AITZIN, white jade (?; from AITZTLI). Key word: treasure.

Aitzin = O treasure! (calling to revenant), 40:1, 43:15, 43:16, 43:18, 72:11, 73:26 & 28, cf. 79:2 (homosexual context?), 40v:25 (heterosexual context); aitzi[n] = O treasure! (woman calling to other woman in lesbian context), 40:27, 40:31, 40v:1; aitzin noyecōltzin = this treasure, my dear creation, 40v:25; oncān onotiuh aitzi[n] = there beyond is where this treasure lies (i.e., in a cradle), 39v:28. Cf. AHĪTZĪN.

AITZTLI, a fine white stone, also called achalchihuitl (FC 11:229), marble (HG bk. 11 p. 338), white jade (?).

AL, Span., al, i.e., of the. 2v:3.

ĀL-, see ĀTL.

-ĀL-, see HUĀL-.

ALCANGEL, Span., arcángelos. Archangels (one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus) (see COM song 68 stanzas 95-96). 59v:13.

ALCAPOZ, Span., arquebus. Harquebus. Xiuhalcapoxtica, 84v:12 & cf. 55:9.

ĀLCHAYĀHUACĀN, waters' spreading-out place, i.e., the shore (?). 79v:18; cf. ātl īchaýāhuayān, see CHAYĀHUA. Syn. ATĒMPAN.

ALLELUYA, Span., aleluya. Alleluya. 42:16.

ĀLMOLOYĀN, see MOLOYĀN.

ALO, scarlet macaw (FC 11:23). 51:4 & 7, 51v:17, 51v:20.

ALONSO, Span., Alonso.

1. Don Fray Alonso de Montúfar, 2d archbishop of Mexico (Mendieta 546), arrived 1554 (AUB 68), d. 1572 (AUB 81). Don alonso, 80:7, 80:23, 80:25, 81:24.

2. See ALONSO ĀXĀYACATZIN.

ALONSO ĀXĀYACATZIN, lord of Itztapalapan, also called Alonso Axayacatzin Ixhuetzcatocatzin, son of CUITLAHUAC, nephew of MOTĒUCZÖMAH 2, made his will March 27, 1581, d. before March 7, 1583 (MEX 161, IXT 1:286, Monjarás-Ruiz "Sobre el testamento ... de don Alonso Axayacatl"). 80:11, 82:23 & 82v:2. Syn. ĀXĀYACATL 4, *īXHUETZCATOC 1.

ĀLPOPŌCA, see ĀTL POPŌCA.

ĀLTEPĒTL, see ĀTL/TEPĒTL.

ĀLTIA:TĒ, to bathe s.o. (MOL). Toconāltia-n = you bathe (the city in jade moisture), 53:13.

AM, see ¹IN.

AM-, 2d pers. pl. subj. pron., vars. AN- (42v:8), YAN- (14v:22, 17v:22). A#n#m-, 17v:23; used in address to a lord, 39v:6 & 8; in address to God, 53:24; passim.

*ĀMACATL, paper thing (ĀMATL 2 + -CATL). See ĀMACAXŌCHITL.

ĀMACAXŌCHITL, see ĀMAXŌCHITL.

ĀMAHTLAPALLI, var. **YĀMAHTLAPALLI**. Wing of bird or leaf of paper (MOL). Used synonymously with **AHTLAPALLI**, FC 11:21:30. 82v:5 & 9. Syn. **AHTLAPALLI**.

ĀMALACOTL, small aquatic herb with round leaves (FC 11:196, HG bk. 11 p. 328), Hydrocotyle verticillata (? , cf. HERN, FVM). Key word: water whorl. Āmalacoxōchi (apoc.), 22:14; āmalacoxōchitica, 56v:17.

ĀMALACOYOA, to abound in water whorls (see **ĀMALACOTL**, ***YOA:TLA**). In chālchiuhāmalacoyo[h]ti[h]cac mochān = your home abounds in jade water-whorls, 22:19.

ĀMĀMA, var. **ĀMĒME**. To carry water (cf. **ĀPILOA**, **ĀTĒCA**). Tāmēmezque[h] = we'll carry water, 58:1 & 4. Syn. **ĀZACA**.

ĀMAPĀNCALLI, house of paper banners. Āmapāncalco, 24v:28.

***ĀMAPANTLI**, paper banner. See **ĀMAPĀNCALLI**.

ĀMAQUĒMEH, inhab. of Amaquemecan (CAR 460:5). Key word: Amaqueme. 18v:12, 33:27 & 30; āmaquēme[h]que[h], 32:30.

ĀMAQUĒMEHCĀN, name of a Chalcan town (CAR 460:5, CHIM).

Īāuh ītepēuh o chālco ye nicān āmaquēme[h]cān = this is His city, Chalco Amaquemecan, 32:11; 34:19.

ĀMATL, var. comb. forms **ĀMATLA-**, **-MATL**.

1. Paper (MOL), book (CAR 433:32), letter (CAR 530:18). Cujcaamatl = songbooks (FC 10:191:5). Syn. **ĀMOXTLI** 1.
2. Banner (as emblem of human sacrifice) (cf. ZCHIM 1:55:4: tiçatl yhuitl amatl, ZCHIM 1:55:9; tiçatl yhuitl ... pantzintli, cf. FC 3:27:24).
3. Fig., sacrificial victim, warrior. Key word: banner. Ēcēlōāamatitla[n], 76:27 & cf. 76v:1, cf. 76v:30; quetz-alāmatitlan-an, 77:13; āmatlapaltitlan, 52:31; -āmatlapal-, 38v:13 & 16, 58:21; do not confuse **ĀMAHTLAPALLI**; āmaztall-a, 32:20; mā-n toconteōcuitlaāmatlayehuacā[n] īn to[z]papalōmatl = let us raise them up as golden banners, parrot-butterfly banners (?), 47:1.

Syn. **PĀNTLI** 2. See ***ĀMACATL**, **ĀMAPĀNCALLI**.

ĀMAXŌCHITL, var. **ĀMACAXŌCHITL** (see ***ĀMACATL**). Lit., paper flower. Key word: flower banner (see **ĀMATL** 3). Nāmaxōchiuh-i, 19:20; māmaxōchiuh, 46:2 & cf. 46:3 (māmacaxōchiuh). Cf. suchiamatl = a paper of flrs, a bouquet (? , FC 11:214:32).

ĀMAXTĒCATL, inhab. of Amaxtlan (a town conquered by Ahuitzotl, GKC sec. 1386, FC). 29:24.

ĀMĒCH-, 2d pers. pl. obj. pron. 41v:15, 44:15, 74:14, etc.; a#n#mēchontlanēhui, 32:7.

ĀMEHHUĀN, you (pl.) (CAR). 8v:3, 17v:26, 46:11 & 13; achto tiame[h]huān = you (sing.) are the first of you (pl.) (see GRAM 10.10).

ĀMĒME, see **ĀMĀMA**.

ĀMEMEYALLŌTL, see **ĀMEYALLI**.

AMEN, Span., amen. Amen. 57:11, 57:14, 57:16.

ĀMEYALLI, spring (MOL). Yolilizameyalli = fountain of life (MOL, CDC ch. 9 p. 136); xiuhētōāmeyalli = cotinga spring, 1:15; xōchiāmemeyallōtl = flr water spring, 4:23.

ĀMI, v-B, to go hunting (MOL, CAR 430:33). See AHĀMI.

AMIH, v-C, used only in pret. and with adv. QUĒN. To exist (AND 63, CAR 520:14). Zāzo tiquēnami[h]que[h]-o = no matter what we are, 5:10; quē[m]mach ami[h]que[h]-o = how fortunate are they?, 5:4; quēnmach ami[h] = what good is this?, 21:31; quen oc mach ie amj = how much better is this?, FC 6:99:22; quemmach amj in jxtlaiximach in totecujo = blessed is the acquaintance of our lord, FC 6:64:17; quēnmach ami[h]que[h] = how lucky they are!, 43v:10, cf. 71:1; quēnmach ami[h] = how excellent!, 23v:1, cf. 73:23, 76v:16. See QUĒNAMIHCĀN.

ĀMILLI, irrigated land (MOL). Key words: field, garden, meadow. Totomihuacan, 9:1; īāmil ... in tiox = God's garden, 52:29; īcuīcaxōchiāmilpan = His garden of song flrs, 7v:13; īxōchiāmil = His flr meadow, 52v:22; āmīll-an = the meadows, 55v:13. Syn. ĀCUECUENTLAH.

AMIOTL, a white fish, like dace (MOL). Key word: dace. 45v:14; tamilome[h] = we dace, 45:6. Cf. IZTAC MICHIN.

AMO-, 2d pers. pl. pos. pron. (CAR 410). 17:5, 44:13, etc.; amoquichhui = your man, 53v:25; a#n#mo-, 17v:24, 32:3, etc.; a#n#mo-, 22v:18, 53v:4, etc.; a#n#mopan = where you are, 37v:4; a#h#mo-, 17:2 (cf. 17:5).

ĀMOCHCO, see *ĀMOXCO.

*ĀMOCHTLI, see ĀMOXTLI.

ĀMOXCALLI

1. Book store, paper store (MOL).
2. House of pictures (see ĀMOXTLI 3). Āmoxcali[h]tec, 11v:7, 12:18, 18:14, 22:6, 34:27, 47:28; āmoxcal[1]i [ī]manicāñ, 46:21 & 24, cf. 19:20, 67v:9; xiuhāmoxcali-co, 17v:17; noteōcuitlaāmoxcācal, 12:20; cf. āmoxtla[h]-cuilōlcali[h]tic, 15v:29.

*ĀMOXCO, var. ĀMOCHCO. Lit., water-weed place, i.e., Mexico. Āmochco, 63v:23 & 66v:23.

ĀMOXPETLATL, mat of pictures (see ĀMOXTLI 3). 27:21, 50v:8, 50v:14.

ĀMOXTLI, should be ĀMŌXTLI (?), HDA 10v:8: tēōāmōxtli), var. *ĀMOCHTLI (see *ĀMOXCO).

1. Pictographic book, precolumbian picture book (see FC 10:29:19), any kind of book (MOL), book (CAR 468:40).
2. Piece of writing (SIM). Key word: pictures. Āmoxtli īpan-on ha in ītequiuah mēxi[h]came[h] = the Mexicans' labor's in pictures, 57v:15. Puns may be included in 3, below.
3. Fig. ghost warrior, immortal warrior. Key word: picture. Āmoxtli-n cuepōni = pictures blossom, 19v:24;

ye nō ce[p]pa huītze[h] āmoxtli = once again come the pictures, 45:10; āmoxtli mociūc = pictures are Your songs, 62v:28, cf. 15:19; cuīcaāmoxtli = song pictures, 52v:18, cf. 51v:17, 63:5; you're seeing pictures, 53:30; let's unfold His flr pictures (īxōchiāmox), 67v:14, cf. 46v:20, 48v:7; īāmox = His pictures, 15v:23; compounded or coupled with TLAHCUILŌLLI, 15v:29, 20:3, 30v:27, 39:16, 44:29, 45v:9, 53:20, 62v:24, 63:5, 70v:6, etc.; modifies IHCUILOA:TLA, 57v:15, 57v:18, cf. 47:26; āmoxihcuiuhqui, 47:15, cf. 15:19, 47:26; teōcuitlaāmox = O golden picture!, 43v:19; quetzal#1#āmoxtli, 45v:21; moyōlāmox, 24:19; moyohualāmox, 24:21; īxihuāmox, 62v:18; ontlantoc āmoxtli-ya, 27:26; āmoxtōnati[h]cac, 67:26; nicxōchiāmoxtoz-im-manya, 27v:21; you spread your wings as pictures, 47v:2; multicolored pictures are your heart, O Fray Pedro, 48:31; āmoxtli [ī]mancā[n], 53:18. See ĀMOXPETLATL. Syn. IHCUILIUHQI, NEHCUILŌLLI, TLAHCUILŌLLI.

4. (Perhaps should be separate entry; relationship with 1, 2, and 3 not established.) Una yerva que se cria en la laguna (TORQ 1:84). Key word: water weed. Qui-moquentique yn amoxtli = they dressed themselves in water weed, AUB 31; āmoxtitlan = among water weed, 60:29. See *ĀMOXCO.

¹AN, see ¹IN.

²AN, see ²A.

AN-, see ¹AH-, AM-, ¹OM-.

ĀNĀ, interj., ah! (?), i.e., an a (for in a?, see ²A). Anā (stanza final), 65v:22 & 25 & 31. Cf. CV: ana, hana.

ĀNA:TĒ or TLA, v-B, to take, seize, convey, or lead s.o. or s.th. (MOL, CAR). Cāna = he takes them, 35:8; conānti-nemi = he is taking them, 17:12; nomā xicāna = take my hand, 79:17; cānque[h] = they have captured him, 79v:16, cf. 55:9, 74:15 & 18; tonānalōc = you've been captured, 55:30; macāc āno-ya = let no one be seized, 23:6; ḫonānōc = it has been caught, 43v:24 & 28; mitzānaz = he shall catch you (as a fish), 46:13; xinēchonāntihui = you're going to catch me!, 73v:17; ticānatihui[h] = we're to go fetch him, 58:7; cf. 57:20; xicāna = fetch them!, 57v:31, cf. 4v:12, 57v:9, 58:17. Syn. CUI:TĒ, CUI:TLA, TZĪTZQUIA:TLA 1. See TŌLĀNAZ, YACĀNA:TĒ. Cf. AHĀMI.

ĀNĀHUAC, lit., beside water.

1. At the seashore (CAR 419:45); beside the waters. 22v:29 (refers to Mexico City?).
2. At the shores of paradise (see TEZ 402-403).
3. New Spain (Motolinía Memoriales ch. 1), the known world before Cortés (Motolinía loc. cit.: tierra grande cercada y rodeada de agua). Key words: Anahuac, the world. 22:20; 29v:1, 29v:20, 31:19, 36v:20, 39v:

14 & 16, 45v:10, 71v:16. Syn. TLĀLTICPAC, TLĀLTICPACTLI. See ANĀHUATL, CEMĀNĀHUAC, CEMĀNĀHUATL, ILHUICAC/ANĀHUAC.

ANĀHUACATZIN, name of a Mexican notable active in the resistance of 1521 (UAH sec. 321, SEL 1:218). 54:18; ānāhuacaltēuctli = Lord Anahuacatl (goes out alone as a marvel to confront the Spaniards), 54v:5; coupled with CUTLACHIHHUITL, 60:21 & 24, 71v:28.

ANĀHUATL, the world, Anahuac (cf. ANĀHUAC 3, CEMĀNĀHUATL). I rock the world, 39v:27; he is in the world, 36v:25; Anahuac lies in your arms, 21v:12 & 14; coupled with TLĀLTICPACTLI, 21v:12; coupled with TLĀLLI, 67:18. For synonymy see ANĀHUAC 3. See CEMĀNĀHUATL, ILHUCATL/ANĀHUATL.

ANCA, var. **ANQUI** (?).

1. Therefore (CAR 509:33-34: an ca), so that (MOL: anca, SIM: anqui). Anca, 75:18 (?).
2. Perhaps (OLM 180: anca), it seems (CAR 526:8: an ca). Anca, 13v:1, 46v:16, 53v:27, 58:26, 76v:19, and passim; anqui, 7:7, 7:8, 8:2, 9v:21, 14v:29, 38:12, 43:28, and passim; ach anca, see ACH; o anca, 18v:27, 22v:28, 23:3, 35v:6, and passim; o anqui, 10v:16, 11v:24, 37v:24, 43:29, etc.; ho-hu a[n]qui, 82:8; anca ye oncān, 18:24, cf. 23v:20; anqui ye oncān, 10v:12, 71:26, etc.; anqui ye nicā[n], 46v:9, etc.; anca (introduces question), FC 6:12:7, 30:18, 39:29, 40v:27, 62:28. For synonymy see AHZO. Cf. CV: ohuanca.

ANCACIHUI, perhaps surely it is thus (ANCA + ZO + IHUI). 35v:13.

ANCOC, perhaps yet (ANCA + OC). 37:21.

ANE, interj., hello! hey! (MOL). 37v:13, 38:11. Syn. AHUA, NE, NETLE, TAHUI, etc.

***ANGEL**, Span., ángel, i.e. angel. Angelotin = angels, 10v:27, 38:10, 42:11, 46v:14 & 18, 63:2, 63:12; angelot-a, 39:7, 52v:20; a[n]gelosme[h], 59v:12. Syn. CENTZONXIQUI-PILLI, ILHUICAC CHĀNEH. See COM song 68 stanzas 95-96.

ANIMAH, Span., anima, i.e., soul (MOLS: anima). 52:3.

Syn. ELLI 4, YŌLIATL.

ANNĒN, see AHNĒN.

ANNOCHIPA, see AHMOCHIPA.

ANQUI, see ANCA.

ANTLA, see AHTLE.

ANTLE, see AHTLE.

ANTONIO, Span., Antonio.

1. See ANTONIO MENTOZA.
2. Antonio Pimentel Tlahuitoltzin, tlatoani of Texcoco 1540 - ca. 1545 (ZCHIM 2:12:45, FC bk. 8 ch. 3). 58:19.
3. See ANTONIO VALERIANO.

4. Fict. name (?). Don a[n]tonio ācachina[n], see **ĀCA-CHINAN**.

ANTONIO MENTOZA, Span., Antonio de Mendoza.

1. First viceroy of New Spain 1535-49, d. 1552 (Webster's Biographical Dict.). Ton antonio, 71:12.

2. Antonio de Mendoza Tlacacuitlahuatzin Temazcalxolotzin, great-grandson of **AHUITZOTL 2** (MEX 164).

ANTONIO VALERIANO, native of Azcapotzalco and non-noble gobernador of Tenochtitlan 1573-96 (MEX 176, ZCHIM 2:46), d. 1605 (ZCHIM 2:56). ![h]cuāc goveror in azcapotzalco d. antº valeriano = at that time (1565) the gobernador of Azcapotzalco was Don Antonio Valeriano, 41:8.

ĀÑO, Span., año, i.e., year. "De agosto de 1566. Años." = in August of the year 1566, TORQ 1:634; īpan agosto de 1550 años = in August of the year 1550, 38v:20; īpan xi-huitl 1553 años, 37v:8, cf. 42v:4; D97 años = AD [1]597, 80:2.

AOC, see **AYOC**.

AOCAC, see **AYOCĀC**.

AOCMO, no longer (CAR 495:27). Aocmo hui = nevermore, alas!, 72v:2 & 4.

ĀPACHOA:TLA, to flood or drown s.th. (MOLS: anegar algo). He flooded the earth, 41v:28.

ĀPAN, on the water, in the water (SIM). Huēi āpan = at sea (CAR 509:26); āpan = on the water, 60v:gloss 4; o[m]māpa[n]tzetzel[h] = he was scattered on the water, 80v:15 & 18; āpa[n] = into the water, 47v:18; tihuāl[l]a [ā]pan = you come to the waters, 52:29.

ĀPETZTLI, vars. **AHPETZTLI**, **ĀPITZTLI**. Pearl (MOL). Ni-quetzalaapetzcacatzin = I, a peeper, a plume, a pearl, 51v:22; onahpetzcuecueyoca = it shines like pearls, 45:31 & cf. 45v:2; noxi#oa#[uhā]pitzāpilō[1]tzin = my turquoise gems, my pearls, these water jars, 57:29 & cf. 31 (-ā-petz-).

ĀPILOA, to draw water (MOL). Syn. **ĀTLACUI**. See **ĀPILŌLLI**.

ĀPILŌLLI, var. **AHPILŌLLI** (57:8). Earthen jar (MOL), water jar (see FC 12:2:8 and HG). Amāpilōltzin = your water jars, 56v:20; tāpilōltzin, 56v:22; nāpilōltzin, 58:17 & 21; mochālchiuhahpilōltzin, 57:8 & 11; noxi#oa#[uhā]pitzāpilō[1]tzin, 57:29; tla[h]cuilōlāpilōltzin, 58:23.

ĀPITZTLI, see **ĀPETZTLI**.

ĀPİZMIQUI, to suffer or "die" from hunger (MOL, CAR 436:14). 15v:15.

ĀPŌCTLI, water vapor (MOL). Quetzalāpōctli = plume vapors, 71:13. See **ILHUICĀĀPŌCTLI**.

ĀPOPŌCA, see **ĀTL POPŌCA**

***APOSTOL**, Span., apóstol, i.e., apostle. Apostolosme[h] =

- apostles, 39:2, 39:3; apostolome[h], 42:17, 42:21, 42:24.
ĀQU, see **ĀC**.
- AQUI**, v-B, to enter (SIM), to fit or fit in (CAR 488:38), to wear or put on (FC 2:56:24, FC 2:82:21), to be inscribed or painted (in colors) (cf. TLAPALAJUIA:TĒ). Xōchinpetlatl onac = he has entered upon the flr mat, 11v:7; mā ītlan tonaquicān, 57v:24; aqui noca-ya = it (the "penis") fits into me, 75:18, cf. 75:16, 75:19; mā xōchi-an-tlapalaqui = let them be painted in flr colors, 50v:30, cf. 51:2 (motlapal aqui). Syn. **AQUIA:MO**. See **-AQUIYĀN**, **HUĀLAQUI**.
- AQUIA:MO**, v-C, to wear or put on (MOL), to enter or get in. Mā onneaquīlo = let people adorn themselves, 53:1; xitlachi[y]acān-o ohui[h]cān ye ammaquia[h] = see the danger you're getting into, 4:16. Syn. **AHPĀNA:MO**, **AQUI, QUIMILOA:MO** 1.
- AQUIA:TĒ**, to cause s.o. to enter (cf. **AQUIA:TLA**). 58v:11; mā xicaquīcān = bring them in, 60:3; nihtic nimitzonauīz = I'll let you inside me, 72:30. See **TLAPALAJUIA:TĒ**.
- AQUIA:TLA**, to cause s.th. to enter, to put or insert s.th. (MOL), to inscribe or paint s.th. (in colors) (see **TLAPALAJUIA:TĒ**). Xihuall[a]aquīcān = put the stuff here!, 48:1; contzinitzcantlapalaqui[h] = he's painted it in trogon colors, 50:19. See **TLAAQUĪLLÖTL**, **TLĀLAQUIA:TLA**.
- AQUIAUHATZIN**, epithet or title of Xayacamachan the elder (? , see **XAYACAMACHAN** 1). 10v:6.
- ĀQUIHQUEH**, var. **ĀC ONIHQUEH** (74:6). Pl. of **ĀC**, who (MOL, CAR). 6:4, 11:17, 79:7; āc onihque[h] = whoever, 74:6.
- ĀQUIN**, **ĀC**.
- AQUIYĀN**, place of entry (from **AQUI**, see SIM). Tōnatihu ī-aqui[y]ān = where the sun goes down (i.e., the underworld), 36:29.
- ARCANGELES**, see **ALCANGEL**.
- ARQUEBUS**, see **ALCAPOZ**
- ARZOBISPO**, Span., arzobispo, i.e., archbishop. 82:4.
- ASIA**, Span., Asia.
1. The Roman province in what is now Turkey. Where St. Philip was martyred, 42:25 (cf. SPC fol. 80).
 2. The continent of Asia (ZCHIM 2:151).
- AT**, perhaps (MOL). 8:21 & 24, 15v:4, 37v:1, 51v:9 & 11, 52:14 & 18, 68:18, 78:6; neh #h#at, 71v:7; introduces question, 16:8, 22v:17, 24v:19 & 21 (at āc), 26v:6 & 11, 35:16, 70v:26; at cāna[h], 52v:27. For synonymy see **AHZO**.
- ĀTAPALCATL**, a small duck (MOL), like the European teal (HERN).
- ***ĀTAPALLI**, see **ĀTATAPALCATL**.
- ĀTATAPALCATL**, vars. ***ĀTAPALLI** (?), ***ĀTATAPALLI** (?).
1. Seashell (MOL), mother-of-pearl (?). Key word: pearl

shell. Chālchiuhātatapalācaxōchitl-i = jade and pearl-shell reed flrs, 45v:5; chālchiuh#u#ātapal#l#ācatl = jade and pearl-shell reeds, 80v:25.

2. An aquatic herb (HERN).

*ĀTATAPALLI, see ĀTATAPALCATL.

ĀTECA, to pour water (AND). 56v:16; with suffix -co, 56:15, 57:33 & 57v:27; cf. nictēca in ātl, 58:4. See ĀTĒQUIA:TĒ or TLA, ĀTĒQUILIZTLI.

ĀTĒCPANĒCATL, lit., water palace inhabitant. An official title in Tullan (GKC sec. 173), in Cuauhtitlan (GKC sec. 664), in Tenochtitlan (ZCHIM 1:93:34). Fig., the supreme spirit. 5v:9 & 62:20, 12:4. Cf. TĒCPANĒCATL.

ĀTĒMPAN, see TĒNTLI 6.

ĀTĒMPANTZINCO (ĀTĒMPAN + -TZINCO), see TĒNTLI 6.

ĀTEPOCATL, tadpole (MOL). 45:12.

ĀTĒQUIA:TĒ, to moisten or pour water on s.o. (MOL). See CUĀTĒQUIA:TĒ.

ĀTĒQUILIZCUĪCATL, water-pouring song. 56:29, BAUT 233.

ĀTĒQUILIZTLI, act of pouring water (from ĀTECA). Tátē-quiliz, 57:16, cf. 57:18.

ĀTETEPEYÖTL, great wave (SIM). Ātetepepēyōtl = great waves, 58v:17. Syn. ĀCUEYÖTL.

ĀTETEPITZ, water beetle (HERN). 43v:9.

ĀTETETZON, small aquatic rush, Juncus sp. (FC 11:195, HG bk. 11 p. 328). 44v:7, 44v:29.

ĀTITLAN, see ĀTLAN.

ĀTL, var. comb forms AH-, AHL-(?, see 18:27), ĀL-, ĀTLA-.

1. Water (MOL, CAR). Note: The following attestations include figurative meanings difficult to distinguish, e.g., blood, wine, tears, revenants, ocean, paradise, town, Mexico. The water has become bitter, 7:12; ī-āuh qui nelli = the waters are His and He drinks them, it's true, 56v:4-34 passim, cf. 56v:2; amáco-n = your water stations, 57:15; nictēca in ātl = I am pouring water, 58:4; conātzetzelo[h]ta[h] = he went away having sprinkled it with water, 58:24; ātl qui-ya-huīca-co-n = he comes to carry water, 59:23; ātlamēmel = carried water, see MĀMALLI 1; ceem ātl onmantia[h] = they spread off into the water, 55:10, cf. 37:28; yēctli i ātl = beautiful water, 75:2; ātl i[h]cuiliuhya[n], 19:11, cf. 28:10, 46:6, 46:8, 63:4, 78v:7; ātl ... tēmpan, see TĒNTLI 6; ātzālan, see -TZĀLAN; ālmoloyān, 33v:3; #ha#[ah]quīzayā[n], 67v:2; -ātl īmanicān, 56:30, cf. 37:26, 56v:33; ātl ya ya cuīca-ya = they sing in the waters (?), 27:19; nāhualāpan = changing waters (?), 33:10; ātexcall[i] īpa[n], 45:3; īn mā nēci īāuh pōhualo = would that His recited waters might appear, 59v:18; quēn ca-n #m#o mā#o#[uh] = how are your waters?, 59:22; -xiuhātla- = turquoise water, 44:

- 13; chālchiuhā- = jade waters, see CHĀLCHIUHĀTL; waters of gold ... waters of jade, 43v:29, cf. 28:10. See ĀCHICHI, ĀCHĪHUA, ĀCHĪLLI, AHĀTL, ĀHUICOLLI, ĀLCHAYĀHUACAN, ĀMĀMA, ĀPACHOA:TLA, ĀPAN, ĀPILŌL-LI, ĀPŌCTLI, ĀTATAPALCATL, ĀTĒCA, ĀTETEPĒYŌTL, Ā-TETEPIZT, ĀTLĀLIH, ĀTLAN, ĀTLI, ĀTLIHTIC, ĀTLIX-CO, ĀTL PATLĀHUAC, ĀTL/TEPĒTL, ĀTL/TZACUALLI, ĀTZATZACUA:TĒ, ĀXŌLOTL, ĀXOMOTL, ĀXOXŌHUICĀN, Ā-ZACA, CHĀLCHIUHĀTL, COZĀMETL (?), HUĒI ĀTL, NE-CUĀMETL, QUETZALĀTL, TLĀUHQUECHŌLĀTL, TLĪLĀTL, XŌCHIĀTL, etc.
2. flood, devastation, i.e., war (see TEŌĀTL/TLACHINŌLLI). Key word: flood. 18:27, 18v:3, 55v:27 (ātl-i-a ixatlāihtec), etc.; yāōxōchiātlapan (?), 61v:15; cf. xōchi-a-tlā[1]pan (?), 40v:23; nicāhuāuh = O flood-brother!, 57:10; a#n#[m]āpipiltin = O ye princes of the flood!, 58:3. Puns may be included in 1, above. See ĀTL/TLACHINŌLLI, TEŌĀTL.

ĀTLA-. see ĀTL.

ĀTLACUEZONAN. water lily (MOL). 46:3. 80:17.

ĀTLACUI, to draw water (MOL). 57:32, 57v:26. Syn. ĀPIL-OA.

ĀTLĀLIH, town establisher, establisher of a nation (?; cf. ĀTL/TEPĒTL, TLĀLIA:TLA). Nātlāli[h]cātzin, 79v:13.

ĀTLAN, var. ĀTITLAN (SIM).

1. In water (MOL). 45:11, 54v:7, 60:gloss 3; into the lake, FC 12:117:22, 6v:29; ātlan chāne[h]qui, see CHĀNEH 1; chālchiuhātitlan, 44:9. Syn. ĀTLIHTIC 1.
2. Fig., the other world. Key words: Water's Midst, in the Waters. The dead land, FC 6:195:18; in ātlan a-mochān, 45v:12; ātitlan, 58:2. Syn. ĀTLIHTIC 2.
3. Fig., Mexico (as city of islands). Puns may be included in 2, above. Syn. ĀTLIHTIC 3, ĀTZACUALCO 2, etc. See XICTLI 3.
4. See ĀTL/TEPĒTL.

ĀTLAUHTLI, gorge (MOL), perilous place, i.e., battlefield (see FC 6:14:5). Tātlauh, 74v:9; ātlappan 32:16; ātete-tzonātlauhcatl, 44v:29. Syn. TEPETOZCATL. Cf. TEX-CALLI.

ĀTLI, v-A, lit., to drink water (MOL). To drink (CAR 403); fig., to accept Christianity (?; see I:TLA). Nātlī, 45:18.

ĀTLIHTIC, vars. ĀIHTEC, ĀTLIHTEC, etc.

1. In the water (CAR 421:3). 43v:1; in the lake, UAH sec. 151; ātl-i[y]a-i[h]tec ilhuicaāpan = in the water, in the sea, 47v:16, cf. 58v:19. Syn. ĀTLAN 1.
2. Fig., the other world, the hereafter (see ĀTLAN 2). Key words: Water's Midst, in the Water(s). 44v:3, 44v:30, 56:4; with pun on 3, 46:11 & 13, 52v:16, 56v:32, 81v:26; with pun on 5, 59:3, 59:9, 59:11; quetzalātlī[h]tec, 45:27. Syn. ĀTLAN 2, ĀTL PATLĀHUAC, ILHUICATLIHTIC, etc.

3. Fig., Mexico (as city of islands) (see MEX 4, see Lockhart "Views of Corporate Self" p. 33 and n. 11). Atl itic = Mexico, FC 6:71:25; 46:1, 56v:16. For puns see 2, above. Syn. ĀTLAN 3, ĀTLĪXCO 2, MĒXIHC0, etc. See XICTLI 3.
4. Fig., Spain (per Lockhart "Views of Corporate Self" n. 11).
5. Fig., battlefield (see ĀTL 2). For puns see 2, above. Syn. ĀTLĪXCO 3.

ĀTL ĪTĒMPAN, see TĒNTLI 6.

ĀTLĪXCATZIN, Tenochcan noble with title tlacateccatl, accompanied Montezuma when he greeted Cortés (FC 12:43). 56v:14.

ĀTLĪXCO or ĀTL ĪXCO.

1. On water, on the face or surface of the water (MOL).
2. Fig., Mexico (see ĀTLAN 3, ĀTLIHTIC 3). 60:10.
3. Fig., battlefield (see ĀTL 2, ĀTLIHTIC 5). 24v:27, 29v:5, 33:17, 40:6, 56:17 & 20. Puns may be included in 4, below. Syn. ĀTLIHTIC 5.
4. Town in the Puebla region, associated with Huexotzinco, where victims were customarily obtained in battle (DHIST ch. 19 and passim). Ye huexōtzinco ātlīxco, 40:8; in ātlīxco, 7v:16. Puns may be included in 3, above.

ĀTL ĪXIQUIHTIC, see XICTLI 3.

ĀTL PATLĀHUAC, wide water, i.e., the ocean (cf. HUĒI ĀTL); fig., paradise (cf. ĀTLAN 2, ĀTLIHTIC 2). 79v:5.

ĀTL POPŌCA, vars. ĀPOPŌCA, ĀLPOPŌCA.

1. King of Tizic (a town subject to the city of Cuitlahuac) ca. 1519 (GKC sec. 1337, cf. Gibson Aztecs p. 42), sided with Cortés (?; see UAH sec. 337). Ātl popōca ītlācoh in tēuctli = Atl Popoca is the Lord's slave, 9:5.
2. Unidentified; possibly the same as the unnamed "general de los mexicanos que traía una lanza española que los días pasados había quitado a un español que mató" (IXT 1:467). In tla[h]to#hu#āni in āpopōca ... quimon, ya, cuili[h] inīn tepoztōpīlli ixpayolme[h] = the ruler Atl Popoca ... the one who has taken a lance from the Spaniards, 54v:17-20 & cf. 84:13 (āl-popōca).

ĀTL/TEPĒTL, vars. ĀLtepētl (MOL), YĀLtepētl (56v:18).

Lit., water and hill.

1. City (CAR 519:29), nation (CAR 516:27), populace (MOLS: pueblo de todos juntamente). In ātl in tepētl-ī = city, 12:9, cf. 37:21, 53:27, etc.: ātl-o yan tepētl = city, 7:1, 20v:1, 22v:25, 39:27, cf. 29v:20, 32v:1, 32v:22, 63:16, etc.; in ipan altepetl italia = in the country of Italy, MS 1628-bis fol. 159; yohuati-mani ātl-o yan tepētl = the realm lies in darkness,

8:17; āltepētl, 8v:12, 41:3, 63v:9, etc.; īāuh ītepēuh, 7v:29, 32:10, cf. 20:29; 42:29, 54:24, 56v:9, etc.; moyāhua-ya xēlihui-a ātl-o yan tepētl = the realm (population) is scattered, 8:4; āltepēpa-ñ-huīc, 57v:16; ātlan ca tepētitlan, 71:31; ātitlan-i ... īn tlazo[h]tli tepel ītlan, 81:17; ātl-o yan tepētl in cemānāhuaqu-i = island realm (i.e., Mexico), 60v:9, cf. 53:27. Syn. **ĀTL/TZACUALLI, TEPELT 4, TLĀLLI/TEPELT.**

2. Fig., king (see OLM 211, MOL). 39:24.

ĀTL/TLACHINŌLLI, see **TEOĀTL/TLACHINŌLLI**.

ĀTL/TZACUALLI, water/pyramid, i.e., city (cf. **ĀTL/TEPELT**); Mexico (see **ĀTZACUALCO**). 60v:27. Syn. **ĀTL/TEPELT 1.**

ĀTOPINAN

1. Inedible aquatic "cicada" (HERN 2:396). Key word: water bug. 43v:9.
2. Like a sea beetle but 4" long and 4" wide with hard carapace, edible, paludal, a kind of lobster (HERN 2:393). Key word: marsh crab. 44v:18.

ATOTOZTLI, daughter of Nauhyotl of Colhuacan and mother of Acamapichtli of Tenochtitlan (DHIST 52). 37:9.

ĀTOZNENE, lit., water parrot. Key word: parrot fish. 43v:10, 44:27.

ATTOPA, see **ACHTO**.

ĀTZACUA:TĒ, to maroon s.o. (cf. MOL: atzaqua:mo). For freq. see **ĀTZATZACUA:TĒ**.

ĀTZACUALCO, var. of **ĀTL/TZACUALLI**.

1. One of the four barrios of Tenochtitlan (DHIST 62).
2. Mexico (Garibay "Huehuetlatolli" p. 45). See **ĀTL/TZACUALLI**.

ĀTZATZACUA:TĒ, freq. of **ĀTZACUA:TĒ**. 43v:13.

AUH, conj., var. **AHU** (12v:9, 13v:27). And (MOL, CAR), but (SIM), and so (OLM 194). And, 7:22, 12v:6, 26v:14, 41:6, 44:11, 56v:9, 57v:17, 73v:22, and passim; but, 7:26, 13v:20, 53v:24, 53v:29, etc.; auh in ne[h]huātl, 44:11, 70v:30, cf. 12v:9, 23:18, 36:23; auh īn a[h]mō, 10v:1, 50:25. Cf. **ĪHUAN 5**. Cf. CV: auh-ayao.

ĀUH, interj., now then, well now (CAR 528:48). Āuh tocni-huāne = well now, friends! (?), 12:22.

AVE, Span. (from Latin), ave, i.e., hail! Ave ma^a = hail Mary!, 38v:26.

AX, interj., alas! (MOL: ax ax). Ax-aho, 71v:18 & 20.

ĀXĀLLI

1. A certain kind of sand used to saw or cut gems (MOL). See COM song 44 stanza 4.
2. (Perhaps should be separate entry; relationship with 1 not established.) Edible aquatic herb with "hollow little canes" (HG bk. 11 p. 296), grouped with reeds and rushes (FC 2:122:11); fig., warrior (?), cf. **ĀCATL 2, TŌLIN**). See COM song 44 stanza 4.

ĀXAXĀYACATL, see ĀXĀYACATL 1.

ĀXĀYACATL, lit., water mask.

1. Attested form: axaxayacatl (HERN, FC 11) or axaya-catl (Clavijero vol. 1 p. 127). Small aquatic insect (HERN), boat bug (i.e., the water-boatman per SANT or the backswimmer per Moreno "Las notas de Alzate" p. 111). Key words: boat bug, axayacatl. Āxāyacatzin cuātecomatzin = axayacatl the boat bug (with pun on 2), 43v:7; āxaxāyacatzitzin = the boat bugs (with pun on 2), 45v:15. Syn. CUĀTECOMATL.
2. King of Tenochtitlan, d. 1481 (MEX, HDA 11). Āxāyacatl tēuctli, 58:11; āxāyacatzin[n] in tēuctli, 45:9, cf. 53v:16, 60:8 & 10, 66:11, 72:2; āxāyaca, 30:16, 53v:22, 53v:29, 73v:21, 74:3, 74:26 & 29, 74v:4, cf. 16:17, 70v:23, 73v:19, 74v:12; āxāya, 53v:28, 74:20; āxāyacatzin itzcōātl, 29v:23; itzcō#hu#ātzin in āxāyacatzin, 53v:7; āxāyacatōn, 40:14, 72:12, cf. 72:16, 72:20, 72:26, 72v:17, 72v:23, 73:6, 73:31, 73v:14, 73v:16.
3. Axayacatzin Xicotencatl, Tlaxcalan commander, d. 1521 (Gibson *Tlaxcala* pp. 25-26). Āxāyacatl tēcutli (with pun on 4?), 80:31(?).
4. Alonso Axayacatzin (see ALONSO ĀXĀYACATZIN). 80:31(?)

ĀXCAĪTL, var. ĀXCĀTL (SIM), property, possession (CAR 405:46). Cf. CEMĀXCĀTL, COCOCATL.

ĀXCĀMPA CUALCĀN, now is a good time (MOL). 42v:26 & 29.

ĀXCĀN, now, today (CAR 499:25). 24:28, 36v:1, 39:23, 42v:30, 72v:25; ye āxcān, 39v:13, 43:28, 47:8, 48:2 & 7, cf. 38:1, 38v:8. See ĀYĀXCĀN.

ĀXCĀTL, see ĀXCĀITL.

ĀXŌLOHUAH, lit., axolotl owner. One of the leaders of the Mexicans prior to the founding of Tenochtitlan (TORQ 1:83). 37:25, 43v:6.

ĀXŌLOTL, lit., water puppy (?), see XŌLOTL). Mud puppy, axolotl, *Ambystoma* sp. (see HERN). 45:15 & 17. Syn. *ĀCHICHI.

ĀXOMOLCO, lit., water-corner place. Pun on Xomolco (?). 45v:30. See XOMOLCO 2.

ĀXOMOTL, lit., water duck. Key word: waterfowl. Quetzal-āxomotzin = plume waterfowl, 56:1. See XOMOTL.

ĀXOQUEN

1. Little blue heron (?), see MOL, Hern, FC 11). See QUETZALAXOQUEN.
2. Son of Nezahualcoyotl, hero of Chalcan War (IXT).
3. Heroic captain who repulsed a group of Cortés' Indian allies in Tlatelolco and was killed by an arrow in the chest (FC 12:104:9, TORQ 1:565). 16v:1(?)

ĀXOXŌHUICĀN, lit., place of green waters, i.e., paradise. 57:21.

AY, interj., oh! ouch! (see AND 375). 24:9, 38:13, 61:4,
etc.

AY-, see ¹AH-.

AYA, var. AYAMO. Cf. CV: aya, ayamo.

1. Not yet (CAR 488:27).
2. No longer (AND). 20v:25, 26:2 & 5 (ayamo), 27:5(aya-mo), 28v:21, 33:14 (ayamo), 73:11. Syn. AYOC.
3. Not at all (?). 33:10, 35v:10, 35v:12, 70v:17. Syn. AYOC.

AYĀC, no one (CAR). 5:4, 6:2, 12v:26, 13:5, 13:13, 28:23, 28v:18, 31:13, 45v:17, 58v:23, 69:3, 71v:24, and passim; ayāc mah āca[h] = no one at all, 6:22; ayāc īmīuh i ayāc īchīmal = he has no warriors, 33:29; ayāc nōpil- #1#otzin, 78v:13. See ²*Ā, AYĀC TĒCA.

ĀYACACHTLI (but cf. HDA 10v:6: āyācāchtli). See also HUĒ-HUĒTL/ĀYACACHTLI.

1. Papiform rattle (MOL, FC 8:45:10 with illustration, CAR 468:33). 1:17; antle[h] toāyacach = we have no rattle (i.e., we make no music), 48v:3, cf. 70v:30.
2. Fig., revenant. 11:24, 15v:23, 64:29, 77v:26.

ĀYACACHTÖTÖTL, tawny-colored songbird (FC 11:46). Fig., revenant. Key word: rattle bird. 39v:15, 64:12, RSNE 23:17.

AYĀC TĒCA, no one has regard for people (FC 6:132:35). 14:1 & 7, 36:1; ayocāc tēca, 58v:28.

ĀYAHUITL, var. *ĀYAUHTLI (?), cf. ĪXĀYAUHTLI).

1. Mist (CAR 525:29). Onāyauhtōnamēyo[h]-, 3:23; āyahuitl motēca = the vapor (i.e., smoke) rolls (from a harquebus), 7:2; āyahuitl īhua-ya = mist is rising, 32v:28. See ĀYAUHCOZAMĀLÖTL. Cf. PÖCTLI.
2. Fig., descending ghost warriors, shower of revenants. 13v:27, 32v:28, 53:13 & 17; chīmalāyahuitl, 31:7 & 9; quetzalāyahuitl, 48:12, cf. 51v:20; xiuhquechōlāyahuh-48:26; xōchiāyahuitl, 20:21, 22v:27. See ĀYAUHTIMANI. Cf. ĪXĀYAUHTLI, TLAPAYAHUITL.

AYAMO, see AYA.

AYAOC, see AYOC.

AYAOC īC, see AYOQUĪC.

AYAOQUĪC, see AYOQUĪC.

AYAPANCATL, Tlaxcalan warrior fl. 1519-1531 (*Lienzo de Tlaxcala* per Gibson *Tlaxcala* p. 202). 10v:6.

ĀYAUHCOZAMĀLÖTL, rainbow (MOL, CAR, FC 7:18), mistbow (?). See ĀYAUHCOZAMĀLÖTÖNAMĒYOA. Cf. COZAMĀLÖTL.

ĀYAUHCOZAMĀLÖTÖNAMĒYOA, to shine like a rainbow (cf. CAR 480:28), to shine like a mistbow (?). Āyauhcozamālötōna-mēyo[h]timani, 1v:2.

ĀYAUHTIMANI, to mist (MOL). 38v:21, 81:17.

*ĀYAUHTLI, see ĀYAHUITL.

ĀYAXCAN, n., a hardship, s.th. difficult (FC 6:93:18); adv.,

with difficulty (CAR 527:47). In *āyāxcān* in *tlīpc ye ni-*
cān = this earth is a hardship, 13:18, cf. 11:9, 13:22,
 37:11, 63v:25, 74v:11; *āyāxcān o contēmaca* = with effort
 oh! he's presenting them to s.o., 53v:11; *āyāxcān* in *huē-*
huētlhua = it's hard to grow old, 74v:11.

ĀYI:TLA, v-B, attested form **ĀI:TLA**. To do s.th. (AND 202,
 CAR, MOL). *A iz tle[h]zo huālā[y]iz* = behold what he
 will do, 40v:1; *tle[h] zannēn nā[y]ico-i* = what but vainly
 did I come to do?, 4v:29; *tleīc onāxque[h]* in *tlahltla-*
co[h]que[h] = why did they sin?, 41:21; *tlein mach ū-*
amāxque[h]-on = what ever has befallen you?, 4:11, cf.
 4v:1, 13:15, cf. FC 12:92:21, AND 294. Syn. **CHIHUA:TLA**.
 See **AYITIA:MO-TLA**.

ĀYITIA:MO-TLA, causative of **ĀYI:TLA**. To do s.th. (MOL:
 anonezcalicayo ninaitia). 73:3.

AYOC, vars. **AHOC** (72:21), **AOC** (CAR 495:26), **AYAOC** (49v:20,
 78:6). No longer (CAR), not at all (37:22, 72:21, 74:21,
 75:16, 78:6). 10v:31, 17v:1, 24:4, 35:23, 40:29, 71:18,
 77v:17, etc.; *aoc ticmati[h]* = we lose our senses, 2v:9.
 Syn. **AYA**. See **AYOC CEPPA**, **AYOC QUĒNMANIĀN**, **AYOQUĪC**,
 etc.

AYOCĀC, var. **AOCĀC** (CAR 498:32). No longer anyone (AND
 182), no one (CAR). 50v:7 & 10, 74:2, 77v:3 & 6; *ayocāc*
tēca, see **AYĀC TĒCA**; cf. *ayoc āque[h]*, see **1*Ā**.

AYOCĀN, nowhere yet (MOL: *aoccan*). 8v:18.

AYOC CEPPA, never again (?). 26:27.

AYOC QUĒNMANIAN, never again, no longer at any time (cf.
 FC 6:156:29: *aocmo quenman*). 3v:16, 25:30; cf. 32:23
 (*ayaoc quēnman-i*). See **QUĒMMANIĀN** 2. Syn. **AYOQUĪC**.

AYOCUAN

1. A woodland bird (FC 11:21).
2. Agami heron (?; see HG bk. 11 p. 236). Key word: heron. 81v:11(?).
3. One of the leaders of the Mexicans prior to the founding of Tenochtitlan (UAH sec. 1).
4. Ayocuan the elder, ruler of Amaquemecan Itztlacozauhcán 1411-65 (CHIM 87 and 102), styled chichimeca teuctli (ZCHIM 1:93:57 and passim). 31v:20, 32v:24, 34:3, 35:18, 35:21, 73:13 & 15; *chīchīmēcatl tēuctli-n tayoqua[n]*, 36:5 & 53:9, cf. 34:21.
5. Ayocuan the younger, ruler of Amaquemecan Itztlacozauhcán, d. 1511 at age 20 (CHIM 44 and 232).
6. Name of one or more persons mentioned in the Annals of Cuauhtinchan (HTC secs. 327 and 404), son of "Quetzpal" (HTC sec. 366).
7. Unidentified; associated with Huexotzinco (?). 8v:30, 10v:4, 14:31, 44v:29; coupled with Cuetzpal, 9v:20, 14v:13.

AYOCUAUHTZIN, fict. name (?), Rattle Eagle (?). 12:7.

AYOCHICĀHUAZTLI, gourd rattle (?); gourd rattles, plank-shaped gourd-rattle sistrum (see HG bk. 2 ch. 25 para. 28). 15v:9. Cf. ²ĀYŌTL 2.

AYOHTLI, gourd (CAR 531, HERN). See AYOCHICĀHUAZTLI, AYOHXŌCHIQUILITL.

AYOHUIA:TLA, to warm s.th. with the breath, to blow on s.th. (MOL). 18v:12.

AYOHUIH

1. Adv., var. AYOHUIHCĀ (MOL). Easily, without difficulty (MOL). 21v:19; ayohui[h]cā, 46v:1.
2. Adj., s.th. simple (?). Cuix nayohui[h] ni#tono#[no-to]līnia = am I simple (i.e., unwarlike), am I poor (in deeds)?, 11v:17. Cf. OHUIH.

AYOHUIHCĀ, see AYOHUIH 1.

AYOHXŌCHIQUILITL, var. AYOHXŌCHQUILITL (MOL), squash blossom (MOL). 44v:16.

AYOPALLI, color between violet and orange (MOL), brown (see FC 11:231:10). Key word: auburn. 23v:6. For synonymy see CAMILLI.

AYOPPA, not twice (MOL). 5v:17 & 35:29, 8:26, 17:4, 74v:24.

AYOPPATĪHUA, see OPPATĪHUA.

AYOQUĪC, vars. AOQUĪC, AYAOC ĪC, AYAOQUĪC. Nevermore, no longer (MOL). Coupled with ayoc quēnmaniān, 3v:16, 25v:1, 32:23 (ayaoc īc). Syn. AYOC QUĒNMANIĀN.

¹ĀYŌTL, broth (CAR 457:25).

²ĀYŌTL

1. Turtle (MOL).
2. Turtle shell (HG bk. 2 ch. 35 para. 7: concha de la tortuga para tañer, cf. FC), probably used both as rattle and drum. Key words: turtle, rattle, turtle drum. Imaiach yoan jmaiouh = their papiform rattles and their turtle rattles, FC 2:140:10, cf. FC 2:77:15; tetzilacatl āyōtl = gongs and rattles, 12:11; te-tzilacatl āyōtl ye chicāhuaztli = these gongs, these turtles, yes, these rattlers, 15v:24; nichuitequi-a ... noxōchiāyōuh = I beat ... my flr turtle-drum, 68:11, cf. FC 2:72:15. Cf. AYOCHICĀHUAZTLI.

ĀZACA, to carry water (MOL). 56v:17, 56v:26; tāzacatīhui[h], 58:1 & 5. Syn. ĀMĀMA. See ĀZACOYĀN. Cf. ²ĀZACATL.

ĀZACOYĀN, place where water is carried (from ĀZACA). 56v:25.

AZCAPŌTZALCATL, inhab. of Azcapotzalco. Azcapōtzalca[h], 37v:2, cf. 42:28.

AZCAPŌTZALCO, town 8 km. NW of Tenochtitlan (see HDA 9v:4). 7:31, 37v:5, 41:7; azcapōtzalco tepanēcapan, 41:4, 42v:2; nicān i s. pilipe azcapōtzalco, 39v:10. Syn. SAN PILIPE 2, SAN PILIPE SANTIAGO.

AZCATL, ant (MOL). As copyist's error, should be cozcatl, 67:3 & cf. 53:16.

AZTAHUAHCĀN, place on the s. shore of Lake Texcoco, now a suburb of Mexico City. 54:7:gloss.

AZTAIHUIXŌCHITL, white feather flr (?), cf. FC 11:211:25: iz-tac hivisuchitl). 60:10, 64:11. Cf. TLAPALIHHUIXŌCHITL.

AZTATL

1. Common egret, i.e., Casmerodius albus (see HERN, FC 11:28). Cf. HUITZILAZTATL.
2. Fig., warrior, ghost warrior. Key word: egret. Quetz-alazatl, 17:27; aztatōtōtl, 60:19; aztaquechōlin-o, 82:4; timatlalaztatōtōtl, 23:1.
3. Egret plume, fig., warrior. Patlāhuac azatl = broad egret plume, 75v:18. See AZTATZON. Cf. AZTAXŌCHITL.
4. White. Aztamecatl = white rope, DHIST 154; aztapiltic = very white, MOL, FC 11:28:24; aztacaxtlatlapan- = white morning-glories, 10:10. See AZTAIHUIXŌCHITL.

AZTATZON, fict. name, Crown of Egret Plumes (denoting one who is dressed as a victim ?; cf. the white feathers worn as a headdress by the victim in DHIST 172). 56:22; cf. aztatzon- = crown (or panache?) of egret feathers (worn by the god Tlaloc), FC bk. 1 ch. 4, cf. RSA 120.

AZTAXŌCHITL, fragrant white flr the size of a rose (TEZ 223); egret flr, Polanisia uniglandulosa (see HERN 1:156, FVM 175); "yellow morning glory," showy liliaceous(?) herb (HERN 1:216). Key word: egret-plume flr. Chimal-aztaxōchi- = egret-plume flr shields (i.e., warriors), 54v:18 & 21.

-AZTLI, see -HUAZTLI.

B

BALTASAR, vars. **BALTASAL**, **PALTASAL**. Span., Baltasar.

1. One of the three kings of Cologne.
2. "Zitlalpopocatzin, que se llamó don Baltazar," a Tlaxcalan lord at the time of the Conquest (IXT 2:215).
3. "D. Baltasar," cacique of Tlacopan ca. 1525 (NCDHM 3:273).
4. Unidentified, possibly the same as 3. 39:29, 39v:12.
5. See **BALTASAR TOQUEZCUAUHYO**.

BALTASAR TOQUEZCUAUHYO

1. "Señor of Colhuacan. Died in Sevilla, May 13, 1529" (Cline "Hernando Cortés ..." p. 86).
2. Name of tlatoani of Colhuacan in 1536 (should be 1563?), 42v:1.

BAPTA, see **PAHA**.

BAPTISTA, see **PAHA**.

BELEM, var. **PELEM**. Span., Belén, i.e., Bethlehem. Where Christ arrived, 37v:12, 38:16, 38v:8, 46v:13; where the three kings are destroyed, 38:21.

BILTOTESMEH, Span., virtudes, i.e., virtues (one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus) (see COM song 68 stanzas 95-96). 59v:13.

C

-C, rel. noun, var. -CO. See also -COPA.

1. In, within (CAR 417), at, on (OLM 173). Ilhuicac, 2:21; tlachinōltepēc, 27v:25; chālchiuhcalico ... i[h]-ticpa = from the House of Jade, 35:12; mocozoltzinco = in your cradle, 40:10; caltetzinco = abode, 40v:22; tepetlacalco = at the sepulcher, 42:18; nonexiuhtlatl-co = where I am in despair, 72v:9; and passim; combines with IHTITL, q.v.
2. Of time (AND 309-10). Telco, see *ELLI. See YOHUAC.
3. By means of (OLM 173). Ipaltzinco, 39:2 & 4.

C-, 3rd pers. sing, and common-number specific-obj. prefix (AND), vars. QU-, QUE- (9v:13), QUI-. Passim.

CA

1. Indeed, aye, truly, often untranslatable (see OLM 181). 7:24, 26v:24, and passim; ca-n, 6v:22, 22v:10, cf. 35:10, and passim; ca cencā[h] huel, 15v:5; ca zan, 3:1, 9:1, 23v:13; zan ca, 35:4; zan ca-n, 27:13, 30:1, cf. 6v:22, 34:16; zan ca ye, 28:18, 76:7, etc.; zan ca-n ye, 16:5, cf. 20:11, 21:7, 65v:17, etc.; ca hui = alas, 57v:9; za[n] ca i-yahue = truly alas, 27v:27; ca-n oc, 30v:26; introduces vocative, 21:12, 63v:28 & 66v:19. Cf. CĀN 2. Cf. CV: ca. See CANEL.
2. For, because (MOL). In iz catqui ca ūnamēchmacac ... = Behold, for I have given ye ..., 41v:15, cf. 12v:15, 13v:14, 15v:15, 42:2, 57:18, 60v:gloss 10, 74:22, etc. See CA NŌZO.

1-CA, rel. noun, with noun embed and ligature -TI-. Cf. 2-CA.

1. Used adverbially, with, in, of, for, because of (OLM 172), by means of (CAR 418), like, as, etc. -Cuīca-tica = by means of song, 10v:14, 11:10, 78:8; -xōchi-tica = by means of flrs, 10v:15, 12:3, 34v:18, etc.; tlayōcoltica-ýa = sadly, 10v:29, 11:9, cf. 11:7; chāl-

- chiuhtica, 31v:22, 39:27; yāoyōtica = in battle, 60;
 gloss 1; icnūuhyōtica-n-ya = in comradeship, 64:28;
 mātlahuahcaltica = they are in a pack basket, 71:22;
 -ehcacēhuaztica-ya = like a fan, 2v:22, cf. 3:15, 3:
 20, 9v:8, 10:11, 56v:28, 56v:30, 58:10, 71:2, 72:30,
 79:28, 81:23, etc.; xiuhtomoltica-ya ontlatlaxōpal#1#-
 ēhuatoc = by means of turquoise buds there are ra-
 diations of green hue, i.e., turquoise buds are radi-
 ating green, 81:18; in tiquimiztlācoa a in tēpilhuān
 xōchitica cuīcatica = you that gaze upon ah! the
 princes at their flrs, at their songs, 6v:8; īc ompō-
 hualli ye anchicuēitica = for 48 (days), 42v:6; saba-
 dotica = on Saturdays, 44v:9; chiucnāhuilhuitica =
 after 9 months, 55:24; nāhuitica = by fours, 74:31,
 cf. 74v:1; see CĒXIUHTICA; and passim. See CUĀHUI-
 PANTLI, MECATL, TLACHINÖLLI, XŌCHIĀTL 1, etc.
2. Used adjectivally, like, as, -wise, -ly, -ful, etc.
 Teuiutica yiauquizcatzitzihoa = his saintly warriors,
 SPC 78v; teoyotica tlatoani = prelate, MOL; teōcuitla-
 tica = golden, 42v:26, 59v:32, cf. FC 12:12:28; yāo-
 chōquitzli īxāyōtica-ya = tearful war-wailing, 4:8;
 teōātica-ya = as spirit water, 56:15 & cf. 65v:4.
- 2-CA, rel. noun, pos. form, with, in, of, for, because of (OLM
 172), by means of (CAR 418), etc. Moca ye nichōca =
 yea, I weep for you, 78v:27, cf. 26:25; īca = for him,
 55v:23; toca o huellamatí-n = because of us he is oh!
 content, 25v:20, cf. 7v:5, 10v:8, 41:20, 45:26, 73v:1;
 moqu (apocopated mocca) = because of you, 15:9; īca =
 for His sake, 26:7; mocca = for your sake, 63v:4, 78v:27;
 in mach nocca ompolihuiz = will they be lost to me?, 3v:
 4 & 25:10; toca ilhuitla-ya = at our expense he cele-
 brates, 43v:4, cf. 43v:17; toca moquequeloa = he mocks
 us, 14v:8, cf. 72v:13, 74v:18; īnca = because of them,
 32v:22; īca = by means of him, 52:21; aqui nocca-ya = it
 ("penis") fits into me, 75:18, cf. 75:2; nocca yēhua[h] =
 they rise against me, 75:2; quēn tinoca-ya = how can
 you (do it, i.e., the sex act) with me?, 75:26; ayocāc
 tēca, see AYĀC TĒCA. See also īCA.
- CABALLO, see CAVALLO.
- *CAC, see IHCA.
- CĀCACUĪCATL, see CĀCATL.
- CACAH, freq. of CAH (CAR 499:1: cācā). Toncacate[h] = we
 are, 47:3.
- CĀCAHTLI, see CĀCATL.
- CACAHUACA, see TZINCACAHUACA.
- CACAHUACUAHUITL, cacao tree (FC 11:118). Cacahuaquauhti-
 tlan, 70v:8.
- CACAHUATL, cacao bean (MOL), beverage made from the cacao
 bean (FC 11:119). Cacahuaoctli-ya, 23v:25; cacahuaiz-
 quixōchitl, 30:30. See XŌCHICACAHUATL.

CACAHUAXŌCHITL

1. Tree with intensely aromatic cuplike white flrs turning yellow (FC 11, HERN); the flrs of this tree (FC 11); fig., ghost warrior, revenant. 11:18, 11v:8, 11v:11, 18v:5, 19:25, 22v:8, 78:23, 78:25, etc.; coupled with izquixōchitl, 14v:15, 19:2, 53:1, 61:22, 62:31, 78:23; coupled with yōllōxōchitl, 18:11 & 15; coupled with icnīuhxōchitl, 18v:18; coupled with poyomahtli, 27v:10, cf. 36v:11; cacahuaxōchinpoyon o ye mi[h]tōtia = narcotic cacao flrs are dancing, 34v:22; cacahuaxōchipetlatl, 39v:7. Cf. POYOMAHTLI.

2. Purple-flowered herb (HERN).

CACALACA, freq. of CALĀNI (CAR 476). To rattle (of ayochicahuaztli) (FC 2:77:11). With matrix nemī, 15v:9.

CACALACHTLI, clay jingle or bell (MOL); fig., warrior, revenant. 39v:26, 47v:24, 47v:30. For synonymy see OYO-HUALLI.

CĀCALLI, freq. of CALLI. Houses in a town (AND 147, cf. CAR 406:23). -Cācal = city, 12:20.

CACALOTL, crow or raven (MOL). Key word: raven. Cacalotlan = among ravens, 75:4. See ĀCACALOTL.

CACALOXŌCHITL, frangipani, Plumeria (see FC 11:205); fig., warrior, revenant. Key words: raven bloom, raven flr. 16v:23, 40:2, 75v:22; tlāuhquechōlcacaloxōchitl = red-swan raven bloom, 72v:1.

CACAMATI, v-A, see CACAMATL 1.

CACAMATL, freq. of CAMATL (see FC 11:281).

1. Small maize ear that grows beside the principal ear (FC 11:281, MOL); fig., revenant. Ca#n#cantica-ya quetzaltica = as baby maize ears, as plumes, 10v:18; tlatlapalcacamamaxōchitl = varicolored baby-maize-ear flrs, 43:4; oncacamatiquīuh (see CACAMATI) = will he come be a baby ear of corn?, 14:1. Cf. ELOTL, XĪL-ŌTL 1, XŌCHICENTLI.
2. Name of two or more pre-Conquest kings of Amaquemecan (CHIM, MEX 48, DHIST, IXT 1:321, GKC sec. 1337). 33:13, 34:17, 35:17; cacamatōn = little Cacamatl, 74:3.
3. King of Acolhuacan in 1519 (MEX).
4. Tlaxcalan soldier of 1519-31 (*Lienzo de Tlaxcala* per Gibson *Tlaxcala* p. 202).
5. Unidentified enemy of Mexico. 9:6.

CĀCATL (for long vowel see 51:9 and 51:14, yet in the manuscript the *agudo* accent is weakly executed at both locations), var. CACAHTLI (50:15, 50:18 & 22), a water dweller, like a toad, a loud croaker, makes one's head ache, says "cacaca" (FC 11:72); fig., warrior (in peeper song). Key word: peeper. Cācacuīcatl = peeper song, 50:3; cāca-n-tza[h]tzi = he is peeper-calling, 50:10; cāca[h]tine = O peepers!, 50:14; nixuhquechōlcācatzin = I am a peeper and a turquoise swan, 50v:23 & 25; i antēpilhuāñ cā-

ca[h]tzitzinti[n] = O princes, O peepers!, 51:9; 50:13, 50:23 & 29, 50v:2, 50v:5, 50v:8 & 10, 50v:18, 50v:26 & 28, 50v:31, 51:13, 51:14, 51v:5, 51v:6, 51v:9, 51v:11, 51v:22, 51v:23 & 25, 51v:31, 52:4, 52:10, 52:13, 52:21, 52:25, 52:26, 52v:2, 52v:7, 52v:10. Cf. ACUEYATL, CUEYATL, XÖCHCATL.

CACATZACTLI, freq. of CATZACTLI. Negro, negress (MOL); a black entity. -Cacatzactepōl = big old black thing (?), 16:18; ēlmozoquilla[h]cacatzacpōl = big old black man with a belly full of greens (?), 16:27.

CACTIMOTLĀLIA, v-C, to fall silent (cf. MOL: cactimani, see TLĀLIA:MO 5). 1:21.

CAH, irreg. verb, see ¹YE. For freq. see CACAH.

CAHCAHUĀNI, freq. of CAHUĀNI. To resound (CAR 474:14).

Ca[h]cahuāntoc = they (songs) are resounding, 34:28; on-
ca[h]cahuānta[h] (the matrix is yauh) = they (songs)
have gone resounding, 80:23 & cf. 26.

CAHCALI:TLA, freq. of *IHCALI:TLA (?). To shoot arrows at s.th. (see SIM: cacali). Caḥcalīhua huin in ātl-o yan tepētl = the city alas! is fired upon, 20v:1; cahcalī[y]a (for cahcalīhua) = it is fired upon, 8v:12.

*CĀHUA, v-B, see HUEHCĀHUA. Syn. CĀHUI, q.v.

CĀHUA:MO, v-B, var. CĀYA:MO (76:11 & 13).

1. To stop, to cease, to stop off (MOL, CAR). Cencamatl mocāuhtiuh = a mouthful (i.e., stanza?, song?) ends, 7:23; mā ... ninocāya (for mā ... ninocāhua) = if only I could stop!, 76:11 & 13; ximocāuhtzino (honorific) = tarry (awhile)!, 40:18 & 21.
2. To be left behind (MOL), to be left alive (FC 3:26:17). Ninocāhua-ya = I am forsaken, 30v:10; ayāc mocāhuaz = no one will be left, 14:25 & 27, 35v:17, 61v:7, 69v:3; in ōmocāuhque[h] = they who were left (after the Flood), 41v:29. Syn. CĀHUI.
3. Idiomatic uses. See CENCĀHUA:MO, NĒNCĀHUA:MO.

CĀHUA:TĒ or TLA

1. To leave or abandon s.o. or s.th. (MOL), to lose s.o. (in battle) (FC 3:19:12, 25, 30). Nēch-ya-cāhuaz = she will abandon me, 76:9; cāhualo = he is forsaken, 33:24, cf. 28v:13, 30:30 & 30v:3, 34:9, 76:6; xiccāhua-ya in mixtecomatla[n] = quit the shadows!, 2v:24; xi[c]cāhuacān-o in tīzaoctli = leave the chalk wine!, 4:28; to leave flrs, 61:31; to abandon the city, 7:1, 7:10 (con-ya-cāuhqui), 37:18 & 21, 37:27, 54v:1 & 83v:17, cf. 7:12; to leave the earth, 35v:19; cf. 30v:6, 37:27; to lose s.o. in battle, 73v:28, 74:3; namēchcāhuazquia = I'd be lost (i.e., I'd leave you behind, having died), 74:22; with suffix -co, 30:16; with suffix -to, 54v:7, 77:7; with matrix ēhua, see CĀUHTĒ-HUA:TĒ, CĀUHTĒHUA:TLA; with matrix quīza, see CĀUH-

TIQUÍZA:TĒ; with matrix *yauh*, see *CĀUHTIUH:TĒ, CĀUHTIUH:TLA. See CĀHUI, CENCĀHUA:TLA, ICNŌCĀHUA:TĒ or TLA, TLACĀHUA (?), TLACĀUHTLI, TLAHUEL-CĀHUA:TĒ.

2. To carry s.o. off, to carry s.th. off (MOL). 22:27, 35v:12, 40:29.

CĀHUALLI, an abandoned one. Nicāhualilama[h] = I am a rejected old woman, 73v:11. See CĀHUALTZIN.

CĀHUALTZIN

1. A Mexican leader in the Chalcan War, assoc. with Tlacaēlel, Cuatlecoatl(?), and others (TEZ ch. 26). Coupled with Chīmalpopōca, 18:22, with Cuātlecōātl, 19v:11, with Motēuczōmah, 20v:10, with Tlacaēlel, 74:6.
2. Son-in-law of CHĪMALPOPŌCA 1 (same as 1, above?) (MEX 98 and 105).
3. Contemporary of MOTĒUCZŌMAH 1 (same as 1, above?) (DHIST ch. 11 p. 9).

-CAHUĀNCA, active action noun (see AND 226), means of being illustrious, i.e., glory, reputation. Intēnyo in īnca-huānca = their fame, their glcry, 3:1.

CAHUĀNI, v-B.

1. To resound (of drum) (SPC 92v:2), to ring or jingle (of bells). Ontlazo[h]coyolcahuāni-ya = it rings like a precious bell, 43v:2, cf. 50:8; [olyohual[1]i cahuān = bells have sounded, 57:8; with matrix huītz, 40:1, 40v:8, 42v:10; with matrix mani, 2:6, 3:12, 63:13; with matrix o, 12:11, 12:16, 50:8. See CAHCAHUĀNI. Syn. CALĀNI, CAQUIZTI, TZILĪNI.
2. To resound (of fame) (see CAR 474:14), to be illustrious (SIM). Cahuān = he has become illustrious (in the dead land) (i.e., he is dead), 78v:1; oncahuānti-mani-a in motēyo = your glory lives in memory, 18:6, cf., 8:1. See -CAHUĀNCA. Syn. CAQUIZTI.

CAHUAYOH, see CAVALLO.

CĀHUI, v-B or v-A, intrans. form of CĀHUA:TĒ or TLA. To be left or abandoned. Cāhuitical[h] in Tenochtitlan = he is left in Tenochtitlan, 16:30. See CĀUHTIMANI, ILCĀHUI, For causative see CĀHUILIA:TĒ. Syn. *CĀHUA, CĀHUA: MO 2.

*CĀHUIA:TĒ, see TLĀLCĀHUIA:TĒ.

CĀHUILIA:MO, reflex-pas. of CĀHUILIA:TĒ. To be abandoned. Necāhuilīlōtiuh = all are being abandoned, 71:18.

CĀHUILIA:TĒ, causative of CĀHUI. To leave s.o. Toncā-huītlōc = you've been left, 30:24.

CĀHUITL, time (CAR 462:3). See TXQUICH CĀHUITL.

CALĀNI, to rattle (CAR 476), to jingle, tinkle (MOL). For freq. see CACALACA. Syn. CAHUĀNI, TZILĪNI.

CALAQUI, var. CALQUI (56v:13). To enter, to be put (MOL), to enter (paradise). Xōchicalco nihuālcalaqui-a = I en-

ter the flr house, 2v:4, cf. 1v:9, 2:3; caliquico = he (Cortés) enters (Mexico), 56v:13; tlānel tōlmātlatitlan ti-calaquicān = let us be caught in the bulrush net, 44v:19; mā huālcalaqui in amāpilōltzin = let your water jars be put here, 56v:20; ācon ah calaquiz = who, ah! is to enter (paradise)?, 43v:25, cf. 33:27 & 30, 46v:10, 51:31 & 51v:2. Syn. CALAQUIA:MO

CALAQUIA:MO, reflex-pas. of CALAQUIA:TĒ. Mā yacpatitlan titocalaquīcān = let us be plunged in the water-weed, 44:28. Syn. CALAQUI.

CALAQUIA:TĒ, causative of CALAQUI. To take s.o. prisoner (in battle) (FC 6:12:17); to cause s.o. to enter. Tepē-ihtic ... nēchcalaquei[h]que[h]-o = they led me into a valley, 1:28; tēcalaqueia = he causes people to enter (battle), 4:17; tinēchcalaqueiž = you will make me a prisoner (of war or love), 40v:2 & 4; toconcalaqueia in cha-huayōtl iñic mochān = you take a whore into your house, 73v:3.

CALAQUIA:TLA, causative of CALAQUI. To cause s.th. to enter (cf. MOL). Īla[n] xōchitl #c#[z]an nic[h]uālcalaquia = I introduce it among the flrs, 11v:16; oncalaqueiž զաշուան cali[h]tic = the troupeal is caused to enter this house, 16v:21. Syn. MAMALI:TLA 1, TZACUA:TLA 2.

CALCOZAMETL, 3rd king of the Colhuans by authority of Nopaltzin of Texcoco (IXT 2:24), succeeded by Coxcox (IXT 2:31). Coxcotzin calco#c#[z]ametl = Coxcox and Calcozametl (revenants assoc. with Colhuacan), 37:10.

CALIQUI, see CALAQUI.

*CALITL, see CALLI.

CALLAH, house clusters (FC 12:117:26), settlement (MOL, FC 11:8:12 and 14). Cān huel nochān? cān huel nocalla[h] = where is my home? where is my settlement?, 5v:22, but cf. 35v:4. See TĒUCCALLAH.

CALLI, var. *CALITL (16v:12, 17v:17, 21:8). House (MOL), room (CAR 494:19); fig., sky (FC 11:247:10). Calli po-pōca = houses go up in smoke, 44:25, cf. 32v:6; amocal = your house, 12:11; nocal, 15:10, 35v:4; mocal, 15:13; see TOCAL īPAN; calli = house (i.e., city?), 63v:10; calli = house (i.e., world?), 53:24; ī-ya-calco, 27v:27; mo-icnōcal, 53:5; cali[h]tec = in the house, 16v:22, 20:6, 32v:27; xōpancalli[h]tec = in the house of green places, 11:7, 12:6, cf. 10v:11, 11:12; tla[h]cuilōlcali[h]tec, see TLAHCUILÖLLI; māquīzteōxiuhcalli[h]tequ-i, 38:5; chāl-chiuhācalli-ya, 44v:30; taminchoncalli, 78v:30; xiuhētōtōcal-, 20:12; xōchitzapocalco, see TZAPOTL; īez[z]ōcalco = in his house of bleeding, 37:3. See ĀMOXCALLI, CĀCALLI, CALPANTLĀCATL, *CALTETL, CALTIA:TĒ, CALTIA:TLA, CHĀLCHIUHCALLI, CHĀNTLI/CALLI, CHĪMALCALLI, HUAHPALCALLI, ILHUICALLI, MĀQUĪZCALLI, MIXCŌACALLI, ÖZTÖ-

CALLI, PAPALOCALLI, QUETZALCALLI, QUIHQUIZCALLI, TEOCALLI HUIAC, TLÄHUIZCALLI, TLAPAPALCALLI, TLA-PITZALCALLI, TLÄUHCALLI, TZIHUACCALLI, XIUHCALLI, XÖCHICALLI, YÖLLOCALLI, ZACUANCALLI. Syn. CHÄNTLI, CHINAMITL 2, TLAHTOHCÄN.

CALLOTIA:TLA, to provide lodging for s.th. (see MOL). See TLÄHUIZCALLOTIA:TLA.

CALPAN

1. In a house or in houses (FC 2:42:19, FC 2:103:12). See CALPANTLÄCATL 1 (?).
2. A "borough" of Huexotzinco (Muñoz Camargo bk. 1 ch. 6 p. 51, cf. DHIST ch. 2 para. 15, GKC sec. 1337, TORQ bk. 3 ch. 8 p. 257), i.e., the town now called San Andrés Calpan. See CALPANTLÄCATL 2.

CALPANTLÄCATL

1. Nobleman (?), cf. MOL: calpampilli).
2. Inhab. of CALPAN 2, i.e., a Huexotzincan. 79:1.

*CALTETL, lit., house thing (CALLI + -TETL), abode. Calte-tzinco = abode, 40v:22; xöchitēcpān caltecā[n] = this flr palace, this home place, 47:10.

CALTIA:TÈ, to build a house for s.o. (MOL), provide a house for s.o. (SIM). See CALTIA:TLA.

CALTIA:TLA, general obj. form of CALTIA:TÈ. Quicalti#y#a = he houses them, 64v:12.

CÄM, see CÄN.

CAMACHALOA, to open the mouth wide (MOL). A ca camachaloa = alas, she (Tlalteuctli) opens her mouth wide (i.e., war is declared, warriors will be sacrificed) (FC 6:11: 15). Syn. TËNTLAPÄNI.

CAMACOYÄHUAC

1. Big mouth, gaping maw (MOL). 73v:27 (fig. name for battlefield?, cf. CAMACHALOA).
2. Name of a ruler in Michhuacan at the time of Ahuitzotl's coronation (TEZ ch. 68: "Camaçoyahuac"). See 73v:gloss 1, cf. ZCHIM 1:111:17. See INTR ch. 1 sec. entitled "Errors of the Cantares glossator." See also COM song 85 "Remarks."

CAMATL

1. Mouth (CAR 436:31); lips, palate (SIM). In camacpa tontla[h]toa = you that are singing with your mouth, 23v:18; nocamapan aya mëxi[h]catl = a Mexican (i.e., a "song," a revenant) is on my lips, 29v:9; xöchimecatl i mocamacpa quiztihcac = flr garlands (i.e., revenants) are issuing from your mouth, 68:24 & 64v: 22. See CACAMATL (?), CAMAXÖCHITZIN (?), CENCA-MATL.
2. Pronouncement, utterance (FC 6:91:33); stanza (sensu INTR ch. 4) (cf. CENCAMATL). Occencamatl = another stanza, 7:24. See CENCAMATL. Cf. CUICATL 1.

CAMAXÓCHITZIN, (fictitious?) name of a (Tlaxcalan?) ancestor,
10v:14.

CAMAXTLE, see CAMAXTLI.

CAMAXTLI, var. CAMAXTLE. God worshipped by the Tlaxcalans (Muñoz Camargo ch. 4). Camaxtle, 70:23.

CAMILLI, color of ripe cherries, brown (moreno) (cf. MOL: camileua). Key word: brown. 47v:4 & cf. 6. Syn. AYOPALLI, CAMOHPALLI, COYÓTL 2, CUAPPACHTLI, ĪXTLILTC. Cf. CACATZACTLI.

CĀMMACH, see CĀN MACH.

CAMOHPALLI, brown (morado oscuro) (MOL), brown (morado) (HG bk. 11 pp. 343-44 and FC 11:244), tawny (?), cf. MOL: camotli = yam). 47v:4 & cf. 6, 47v:8 & cf. 10; noxōchicamō[h]palnenetzin = my brown-flr dolly (freely, my flr, my brownie, my dolly), 73v:13. For synonymy see CAMILLI.

CAMOHPALTIC = CAMOHPALLI (MOL). 48:23; camōpaltic, LAS-50 54:3.

CĀMP, contraction of CĀMPA. 75:16.

CĀMPA, interrog., to where? which way? (MOL), where? (CAR 495), from where? (CAR); non-interrog. (CAR). Interrog., 1:2, 1:23, 3:1, 44v:18, 45v:28, 57:27 (cāmpa); cāmp aqui = where does it fit in?, 75:16; non-interrog., 1:6; tlā-cohtitoque[h] in cāmpa in xīmohuayā[n] = they are slaves in the hereafter, 4v:7. Syn. CĀN, CĀNIN, CATLEH 3.

CAMPANA, Span., campana, i.e., bell. 45v:24. Cf. TETZIL-ACATL.

CĀMPA NEL, see CĀNNEL.

CĀN, var. CĀM (37:23). See also CĀMPA, CĀNIN, CĀN MACH, CĀNNEL, CĀNON, CATLEH 3, etc.

1. Interrog. = CĀMPA (CAR 495). 5v:21, 21:32, 21v:5, 34v:7, 37:22, 37:23; cān tinemi, 10v:7, cf. 9v:7, 12:27, 31:13; cān tonyāz = where are you to go?, 15v:25, cf. 35v:27, 70:19, etc.; cān iñ ma[h] iuhcān, 60:3; cān = whence?, 8v:5; cā[n] = whence?, 64v:21 & 68:22.
 2. Non-interrog. At least some usages entered under CA 1, analyzed as "ca-n," could be assigned here. Can techinantlan can texomolco = beside a wall or in a corner, FC 6:7:32; in cān ahmicohua = where one does not die, 14v:19; cān ōmpa xīmō[h]ua = from where all are shorn, 30:13; etc. See CĀNIN, CĀNON.
 3. How? (cf. CAR 495:10: cānmach). 4:6, 21v:18.
 4. How, the way that, the manner in which (?). Cf. tla-toa ... in canjn tlatoac = it tells how he passed away (FC 3:13:1-2, incorrectly translated in HG); yn teyolia in canin oquimotlalili = the manner in which He created the soul (?), MS 1628-bis fol. 227v l.1).
- CĀN, locative suffix (CAR 454, AND 305-306). Passim. See -HUAHCĀN. Cf. -YĀN.

CANAH, somewhere, anywhere (CAR 496). Somewhere, 30:23, 75v:11 & 15, 75v:12 (nah) & 15 (cana[h]); anywhere, 52v:27.

CANAHPA, to or from an unspecified place (CAR 496:17). Cf. OCAHPA.

CANĀHUAC, thin (MOL). 39:13.

CANĀHUACANTLI, temple (of head) (FC 10:118). 15v:11(apoc.).

CANAUHTLI, duck (MOL). 28:11, 82:23(totozcanauhtzin-o = our parrot duck). See HUEXOCANAUHTLI.

CANEL, so it is true, so it is true that (MOL). 24:16, 41v:23.

CĀNIN = CĀMPA (CAR 495). Interrog., 64v:21 & cf. 68:22; cānin noconcaqui = where do I hear him?, 78:4, 79v:14; cānin tinemi-ya = where are you?, 21v:6 & cf. 23:22, cf. 7v:4, 13v:23, 13v:24, 21v:11; cānin tihui[h], 61v:1; non-interrog., 3:2, 5v:3, 7v:9, 14:27, 31v:7, 55v:23(?), cf. CĀN 3), 62:18. See CĀN 4, CĀNIN/CĀNON, CĀNON.

CĀNIN/CĀNON, in cānin nemi-ya i cānon in nemi = where is he? where is he?, 7v:4, cf. 13v:23, 76v:2.

CĀN MACH, var. CĀMMACH.

1. Where indeed?, Where in the world ...? (CAR 495:8). 2v:15, 2v:17, 68:22 & cf. 64v:21.
2. How in the world ...? (see CAR 495). Cāmmach mocnopil = how in the world have I deserved this? (CAR 495:10); cān mach toma[h]cēhual = what ever have we done to deserve it?, 43v:4; cā[n] mach timi[h]tlaco[h] = how in the world did you hurt yourself?, 75:12.

CĀNNEL, vars. CĀMPANEL or CĀMPA NEL (CAR 495:32), CĀPANEL (57v:20), CANNELPA (CAR 495:33). = CĀN, CĀMPA.

The addition of nel connotes inevitability (CAR). Interrog., 3:1, 8v:23, 12v:21, 13v:7, 23v:30, 26v:3, 30:9, 43v:14, 45:11, 51:25(ach cānnel = where to?), 51:25 & 28 (cāmpanel), 57v:20, 58v:26, 59:19 & 21, 70:26; how ...?, 51:31 & 51v:2.

CĀNNELOCPA, where still?, yet whence? 30:6.

CANNELPA, see CĀNNEL.

CĀNON (CĀN + ²ON), euphonic var. of CĀNIN, q.v. Interrog., 5v:21, 6v:30, 8:3, 25:28 & 25v:1, 30:16, 60v:16, 71:11; ach cānon a[h]zo, 9v:23 & 24; how ...?, 9v:16, 35v:7; non-interrog., 16:1, 21v:3, 37:23, 70:26; in cānon nicān = here, 57v:6; cāno[n] xīmo[hu]ayān = in the hereafter, 35:25, cf. 5:30, 5v:7 & cf. 62:18, 36:11, 37:6, 53v:4, 61:29, 64v:25 & 68v:2, 66:17, 69:31, 69v:4 & 9, 70:2, 78v:1. See CĀMPA, CĀN, CĀNIN, CĀNIN/CĀNON.

CA NŌZO, because, for (CAR 515:31). 60v:gloss 1, 72:3, 73v:22.

CĀNPA, see CĀMPA.

CĀNPANEL, see CĀNNEL.

CAPILEL, see GABRIEL.

CAPITAN, Span., capitán, i.e., captain.

1. Refers to Cortés. Speaks through Marina, 54:5; has brigantines, 54:7; arrives in Mexico, 56v:5; shoots guns, 56v:13; tiox chālchiuhcapitan = God the jade captain (?), 55:7; capitán tēuctli = the lord captain, 57v:14; yehua in pale[h] yehua in capitán = the padre, the captain, 53:21. Syn. CAPITAN GENERAL 2, HELNANTOH 1, MALQUES.

2. Refers to God or Cortés. 50:18 & 22, 55:7 (?).

CAPITAN GENERAL, var. GENELAL CAPITAN. Span., capitán general.

1. Chief of troops, principal commander (see Códice Ramírez p. 69).
2. Capitán General de la Nueva España y Mar del Sur, title given to Hernando Cortés by Carlos V (Díaz del Castillo p. 525, ZCHIM 1:141:26). Genelal capitán, 55:30 & 55v:3.

CAPOLIN, cherry (MOL), cherry tree (MOL, CAR 474:33). -Capolyōllō- = cherry pits, 79:5, FC 11:121; capolin īcpac = in the cherry tree, 52:20 & 22; teōcuitlacapol- = golden cherry tree, 51v:22 & 24; chālchiuhcapol- = 50v:16 & 19, 50v:27 & 29; xiuhquechōlcapol-, 50:6 & 8; xōchiquechōlcapolin, 51:11. See CAPOLXŌCHITL.

CAPOLXŌCHITL

1. Cherry flr. 50v:22.
2. Cherry tree (cf. IZQUIXŌCHITL). Xōchincapolxōchitl = cherry-tree flrs (i.e., revenants), 50:25.

CAQUI, intrans. form of CAQUI:TĒ. To be heard. Ca[c]-que[h] = they've been heard, 56:23.

CAQUI:MO, reflex-pas. of CAQUI:TĒ. Cuix ninocaqui-a = am I heeded?, 75:22.

CAQUI:TĒ, v-B, to hear s.o. (CAR 439:35); to obey s.o.

(SIM). Xic-ya-caquicān = hear him!, 10v:26, cf. 11:23, 16:22, 59:27; xiquincaquicān = hear them!, 36:10, 47v:20, 65:27; queen quihuāl-i-caqui = how does he hear him? (i.e., what does he hear him saying?), 36:27, cf. 54:3; etc. See CAQUILIA:MO-TĒ.

CAQUI:TLA, to hear s.th., to listen to s.th., to understand s.th. (MOL). Xiccaqui-n = hear them!, 2v:17, cf. 12:22, 33:1, 41:10, etc.; huālcaco = it is heard, 8v:19, 22v:29; noconcac-on cuīcatl, 10v:3, 11:14, 13v:17, 40v:10, cf. 10v:3, 15v:13, 28:30, 52v:19, 69:22, 70v:22, 74:5 (with matrix ye), etc.; they heard that he was resurrected, 42:17; cenza[h] huel xi[c]caqui = mark this well!, 41v:20; ayoc nel niccaqui-a = I don't understand it, 75:17, cf. 75:20; nicmati-a ni[c]caqui-a noyōl = my mind is made up, 68v:14; with suffix -co, 6:18, 78:7; with suffix -to, 57v:19. For fused-object form see TLACAQUI. For honorific see CAQUILTIA:MO-TLA. See CACTIMOTLĀLIA, YOHUALLACAQUI.

CAQUILIA:MO-TĒ, honorific of CAQUI:TĒ. 57:5 & 57v:13. Syn.
CAQUILTIA:MO-TLA.

CAQUILTIA:MO-TLA, honorific of CAQUI:TLA. 71v:14.

CAQUIZTI, to resound (MOL). Of song, 2:10; of drum, 71v:
16, 76v:3; of reputation, 3:1; of Christian gospel, 42:22.
Syn. CAHUĀNI.

CASTAÑEDA, see CAXTAÑEDA.

CASTELLANO, see CAXTILTECATL.

-CATL, defective noun, forms abstract nouns and gentile
names (see GRAM 8.9), vars. -ĒCATL (q.v.), -TĒCATL
(see -ĒCATL). Chālchiuhhuītzitzi[1]caitzin, 1:4; dweller,
36:24, 44v:29, and passim. See ĀCATL, *ĀMACATL, CO-
COCATL, *CŌLCATL, ILHUICATL, MECATL, OLOCATL, TLA-
CHINŌLĀCAZACATL, TZĪNCATL, XILLĀNCATL, XŌCHCATL. Cf.
-HUĀZTLI, -METL, -PALLI, -TETL, -YŌTL.

CATLEH, var. CATLIH (MOL: catli), pl. CATLEIMEH (AND,
SIM), var. pl. CATLIAMEH (36:2), CATLIHQUEH (AND 208).

1. Which one? (MOL). Catli[h]-ya in motla[h]tōl = what
is your word? (i.e., what do you say?), 31:14 (cf.
quēn quittoa-n, see QUĒN 6).

2. Non-interrog. Mā catle[h] xicyōcoyacān totech on-
qui#c#[z]a = compose the ones that intoxicate us!, 14:
17. Syn. CATLEHHUĀTL.

3. Where? (lit., which?) (OLM 51). Catli in teucujtlatl?
where is the gold?, FC 12:121:9; iñ catli[h]-an cuīca-
nitl = where is the singer?, 21:4, cf. 34:13, 38v:3,
71v:1, 71v:27, 71v:28; catliame[h] ha in tocnihuā[n]
= where ah! are our friends?, 36:2; an catli[h]que[h]
iñ tēpilhuān-o = ah, where are the princes?, 38v:3.
Syn. CĀMPA, CĀN, etc.

CATLEHHUĀTL, that, which (OLM 51: catleoatl). Xixōchite[h]-
tequi in catle[h]huātl toconnequiz = cut the flrs that you
will need, 1v:3. Syn. CATLEH 2.

CATLIAMEH, see CATLEH.

CATLIH, see CATLEH.

*CATQUI, being, creature (from YE = to be). Tōncatcāpīl ...
toccatcāpīl = you are a baby creature twice ... a baby
creature again (?), 15v:17 & cf. 20; ticatcāpīl = you are
a baby being, 15v:19. For synonymy see TLACHIHUALLI.

-CATYĀN, place, seat (SIM). Īcatyā[n] tōnatihuā īāqui[y]ān
= the seat of the sun, the place of its entry, 36:29.

CATZACTLI, see CACATZACTLI.

CĀUHTĒHUA:TĒ, to go away and leave s.o. (CAR 512:11), to
die and leave s.o. 13v:13, 30:19, 54v:11.

CĀUHTĒHUA:TLA, general-obj. form of CĀUHTĒHUA:TĒ. 26v:17,
33:1, 33v:15, 33v:16, 34:15, 35:26 & 5v:13, 35v:17, 39v:7,
51:20, 59v:4 & 6, 59v:5, 66:15, 69:23, 82:9; coupled with
CĀHUA:TLA, 35v:18; with suffix -co, 38:28.

CĀUHTIMANI

1. To lie abandoned. Cāuhtimaniz o polihuiz tlālli = the

realm will be abandoned oh! destroyed, 8v:13; Itztom-patepec lies abandoned, 32:22.

2. To be extensive or spacious (SIM). Cāuhtimaniz i cuāuhātl = an eagle flood shall lie in sheets, 33:23.

CĀUHTIQUÍZA:TE, to promptly leave or desert s.o. (MOL).

Concāuhtiquízque[h] = he'll immediately lose them (lit., they'll immediately abandon him, i.e., they'll promptly die, leaving him behind), 74:7.

*CĀUHTIUH:TE, attested only in passive form, to go away having been abandoned. Cāhualōtihu-a, 77:22; cāhualōtiāz, 77v:20.

CĀUHTIUH:TLA, to leave s.th. behind as a memorial (SIM). 27v:3, 69:19, 69:23 & 26.

*CĀUHTLI, see ĀCHCĀUHTLI, ICCĀUHTLI, IZCACĀUHTLI.

CĀUHTZINOA:MO, honorific of CĀHUA:MO. See CĀHUA:MO 1.

CAVALLO, var. CAHUAYOH (56v:6), Span. caballo, i.e., horse. See IPAN HUĀLTEMPO IN CAVALLO.

CAXITL, bowl (CAR 458:24). See TLECAKITL, TZĪNCUAUHCAX-ITL.

CAXTAÑETA, var. CAXTAÑEDA. Span., Castañeda, i.e., Rodrigo de Castañeda, a soldier in Cortés' army (CDHM 1: 432), called "Castañeda Xicotencatl" (FC 12:95), à quien los Indios llamaban Xicotencatl por tenerle por valiente hombre (Bustamente per FC 12:95 n. 6). Xicotencatl in caxtañeta, 55:20 & cf. 23 (caxtaneta) & 85:2 (caxtaneda) & 6 (caxtaneda). Syn. XICOTENCATL 4.

CAXTILLĀN, Castille, fig., paradise. 57:9, 80v:15 & 18. Syn. ĀTLIHTIC 4, SPAÑA.

CAXTILLĀN TLĀCATL, Castillian, native of Castille. 54v:6. Syn. CAXTILTĒCATL.

CAXTILTĒCATL = CAXTILLĀN TLĀCATL. 55:1.

CAXTLATLAPAN, morning glory (see FC 11:199). 10:10, 47v: 8 & 10.

CĀYĀ:MO, see CĀHUA:MO 1.

CĒ, var. comb form CEN-, pl. CĒMEH, q.v. See also CEM, CEN.

1. One (MOL, CAR). Tlā cē nimitzmanili = let me offer you one, 73:6; cē tihuetzitīhui[h] = one of us will go fall, 45v:31; anca cē nicān yez = it seems that s.o. will be here, 59:15. See CĒ ĀCATZIN, CENCAMATL, CENTETL, CĒ OLINTZIN, CĒ TŌCHTLI, CĒ TŌTZIN, CĒ-XIUHTICA, OCCE.

2. Indefinite article. Cē tla[h]to#hu#āni = a king, 4v:3; cē oquichtli = a male, 46:10; cē otomitl = an Otomi, 53v:23. Syn. CECNI 2.

CĒ ĀCATZIN, name of a Chalcan lord killed by Mexicans in 1462 (ZCHIM 1:105). 32v:21.

CECEC, cold or icy (MOL, cf. CAR 482:35-36). See ITZTIC/CECĒC.

CĒCEHTLAMIA:TLA, see CĒCENTLAMIA:TLA.

CECELIA, see SANTA SELLAYAH.

CĒCEMMANA:TLA, to scatter or disperse s.th. (MOL). See YŌLCĒCEMMANA:MO

CĒCEN, each, every (CAR 510:11). Cēcencuemitl, 11v:13; cēcen maapōl, 16:22; mā cēcen o[h]tlipan = everybody on the road!, 54:31; cēcentēcpantica = by twenties, 74v:1; cēcen tēuctli [i]pan momaticot = each has come in order to be esteemed, 74v:14. See CĒCEYACA.

CĒCENPŌHUALXŌCHITL, see CEMPŌHUALXŌCHITL.

CĒCENQUĪXTIA:TĒ, freq. of CENQUĪXTIA:TĒ, q.v.

CĒCENQUĪZA, freq. of CENQUĪZA. O[n]cēcenquīztenemi[h] = they are assembling, 50v:14.

CĒCENTLAMANTI, to become separated, scattered, spread out (cf. SIM: cecentlamantilia:sla). Cēcentlamantīhua = things become strewn (of flrs), 43:5 & cf. 9.

CĒCENTLAMIA:TLA, freq. of CENTLAMIA:TLA. Var. CĒCEH-TLAMIA:TLA. Toconcécehtlami[h]toque[h] tlāco[h]yōtl te-quiyōtl = we're ending slavery and toll, 45:6, cf. 45:5. See CĒCENTLAMIHTIUH:TLA

CĒCENTLAMIHTIUH:TLA, freq. of CENTLAMIHTIUH:TLA. Var. CĒCENTLAMITTIUH:TLA (73:28). Niccēcentlami[h]tāz = I'm going to keep right on enjoying them! (a joke—see TLAMIHTIUH:TLA), 73:26 & cf. 28.

CĒCĒPAHTICĀTZIN

1. Vars. CECĒPACTIC (IXT 2: ch. 54), CECĒTZIN (TORQ 1: 210). Son of ĀXĀYACATL 2, died fighting in Huexotzinco (CHIM 106, TORQ 1:195 and 210). Cecēpa[h]ticātzin, 24v:20. For other sons of Axayacatl see TLĀ-CAHUEPAN 3.
2. See CRISTOBAL 2.

*CECEPŌHUA:TĒ, freq. of CEPŌHUA:TĒ. See TĒCECEPŌUHQUI.

CECEPPA, each time (MOL). 74:30.

CECĒYA, to become cold (CAR 482:36). See CECĒC, CECĒPAHTICĀTZIN.

CĒCEYACA, var. CEHCEYACA. Each one singly (MOL). Cēceyaca netlatlalōlo = all flee each-wise (i.e., everyone flees), 16:13; cehceyaca huīlohua = everyone departs, 44:31.

CECNI, var. CECNIPA (52v:4).

1. In a certain place (CAR 496). Occecni = elsewhere (CAR 496:25); oc cecni = elsewhere, 1v:26, 1v:27.
2. Serves as indefinite article with locatives (CAR 496:32). Cecnipa cuahuitl īmāpan = on a tree branch, 52v:4. Syn. CĒ 2.

CECNIPA, see CECNI.

CEHCELIYA (60:16), freq. of CELIYA 2, q.v. To sprout or burgeon. Of flrs, 46v:30, 48:21, 52:1; of tree, 20:17; of heart or hearts, 14v:5, 43:22, 47v:4, 76v:23; of nobles,

21:26; coupled with *itzmolini*, 14v:5, 21:26; with matrix *ihca*, 20:17; with matrix *mani*, 60:16 (*tlacehceliztimaniya*); with matrix *o*, 46v:30, 48:21; with matrix *yauh*, 43:22.

CEHCEMELLÍ, freq. of **CEMELLÍ**, q.v.

CEHCEMÉLTIA:TÉ, freq. of **CEMÉLTIA:TÉ**. To entertain or give solace to s.o. (MOL). *Ticcehcemeltia[h]* in *tlogue[h] nāhuaque[h]* = we entertain God, 2v:10, cf. 5:25; with matrix *huītz*, 19:29.

CEHCEMÉLTIA:TLA, general-obj. form of **CEHCEMÉLTIA:TÉ**. 24:1.

CEHCEYACA, see **CĒCEYACA**.

CEHPA, see **YE NŌ CEPPA**.

CĒHUA, to be cold (MOL).

CĒHUALHUIA:MO, to shade oneself (MOL); to be shaded. 80v:22 (with suffix -to). Syn. **YACALHUIA:MO**.

CĒHUALLŌTITLAN, in the shadow or shelter (of a god or saint) (CAR 418). 18:18, 42:27.

-**CĒHUAYĀN**, see -**CĒUHYĀN**.

CĒHUI, to be cool, calm, appeased (MOL); to rest (CAR 453:45); to be extinguished (of fire) (MOL). *Tle īca cēhuiz in noyōllo* = how will my heart be eased?, 12v:4; *cēhuiz ī[n]yōllo o antepilhuān* = their hearts will be tranquil—O you princes!, 8v:13; *cēhuiz in moyōllo* = Your heart shall be appeased (coercive indicative), 32:23 & 28; *cēhuiti in noyolia* = let my soul go be calm!, 5:2; *aīc cēhuiz* = never will they (firebrands) be extinguished, 74v:7; *aīc cēhuiz* = never will they (flrs of war) be extinguished, 21:11. See **CĒUHQUI**, -**CĒUHYĀN**.

CĒHUIA:MO, to rest (MOL). 8v:18, 46:12, 70v:8.

CĒHUIA:TÉ, to give s.o. a rest, to spell s.o. (MOL), to soothe s.o. (who has been angry) (MOL), to console s.o. (SIM). *O ach a[h]#c#[z]oc nē[z]cēhuiz* = will he console me?, 30:19. See **YÖLCEHUIA:TÉ**.

CĒL, alone (MOL: *icel*, CAR 503:36). *Zan īhuiān ca-n īcēl nelli* = just gently! That's the only truth, 13:20; *mocēl titeōtl* = O thou Only Spirit!, 62v:27. See **ĪCĒLTEōTL**.

***CELAPINES**, see **QUELAPINES**.

CELEXTIAL, Span., celestial. See ***IN CELEXTIAL TIOX**.

CELIA:TLA, to receive s.th. (MOL). *Nitlacelīco* = I come to receive communion, CAR 429:36; in *quicelia[h]-on* in *teō-ātl tlachinōlli* = they who receive flood and blaze, 6v:15.

CELIYA, v-B.

1. To take root, sprout, or bud (of plant) (MOL), to revive or grow green again (CAR 453:40). Used adjectivally, *nepāpan celiztoc i xihuítl ye nicaan-aya* = all the green herbs that are here, 41v:16.
2. Fig., to "sprout" or be resurrected (of ghost warriors), 9:29; *celi[y]a notla[h]tōlla[a]quīllo* = my

word-fruit sprouts, 27v:8; as flrs, 7v:18, 33v:19, 48:25, 58:21; as birds, 7v:1, 30:29, 58:27 & 31, 64:9; with matrix *ihca*, 48:25, 64:9; with matrix *mani*, 9:29; with matrix *o*, 7v:1, 7v:18; with matrix *yauh*, 58:21, 58:27 & 31. For freq. see CEHCELIYA. For synonymy see CUEPŌNI.

CEM, see CEN.

CEMANA:MO, to continue (cf. SIM: cemana:tla). Mocemana in māitl = the hand continues (beating the drum), 7:26.

CEMĀNĀHUAC, abbrev. CEM̄C, ĀMC.

1. The world, the earth (from CEM + ĀTL + NĀHUAC, for extended discussion see Motolinía *Memoriales* pt. 1 ch. 1), the whole world, in the world, throughout the world, throughout Anahuac (the known world before Cortés); the Aztec empire (?; see DHIST ch. 31 para. 10: este mundo tan grande). 3v:21, 9:4, 21v:13, 22:24, 23:4, 23:22, 37v:15, 42v:7, 45:23, 45v:4, 46v:13 & 17, 47v:12, 48v:19, 57v:5, 58v:6, 58v:8, 63:23; in adaptations from Genesis, 41:18, 41v:16; nōhuiān cemānāhuac = everywhere in the world, 42:22, cf. 50:15; in belem cemānāhuaqu-i = Bethlehem on earth, 37v:12; cemanahuac tlahuohuani don philipe segundo = King Philip II of Spain, ZCHIM 2:48, cf. IXT 1:399; tē-tēuctin cemānāhuac = lords all over Anahuac, 8:6. See ILHUCATL/CEMĀNĀHUAC. Syn. ĀNĀHUAC 3, ĀNĀHUATL, CEMĀNĀHUATL, TLĀLTICPAC, TLĀLTICPACTLI.
2. The eternal shore, paradise (cf. ĀNĀHUAC 2). 17v:14, 18:12.
3. Island, the city of Mexico (?; usage expressly forbidden by Motolinía, loc. cit.). Ātl in tepētl c̄m̄c = island realm (i.e., Mexico), 53:27, cf. 60v:9, 63v:7. Syn. TLĀLHUACTLI 2.

CEMĀNĀHUATL = CEMĀNĀHUAC 1 (MOL). Abbrev. CEM̄TL (29v:21). Cf. ĀNĀHUATL. 29v:21; in adaptations from Genesis, 41v:28, 42v:31.

CEMAXCATL, property (cf. MOL, cf. CAR 458:11). Īcemāxcaīcentlatqui = his property and his dominion, 41v:9.

CEM̄C, abbrev. for CEMĀNĀHUAC.

CEMEH, pl. of CĒ, one of (CAR 489:21). Mā cēme[h] nicān huālquīzacāñ = let one of them appear here, 74v:14.

CEMĒLLEH, adv., peacefully, tranquilly (CAR 524:28). 26:13 & 49v:5. See AHCEMĒLLEH, CEMĒLLEHCAN. Syn. īHUI-ĀN, TLĀCACCO, ²TLAMACH, YŌLIC 1.

CEMĒLLEHCĀN, place of tranquility. 9:10.

CEMĒLLI, serenity, joy (cf. MOL: cemeltia:te). Mocehcemēl-quīxtia (freq.) = they blossom joyously, 1:9.

CEMĒLTIA:TĒ, to entertain or pleasure s.o. (MOL). 20:11, 21v:7, 81v:4 & 9. For freq. see CEHCEMĒLTIA:TĒ. See TĒCEMĒLTIH.

CEMIHCAC, forever (CAR 506). 13v:19, 26:15 & 18, 42:5, 48:8, 59v:10; cemi[h]cac chāne[h], see CHĀNEH 2. Syn. CEN, MOCHIPA.

CEMILHUITIA, to tarry, to spend all day (MOL). 51v:5. Cf. CEMILHUITILLANI:TĒ.

CEMILHUITILLANI:TĒ, to order, require, or desire s.o. to spend a day (*CEMILHUITILLI + -TLANI:TĒ). Oncemilhuitillano[h]-ya Itloc = (we) are allowed to spend a day near Him, 59v:20.

*CEMILHUITILLI, that which there is when one spends the day, i.e., one who spends the day (see GRAM 7.5). See CEMILHUITILLANI:TĒ.

CEMILHUITILTIA:TĒ, to detain s.o. for one day (MOL); to preserve s.o. through the day (cf. SIM: cemilhuitiloni). Tontēcemilhuitiltia = you enable people to get through the day, 3v:22. See ICNOCEMILHUITILTIA:TĒ.

CEMILHUITL, a day (MOL), of a day, a day's (SIM), all day, a whole day (SIM), in a day, in just a day. Māoc cemilhuitl = let us have this day, 50:12, cf. 35v:18, 53:27; oc cemilhuitl = another day, 24:14; in but a day, 26:12; o cuēl achica cemilhuitl = for but a moment and a day, 54:20, cf. 56v:11.

CEMIXTLAPAL, fagot, bundle of firewood (MOL). 16:16.

CEMMANA:TLA, var. CENMANA:TLA. To scatter, spread, or throw s.th. down (MOL). Topan quicenmanaco in Itlanēxil[l]o-ya = he came and laid his radiance upon us, 42:9.

CEMMANI, var. CENMANI. To be dispersed (MOL), to be scattered. Of people, 41v:26, 58:11; of Christ's apostles, 42:24; timēxi[h]cacueyame[h] ceñmanca[h] = we Mexican frogs have been scattered, 45:7; with matrix yauh, 58:11. For synonymy see MOYAHUA 1.

CEMMATI:MO, var. CENMATI:MO. To take care of oneself, pay attention to oneself (FC 6:101:19). 13v:12 & 16.

CEMPANTI, var. CENPANTI. To become a row, to line up (FC 2:93:10, FC 2:102:24, FC 2:144:9, FC 2:144:19). 48:20. Cf. CEMPANTLI, Syn. TECPANA:TLA (per FC 2:144:19).

CEMPANTLI, line, row, rank (MOL). See CEMPANTI.

CEMPŌHUALLI, twenty (MOL). Syn. PŌHUALLI 2. See CEMPOHUALTÉCATL, CEMPOHUAXOXCHITL.

CEMPŌHUALTÉCATL, var. CEMPOHUALTÉCAMETL (38v:6, 38v:10, see -METL). Cempohualtec, inhab. of the eastern coastal town of Cempohuallan (see DHIST ch. 71 para. 21, Díaz del Castillo ch. 45); fig., denizen of paradise (cf. CÓZCATECAH, CUEXTLÁN, NONOALCATL). 38v:6, 38v:10.

CEMPŌHUAXOXCHITL, var. CENPŌHUAXOXCHITL. Marigold (HERN 1:219), fig., revenant, ghost warrior. 14:11, 24:17, 48:25, 52v:28, 75v:22, 77v:18; cecenpō[hu]alxochin- = marigolds, 46:29.

CEMPOLIHUI, to perish forever (MOL). 78v:14 & 17.
CEMTL, see CEMĀNĀHUATL.

CEN, var. CEM. (Should be CĒN per CAR 506:37, CĒM per 55:10.) Entirely, completely (MOL), all, together, all together (MOL); forever (FC: see below). See also CĒ. Cen tiyahui[h] = we all go, 35:28 & 5v:15, cf. 35v:16, 36:1, 56:13; cem ātl mani-a = they all lie in the water, 37:28; cém ātl onmantia[h] = they all spread out into the water, 55:10; ce[n] huītze[h] = they are all coming, 36v:4; cen ... ca[h]pan = all have adorned him, 61v:30; ḫ-cen tiya[h] = you've gone forever, 39v:2 & 4; çan çě = always, FC 11:80:8, cf. FC 11:97:35; çan cen = forever, FC 11:130:17, FC 11:102:35; zan cen tinemico = you live forever (see GRAM 5.10), 11v:31, cf. 69:32; zan cen ti-hui[h] = we pass away forever, 79:15, cf. 13:26, 35:19. See OCCĒ 2, YECEN. Syn. CEMIHCAC, MOCHIPA.

CENCAH, very, greatly, many, much (MOL), indeed (SIM). As adv., 11v:30, 40:13, 42:17; ca cенca[h] huel = very much indeed, 15v:5; cенca[h] huel xi[c]caqui = mark this well!, 41v:20; tlānel nichōca ... tlānel cенca[h] = let me weep greatly, 25v:2; ḫ[n]yōllo pachiuh cенca[h] = their hearts were very glad, 42:19; cенca[h] ... cuīca = he sings abundantly, 11v:7; cенca[h] zan ye qui[h]to#hu#a-ya = he fully says it to him, 41v:19; cенca[h] ye māmox hi cенca[h] i tla[h]cuilōli[h]tic onmani = indeed it lies [within] your pictures, indeed within these paintings, 53:20 & cf. 67:9; cенca[h] miec, 1v:9; cенca[h] nelli, 40v:2, 40v:3; cенca[h] nimān, 72:22; cенca[h] zan cuēl achīc, 41v:18. See OC CENCAH.

CENCĀHUA:MO, to prepare oneself (MOL). 59:28.

CENCĀHUA:TLA

1. Lit., to leave s.th. entirely. Tic-ya-cencāhuazque[h] huēlic ye xōchitl = we are to leave these delicious flrs, 28v:18.
2. To put the finishing touches on s.th., to perfect s.th. (MOLS: perfecionar), to prepare s.th. (MOL). Xitla-cencāhuacān in māxtlatl = prepare the loincloth, 53v:24.

CENCAMATL (HDA 4v:11: cēncāmātl). Mouthful (of food) (MOL); word, statement, utterance (MOL, OLM 24); stanza, short song (see GKC sec. 380: çencamatentli). Cencamatl = stanza, 7:23; occencamatl, see CAMATL 2.

CENCOCOPI, var. COCOPI (HG bk. 11 p. 323). Maizelike plant (HERN, MOL), probably the teosinte, Euchlaena mexicana (see Garibay in HG vol. 4 p. 328; for teosinte see SANT). Cencocopime[h] = teosintes, 44:27.

CENMANA:TLA, see CEMMANA:TLA.

CENMANI, see CEMMANI.

CENMATI:MO, see CEMMATI:MO.

CENPANTI, see CEMPANTI.

CENPOHUALXOCHITL, see CEMPOTHUALXOCHITL.

CENQUIXTIA:MO, reflex-pas., to be gathered or assembled.
45v:30.

CENQUIXTIA:TÉ, human-obj. form of CENQUIXTIA:TLA, q.v.
10:3, 46v:29 (freq.).

CENQUIXTIA:TLA, to gather or assemble s.th. (MOL). 20:14,
69:29; ahticcenquixtia = you "disassemble" them, i.e.,
you scatter them, 24:5. Cf. CEPANOA:MO. Syn. NECHICOA:TLA.

CENQUIZA, to congregate, assemble (MOL). 47v:30, 57:21,
58:30; with matrix o, see CENQUIZTO; with matrix yauh,
77:23 & 26. See CECENQUIZA. Syn. CEPANOA:MO, TÉCA:
MO 2. Cf. ¹O 5.

CENQUIZTO, to be all assembled (MOL). 38v:7.

CENTETL, one (MOL). 7:25.

CENTEUCTLI

1. Squadron (MOL).

2. Tocentēucyo = our eternal lord, 48v:23.

*CENTEUCYOTL, see CENTEUCTLI 2.

CENTLĀL, see CENTLĀLLI.

CENTLĀLLI, apoc. var. CENTLĀL. Everywhere (HDA 11:11:
centlālli). Ma centlal moteca = let it be spread every-
where, SPC 93:2; in centlāl motēca-ya = they are spread
everywhere, 45v:2; centlāl mani = they lie everywhere,
63:30. Syn. NŌHUIĀN.

CENTLAMI, v-B, to finish (AND). Ōcentlan in tomiquiz = our
death has ended, 25v:20 & 49:17.

CENTLAMIA:TLA, to end or conclude s.th. (cf. CENTLAMI); to
consume or eat s.th. (MOLS: acabar o consumir comida);
to enjoy s.th. (cf. TLAMIA:TLA). A[h]mō niccentlami[h]-
tinemiz = am I not to go along having put an end to it?,
12v:6. See CECENTLAMIA:TLA, CENTLAMIHTIUH:TLA. Syn.
TLAMIA:TLA

CENTLAMIHTIUH:TLA = TLAMIHTIUH:TLA, q.v. Var. CENTLA-
MITTIUH:TLA. Ayāc quicentlamittaz inīc timiquizque[h] =
no one is to go on enjoying them, for we're to die, 69:
3 & 5. See CECENTLAMIHTIUH:TLA.

CENTLANI, abyss (MOL), in an abyss (SIM). Centlani mic-
tlan = a lo profundo del infierno (CAR 498:17); in mācāc
ce[n]tlani pani-ya = let no one be down low or up above,
32:12.

CENTLATQUITL, property, dominion (by analogy with CEMĀX-
CĀTL, q.v.). Centlatquihuacātzintli = God, CAR 458:11;
coupled with CEMĀXCĀTL, q.v.

CENTLI, var. CINTLI, dry ear of maize (MOL). See XŌCHI-
CENTLI, YACACINTLI. Cf. CACAMATL 1, ELOTL, XILOTL 1.

CENTZONTLAHTŌLTOZOH, lit., one who keeps vigil with 400 songs
(see TOZOAH), i.e., mockingbird (which sings at night) (cf.
HERN 2:326: "cenzontlatole," but see also Karttunen Analy-

tical Dictionary: centzontlahtōleh = Myadestes obscurus [per description in FC 11:52]). 1:16. Cf. CENTZONTLI 2.

CENTZONTLI

1. Four hundred (MOL). See CENTZONXIQUIPILLI.
2. Mockingbird (see COMED 19:gloss, Clavijero 4:283, SANT).

CENTZONXIQUIPILLI, lit., 400 X 8000, i.e., 1,2000,000, fig., the countless ones, the angels. 15v:27. Cf. centzonxi-quipiltzontin ylhuicactlaçopipiltin angelosme = the countless ones, the precious princes of heaven, the angels, MS 1628-bis new folio 273 l.12 (cf. IXT 1:284); cf. in amoça tlapoaltzin ... intoca angeles = the countless ones called angels (CDC ch. 10 p. 145).

CĒ OLINTZIN, lit., One Movement. A calendrical sign, hence the tutelary of this sign, i.e., Tezcatlipoca (see Caso "Calendrical Systems" p. 338), or one of the other deities who may serve as tutelary of this sign (see loc. cit.). 6v:2.

CĒPAN, jointly, together, mutually (MOL, CAR 435:22). To-cēpanpoliuhyān, 12v:18; tocēpan tihuintique[h], 65v:21; ticēpan tihuintique[h], 65v:24.

CĒPANOAMO, to become united (MOL: cepanoa:tito). 27v:7. Syn. CENQUÍZA, TĒCA:MO 2. Cf. NECHICOATLA, NEPANI-HUI, 10 5.

*CEPŌHUA:TĒ, to crush s.o. (cf. MOL: cepoa:nitla). See *CE-CEPŌHUA:TĒ.

CEPPA (should be CĒPPA per CAR 507:29), var. CEHPA (68:9). Once (MOL). 39v:6 & 8. See AYOC CEPPA, CECEPPA, NŌ CEHPA, OCCEPPA, YE NŌ CEPPA.

CEQUI

1. Some (MOL), a few, quite a few, many. 14v:6, 17v:4, 33v:4, 54:25, 67v:22.
2. Some (MOL), few, not many (?). Cequi a[h]ontēa[h]ci = few do not take captives, 16:14 (could also be analyzed as cequi-a ontēa[h]ci = many take captives).
3. A portion of the whole (MOL). Cequintin zan huāl-cholo[h]que[h] = part of them fled, 73v:23.

CĒTL, ice (MOL). See CĒHUA, etc. Cf. XOXŌHUA.

CĒ TŌCHTLI, var. CĒ TŌTZIN (47v:16).

1. One Rabbit, year bearer whose rule meant hunger and, as a result, selling oneself into slavery (FC 7:23), hence a personification of evil (?), an enemy (?). Assoc. with the traditional enemy Ayocuan, 44v:31; assoc. with Cortés, 47v:16.
2. Hernando Ce Tochtzin, cacique of Coyohuacan, d. 1525 during Cortés' march to Honduras (MEX 134, CHIM 243).

CĒ TŌTZIN, see CĒ TŌCHTLI.

CĒUHQUI, reduced, undone, ruined (see MOL). Yāōcēuhqui = disgraced in war, 33:1.

-CĒUHYĀN, var. -CĒHUAYĀN, resting place (CAR 453:44). 24v:
28.

CĒXIUITICA, pertaining to one year (MOL). 50v:28.

CEYA, to consent, to be willing (MOL), to acquiesce. Of
Life Giver, 9v:23; of sun, 36:16.

CEYOHUAL, a night (MOL). Cemilhuitl on tiyahui[h] ceyohual
o xīmo[hu]ja = in a day oh! we're gone, in a night oh!
one is shorn, 26:12, cf. 46v:4.

CHACALI, var. CHACALIN (MOL). A paludal lobster or shrimp
(see HERN, FC 11:59, MOL). Key word: crayfish. 44:5.
See CHACALLOA. Cf. TECUICIHTLI.

CHACALLOA, to be lobsterlike, i.e., to be scarlet (?), from
CHACALI + *YOA:TLA; cf. HERN: chacaltzontli, chacalxochitl;
see also FC 11:205:21: chacaltzontli). Teōcuitla-
chacallo[h]toc = they are gold and scarlet, 34v:3.

CHACHALACA, freq. of CHALĀNI.

1. v-A, to chirp, twitter (MOL), chatter, cackle (AND).
Of birds, 17v:20, 38v:23, 56:5, 80:5 & 9; with matrix
mani, 80:5 & 9.

2. N., var. CHACHALACAMETL (HERN, FC 11). Chachala-
ca (see SANT, Clavijero 1:102). See COXCOX 1.

CHACHALATZA:TLA, freq. (trans. form) of CHALĀNI. To play
s.th. (a musical instrument) loudly and discordantly
(CAR 476), to thump (a drum). Of drum, 68:10 & 13. Cf.
HŪTEQUI:TLA, TZOTZONA:TLA.

CHACHĀLCHIHUITL, freq. of CHĀLCHIHUITL. 3:20.

CHAHCHĀYAHUA, freq. of CHĀYAHUA. To scatter. Onchahcha-
yāhuata[h], 79v:8.

CHĀHUACUĒ, Mexican leader during Chalcan War (TORQ 1:163,
cf. MEX 88, cf. FC 6:13:3). 20v:24.

CHĀHUAHUIA:TĒ, to cause s.o. to become a concubine (CHĀ-
HUATL + "hui" per AND 36n + causative "a" per AND 86).
Chāhuahuīlo[h] = they have been made concubines, 73:16.

CHĀHUATL, concubine (SIM, MOL: chauh:no). Ichāhuānān-
tzin = his principal concubine, HDA 11:21-22 and IXT 2:
169:5. See CHĀHUACUĒ, CHĀHUAHUIA:TĒ, CHĀHUATLĀLIA:
MO, CHĀHUAYŌTL.

CHĀHUATLĀLIA:MO, to be established as a concubine, to be
made a whore (?). I tēpal nochāhuatlālia (for ninochā-
huatlālia) = by means of s.o. I am made a whore, 73:31.

CHĀHUAYŌTL, abstract form of CHĀHUATL. Concubine, whore.
72v:21, 73v:3.

CHAHUICHALOTL, name of a bird (from vocables suggesting
the call of a bird?). 68:9, 68:12.

"CHAILTZIN" (?), assigned to *CHALANILTZIN, q.v.

CHĀL-, see HUĀL-.

CHALA CHALA CHALA, cry of the achalalactli (a kind of
duck) (FC 11:38:10); cry of the chachalaca (?). 63v:18,
66v:13. Cf. COXCOX.

CHALĀNI, to be out of tune (of song or musical instrument) (MOL, CAR 476). For freq. see CHACHALACA, CHACHALATZA:TLA. See *CHALĀNILLI.

*CHALĀNILLI, that which there is when one is out of tune (see GRAM 7.5), i.e., a tuneless one, a screecher (?). See *CHALĀNILTZIN.

*CHALĀNILTZIN, fict. name, Screecher (see *CHALĀNILLI). Cha[lān]iltzin, 55v:25 & cf. 66:3 (cha[lān]il#i#tzin). Note: This analysis is highly conjectural.

CHĀLCACIHUĀCUīCATL, see CIHUĀCUīCATL.

CHĀLCATL, native of Chalco (CAR 459). 18v:12 & 15, 33:27, 33v:3; nichālcatl, 72:10; nichālcacihuātl, 73:13 & 15; pl. 32:29, 33:16, 33:26, 33v:5, 53v:gloss, 72:2; chālcaciuhuācuīcatl, see CIHUĀCUīCATL. Syn. CHĀLCOTLĀCATL.

CHĀLCAYÖTL, Chalcan piece (see INTR ch. 10). 3v:18, 31v:9.

CHĀLCHIHUĀTL, see CHĀLCHIUHĀTL.

CHĀLCHIHUITL, var. CHĀLCHIUHTLI (30v:23, 38v:6, etc.), var. comb. form CHĀLCHIM- (70:2). Emerald (CAR), coarse emerald (MOL), "undoubtedly the common jade of green and white color" (Foshag per FC 11:223n); fig., wealth, jewels (CAR 474:20), lord, parent, protector (OLM 211), warrior, "song," ghost warrior, revenant; as embed, jadelike, precious, exalted. Key word: jade. 22:2, 22:25, 23:26, and passim; Your words are jades, 51:14 & 16; they utter jades, 71v:6; jade(s) are my lips, 78:28; he is a jade, 59:24; jades of Your heart, 61:22; let me be acquainted with jades, 36:19; jades break, 12v:22, 77v:5; jades smoke, 31:26; chālchiuhitin = jades, 9v:25, cf. 10:3; as adjectival embed, 22:19, 26:19, 28:7, 38v:12, 43v:11, 52:30, 66:18, 71:11, 81:22, and passim; chālchiuhcapitan = the jade captain, 55:7; embedded in verbs, 3:5, 3:7, 22v:25, 23:26, 25v:18, 29v:17, 30v:13, 38:27, 60v:25. See CHACHĀLCHIHUITL, CŌZCATL/CHĀLCHIHUITL, QUETZALCHĀL-CHIHUITL, TLAPALCHĀLCHIHUITL.

CHĀLCHIHUITL/ĀCATIC, jades/tubiform beads, fig., revenants. 45v:9, 62v:21.

CHĀLCHIHUITL/MĀQUĪZTLI, var. CHĀLCHIUHTLI/MĀQUĪZTLI.

Jades/bracelets, fig., warriors, ghost warriors. 9v:26, 16v:29, 21v:16, 29v:17, 33:19, 34v:2.

CHĀLCHIHUITL/QUETZALLI, jades/plumes, fig., warriors, ghost warriors. 30v:7, 33:4, 51:14, 55v:12, 69:4, 71v:21.

CHĀLCHIHUITL/TEŌCUITLATL, jade/gold, fig., warriors, ghost warriors. 14:26, 26v:3, 27v:16, 28:7, 28:10, 30v:23, 33v:24, 37v:11, 43v:29, 69:4. Syn. TEŌCUITLATL/TZITZITL.

CHĀLCHIHUITL/XIHUITL, jade/turquoise. 39:12, 60:12.

CHĀLCHIM-, see CHĀLCHIHUITL.

CHĀLCHIUHĀCALLI, see CHĀLCHIUHĀTL 2.

CHĀLCHIUHĀTL, comb. form CHĀLCHIHUĀ- or CHĀLCHIUHĀ- or CHĀLCHIUHĀTLA- (27v:16). Jade water(s).

1. Fig., Mexico. Chālchiuhātl īmancā[n], 66v:28 & cf.

- 64:2; chālchiuhāpan, 80:8; cf. 56v:1 (refers to the springs at Chapultepec).
2. Fig., heaven, paradise. 27v:16, 45:20; Chālchiuhācalli = house of jade waters, 44v:30; chālchihuāpa[n], 77v:1, 80:4, 80:8, 81:2, 81:10; chālchiuhātitlan, 44:9. For synonymy see QUETZALĀTL 1.
 3. Refers to "songs," or revenants, flowing like rain from paradise. Jade waters flow upon us, 58v:29; jade water's flowing-out place (i.e., paradise), 56v:1; jade water sprinkles, 58:12; jade-water conch horn, 27v:16; where jade waters pour, 28:10; jade-water paintings, 45v:18; jade-water drums, 57:24; with jade moisture, 53:12; by means of jade waters, 45v:21; within the jade waters, 43v:29; jade-water flrs, 80v:14 & 17. Syn. QUETZALĀTL 2, TEŌCUIITLAĀTL, XōCHIĀTL 2.

CHĀLCHIUHCALLI, var. *CHĀLCHIUHCALITL. Jade house, i.e., paradise, or the dance floor. Chālchiuhcal (apoc.), 18:4; chālchiuhcalico, 35:12. Synonyms may be located among the cross-references under CALLI.

CHĀLCHIUHCĀN, jade land, i.e., paradise. 12:20.

CHĀLCHIUHHUĪTZILIN, freq. var. CHĀLCHIUHHUĪTZITZILCATL. A hummingbird species (see FC 11:24). Key word: jade hummingbird. Chālchiuhhuītzitzi[catzin], 1:4.

CHĀLCHIUHNENE, lit., Jade Doll (or Jade Vulva).

1. Name of various pre-Conquest noblewomen (see UAH sec. 74, MEX 114, IXT 2:164).
2. Jade Doll, a stock character in female songs (?). 75:12-77v:28, 78:1; nichālchiuhnenecihuātl, 77:1.

CHĀLCHIUHTEPĒTL, jade city, i.e., Mexico, 71:11.

CHĀLCHIUHTETL. Key words: jadestone, jade jewel. 34v:14, 57:20.

CHĀLCHIUHTLAPALLI, see TLAPALCHĀLCHIHUITL.

CHĀLCHIUHTLATōNAC

1. A founding father of the Chalcan nation (IXT 2:17-19, CHIM 164).
2. A 14th-c. Chalcan leader (CHIM 172-73).
3. A 15th-c. Chalcan leader (CHIM 199-200).
4. Indeterminate Chalcan leader. 32v:28, 33:8, RSNE 14v: 15.

CHĀLCHIUHTLI, see CHĀLCHIHUITL.

CHĀLCHIUHXōCHITL, herb or shrub with fragrant greenish flrs (FC 11:208, HERN). Key word: jade flr. 67:15.

CHĀLCO

1. A province dominated by the city of Tlalmanalco (see INTR ch. 6, Motolinía *Memoriales* p. 206). 9:1, 31v:13, 32:11, 32:17, 32v:2-22 passim, 34v:13 (tōllān chālco-n); nicān chālco = here in Chalco, 51v:15, 74v:15, cf. 73: 19; chālco tla[h]tōlli = a Chalcan expression, 72:22: gloss.

2. Chalcan lakeside town, formerly Chalco Atenco, now Chalco (TORQ 1:116).

CHĀLCOTLĀCATL, Chalcan, inhab. of Chalco. 40:7, 73v:12.
Syn. CHĀLCATL.

CHALIA:TLA, to newly display or use s.th. (MOL). 60v:
gloss 8.

*CHĀLLI, jade (?; see symbol for Chalco in Codex Mendoza).
Conchālchīuh = he has fashioned it as a jade (?), 50:19;
nochāl = my jades, 67v:19. See CHĀLCO, CHĀLCHIHUITL
(but "its name comes from nowhere" per FC 11:223),

*QUETZALCHĀLLI, TĒNCHALLI (?).

CHALOA:TLA, to open s.th., to cause s.th. to gape (see CA-MACHALOA). Tetech ntlachaloa = I scold s.o. (lit., I open s.th. against s.o., i.e., I open my mouth against s.o.), OLM 219:23; ticonchaloa = you're splitting it (the boat) open (by hitting it as a wave), 58v:20.

CHAMOLLI, scarlet parrot plume (HG bk. 9 p. 15 para. 2, cf. FC 9:1, FC 9:95:27-28). 52:27.

CHAMPOCHTLI, earring (MOL). Nichampotzin = I am Earring (fict. woman's name), 76v:24 & cf. 27 (nichanpotzin).

CHĀNEH, var. CHANĒHQUI (41v:4).

1. Dweller, denizen, inhab. (CAR 459). Ātlan chāne[h]-qui (common number) = water creatures, 41v:4; ātlan chāne[h]que[h] (animate pl.) = water creatures, 45v:14; antlachinōlçuātech#o#[ā]nehque[h], 42v:26. See ILHUICAC CHĀNĒH.
2. Master of the house (CAR 503:11), lord, God. 30:8; cemi[h]cac chāne[h] = the Everlasting (lit., Forever Master), 41:27.

CHANPOCHTLI, see CHAMPOCHTLI

CHĀNTLI, pos. only (OLM 25), home (CAR 459:32), homeland (AND), abode, hole, cave, etc. (FC 11:275); fig., vagina (cf. NEXCO). -Chān = home (in the ordinary sense), 57:33, 58v:13, 60v:9, 60v:gloss 8, 71:13, 73v:4, etc.; -chān = in the presence of, 70:5, 72v:5, etc.; -chān = home (i.e., paradise, or the dance floor as it resembles paradise), 3:2 (tochān), 4:15 (tochān), 10:30 (īchān īpalne-mohuāni), 10v:16 (mochān), 12:15 (īchān), 15:1, 22:20, 28v:1, 30v:19, 34v:9 (īchāmpa), 35:4 (īchāmpa), 36v:7, 45v:26, 51v:20, 67v:6, 72v:24, and passim; vagina, 75:13, 75:14, cf. 75:3 & 6. See YECHAN. Syn. CALLI, NEXCO, TLAHTOHCĀN.

CHĀNTLI/CALLI, home/house, i.e., abode. 15:19, 53:5.

CHAPOLCO, var. name for CHAPOLTEPĒC, q.v. 56:30 (chapolcotitlan), 56v:2 (that Chapolco yonder, i.e., paradise), 58:2.

CHAPOLTEPĒC, var. CHAPOLTEPĒTL (UAH sec. 233, see CHAPOLTEPĒTITLAN). Lit., "cerro de las langostas" (Códice Ramírez p. 25), hill near Mexico (DHIST ch. 3), site of springs used as Mexico's water supply (FC 11:250, FC 11:

260, DHIST ch. 8); hence the association with paradise (see CHAPOLCO, cf. ĀTLAN 2, ĀTLIHTIC 2, CHĀLCHIUHĀTL 2, etc.). Where wandering Mexicans camped before founding Tenochtitlan, 37:19, 60:27, 60v:2. Syn. CHAPOLCO, CHAPOLTEPĒTITLAN, TEPANTŌNCO.

CHAPOLTEPĒTITLAN, var. CHAPOLTEPĒTLAN (58:27). At Chapultepeatl's side, at Chapultepec's side, at Chapultepec (from CHAPOLTEPĒTL), i.e., in paradise, where waters flow as they do at Chapultepec (?; see CHAPOLTEPĒC). 57:25, 58:27.

CHAPOLTEPĒTL, see CHAPOLTEPĒC.

CHAYĀHUA, v-A, to spill or scatter (cf. CHAYĀHUI), to be spread (see CHAYĀHUAC), to be uttered (of words) (see FC 6:248). Ātl īchayāhuayān = where the waters are spread out, 78v:7 & 9, cf. ĀLCHAYĀHUACĀN; xōchitl chayāhuati[h]cac = flrs are being strewn, 22:21; they are strewn as gold, 56v:30; jades have been strewn, 22:25. For freq. see CHAHCHAYĀHUA. For synonymy see MOYĀHUA 1.

CHAYĀHUAC, spread, spread out. Chaiaoac cozcatl = spread necklace, collar, FC 12:41:14.

CHAYĀHUI, v-B, to be scattered (of grain) (MOL), to be scattered (of jewels) (SPC 236), to be uttered (of words) (FC 6:80:6). Nepāpanchālchiuhchāyauhtoc-a = they are spilling forth as divers jades, 39:6. For synonymy see MOYĀHUA 1.

CHI-, see ²XIHUITL.

CHIAHUITL, rattlesnake (FC 11:77). Chiauhzinco = rattle-snake place (i.e., the other world), 76v:17; chiappan = rattlesnake place (the underworld), 36:26; in tochān in chiappan = our home, rattlesnake place (i.e., paradise), 4:24. Do not confuse CHIAPAN.

CHIAPAN, Otomi town, or its province, northwest of Mexico (DHIST ch. 41 p. 319 and DHIST ch. 45 pp. 352-53), now called Chapa de Mota. See CHIAPANECATL.

CHIAPANECATL, Chiapanec, inhab. of CHIAPAN, q.v. Anchíapanēcaotomi[h] = you Chiapanec Otomis (i.e., you Mexican warriors who do battle against the Otomis of Chia-

pan), 4:11.

CHIAPPAN, see CHIAHUITL.

CHIAUHTZINCO, see CHIAHUITL.

CHICA, to spit, to expectorate (SIM). For freq. see CHICHICA.

CHĪCA, see CHŌCA.

*CHICĀHUA, v-A. For causative see *CHICĀHUIA:TLA. For pret. agentive noun see CHICĀHUAC.

CHICĀHUA:MO, to exert oneself, to animate oneself (SIM, cf. CAR 517:42). Ximochicāhuacān = be strong!, 54:2-31 pas-

sim, cf. 55:27 & 85:11. Syn. CHICĀHUIA:MO, ĒLLACUĀHUA:MO.

CHICĀHUAC

1. Strong (MOL). Ahmō chicāhuac = feeble, 73v:24.
2. Old, aged (MOL).

CHICĀHUAZTLI, lit., act of strengthening, strength (see AND 228-29); by extension, a stafflike rattling instrument which may be either a rasp (see OMICHICĀHUAZTLI), a macelike container rattle (?; see RSA 128, FFCC 1: ch. 18), or a plank-shaped sistrum (see AYOHCICĀHUAZTLI). Key word: rattler. 15v:24. Cf. ĀYACACHTLI.

CHICĀHUIA:MO, reflex-pas. of *CHICĀHUIA:TLA. To be strong. My heart will be strong, 78:1.

*CHICĀHUIA:TLA, causative of CHICĀHUA. For reflex-pas. see CHICĀHUIA:MO.

CHICHI, dog (CAR 531:18: chíchi), soldier in dog costume (?; see Codex Mendoza pp. 104-105), ghost dancer in dog costume (evidently connoting warlike savagery) (see RÍTOS ch. 21 p. 193 para. 27). See *ĀCHICHI, CHICHICUPON (?). Syn. XÓLOTL 3.

CHÍCHI, to suckle (CAR 531:18). See "CHICHIHUALLI."

CHICHICA, freq. of CHICA. To splutter (?). Nonchichic#h#a-toc = I'm spluttering, 74:25.

CHICHICHA, name of one or more kings of Michhuacan (see García Granados Diccionario vol. 2 pp. 156-58 and vol. 3 pp. 445-50: "Zincicha"). 73v:25.

CHICHICUEPON

1. Ruler of the Chalcan town of OPOCHHUACAN (i.e., Chalco Atenco), d. 1332 (CHIM 177).
2. A Chalcan noble killed in 1458 along with Necuametzin, Totomihuatzin, and others (CHIM 100). 33:1.

"CHICHIHUALLI," used in CM as a play on (1) chīchīhualli = breast (MOL, cf. CHICHI) and (2) chīchīhualli (should be chihchīhualli per RUIZA 140:3) = created ones (freq. of CHIHUALLI), i.e., revenants. 40:2, 72:28, 73v:15. Cf. TLACHIHUALLI.

CHICHIMÉCATL (CAR 404).

1. Chichimec, an aborigine of the central highlands, a barbarian (for extended discussion see FC 10: ch. 29).
2. A rude tribesman of the northern part of the central highlands, a desert dweller (FC 11:256).
3. One who claims chichimec ancestry (sensu 2, above) or who lives in chichimec territory (sensu 1, above), i.e., an Aztec, as opposed to Mixtecs, Zapotecs, Huaxtecs, etc. (DHIST ch. 59 p. 449 para. 9, FC 10:196-97, for "Aztec" see INTR ch. 6), especially an Aztec nobleman or warrior, often used as a title. Chīchīmēcatl, 8:20, 21:12, 55v:22; in mēxi[h]catl i chīchīmēcatl, 31:8; ni-chīchīmēcatl, 36:19, 70:10; tichīchīmēcatl, 70v:14; as title (?), 17v:2 (chīchīmēcatl nezahualpill-a), 32v:24, 33:24 (chīchīmēcatl i tlācamazātl); with Motēuczōma[h]-tzin, 70:1 & 5, 70v:6, 71:16; with Toteōci tēuctli, 32:

8, 33:14; mācēhualchīchimēcatl = vassal Chichimec, 71:26; chīchimēca[h] = Chichimecs, 8v:25, 9:23, 20v:23, 32:2, 32:12, 36v:4, 39:29, 58:14, 61:28, 61v:5, 65v:27 (should be sing. per 55v:22), 70:8; Mexican Chichimecs, 60v:4; Tlaxcalan Chichimecs, 71v:7; ɗan tīchī-chimēcamitzitzintin = we poor little Chichimec fish, 43v:13; chīchimēcapa[n] = Chichimec land, 39v:3; chīchimēcatlahco = Chichimec town, 77v:9. See CHICHIMÉCATL TĒUCTLI.

CHICHIMÉCATL TĒUCTLI, Chichimec lord.

1. Title used by Aztec kings, especially in Chalco (see CHIM 138, CHIM 140, CHIM 175, etc.), in Acolhuacan (see IXT 2:82), in Tlaxcala (see Muñoz Camargo pp. 42 and 68). With Tēcayēhuatzin, 10:8; with Coxanatzin, 24v:11; with Ayocuan, 34:20, 36:4 & 53:9.
2. By extension, the supreme spirit, God (see INTR ch. 3). 31v:17, 61:21.

CHICHIMÉCAYÖTL

1. Abstract form of CHICHIMÉCATL 2, Chichimec, Chichimecs. Cōlhuahcachīchimēcayötl = Colhuau Chichimecs, 7v:25.
2. Pertaining to Chichimecs (CAR 455:31).
3. Chichimec piece, a kind of song (BAUT 233, FC 4:25:37, cf. CDHM 2:318). 69v:29.

CHICHINA:TĒ, human-obj. form of CHICHINA:TLA. 18:12.

CHICHINA:TLA, to inhale, imbibe, or suck s.th. (MOL, cf. CHICHI). Note: FC 6:38:13 has chīchinalo (unclear whether circumflex means long vowel or short vowel with glottal stop). Of flrs, flr water, 23v:4, 34:6, 35:6, 51:21, 61:19, 67v:28, 80v:1 & 4; with suffix -to, 4:30 (nonpast), 80v:14 & 17; with matrix nemi, 60:20. For fused-obj. form see TLACHICHINA. For freq. see CHIHICHINA:TLA.

CHICHINAHUI, freq. of *CHINAHUI. To burn, wither; fig., to fall into ruin or disgrace (OLM 225:4). Chichinauhitmani-n ātl-i an tepētl = the city lies in ruins, 32v:1.

CHICHINAQUILIZTLI, pain (MOL, cf. CAR 478). 4v:21.

CHICHIQUI:TLA, see TLACHICHIQUILIZTLI.

CHICHIYA, v-B (7:12), to be bitter, to turn bitter (CAR 436:30). 7:12-13.

CHICHIYA:TĒ, freq. of CHIYA:TĒ, to await s.o. Toconchi-chīxtoque[h] ... in malquex = we are awaiting the marquis, 50:6 & 9.

CHICO

1. Adv., aside, to one side (OLM 182, FC 2:102:27). Syn. CHICOPA.
2. Adv., abnormally, ill, evilly, etc. (MOL, OLM 182). See CHICOIHTOA:TĒ.
3. Adj., Abnormal, ill, scurrile, etc. (see OLM 63). Chi-

co = they are scurrile, 69:10; īchicotla[h]tōl = the scurrile words of Him, 16:7; chicotēne[h]que[h] chicotla[h]to[h]que[h] = the scurrile-tongued, the scur-rile-speaking, 15v:30.

CHICOIHTOA:TĒ, to speak ill of s.o., to defame s.o. (MOL).
68v:14. Syn. IHTOA:TĒ 2.

CHICOLLI, hook (SIM). 15v:16. Cf. CHICUACOLLI.

CHICŌME, seven (MOL). 51v:8.

CHICŌMŌZTŌC, lit., place of seven caves, mythical location far to the north of Mexico, where ancestral Aztecs are supposed to have originated (DHIST ch. 1 pp. 18-19, DHIST ch. 27 p. 218). 22:29, 37:4; chicōmōztōcpa = from Seven Caves, 7v:22.

CHICOPA, to one side (see CHICO 1), on one side. 74:24; oc nō chicopa, 74v:3. Syn. CHICO 1.

CHICOTLAHTOHQUI, var. CHICOTLAHTOĀNI (MOL). Blasphemer, crafty speaker (MOL). See CHICO 3.

¹CHICTLI, chicle, chewing gum (used by women) (Clavijero 1:65). See QUETZALCHICTZIN

²CHICTLI, shaved, smooth (see AND workbook p. 74: cuāchic-tli). Cf. CHIQUI:TLA, CUĀCHIC.

CHICUACE, vars. CHICUACEM (41v:6), CHICUACEN (51:29). Six (MOL). 41v:6, 51:29.

CHICUACOLLI

1. Staff, crozier, crook (MOL), kind of crozier carried by the god Quetzalcoatl (RSA 118, cf. HG bk. 1 ch. 5), curved stafflike implement carried by dancer or singer (?), see illustration in FC 8: figure 70). Yacachicuacolchicolpīl = baby crooklike hook nose, 15v:16; īchicuacol = his crook (i.e., singer's implement), 74:29. Cf. CHICOLLI, TŌPILLI.

2. Fig., "song," revenant. 15:31, 19:20, 19:26.

CHICUĒI, eight (MOL). 41v:29, 42v:6, 51v:16.

CHICUNĀHUI, see CHIUCNĀHUI.

CHIHCHĪCHINA:TLA, freq. of CHĪCHINA:TLA, q.v. Conchih-chīchintinemih, 10:12.

CHIHCHĪHUA:MO, freq. of CHĪHUA:MO. To dress or adorn oneself (MOL, cf. CAR 523:44). 73v:5.

CHĪHUA:MO

1. To be wrought, made (SIM), created, composed, done (FC 2:49:25); to happen, to occur (FC 2:178:4), to become (CAR 511:48); etc. Ti-ya-mochīuhtica[h] = you are being created, 62v:27; mochīuhti[h]caqu-i = they are being created, 18v:8, cf. 53:23; ommochīuhtimani, 50:28; onymochīuhtia[h], 23v:26; timochīuhtihuītz, 63:1; mā ... mochīhua, 27v:6, cf. 74:1; nochī an cocōlli mochīhua, 11:8 & cf. 13, cf. 14:20; quē[n]zo timochīhua, 40:17; nechīhualōc, 24v:22; mochīhuaz (translates Gen. 1:26), 41v:8; mochīhuatīuh, 51v:10; it (a song) was

composed, 46:16; mā žan tlapīc ye mochīuh = let it not be done in vain, 54v:3 & 7; mā ōmochīuh = let it happen, 5v:4; to become, 6v:15, 16v:15, 33v:5, 36v:27, 41v:9, 42:11; to become (with split matrix huāl-lauh), 60:gloss 2; to become (with matrix huītz and with subject prefix omitted), 28:6; to become (with matrix o), 14v:23, 17:21, 30v:14; to become (with matrix yauh), 74v:28, 82:4. See ĪPAN CHĪHUA:MO, MO-CHĪUHTICAH, MOCHĪUHTOC, TELCHĪHUA:MO, TĒPAN CHĪHUA:MO. Syn. CHĪHUI.

2. To be wrought up, to be disturbed (LASSO 26:22, cf. CHĪHUA:TE 2). 14:20 (? , with pun on 1, above).

CHĪHUA:TE

1. To engender or create s.o. (MOL). 16:1, 24v:6, 41:17, 46:10, 63v:23, 74:30; with matrix nemī, 26:14. For honorific see CHĪHUILIA:MO-TĒ. See TEŌCHĪHUA:TE. Syn. PIQUI:TE, YOCOYA:TE.
2. To do s.o. (in a certain way), to treat s.o. (in a certain manner) (LASSO 50:19); to do s.o. in, to undo or harm s.o. (CAR 521:43), to disturb s.o. (CAR 519:39). Qui[n]chīhuaz = he'll do them in, 60v:11; cuix nō iuh tinē[ch]chīhuaz i nō iuh toconchīuh in cuāuh-tla[h]to#hu#atōn = would you do to me what you did to poor little Cuauhtlatoa?, 73:16; quēñmach in tinē[ch]chīuh = oh, what you've done to me!, 73v:5.
3. To make love to s.o. (cf. MOLS: hazerlo en las manos, cayendo en ymmundicia = ninomachiua, i.e., to make oneself with the hand, to masturbate). See CHĪHUILIA:MO-TĒ.

CHĪHUA:TLA

1. To make or do s.th. (MOL). To make or create s.th., 15v:31, 19v:25, 21:20 & 62:16, 24v:6, 25:1, 26v:10, 29v:26, 30:1, 32v:8, 46:20, 46:22, 58v:27, 59v:4, 63v:9, 72v:25, 74:30; to create s.th. (translated from Gen.), 41:31, 41v:1, 41v:4, cf. 46:10; quichīhuaco = he comes to create them, 9v:22; conchālchīuh = he has fashioned it as jade, 50:19; quēñ tic-ya-chīhuaz-on = how will you create them?, 6v:7; to do s.th., 7:2, 7:13, 30:2, 44:26, 55:13, 76:4. For honorific see CHĪHUILIA:MO-TLA. See ĀCHĪHUA, *CHĪUHTLI, PILCHĪHUA:TLA, TEQUICHĪHUA:TLA, ZAN IUH CHĪHUA:TLA. Syn. ĀYI:TLA, YECOA:TLA 2, YOCOYA:TLA.
2. In idioms with QUĒN or TLE, to befall, lit., to do s.th. (amiss) (cf. ĀYI:TLA). Quēn noconchīhuaz = what will befall me?, 64:20, cf. 47:3, 76:8; with quēnnel, 9:5, 9:7, 21:14 & 17, 26:2, 72v:15; quēn conchīhuaz noyōllo = what will befall my heart?, 10:21 & 25, cf. 15v:6, 40:29 (with quē[m]mach), 40v:13 (with quēñmach); tlein ye[h] quichīhuah = what befalls

them?, 74:12. Cf. QUĒN CHIHUA:TĒ, QUĒN CHIHUA:TLA. CHIHUALLANI:MO, to desire oneself to be a made thing (see CAR 484:41). Nechīchuallano = one desires to be created, 8v:5.

CHIHUALLI, a made thing. See "CHICHIHUALLI," CHIHUALLANI:MO.

CHIHUI, intrans. form of CHIHUA:TĒ 1. Oncōzca-n-chihuih = they are created as jewels, 55v:1. Syn. CHIHUA:MO 1.

CHIHUILIA:MO-TĒ, honorific of CHIHUA:TĒ 1. 40:12 (with pun on CHIHUA:TĒ 3); 41v:6.

CHIHUILIA:MO-TLA, honorific of CHIHUA:TLA 1. 42v:31.

CHILACACHTI, to be like a chili-red locust (from CHILACH-TLI). 43v:8.

CHILACACHTLI, chili-red locust. See CHILACACHTI.

CHILLI, chili pepper (see MOL, CAR 512:20); as embed, red, chili-red (see MOL: chiltototl, FC 11:48:1: chiltotopil).

See ĀCHILLI, CHILACACHTLI, CHILTEPEC.

CHILTEPEC

1. Name of a town paying tribute to the triple alliance (GKC sec. 1351, Motolinía Memoriales p. 396).
2. Unidentified (possibly the same as 1, above). See CHILTEPEHUAH.

CHILTEPEHUAH, Chiltepecan, inhab. of CHILTEPEC 2. 29:20 & cf. 21.

CHIMALCALLI, shield house, fig., Mexico or the warrior's paradise (?). 21:8; chimalcalco, 31:12, 36v:4; chimalpalocali = house of butterfly shields, 61v:15.

*CHIMALIA:MO, to cause oneself to be a shield (from CHIMALI per AND 372). 63:20 & 23.

CHIMALLAZA, to charge with a shield, to thrust a shield (FC 12:95:5). 54v:23.

CHIMALLI

1. Shield (CAR 461:6). Mac̄auhtica chimaltica = with sword and shield, 4:2, cf. 54v:5, 74v:7; chimaltica mittötia[h] = they dance with shields, 54:29; mochimalihtötico = he comes to do a shield dance, 54v:17; xoconmana-o i ye mochimal-o = offer your shield, 6v:17; mochimalcōzoltzin = my shield cradle (i.e., cradle suitable for infant warrior?), 39v:27; mi[h]cuilo[h]-que[h] ye in chimaltitech = they have been painted carrying shields, 54v:15; chimalli cuecuepalōc = the shields were reversed (i.e., there was a rout) (cf. cuch-chimal = to bear one's shield on one's back in retreat, CBC 154), 37:27; a#mocihuātlahuiz a#mo-cihuāchimal = your effeminate insignia, your effeminate shields, 74v:19; nechimaltōcāyōtilo-o = all gain shield fame, 18v:1. See MITL/CHIMALLI.
2. Fig., warrior, revenant. The shields are shrilling, 18:27; chimal-yan-māquīztōnati[h]cac = shield brace-

lets are shining down, 20:13; chīmaltemo = he descends as shields, 19v:9, 19v:13; onchīmalāhuiltilo = he is pleased by shields, 65v:2 & cf. 65:28; Ichīmal = his shields, 32:30; mochīmal, 57v:32; chīmalāyahuitl = shield mist, 31:7 & 8; chīmalteuhatl = shield dust, 18v:14, 25:5; chīmalehcamalacotl, 21:6; chīmalizquixōchitl, 21:15; tōlchīmal-, 31:10; chīmali-an palpōtl, 31v:25, teōcuitla-n-chīmal-, 32:8; īxiuhchīmal, 36v:21; cuāhuichīmalli, 53v:12; -cuezalizchīmal-, 54:13 & 16; chīmalli xōchiocatl-a = shield-flr wine, 56:16 & cf. 19; chīmaltica = as shields, 18v:10; chīmale[h] = master of shields, 36:15, cf. 54v:18, 56:7, 56:23; onchīmalcocomoca, 61v:10, cf. 23v:22; ihui chīmalli = like a shield, 72v:15; etc. See MĪTL/CHĪMALLI. Syn. TEHUEHUELLI.

CHĪMALLI/TLACOCHTLI, shield/javelin, fig., warrior. 18:10, 19v:17, 23v:15, 55v:9, 74v:7.

CHĪMALLI/XŌCHITL, shield/flr, fig., warrior, song, reverent. 8:26, 8:29, 9:18, 9v:4, 10:20, 14v:22, 18v:4, 20v:27, 21:29, 21:31, 31v:24, 32:19, 32:26, 40:5, 40:22, 40v:7, 40v:9, 72:7, 73:12, 74:32 & 74v:2, 82:17; chīmalxōchitl, 6v:12, 58:15, cf. 5:20, 31v:27, 39v:5; chīmalxōchiocatl-a = shield-flr wine, 65v:8 & cf. 56:16 (chīmalli xōchiocatl-a). See CHĪMALXŌCHITL.

CHĪMALPĀQUINITZIN, fict. name, Glad-for-His-Shield. 55:16.

CHĪMALPOPŌCA

1. King of Tenochtitlan, d. 1426 (CHIM 190). 18:22, 21:1, 21:10.
2. King of Tlacopan, installed 1470 (CHIM 208). 31v:16, 74:2.

CHĪMALTENĀMITL, shield wall, i.e., warrior. 8v:1.

CHĪMALTEPĒTL, fict. name, Shield Town, i.e., the battlefield. 25v:21 & 24.

CHĪMALXŌCHITL

1. Name of a flr (FC 12:41:11), sunflower (? , see FC 9:34:27). 4:25.
2. A ritual shield made of flrs (see FC 9:45 and HG bk. 9 ch. 10 para. 2); bouquet (see FC 11:214:33).
3. See CHĪMALLI/XŌCHITL.

*CHINAHUI. For freq. see CHICHINAHUI. For causative see CHINOA:TLA.

CHINAMĒCAH, see CHINAMITL 2.

CHINAMEHCĀN, enclosure location (CHINAMITL 2 + -EHCĀN, q.v.), i.e., court, courtyard. Tēcpanchinamehcān = palace court, 78:4.

CHINAMITL

1. Fence, wall (MOL). See CUAUHCHINANCO.
2. Enclosure (see MOLS: cerca assi), a room or area for dancing and singing. Key word: court. Chinamē-

ca[h] = O dwellers in this court!, 77:14; tochinantilán = in this court of ours, 79:1, 79:5; tēcpanchinamehēcān, see CHINAMEHCĀN. See *ĀCACIHINAMITL, CHINAMPAN 1. Syn. CALLI (per MOLS: cerca assi), ITHUALLI, etc.

3. Reed enclosure (MOL), float or raft covered with sod (ZCHIM 1:90:51ff., see also TEZ 232:3: camellon, cf. TEZ 230), floating garden, chinampa (TEZ ch. 3 p. 230, cf. SANT: chinampa). 60v:gloss 4. See ĀCACIHINANCO, CUEPCHINAMITL. Syn. CHINAMPAN 2.

CHINAMPAN

1. Enclosure place, enclosure (CHINAMITL 2 + -PAN). Tōltēcachinampan-aya = artists' bower, 39:22.
2. = CHINAMITL 3. See CHINAMPANĒCATL.

CHINAMPANĒCATL, orthog. var. CHINANPANĒCATL (55:1 & 84v:4). Inhab. of the region south of Mexico noted for its chinampas, comprising the cities of Xochimilco, Cuitlahuac, and Mizquic (DHIST ch. 51 p. 393 para. 13). 55:1 & 84v:4.

CHINOA:TLA, to burn s.th. (especially a field) (MOL). See *CHINAHUI, TLACHINÖLLI.

CHIPĀHUAC, clean (MOL). 57:26.

CHIQUI:TLA, to scrape or shave s.th. (MOL). See ²CHICTLI, CUĀCHIC. For prefixed form see IHCHIQUI:TLA.

CHIQUIHUITL

1. Hamper, basket (MOL).
2. Chest, thorax (see ĒLCHIQUIHUITL), fig., brawn. Chi-
quiuhtepētlān = brawn town, i.e., the battlefield, 31:
6.

CHIUCNĀHUĀTTL, orthog. var. CHIUCNĀUHĀTTL (31:23). Lit., Nine Waters.

1. Mythical river in the underworld, which the dead must cross (HG bk. 3 app. ch. 1 p. 295 para. 18: "Chiconahuanpan"). 31:23, 77:22.
2. River near Toluca (FC 11:248).

CHIUCNĀHUI, orthog. var. CHICUNĀHUI (51v:26). Nine (MOLS 118v). 51v:26, 55:24, 59v:12.

CHIUCNĀUHĀTTL, see CHIUCNĀHUĀTTL.

CHIUCNĀUHIXTLĀHUATL, Nine Fields, i.e., the underworld (cf. Mendieta bk. 2 ch. 13: "decian que bajaban al infierno, el cual repartian en nueve estancias," MOL: chicunauhmictlan, FC 3:42:9: chicunauhmjctlan, GKC sec. 1484: chiucnauhnepaniuhqui). 36v:5.

CHIUCNĀUHTĒCATL, inhab. of CHIUCNĀUHTLĀN. Chiucnāuhtēcatepētl = mountain (or town) of the dwellers-among-the-nine, i.e., the other world (?), 36:28.

CHIUCNĀUHTLĀN, Nine Land.

1. = CHIUCNĀUHIXTLĀHUATL (?). See CHIUCNĀUHTĒCATL.
2. Name of a place on the Texcocan frontier, often a scene of battle (TORQ 1:225).

*CHIŪHTLI, a thing that is made, a creation. Mochīuh = your creation, 50:15, 50:18 & 22; in īchīuh = his creation, 52:28. Cf. CHIŪHUA:MO. For synonymy see TLACHIŪHALLI. CHIYA:MO, reflex-pas. of CHIYA:TĒ. To be awaited. 35v:28 (temochi[y]a for timochiya).

CHIYA:TĒ, v-B, var. CHIYE:TĒ (CAR). To await or wait for s.o. (MOL), to watch for s.o. (of soldiers waiting for the enemy) (MEX 64); to look at s.o.; to wait upon or attend s.o. (?; cf. TLAHTŌLCHIYA:TĒ), to hold or keep s.o. (CAR 432:9), to venerate or serve s.o. (cf. CHIYA:TLA, PIYA:TĒ). Nēchon#ne#chīxti[y]ez = will he be waiting for me?, 12v:5 (with matrix ye); to wait for God or revenants, 2v:5, 7v:4, 10v:25, 12:6, 12:27 (with matrix o), 19v:26, 48v:21; to wait upon or serve God, 21v:6, 21v:13 (coupled with TZAHTZILIA:TĒ), 22:11, 23:22, cf. 2v:23. For freq. see CHICHIYA:TĒ. For honorific see CHIYELIA:MO-TĒ. See CHIYALLI, CHIYELOCĀN, TLAHTŌLCHIYA:TĒ. Cf. MALHUIA:TLA, PIYA:TĒ or TLA.

CHIYA:TLA, to wait for s.th. (CAR 501:18), to watch for s.th.; to look at s.th. (MOL: tlachia, FC 5:152:6); to wait upon or serve s.th. (cf. CHIYA:TĒ). Tlāoc toconchi-[y]acān ī-n-ācal = let's keep watch for his boats, 54:7; onchi[y]elo ītlahtōl ohuay īcēlteōtl = awaited are these songs of the Only Spirit, 10v:15; con-aya-chi[y]a ye ī-tla[h]tōltzin in Jesu = he waits upon the word of Jesus, 71:20, cf. TLAHTŌLCHIYA:TĒ; īc chi[y]alo īc malhuīlo in īpetl in īcpal = (God's) mat and throne are waited upon and honored, 2v:23. See TLACHIYA, TLACHIYALTIA:TĒ or TLA.

CHIYALIA:MO-TĒ, var. CHIYELIA:MO-TĒ (42v:17). Honorific of CHIYA:TĒ. To look at s.o. (CAR 498:20). Tictochi-[y]elia[h] = we look upon him (Jesus), 42v:17 & cf. 18.

CHIYALLI, var. CHIYELLI.

1. Awaited one (from CHIYA:TĒ). Refers to Jesus, 59v:9.
2. That which is served (from CHIYA:TLA), i.e., an idol, shrine, or temple. Key word: shrine. 8v:16, 15:13; mochi[y]al īmancā[n] motzaqual īmancā[n] = at your shrine, at your temple, 17:25; cf. mochialoca ... motzaqual imanca = your shrine ... where your temple is, FC 6:3:7. Cf. CHIYELOCĀN, TZACUALLI.

CHIYALTIA:TĒ-TLA, see TLACHIYALTIA:TĒ.

CHIYE:TĒ, see CHIYA:TĒ.

CHIYELIA:MO-TĒ, see CHIYALIA:MO-TĒ.

CHIYELIA:TĒ-TLA, to wait for s.o. with s.th. (e.g., a cool drink) (MOL), to wait upon or serve s.o. with s.th. 44v:9.

CHIYELLI, see CHIYALLI.

CHIYELOCĀN, place where one is awaited; place where one is waited upon or served, a shrine (see FC 6:3:7). Awaited, 27:1; served, 71:14. Cf. CHIYALLI 2.

CHÓCA, var. CHÍCA (40:10), nonactive chocóhua (see CAR 436:13) or chocó (31v:3).

1. To weep, to cry (MOL, CAR, see INTR ch.2 subsection entitled "Crying for songs"). 1v:23, 4v:17, 5v:13, 7:11, 12v:22, 14v:17, 21:1, 27:9, 27:11, 28:17, 28v:22, 29:10, 29:20, 31v:27, 35:21, 41:24, and passim; īca nichóca, 35:24, 36:7, 48:10, 53:10, 68v:12, etc.; icnīuh-chóca-n = he is comrade-weeping (i.e., singing to produce revenant comrades), 71:15; xiuhquechóchooca-n tla[h]toa ye noyōllo = my singing heart weeps turquoise swans, 46:25; with matrix nemí, 5:13; with matrix yauh, 31v:3. See CHÓCTIA:TÉ, CHÓQUILIA:MO, CHÓQUILIA:TÉ, etc. Syn. CHÓQUIZTLÉHUA.
2. To bleat (of sheep), to roar (of lion or bull), to cry (of owl or other birds) (MOL), to growl or roar (of jaguar) (see FC 11:2:2). Of jaguar, 22:29, 24v:9 (with matrix ihca), 55v:14 (with matrix ye); of eagle, 27v:26. See CUÁUHCHÓCA, ÓCÉLÓCHÓCA.

CHOCHOLIHUI, freq. of *CHOLIHUI. To go jumping along; to dance (see CHOCHOLOA). Of frogs, 44:25.

CHOCHOLOA, to go jumping along (MOL); to dance (Dictionary exbismensi: baylar).

CHÓCTIA:TÉ, to cause s.o. to weep (MOL). 44:30.

*CHOLIHUI, intrans. form of *CHOLOA:TLA. To jump. For freq. see CHOCHOLIHUI.

CHOLOA, to flee (MOL); to jump (MOL); with tēpan, to jump on s.o. (see MOLS: saltar en otra cosa). Mā ītēcax ī-pan anhuālcholo[h]tin = beware of jumping on his firebrands, 74:28. See HUĀLCHOLOA. Cf. TĒXPAMPA HUĀL-EHUA, TLALOA:MO.

*CHOLOA:TLA, to jump over s.th. (MOL: cholhuia:tlá). For intrans. form see *CHOLIHUI

CHOLOLLÁN, Cholollan, now called Cholula (CARO 56v:3). 26v:19, 36v:1.

*CHONETL, demon (cf. MOL: chonecocoya = estar endemoniado). Possible usage at 42v:26 has been assigned to CHĀNEH 1.

CHOPILIN, cricket that sings like a cicada (MOL). 44v:13, 48:27, 52v:15 & 17.

CHOPINIA:TÉ, to bite s.o. (of snake) (MOL). Cuix ... amēch-onchopinīquīuh = will he come to bite you?, 44:15.

CHOQUILIA:MO

1. Honorific of CHÓCA. To weep (FC 6:130:30, FC 12:116:13).
2. Reflex-pas. of CHÓQUILIA:TÉ. To be wept for, to be pitiable or wretched. Timochóquia, 40:17; ninochóquia, 3v:19, 29:18, 74v:12; nechóquillo, 45:16, 63:23, 77:30, cf. 14:24, 70:8; māca ximochóquilihtacān (for māca ximochóquilihtacān) = do not go and be mourned, 46v:25.

CHÓQUILIA:TÉ, to weep for s.o. (MOL). 26v:17 & 20, 70v:14.

CHÓQUILIA:TLA, to weep for s.th. 77:6.

CHÓQUIN-, see CHÓQUIZTLI.

CHÓQUIZTLAHPALOA:TÉ, to address s.o. tearfully (see FC 12: 103:17). 7:7, 68v:23.

CHÓQUIZTLÉHUA, to raise a cry, to weep, to wail. 32:25, 32v:6, 37:28, 60v:2; cf. chóquitztl éhuatiuh, see CHÓQUIZTLI. For impers. see TLACHÓQUIZTLÉHUA. Syn. CHÓCA.

CHÓQUIZTLI, var. comb. form CHÓQUIN- (78v:28). Tears, weeping (MOL); birdsong (MOLS: canto de aves); fig., revenant. Chóquitztli motēca īxāyōtl pixahui, 6v:29, cf. 20v:16, 33:20; chóquitztl éhuatiuh, 29v:27, cf. CHÓQUIZTLÉHUA ; īchóquiz, 68v:28; mochóquiz, 39:20, 43v:28; to-chóquiz, 23v:13; īnchóquiz, 19v:4; chóquitztica, 4v:18, 11:7; chóquizzxōchitl, 5:17, 40:5, 76:17, 77:7, 77:28, cf. 37:9, 37:12; chóquitzcuīcatl, 38:24; chóquizilhuitl = a time of weeping, 30:4; taminchóquinca[1]i, 78v:28; mā ... ton-chóquitzcui[h]cuiicacā[n], 47:10. Syn. COCOC 2, ÉLCIHCI-HUILIZTLI, ÉLLELLI 2, īXĀYÖTL.

CHRISTO, see JESU CHRISTO, XPO.

CHRISTOUAL, see CRISTOBAL.

CHRÓO, see CHRISTO.

CIAHUA:MO, reflex-pas. of CIAHUA:TLA. To be watered; to be softened (cf. CUECUECHAHUA:TLA); fig., to be soothed (?). Ximoyōlciahua-ya xōchiātica-ya = soften your heart with flr water, 2v:18; māzohui [ījhuiān mociahua-n = let it (your heart) be gently softened, 73v:2. Cf. CUECUE-CHAHUA:TLA, POPOXAHAUATÉ, POXAHAUATÉ.

CIAHUA:TLA, to water s.th. (a garden) (MOL).

CIAHUI, v-B (MOL) or v-A (5:31), var. CIEHUI (24v:1). To be tired or weary (MOL). 5:31 & 62:6, 6v:27, 24v:1, 30:8; with matrix yauh, 17:7, 21v:18. Syn. TLATZIHUI.

CIAHUI:TLA, var. CIEHUI:TLA. To strain or toil for s.th. (MOL). 19v:17.

CIAHUIZTLI, var. CIEHUIZTLI, fatigue, labor (CAR 451:42, CAR 462:1). 14v:8.

CIAUHQUETZA:TÉ, to salute s.o. (MOL). 51:24 & 27. Syn. TLAHPALOA:TÉ 1.

CIEHUI, see CIAHUI.

CIEHUI:TLA, see CIAHUI:TLA.

CIEHUIZTLI, see CIAHUIZTLI.

CIHTLI

1. Hare (CAR 405:6). See ĀCACIHTLI.

2. Grandmother (CAR 404:46). See CIHTLI/CÖLLI.

CIHTLI/CÖLLI, grandmother/grandfather. Téci[h] técol, 32:27. Cf. TAHTLI/NÄNTLI.

CİHUACÖÄTL, var. "Ziuhcoatl" (IXT). Lord of Tecacalco, one of the few vassals loyal to Ixtlilxochitl in the days of Tezozomoc's ascendancy (IXT 1:326). 7v:27.

CİHUÄCUECUELZIN, fict. name, Womanish Twirler, i.e., an effeminate revenant. 74:9.

CIHUĀCUĪCATL, female song, a song in which male performers impersonate women (see INTR ch. 10). 42v:1; chālcaci-huācuīcatl, 72:1.

CIHUĀTXNĒXCUĪCATL, see TXNĒXTLI.

CIHUĀPILLI, lady, mistress (MOL), queen. 72v:6; refers to Santa María, 38v:26, 42v:19, 46v:16, 59v:15; refers to Mary Magdalen, 42:14. See ILHUICACIHUĀPILLI, TLAHTOH-CĀCIHUĀPILLI. Cf. OQUICHPILLI, TĒUCCIHUĀTL.

CIHUĀTL, woman (CAR 404:19), wife (see MOLS: esposa), female (SIM). 6v:30, 30:30, 40:22, 40:27 (ticihuātzintli), 43:6, 53v:24, 53v:29, 55:14, 65v:11 & 13, 65v:20, 72:3, 72:10, 72v:21 (ticihuātin-i), 73:11 (nicihuātzintli), 73:13 & 15, 73:25, 75:14, 75:23, 75:24, 75:28, 76:7, 76v:14, 76v:24, 77:1, 78v:18, 78v:23, 78v:29 (nicihuātzintli), 79:22, 79:27 (cihuātzintli), 79v:13 (nicihuātzintli); tinoci-huāpo[h]-ya = you are a woman like me, 75:16; nocihuā-po[h]huān = my fellow women (in female song), 73:14, cf. 42v:30, 43:14, 43:16; cihuātxnexcuīcatl, 38v:18; refers to female fish, 46:11; -cihuā- = effeminate, 74v:18-19. See CIHUĀTZINTLI, TĒUCCIHUĀTL.

CIHUĀTЛАMACAZQUI, priestess (FC 2:15:3). 73:1 (refers to singers in female song, see TLAMACAZQUI 4).

CIHUĀTZINTLI, wench (?), cf. ICHPÖTZINTLI). Ce cihuatzintli itoca Cathalina = a wench (i.e., woman of low class) named Catherine, LASSO 72:24; possible usages assigned to CIHUĀTL.

CIHUĀYŌTL, that which pertains to a woman. Z#o#[a]n [n]o-cihiāyo ninā[y]ítia = I only do woman's work, 73:3.

CILACATL, see TZILACATL.

CILIN

1. Small sea snail (MOL, FC 11:231); used as trumpet (see FC 11:231). 75:5. Syn. TĒUCCIZTLI.

2. See TZILIN.

CIMATL, name of a leguminous herb (see MOL, FC 11:132, HERN 1:66), "cierta raíz comestible" (HERN 1:66). See TÖLCIMATL.

CINTLI, see CENTLI.

CITLALIN, star (CAR 457:21). 41v:2. See HUĒI CITLALIN.

CITLALIN POPÓCA, comet (MOL). CITlalin in popōca-ya, 29: 22.

CMC, see CEMĀNĀHUAC.

CO, sound of 2-tone drum (see INTR ch. 8). 15-82 passim. See TOCO.

1-CO, see -C.

2-CO, inbound purposive ending (see GRAM 5.10), here entered in the form used to express the nonfuture indicative in the singular; for full paradigm see CAR 428-29 and AND 126-27. Future, 9v:3, 13:26, 17v:6, 24:24, etc.; emphatic purposive with huāllauh, 44:15. See ĀHĀHUILTIA:TĒ, AHCI, ĀHUILTIA:TĒ, ĀTĒCA, CĀHUA:TĒ, CAQUI:TLA, CĀUH-

TÉHUA:TLA, CEMMANA:TLA, ÍPAN CHÍHUA:MO, COCHIHTLÉ-HUA, CUEPA:MO, CUEPÓNI, CUETLAHUI, CUI:TLA, CUILIH-TZINOA:MO-TLA, EHCAHUIA:TLA, ÉHUA:TLA, HUĀLQUÍZA, HUĒHCAHUA, HUÍCA:TLA, ICNÍUHTI, IHTÓTIA:MO, IHUINTI, ITQUI:TÉ, ITTA:TÉ, ITTA:TLA, ITZTO:TLA, MACA:TÉ-TLA, MANA:MO, MANA:TLA, MANI 3, MANILTILIA:MO-TLA, MÁ-QUÍXTILIA:MO-TÉ, MATI, ÍPAN MATI:MO, MATI:TÉ, MIQUI, MOHMOYÁHUA:TLA, NEHNEMITIA:MO, NEMI 1, ¹⁰ 5, PACHOA:TLA, PAHPÁQUILTILIA:MO-TÉ, PAHPATLA:TLA, PĒHUALTIA:TLA, QUETZA:MO, QUETZA:TLA, QUÍZA, TÉCA:MO, TÉCA:TLA, TECPANILIA:MO-TLA, TEHTEQUILIA:MO-TLA, TLAHTOA, TLĀLAQUIA:TLA, TLANÉHUI:TLA, TLANÉHUIA:MO, TOLÍNIA:MO, TZACUA:TLA, TZINTILIA:TLA, TZÍTZQUIA:TLA.

CÓACALLI

1. Serpent house, the house with herpetiform columns built at Tollan (illustrated in HMAI vol. 10 p. 106). 27:13.
2. Guest house, where visiting lords were billeted in Mexico (FC 8:44).

CÓAIHHUITL, Snake Plume (SEL 1:222), a Mexican leader during the resistance of 1521 (UAH sec. 321, cf. CHIM 237, cf. CODMEX plate 78). 59:14; coupled with Itzpotonqui, 54:32 & cf. 83v:14 (where the name Cóaihhuitl is changed to "Cuahuitl"); coupled with Don Juan, 60:19 (cō#hui#[ā]-i[h]huitl, 71:30, 71v:1; coupled with Nezahualtecolōtl, 57:32 & 57v:26. See TECÓATZIN.

CÓAILHUITL, fiesta de todos (Códice Ramírez 101: Cohuailhuitl).

CÓAIXTLÁHUACÁN, town in northern Oaxaca conquered by MOTÉUCZOMAH 1 (DHIST ch. 22, FC 8:7:20). See CÓAIXTLAHUAH.

CÓAIXTLÁHUAH, inhab. of Coaixtlahuacan (apparently formed in imitation of ÁCOLHUAH, etc., see CAR 460). 36v:21.

CÓANACOCH, Pedro de Alvarado Coanacoch, king of Texcoco and son of Nezahualpilli, killed by Cortés in 1525 during march to Honduras (UAH sec. 34, IXT 1:450, Motolinía Memoriales p. 321). 55:24, 57:5 & 57v:13, 68v:19.

CÓANENEPILLI, lit., snake tongue. A passiflora that heals genitals, cures nocturnal emissions (FC 11:148), relieves blocked seminal vesicles resulting from erotic dreams (HERN 2:229-30). Cf. CÓANENTZIN 2.

CÓANENTZIN

1. A Chalcan princess d. 1477 (CHIM).
2. Fict. name, Snake Tongue. 76:21. Cf. CÓANENEPILLI.

CÓATEPEC

1. Name of a place near Tollan, a stopping place of the wandering Mexicans (DHIST ch. 27, TEZ ch. 2, AUB 23). 37:17 (cf. 26v:16).
2. Town at the northern limit of the old province of

Chalco (Rendón in CHIM 9, and see CHIM *passim*).

73:2.

CŌĀTI, to have guests or companions. Noncō#hu#āti, 10:2; cō#hu#ātīhua, 12v:29; coatioaz = one would have guests, FC 4:123:1.

CŌĀTL

1. Snake, serpent (CAR). 60v:7, 60v:13 (with pun on 2). 60v:gloss 6, 60v:gloss 11; cōātlaquetzalli = serpent columns, 26v:16, FC 10:165:22.
2. Guest (FC 4:121:26, cf. MOL: coanotza, CAR 522:38), twin (MOL), companion. Cō#hu#a[h] = companions, 18:27. See **CŌĀTI**, **CŌĀYŌTL**, **ITZCŌĀTL** 2. Cf. -HUĀM-POH, -HUĀN 1, ICNĪUHTLI, -POH, TONĀHUAC ONOC.
3. Meaning uncertain (= 2?). See **CŌĀTZIN**, **MIXCŌĀTL**, **MIXCŌACALLI**.

CŌĀTZIN

1. Coatzin teuctli, a pre-Conquest lord of Quiahuitlan, one of the four cities of Tlaxcala (Gibson *Tlaxcala* p. 200). 8:13.
2. Lord of Tepetlixpan Xochimilco, fl. 1459-65 (CHIM 203-204), in league with Chalco (?). 33:17, 33v:1, 34:2.

CŌĀYŌTL, friendship (OLM 251, cf. FC 6:137:1); a gathering of guests or comrades, a banquet (FC 4:119:18, Mijangos no. 119), comrades. Comrades, 3v:4 & 25:10, 13v:25, 14v:2, 17:20, 30:24, 68:31. Syn. **ICNĪUHYŌTL**

COCHI, to sleep (MOL). 78:15. For freq. see **COCOCHI**. See *COCHTLI (?).

COCHIHTLĒHUA, to sleepwalk (HG bk. 6 ch. 9 p. 87 para. 11: se levanta durmiendo de la cama, cf. FC 6:42:34); to dream (see CAR 498:5, CAR 519:10). 13:5; with suffix -co, 5v:31, 14v:3. Syn. **TĒMIQUI**.

-COCHIYĀN, place for sleeping (CAR 453:8, AND 307). To-cochiyān = our bed, 40v:23, cf. 40:3.

COCHIZTLĀN, old name for the province of Campeche (Scholes and Roys p. 34). 27:1.

COCHIZTLI, sleep (MOL). See **COCHIZTLĀN**.

COCHMIQUI, to sleep deeply (MOL). Yāōcochmictoque[h] = they lie dead asleep in time of war, 6:16.

COCHOTL, parrot (MOL); fig., warrior. See **IXTLĪLOTON-COCHOTZIN**. Cf. **TOZTLI**.

*COCHTLI (from COCHI?). See *MĀCOCHTLI.

COCOA:MO, to be sick (MOL). I[h]cuāc mococo#hu#aya = when he was sick, 66v:8; noyōllōtzin mococo#hu#a = I am in anguish (lit., my poor heart is sick), 73:3; mā motzqui mococo[h] = don't be choked (with grief), 79:12.

COCOA:TĒ, to wound s.o. (CAR 455:4). 21:13, 21:16. See **TĒYŌLLŌCOCOHĀN**.

COCOA:TLA, to wound s.th. (see AND); indef., to inflict wounds, to cause ruin (canonical form should perhaps be

TLACOCOA). *Íyollo niccocoa* = I wound his heart (cf. YÓL-IHTLACOA:TE), 26:21, cf. 13v:17; *nitlacocoa* = I inflict wounds, 62:3 & cf. 5:28, cf. 60v:23; *tlacocoa* = he causes ruin, 9:4, 13v:7. Cf. IHTLACOA:TLA.

COCOC

1. Misery, affliction (CAR 531:21, AND 258). 6v:25, 6v:26, 11:9, 13:23, 41:22, 43v:28, 60v:4. See TEOHPÓUH-QUI/COCOC.

2. Fig., revenant. 37:8. For synonymy see ÉELLELLI 2.

COLOCATL

1. Property, sustenance (MOL), reward. 18:7.
2. Sustenance, food (MOL); fig., the warrior as victim (see DHIST ch. 28 para. 46). 37:25.
3. Sustenance, food (MOL); fig., "song," revenant. 14v:30, 19v:6, 63v:24 & 63v:26 & 66v:22 & 66v:24.

COCOCHI, freq. of COCHI, to doze, nod, snooze (MOL, CAR 475:20). 73v:18.

COLOCUTCATL, dove song (ANTIG bk. 2 ch. 6), performed at weddings in honor of the bridal couple (loc. cit.). 74v:20, 76v:24, FC 4:26:3. See TÓCHCOCOCUTCATL.

COCOLIA:TE or TLA, to hate s.o. or s.th. (see MOL). Téch-cocolia = he hates us, 8:20, 8v:27, 13v:8, cf. 5:29 & 62:4, 26:23; timotoltnia-n tinéchcocolia = you who hate me are poor, 24:11, 32v:24; antéccocolia = he who does not hate, 3v:24; the city is hated, 12:9; the world is hated, 9:4.

COCOLLI, var. COHCOLLI (15:30, 15:31). Pain (CAR 526:13). 15:30, 15:31; nochí cocólli = all is misery, 11:13 & cf. 11:8; fig., revenant, 15:28.

COCOM, see COCOMOCA.

COCOMOCA, var. COCOMONI (75v:29), apoc. var. COCOM (23v:22). Freq. of COMONI. To crackle, burst, or roar (of fire or storm) (SIM, CAR 477). To roar (of wind), 58v:15; of blaze (i.e., war), 61v:24 (cocomocatima for cocomocatimani), cf. 25:6 (chimalcocomoca), 61v:10; of drum, 23v:22 (chimalcocom), 24v:13, 40v:7, 75v:29; with matrix ihca, 24v:13; with matrix mani, 61v:25; with matrix o, 75v:29. Syn. IHCOYOCA. Cf. TETECUICA.

COCOMONI, see COCOMOCA.

COCOPI, see CENCOCOPI.

COCOTITLAN, town in Chalcan region, where Chalcans were defeated during the Chalcan War (DHIST ch. 16 para. 52). Coccotilan, 31v:14.

COcotl (31v:14 and 31v:23 have first vowel long?, CAR 528:42 and 530:26 have both vowels short).

1. Dove (MOL: cocotli). Cócotl ixpan, 31v:23; nicocotzin, 75v:20; cocotzinpan, 78v:12, 78v:18. See COCOCUTCATL, COCOTITLAN. Cf. HUILOTL.

2. Windpipe, trachea (FC 10:114); musical pipe, flute (?),

see FFCC 1:48:14 and HG: vilacapitzli cocoujlotl = flautas de las que ellas usaban). Cf. HUILOTL.

COCOTZOA, to run quickly (MOL). See *ÍXCOCOTZOA, ÍXCO-COTZOALLI.

COCOYA (should be COCÖYA per AND). To be sick (MOL), to suffer, to be anguished. In various locutions with yöl-lötl, 5v:16 & cf. 35:30, 13:26, 21:13, 26:9. See COCÖC.

COCÖZCATL, freq. of CÖZCATL. Jewels. 11v:30, 52v:25.

COHCÖLLI, see COCÖLLI.

CÖHUA:TÈ, v-B, to buy s.o. (see MOL, see CAR 522:3). 72v: 28. For applicative see CÖHUIA:MO-TÈ.

CÖHUIA:MO-TÈ, to buy s.o. for oneself (see MOL). 72v:28.

-COHÜICPA, see -HUIC.

CÖLCAHUAHCATL, see CÖLHUAHCATL.

*CÖLCATL, see CÖLLI.

CÖLHUAH, see CÖLHUAHCATL.

CÖLHUAHCÄN, vars. CÖLHUANCÄN (63v:10), CÖLIHUAHCÄN (37: 27, etc.). See CÖLHUAHCATL.

1. Aztec city 10 km. southwest of Mexico (see INTR ch. 6). Where wandering Mexicans were persecuted before founding Tenochtitlan, 37:27, 60:28, 60:30, 60v:gloss 2, 60v:gloss 3; 16th-c. governor of, 42v:2.
2. Lit., place of forebear owners (CÖLLI + -HUAHCÄN. cf. AND 429, note that DHIST 216 considers "twisted" to be the applicable meaning, see GRAM 3.10), i.e., place where ancestors live (paradise) or place where ancestral revenants are produced (the dance floor) or place from which ancestors migrated (the northern desert). 18:14, 32v:14, 36v:30, 37:8, 37:11, 44v:22, 63v:10.

CÖLHUAHCATL, vars. CÖLCAHUAHCATL (7v:24), CÖLHUAH (CAR 460), CÖLIHUAH (8:23, 8v:28). Inhab. of CÖLHUAHCÄN 1; ancestor (see CÖLHUAHCÄN 2). Cölcahuahcatécpillötl, 7v: 24; cölcuhuahcachichimécayötl, 7v:25; cölihua[h] oo mëxi[h]-catl, 8:23, cf. 8v:28.

CÖLHUANCÄN, see CÖLHUAHCÄN.

CÖLIHUAH, see CÖLHUAHCATL.

CÖLIHUAHCÄN, see CÖLHUAHCÄN.

*CÖLITL, see CÖLLI.

CÖLLI (Carochi marks the "o" long in Cölcahuahcäñ, see CAR 460:5), vars. *CÖLCATL (CÖLLI + -CATL, see CÖLCAHUAHCATL), *CÖLITL (see 37:4, 63v:20, etc.). Lit., that which is bent, crooked, or twisted (see CÖLTIC).

1. Grandfather (FC 10:4). 15v:13, 74v:4, 74v:9, 74v:12, 74v:18; amocöltön = your little grandpa, 74:3, 74:29, cf. 74:5, 74:26 & 29. See CIHTLI/CÖLLI, CÖLTIC.
2. Forefather (FFCC 1:75:12, cf. Karttunen *Analytical Dictionary*: achcölli = ancestor). 36v:30, 37:4, 37:7, 63v: 20; "no,ye,coltzin" (copyist's error for noyecöltzin, see YECÖLLI). For synonymy see MECATL 3.

COLOZ, var. CRUZ. Span., cruz, i.e., cross. Itech cruz o-momiquili = he died on the cross, SPC, 60:20; timomiquili[h] in Itech in coloz = you died on the cross, 30:2; coloztitech = on a cross (he died), 42:25; Icoloz = his cross, 58v:7; xōchi-ya-coloz = flr crucifix, 50:11 & cf. 16.

COLTES, see MALTIN COLTES.

CÖLTIC, s.th. bent, crooked (MOL). Noc#a#[ō]ltic nohuēhue (for nocōlticāuh nohuēhuēuh) = O my stooped one, my old man!, 16:12.

CÖMITL, pot, urn, vat (MOL, CAR 454:8). Hue[h]huēcömitl, 56v:17; motōltēcaitzcōntzotzocoltzin, 58:1. See ACÖMITL, HUĒI CÖMITL, PETLACÖTL. For synonymy see HUĒCOLLI 1.

COMÖNI, to make noise (SIM), to crash or thud (CAR 477), to resound or rumble (of drum). Of drum. 12:15, 15:26, 29:3, 76v:3, 76v:5, 76v:23, 77:18; with matrix ihca, 15:26, 76v:23; with matrix o, 12:15, 76v:3, 77:18. For freq. see COCOMOCA.

CONÉTL, child (CAR 404:25, CAR 528:43, CAR 529:6), babe, baby; babe, pet, chum (see Horcasitas *El teatro náhuatl* vol. 1 p. 360), used in addressing one's husband (CAR 529:6), used in addressing one's father (CAR 519:19, CAR 528:43, FC 6:99:16), used by ghost singers in addressing revenants. In tinoconētzi[n] = O my baby!, 40:10, 40:12, cf. 40:20; Iconētzin sancta maria = Mary's babe (Jesus), 42v:21; motlazo[h]conētzin = your precious babe (Jesus), 38:2; za[n] neh ca niconētl tzo nicihuāpilli īnīc nightholo = I'm the one that's [got to be] called babe, even queen, 72v:6; ahua conētle = hail babe! (addressing revenant), 44v:30, 47:31, 51v:12, 52:20, 80:4, 81v:14, cf. 42v:26 & 29, 52:28 & 32, 72:23, 72v:9, 72v:14-73v:19 passim; conētl = the babe (revenant), 73:30; conētzitzinte = O babes (revenants)!, 47:14; the babe Ahuitzotl, 39v:24, 40:1; xōchiconētzintli = flr babe, 40v:20, cf. 40v:19; no-yāōxōchiconētzin, 39v:28. See TĒCONĒUH. Cf. PILLI 1 and PILLI 2. Syn. TLAMĀMALLI.

COPA, Span., copa, i.e., cup, fig., victim. Copatica = as a cup, 79:28. For synonymy see HUĒCOLLI 1.

-COPA, rel. noun, from or to a location (Sullivan *Compendio* pp. 169-71); by means of, because of, with (AND 312); in, at; like, as. Ahmoyōllōcopa = not from your heart, 73v:3; within the circle, 6:26; by means of a snail horn, 3:14, 22:12, 50v:13; with fragrance, 27v:25; as a new-minted one, 15v:18; as gold, 57:12.

COPALLI, incense (MOL). Xōchicopaltlenamactli, 2v:7; teō-cuitlatl copalli-ya mirra = gold, incense, and myrrh, 38:15.

CORTES, see COLTES.

COSMAN, see GUZMAN.

COXANATZIN

1. A tribal lord in Tlaxcalan territory (prior to the arrival of the Tlaxcalans (Muñoz Camargo p. 54, TORQ 1:257).
2. A 15th-c. noble in the Puebla region (HTC sec. 393).
3. Name of an ancestral lord assoc. with Huexotzinco (same as 2, above?). 24v:11.

COXCOTZIN, see COXCOX 2.

COXCOX

1. Name of a bird (cf. "quetzalcuxcoxaya," i.e., quetzal-coxco-aya, which sings at the ball court, sings at night, per CMRP fol. 277, cf. FC 2:210), a kind of pheasant (Aubin per SIM), cries "chala chala chala" (63v:14-18). Key word: chachalaca. Niztacxóchincocox-aya = I am a white-flr chachalaca, 63v:14 & 66v:9; quetzalli coxco = a plume chachalaca, 67v:17. Cf. CHACHALACA 2, CHALA CHALA CHALA.
2. Early 14th-c. king of Colhuacan (AUB, IXT). 37:10 (coxcotzin).

COYÁHUA, v-A or v-B, to become enlarged (MOL). See COYÁ-HUAC, COYÁUH.

COYÁHUAC, pret. agentive noun, a wide entity (MOL). See CAMACOYÁHUAC.

COYÁUH, pret. agentive noun, an entity that is enlarged (see COYÁHUAC), big, great. 14v:10.

COYÓHUAHCĀN, town 10 km. south of Mexico (see CAR 499:16), where defeated Mexican leaders were brought by Cortés after the siege of 1521 (CHIM 231). 7:17, 43v:18, 55:24, 55v:2.

COYÓHUEHUĒTZIN, Mexican leader during the siege of 1521 (FC 12:106, UAH). 55:3.

COYOLCHÍUHQÜI, king in the "pueblos of Huexotzinco" during the reign of Axayacatl of Mexico (TEZ ch. 41). 11:6, 14v:3, 15:14.

COYOLIN, see COYOLLI.

COYOLLI, var. COYOLIN (76:12). For synonymy see OYOHAL-LI.

1. Jingle bell (MOL, CAR 480:29). Teōcuitlaxóchicoyol-, 11:24; coyoliuhahuaca = they shrill like bells, 3:19, cf. 22:21, 38:30, 80v:27, 81:23; -coyolcahuān- = resound as bells, 42v:10, 43v:2, 50:8; -coyolla[h]toa = he sings as a bell, 44:19. See COYOLTÓTÓTL.
2. Fig., warrior. Note: some usages entered under 1, above, might be entered here. 44:11, 47v:3, 47v:12, 47v:22; eagle bells, 48:17; plume bells, 76:12; bell flrs, 77:1; popcorn-flr bells, 81v:16; his bells, 82:5 & 10; quetzalcoyoltitlan, 77v:25 & 26; coyolātēmpañ, 57:21.

COYOLTOTÓTL, marsh bird with call like a jingle bell (see

FC 11:50), paxaro azul y otros colores y del tamaño de un centzontli (COMED 19). Key word: bellbird. Echoes all the other songbirds in paradise, 1:17; starts up the song for all the other birds in heaven, 2:6; 2:10, 9v:14 & 17, 10:13, 10v:21, 20:19, 51:30.

COYONACAZCO, neighborhood in northeastern Tlatelolco (see Anderson and Dibble in FC 12 front matter, also FC 12: 95: n.5), where Mexicans finally surrendered to Cortés (FC 12 ch. 39). 7:6, 43v:15, 45v:27, 55:13.

COYÖTL

1. Coyote (MOL, CAR). See **COYÖHUHCÄN**, **COYÖHUÉHUE-TZIN**, **COYONACAZCO**, **IZTAC COYÖTL**, **NEZAHUALCOYÖTL**.
2. Coyote-colored, fulvous (see FC 3:14:16). Yacatla-pitzaltéuccizcoyöpöl, see **YACATL** 5. See **TOCUILCOYÖTL** (?). For synonymy see **CAMILLI**.

COZAHUA, to be(come) yellow or golden (cf. MOL: cuçauhqui = color amarillo o oro fino). 16v:21. Cf. **COZAHUIC**.

COZAHUIA, v-C, var. **COZAHUIYA**, v-B (see **COZAHUIC**). To become yellow or golden (OLM 98, CAR 432:15). Of flrs, 31v:25, 33v:8, 35:2; of reed flrs, 61v:14; of "dust" (or lords—a pun?), 32v:6, 65:10. See **COZAHUIC**, **COZAHUIC**. Syn. **COZAHUA**.

COZAHUIC, yellow, golden (FC 11:240:29). Of flrs, 12v:31 & 13:3, 15v:24, 19:26, 22:28, 64v:5, 68v:27, 69:2, 81v:16; of birds, 21v:26; of jaguar, 24v:9; co#c#[z]ahuic ātl ī-tēpan, 31v:4 cozahuic cuextēcatotēc, 56:10 & 12. Cf. **TECOZAHUITL**. Syn. **COZAHUIC**.

COZAHUIYA, see **COZAHUIA**.

COZAHUIC, pret. agentive noun (from **COZAHUIYA**), yellow, golden. Of flrs, 7v:18. Syn. **COZAHUIC**.

***COZALIN**, see **CUEZALIN**.

COZAMÄLLI, var. ***COZAMËLLI** (?), nonabstract form of **COZAMÄLTÖL** (?). In cozamëlco = from the rainbow, 59:23 & cf. 26. **COZAMÄLTÖL**, apoc. var. **COZAN** (?). Rainbow (MOL, cf. CAR 480:28). I cozan-a īpan = like a rainbow, 36:18. See **ĀYAUHCOZAMÄLTÖL**, ***COZAMÄLLI**.

***COZAMËLLI**, see ***COZAMÄLLI**.

COZÄMETL, yellow-juice maguey (from ***COZTLI** + **ĀTL** + **METL**?; cf. Hern 1:350: cozticmetl). Key word: gold-juiced maguey, 45:24.

COZAN, see **COZAMÄLTÖL**.

CÖZCACUÄUHTLI, king vulture (see HERN). Cōzcacuāuhtli (used as a fict. name for a Tlaxcalan or Huexotzinca warrior, possibly a play on **CUÄUHTÉNCOZTLI**, q.v.), 70v:21.

CÖZCACUÍCATL, jewel song. 37v:6.

CÖZCAHUI, to become a jewel (cf. AND 360n, cf. **XÖCHIHUI**). 75v:7. See **CÖZCAHUI**.

CÖZCAHUIC, that which has become a jewel (from **CÖZCAHUI**),

a jewel. Nicchālchiuhcōzcahuic#o#[ā]mana = I offer them as jade jewels, 5:21.

CŌZCAMALINTZIN, fict. name. Jewel Twirler. 75:29 & 75v:1.
Cf. XIMALINTZIN.

CŌZCATĒCAH

1. Natives of Cozcatlan (FC 2:53:22), whose manner was imitated in certain Mexican songs (FC 4:25:37).
2. "Jewel Land dwellers" (or denizens of paradise), i.e., ghost warriors (?). 38:30.
3. Musicians who sang around the sacrificial stone (FC 2:50:33).

CŌZCATIA:MO, to bezewel oneself (MOL). 53:1.

CŌZCATIA:MO-TLA, to use s.th. as a necklace (cf. AND 357). 19:25, 31:25, 69:25.

CŌZCATIA:TĒ, to bezewel s.o., to provide s.o. with a necklace. 12:24, 21:29, 64:27, 77v:18. Syn. AHPANA:TĒ,
QUIMILOA:TĒ.

CŌZCATL, pos. -CŌZQUI (12v:8, 38v:2, etc.). Jewel, bead, prayer bead (MOL); necklace (CAR 474:21), 8v:25, 37v:19, 39:19, 76v:19, etc.; necklace, 38:1, 38:2, 56v:6, 66:9; nepāpan cōzcatl = divers jewels (i.e., revenants), 47v:24; cf. 37v:17, 37v:20; nicōzcatl-i, 76:19 & cf. 21; -cōzqui (pos. form), 12v:8, 22v:4, 56:21, etc.; cōzcatōtōl, 28:8, cf. 76v:14, 38v:12, 38v:16; cōzcamichi[n], 44v:31; cōzcatozpetlac, 31v:2 & 8; cōzcapetla-, 3:20, 3:25, 22v:10, 38v:10; xōchicōzca-, 6v:13, 13:6, 15v:1, cf. 5:19, 39v:5, 51v:14, etc.; cōzcateuh, see -TEUH; cōzca-, 37v:24, 38v:15, 39v:12, 52:3, 81v:6, etc.; -cōzca-, 37v:10, 38:23, 43:15, 43:23, 55v:1, 56v:6, 66:18, etc. For freq. see COCŌZCATL.

CŌZCATL/CHĀLCHIHUITL, gems/jades, fig., warriors. 5v:10, 18v:27, 69:4.

CŌZCATL/QUETZALLI, jewel (or necklace)/plume; fig., nobleman (see FC 6:250:6), warrior. 16v:26, 18v:27, 26:4-5, 53:16, 69:4-5; refers to infant Jesus, 38:1; refers to Mary, 38:17; refers to the three kings, 38:22.

COZMAN, see GUZMAN.

CŌZOLCUICATL, cradlesong. 39v:18.

CŌZOLLI, infant's cradle (MOLS: cuna de niño, HDA 11:13). 39v:27, 40:10.

-CŌZQUI, pos. form of CŌZCATL, q.v.

*COZTLI, s.th. yellow (cf. TECOZTLI). See CUACOZTLI, TE-COZTLI, TĒNCOZTLI.

CRISTO, see XPO.

CRISTOBAL, vars. CHRISTOUAL (38v:19), QUILISTOPAL (48v:16), abbrev. XPOUAL (81v:24). Span., Cristóbal, i.e., Christopher.

1. See SAN QUILISTOPAL.
2. Cristóbal de Guzmán Cecepatic, tlatoani of Tenochtitlan, 1557-62 (AUB 70, FC 8:5, Gibson Aztecs p. 169). Don xpoual, 81v:24.

3. Cristóbal de Rosario Xiuhtlamin, see ROSARIO XIUHTLA-MIN.

CRORIA, var. GLORIA. Span. or Latin, gloria. 44:4; of heaven, 59v:9; gloria in excelsis deo, 38:10 & cf. 38:13.

CRUZ, see COLOZ.

CUA:TLA, to eat s.th. (CAR 432:25). 13v:23, 42v:12, 52v:3 (with matrix *nemi*), 60v:gloss 8. See CUALONI, TECUALO-YAN.

CUĀCHIC, lit., shorn head. Valiant warrior (HG bk. 10 ch. 6), a low-ranking military leader (see TEZ ch. 51), a high-ranking knight whose entire head was shaved except for a lock above the left ear (RITOS ch. 11 p. 114), military order abolished in 1531 (ZCHIM 2:8:32). Key word: valiant. 54:15 & 83:19, 54:18 & 83:24. Cf. ĀCH-CĀUHTLI, OTOMITL 2, TEQUIHUAH.

CUĀCHICPALEHCĀN (CUĀCHICPALLI + -EHCĀN). Cuāchicpale[h]-cān = Pillow Town, Pillowville (i.e., in bed with a lover), 77:18 & 19.

CUĀCHICPALLI, pillow, cushion (MOL, cf. CAR 486:18).

CUĀCHPĀMITL, var. CUĀCHPĀNITL (59:13). Standard, banner, ensign (MOL, CAR 486:18), banner carried by Cortés' army at the siege of Tenochtitlan (FC 12:83:17, cf. FC 12:99:18). Cortés' banner, 54:7; ensign brought down from paradise by Mexican revenants, 59:13 & 16.

CUĀCHTLI, large cotton blanket (MOL), blanket, vestment, fabric (SIM). Incuāch īncōzqui = their vestments, their jewels, 12v:8 (note: the custom of sacrificial victims bequeathing their garments is described in Mendieta bk. 2 ch. 2); moxōchiāchpetlapan = upon your flr bed-mat, 72v:1.

CUĀCOZTLI, lit., yellow or tawny(?) head. A duck, probably the canvasback or the redhead (see FC 11:35). Key word: canvasback. Cuācozpīl, 16:15.

CUĀCUAHUEH, bull or any horned animal (MOL); fig., lascivious one, horny one. 67v:12.

CUĀCUAHUI, var. CUAHCUAHUI (72:21). To have a horn (from CUĀCUAHUITL per AND 360n), to have an erection. With matrix *yauh*, 72:21.

CUĀCUAHUITL, horn, antler (MOL, CAR 409:19). See CUĀCUAHUEH, CUĀCUAHUI.

*CUACUALITTA, freq. of *CUALITTA. See *CUACUALITZTLI.

*CUACUALITZTLI, good-looking one (from *CUACUALITTA). Cuācuālitzticātzintle = O good-looking one! ("female" speaking), 79:4.

CUACUALLI, good (FC 6:11:6). Cf. *CUACUALITTA.

CUAHCUAHUI, see CUĀCUAHUI.

CUAHCUALĀNI, freq. of CUALĀNI. To be angry (SIM). An-*cuahcuālāni*[h], 26:3; with matrix *nemi*, 26:15; with matrix *ye*, 79:10.

CUAHCUAUHTZIN

1. Son of TEZOZOMOC 1, became first ruler of Tlatelolco (UAH sec. 218). Cuahcuauhtzin (coupled with Tezozomoc), 25:23; niçuahcuauhtzin, 26:19, cf. 26:30, 26v:5, 26v:10.
2. Lord of Tepechpan, whose beautiful wife Nezahualcoyotl obtained for himself by causing Cuacuauhtzin's death in battle (dubious story summarized in IXT 2 ch. 43). Quaquauhtzin ... de Tepexpa, RSNE 26:gloss.

CUĀHUIÑQUECHÖL, see CUĀHUEQUECHÖLLI.

CUĀHUIPĀNTLI, eagle banner, fig., warrior victim. -Cuāhui-pāntica, 32:8.

CUAHUITL, var. comb. forms CUAM- (16:17), CUAP- (33:12).

1. Tree (MOL). 41v:15, 52v:1, 52v:4, 52v:5; cuauh-ye-huilo[hu]a, 52v:5. See CACAHUACUAHUITL, CUĀCUAHUITL, CUAUHNEPANTLAH, CUAUHTĒNCATL, CUAUHTLAH, CUAUHTOTOPOHTLI, TŌNACĀCUAHUITL, XōCHICUAHUITL.
2. Beam, timber. 27v:1. Syn. HUEPANTLI.
3. Pole (MOL). Cuauh[h]uitzoctepōl, see HUITZOCTLI. See CUAMMIMILLI, TETL/CAAHUITL, TZĪNCUAUHCAXITL.
4. Wood (MOL, FC 11:114:29). See CUAPPOLOCATL, CUAUH-TOTOPOHTLI, TETL/CAAHUITL.

CUĀHUITL, comb. form CUĀHUI-, var. comb. form CUĀHUIN- = CUĀHTLI, q.v. Cuāhui-, 17:24, 20v:1, 20v:9, 24v:18, 53v:16, cf. 21:26, 23v:24, 25:3, 31v:26, etc.; cuāhui-, 53v:12; cuāhuin-, 23v:19, 23v:21. See CUĀHUIÑQUECHÖLLI, CUĀHUIPĀNTLI.

CUĀHUITL/ÓCĒLÖTL, see CUĀHTLI/ÓCĒLÖTL.

CUĀITL

1. Head (CAR 486:15). See CUĀCOZTLI, CUĀCUAHUITL, *CUĀOCHPĀN, *CUĀOXITL, CUĀTECOMATL, CUĀTTLALHUA-YÖTL, CUĀXAHCALTETL, TOZCUĀTĒCTZIN.
2. Fig., warrior, revenant. Noquā, 63v:5; cuā-, 15v:18; -cuā-, 2v:6, 52:27; quetzalcuā- = plume-heads, 75:30 & 75v:2; noquetzalcuāxelōl = scattered plume-heads of mine, 78:8 & 9; -tlachinōlcuā- = blaze heads, 42v:26.

CUALĀNALTIA:MO, honorific of CUALĀNI. To become angry (cf. SIM: qualanaltia:nite). 41v:27.

CUALĀNI, to be or become angry (CAR 477), to be bellicose (FC 3:2:23); to ache (?), cf. SPC 60:20). He is angry, 76:4; are you vexed?, 15v:4; you are bellicose, 72v:23 & 29, cf. 29:21; cocoya in noyollo cuañani = my hearts are sick, they are vexed (or aching?), 5v:16 & cf. 35:29. For freq. see CUAHCUALĀNI. For honorific see CUALĀNALTIA:MO.

CUALCÁN, var. CUELÇÁN.

1. A good place (MOLS: buen lugar); fig., paradise (FC 6:164:18, FC 6:165:17). 81:9; a[h]mō cualcān = bad place, 1v:25, cf. 60v:gloss 12. Syn. YÉCCÁN 1.

2. An opportune time, now is the time, it's time (CAR 508:2). Ye mac̄zan cūalcā[n] = let it be now!, 63v:18; cuelcān xonahui[y]acān = it's time! be pleased!, 49v:14 & cf. 26:21; cuelcān cuelcān tihuiān = it's time, it's time! let's go!, 42v:8, cf. 4:21, 37v:22.

See **ĀXCĀMPA CUALCĀN**. Syn. IMMAN, YECCĀN 2.

***CUALITTA**, to be good-looking. See *CUACUALITTA. Syn. CUALNĒCI.

CUALLI, good (MOL), edible (SIM), appealing (FC 3:17:7), competent (PAR 33:18), etc. Cualli nēchitta-ya = she finds me attractive, 76:7; cualli cuīcanelhuayōtl-o = delicious are the root-songs, 3:14; cualtzin = delicious, 79v:11, cf. 79v:1; competent, 57:15. For freq. see CUACUALLI. Syn. YĒCTLI.

CUALNĒCI, v-B, to be good-looking (see MOL). On̄cuālnēzti-āz in chipāhuac ātl = clean waters will flow in beauty, 57:25. Syn. *CUALITTA, HUELNĒCI, q.v.

CUALŌNI, edible (MOL). Ahtiçualōni[h] = we're not good to eat, 43v:10.

CUAMMIMILLI, wooden pillar, log (MOL). 16:17.

CUĀOCHPĀN, nickname for an inhab. of Michhuacan, so called because the Michhuans shaved their heads (FC 10:188, HG bk. 10 p. 206 para. 100); by extension, a Matlatzincan (?; note that Alvarado Tezozomoc confuses Michhuans and Matlatzincans, see TEZ 422 n. 1). Key word: Shaven Head. Refers to Matlatzincan, 53v:14.

***CUĀOXITL**, lit., head unguent, i.e., anointed one; hence, preacher (?; cf. Luke 4:18). 47v:23, 48:10.

CUAPPACHTLI, var. comb. form **CUAPPAZ-**. Color leonado o medio morado (MOL). Key word: brown. Cuappa[z]cemixtlapalnecuilpīl = baby brown twisted fagot, 16:16. See **CUAPPACHTŌTŌTL**. For synonymy see **CAMILLI**.

CUAPPACHTŌTŌTL, name of a bird, possibly a cuckoo (see HERN 2:358, FC 11:22), Key word: cuckoo. 80v:1 & 4.

CUAPPAZ-, see **CUAPPACHTLI**.

CUĀPPETLATL, var. **CUĀUHPETLATL** (17:29, 20:14, 31:4). Eagle mat. 17:29, 20:14, 31:4. See **XŌCHICUĀPPETLATL**.

CUĀPPETLATL/ŌCĒLŌPETLATL, var. **CUĀUHPETLATL/ŌCĒLŌPETLATL** (19v:8, 21:8, 74v:4). Eagle mat/jaguar mat, fig., citadel, well-defended city (FC 6:244), especially Mexico or the music room as it represents Mexico. 19v:8, 21:8, 74v:4.

***CUĀPPILLI**, eagle prince. Noçuā[p]pilhuān, 74:21.

CUAPPOLOCATL, wood shaving, wood chip (CUAHUITL + POLO-CATL); fig., scion, offspring. 33:12; cf. te apartas de tu madre como el pedazo de la piedra donde se corta, HG bk. 6 ch. 31 p. 185, cf. FC 6:245. Syn. TZONTLI 5.

CUAPPOPŌCA, see **CUAUHPOPŌCA**.

CUĀTECOMATL, lit., big head. = **ĀXĀYACATL** 1 (see FC 11:64). Key word: boat bug. 43v:7.

CUATEŌTL

1. The elder, 14th-c. ruler of the borough of Itzcahuacan in Tlalmanalco, Chalco (CHIM 179).
2. The younger, 15th-c. ruler of Itzcahuacan (CHIM 98, CHIM 102, CHIM 195). 31v:27, 32v:16, 33:8, 33:22.

CUĀTEQUIA:TE

1. To wash s.o.'s head (MOL); to baptize s.o. (MOL).
2. Fig., to "wash" the head of s.o.'s penis, i.e., to have sexual intercourse with s.o. (woman speaking) (?; for similar Tzotzil Maya usages see Gossen *Chamulas* pp. 100-102). Possible pun at 75:30 assigned to TEQUI:TLA

CUĀTLAHTLALHUAYŌTL, freq. of CUĀTLALHUAYŌTL. 15v:11.

CUĀTLALHUAYŌTL, veins or "nerves" of the head (MOL). See CUĀTLAHTLALHUAYŌTL.

CUĀTLAPĀNCĀN, where heads are broken (from CUĀTLAPĀNI). 8:16.

CUĀTLAPĀNI, to break one's head (cf. MOL: quatlapana:nite). See CUĀTLAPĀNCĀN.

CUATLECOĀTL, served as tlacochcalcatl of Tenochtitlan during the reign of HUITZILIHUITL 2 (CHIM 83-84), assoc. with CAHUALTZIN and others in war against Chalco (?; see TEZ ch. 26: "Cuauhtecatl"), brother of MOTĒUCZŌMAH 1 (IXT 2 ch. 14 p. 38, but see DHIST ch. 9 p. 82 para. 47). Coupled with Cahualtzin, 19v:11.

CUAUHAHTLAPALTZIN

1. 12th-c. Chalcan lord (IXT 1:533).
2. Indeterminate Chalcan lord or lord allied with Chalco. Cuauha[h]tlapaltzin, 34:1.

CUAUHCHINANCO, town north of Tlaxcala (see TORQ 1:167, DHIST 328), probably the present-day Huauhchinango. 30:21.

CUĀUHCHŌCA, to eagle-scream, i.e., to give the battlecry (?). Tiçuāuhchōcazque[h] ... tōcēlōchōcazque[h], 74:17.

CUĀUHCŌĀTL, name of a Mexican priest, or god carrier, during the migration period (AUB 20, CHIM 66-67, UAH sec. 110). 61:4.

CUĀUHCUĪCATL, eagle song. 7:22, 16v:gloss.

CUĀUHHUAHCĀYŌTL, eagle-master piece, a kind of song. 36: 13.

CUĀUHHUĒHUEH, pl. CUĀUHHUĒHUETQUEH (DHIST 305, TEZ 424). Old man who can no longer go into battle, an "old eagle" (DHIST 305), serving as a warden or factotum in the military camp (DHIST 283, DHIST 287). 73v:28, 74:5, 74:18.

CUĀUHITHUALLI, eagle patio. 19v:2, 31v:15.

CUAUHNEPANTLAH, in the middle of a forest (MOL), lit., in the midst of trees, fig., surrounded by revenants. 51v: 3. For revenants as trees see XŌCHICUAHUITL 3. Cf.

CUĀUHTĒNCATL, CUĀUHTLAH.

CUĀUHPETLATL, see CUĀPPETLATL.

CUĀUHPILŌLLI, eagle pendant (?). Key word: eagle trophy.
6v:12.

CUAUHPOPŌCA, var. CUAPPOPŌCA. Lord of Coyohuacan, sent to Nauhtlan (or Veracruz) by Montezuma to conduct Cortés, later burned alive by Cortés in Mexico (IXT 2, cf. "Información del señor" pp. 358-59, Díaz del Castillo p. 185n). Cuā[p]popōca, 56v:21.

CUAUHQUECHŌLLĀN, Huexotzincan city near the triple alliance frontier (DHIST ch. 58 p. 444), now Huaquechula. 9:2.

CUĀUHQUECHŌLLI, apoc. var. CUĀHUINQUECHŌL (23v:19). Eagle swan, fig., celestial warrior. Refers to revenant, 73:23; refers to the supreme spirit (?), 23v:19.

CUĀUHQUIĀHUAC, lit., eagle-gate location. A portal with stone carvings on the south side of the main square, or temple compound, in Tenochtitlan (see FC 12:85, cf. FC front matter: map). Key word: Eagle Gate. 54:13 & 16, 56v:23.

CUĀUHTECOLŌTL, see TECOLŌTL.

CUĀUHTEHUEHUELLI, see TEHUEHUELLI.

CUĀUHTEMOC (should be CUĀUHTEMŌC per CAR, see TEMO). Lit., Eagle Descender.

1. Fig., the evening sun (cf. CUĀUHTLEHUANITL). 54:20. See TŌNATIUH 1.

2. Mexican king who surrendered to Cortés in 1521 (FC 12, DHIST ch. 77, etc.), later called Hernando de Alvarado Cuauhtemoczin (CHIM 243), hanged by Cortés in 1525 (AUB 62, DHIST ch. 78, cf. CHIM 243). Captured by Spaniards, 55:10; brought to Coyohuacan, 55:24; bids farewell to Isabel, 55:29; 57:5 & 57v:12, 57v:19, 57v:22. Syn. HELNANTOH 3.

CUĀUHTENĀMITL, see TENĀMITL.

CUAUHTĒNCATL, forest dweller (MOL), fict. name for the warrior as bird (for birds assoc. with forest see 1v:7-8). 36:24.

CUĀUHTĒNCOZTLI, lit., Eagle Yellow Beak. Name of a Huexotzincan warrior in the time of Montezuma II (TORQ 1: 228, TEZ ch. 98 p. 646). Cuāuhtēncoz, 10v:29; assists Cortés in siege of Mexico, 54:5, cf. 58:4. For punning synonyms see CŌZCACUĀUHTLI, XAHCALTĒNCOZ.

CUĀUHTEPĒTITLAN, at eagle city, fict. name for battlefield. 6:26.

CUĀUHTEPĒTL, eagle city, fict. name for battlefield. 31:6.

CUAUHTLAH, forest, woodland (CAR 460:13). 1:7, 1:8. Cf. CUĀUHNEPANTLAH, CUAUHTĒNCATL.

CUĀUHTLAHTOA, ruler of Tlatelolco, d. 1467 (UAH sec. 274). 73:17.

CUĀUHTLĒHUANITL, lit., Eagle Ascender, i.e., the morning sun (FC 2:202:9, FC 6:12:33). 32:9, 61v:22. Cf. CUĀUHTEMOC 1. See TŌNATIUH 1.

CUĀUHTLI, var. CUĀHUITL, q.v.; var. comb. forms CUĀHU-, CUĀP-, CUĀUH-, CUĀX. Eagle (MOL).

1. Fig., warrior, because he is swift and fearless like an eagle (RITOS ch. 11 p. 113), sometimes distinguished from OCÉLÖTL as if a separate military order (RITOS ch. 9 p. 98, FC 12:111), but usually synonymous with OCÉLÖTL (Motolinia Memoriales p. 339, RITOS 113, FC 10 ch. 6, OLM 216). 22:17, 27v:26, 35:17, 63v:8, 65:4, etc.; refers to Cortés, 82:16; teōcuāuhtli, 6:28; quetzalcuāuhtli, 60:14; tlachinōlcuāuhtli-a (refers to Cortés), 82:13; cuāuh tecolōtl = eagle owl (i.e., dead warrior), 33:13; -cuāuhcoyol-, 48:17; cuā[x]xōchimeca-, 15v:19, cf. 20v:9; cuaa[uh]hua[h]que[h] ... mācuā-hue[h]que[h], 36:23; cuāuhtlan = among eagles (i.e., in paradise), 76:27 & 76v:1; cuāuhātl, 33:23; with verb matrix, 15:21, 55v:16, 56:18, 64:8. See CUĀHUI-PĀNTLI, CUĀHUITL, CUĀPPETLATL, etc. Do not overlook CÓZCACUĀUHTLI, CUĀXXOMOTL, XÓCHICUĀPPETLATL.

2. Fig., the sun (FC 6:12:34). 27v:26. Syn. CUĀUHTEMOC 1, CUĀUHTLÉHUANITL, CUĀUHTLI IZTAC 3.

CUĀUHTLI IZTAC, vars. CUĀUHTLIZTAC (34:21, HDA 11:24 has "Quāuhtlīztātzin"), IZTAC CUĀUHTLI (63:26, 70:17). Lit., White Eagle.

1. An eagle species (FC 11:40: iztac quaughtli).
2. Fig., ghost warrior (?; see CUĀUHTLI 1). 24v:9 (with play on 6, below?).
3. Fig., the sun (see CUĀUHTLI 2). 63:26, 70:17.
4. Lord of Atlixco, conquered by Nezahualpilli (IXT 2: 156).
5. Son of Nezahualpilli (IXT 2:169, HDA 11).
6. Proper name or title (?) used by lords of Huexotzinco, Chalco, etc. (?). Assoc. with Huexotzinco or Tlaxcala, coupled with PETLÄCALCATL, 14v:21, 14v:27; assoc. with Huexotzinco (with play on 2?), 24v:9; assoc. with AYOCUAN 4, 34:21.

CUĀUHTLI/OCÉLÖTL, var. CUĀHUITL/OCÉLÖTL (20v:1). Eagle/jaguar.

1. Fig., warrior (for references see CUĀUHTLI 1). 1v:14, 3v:10, 6v:3, 6v:18, 8:3, 9:29, 14:25, 16v:28, 20v:5, 20v:20, 22:29, 24v:6, 24v:22, 25:19, 31:2, 31:10, 33v:4, 55v:14, 61v:11, 63v:30 & cf. 66v:25, 64v:1, 73:9, etc.; pl. forms, 5v:5(?), 21:19, 24v:19(?), 64:16 & cf. 19; ancuāuht amōcēlō (apoc.), 20:1; ōcēlōxōchitl i- cuāuhxīlōxōchitl, 21:16; cuāuhtli-n tōtōtl ... ōcēlōmix-cōātl, 36v:27; cuāuhxohuili[n] ... ōcēlōmichin-i, 43v:16; cuāuhtenāmitl a ōcēlōtenāmitl, 54v:26; xōchiçuā[x]- ... ōcēlōchīmal-, 56:23; yellow jaguar ... white eagle, 24v:9; ōcēlōc#ac#[uā[uh]huēhuētl, 12:15; with verb matrix, 20v:1, 20v:18, 21:26, 23v:21, 34:5, 74:17; ōcēlō-

- cuāuhtza[h]tzitihu, 75v:19. See CUĀPPETLATL/ŌCĒLŌ-PETLATL, CUĀUHYŌTL/ŌCĒLŌYŌTL. Syn. CUĀUHTLŌCĒLŌTL.
2. Laborer, person of low station (OLM 212, cf. FC 6:98:14, cf. HDA 2v, HDA 3).
- CUĀUHTLI/TLACOCHTLI, eagle/javelin, fig., warrior. 63v:8. CUĀUHTLIZTAC, see CUĀUHTLI IZTAC.
- CUĀUHTLŌCĒLŌTL, eagle jaguar, i.e., warrior (see FC 7:51, FC 12:106:10). 9v:10, 10v:22, 38v:3; pl., 28v:8, 34:9. Syn. CUĀUHTLI/ŌCĒLŌTL 1.
- CUAUHTOTPOHTLI, woodpecker (MOL, HG bk. 11 p. 253, FC 11:46). Cuauhtotopo[h]tzin = Tree Nibbler, 52v:4.
- CUĀUHTZIN, fict. name, Eagle. 76v:7.
- CUAUHTZOTZOCOLLI, two-branched fork (MOLS: horca de dos gajos) (etymology unclear). Cf. CUĀUHTZOTZOCOLLI.
- CUĀUHTZOTZOCOLLI, eagle urn, fig., victim, slain warrior (see INTR ch. 3). 63:31.
- CUAUHXILOTL, early 15th-c. lord of ITZTAPALLŌCĀN, allied with Acolhuacan, killed by Tezozomoc (IXT 1:435). 7v:27.
- CUĀUHXĪLŌXŌCHITL, see CUĀUHTLI/ŌCĒLŌTL 1.
- CUĀUHYŌTL, abstract form of CUĀUHTLI. Eagle, eagles. In cuāuhyōtl a in tēcpillōtl, 65:7.
- CUĀUHYŌTL/ŌCĒLŌYŌTL, abstract form of CUĀUHTLI/ŌCĒLŌTL. Eagles/jaguars. 13:7, 17:22, 17v:5, 18:26, 20v:7.
- CUĀX-, see CUĀUHTLI.
- CUĀXAHCALTETL, thatch-head thing (derogatory epithet). 16:15.
- CUĀXXOMOTL, lit., eagle duck, fig., ghost warrior. Key word: eagle fowl. 55v:10 & 11.
- CUE, interj., expressing pain or complaint (OLM 195); to call attention. Alas!, 45:11, 56v:13, 72v:9; cue e = hey! ho-la!, 73:31; cue ye = hey! hey!; 78v:8; cue ne e = hey! hey! hey!, 78v:10. Syn. HUE, HUI, XICUE, YACUE.
- CUE:MO, see CUI:MO.
- CUE-, see *CUILT.
- CUĒ-, see CUĒITL.
- CUECHĀHUA:TLA, to soften s.th., to moisten s.th. (MOL). For freq. see CUECUECHĀHUA:TLA.
- CUECHĀHUAC, see ĪXTLĪLCUECHĀHUAC.
- CUECHTLI
1. A kind of long conch (MOL), conch horn. Cuechi[h]-cahuaca[h]-ya = they shrill like conch horns, 36:10. Syn. QUIHQIZTLI, TĒUCCIZTLI.
 2. Small snail shells that are attached to garments and make a jingling sound (HG bk. 2 p. 216 and FC 2:143).
 3. Rattle (of rattlesnake) (FC 11:75-76).
 4. ?, for freq. see CUECUECHTLI.
- CUECUECHĀHUA:TLA, freq. of CUECHĀHUA:TLA. To soften s.th., to moisten or water s.th. Nihuālyōlcuecuechāhua-ya = I

soften my heart, 3:28; cf. ximoyōlciahua-ya = soften your heart, see CIAHUA:MO. Cf. POPOXĀHUA:TĒ, POXĀHUA.

CUECUECHCUICATL, baile cosquilloso o de comezon (RITOS ch. 21 p. 193). Cf. CUECUECHTLI, CUECUETZOCÀ.

CUECUECHTLI, apoc. var. CUECUECH (MOL). Naughty or shameless one (MOL, FC 6:109:37). Xōchicuīcatl cuecuech-tli = ribald flr song, 67:22. See ĪXCUECUECHTLI, TOZ-CUECUECH.

CUECUELHUI, freq. of CUELHUI. Ēlteponāzcuecueluh, 16:13.

*CUECUELLI, freq. of *CUELLI. See CIHUĀCUECUELTZIN.

CUECUENOTI, to be proud, to boast (MOL). A[h]zō moyāō-huān īnhuīc ticuecuenoti, 73:10.

CUECUENTLAH, place of fields. 11v:28. See ĀCUECUENTLAH, CUEMITL. Syn. MĪLLI.

CUECUEPA:TLA, freq. of CUEPA:TLA.

1. To reverse things. Chīmalli cuecuepalōc (see CHĪMAL-LI), 37:27.

2. To turn a thing round and round (MOL). Con-ya-cuecuepa, 53:21. See CUECUEPALLI.

CUECUEPALLI, s.th. that is turned round and round, a whirler. Tēcuecuepal = s.o.'s whirler, 11v:3.

CUECUEPOCA, freq. of CUEPŌNI. Var. CUECUEPŌNI, q.v. To bloom (of flrs) (MOL). With matrix ihca, 40:5.

CUECUEPŌNI, freq. of CUEPŌNI. Var. CUECUEPOCA, q.v. With matrix huītz, 42v:12; with matrix mani, 9:18, 17:20, 44v:16, 61v:14; with matrix o, 58:15.

CUECUETZOCÀ, to itch, to have an itch (MOL), to smart (FC 2:138:6, FC 11:179:32). 72:27. Cf. CUECUECHCUICATL.

Syn. QUEQUEXQUIA.

CUECUEXĀNTIA:MO-TLA, to appropriate things to serve as a cloakful for oneself (from CUEXĀNTLI, per AND 357). 1v:7.

CUECUEXTĒCAH, see CUEXTĒCATL.

CUĒCUEYAH, see CUEYATL.

CUECUEYĀHUA, freq. of CUEYĀHUA. Var. CUECUEYĀYA (54:17).

To twine (FC 11:199:25), to twirl, to spin. 28:11, 54:13 & 17; with matrix mani, 83v:6; with matrix o, 43v:30, 44:2. For synonymy see MALĪNA.

CUECUEYĀHUA:TLA, trans. form of CUECUEYĀHUA. To twist s. th. 23v:2. Syn. MAMALĪNA:TLA.

CUECUEYĀYA, see CUECUEYĀHUA.

CUECUEYOCÀ, freq. of CUEYONI. Var. CUECUEYONI (14:10).

To shine or gleam (MOL). Onahpetzcuecuezocaya, 45:31 & cf. 45v:2; of "plume waters," 57:12; with matrix huītz, 14:10; with matrix mani, 58:8; with matrix nemi, 44:9 & 12. Cf. POHPOYĀHUA:MO. Syn. PEPETLACA.

CUECUEYONI, see CUECUEYOCÀ.

CUĒITL, comb. form CUĒ-. Skirt (CAR 458). Tzapocuēyeh-a = one who has a skirt of sapodilla, 56:10; notlapalcueē-tzin, 76v:27, 78v:13 & 16. See CHĀHUACUĒ, CUECUEXĀNTIA:

MO-TLA, CUĒTOMA:MO, CUEXĀNTLI, ICHCUĒITL, MATLAL-CUĒYEH.

CUĒITL/HUIPILLI

1. Skirt/blouse. 43:7, 73:11, cf. 73:26.

2. Fig., woman (OLM 218 and 246). 73:4. Syn. TZOTZO-PĀZTLI/MALACATL 2.

CUĒL, var. **CUĒL** (see *ZO NŌ NŌ CUĒL). Briefly, suddenly, quickly (AND); brief, quick. See usages with **ACHĪC**; cuēl in cuīya = they are promptly taken, 29:5; in \bar{z} an cuēl achi[h]tzinca-n tlpc̄ = earth is but a moment, 10:31. See **MĀCUEL**, **MĀCUELEH**, **MĀNŌZOCUĒL**, **NŌ CUĒL**, **NŌ CUĒLYEH**, **TLĀCUĒL**, **YA CUĒL**.

CUELCAÑ, see **CUALCĀN**.

CUELIHUI, to be bent or twisted (MOL), to be dislocated, to have a member out of joint (SIM). For freq. see **CUE-CUELIHUI**.

***CUELLI**, s.th. bent or twisted (see **CUELIHUI**). For freq. see ***CUECUELLI**.

CUEMITL, cultivated land, farm (MOL), field, garden.

Quetzalcuemtl-i, 11:19; cēcencuemtl, 11v:13. Cf. **QUE-MITL** 3. See **ĀCUECUENTLAH**, **CUECUENTLAH**. Syn. **MILLI**.

CUENTAXTLI, prayer beads (MOL), rosary beads, paternosters (SIM). 37v:11, 37v:23, 38:6, 47:23, 78v:23, 78v:25.

CUEPA:MO, v-B.

1. To return (MOL). To return (to paradise), 2v:17 (with prefix huāl-), 2v:25 (with prefix huāl-), 4v:12; to return (to earth), 8v:21, 14:31 (with suffix -co), 24v:22, 44:27, 44v:31, 56:24, 71v:24; huālmocuep = he retreated, 73v:22; auh inīc mocuepa = but when it returns (i.e., when the song is heard again), 7:25, cf. 27:15 (with matrix *yauh*), 27v:13 (with matrix *yauh*), 28v:26 (with matrix *yauh*). See 2, below.

2. **Tlälli** mocuepa = they return to earth (?). Possible usage at 25v:23 has been assigned to 4, below.

3. **Tlälli** mocuepa = they (decaying plants) are turning into earth (or humus) (FC 11:251:25, cf. HG bk.11 p. 347 para. 23, cf. FC 11:64:15).

4. **Tlälli** mocuepa = the earth rolls over (see INTR ch. 2 n. 40). In tlälli mocuepa-ya ilhuicatl olīni-a = the earth rolls over, the sky shakes, 33:23; tlälli mocuepa, 9:5, cf. 25v:23, 63v:1. Cf. **HUIHHUIXOA:TLA**. Syn. **ILACATZO:MO**.

CUEPA:TLA. For freq. see **CUECUEPA:TLA**.

1. To return s.th. (MOL). 57:30.

2. To change or translate s.th. (SIM). See **TLACUEPTLI TLAHTÖLLI**.

CUEPCINAMITL, lit., sod float, i.e., a float that is pulled on the water (60v:gloss 4, cf. UAH secs. 157-60, see **CHI-NAMITL** 3). 60v:6.

CUEPÓNAHUĀZ, fict. name, Bud, lit., bud thing (?), from *CUEPÓNAHUĀZTLI). 74v:13.

*CUEPÓNAHUĀZTLI, lit., bud thing (CUEPÓNTLI + -AHUĀZTLI?). See CUEPÓNAHUĀZ.

CUEPÓNALLÔTL, bloom, shine, brilliance (see CUEPÓNALTIA: TLA). Xōchicuepónallôtl = flr brilliance, 3:8, 6v:4.

CUEPÓNALTIA:TLA, to make s.th. shine (MOL: cueponaltia:te). 3:16.

CUEPÓNI, var. CUIPÓNI (55v:25). To blossom, to open (of flrs) (CARO 49:9), to burst open (CAR 476); to bloom or shine (MOL); fig., to be resplendent (of ghost warriors in paradise), to be brought to life (of ghost warriors on earth, of "songs"). Of flrs, 1:6, 13:1, 14v:6, 21:15, 24:17, 40:20, etc.; as flrs, 15:17; of herb, 41:11; of flr trees, 76:10, etc.; of war flrs, jaguar flrs, bells, pictures, etc., 17v:4, 19v:24, 24:17, 24v:26, 39v:3, 55v:25, 76:12, etc.; of nobles or princes, 9:29, 13:1, 64:31; here the wretched person sprouts or blossoms not at all, 4v:30; flrs of our flesh that open, 14v:6; my heart flr-blossoms (xōchicuepóni), 2:31; flrs bloom in my heart, 21:22 & 24; topan cuepóni-a = they blossom upon us, 53v:19; cuepóntimanique[h], see MANIC 2; with suffix -co, 40v:11, 63:7, cf. 27:17; with matrix huītz, 20:8, 40v:20; with matrix ihca, 11:27, 16:29, 16v:18, 17v:11, etc.; with matrix mani, 4:25, 19v:4, 32:21, 39:19, 47v:9, 78:17, etc.; with matrix o, 12v:27, 24v:26, 39:7, 64:11; with matrix quetza: mo, 27:17. For freq. see CUECUEPOCA, CUECUEPÓNI. See YÖLCUEPÓNI. Syn. CELIYA, ITZMOLINI, MIMILIHUI, TLA-PANI 2, TLATLATZCA 2, TOMOLIHUI, XÖTLA 1.

CUEPÓNQUI, a blossomed one (MOL). 15v:24, 67v:28. See CHICHICUEPON (?). Syn. CUEPÓNTLI.

CUEPÓNTLI = CUEPÓNQUI. Cuepóntōn, 52:31. See *CUEPÓNA-HUĀZTLI.

-CUEPÓNYĀN, place of blooming. Xōchitl ȣcuepō[n]yā[n], 22v:23.

CUEPTLI, turf, sod (MOL). Cueptitlan-o, 44:24. See ĀCA-CUEPTLI, CUEPCHINAMILT.

*CUETL, see *CUILT.

CUETLÄCHTLI, var. CUITLÄCHTLI (SIM). Wolf (MOL, CAR). See CUITLÄCHIHHUITL.

CUETLAHUI, v-B (SIM). Vars. CUETLAHUIYA, v-B (MOL), CUI-TLAHUIYA. To wither (MOL). 12v:16, 14v:6, 17v:4, 20v:27, 64v:1, 69v:4, 76:9; with suffix -co, 13v:21.

CUETLAHUIYA, see CUETLAHUI.

CUETLAXTETÉCUECUEEXTLI, leather braid (?), see TĒCUECUEEXTLI). For freq. see CUETLAXTETÉCUECUEEXTLI. Syn. CUETLAX-TLAMALINTLI.

CUETLAXTETÉCUECUEEXTLI, freq. of CUETLAXTETÉCUECUEEXTLI, q.v. 73:28.

CUETLAXTLAMALINTLI, leather twist or thong (cf. MOL: cuetlaxmecatl, see TLAMALINTLI). 73:27. Syn. CUETLAXTE-CUECUEXTLI.

CUETLAXTLI, leather (MOL).

CUETOMA:MO, to open one's skirt. 73:17.

CUETZPAL

1. Name of two or more late 14th- and early 15th-c. lords in the Puebla-Tlaxcala region (see HTC secs. 327 and 366, UAH secs. 83 and 266, GKC sec. 644).
2. Unidentified. 8:12, 9v:20, 14v:11, 14v:14. Cf. AYO-CUAN 6, AYOCUAN 7, IZTAC COYÖTL 1.
3. Name of a Chalcan noble at the time of the Spanish Conquest (CHIM 240).

CUEXÄNTLI, var. *CUIXÄNTLI (see LASSO 40:31 and 42:21).

Skirt for carrying things (MOL), the lower part of the cloak, or tilma, when held up to form a pouch for carrying flrs (see LASSO 42:21-48:18); fig., lap, bosom (HDA 6v: mocuëxäntzïncö). Nocuexänco, 1:10. See CUECUEXÄNTIA:MO-TLA.

CUEXÖTZINCO, see HUEXÖTZINCO.

CUEXTÄCATL, pl. Cuextecah or Cuecuextecah. Huaxtec, inhab. of Cuextlan (FC 10:185), especially as impersonated by Mexican ghost dancers (see INTR ch. 10, cf. RITOS ch. 15 pp. 145-40); fig., a drunkard (?), see FC 10:193:21-35). 55v:10, 55v:16, 55v:26, 56:2 & 5, 56:10 & 12, 56:16, 65:24, 65:28, 65v:1, 66:2, 74:8 (cuecuexteca[h]), 77v:8 (nicuextecatlan), 77v:11, 77v:17, 78v:18 (nicuextecaci-huätl).

CUEXTÄCAYÖTL, Huaxtec piece, a song of the Huaxtec type (HG bk. 8 p. 313, see INTR ch. 10). 55v:7; tlapapalcuextecayötl, 36:9; yäöcuïcacuextecayötl, 65:22.

CUEXTLÄN, Cuextlan, homeland of the Huaxtecs (HG bk. 10 ch. 29 p. 202 para. 83); fig., paradise (see INTR ch. 2). 75:3 & 6. Cf. PANOTLÄN, XIUHQUILÄN.

CUEYÄHUA, v-A, to be twisted, to whirl (see CUECUEYÄHUA, cf. *CUETL). Cueyä[h]uatimani = they are whirling, 83v:1 & cf. 54:22 & 26. For freq. see CUECUEYÄHUA.

CUEYAMEH, see CUEYATL.

CUEYATL, pl. cuëcueyah (CAR 404:28), var. pl. cueyameh (44:25). Frog (MOL). Timëxi[h]cacueyame[h] ceñanca[h] = we Mexican frogs have been scattered, 45:7; cf. the story of the Tlatelolcan frog warriors who in defeat were made to sing as frogs (Códice Ramírez pp. 69-70). See ÄCACUEYATL. Cf. CÄCATL, XÖCHCATL.

CUEYATZIN, var. CUIYATZIN (TORQ 1:163). Mexican leader during Chalcan War (TORQ 1:163, cf. DHIST pp. 258-61). 20v:24.

CUEYONI, to shine (MOL). See CUECUEYOMA, CUECUEYONI.

*CUEYÖTL, see ÄCUEYÖTL.

*CUEZALI, to be a scarlet plume (?), from CUEZALIN per AND 372). See CUEZALIZTLI.

CUEZALIN, vars. *CUIZALIN (52:18), *COZALIN (52:14). Flame, flamelike entity (see HG bk. 1 p. 91: cuezaltzin, cf. FC 12:63:16: tlecueçalutl); by extension, scarlet macaw feather (FC 11:23:15). See CUEZALIZTLI, TLĀLĀCUEZALIN.

CUEZALIZTLI, that which is capable of becoming a scarlet plume, i.e., a scarlet plume (?), from *CUEZALI per AND 230). Mocuezalizchīmal = your scarlet-plume shield, 54: 13 & 16.

*CUI, intrans. form of CUI:TĒ or TLA. To take (?). See *CUIA:TĒ, *CUIA:TLA.

CUI:MO, var. CUE:MO. Reflex-pas. of CUI:TĒ or CUI:TLA. To be obtained or won. Of sovereignty, 3v:30, (mocui-a); of flrs, 4:2 (mocui-a); mocue[h] tlāca[h] = nobles are obtained (or captured?—a pun?), 8v:5.

CUI:TĒ, human-obj. form of CUI:TLA. To take, get, or capture s.o. 74v:16, 79:28, 79v:2; with suffix -to, 79:27. See CUI:MO. Syn. ĀNA:TĒ.

CUI:TLA, nonactive cuīhua (SIM) or cuīya (29:5). To get or take s.th. (MOL). To get, fetch, or gather flrs, 1:2, 1v:19, 4:7, 6v:7, 21:21 & 62:17 (neñcuīhua-yan ahcuīhua-ya), 21:28, 26v:7 & 12, 29:5, 70v:29, etc.; to get songs, 35v:21, 48:16, etc.; to get food, 13v:29; to fetch a heart, 68:17; to win fame, 65:12; xiç[h]uālcui = come and get it!, 72:23; xiç[h]uālcuicān in amomā = pick up your "hands"!, 4:13; they took gold, incense, and myrrh (to Bethlehem), 38:15; it has been taken to the city, 57v:16; with suffix -co, 1v:12, 48:16, 73:26; with suffix -to, 1v:15, 13v:29 (future), 68:13, 76:27; with matrix huetzzi, 74v:16. For reverential form see CUILIHTZINOA:MO-TLA. For applicative see CUILIA:TĒ-TLA. See ĀTLACUI, CUI:MO, MACUILLI. Syn. ĀNA:TLA.

*CUIA:MO, reflex-pas. of *CUIA:TĒ. Var. *CUIE:MO (?). To be taken, bound, or fastened. See *ICPACCUIE:MO. Cf. mocui-a, see CUI:MO.

CUIA:MO-TLA, see TLACUIA:MO.

CUIA:MO-TLA-TLA, see TLACUIA:MO-TLA.

*CUIA:TĒ, to take s.o. (from *CUI). For reflex-pas. see *CUIA:MO.

*CUIA:TLA, to take s.th. (from *CUI). Var. *CUIE:TLA (see MACTLACCUIETZIN). See MAHTLACCUIATZIN.

¹CUÍCA, v-A, to sing (CAR 436:18), to sing (of birds) (MOL), to make music; fig., to make war (see INTR ch. 2 subsection entitled "Transformation"); fig., to produce revenants (see INTR ch. 2 section entitled "Bringing Down the Songs"). 3:24, 15v:11, 16v:7, 27:19, 29v:12, 30v:26, 33v:22, and passim; of birds, 19:4, 20:19, 73:23, etc.; quihquizcopia-n cuīcōtoc = there is snail-horn music, 22:

12; oncuīca otomitl = the warrior sings, 70v:13; xāhuīl-on-cuīca-n = sing in pleasure, 16v:7; mā xōchicuīco-ya = let there be flr songs, 28v:27; with matrix huītz, 10v:27, 11:7; with matrix nemi, 9v:14 & 18, 10:19, 10v:21, 37v:26, 45:27, 47v:3, 67v:17; with matrix o, 10v:12, 22:12, etc.

For freq. see CUIHCUÍCA. See TLAOCOLCUÍCA, YĀOCUÍCA.

²CUÍCA, apoc. var. of CUÍCANI, q.v.

CUÍCACHŌCA, to song-weep, to sing a lament; fig., to make war (cf. ¹CUÍCA, CHŌCA). 29v:28. For honorific see CUÍCACHŌQUILIA:MO. For synonymy see CUÍCANÉNTLAMATI.

CUÍCACHŌQUILIA:MO, honorific of CUÍCACHŌCA. With matrix yauh, 79v:15.

CUÍCAELCIHCIHUI, var. CUÍCAYĒLCIHCIHUI (47:8). To song-sigh. 47:8. For synonymy see CUÍCANÉNTLAMATI.

CUÍCAELCIHCIHUILIA:TLA, to song-sigh for s.th. 43:19.

CUÍCAIHTOA

1. To raise a song (MOL), to utter songs. 29:16, 76:3 (noocuīcaihto#hu#a-ya, see GRAM 1.7). Syn. CUÍCA-TLAHTOA 1.

2. To strike up a song, to begin a song (MOL). For synonymy see CUÍCAPĒHUA.

CUÍCAILHUIZŌLLI, song-marvel (CUÍCATL + ILHUIZŌLLI), fig., revenant. 22:4, 62v:19, 67v:14.

CUÍCAILHUIZŌLMANAYĀN, see -MANAYĀN.

CUÍCAILHUIZŌLPAN, place of song-marvels. 64:6 & cf. 69v:13 (cuīcailhuizōlmanayā[n]).

CUÍCAMANA, lit., to spread song (FC 3:21:6). 67:31 & 67v:2. See MANA:TLA 1.

CUÍCAN, apoc. var. of CUÍCANI, q.v.

CUÍCAN-, var. comb. form of CUÍCATL, q.v.

CUÍCANELHUAYŌTL, lit., root song or song root. 2:8, 3:14, 27v:5; nelhuayōcuīcatl-a, see NELHUAYŌTL 2; cf. cuīcapēuhcāyōtl, see PĒUHCĀYŌTL.

CUÍCANÉNTLAMATI, to song-grieve. 26:29 & 49v:22, 31:28; cf. nixōchinēntlamati-a, see NÉNTLAMATI. Syn. CUÍCA-CHŌCA, CUÍCAELCIHCIHUI.

CUÍCANI, var. CUÍCANITL (10v:8, 15v:22, etc.), apoc. vars.

CUÍCA (23v:2), CUÍCAN (23:17, 23:29). Singer (MOL).

1v:15, 2v:4, 3:7, 7:29, 16:4, 22v:6, 26:20, 27:29, 29:4, 31v:13, 38v:20, and passim; the singer Tececepouhqui composed it, 55v:7; he was a singer and a lord, 39v:20; refers to the sun, 36:15; cuīcanitzine = O singer, 1:22; -cuīcanitōtōme[h] = songbirds, 1:18. Syn. TEŌPÍXQUI 2, TLAMACAZQUI 4. Cf. TÖLTÉCATL 2.

CUÍCANITL, see CUÍCANI.

CUÍCANTLAHTOA, see CUÍCATLAHTOA.

CUÍCAPĒHUA, to strike up a song. 35v:14, 45v:4. For freq. see CUÍCAPEPEHUA. Syn. CUÍCAIHTOA 2, CUÍCATLAHTOA 2, CUÍCATLĀZA 2.

CUÍCAPEPÉHUA, freq. of CUÍCAPÉHUA. 46:19.

CUÍCAPÉUHCAYÓTL, see PÉUHCAYÓTL.

CUÍCATI, to have a song (AND), to sing. 1v:28, 76v:2. For honorific see CUÍCATIA:MO 1. See CUÍCATILLAN.

CUÍCATIA:MO

1. Honorific of CUÍCATI. 24v:28.
2. To sing to oneself (FC 3:35:10).
3. Reflex-pas. of CUÍCATIA:TÉ. To be provided with music, to make music. 44v:5, 45:16, 80v:26.
4. To have songs for each other. See NECUÍCATILÓYĀN.

CUÍCATIA:MO-TLA, to appropriate s.th. to serve as a song for oneself (see AND 357). 45v:15 & 18.

CUÍCATIA:TÉ, to have a song for s.o. (AND), to give music to s.o. (MOL). 27v:19, 35:15, 43v:3, 45v:13, 52v:30, 71:24. For honorific see CUÍCATILIA:MO-TÉ. See TLANQUI-QUIZCUÍCATIA:TÉ.

CUÍCATILIA:MO-TÉ, honorific of CUÍCATIA:TÉ. 2:26.

CUÍCATILLAN, singing place (from CUÍCATI). 3v:5 & 25:11. Cf. CUÍCATLAN.

CUÍCATL, var. CUÍCTLI (43:18 & 21), var. comb. form CUÍCAN-(43:7).

1. Song (MOL, CAR); music (Doctrina cristiana fol. 48r); speech, utterance (Mijangos no. 121); stanza (? , as defined in INTR ch.4) (42v:14); a choreographic musical (Span. "baile") (RITOS ch.21 p. 193 para. 26). 7:30, 26v:14, 28:15, 39v:21, 42v:14, 73v:25, etc.; īne-pantla[h] ... cuícatl = the middle of the song, 42v:14; mocuīcamomōtla, 1:15; mocuīcana[h]nānquia, 1:16; mocuīcaēllacuāuhque[h], 7:16; toncuīcacui[h]cuīcatoque[h], 50:5; and passim. For freq. see CUICUÍCATL. See ĀTĒQUÍLIZCUÍCATL, CĀCACUÍCATL, CHĀLCACIHUĀCUÍCATL, CIHUĀCUÍCATL, CIHUĀTXNĒXCUÍCATL, COCOCUÍCATL, CÓZCACUÍCATL, CÓZOLCUÍCATL, CUĀUHCUÍCATL, HUĒHUEH CUÍCATL, HUEXŌTZINCACUÍCATL, ICNŌCUÍCATL, MELĀ-HUAC CUÍCATL, MICHCUÍCATL, OTONCUÍCATL, PIŁCUÍ-CATL, TEPOÑAZCUÍCATL, TĒQUIHQUÍXTILIZCUÍCATL, TĒUCCUÍCATL, TLAŌCOLCUÍCATL, TŌCHCOCOCUÍCATL, TO-TOCUÍCATL, TŌTŌCUÍCATL, XŌCHICUÍCATL 1, XŌPANCUÍ-CATL, YĀŌCUÍCATL, YĀŌXŌCHICUÍCATL. Cf. CAMATL 2.
2. Songs regarded as war deeds; songs that produce revenants; the revenants themselves (see INTR ch. 2). Note: this category is often difficult to distinguish from 1, above. 7v:8, 10v:3, 15v:23, 20:10, 21v:30, 23v:13, 28:3, 29:8, 31:19 (nicuīcatl), 38:24, 43:15, 45:25, 63:7, 69:22, and passim; songs assoc. with fame, 3v:14 & 25:28, 27v:2, cf. final stanza of song VI; -cuīcatzin, 1:13, 3:11, 40v:15, 42v:10, 82v:13, cf. 43:18 & 21; cuīcatica, 12:28, 20:17, 78:8, etc.; cuīcatōtōtl, 82:8; cuīcapapalōtl, 11v:20; -cuīcai[h]hui-, 27:29,

62v:22; cuīcaāmoxtli, 52v:18, cf. 51v:17; cuīcaxōchi-, see CUÍCAXŌCHITL; -xōchicuīca-, see XÓCHICUÍCATL 2; -cuīcaxōchimeca-, 45:15 & 18; cuīcantlahtlahmach-, 43:7, cf. 81v:2; nocuīcamachi[y]o, 27v:2; cuīcatlapaya-huitl, 52v:24; cuīcapēuhcāyōtl, 1:1; noncuīcatōlo[h]tica[h], 50v:16; -cuīcapōhua, 63:5, 77v:8, cf. 47:24; cuīcato[h]toma[h], 63:15; cuīcanāhuatīlo, 24v:29, 53:2, 77v:1, cf. 77v:14. For freq. see CUICUÍCATL. For abstract form see *CUÍCAYÖTL. See CUÍCACHŌCA, CUÍ-CACHŌQUILIA, etc. Do not overlook HUEHUEÉTL/CUÍCATL, XÓCHITL/CUÍCATL. Syn. CHŌQUIZTLI, TLAHTÖLLI.

CUÍCATLAHTOA, var. CUÍCANTLAHTOA (34v:14).

1. To utter or warble songs. 34v:14. Syn. CUÍCAIHTOA
- 1.
2. To strike up a song. 46:19. For synonymy see CUÍ-CAPEHUA.

CUÍCATLAHTÖLLI, tenor voice (Dictionarium exbismensi: tenor acento).

CUÍCATLAN, place of song (cf. TEZ 278: "el lugar de los cantares ... cuicuyan," TEZ 281: cuicoyan). 3:27; yēctli ya cuīcatlan, 3:20, cf. 3:25. Cf. CUÍCATILLAN.

CUÍCATLANI:TĒ, to command s.o. to sing (MOL). See CUÍCATLANI:TĒ.

CUÍCATLATLANI:TĒ, freq. of CUÍCATLANI:TĒ. I mā oncuīcatlatlanīhua = let Him be made to sing as many, 46:22.

CUÍCATLÄZA

1. To raise a song (MOL).
2. To begin a song (MOL). 2:5. For synonymy see CUÍ-CAPEHUA.

CUÍCATL/TLAHTÖLLI, song/word, fig., song, speech, or revenant. 14:7, 27v:8, 34:28, 40v:15, 53:15.

CUÍCAXŌCHITL, song flr, fig., song or revenant. 7v:13, 28v:9, 29:6, 33v:20, 47:23; cuīcaxōchithuall, 64:10 & 13. Cf. XÓCHICUÍCATL 2.

CUÍCAYELCIHCHUI, see CUÍCAELCIHCHUI.

*CUÍCAYÖTL, abstract form of CUÍCATL, lit., song thing. Fig., revenant. Key words: song, song-flesh. Icuīcayo, 15v:14; nocuī[cal]yo, 31v:1.

CUÍCTLI, see CUÍCATL.

CUICUÍCATL, freq. of CUÍCATL. Songs. 52:14, 52v:15.

*CUIE:MO, see *CUIA:MO.

CUIHCUICA, freq. of ¹CUÍCA. To chirp (of cricket) (see MOL: cuicuicaní = cricket, for glottal stop see 68:29, but cf. COMED 19:2: mitzmocuīcatilia yn tlaçōcoyoltōtōtl), to twitter or chirp (of bird). 2:5, 47:10; with matrix o, 50:5. See XÓCHICUIHCUICA.

*CUIHCUILLI, varicolored, particolored (see CUIHCUILTIC). Key word: painted. 15v:16, 16:16 (apoc.), 43:4.

CUIHCUILOA:MO, reflex-pas. of CUIHCUILOA:TLA (FC 11:91:12). 82:1.

CUIHCUILOA:TLA, freq. of IHCUILOA:TLA. To cause s.th. to be particolored. Key word: to paint s.th. (see FC 11:95:30). See CUIHCUILOA:MO, TLACUIHCUILOLLI.

CUIHCUILTIC, that which is particolored, splotched, or painted (from *CUIHCUILLI). FC 11:1:28, FC 11:95:26, FC 11:95:30.

CUIL, see *ZO NÓ NÓ CUÉL.

CUILIA:MO, to be precious (HG bk. 11 p. 332 para. 301: son muy preciadas, cf. FC 11:205:25, see also MOL: mocuicuili = cara cosa, cf. CAR 454:42). See MOCUÍLIATZIN.

CUILIA:TÉ-TLA, to take or get s.th. from s.o. (MOL, CAR 466:22). 5:23, 13v:11 & 14, 21:20, 27:28, 54v:20, 62:16.

CUILIHTZINOA:MO-TLA, reverential form of CUI:TLA. With suffix -co, 42:3.

CUILOA, intrans. form of CUILOA:TLA. To be painted. Quetzalcuilo[h]ti[h]cac = they are painted as plumes, 50v:24.

CUILOA:TÉ, see IHCUILOA:TÉ.

CUILOA:TLA, to write or paint s.th. (MOL). See CUILÓLPAN. See IHCUILOA:TLA.

CUILÓLPAN, place of painting, i.e., the other world. 36:28. Syn. IHCUILIUCÁN, IHCUILIUYHÁN, TLAHCUILÓLPAN.

CUILTÓNOA:MO, to be rich, to be happy (MOL, CAR). 8:6, 8:26, 14:9, 16v:25, 17:3, 17:6, 52v:31 & 53:3, 55v:9, 68v:8, etc. See NECUILTÓNOLLI. For synonymy see TLAMACH-TIA:MO.

CUILTÓNOA:TÉ, to enrich s.o. (MOL). 70v:3.

CUIPÓNI, see CUEPÓNI.

*CUITL, var. *CUETL. Hypothetical noun from protostem CUE- (see GRAM 5.1).

CUITLACHIHUITL

1. Seventh son of Tizoc (TEZ ch. 82 p. 572), possibly the same as 2, below.
2. Lit., Wolf Feather (Humboldt manuscript, see SEL 1: 218-19), a Mexican leader of the Conquest period (loc. cit.). 54v:14 & 84:8, 58:10, 60:21 & 24, 71v:28.

CUITLÁCHTLI, see CUETLÁCHTLI.

CUITLAHUAC, see CUITLAHUATZIN.

CUITLAHUATZIN, var. CUITLAHUAC (FC 8 ch. 1). Fifth son of ÁXAYACATL 2 (CHIM 215), brother and successor of MO-TÉUCZOMAH 2 (IXT 1:454). 61:2.

CUITLAHUIYA, see CUETLAHUI.

CUITLAPANTLI, back, dorsum (MOL, FC 10:120). 15v:10.

CUITLAPILLI

1. Tail (MOL).
2. See CUITLAPILLI/AHTLAPALLI, QUETZALLI/CUITLAPILLI.

CUITLAPILLI/AHTLAPALLI

1. Lit., tail/wing. 23:3 (with pun on 3).

2. Fig., commoner (FC 6:244-45), worker or person of low station (OLM 212), vassal, subordinate.
3. By extension, revenants produced by a revenant muse. 23:3 (with pun on 1), 50:19. Syn. QUETZALLI/CUITLA-PILLI.

CUÍTZ, see HÚITZ.

CUIX, interrog. particle (CAR 516:37). 1v:19, 3v:23, 11v:17, 13:25, 15v:27, 19v:28, 28v:15, 31v:20, 35:17, and passim; in cuix, 11v:16, 13:26, 24:4, 35:17, 50v:28, 52:17, etc.; cuix oc nelli = is it true?, 10v:30, 17:16, 42:31; cuix occeppa ihui-n cuīcatl = once again as a song?, 45:24; in cuix nelli cuix nō a[h]mō nelli = yes or no?, 62:23; ach tle īca cuix in toyōllo = with what? our hearts?, 14:29. For synonymy see AHZO.

CUÍYA, see CUI:TLA.

CUYATZIN, see CUEYATZIN.

*CUIZALIN, see CUEZALIN.

D

D, Roman numeral, 500. D97 años = A.D. 597 (i.e., A.D. 1597, see INTR ch.1n.3), 80:2.

D., abbrev. for DON.

DAGA, see TACA.

DE, Span., de, i.e., of. 38v:19, 38v:20. See DE LEON.

DE LEON, see DIEGO DE LEON.

DEO, Latin, deo, i.e., God. Laus deo, 78v:31. See CRORIA.
Cf. *IN CELEXTIAL TIOX.

DIEGO, Span., Diego. Vars. TIECO (PAR 195), TIEGO (71:15).

1. Diego de Alvarado Huanitl. Ton tiego, 71:15, 71:26.

Syn. HUANITL, q.v.

2. See TEHUETZQUITIH 2.

3. See DIEGO DE LEON.

4. Unidentified cacique assoc. with Azcapotzalco (possibly the same as 3, above). Don diego, 38:28; don tiego-tōn-i = O little Don Diego, 43:17.

5. Unidentified (Tepanec?) cacique. Don diego, 39:17; ton tieco, 39:29; titon tieco, 39v:13.

DIEGO DE LEON, "gobernador y señor" of the Tepanec portion of Azcapotzalco, d. 1555 (Gibson Aztecs p. 168). Gobernador of Azcapotzalco in 1552, 7:30; tlatoani of Azcapotzalco in "1536" (but see INTR ch. 12), 42v:3. See DIEGO 4.

DIOS, Span., dios, i.e., God. Vars. DIOX (37v:15), TIOS (41v:12), TIOX (37v:22, etc.). 2:7, 3v:3, 7:5, 7v:30, 8:2, 10:18, 10v:26, 11:18, 11:29, 11v:29, 14:20, 15v:11, 23:28, 35v:10, 37v:22, 50v:3, and passim; dios īpalnemo-huāni, 9:17, cf. 12:3, 12:27, 13v:14 (Life Giver who is as God), 64:5, 79:14; dios jesu ch̄ō, 7v:7; nelli tiox nelli oquichtli, 38:16; in tiox ye īpiltzin, 63v:11; tiox chāl-chiuhtcapitan = God-the-jade-captain (i.e., Cortés?), 55:7. See TIOX/SANTA MARIA. Syn. DEO, īCĒLTEōTL, īPALNEMO-

HUĀNI, TEŌTL 1, TLĀLTICPAQUEH, TLOQUEH NĀHUAQUEH,
etc.

DOMINACIONES, see TOMINACIONES.

DOMINGO, Span., domingo, i.e., Sunday. 45:29.

DON, var. TON (43v:24, etc.), abbrev. D. Span., Don, i.e.,
a title of respect (masculine form). Cf. DOYA.

1. Refers to Spaniards. Ton antonio mentoza, 71:12; ton
palai xihuan in opixpoh, 58:24; don alonso, see ALON-
SO 1; ton maltin, see MALTIN COLTES.
2. Refers to Indians of noble birth or presumably noble
birth. 7:30, 7:32, 37v:7, 38:28, 39:17, 39:29, 39v:12,
42v:30, 47v:24, 71:12, 71:15, etc.
3. Refers to Indians in positions of authority though of
nonnoble birth. D. ant^o valeriano, 41:8 (see MEX 171
for Valeriano as nonnoble).

DOÑA, see DOYA.

DOYA, var. TOYA. Span., Doña, i.e., a title of respect
(feminine form). Cf. DON. 55:31 & 55v:4 & 85:18.

E

E, vars. **HE**, **YE** (OLM 195). Should probably be EH (as suggested by the var. **HE**).

1. To call attention, oh!, say!, hey! 13v:20, 15:6, 34v:7, 50:14, 50v:4, 51:4, 51:27, 51v:12, 57:26, 58:5, 66:9, 72:6 (he), 73:31, 78v:8 (ye) & cf. 78v:10 (e), 80:7 (he), 80:11 (he), 80:22 (he), 81v:28 (he), 82v:11 (he). Cf. **EE**. Syn. **AHUA**, **NE**, **NETLE**, etc.
2. Suffixed to vocative nouns (by male speakers only), should be -EH (per CAR 408:13, per PAR 48, per 58:9?, cf. 57:8, 57:18, CAR 487:23). 3v:19, 11:17, 11v:30, 24:30, 37v:14, 38:2, 38v:26, 39v:13, 43v:31, 44:10, 44v:1, 48:8, 79:3, 79v:5, 80:22, 80v:9, 81v:15, etc.; reduplicated as -e[h]e with pl. noun, 45:10, 45v:27. Cf. **EE**.
3. Used as affective suffix connoting tenderness (male speakers only) (CAR 487:23), should be -EH (per loc. cit.). Ōmpa ye huītz īn yēctli momache = from there comes my good nephew, 36:26.

-E, see E 2, E 3.

E., abbrev. for *ET CETERA, q.v.

E, see ĒI.

EA., abbrev. for *ET CETERA, q.v.

ECATL, var. EHCATL.

1. For freq. see EHĒCATL. See EHCACĒHUAZTLI, EHcate-PĒC, etc.

2. See MALTIN 2.

-ECATL, suffix. Vars. -MĒCATL, -TĒCATL. Dweller, inhabitant (CAR 459, AND 332-33). See ĀTĒCPANĒCATL, CHINA-MĒCAH, CHINAMPANĒCATL, CUEXTĒCATL, ŌZTŌMĒCATL, TE-PANĒCATL, TŌLTĒCATL, etc. Cf. -CATL.

EE, onomatope, probably should be EHE (per 74v:18) or *EHEH. Orthog. var. HEE (74:25). Cf. AA, II, OO.

1. Sound of sobbing (cf. MOL: he). 8:28 & 31, 74:25.
2. Sound of laughing (?). 74v:18.

EH, see E.

1-EH, see E 2, E 3.

2-EH, verbal matrix, vars. -YEH (56:10), -YET (56:10). Owner (AND 215-16, CAR 458). Note: this item appears as a full-fledged verb at 54:29 & 83v:11. 16v:1, 46v:14 & 18, 56:7 & 9, 56:8, etc.; -yet-a, 56:10; -yeh-a, 56:10; huil-e[h]tzine, 46v:15 & 18; pl., 36:23, 42v:29, 54:29, 56:24, 57v:7, 77v:4. See CHANEH, -EHCĀN, MATLALCUEYEH, XIUHTZONEH. Syn. -HUAH, ¹YE 7, YETO 2.

3-EH, see ¹YEH.

EHCACĒHUAZTLI, fan (MOL), especially a feather fan carried by dancers (see FC 8 illustration 70, cf. Clavijero 2:279), a large fan used as a kind of canopy above the dancer who represents the king (see Pérez de Ribas quoted in INTR ch. 9, cf. TEZ 411: heccazehuazquetzalli); fig., revenant (see INTR ch. 3). Note: the ordinary and figurative uses are often difficult to distinguish. 2v:22, 11:25, 19:19, 19:26, 20:6, 22v:3, 23:12, 35v:25, 53:16 & 67:3, 63v:15.

EHCAHUIA:TLA, var. YECAHUIA:TLA (38v:13). To cause s.th. to arrive (CAR 465:12), to bring s.th. 36v:21, 38v:13 & 17; with suffix -co, 39v:11, 48:14.

-EHCĀN (2-EH + -CĀN) = -HUAHCĀN, q.v. See AMAQUĒMEHCĀN, CHINAMEHCĀN, CUĀCHICPALEHCĀN, ITZQUĒMEHCĀN, TŌL-QUĒMEHCĀN.

EHCAMALACOTL, whirlwind (MOL). 21:6.

EHCAPĀHUIA:TLA, see EHCAPĒHUIA:TLA.

EHCAPĒHUIA:TĒ, lit., to hurl breeze at s.o., i.e., to fan s.o. (MOL). To fan God, 19v:2, 20:6, 21:23 & 66:21.

EHCAPĒHUIA:TLA, var. EHCAPĀHUIA:TLA (53:16). To fan s.th. (see EHCAPĒHUIA:TĒ). With matrix ye, 74v:7; moquetzal-ehcacēhuaz tiquehcapāhuia = you're fanning your plume fans (i.e., your revenants), 53:16.

EHCATEPĒC, town 20 km. northeast of Mexico, where Axaya-catl stopped after being routed by the Michhuans (DHIST ch. 37 p. 284). Ehcatepēc, 53v:19.

EHCATL, see ĒCATL.

EHCÓ, v-A, var. YEHCÓ (17v:12, etc.). To arrive (CAR 465:12). Note: according to Carochi and, earlier, Olmos (per SIM) the verb ehco was used in the "hot lands" (see INTR ch. 10 n. 8). To arrive on earth, of a newborn child, FC 6:175:19; to arrive on earth, of flrs, birds, muses, revenants, etc., 14:9 & 11, 15v:8, 16:22, 17v:12, 17v:23, 19:11, 20:3, 21v:26, 27:20, 28:4, 28v:28, 29:1, 29:15, 30v:1, 34v:29, 35v:14, 36v:13, 37:8, 39:11, 45:15, 47:11, 51:12, 52:25, 56v:21, 65v:23, 67:23, 67v:26, 68:9, 75:7, 75v:20, 75v:22, 75v:25, 76:26, 76v:7; of God, 29v:

12, 43:2, 47:11; of Jesus, 37v:12, 42v:17 & 18, 43:29, 46v:20; to arrive in paradise, 22:7, 27:17, 55v:15, 56v:2.

For causative see EHCAHUIA:TLA. See YEHCOQUETL.

EHE, see E 2, EE.

EHĒCATL, freq. of ECATL. Wind (MOL, HDA 8v:2, cf. CAR 497:24). Moquetza in ehēcatl = wind arises (with pun on ECATL ??), 58v:15. See EHECAYOA.

EHĒCAYOA, to be filled with wind, to be windy (cf. MOL: eecayo, MOL: eecayotica). Nēlci[h]cihuiliz ehēcayo[h]tiuh, 2:14.

*EHEH, see EE.

EHĒHUA, freq. of EHUA. To rise. 23v:26.

EHĒHUA:TLA, freq. of EHUA:TLA. To utter s.th. 54v:2; with matrix ye, 72:12.

EHĒHUILIA:TĒ-TLA, freq. of EHUILIA:TĒ-TLA. 21v:8.

EHĒLĒHUIA:TLA, freq. of ELĒHUIA:TLA. Var. YEYELĒHUIA:TLA (68:29). To crave s.th. To crave flrs, painted ones, revenants, 18v:25, 27v:18, 40:23 & 25, 68:29 & 32; ni-xōchiehēlēhuia, 18v:24, 18v:25, cf. 18v:16. Syn. NEHNEQUI:TLA.

EHELNĀMIQUI:TLA, freq. of ELNĀMIQUI:TLA. To remember s.th. 22v:20.

EHEXŌTL, freq. of EXOTL, q.v.

EHUATL, see YEHUATL.

EHUA, var. YEHUA (23:6, 25:5, etc.).

1. To rise or ascend (MOL, CAR). Of smoke, mist, dust, or clouds, 7:2, 9:28, 25:5, 32v:28, 61v:10, 65:23; of "sadness" (i.e., music), 23:6, cf. 29v:27; of dawn, 65:17; of songs, 23v:25; no[n]yēhuatāz yeyāntli nolhuīl = I'm to go away ascending to the seat I deserve, 13:16; of city, 12:20, 63v:1; of penis, 75:21; of sands (?), 26v:24; with matrix mani, 9:28; with matrix o, 7:2, 12:20; with matrix yauh, 13:16, 29v:27. For freq. see EHĒHUA. See CHŌQUIZTLEHUA, EHUATICAH, TEUHTLAYEHUAYĀN, YEHUATIHCAC. Cf. CV: ehua, yehua.
2. To rise (against the enemy), to make war (see FC 6:162:12, AND 325). Oyohualēhua, 8v:9, 31:10; tlachinolēhua[h]-ya, 9v:1 & cf. 4; noca yēhua[h] = they rise against me (with sexual connotation), 75:2, cf. 75:5. See TEITXPAMPA HUALEHUA.
3. To become roused. Noyōllo ēhua = my heart is roused (i.e., stirred by war), 2:27. Cf. YOLEHUA:MO.
4. To be risen (from the dead). Yēhua[h] = they arise, 19v:6; mā-ya-oc nicaan onēhuato-ya = let Him be risen here!, 45:12.
5. To depart, to set out (CAR 436:9, FC 2:145:8). 20v:23, 30:4(?), 68:12. See HUALEHUA, QUINEHUA.
6. To be (a color) (AND 245, FC 6:12:34), to radiate. See TLĀHUIZCALĒHUA, TLAZTALĒHUALLI(?), XOPALEHUA.

7. As matrix in -ti- compounds. To rise up (having done s.th.) (OLM 156, HTC sec. 23); to depart (having done s.th.) (CAR 481:29), to die (having done s.th.) (CAR 482:2), to die (and do s.th.) (see TLAMIHTĒHUA:TLA). To rise up (from the dead), 31v:1; to rise up (in war), see YĀOTĒHUA; to depart or die, 5v:13, 10:29, 12v:10, etc. See CAUHTĒHUA:TĒ, CĀUHTĒHUA:TLA, CO-CHIHTLĒHUA, IHTOTĒHUA:TLA, MANTĒHUA:TLA, TLAMIHTĒHUA:TLA. See ICNOCĀHUA:TĒ, IHCUILOA:MO, ĪPAN CHĪHUA:MO, ITQUI:TLA, POLOA:TLA, QUIMILOA:MO, TLĀLIA:TLA. Do not confuse -TEUH, q.v. Cf. YAUAH 4. **ĒHUA:MO**, reflex-pas. of **ĒHUA:TLA**. To be lifted (of songs), to be uttered or sung. 16v:5, 24:20, 38v:18, 41:6, 46:15. See TĒNĒHUA:MO. Syn. IHTOA:MO 3.

ĒHUA:TĒ

1. To raise s.o. (from a recumbent position) (MOL). 6:15.
2. To raise s.o. (from the dead). Of Jesus, 42v:28.
3. Human-obj. form of **ĒHUA:TLA** 2. To raise s.o. (as a song), to utter s.o., i.e., to produce s.o. as a reverent. 16:8, 45:25, See TĒNĒHUA:TĒ.

ĒHUA:TLA, var. YĒHUA:TLA (44:21, 76:1, etc.).

1. To raise, hoist, or heft s.th. (MOL). See TOCUILĒHUA. Syn. TLEHCAHUIA:TLA.
2. To raise, lift up, or sing s.th. (a song) (MOL). 1v:17, 2:10 (of bird), 2:18, 2:30, 5:20, 11v:22, 22:25, 33v:10, 42v:10, 47:1, 64:4, 69:18, 71v:6 (jades), 73:23, 78v:24 (rosary beads), and passim; with suffix -co, 13v:26, 75:4, 76v:16. For freq. see EHĒHUA:TLA. For honorific see ĒHUILIA:MO-TLA. See TĒNĒHUA:TLA. Syn. PŌHUA:TLA.

ĒHUALTIA:TĒ, to pursue or chase s.o. (MOL). 60:gloss 1.

ĒHUATICAH, to be seated (MOL). 74v:4. For honorific see ĒHUILTIHTICAH:MO.

ĒHUATL, vars. *YEHUATL (54:25), *YEYATL (49:15). Skin, (uncured) hide, rawhide (MOL); fig., victim (see INTR ch. 3). Moteōcuitlaehuauh = your golden hides, 25v:18 & cf. 49:15, cf. 54:25. See QUECEHUATL.

ĒHUILIA:MO-TLA, honorific of **ĒHUA:TLA**. 2:11.

ĒHUILIA:TĒ-TLA, applicative of **ĒHUA:TLA** 2. To lift s.th. (i.e., a song) for s.o. 4v:20, 23:21, 43:18 & 21, 48:31. See EHĒHUILIA:TĒ-TLA, TOCUILĒHUILIA:TĒ.

ĒHUILTIHTICAH:MO, honorific of **ĒHUATICAH**. 59v:15.

ĒI, vars. E, EX-, YĒ, YEĪ, YEH. Three (MOL). Ye ēilhuitl, 41v:1; -ēi, 42:1; īc yēi, 50v:21, 54v:9; īc yeh, 57:17; īc ētlamantli, 69:16. See ĒXCAN, ĒXPA, YEĪ PERSONA, YĒ-TETL.

EL, Span., el, i.e., the. El toro, 50:3.

ĒLCĀHUA:TLA, see ILCĀHUA:TLA.

ĒLCĀHUI, see ILCĀHUI

ÉLCHIQUIHUITL, chest, breast (MOL, FC 10:119); fig., brawn, shoulders. Mēlchiquiuhtica-ya mitonaltica-ya = with your shoulders and your sweat, 4:7; īmez[z]oh īmēlchiquiuhpatiuh = their blood-and-shoulder toil, 6v:14. See TZONTE-COMATL/ÉLCHIQUIHUITL.

ÉLCIHCIHUI, to sigh (CAR 426:13), to sigh (remembering the deeds of a dead leader) (FC 6:53:30), to sigh a song (FC 3:35:10). 12:8, 23:12, 23:20, 43v:6,

ÉLCIHCIHUILIA:TLA, to sigh for s.th. See CUĪCAÉLCIHCIHUILIA:TLA.

ÉLCIHCIHUILIZTLI, n., sigh (MOL). Nēlcihcihuiliz = my sighs, 4v:26, cf. 2:14; xōchiēlci[h]cihuiliztli-o = flr sighs, 5:17; ēlci[h]cihuilizchīmalxōchitl-on= shield-flr sighs, 5:20. Syn. CHŌQUIZTLI, ÉLLELLI 2.

ÉLÉHUIA:TĒ, human-obj. form of ÉLEHUIA:TLA. To desire, covet, or crave s.o. (see ÉLÉHUIA:TLA); fig., to want to hurt or wound s.o. (RUIZ secs. 177 and 196); fig., to envy s.o. (?), cf. 43v:2). 43v:7, 73:14, 73:27.

ÉLÉHUIA:TLA, to desire or covet s.th. (MOL, CAR 443:22). To crave flrs, songs, revenants, 4:4, 4:6, 6:23, 6v:1, 6v:6, 8:29, 12v:12, 32:4, 35v:22, 62:32, 64v:10, 70:14, etc.; I crave knife death, 9:24; desire the glory!, 59v:9; we crave the plumelike reed thrush (because we have no songs of our own), 43v:2; quēn ahtontlaēlēhuia-n = how can you not be desirous?, 2v:11; quēlēhuia = he desires it (i.e., vulva or revenant—a double entendre), 73v:14. See EHÉLÉHUIA:TLA. Syn. ICÖLTIA:TLA, MAYĀNA:TLA, NEQUI:TLA.

ELELE, exclamation of pain (see MOL). Related to CV: ilili (?) Cf. CV: ele, ili, ilili.

ÉLLACUĀHUA:MO, to be encouraged, to take heart (MOL), to console or cheer oneself (by singing) (FC 3:35:9), lit., to be strengthened in the liver. 4v:22, 5:9, 50:25, 51:30; mocuīcaēllaçuāuhque[h] = they cheered themselves with song, 7:16; mā xamēl[1]acuāhuacāñ = take heart!, 43v:15, cf. 44:15, 44v:19, 44v:23, 45:26, 45v:26 & 28, 48v:20, 51:21, 57:33 & 57v:2, 57v:20-29, 65:11, 70:27, 83v:18. Syn. CHICĀHUA:MO.

ÉLLACUĀHUA:TĒ, var. ÉLLACUĀYA:TĒ (55:26). To encourage or hearten s.o. (MOL). 20v:20, 55:26 & 85:10, 64:17 & 19.

ÉLLELAHCI, to have much pain and affliction (MOL, CAR 505:27). 9:8; cf. amēl[1]el ahcic, see AHCI 3. See ÉLLELLI 3. Syn. TÖNÉHUA.

ELLELLI

1. Pain (SIM). Huehuetzi in tēllel = our pain subsides, 3v:3 & 25:8; God's pain and fear sent down from above, 7:5. See ÉLLELLI/TLAÖCOLLI 1.
2. Fig., songs or revenants (see INTR ch. 2). Quitēmo-#hu#a mēllel = they seek Your pain, 12v:1; they are

as Life Giver's pain, 14:18. See also 3, 4, below.
 See ÉLLELLI/TLAÓCOLLI 2. Syn. CHÓQUIZTLI, COCÓC
 2, ÉLCIHCIHUILIZTLI.

3. *éllelli ahci = to be in pain (cf. ÉLLELAHCI); "agonies" (i.e., revenants) arrive. Amēl[1]el ahcic = you are in pain (or your "agonies" have arrived), 4:12; mēl[1]el ahciti[h]cac = your "agonies" arrive (or you are in pain?), 48v:3. See AHCI 3, ÉLLELLI/TLAÓCOLLI 2.
4. *éllelli quīza = to be relieved of pain, to be entertained (cf. ÉLLELQUÍZA); to express pain, to weep (lit., agony comes forth) (FC 3:16:32); to vent wrath (?), FC 3:4:30); "agonies" (i.e., revenants) come forth or are born. To be entertained (or relieved of pain), 1v:4, 10v:14, 11v:20, 13:29, 13v:22, 16v:6, 21:2, 33v:26, 38:24, 47:2, 47v:23, 52v:30, 80:17, 81:12 (with matrix yāuh); i mā tēlēl onquīza mā tiquilnāmiquicān = let our "agonies" come forth! let us recall them!, 24:28.

ÉLLELLI/TLAÓCOLLI, var. ÉLLELLI/TLAYÓCOLLI (10:7, etc.).

1. Pain/sadness. Conpoloa-n tēlēl conpoloa-n totlayōcoli = they banish our pain and sadness, 10:7, cf. 21:2, 33v:11 & 14.
2. Fig., songs, revenants. God's "pain and sadness" have arrived, 14:24; God's "pain and sadness" give us pleasure, 14v:26; I ask Him for His "pain and sadness," 19v:28.

*ÉLLELQUÍXTIA, to be relieved of pain, to be entertained (?), cf. ÁHUILTIA). See ÉLLELQUÍXTILÓYĀN.

ÉLLELQUÍXTIA:MO, to be entertained (CAR 453:13). 2v:14. Syn. ÉLLELQUÍZA.

ÉLLELQUÍXTIA:TĒ, to entertain s.o. (MOL). 1:12, 1:24, 2:30, 2v:19, 3:8, 16v:8, 21v:6, 44:11, 63:15, etc. Syn. ÁHUILTIA:TĒ, CEHCEMÉLTIA:TĒ, CUITLÓNOA:TĒ, PAHPÁQUILTIA:TĒ, TLAMACHTIA:TĒ.

ÉLLELQUÍXTILÓYĀN, place of entertainment, i.e., paradise (from *ÉLLELQUÍXTIA ?). 52v:27. Syn. ÁHUIYALÓYĀN, TĒÉLLELQUÍXTIHCĀN, TĒTLAMACHTIHCĀN, etc.

ÉLLELQUÍZA, to be entertained (CAR 453), to rejoice. 31v:16, 43v:21. See ÉLLELLI 4.

ÉLLELTIA:TĒ, to disturb, bother, or hinder s.o. (MOL). 1:20.

*ELLI, pos. only, diligence, eagerness, willingness (AND 254, AND 301, OLM 48, MOL: yel). Tzo telco ihuīhui[h]-on = it resembles the time of our utmost eagerness (?), 56v:3.

ÉLLI

1. Chest, breast (MOL: tel).
2. Belly (SIM). Élteponāzcuecuehui, 16:12; élmozoquil-la[h]cacatzacpōl, 16:26.
3. Liver (MOL).

4. Liver as the seat of courage and strength (cf. **ELLA-CUĀHUA:MO**, **ELLACUĀHUA:TĒ**, see SDF 636-37); fig., revenant. Key word: soul. *None[h]huiēl#1#-i* = my honeyed souls, 78v:9, cf. 42v:29. Syn. **ANIMAH**, **YÖLI-ATL**

ELNĀMIQUI:TĒ, see **ILNĀMIQUI:TĒ**.

ELNĀMIQUI:TLA, see **ILNĀMIQUI:TLA**.

ELNANTOH, see **HELNANTOH**.

ELNIMIQUI:TĒ, see **ILNĀMIQUI:TĒ**.

ELOQUECHÖL, green-corn swan, i.e., ghost warrior. 34v:11.

ELOTL, ear of green corn (MOL, FC 11:283-84); fig., warrior. Key word: green corn. *Tlāuhquechōlelotl* = roseate-swan green-corn, 12:24; *chālchiuhelotl*, 51v:10, 52:30; *eloizquipahpatzacpīl* = a blighted baby popcorn (green) ear, 16:31. Cf. **CACAMATL** 1, **CENTLI**, **XILÖTL** 1, **XÖCHI-CENTLI**.

ELOTÖTÖTL, lit., green-corn bird. Name applied to several birds (HERN, FC 11:22). Key word: green-corn bird. 11:15, 51v:3.

ELOXÖCHITL, var. **YELOXÖCHITL**. Magnolia sp. (see HERN 1:368, cf. FC 11:201). 13v:20, 76:26.

EMPERADOR, see **PELATOL**.

ESPADA, see **EXPALA**.

ESPAÑA, see **SPAÑA**.

ESPAÑOL, see **IXPAYOL**.

ESPAYOL, see **IXPAYOL**.

ET., see ***ET CETERA**.

ETC., see ***ET CETERA**.

ETCA., see ***ET CETERA**.

***ET CETERA**, Latin, et cetera. Abbrevs. **E.** (6:24), **EA.** (52:28), **ET.** (3v:12, 3v:15, 3v:17, 22v:9, 57v:29), **ETA.** (23:2, 23v:4, 24:15), **ETC.** (3:24, 18:23, 19:10, 21:5, 22v:11, 24v:21), **ETCA.** (5:25, 17:26, 18v:26, 21:25), **ETT.** (18v:4), **ETTA.** (3:26, 19:15, 21:14, 21v:21, 24:13, 57:23), **ETTCA.** (21v:19); & (46v:23, 49:29), &^a (47:16, 47:22, 47v:6, 47v:19, 48v:9), &c^a (47v:14, 48:7, 48v:4). Passim.

ETIC, s.th. heavy (MOL), weighty. 14v:23. Cf. **YEHETL**.

ETL, bean (MOL). See **ETIC**, **EXÖTL**, **YEHETL**.

ETT., see ***ET CETERA**.

ETTA., see ***ET CETERA**.

ETTCA., see ***ET CETERA**.

EUA, Span., Eva, i.e., Eve. See **ADAN**.

EUANGELIO, Span., evangelio, i.e., gospel. 42:22.

EVA, see **EUA**.

EX-, see **ÉI**.

EXCAN, var. **YEXCAN**. In three parts (MOL, CAR 495:42), of three kinds (see MOL: excan icac). *Yēxcān quīza int̄ tlatlamanti[h]tica[h]* = they are divided into three kinds, 7:21; *yēxcān quīza* = they are of three kinds, 16v:gloss, 31v:9.

EXCELSIS, Latin. See CRORIA. Cf. *IN CELESTIAL TIOX.

EXŌTL, bean, green bean (MOL). 16:27 (freq.).

EXPĀ, three times (FC 2:92:11, FC 11 passim). Īc ēxpā = third time, 46:10; jnic expā = third time (FC 2:45:7, FC 6:203:5).

EXPALA, Span., espada, i.e., sword. Expalatica = with sword, 54v:5.

EZTLI, blood (MOL). See EZZŌTL.

EZZŌHUA, v-A, to become bloodied (RUIZ sec. 175: ezçoaaz, cf. MOL: ezyoa, AND 358). Tez[z]ōhuaque[h] = we've become bloodied, 43v:25.

EZZŌHUA:MO, trans. form of EZZŌHUA. Tonetz[z]ōhuazque[h] = we shall bloody ourselves, 45v:31.

EZZŌTL, abstract form of EZTLI. Var. EZZOHTLI (6v:14).

1. Blood. Īmez[z]oh = their blood, 6v:14; īez[z]ocalco = his house of blood (i.e., his sanctuary where penitents draw sacrificial blood?), 37:3.
2. S.th. covered with blood (AND 358). See EZZŌHUA, EZZŌHUA:MO.

F

FELIPE, vars. PILIPE, PHILIPE (41:2). Span., Felipe, i.e., Philip.

1. See SAN PILIPE, SAN PILIPE SANTIAGO.
2. Philip II, king of Spain 1556-98. See SU MAGESTAD.
3. Unidentified (Tepanec?) cacique. Don pilipe, 39v:2, 39v:6, 39v:8.

FINIS, Latin. 52v:11, 82v:19, 85:21; finis laus deo, 78v:31.

FRANCISCO, vars. PALACISCO (CAR 509:9), PALACIZCO (42v:

30, etc.), abbrev. FRAN^{cō} (41:5), FR^{cō} (7:32). Span., Francisco, i.e., Francis.

1. See SAN FRANCISCO.
2. Don Francisco de Velasco, member of the Order of St. James of the Sword, companion to Martín Cortés the bastard (TORQ 1:636). Ton maltin coltes tēuctli a in ton palacizco = Lord Don Martín Cortés and ah! Don Francisco, 71:20.
3. Francisco de Sandoval Acacitli (see ĀCACIHTLI 2). Palacizco, 50v:5, 50v:11, 50v:23 & 25, 52:20; tipalacizco, 51v:1; palacizco tēuctli, 52:5, 52:6. Syn. ĀCACIHTLI 2.
4. Unidentified Tepanec cacique (context at 47v:24 suggests a cacique of Azcapotzalco ca. 1530). 42v:30, 43:6, 47v:24.
5. See FRANCISCO PLACIDO.

FRANCISCO PLACIDO, performed ghost songs in Azcapotzalco in 1551 (7:32, cf. Boturini p. 74), composed a jewel song in 1553 (37v:7), composed a bringing-out song in 1565 (41:5), gobernador of Xiquipilco in 1565 (41:5), came to Coyohuacan in 1578 (ZCHIM 2:27). Auh no ypan in callac hualla Cuyohuacan don Francisco Placido, juez-gouernador, yhcuac mochiuh residencia yn Cuyohuacan = and also in [the year 1578] Don Francisco Plácido, juez gobernador,

came and entered Coyohuacan, when the Inquisition was
in Coyohuacan, ZCHIM 2:27; d. fr^{cō} placido, 7:32; don
fran^{cō} placido, 37v:7; d. fran^{cō} placido, 41:5.

FRAY, see PALAH.

FR^{cō}, see FRANCISCO.

G

GABRIEL, var. **CAPILEL** (47v:21).

1. The angel Gabriel. See **SAN GABRIEL**.
2. Gabriel "Tegpal" (should be Tecpatl?), king of Tlacopan, son of Tetlepanquetzalitzin, went to Spain with Cortés in 1528 (Cline "Hernando Cortés and the Aztec Indians in Spain" p. 86, NCDHM 3:273). **Tlacōpañ ton capilel**, 47v:21; **ton capilel**, 57:10.

GANTE, see **PETOLOH** 3.

GENELAL CAPITAN, see **CAPITAN GENERAL**.

GLORIA, see **CRORIA**.

GOVERNADOR, abbrevs. **GOUER^{dor}**, **GOUER^{or}**. Span., gobernador, i.e., governor. 7:31, 41:5, 41:7.

GUZMAN, vars. **COSMAN**, **COZMAN**. Span., Guzmán.

1. Fulano Guzmán (i.e., What's-his-name Guzmán), a Spanish "capitán" in Cortés' army, killed by Mexicans during the Conquest period (DHIST ch. 77 p. 568), Cortés' chamberlain (Díaz del Castillo ch. 23 p. 39, TORQ 1:555). 55:7.
2. Don Hernando de Guzmán Omacatzin, lord of Tlalmanalco, d. 1534 (CHIM 158), aided Cortés (IXT 2:259). **I-**cuīc don herđo de Guzman, 50:3; **tlā[h]toāni cozmañ**, 51v:13. Syn. **HELNANTOH** 2, **ŌMĀCATZIN**.
3. Esteban de Guzmán, native of Xochimilco, served as "juez" of Tenochtitlan 1554-57 (MEX 175, AUB).
4. Cristóbal de Guzmán Cecepatic, tlatoani of Tenochtitlan 1557-62, d. 1562 (CHIM 265, AUB).
5. Juan de Guzmán Itztlolinqui, tlatoani of Coyohuacan 1526-69, d. 1569 (CHIM 244, CHIM 278, Gibson Aztecs pp. 158-59). 44v:2, 45:28, 45:30. Syn. **ITZTOLOLĪNQUI**.

H

HA, see ²A.

HA-, see ¹AH-.

HAA, see AA.

HE, see E.

HEE, see EE.

HELNANTOH, vars. ELNANTOH (CAR 503:18), HERNANDO (80v:10), abbrev. HER^{dō} (50:3). Span., Hernando (vars. Fernando, Hernán).

1. Hernando Cortés, conqueror of Mexico, d. 1547. 50:23 & 29 (? , with play on 2, below), 52:26 (? , with play on 2), 52:30 (? , with play on 2). Syn. CAPITAN, CAPITAN GENERAL 2, MALQUES.
2. Hernando de Guzmán Omacatzin (see GUZMAN 2). 50:3, 50:23 & 29 (with play on 1), 50v:2, 50v:9, 50v:12, 50v:15, 50v:17 & 20, 50v:30, 51:1, 51:19, 51:27, 51:31, 51v:4, 51v:9, 51v:12, 52:9 & 11, 52:26 (with play on 1, above), 52:30 (with play on 1), 52v:3. Syn. GUZMAN 2, OMÁCATZIN.
3. Hernando de Alvarado Cuauhtemoc (see CUĀUHTEMOC 2). 43v:24. Syn. CUĀUHTEMOC 2.
4. Hernando Ce Tochtzin, tlatoani of Coyohuacan, d. 1525 (MEX 134, "Información del señor" p.354).
5. Baptismal name of IXTLILXÓCHITL 2 (IXT 1:450: don Fernando).
6. Hernando Pimentel Alvarado (also called Hernando Pimentel Nezahualcoyotzin), tlatoani of Texcoco, d. 1564 (IXT 1:12, Gibson Aztecs p. 171). 80v:10.

HER^{dō}, see HELNANTOH.

HERNANDO, see HELNANTOH.

HETHUALLI, see ITHUALLI.

HI, see ¹I, ¹IN.

HII, see II.

HIN, see ¹IN.

HO

1. See HO HO HO.

2. See ²O. Cf. CV: ho.

HŌ-, see Ō-.

HO HO HO, see HO HO HO.

HO HO HO, onomatope, sound of laughing (MOL), vars. HO HO, OHO, etc. Oho ehe ɗan amoca nihuēhuetzca = ho ho! hey hey! I'm laughing at you, 74v:18; ho ho, 67:31. Cf. CV: ho. Cf. OO.

HŌMPA, see ŌMPA.

HŌN, see ŌN.

HON-, see ON-.

HONCĀN, see ONCĀN.

HOO, see OO.

HOOO, see OO.

HUĀC, var. HUĀCQUI. S.th. dry, dried up (MOL, cf. CAR 436:29). Huā[c]qui, 3v:8. See HUAHUĀC. Syn. HUĀCTLI, HUĀTZALLI. Cf. PATZAC.

HUĀCTLI = HUĀC (see AND). Var. comb. form HUĀQU-. Dried, withered. 54v:18 & 21, 56:7 & 9. Syn. HUĀTZALLI.

-HUAH, verbal matrix, owner (AND 215-18, CAR 458). Çuaa[uh]-hua[h]que[h] = eagle masters, 36:23; zaçuanxōchihua[h]-que[h] = possessors of troupial flrs, 70v:13, noquich-[h]ua[h]cān = where I have a man, 72v:6, 72v:12. See CHILTEPEHUAH, CUĀUHHUAHCĀYŌTL, -HUAHCĀN, -HUAHYĀN, QUIAHUAH, TEŌHUAH, TEPEHUAH, TLACAHUAH, YĀOTEQUI-HUAH. Syn. ²-EH.

HUAHCALLI, pack basket (MOL), lit., cage of boards or slats (MOL: matlauacalli). Nohuahcalcōzqui = my pack-basket jewels (i.e., revenants). 22v:4. See HUAHCALXŌCHITL, MĀTLAHUAHCALLI.

HUAHCALXŌCHITL, name applied to various araceous flrs (HERN 1:389-90, FC 11:209). See TLAPALHUAHCALXŌCHITL.

-HUAHCĀN, compound suffix (-HUAH + -CĀN) used to form names of locations, especially towns. For example: MICHHUAH-CĀN = place that has fish, or fish place—and probably not "place where there are people who own fish" (despite CAR 417:47, see GRAM 7.13). See CŌLHUAHCĀN, COYŌHUAH-CĀN, MICHHUAHCĀN. Syn. -EHCĀN, -HUAHYĀN.

HUAHPALCALLI, lit., house of board-things or beams (*HUAH-TLI + PALLI + CALLI).

1. A house with walls of masonry or wood and roof of beams (see FC 11:274: uapalxacalli). Chālco īhua[h]-palcal-a i[h]tec = in Chalco's house of beams, 32v:15.
2. Famed Toltec structure in Tollantzinco (HG bk. 10 p. 184 para. 1, GKC sec. 60) or Tollan (FC 3:13:23). Tōllān-aya hua[h]palcalli manca = in Tollan stood a house of beams. 26v:16.

*HUAHPALLI, see "HUAPALLI."

*HUAHTLI, board, slat (?). See HUAHCALLI, HUAHPALCALLI, MĀTLAHUAHCALLI.

HUAHUĀC, freq. of HUĀC. Quetzalhuahuāc, 4v:8.

*HUAHUANA, intrans. form of HUAHUANA:TLA. To be striped or banded. See HUAHUANTLI.

HUAHUANA:TLA. to stripe or rule s.th. (MOL). See *HUAHUNA.

HUAHUANTLI, pl. huahuantin (FC 2:53:13, HG bk. 2 ch. 21 para. 9). Lit., striped one (?), from *HUAHUANA) (see FC 2:44 n.17), freely, captive or sacrificial victim (HG loc. cit.). Key word: stripier. Huahuanpatzaque[h] = owner of withered stripers, 54v:21 & cf. 18 & cf. 84:15.

-HUAHYĀN = -HUAHCĀN. See IHHUIHUAHYĀN.

HUAHZOMA:TĒ, to scratch, skin, or scrape s.o. (MOL). See TLAHUAHZOMALLI.

HUĀL-, vars. -CHĀL- or -ĀL- (after -ch-, see 14:6), YĀL- (56v:13). Directional particle, hither, in this direction (OLM 128); may seem to mean "thither" with verbs of fleeing or escaping (see CAR 510:13, cf. HUĀLCHOLOA 1, HUĀL-ĒHUA 1); locative, here, in this place (?), see AND 15); often untranslatable (see AND 15, for discussion see Andrews "Directionals in Classical Nahuatl"). With such verbs as ahci, 11v:15, 12:1, 19:22, 26:20; ahcocui:sla, 11:18; chōca, 3v:14, 26:25, 32v:20, 35:21, 47:14; cui:tē, 79:28; cui:sla, 4:13; cuīca, 3:23; huīca:mo, 40:18; i:sla, 56:28; icnōtlamati, 3v:14, 25:28; ihtoa:sla, 14v:13; ilnā-miqui:sla, 25v:27; itta:tē, 16:26; itzmolīni, 14v:5; maca:tē-sla, 72:23; mati:sla, 37:18; nequi:sla, 25v:3; paina, 55:22; pāqui, 13:31; popōca, 56v:13; quetza:mo, 9v:7, 48:19, 68v:7; tēca:mo, 31:7; tlachiya, 31:4; tlālia:mo, 76:7; tlaōcoya, 3v:16, 25:30, 30:4; toca:tē, 54v:6; tzah-tzilia:mo, 24v:28, 44v:29; tzetzeloa:sla, 39:6; and passim. Cf. ON-. See HUĀLLAUH 2.

HUĀLAQUI

1. To enter hither. 33:9.
2. To suffer great pain or affliction (?), see MOLS: dobla-da pena).

HUĀLCHOLOA

1. To flee (from a certain place) (MOL). 73v:23.
2. To come out or emerge (as a star in the sky) (MOL), to gush forth (as water from a spring) (FC 2:97:33). Occeppa ītēnco huālcholoa in huēhuētl = again the voice of the drum is heard (?), lit., again the drum comes out at its voice), 7:27. Syn. HUĀLQUĪZA, NĒCI.
3. With tēpan, see CHOLOA.

HUĀLĒHUA

1. To flee (see MOLS: huir de lugar). 18v:12 & 15.
2. To rise up hither (in battle) (cf. ĒHUA 2). See TĒĪX-PAMPA HUĀLĒHUA.

3. To come running. Huālēhuaque[h] san pētolo[h] san xihuan = St. Peter and St. John came running (translates John 20:4), 42:17.

HUĀLHUETZI, to fall from above (MOL). Āpa[n] huālhuetz = he has toppled into the water (i.e., he has been defeated or undone), 47v:18; cf. atlā tiuetztoče = you'll land in the water, hey!, FC 8:3:8.

HUĀLHUĪCA:MO, honorific of **HUĀLLAUH** (see CAR 499:25). 40: 18, 79:12.

HUĀLIHZA, v-A, to wake up (MOL). 79v:13.

HUĀLLA, see **HUĀLLAUH**.

HUĀLLACHIYA, to look hither (FC 6:11:20, CAR 419:24), to come look, to come have a look, to come on. Xihuāllachi[y]a = come see, 2v:21, cf. 6v:9; xihuāllachi[y]acān nīcān chālco = come on to Chalco, 73:19, cf. 31:4.

HUĀLLAHLAUH, freq. of **HUĀLLAUH**. To come. Mā xihuāllahlacān, 48:29; huālla[h]lauh, 79:1; ye izquipa huallalaūh he comes all the time, LASSO 46:9.

HUĀLLAUH, irreg. verb. Var. **HUĀLLA** (26:14, 79:3, see AND 67).

1. To come (MOL). 8v:2, 12v:12, 26:14, 27v:3, 35:18, 40:11, 40:32, 44:14, 44v:5, 45:6, 45v:12, 46:21 (mā xihuāllacān), 47:1 (mā xihuāllacān), 47:5 (mā xihuāl-huiān), 52:29, 53v:26, 60v:24, 79:25, 79:27, 80:11, etc.; with matrix o, 45:2. For freq. see **HUĀLLAHLAUH**. For honorific see **HUĀLHUĪCA:MO**.
2. As split matrix in -ti- compounds. To come forth (and do s.th.), see **HUĀLMOMANTIUH**; to come to be (s.th.), 60:gloss 2.

HUĀLMANA:MO, see **MANA:MO** 2.

HUĀLMANTIUH:MO, see **HUĀLMOMANTIUH**.

HUĀLMATI:TĒ, to call upon s.o., to appeal to s.o. (MOLS: acudir o recurrir a alguna persona). To call upon or implore God, 61:1, 61:6, 61:13, 61:15, 66:17; in mach oc tēch[ch]ālmati tāchcāhuā[n] = do our elder brothers greet us? (or call upon us?), 45:8; ayoc quihuālmati nonāñ o ye nota[h] = he no longer calls upon my mother and my father, 35:24; aocmo tiqualmatiz in monantzin in motatzin = no longer are you to call upon your mother and father, FC 6:130:27. Syn. **HUĀLTOCA:TĒ**.

HUĀLMOMANTIUH, to come and offer oneself (in battle) (FC 12: 109:28). 54:18.

HUĀLQUÍXTIA:MO, honorific of **HUĀLQUÍZA**. 42:8.

HUĀLQUÍXTIA:TĒ, causative of **HUĀLQUÍZA**. Mā niquinhuāl-quíxti = would that I might bring them back, 4v:12.

HUĀLQUÍXTIA:TLA, causative of **HUĀLQUÍZA** 2. To cause s.th. to appear; by extension, to provide or purvey s.th. Xic-[h]uālquíxti nonextamal = provide my tortilla dough (i.e., give me my tortilla dough), 73:6. Syn. **NĒXTIA:TLA**.

HUĀLQUĪZA

1. To depart hither, to come away. Ōhuālquīzaco xiquipilco = he came away through Xiquipilco, 53v:23.
2. To appear (CAR 514:36), to come forth. Of sun, 59:31; of revenants, 11:1, 44v:24, 74v:14. See HUĀLQUÍXTIA:MO, HUĀLQUIXTIA:TĒ, HUALQUIXTIA:TLA. Syn. HUĀLCHOLOA 2, NĒCI.

HUĀLTOCA:TĒ

1. To call upon s.o. (MOLS: acudir o recurrir a alguna persona). Cf. HUĀLTOCA:TLA. Syn. HUĀLMATI:TĒ.
2. To chase or attack s.o. (see TOCA:TĒ 4). 54v:6.

HUĀLTOCA:TLA, general-obj. form of HUĀLTOCA:TĒ 1. To head for s.th., to go toward s.th. 36v:4. Cf. TLAMATI 2.

-HUĀMPOH, fellow creature, companion (MOL: nouampo). Amohuāmpohtzitzinhuān = your fellows, 1:24. Cf. CŌĀTL 2, -HUĀN 1, ICNĪUHTLI, -POH.

-HUĀN

1. With, in company with (MOL: nouan). Nohuān = with me, 1v:20, 27:28, 28:29; tohuān, 2v:25, cf. 61v:18; āca[h] tohuān = one of our comrades, 1v:9; īhuān = in his company, 30:26, cf. 73:4; a īhuā[n] niyāhui-[y]a nocuīc noxōchiuh = ah, I revel in the company of my songs, my flrs, 74v:26 & cf. 29; īhuān īyayacach = he has his rattle, 70v:30; ahmō itla[h] in topatiuh īhuān-a = we have no payment to go with it, 70:13; tēhuān = in the company of others, 44:18, 45:17; tīhuān = we are in his company, 44:18, cf. 65v:20 & 23, 72:24; īhuān, 1v:28, cf. 36:21, 65v:23. See -HUĀN/-YŌLQUI, NEHUĀN. For approximate synonymy see -HUĀMPOH.

2. For īhuān as conj. see īHUĀN.

HUANILTĒUCTLI, see HUANITL.

HUANITL, var. PANITZIN (AUB). Diego de Alvarado Huanitl, tlatoani of Tenochtitlan 1538-41, d. 1541 (CHIM 260, cf. AUB 64), grandson of ĀXĀYACATL 2 (CHIM 214), suffered with Cuauhtemoc and other conquered leaders (CHIM 243), reestablished dynastic rule in Mexico (see CMSA: app.). In company with fallen leaders, 57v:19, 68v:18; as repopulator of Mexico, 54v:14 (huaniltēuctli), 84:9; as muse, 47v:26, 71:15; as revenant, 58:13. Syn. DIEGO 1.

-HUĀN/YŌLQUI, var. -NEHUĀN/YŌLQUI (58v:28). With/living, i.e., relative, kinsman (MOL: teuayulqui). In tlānel tonehuān in tiyōlque[h] = would that we were kinsmen!, 58v:28.

"HUAPALLI," plank, small beam, board (MOL, CAR 450:3).

Note: Carochi's "huapalli" is here treated as an error for *HUAHPALLI; the glottal stop would be required in *HUAHTLI and is attested under HUAHCALLI and MĀTLA-HUAHCALLI.

HUĀQU-, see HUĀCTLI.

HUĀTZA:MO, see TXĀYŌHUĀTZA:MO.

HUĀTZA:TĒ, to wipe s.o. dry, to dry s.o. out, to sap or weaken s.o. (MOL, cf. CAR 479:36). Ītēch-a-huātz = he has dried us out, 45v:27. See TLEHUĀTZA:TĒ.

HUĀTZALLI, desiccated or withered one (from HUĀTZA:TĒ), ruined one. 56:8. Syn. HUĀCTLI.

HUAUHQUILITL, edible herb, presumably Amaranthus or Chenopodium (FC 11:134). Key word: amaranth. 43v:11.

-HUĀZTLI, defective noun (see AND 371, CAR 417:32, GRAM 8.9). Vars. -AHUĀZTLI, -ĀZTLI. See *CUEPÓNAHUĀZTLI, TEPO-NAHUĀZTLI, TEPOÑĀZTLI, TLACALHUĀZTLI, XIHXILHUĀZTLI. Cf. -CATL, -PALLI, -TETL, -YÖTL.

HUE, should be HUĒ (?), see 21v:3, 21v:5). Var. HUEH (70:13), HUEN (65v:29). Interj., alas (AND 375), but often used to express song-weeping (see INTR ch. 2 subsection entitled "Crying for songs"), or to call attention (?). 19:16, 21v:3 (huee), 21v:26, 36:10, 45:14, 46v:3 & 5, 50:5, 55v:22 & 24, 65v:29, 67:23, 67v:14, 83:11, etc. Difficult to distinguish from CV: hue. Syn. CUE, HUI, etc.

HUĒ, see HUE.

HUEH, see HUE.

HUEHCĀHUA, to last a long while, to tarry (MOL). With suffix -co, 35v:10. Cf. MANI 5.

HUEHCAPAN, s.th. high or tall (MOL), high (of stars in sky) (CAR 497:45). Hue[h]capan nihcac = I stand aloft, 28:13.

HUEHCĀUH, see YE HUEHCĀUH.

HUEHHUĒCÓMITL, see HUĒI CÓMITL.

HUEHHUĒI, freq. of HUĒI. Big ones (CAR 491:34). Hue[h]-huēcomitl, 56v:17.

HUĒHUEH, pret. agentive noun (from HUĒHUĒTI), pl. huēhuetqueh (CAR 406:27). = HUĒHUĒTL 1.

1. Old one (MOL: yeueuetlacatl). Huēhue[h] tlācatl = old person, 73v:25; cf. ye vevetlacatl = old person, FC 3:16:14.
2. Old man (MOLS: viejo hombre). Huēhuetque[h], 15v:18, 74:1, cf. 15v:22; xōchhuēhuetque[h], 16:26; nohuēhue (apoc.) = my old men, 16:12. See HUĒHUEHTZIN 1.
3. Senior, elder (FC 8:1:26). Huēhue[h] motēuczōma[h]-tzin = the elder Montezuma (as opposed to the younger Montezuma), 66v:8.
4. One of yore, an ancient one (HG bk. 1 ch. 13 para. 2), ancestor, forebear. 37:19.

HUĒHUEH CUĪCATL, old man song (cf. RITOS ch. 21 p. 193 para. 30: baile ... de viejos). 15:23, 73v:20.

HUĒHUEHTI, see HUĒHUĒTI.

HUĒHUEHTZIN

1. Old Man, fict. name for any defeated warrior about to be sacrificed (?). Huēhuehtzin (refers to Nezahualpil-

li), 56:19; huēhue[h]tzin (refers to any Huexotzincān warrior), 79v:8.

2. King of Huexotzinco captured by Nezahualpilli (IXT 2 ch. 61, cf. IXT 1:449, CHIM 217). 55v:gloss.

HUEHUEL, freq. of HUEL (?). 23v:1, 79:7 (tohuehuelicnīhuān-o).

HUEHUELITTA:TĒ, freq. of HUELITTA:TĒ. Nontēhuehuelitztihcac, 78v:12.

HUEHUELIYA, freq. of HUELIYA. With matrix mani, 24v:26.

HUĒHUĒTI, var. HUĒHUEHTI (74v:2). To become old (MOL).

Huēhuētīhua, 74v:11; onhuēhuēti[h], 74:31 & cf. 74v:2 (with matrix yauh).

HUĒHUĒTILIZTLI, age, old age (MOL). 73v:24, Syn. HUĒ-HUĒYÖTL 1.

HUĒHUĒTITLAN, beside the drum. 6:18, 7v:4, 9v:12, 10:1, 10v:13, 15:20, 21v:8, 24v:3, 34v:22, 35v:22, 53:2, 63:8, 64:28, and passim; nohuēhuētitlan, 2v:11; xōchihuēhuētitlan, 12:4, 76:17.

HUĒHUĒTL

1. Attested in comb. form only, = HUĒHUEH (AND 219n).

Nohuēhuēicnīhuān = my old comrades, 74v:13. See HUĒHUĒTI, HUĒHUEYÖTL. Cf. HUEHUEH 1.

2. Vertical skin-covered drum (CAR 401, for description see Motolinía *Memoriales* p. 383, FC 8: illustration 70). Key word: drum. Drum accompanies song, 7:23, 7:26, 7:27; drum is beaten, 2:29, 6:14, 19:1, 20:13, 54:12, etc.; drum resounds, 29:3; drum says tototo tiquiti, 30v:18; gold drum, 54v:11; jade drum, 2v:5; flr drum, 2:29, 46:1, 62v:16, etc.; moteōxiuhhuēhuēuh = your turquoise-gem drum, 56:21; huēhuētl īmanicān, 71:23; nihuēhuētl = I'm a drum, 78v:1. See HUĒHUĒTITLAN, HUĒHUĒTL/ĀYACACHTLI, MĀHUEHUEHÉTL, QUECHHUĒHUĒTL.

3. Fig., warrior, ghost warrior, revenant. Note: this category is often difficult to distinguish from 2, above. 12:6, 15v:23, 19v:24, 40v:7, 64:8, 76v:5, 76v:10, etc.; Thuēhuētzi[n], 81:22; tohuēhuētzin, 76v:10, 77v:26, cf. 44v:26; tocñohuēhuētzin, 77v:25; cānin tlācati tohuē-huēuh = where are our drums born?, 13v:24; flr drums, 2v:21, 9v:7, 10v:30, 15:26, 16:13, 35v:14, 75v:29, 76:29; jade drums, 5:22, cf. 33v:24; gold drums, 24v:13, cf. 33v:24; drum plumes, 33v:8; ḫcēlōc#ac#[u]ā[uh]-huēhuētl, see CUĀUHTLI/ᬁCÉLÖTL; huēhuēxōchihuāqu- = withered drum flrs (i.e., victims?), 56:7 & 8. See HUĒHUĒTL/CUĪCATL.

4. Drum cadence (?). 50v:1, 50v:21, 51:3, 51:17, 51:29, 51v:8, 51v:16, 51v:26, 52:8, 54:28 (īc ḫontetl huēhuētl = second drum cadence), 54v:9, 54v:29, 55:12, 55v:20; īc ḫonhuēhuētl = second drum cadence, 57:1 & used also as heading for fifth canto of the same song (57v:30), 70:30; 57:17, 57v:3, 79v:4.

5. Guitar (CAR 459:2). See MECAHUĒHUĒTL 1.

HUĒHUĒTL/ĀYACACHTLI, drum/rattle. 15:19, 17v:26, 64:29.

HUĒHUĒTL/CUĪCATL, drums/songs, i.e., revenants. 34:7.

HUĒHUETQUEH, see HUĒHUEH.

HUĒHUETZCA, freq. of HUETZCA. To laugh heartily (CAR 473: 26). 35:13, 54:12, 74v:18, 79:14; with matrix huītz, 67: 23; with matrix ye, 11:20.

HUĒHUETZCANI, one who laughs (see MOL). 61:24. See HUETZCANI.

HUEHUETZLI, freq. of HUETZLI. To subside (?). 3v:2 & 25:8.

HUĒHUETZQUITIA:TĒ, freq. of HUETZQUITIA:TĒ. To make s.o. laugh (MOL). 19:23 & 27.

HUEHUETZTO, freq. of HUETZTO. 4:14, 72:24.

HUĒHUĒYŌTIA, to grow old (?). 14v:11.

HUĒHUĒYÖTL

1. Old age (MOL). 74v:11. Syn. HUĒHUĒTILIZTLI.

2. That which pertains to old age (MOL). 74:20.

HUEHXÖLOTL, tom turkey (FC 11:53:26, CAR 404:28). See TĒ-HUEHXÖLOTZIN.

HUEHYA, see HUĒIYA.

HUĒI, big one, great one (MOL, CAR). Huēi pōchōtl, 43v:25; huēi-n tetl, 27v:1; [h]uēi-n chālchihuitl, 30v:7; huēi = the great one, 20v:4 (refers to God), 50:7 & 9 (refers to Cortés), cf. 50:20 (refers to Cortés). For freq. see HUEHHUĒI. Syn. HUEIX, *HUĒYÖTL 1.

HUĒI ĀTL, lit., great water, i.e., the ocean, the sea (MOL), the lake of Mexico (FC 12:2:26). 41v:1, 59:17 (huēi māuh); xoxōuhqui huēi ātl-a = green Great Water (i.e., heaven), 28:4, cf. ĀTL PATLĀHUAC, MAL. Syn. ILHUICA-ĀTL.

HUĒI CĪTLALIN, lit., great star.

1. The morning star (MOL).

2. Fig., Christ (?). 59:28.

HUĒI CŌMITL, var. *HUĒCŌMITL.

1. Large vat. Hue[h]huēcōmitl = large vats, 56v:17.

2. Barrel cactus (SIM 677, see AUB 22). 37:3.

HUĒILIA:TLA, to make s.th. great (MOL). Xichuēili in moyollo = make your heart great (i.e., be courageous?), 68v:22 & 23.

HUĒI OHTLI, lit., great road.

1. Causeway (connecting Mexico with the mainland) (FC 12:117:23). 6v:16 (with play on 2, 'below?'), 55:4 & 84v:7, 71v:7, 71v:10.

2. Sun's "road" in the sky (?). 6v:16 (with play on 1, above).

HUĒI PASCUA, see PASCUA.

HUĒI TLĀLLI, var. HUĒI TLĀLPAN.

1. Lit., great land, especially the arid plains north of the valley of Mexico, land of Chichimecs, where ancestral Mexicans originated (see MOLS: campo o tierra lla-

na = teotlalli [or] veitlalli [or] yxtlauatl, cf. FC 10:189:40 and FC 10:197:2: teutlalpan). 8:2, 8:4, 36v:30, 37:11.

2. "Hueytlatlpan" or Teotlalpan, an important town about 35 km. northwest of Zacaatlán (GHG 391-93).

HUĒTIX, pret. agentive noun (from **HUĒIYA**). One who has become great. 59:14. Syn. **HUĒI**, ***HUĒYÖTL** 1.

HUĒIYA, v-A or v-B (CAR 432:1), vars. **HUĒYA** (AND), **HUEHYA** (45v:15). To become great (MOL). 45v:15, 60v:gloss 10.

For causative see **HUĒILIA:TLA**.

HUĒIYAC, see **HUĒTAC**.

HUĒIYÖTL, see **HUĒYÖTL**.

HUEL, vars. **HUELE** (3v:26, 78:6), **HUELI** (CAR 527, AND), **HUILI** (78:15). For freq. see **HUEHUEL**. Note: the following categories are not clearly distinguishable.

1. Adv., well (MOL), carefully (SPC 21), indeed, actually, truly. 7:24, 14v:9, 41:22, 41v:30, 47:4, 50:17, 50:23 (huele, for huel-e), 51:16, 52v:27, 53v:gloss, 57:2, 58:30, 68:16, 68v:12, 70v:29, 71v:6, 81:3, and passim. See **HUEL IHUI**.
2. Embedded adv., well, beautifully, or with pleasure (see MOL: velitta:nitla, MOL: vellamati:ni). Xic-ya hueli-n-tzotzona, 19:1, 78:26, cf. 23v:22, 35v:15, 75:8, 75v:7. See **HUELCUĪCA**, **HUELIHCA**, ***HUELIHTOA:TĒ**, etc.
3. Adv. translated "to be able" or "can" (OLM 187). A[h]-huel nocontlāža = I can't throw it, 72v:12; in a[h]-huel öquinpēuh = who was unable to conquer them, 73v:21; ayāc huel-o[n] ye[h] co[n]-ya-ittaz = no one will be able to see him, 70v:21, cf. 5v:31, 6:2, 13v:14, 60v:gloss 5, 64v:17, etc. See ²**HUEL**.
4. Adv. modifying adj. Huel yēctli, 10:13, 11v:10, 51:7, 78:31, etc.; huel nelli, 42:8, cf. 3v:26, 3v:27.
5. Adj., very, true, actual, itself (AND, CAR 524:10, OLM 16). 1:19, 1v:8, 2:3, 3:2, 5v:21, 20v:4, 26:28, 41:22, 58v:29, 70:17, and passim; tohuehuelicnīhuān-o, see **HUEHUEL**. See **HUEL ĀXCĀN**.

HUEL ĀXCĀN, at this very moment (MOL). 38:1, 38v:8. Syn. **HUEL IHCUĀC**.

HUELCUĪCA, var. **HUELICUĪCA** (68:15). To sing beautifully or ably (cf. **HUEL** 2). 16:24, 19v:1, 21v:27, 27v:16, 29:15, 33v:7, 68:14-15, cf. 75:8 (hueli noncuīca), 75v:7.

HUELE, see **HUEL**.

¹**HUELI**, see **HUEL**.

²**HUELI**, denominative verb (from **HUEL** 3 as noun, cf. CAR 527:19-21: pani).

1. To be possible (MOL: amo veli).
2. With pos. prefix, possible, powerful. Aoc nenueli [aoc nēn nohueli] = no lo puedo ya suffrir (MOL); ix-

quichiueli = todo poderoso (MOL); ca atle toueli = we are powerless (CDC ch. 12); mochi mohueli = O You, All Powerful!, 48:11.

HUELIC, a delicious or savory thing (MOL), a fragrant thing. Of flrs or songs, 1v:1, 1v:19, 27v:24, 28v:19, 30v:19, 61v:3, etc.; coupled with **ahhuiāc**, 35:15, 72:14; hueliqu-i *iyo totōnqui* = delicious ones, warm ones, 64v:10; of fountain, 4:23; of hummingbird's "words," 12:2; huelic-a cihuātl = O fragrant woman!, 30:29. Syn. **AHHUIĀC**, **TZO-PĒLIC**.

HUELICUĪCA, see **HUELCUĪCA**.

HUELIHCA or **HUEL IHCA**, to stand well, i.e., to endure (see **HUELMANI**); to be fair or well formed (see FC 2:65:6).

HUEL IHCUĀC, right then, at that very moment (MOL). 38:12.

***HUELIHTOA:TĒ**, to speak well of s.o. Ahnēch[h]ueli[h]toa = he does not speak well of me (or he reproaches me), 15v:30, cf. 68v:14.

HUEL IHUI, very much, greatly (CAR 525:38). 35v:9.

HUELITTA:TĒ, to find s.o. appealing (cf. MOL: *velitta:nitla*). See **HUEHUELITTA:TĒ**.

HUELIYA, to be delicious (AND). Huelīxtihuītz, 14:10. See **HUEHUELIYA**.

HUELLAMACHTIA:TĒ, to make s.o. happy (MOL). 59v:13.

HUELLAMATI, to be content or happy (MOL). 5v:20, 17:13, 24:6, 24:9, 25v:21, 26v:7 & 11, 75:19; negative, 5:16, 5v:20, 24:9, 62v:7, 69:11. For synonymy see **ĀHUIYA**.

HUELMANA:TLA

1. To cause s.th. to be at peace or in harmony (? , cf. MOL: *vellamamani*).
2. To cause s.th. to endure (? , cf. **HUELMANI**). Tichuel-mana ātl-on yan tepētl = You cause the city to endure, 29v:20.

HUELMANI or **HUEL MANI**, lit., to lie well, i.e., to endure or be preserved. Inj vel mani tlalli = so that the city (or realm) is preserved (FC 6:82:4 and HG bk. 6 p. 117 para. 17: para conservar el reino o el pueblo, cf. FC 6:68:27); huel ommani tlālli mā huel i[h]ca tepētl = may the realm endure, 14v:13 & cf. 16; in māoc huel o[m]mani-ya ātl-o yan tepētl-a, 19v:21.

HUELMATI:TĒ, to enjoy s.o. (see MOL: *velmati:nitla*). 24v:24.

HUELNĒCI, to have a good or beautiful appearance (SIM).

Huelnēztāz, 57v:1, 57v:28. Syn. **CUALNĒCI**, q.v.

***HUELONI**, to be beaten, thrown down, or undone (cf. MOL: *velonias:tla*). See **HUELONQUI**.

HUELONQUI, pret. agentive noun (from ***HUELONI**). A destroyed one. 46v:1.

HUEMAC, last king of Tollan (GKC secs. 173-225). 14v:10.

HUEN, see HUE.

HUEPANTLI, log, timber (MOL). 53v:27. See TLĀCAHUEPAN.
Syn. CUAHUITL 2.

HUETZCA

1. To laugh (MOL). 75:14; with matrix huītz, 68:5. See HUĒHUETZCA, HUĒHUETZQUITIA:TĒ, ĪXHUETZCA.
2. With tēca. To mock or laugh at s.o. (MOL: teca niuetzca). Noca huetzca, 16:6 & 9.

HUETZCANI, laughing one (MOL). 27v:15. See HUĒHUETZCA-NI. Cf. *ĪXHUETZCATOC 2.

HUETZI

1. To fall (MOL), to be stricken (with illness) (see CAR 502:20), to proceed or continue (of an action or task) (CAR 524:45), to come (of a product from its source) (FC 11:116:2, FC 11:222:13). Tēmātlac ce tihuetzitī-hui[h] = one of us will go fall into s.o.'s net, 45v:31 (cf. FC 11:49:28); īca anhuetzi[h] = you will be struck down by it, 74:28; ḍoccencamatl īpan huetzi = another strophe comes after it (see īPAN 1), 7:24; īpan nihuetziz in moçomatzin in moqualantzin = I will incur your wrath, LASSO 32:28; oipan tommovetzitico in mōpetlatzin in mocpaltzin = you have come to your mat and throne, FC 12:42:12; ī[h]ticpa huetzi ī huēhuētl = the drum falls inside it (i.e., the drum sounds more quietly than it?), 7:25. See HUĀLHUETZI, HUEHUETZI, HUETZTO, NĒNHUETZI
2. As matrix in -ti- compounds. (To do s.th.) quickly (OLM 157). With cui:tla, 74v:16; with quīza, see QUĪZTIHUETZI.

HUETZIN, name of at least two Chalcan lords (CHIM 82, CHIM 182, CHIM 183, CHIM 187). 33:13.

HUETZQUILIA:MO, to laugh at oneself (cf. MOL: vetzquilia: nite). 75:25 & 27.

HUETZQUITIA:TĒ, to make s.o. laugh (MOL). See HUĒHUETZQUITIA:TĒ, TĒHUETZQUITIH.

HUETZTO, to be recumbent (MOL). 58v:5. See HUEHUETZTO.

-HUETZYĀN, falling place (FC 6:163:2). At ahīhuetzyān timotolīnia = perhaps when it falls you won't be poor, 68:18.

HUEXŌCANAUHTLI, kind of duck (MOL, HERN 2:330). Key word: willow duck, 82v:4.

HUEXŌCHINCO, see HUEXŌTZINCO.

HUEXŌNTZINCATL, see HUEXŌTZINCATL.

HUEXŌTL, willow (MOL, cf. CAR 460:12), willow branch or wand (FFCC 1 ch. 20). Iztac huexōtl, 63v:20 & 66v:16, 64:1; quetzalhuexōtl, 33:10, 34:16, 56:30; quetzalhuexōtica, 53:12, 53:26; quetzalhuexōtitlan, 46:7, 80:8. Syn. ĀHUEXŌTL 1.

HUEXŌTLAH

1. Place of willows, willow grove (CAR 460:12). See IZTAC HUEXŌTLAH.

2. Acolhuan town south of Texcoco (see CAR 460:12, FC 8 ch. 4). 8:16.

HUEXŌTLĀLPAN, lit., Willow Land. Synonymic var. of HUEXŌTZINCO (?; see GRAM 7.7b). 24v:10.

HUEXŌTZINCACUĪCATL, Huexotzincan song. 79:19. Cf. HUE-XōTZINCAYōTL.

HUEXŌTZINCATL, var. HUEXōNTZINCATL (81:26, see GRAM 7.1).

1. Huexotzincan, inhab. of HUEXōTZINCO 1. 8v:9; nihuexōtzincatl, 12v:4; pl., 7:20, 8:15, 8v:14, 14:26, 54:2, 54v:13-28 passim, 73:27, 79v:10; huexōtzincaye, 80v:9.
2. Huexotzincan, or "willow man," i.e., Mexican (see INTR ch. 2 subsection entitled "Identification with the enemy"). 31:4, 33:26; nihuexōtzincatl, 47v:15, 63:30, 63v:14, 81:20 & cf. 26; huexōtzinca[h], 47:31, 48:23, 60:23 (in mēxi[h]ca[h] in huexōtzinca[h]), 80:26; anhue-xōtzinca[h], 59:27, 59v:1, cf. 45v:23, 58v:1, 59v:7; ti-huexōtzinca[h], 46:19, 46v:22, 47:14, 47:23, 48v:20, 81v:17, 82:22; tihuexōtzincaye, 81v:15 & 20. Cf. HUEXōTZINCO 2.

HUEXōTZINCAYōTL, Huexotzincan piece (see INTR ch. 10), "sung principally at the time when they were dragged to be sacrificed to the gods" (ANTIG bk. 2 ch. 6). 6v:19, 27v: gloss; melāhuac huexōtzincayōtl, 7:19. Cf. HUEXōTZINCA-CUīCATL.

HUEXōTZINCO, vars. HUEXōCHINCO (8v:12), CUEXōTZINCO (see 63:32). Note: the following two categories are occasionally difficult to distinguish.

1. Huexotzinco, pre-Conquest city in Puebla region (site of present-day Huejotzingo); in pre-Conquest times a nation or group of allied cities (?). 8v:12, 8v:16, 8v:27, 10:2, 12:9-13, 14v:15, 27v:gloss ([v]iniendo los de hue[x]ōtzinco a pedir socorro), 28:6 & 9, 36v:2, 36v:12, 40:8, 55v:6, 55v:gloss, 73:21 & 24, 79:25. Syn. HUEXōTLĀLPAN. See CALPAN 2, XALTEPETLAPAN.
2. Huexotzinco, "Willow Place," i.e., Mexico (see INTR ch. 2 subsection entitled "Identification with the enemy"). 32v:26(?), 36v:12(?), 60:8, 63:27 (mēxi[h]co nican huiya nō ihui huexōtinco = here in Mexico which is the same as Huexotzinco), 63:32(?), 63v:1, 63v:9, 81v:23, 82:16 (huexōtinco mēx^{co}). Cf. HUEXōTZINCATL 2.

HUĒYA, see HUĒIYA.

HUĒYAC, see HUĀC.

*HUĒYōTL, var. *HUĒIYōTL (51:24).

1. Abstract form of HUĒI. Great one, brave, warrior. Huēyōtzin (apoc.), 80v:12; nohueyo, 29:21, 55v:12, 56:15; tinohuēyo, 55v:10; tinohuēyōtzin, 51v:6, cf. 51:24; nohuēyōtzin, 27v:23, 39:18, 82v:4; nohuēyōtzine, 50v:4; nohuēyōhuā[n], 38v:7 & 11, 39v:10, 82v:11, cf. 38:31, 50v:9, 50v:13, 50v:18, 58:18 & 22, 70v:15; nohuēyōtzi-

tzinhuān, 28:7; ca nimohuēyo, 51:27; mohuēyōhuā[n], 51v:15; noxōchihuēyōtzin, 56:1 & cf. 65v:30 (but cf. 75v:17); nohuēyōtēcui-a, 70v:8. Syn. HUĒI, HUĒIX.

2. Bigness (SIM), greatness, fame (?). Noxōchihuēyo = my flr-fame (but cf. 56:1 & 65v:30), 75v:17.

HUI, interj., var. HUIN (5v:4, 20v:1, 27:9, etc.). To express pain (MOL), wonder or fear (CAR 528:16); to call attention (OLM 195). Alas, 5v:4, 7:9 (i hui hui), 20v:1, 21:18, 30:28, 37:10, 62:14, 72v:2 & 4, 79v:8, etc.; ah!, 11v:31, 74:15 & 18; say!, 48v:24, 70:26; hail!, 82v:11. Syn. CUE, HUE, etc.

*HUI, var. of YAUH, creates present indicative pl., present optative pl., past indicative (CAR 440-41). 35:19, 75v:10, 78v:7, etc.

HUĪ-, stem prefix (see GRAM 5.2). See HUĪMOLIHUI, HUĪMOLINI, HUĪMOLOA:TLA, HUĪTEQUI:TĒ, HUĪTŌLIHUI, HUĪTOMI. HUĪAC, vars. HUĒIYAC (AND), HUĒYAC (MOL).

1. S.th. long (MOL); s.th. wide (MOL). See TEŌCALLI HUĪAC.

2. Long one, penis (FC 10:123: ueiac). 78:7.

-HUĪC, vars. -COHŪĪCPA (34v:5), -HUĪCPA (CAR 419:23), -HUĪCOPA (CAR 419:23), -HUĪT (13:19), -PAHUĪC (57v:16). Rel. noun, with regard to (SIM), by means of (68:28 & cf. 18v:23), to or toward (AND 325), from (CAR 419). With regard to, 13:19 (tēhuīt); by means of, 68:28 (Thuīc), 72v:18 & 20 (nohuīc); to or toward, 5:18 (Thuīcpa), 39:8 (mohuīcpatzinco), 57v:16 (āltepēpa-n-huīc), 57v:21 & 25 (Thuīcpa); from, 34v:5 (mocohuīcpa), 38v:25 (Thuīc); ayāc huel ye[h] Thuīc ye onmotla[h]palohu#a = no one dares go near them, 64v:17; a[h]zo moyāōhuān īnhuīc ticuecue-noti = do you boast in front of your enemies?, 73:10. See AHHUĪCPA.

HUĪCA:MO, see HUALHUĪCA:MO.

HUĪCA:TĒ, v-A. Nonactive huīco (7:15) or huīcalo (32v:15).

1. To take or conduct s.o., to take s.o. away (AND, SIM). 7:15, 11:2, 44:16, 58:19, 67v:3, 77:23.
2. To carry s.o. (AND). See HUĪQUILIA:MO-TĒ. Syn. MĀMA:TĒ 1.
3. To carry s.o. (i.e., to carry a ghost down from heaven). 32v:15, 44v:2, 65:23, 77v:3 & 5. Syn. MĀMA:TĒ 1.
4. To govern s.o. (SIM). See ICNŌHUĪCA:TĒ, HUĪCALŌNI. Syn. MĀMA:TĒ 2.

HUĪCA:TLA, var. HUIHCA:TLA (48:17). Nonactive huīco (35:11) or huīcalo (77:23).

1. To carry s.th. (MOL), to bring s.th., to carry s.th. off. Ātl qui-ya-huīcaco-n = he comes carrying water, 59:23; quihuālhuīca in huepantli = he brings timber, 53v:27; a[h]huīcpa tichuīca, 2v:16; to carry s.th. to

the other world, 28v:1, 61:29, 77:23, 77:28, 77v:19; to carry s.th. from the other world (songs, flrs, birds, arbors, etc.), 27v:14 (with matrix *huītz*), 35:11, 48:15, 48:17, 50:24 & 29, 52:30, 59:23 (with suffix *-co*), 63:2 (with matrix *huītz*), 75v:17, 77:5, 77:6, 77:30, 77v:14, 77v:16, 77v:18. Syn. MĀMA:TLA 1.

2. To wear s.th. 64v:24 & 68v:1.
3. *Tlahuīca* = to take charge of things, to govern or rule (FC 6:84:26, FC 6:110:21). 3v:21, 5v:7 & 62:18. Cf. MĀMA:TLA 2. Syn. ITQUI:TLA 3.

HUĪCALLANI:MO, to desire oneself to be a carried one (see AND 247). Ahnonnohuīcallani-*n* = I don't wish to be carried, 9:11.

*HUĪCALLI, a carried one. See HUĪCALLANI:MO.

HUĪCALO, see HUĪCA:TĒ, HUĪCA:TLA.

HUĪCALŌNI, subject, underling (MOL, cf. HUĪCA:TĒ 4). 31v:6.

HUĪCCOPA, see -HUĪC.

HUĪCO, see HUĪCA:TĒ, HUĪCA:TLA.

HUĪCOLLI

1. Pitcher (MOL, cf. CAR 497:9), fig., the warrior as victim (see INTR ch. 3). Key words: pitcher, cup. 57v:23, 57v:32, 58:28, 79v:1, 79v:12. See ĀHUĪCOLLI, HUĪCOLLÖTL 1. Syn. ĀCŌMITL, CŌMITL, COPA, TECOMATL, TZILACATL 2, TZOTZOCOLLI 1.
2. Socket. Key word: pot. Xohuīcolli = leg pot (i.e., femur socket, pelvic depression), 16:29.

HUĪCOLLÖTL

1. Abstract form of HUĪCOLLI 1. 57:20.
2. Pitcher handle (MOL).

HUICOLOA:TLA, indef., to boast of a great lineage (MOL).

See HUICOLÖLLI.

HUICOLÖLLI, ancestor (? , see HUICOLOA:TLA). Noquetzalhui-
colōl = my plumerlike ancestors, 11v:25. Cf. MĒCATL 3.

HUICOMA, intrans. form of HUICOMA:MO. To twine or twist, to twirl. Huiconti[h]cac, 9v:8, 67v:16; xōchihuiconti[h]-cac, 30v:13, cf. 57:24; ontlapalhuiconti[h]cac-a, 77:11, cf. 47v:15. See HUIHUICOMA. For synonymy see MALĪNA.

HUICOMA:MO, to twine (see FC 11:206:29), to spin or twirl.

See HUIHUICOMA:MO. Syn. HUICOMA.

*HUICOMA:TLA, for freq. see HUIHUICOMA:TLA.

HUĪCPA, see HUĪC.

HUICTLI, hoe (MOL).

HUICTLOLĪNQUI, proper name (GKC sec. 1418, HG bk. 8 ch. 14 sec. 2 para. 3). See OLĪNQUI.

HUIHCA:TLA, see HUĪCA:TLA.

HUIHHUIXOA:MO, freq. of *HUIXOA:MO. To shake oneself (FC 11:2:32: movīvixoa), freely, to shake down or scatter (as a tree scatters fruit). Timohui[h]huixoa timotzetzeloa = you shake yourself, you scatter yourself, 53:4 & cf. 7, cf.

15:9; moquāuhtzetzeloa moōcēlōhui[h]uixo#hu#a = you scatter eagles, you shake down jaguars (lit., you scatter yourself eagle-wise, you shake yourself jaguar-wise), 20v:18; the flr tree is shaking, see *HUIXOA:MO. Syn. TZETZELOA:MO.

HUIHHUIXOA:TE, to rock s.o. (in a cradle) (see MOL: vivoxa:nitla). 40v:11.

HUIHHUIXOA:TLA, to shake or rock s.th. (MOL). Ānāhuatl nichui[h]huixo#hu#a = I rock the world, 39v:27. Cf. CUEPA:MO 4.

HUIHUICOMA, freq. of HUICOMA. 15v:19.

HUIHUICOMA:MO, freq. of HUICOMA:MO. To twine (FC 11:175:30, FC 11:206:13-29), to be twisted (FC 11:240:25), to spin or twirl. 44v:12.

HUIHUICOMA:TLA, freq. of *HUICOMA:TLA. To twirl s.th., to cause s.th. to twirl. 15:28; māzoc ... to[n]xōchihuihui-comacān = let us cause flrs to twirl, 51v:1; mā-n ti-quetzalzācuā[n]xiuhquechōlhuihuicomacān-i, 47:24 & cf. 27.

HUIHUITLA:TLA, to pluck or gather s.th. (MOL). See ĀHUIHUITLA.

HUIHUITOLIHUI, freq. of HUITOLIHUI. 1:8.

HUILACAPITZOA, to play the flute (MOL). With matrix o, 22:11.

HUILACAPITZTLI, flute (MOL). 11:19, 27v:16. Cf. TLA-PITZALLI 1.

HUILĀNA, to drag along or trail (see FC 11:139:3, cf. CAR 482:10). See HUILĀNTO.

HUILĀNA:MO, reflex-pas., to be dragged or pulled (cf. MOL: vilana:nitla). 60v:gloss 4.

HUILĀNTO, to trail or drag (as a long cape or train) (FC 2:147:26, FC 2:149:10). 12:17.

HUILEH, see HUILOTL.

HUILI, see HUEL.

HUILOHUA, see YAUH.

HUILOHUAYĀN, lit., place where everyone goes, i.e., the hereafter (MOL). 1v:26.

HUILOTL, var. comb. form HUIL-(?). Dove (MOL); fig., ghost warrior, angel. 8v:1; yacahuilotl, 13v:28; huile[h] = O Master of Doves (i.e., Jesus), 46v:14 & 18, cf. 46v:15 & 18 (huile[h]tzine). Cf. COCOTL 1 and 2.

HUITLOYA, see YAUH.

HUITMOLIHUI, prefixed form of MOLIHUI, q.v. To move or stir (?). Refers to revenants, 16:2 (with matrix o), 77:11. For synonymy see MOLIHUI.

HUITMOLINI, prefixed form of MOLINI, q.v. To move or stir (?). Huimolintoc (refers to revenants), 15v:27. For synonymy see MOLIHUI.

HUITMOLOA:TLA, prefixed form of MOLOA:TLA, q.v. To cause s.th. to stir, move, or flow. Refers to revenants, 57v:24, 64v:7.

HUIN, see HUI.

HUIPANA, intrans. form of HUIPANA:TLA. To be composed.

With matrix o, 8:7.

HUIPANA:MO, to set oneself in order (cf. HUIPANA:TLA). Ni-notlalnāmiquilizhuipana in nicuīcāni = I, the singer, set my memory in order, 4v:17.

HUIPANA:TĒ, to arrange people (for a procession or some other event) (MOL), to line people up (for sacrifice (FC 12:99:28, cf. FC 6:12:27), to prepare s.o. (for sacrifice).

Conhuipanque[h] = they prepared him (for sacrifice?), 8v:25.

HUIPANA:TLA, to set s.th. in order (MOL), to compose s.th. (as a song); fig., to produce revenants. Niczacuanhuipana-ya = I compose them as troupials, 3:6; nichuipana in nocuīc = I compose my song, 4v:5; nichuipan = I've arranged them ("beads," i.e., songs or revenants), 38v:7. Syn. TECPANA:TLA.

HUIPILLI (TEZ 610 has "hueipil"). Woman's blouse (MOL). Nohuipiltzi[n], 43:7. See CUÉITL/HUIPILLI, ICHHUIPILLI.

HUÍPTLA, day after tomorrow (CAR 462:5). See MÓZTLA HUÍPTLA.

HUÍQUILIA:MO-TĒ, honorific of HUICA:TĒ 2 (see CAR 495:7). 40v:23.

-HUÍT, see -HUÍC.

HUÍTEQUI:TĒ, to hit or strike s.o. (CAR 418:35, MOL). Óquimetzhuítēc = he wounded him in the leg, 53v:23, cf. 53v:26.

HUÍTEQUI:TLA, to thresh s.th. (MOL), to thrash or beat s.th. We'll beat this ochred flr-butterfly, 48:21; to beat (a drum, a log drum, etc.), 46:1 (huehuatl), 47v:14 (teponaztli), 68:10 & 13 (ayotl). Syn. CHACHALATZA:TLA, TZOTZONA:TLA. Cf. IXCONOA:MO.

HUÍTÓLIHUI, v-A or v-B (see HUÍTÓLIHUIC). To be bent or crooked (as a staff) (MOL), to be curved (as a long feather) (FC 6:113:21, FC 11:19:12, cf. CAR 480:3-5). Of plumes (with matrix o), 47:17, 52v:18; of flr tree, 16v:15; of flrs laden with dew, 1:8 (freq.). See HUIHÚÍTÓLIHUI.

HUÍTÓLIHUIC, vars. HUÍTÓLIUH (18v:11), HUÍTÓLIUHQUI (FFCC 1 app. ch. 16 first sec. E). A curved or bending one (especially a plume) (FFCC). 18v:11, 22:2, 22v:14.

HUÍTÓLIUH, see HUÍTÓLIHUIC.

HUÍTÓLLI, s.th. curved or bent (irreg. n. from HUÍTÓLOA:TLA, should be *HUÍTÓLOLLI, but cf. MOL: tlauitolli = bow). Quetzalhuítólli, 62v:22.

HUÍTÓLOA:TLA, to bend or arch s.th. (MOL). See HUÍTÓLLI.

HUÍTOMI (see HUÍ-), to burst, break loose, or collapse (MOL). Iuhqujn tepetl vitomj = it was like a mountain breaking loose (like an avalanche?) (FC 12:113:28-29); in tepetl

huitomi ca ni-ya-*i*-chōca = that the mountain collapses I weep, 26v:24 (see COM song 44 stanza 4). Syn. MOYĀHUA 3.

HUĪTZ, irreg. verb, var. CUĪTZ (66v:3 & cf. 21v:3).

1. To come (MOL, CAR). 7v:9, 7v:23, 15:18, 17v:14, 17v:22, 23:17, 30:19 (emphatic purposive), 34v:7, 36v:4, 45:10, 50:27, 59:28, 62:30, 75:9, 79:7 (nēñhuītz[e]h, see NĒN), 80:12, and passim.
2. As matrix in -ti- compounds. To come (doing s.th.) (CAR 443:9). With adverb, see AHCICA. With verbs, see AHPĀNA:MO, ĀHUĪLTIA:TĒ, CAHUĀNI, CEHCEMĒLTIA:TĒ, CHĪHUA:MO, CUECUEPŌNI, CUEPŌNI, CUĪCA, HUE-HUETZCA, HUICA:TLA (despite CAR 443:10-11 and AND 133), ICZA:TLA, IHCUILOA:TLA, IHTŪTIA:MO, ILACATZI-HUI, ILACATZOA:MO, ITQUI:TLA (despite CAR), MALĪNA, MANA:TLA, MAUHTIA:MO, MIMILINI, MOYĀHUA, MOYĀHUA:TLA, PATLĀNI, PEPETZCA, PĪTZA:TLA, POLOA:TLA, TEMOHUIA:TLA, TIMALIHUI, TLACHUILOA, TLATELOA, TOHTOMA:TLA, TZAHTZI, TZETZELOA:TLA, XĒLIHUI, XIH-XILI:TLA, YAHUALOA:MO, YĀOCUĪCA, ZOHUA:MO, ZOZO-HUA:MO, ZOZOHUA:TLA. See *ITZTIHUĪTZ.

HUITZILAC, name of a place in Chalcan territory (ZCHIM 1: 85:53). 33:21.

HUĪTZILAZTATL, white egret scarcely as large as a dove (HERN 2:334), i.e., cattle egret (?). Key word: egret. 60v:7.

HUĪTZILIHUITL (HDA 11:7: Huītzilihuitl).

1. Ruler of the Mexicans during their sojourn at Chapultepec prior to the founding of Tenochtitlan (UAH secs. 136, 145, 152-55). 60:28, 60:gloss 2, 60v:3, 60v:18.
2. King of Tenochtitlan, d. 1417 (GKC sec. 696). 36v:30, 61:15, 63v:21, 71:12.
3. Lord of Tetlanexco, one of a handful of vassals still loyal to Ixtlilxochitl in the days of Tezozomoc's ascendancy (IXT 1:326). 7v:27.
4. Tenochcan hero, killed in combat against Atlixco ca. 1503, assoc. with Ixtlilcuechahuac and Macuilmalinalli (CHIM 228, TORQ 1:210). 66:14.

HUĪTZILIN, freq. var. HUĪTZITZILIN (FC 11:24:3-4). Hummingbird (FC 11:24, cf. AND 440, from HUĪTZTLI + TZILIN), fig., warrior, ghost warrior, God. Huītzilin-*i*, 17v:28; in huītzitzili[n] michin-*i*, 43v:19; huītzitziltzin in papa-lōtl, 50:27, cf. 63:10; -āyacach[h]uītzilin 11:24; nixōchi-huītzil = I am Flr Hummingbird, 12:1; xiuhquechōlhuītzil-intzin-o, 80v:13; zacuanhuītzitzil, 2:16; tlāuhquechōlhuītzitzilin, 50v:12 & 15; huītzilxōchiātl, 66:15. See CHĀL-CHIUHHUĪTZILIN, QUETZALHUĪTZITZILIN.

HUĪTZILŌPŌCHCO, town near Coyohuacan (DCAL ch. 18 p. 284). 54:26:gloss.

HUITZILÓPOCHTLI (HDA 10:8). Mexican war god (FFCC 1 ch. 1, RITOS ch. 2), worshipped by the Mexicans as the "greatest god of all" (RITOS ch. 1 p.15 para.35), also worshipped in Texcoco (RITOS, IXT). Syn. ILHUICAXOXÓ-HUIC, XOXÓHUIC TLACOCHTLI (?).

HUITZILTEPÉTL, lit., Hummingbird Mountain or Hummingbird Town.

1. Name of a town (?; cf. GKC sec. 418: Huitziltepec); alternate name for Huitzilopochco (per 54:26:gloss).
2. Fig., the warrior's paradise. 54:22 & 26, 66:9.

HUITZITL, see HUITZTLI.

HUITZILIN, see HUITZILIN.

HUITZMANA, to offer thorns, i.e., to offer up warriors, to offer up victims (on the field of battle). Tihuitzmanta[h], 73v:27.

HUITZMANALIZTLI, maguey wine, pulque (Ponce p. 377). Cf. HUITZTLI 4.

HUITZMANATL, lit., thorn giver. A title for Motelchiuh. Key word: captain. Note: this curious title, unattested elsewhere, is either a play on HUITZNÁHUATL 2 or a copyist's error for "uitznauatl," hence HUITZNÁHUATL 2, a title said to have been held by Motelchiuh (see DHIST ch. 72 p. 526, but cf. FC 12:115:24-25). 7:7.

HUITZNÁHUACATL, abstract form of HUITZNÁHUATL (cf. TORQ 1:379 and TORQ 1:571). Name or title of a Huexotzincan ancestor (?). 8:31.

HUITZNÁHUATL

1. Name or epithet of a god to whom slaves were sacrificed in Mexico (HG bk. 2 ch. 34 p. 212).
2. One of the high titles of Mexican officialdom (DHIST ch. 11 p. 99). See HUITZMANATL.
3. A close relative of AXAYACATL 2, killed in the Mich-huan War (DHIST ch. 38 p. 287, TEZ 423-27). 74:23 (cf. CHIM 104).

HUITZOCTLI, round oaken pole (see MOL: vitzoxtica), sharp-pointed oaken lever for lifting clods and opening the earth (MOL: vitzoctli). Cuauh[h]uitzoctepōl = big old wooden pole thing, 16:17.

HUITZOTL, son of AXAYACATL 2 and brother of MOTÉUCZÖMAH 2 (IXT 1:410). See HUIZOC.

HUITZECOLLI, lit., thorn char, i.e., a black or dark brown dye (FC 11:245). See HUITZECOLXÖCHITL.

HUITZECOLXÖCHITL, name of a hairy-leaved, thorny tree or its flrs (FC 11:203). Key word: char-thorn flr. Huitz-tecolxöchipaltic = color of char-thorn flrs, 48:23.

HUITZTLÄMPA, south, southward (MOL). 3v:29.

HUITZTLI (HDA 10:21: měhuīztli), var. HUITZITL (50v:11).

1. Spine, point (MOL), thorn. See AHAHUITZTLI (?), HUITZILIN (?). Syn. AHHUATL.

2. Fig., warrior. Vitztle = O warrior!, FC 5:158:11 and HG bk.5 ch.3 para.9. See HUITZMANA. Cf. TZIHUAC-TLI 3.
3. Apophysis. Quechtepolōlomiti[h]tic [h]uitzpīl = baby thorn (apophysis) within the flexible neck bone, 16v:2.
4. Maguey spine (see FC 11:179:5); by extension, maguey wine, pulque (Ponce p.377, HG bk.4 ch.5, HG bk.11 p.276); freely, one who drinks wine, a tippler (?). Txīhuinquetzalhuitzil papalōtl, 50v:11.

*HUIXOA:MO. Note: 16v:13 has "mohuixoa" (refers to Flr Tree) with the marginal gloss "hui," implying that the term should be mohui[h]huixoa. See HUIHHUIXOA:MO.

HUIZOC, unidentified (same as HUITZOTL?). Nihuizoc = I am Huizoc, 69:13.

I

¹I, interj., var. HI (80:25). Expresses pain, surprise, or excitement (?), cf. II). I xihuālquīza = ah! come forth!, 44v:24; for other examples with optative verbs see 45v:26 (treated as the vocable i), 45v:31 (treated as the vocable i), 47v:20, 48:1 (untranslated), 54:2 (untranslated), 55:22, etc.; in i = alas, 46v:27, cf. 48v:13 (untranslated); ...nicān #niin#[in i], 50v:31; iñ in i o tēpiltzin-a = ah! oh! the noble one, 6v:3; #im#[in i] = aiee!, 50:9, cf. 50v:31; i-n niquetzaltzihuactōtōtl, 50v:2; hi huel yēctli ya īcuīc = ah! his songs are good, 80:25; i in quē[n]-maniān, 5:31; etc. See II. Cf. CV: hi, i.

²I, see ¹IN.

I:TLA, v-A, to drink s.th. (MOL). Octī#c#[z]ātl in īanqui-que[h], 4:13; in conini[h]-o in xōchitīzaoctli-o, 4:20; mā ye tiqūiti[h], 4:22, cf. 4:28; mixītl tlāpātl īquipue[h]-o 5:8; noconic iñ nanacaoctli, 25v:25; xōchiocatl noco[n]-ya-ic, 30:27, cf. 65:25; zan īquic, 79:18; mā ya onīhuaya, 36v:7; mach oc quihuālxōchi-a-octli[h] = do they come drink it as a flr wine?, 56:28; achi[h]tzin xītēch-ompehui toconizque[h] = conquer a little s.th. that we can drink!, 79:23; ye[h] tlen conizque[h] = he is the one that they are to drink, 79:26, cf. 79v:7; īāuh qui nelli = the waters are His and He drinks them, it's true, 56v:8 & 12 & 18 & 23 & 26 & 34 & cf. 56v:2 & 21; ītl qui-ya = he drinks (i.e., he accepts Christianity?, cf. Motolinia Historia pt. 3 ch. 4 p. 169: con la leche de la fe en los labios, see ĪTLI), 45:2. See ĪTLI.

Ī, see ĪN.

Ī-, 3rd pers. sing. (and inanimate pl.) pron. His, hers, its, theirs (inanimate). Passim; occasionally appears as ī-n-, 8:3, 52v:23, 54:7, 56:5, 59:22, 61v:16 & cf. 19 (ī-), 64:4, 65v:31, 82:24 & cf. 82v:3 (ī-); His (with a capital H), i.e., God's (see GRAM 10.2), 72v:21.

*IA, v-C, to exist (? AND), used with ĀC to form pl. Āc
onihque[h], see ĀQUIHQUEH.

¹IC, adv. or conj. (probably should be grouped with ²IC as in OLM 182-83). Vars. INIC (7:25 etc.), IQUIN (41v:22, CAR 472:29).

1. Interrog., when? (MOL).

2. Conj., when, it was then that (CAR 525:8). 7:24, 7:25, 26v:14, 28:15, 28v:7, 38:16, 38v:28, 41:2, 41v:22, 55v:6, 56v:3, 56v:5, 69:3 & 5.

²IC, vars. INIC (see CAR 512:26-29), IQUIN (32:10), orthog. var. IQU- (48v:22).

1. Because, because of it, in view of it (Sullivan Compendio pp. 331-32); inasmuch as (CAR 513:13); so that (CAR 513:1); so, thus, therefore (MOL); and so, now, well then, then (Horcasitas *El teatro náhuatl* 1:258:29 and 1:260:1). Because, because of it, for, 42:19, 42v:28, 46v:2, 56v:26, 71v:9, 73v:24, 73v:25, etc.; as, inasmuch as, 6v:6, 37v:19, etc.; so that, 6:14, 9v:3, 38v:25, 60v:gloss 8, etc.; so, at that, with this, hence, 55:16, 55v:13, etc.; and so, then, 1v:23, 38v:7, 47:2, 52v:7, etc. See MATC, TLAIC, TLEIC, YEHIC, ZAN IC. Syn. ICA 1.

2. By means of it, with which, with (MOL, Sullivan Compendio p. 331); that, whereby, wherein (CAR 513:37). By means of it, 1:11, 24:21, 39v:18, 42:4, 43:11, 55v:11, 68:28, 72:2, etc.; that, 12:18, 15:5, 59:17, 59v:12, etc. Syn. ICA 2.

3. Connects adverb to sentence. Niman IC, see NIMAN. See AYOQUIC, OQUIC, YE IC.

4. As, like, in the manner of, in this way, the way that, how (CAR 513:11, CAR 517:6, Sullivan Compendio p. 333). 53v:28, 57v:11, 60:29, 60:30, 64:15, 71:13, 72v:6, etc. Syn. ICA 3.

5. How ... ! (CAR 489:49, AND 319), Inic neltic = how true!, 7:1.

6. Toward (AND 331), from, at, in, into. IC ómpa niáz #un#[i in] Ichān = I shall go ah! to His home, 51v:20; xōchinpapalōcalli ya IC ómpa huāltemo = they descend from flr butterfly house, 52v:19; inic cualcān = in this good place, 81:9; cuahuitl IC = in a tree, 52v:5; inic mochān = into your house, 73v:3.

7. During, for the duration of. IC ompōhualli ye anchicuēitica = for 48 (days), 42v:6, cf. 43:27.

8. Creates ordinal number (MOLS 120-120v). 41:31, 50v:21, 54:28, 54v:9, 57:1, 63v:13, 68v:25, etc.

ICA, 3rd pers. sing. form of ²-CA. Note: only nonpersonal usages are entered here; for personal usages see ²-CA.

1. = ²IC 1, q.v. Because, as, because of it, inasmuch as, 35:24, 37:28, 41:22, 59v:27, etc.; so, thus, then,

and so, 17:21, 37:19, 42:11, 51:21, 52v:23, and *passim*. See MĀ ĪCA, YEHĪCA.

2. = ²IC 2, q.v. 5:19, 18:19, 20v:12, 30v:23, 31v:2, 41:12, 64:9, and *passim*.
3. = ²IC 4, q.v. 9v:27, 36:18, 55v:25, 81v:11, etc. Cf. ¹IC.

ICĀUHTLI, see ICCĀUHTLI.

ICCA, see īHCA.

ICCAHUACA, see IHCAHUACA.

*ICCATL, see ICCĀUHTLI.

ICCĀUHTLI, vars. ICĀUHTLI (MOL), *ICCATL (CAR 528:31: nicca), *IHCĀUHTLI (see RUIZ sec. 78, RUIZA 79), TĒICA (46v:12, 47v:29), TĒICCAUH (MOLS 56v, HDA 11:24 has ī-teiccauh). Younger brother (MOL), brother (CAR 528:31); as term of camaraderie (addressing assembled warriors (see DHIST 236: hijos y hermanos y sobrinos); as term of respect in addressing a priest (RUIZ sec. 78). Nicāuh, 81:11; nicca, 79:3; niccāhue, 44:16, 44v:1; niccāuh#he#[eh], 58:9; nicāhuāuh = O flood brother!, 57:10; niccāuhtzintle, 79:10; #m#[i n]iccatzitzinhuāne, 47v:27; tinotēicatzin, 46v:12, 47v:29; ticāuhe, 51v:1, cf. 55:22; annicāhuān, 54:33, 54v:4 & cf. 8; coupled with MACTHLI, 37v:14, 44v:1, 47v:7; cf. 38:21, 44:12, 45:10, 45:21, 45:23, 46v:22, 47:1, 48:19, 51:31 & 51v:2, 55:22, 57:25, 58:3. Cf. ĀCHCĀUHTLI, IQUITL, IUCTLI, IXHUIHTLI, MACTHLI.

TCĒLTEÖTL, Only Spirit, i.e., God (FC 11:233:34), 8v:19, 9:13, 9v:23, 10v:15, 12:19, 12:21, 12v:20, 14:29, 14v:27, 15v:22, 18:28, 22:15, 27:20, 39v:13, 57:16, 70v:3, 78v:22; cf. īn ca zani[y]o[h] in teōtl, 47:12; cf. mocēl titeōtl, see CĒL. For synonymy see DIOS.

ICHĀN īPALNEMOHUĀNI, see CHĀNTLI.

ICHCATL, cotton (MOL). See ICHCAXÖCHITL.

ICHCAXÖCHITL, cotton flr (DHIST ch. 39 p. 298, HERN 1:427). 54:21 & 25.

ICHCUA:TLA, indef., to dig with a large hoe or mattock (see CAR 449:33, SIM: tlachqua). See TLACHCUITL.

ICHCUĒITL, skirt (SIM), fiber skirt (cf. ICHHUIPILLI). Nochcuē, 73:26.

ICHHUIPILLI, fiber blouse. Ye nochcuē ye nochhuipil, 73:26. Cf. CUEITL/HUIPILLI.

ICHPOCHTLI, girl, marriageable young woman, maiden, virgin (MOL, CAR 405:11, CAR 420:48), pl. ichpōpōchtin (CAR 405:12). Refers to Santa María, 22:5, 37v:16, 38:2, 38:18, 42v:19, 47:18 & 21; nichpōchilama[h] = I am an old maiden lady, 73v:11. See ICHPÖTZINTLI, MOCHIPA ICHPOCHTLI.

ICHPÖCHTZINTLI, see ICHPÖTZINTLI.

ICHPÖCHYOTL

1. Female virginity (MOL).

2. Abstract form of ICHPÓCHTLI, girl(s), women (as sex objects). In ichpóchytōl in āhuilnemiliz[z]ōtl = women and pleasure, 40:15.

ICHPÓPÓCHTIN, see ICHPÓCHTLI.

ICHPÓTZINTLI, var. ICHPÓCHTZINTLI (40:22), pl. ichpópōtzintzin (42v:8). Girl, wench (MOL: mozuela). Refers to male performers dressed as women, 39v:27, 40:22, 40v:10, 40v:27, 42v:8 (pl.), 43:8 (pl.), 43:11 (pl.), 43:14 (pl.). Cf. ICHPÓCHTLI.

ICHTACA, secretly, on the sly (MOL). 79:7.

ICHTEQUINI, thief (MOL). Cuīcaichtequini = O song thief!, 68:16.

ICHTLI, maguey fiber (MOL). See ICHCUĒITL, ICHHUIPILLI.

-ICHUĀN, see IUCTLI.

ICNELIA:TĒ, to benefit s.o., to do s.o. a favor (MOL, CAR 434:17-18). 6v:22, 59:17, 62:23. See TĒICNĒILLI, TLAC-NĒILLI.

ICNĪUHTI, to become a friend, to have a friend (see AND 354-56). Icnīuhtīhua-i = there is friendship (lit., people have friends), 10v:1, cf. 69:18; icnīuhtīhuaquīuh = people will come in order to be comrades, 24:24.

ICNĪUHTIA:MO-TĒ, to be friends with s.o., to have s.o. as a comrade (see MOL). 14v:30 (indef.), 24v:25, 61v:13 (indef.).

ICNĪUHTLI, friend (MOL), comrade (CAR 523:26). Namocnīuh, 11v:15, cf. 11v:27; nocnīuh, 26:6, 31:13, 50v:8, cf. 44v:14, 44v:19, 47:25, 76v:2; tinocnīuh, 2v:11, 2v:21, 11:2, 23v:9, cf. 40v:25; namocnīuh, 11v:15; namocnīhuān = I am one of your comrades, 11v:15; nocnīhuān, 12:7, 31v:19, 43v:27, 64:16; tcnīuh, 45v:29; tocnīhuān, 1v:5, 1v:10, 1v:13, 5v:5, 5v:16, 6v:16, 6v:31, 12:25, 35:12, 42:11, 43v:7, 52v:30, cf. 12:22, 47v:28 & 31; titocnīhuān = we are each other's friends, 3v:11, 3v:26, 13:31, 18v:21, 25:20, 46:28, 69:7; antocnīhuān, 6:23, 10:27, 10v:24, 11:4, 11v:17, 52v:31 & 53:3, 69:9, cf. 11:17, 11v:13; icnīuhxōchitl-i, 18v:18; icnīuhxōchincuahuitl, 17:20; toxōchipa[h]pāc-yēqūicnīhuān-i, 24:25; nohuēhuēicnīhuān, 74v:13; tohue-huelicnīhuān-o, 79:9; icnīuhchōca-n, 71:15; tonicnīuhtlatzihuiz, 3v:27, 24:30; refers to comradeship with God, 3v:27, 24:30, 45v:29, 58v:27, 64:16 & 18, FC 6:52:3; etc.

See ICNĪICNĪUHTLI. For approximate synonymy see CŌ-ĀTL 2.

ICNĪUHYÖTL

1. A company of friends (MOLS: compaňia tal), friends, companions, comrades. 3v:5, 10:10, 12v:11, 13v:25, 14v:2, 17:23, 25:10, 51v:14, 69:29. See TĒCPILLÖTL/ICNĪUHYÖTL. Syn. CŌÄYÖTL.
2. Friendship, comradeship (MOL). Icnīuhyötica-n-ya = in comradeship, 64:28.

ICNÖCÄHUA:TĒ, to leave s.o. orphaned (MOL); freely, to abandon s.o., to leave s.o. bereaved. 13:28, 14:2 & 7, 17:2, 26v:22, 44:3; with matrix ēhua, 17v:2, 30:12 & 15.

ICNÖCÄHUA:TLA, to abandon s.th. 27:7.

ICNÖCEMILHUITILTIA:TĒ, to compassionately allow s.o. to "spend a day" or to have some life (?). 14v:29 (indef.).

ICNÖCUICATL, bereavement song (see INTR ch.10). As song heading, 7:22, 12:26, 16v:gloss, 31v:11, 35:9, 48v:26; icnōxōchitl ... icnōcuīcatl = flrs of bereavement, music of bereavement, 23:20 & 23; icnōcuīcatica = with grieving songs, 11:10; cf. icnōxōchicuīcatica, 7v:2.

ICNÖHUĪCA:TĒ, indef., to govern with compassion (?). Coupled with **ICNÖCEMILHUITILTIA:TĒ**, 14v:29 (cf. 3v:22).

ICNÖICNTUHTLI. Namocnōicnūh = I am your humble friend (?), 11v:25; mocnōicnūhuāñ = your grieving friends (?), 12:28, 52v:13.

ICNÖITTA:TĒ, to take pity on s.o. (MOL); indef., to be merciful or compassionate. 63v:28; indef., 15:12, 15:13, 62v:2. Syn. **ICNÖMATI:TĒ**, **ICNÖPILITTA:TĒ**, **TLAÖCOLIA:TĒ**.

ICNÖMANI, to lie orphaned, to lie abandoned. 32:22.

ICNÖMATI:TĒ or **TLA**, to have pity or compassion for s.o. or s.th. 42:32, 61v:13 (indef.), 63v:28 (coupled with **ICNÖITTA:TĒ**), 64:24 (indef.). For synonymy see **ICNÖITTA:TĒ**.

ICNÖMOYÄHUA, to scatter down compassionately. 70v:4.

ICNÖPILHUIA:MO, to be utilized or obtained (SIM). Antle mocnōpilhuia = nothing is of profit, 12v:14.

ICNÖPILITTA:TĒ, to have compassion for s.o. Indef., 62v:2. For synonymy see **ICNÖITTA:TĒ**.

ICNÖPILLAHUĒLILÖC, ingrate (MOL). 4v:16. See **TLAHUĒLILÖC**.

ICNÖPILLI

1. Fatherless child, orphan (MOL). Refers to the slain warrior, 61v:28 & 31, 64:18; icnōpiltica = grievingly, 12v:28.
2. With pos. prefix, to be fortunate (MOL: nocnopil). Amocnōpil#1#-aya = lucky you!, 65:19. Syn. **ILHUEILLI**, **MAHCĒHUALLI**.

ICNÖPILLÖTL

1. Abstract form of **ICNÖPILLI**. Orphaned ones, bereaved ones. 14v:24; icnōpillötica = grievingly, 12v:26, 23:20.
2. Orphanhood, misery (MOL), bereavement. 12v:3, 12v:6, 13:29, 13v:22, 14:22, 61:7, 62v:9, 69:11.

ICNÖPILTIA, to be an orphan (MOL), to be bereaved. Icnōpiltihua = there is bereavement, 13:22.

ICNÖTL

1. Orphan (MOL), poor one (CAR 407:28).
2. As embed with noun matrix, poor, humble, pitiable,

pertaining to bereavement (see MOL: icnotlaqualli, CAR 496:32; icnoxácalco, MOL: icnociuatl). Moicnóchán moicnócal, 53:5; tocnóhuéhuétzin, 77v:25; tocnólatémol, 42v:3, 43:17, 43:19, titocnólatémol, 39:20; tocnómā, 77v:19 & 22, 78v:3, 78v:4; tocnómā-n, 77:7; ticnóxo-xóchcame[h], 44v:7; icnóxóchitl, 23:20 & 23, 52v:28, 70v:4; icnóxóchi-, 7v:2; -icnóáhui[y]a-, see ĀHUIYA. See ICNÓCUÍCATL, ICNÓICNÍUHTLI, etc.

3. As embed with verb matrix. See ICNÓCÁHUA:TÉ, ICNÓCEMILHUITILTIA:TÉ, etc.

ICNÓTLAMACHTIA:TÉ, to cause s.o. to have compassion (MOL) or grief (see TÉICNÓTLAMACHTIH). 3v:20.

ICNÓTLAMATI

1. To be sad or afflicted (SIM), to grieve. 5:27, 5v:9, 13:22, 14:19, 26v:21, 29v:8, 33v:2, 34:19, 45:1, 45v:25, 51:18, 70:8, 76v:10, etc.; icnótlama[h] (for icnótamat), 70:22; niqu-i-nótlamati (for nicnótlamati), 29:18, 49:22; coupled with cuīca, 36:15, cf. 38v:3; coupled with chōca, 3v:14, 24:6, 25:28, 25v:2, 26:25, 32v:20, 36v:13, 51v:4, 63:30, 75v:14, etc.; coupled with tlaōcoya, 3v:16, 25:21, 25:30. Syn. ICNÓYÓHUA 1, NĒNTLAMATI 1, TLAOCOYA.
2. To be compassionate (cf. ICNÓTLAMACHTIA:TÉ). Of God, 8v:16, 32:23 & 28, 32v:3, 34:19, 42:1; of Santa María, 77v:21, Syn. ICNÓYÓHUA 2. Cf. TLAOCOLIA:TÉ.

ICNÓYÓHUA

1. To be in misery, to be troubled. Tichocaz, icnoiovaz in moiollo = you will weep, your heart will be troubled, FC 3:16:9; 61v:27. For synonymy see ICNÓTLAMATI 1.
2. To be compassionate, to take pity (MOL). 37:6, 71v:4. Syn. ICNÓTLAMATI 2.

ICNÓYÓTL

1. Misery (MOL); compassion (cf. MOL: icnoyo). He shows compassion, 21v:22; icnóyóctica moneñememitíco = he lived in poverty (refers to St. Francis of Assisi), 47v:1.
2. Fig., revenants (?), cf. ÉLLELLI/TLAOCOLLI 2). 17:23 (but this is probably a copyist's error for ICNÍUHYÓTL).

*ICÓLIA, to be covetous (?). See ICÓLTIA:TÉ, ICÓLTIA:TLA. ICÓLIA:TLA, to covet s.th. (FC 6:13:16).

*ICÓLTIA:MO, see IHICÓLTIA:MO.

ICÓLTIA:MO-TLA, to covet s.th. (MOL, CAR 433:43).

ICÓLTIA:TÉ, causative of *ICÓLIA. To make s.o. covetous (cf. MOL: icoltia:nin). See TÉICÓLTIH.

ICÓLTIA:TLA, trans. form of *ICÓLIA. To covet s.th. Tlaicoltia = they are covetous, 12v:1. For synonymy see ÉLÉHUIA:TLA.

-ICPAC, rel. noun.

1. On, on top of, on the head of, above (OLM 173, MOL, Sullivan *Compendio* p. 142). Mocpac = on your head, 2v:13; xōchiticpac, 18:2, 29:15, 34v:11, 36v:15; xō-chitl-a īcpac-an, 61:18 & 20; mizquitil īcpac, 36v:24, 36v:27; tlālli [ī]cpac, 29:18, cf. 4v:7, 29:13, 29:17, 47v:7; xōchitlālli īcpac ye nicā[n], 79:15; -icpac = in (a tree), 50:6 & 8, 51:5, cf. 10v:21. See *ICPACCUIE: MO, ICPACXŌCHITIA:TĒ, ICPACXŌCHITL, TLACPAC, TLĀL-TICPAC.
2. At, in the presence of (see MOL: teixco teicpac). In īpalti-a-nemi[h] īcpac ontla[h]toa = they warble in the presence of Life Giver, 51:12, cf. 39:20; -tenānticpac = among bulwarks, 55v:9, 77v:2, cf. 8v:1; yāō-cuīcatihuītze[h] in otontepēticpac = they come battlechanting to this warrior town, 65:27; i ī#e#[c]pac motepēuh = before your city, 63v:9; -tzaçualticpac, 34v:14. See -ICPAC NEMI.

*ICPACCUIE:MO, to be fastened at the head (?). See NECPAC-CUELLI.

-ICPAC NEMI, to live, dwell, or be on top of or at the top of; to be in the presence of. 8v:1, 10v:21, 18:2, 52:20 & 22. Cf. -IHTIC NEMI, -PAN NEMI. Do not confuse TĒ-IXCO NEMI.

ICPACXŌCHITIA:TĒ, to put garlands on s.o.'s head (MOL). 1v:15.

ICPACXŌCHITL, garland of flrs for the head (MOL). 5v:24, 25:17, 30:29 (moqu-i-pacxōchiuh), 69:25, 72:9, 78v:29, 81v:18.

ICPALLI, seat (MOL), throne (SIM). 21v:7, 22:14. See MĀC-PALLI, PETLATL/ICPALLI. Cf. TZATZAZTLI.

ICPALTI:MO, to provide oneself with a seat or throne (see AND 357). Necpaltiloc = all were given a seat (reflex-pas.), 37:3.

ICPITL, firefly (MOL, FC 11:100). 52v:23 & 25.

ICUITL, var. ICUIHTLI (OLM 25), pos. pl. -icuihuān or -ihicuihuān (27:28). Pos. only, sister or little brother (woman speaking per OLM 25, but CM does not support this distinction). Nicuihuān, 67v:14, 67v:28, 75v:1, 76:10, cf. 29v:12; tinicuitzin, 78:21; annicuihuān, 28:23 & 25, cf. 30v:18, 31:23; ann#iih#[ihi]cuihuān, 27:28. Cf. ICCĀUH-TLI, IUCTLI.

ICUTLI, see IUCTLI.

ICXIOXIHUDA:MO, see OXIHUIA:MO.

ICXIPETLA:TLA, to traverse s.th. on foot (see MOL: petla:nitla, MOL: tlacxipetlalli). Huāllacxipetlati[y]a[h]que[h] = they traveled here on foot (through cactus and agaves), 37:3.

ICXITL, foot (CAR 458:27). See ICXIOXIHUDA:MO, ICXIPETLA:TLA.

ICZA:TLA, to step or tread upon s.th. (MOL). See TLACZA.
 ICZOTL, large palmlike liliaceous herb, probably *Yucca*
 (HERN 1:170-71, HG bk. 11 p. 285). See QUETZALICZOTZIN.
 IGLESIA, see IQUELESIAH.

IH, perfective stem of *IA, q.v.

IH-, stem prefix (see GRAM 5.2).

IHCA, irreg. v-A, var. ICCA (67v:16). Rarely used outside
 of indicative (CAR 438), hence usually ihcac, a prefixed
 form of CAH (var. *CAC), to be, often translated "to stand."
 Cf. MAHMANI, MANI, NEMI, ¹O, QUETZA:MO, ¹YE.

1. To exist. See CEMIHCAC.
2. To be, to equal in meaning, to constitute the same
 idea as (see FC 11:269:3). A[h]nōzo ihcac motōltēca-
 itzcontzotzocoltzin = in other words they are your
 well-wrought blade-jar urns, 57v:32.
3. To be (in a certain condition). Cenca tomaoac in qua-
 vitl hicaca = the tree was very stout, FC 3:31:21; ōme
 i[h]cac = He is as two (freely, He exists in two places
 at once), 35v:27. See HUELIHCA.
4. To be (valid or efficacious), to stand (of a writ or
 law). 57v:5.
5. To be (located), to stand, to lie (FC 2:69:14, FC 2:
 119:20). Of trees, 10v:18, 15:1, 19:7, 20:16, 59:1; of
 flrs, 20:26, 22:8; of crucifix, 50:10 & 16; of drum, 2v:
 4, 23v:12, 24v:17, 32:7, 77v:25; of edifice, 37:17, 59:
 2; of road, 14:2; of person, 15v:4, 28:13, 30v:2; of
 enlightenment, 57v:5. See -IHCACĀN, -IHCAYĀN. Cf.
 YAHTIHCA.
6. To stand (up), to arise. 6v:17, 8v:15, 11:1, 11:2,
 15v:30, 16:5 & 9, 27:28, 27v:6, 27v:9, 28v:8, 31:13,
 34v:24 (of God), 36v:19 (of God), 37v:17 (of Jesus), 42v:
 10, 42v:18, 43:5, 70v:29, 75:17 (of "penis"). Syn.
 QUETZA:MO 1.
7. With directional prefix ON-, there to be (cf. ¹YE 6).
 56:30.
8. As matrix in -ti- compounds. To be or stand (doing
 s.th.). See YAHTIHCA, YAYAHTIHCA, YĒHUATIHCAC.
 See AHCI, AHHUIAYA, ĀMALACOYOA, CEHCELIYA, CELIYA
 2, CHĪHUA:MO, CHŌCA 2, COCOMOCA, COMŌNI, CUECUE-
 POCA, CUEPŌNI, HUEHUELITTA:TĒ, HUICOMA, IHCAHUA-
 CA, IHCUILIHUI, IHCUIYA, IHPOTOCOA, ITZMOLINÍ, MA-
 LÍNA, MALÍNA:MO, MAMALÍNA, MIYĀHUAYOA, NELHUAYOA,
 PĀQUI, PEPETLĀNI, PILIHUI, PIPITZCA, PIXAHUI, QUIL-
 LOA, QUIMILIHUI, *TEOCUITLAMĀTZATZAHUA, TLACHIYA
 2, TŌNA, TOTOMOLIHUI, TZACUA, TZAHTZI, TZĀHUA,
 TZETZELIHUI, TZETZELOA:MO, TZITZILICA, XĒLHUI.

-IHCACĀN, place of being or standing (see Muñoz Camargo bk.
 1 ch. 19: xochitlihcacan = en el asiento del árbol florido).
 8:18, 11v:3, 17v:22, 22:29, 34v:21, 39:24, 59v:31, 60:1,

63:28, 63v:19, 63v:20, 67:25, 67v:6. Cf. -MANCĀN, -ONO-CĀN. Syn. -IHCAYĀN.

IHCAHCAHUACA, freq. of IHCAHUACA. 18:26 & 29. See IHCAHCAHUATZA:TĒ.

IHCAHCAHUATZA:TĒ, freq. of IHCAHUATZA:TĒ. To shrill or twitter at s.o. 1:25.

IHCAHUACA, var. ICCAHUACA (65:17). To sing or twitter (of birds) (SIM); to shrill (AND); to murmur (of crowd, refers to street noise) (CAR 478, MOL: tlacauaca = aver ruido o mormullo de gente); to shout (of laborers exchanging words of encouragement) (FC 3:26:1, cf. FC 3:26:13), to utter shrieks or yells (of attacking army) (MOL: tlacauaca). Of birds, 65:17; of birds compared to rattles, 1:17 (with matrix mani), 11:23; of rattle bird, 64:11; of birds compared to warriors' jingle bells, 3:19; of jingle bells, 9:17, 22:27, 47v:22, 65:23, cf. 38:30, 81:1, 81:23 (with matrix o); of dove, 8v:2; of thrush, 60v:12 & 19; of trogon, 52:21; of conch horn, 75:5, cf. 36:10; of drum compared to jingle bells, 22:21 (with matrix ihca); of whistle call, 21:6; of comrades, 4:21, 43v:7 (with matrix mani); of eagles and jaguars, 61v:11; of warrior singer, 11v:10; of "flrs," 69:2; of "jades," 67v:19; of God(?), 20v:3; of war itself, 18v:12. For freq. see IHCAHCAHUACA. Cf. OYOHUA.

-IHCAHUACAYĀN, shrilling place. 60v:gloss 11.

IHCAHUATZA:TĒ, to shout at s.o. (FC 3:26:13). See IHCAHCAHUATZA:TĒ.

IHCALI:MO, v-B (MOL) or v-A (54v:30); nonactive *nehcalīhua* (CARO 100:2, cf. CARO 33:22, see AND 74), var. *nehcalīya* (8v:1). To fight, make war (MOL). 4:7, 8v:1, 31:11, 54v:30 (with matrix *yauh*) & 84v:3. See NEHCALIZTLI.

IHCALI:TĒ, to fight s.o. (CAR 433:9).

*IHCALI:TLA, general-obj. form of IHCALI:TĒ. See CAHCALI: TLA.

-IHCAYĀN = -IHCACĀN, q.v. 2v:21.

IHCQUI:TLA, to scrape s.th. (MOL), to burnish s.th. (cf. MOLS: raspar and MOL: tetzoa:nitla). 23v:1. See CHIQUI:TLA.

IHCIHUITIA:TĒ, to cause s.o. to hurry (MOL). 55:19.

IHCYOYOCÀ, to roar (of water, wind, fire) (MOL). 58v:30 & 59:1. Syn. COCOMOCA.

IHCUĀC, adv., then, at that time (CAR 504:47), at this time; conj., when (CAR 504:43). Then, 24:3, 38:12, 38v:18, 41:7, 41v:7, 42:8, 42:11, 45:29; at this time, 56v:17; when, 7:16, 37v:3, 38v:18, 41:2, 41v:12, 43:25, 46:16, 57:16, 60v:gloss 1, 66v:8. See HUEL IHCUĀC. Cf. NIMAN 2.

IHCUANIA:MO, to remove oneself, to move one (see CAR 433:7). Xonmi[h]cuani = move on!, 23v:30, 35v:23.

IHCUANILIA:TĒ-TLA, to take s.th. away from s.o. (MOL). 13v: 11 & 15.

IHCUILIHUI, intrans. form of IHCUILOA:TĒ or TLA. To be-(come) painted; fig., to be(come) immortalized or revived (of ghost warriors). 23v:4, 27:26, 29:4 (of singer's heart), 34:22, 34:27 (of realm); with matrix *ihca*, 47:26; with matrix *mani*, 20:14, 34:5 (as pret. agentive noun), 34v:28, 39:27, 58v:13, 62v:24; with matrix *o*, 15:19, 17:29, 21v:7, 36v:14, 57:6, 57v:10 & 14, 66:9. Syn. IHCUILOA:MO.

IHCUILIHUICĀN, see IHCUILIUHCĀN.

IHCUILIHQUIETL, see IHCUILIUHQUI.

IHCUILIUHCĀN, var. IHCUILIHUICĀN (18:10). Painted place, fig., paradise. 18:10, 20:12, 63:4, 63:28. For synonymy see CUILŌLPAN.

IHCUILIUHQUETL, see IHCUILIUHQUI.

IHCUILIUHQUI, vars. IHCUILIHQUIETL (56:15), IHCUILIUHQUETL (65v:4). Painted one, painting. Refers to revenants, 23v:21, 47:15; *tlāqui[h]cuiliuhquetl* = one whose torso has been painted (for sacrifice?), 65v:4 & cf. 56:15 (*tlāqūihcuihui-ti-quetl*). Cf. AMOXTLI 3, NEHCUILÖLLI, TLAHCUILÖLLI.

IHCUILIUHYĀN = IHCUILIUHCĀN. 18:10, 19:11.

*IHCUILLI, twisted one (from IHCUIYA:TLA). See IHCUILLÖTL.

IHCUILLÖTL, abstract form of *IHCUILLI. Twirled one, i.e., revenant. 50:19, 81v:3. Syn. TLAHCUILLÖTL.

IHCUILOA:MO

1. Reflex-pas. of IHCUILOA:TĒ, q.v. To be painted or delineated; fig., to be immortalized or revived. 32:27, 32v:22 (of city), 38v:4 (of city), 54v:15, 55:25 & 28 & 32 & 55v:4, 63v:2 (of Montezuma); *timotlāc-ya-ihcuilo[h]* = you've been torso-painted (for sacrifice?), 56:22; with matrix *ēhua*, 27:10, 31v:1. See NEHCUILÖLLI. Syn. IHCUILIHUI.
2. To paint oneself. *Ninihcuilo[h]* = I've painted myself (i.e., cosmetized myself, or adorned myself with revenants—a pun?), 40v:25. Cf. QUIMILOA:MO, XAHUA:MO 1.

IHCUILOA:TĒ, nonprefixed var. CUILOA:TĒ (69v:27). To paint s.o. (FC 12:118:25); fig., to immortalize s.o. (see FC 6:74:4, cf. FC 6:12:28), to vitalize s.o. 7v:8, 24:20 (indef.), 27:25, 58:11 (with matrix *yauh*), 64:23, 69v:27, 70:20, 71:16.

IHCUILOA:TLA, var. INCUILOA:TLA (81v:3), nonprefixed var. CUILOA:TLA (34v:6). For freq. see CUIHCUILOA:TLA.

1. To paint s.th. (CAR 468:25), to embellish or adorn s.th. (FC 11:207:20), fig., to embellish or "paint" s.th. with revenants. I paint massive beams, 27v:1; to paint the realm, city, or earth with revenants, 32v:14, 38:27 (with matrix *yauh*), 39:28 & 30 (with matrix *yauh*), 67v:24 (with matrix *huītz*); to paint sky and earth, 67:18.

2. Fig., to vitalize or immortalize s.th. (see IHCUILOA:TĒ). 7v:8, 9:9 (with matrix ye), 23v:15, 34v:6, 81v:3, 81v:8, 82v:12; with pun on 3 (below), 57v:15, 57v:18.
See TLAHCUILOA.
3. To write s.th. (CAR 468:25), to paint s.th. (i.e., pictographs) (see FC 10 ch. 8). With pun on 2 (above), 57v:15, 57v:18.

IHCUIYA, v-B, to become twined or twisted (cf. MOL: icuiya:mo), to be twirled (of revenant). With matrix ihca, 34v:25. For synonymy see MALĪNA.

IHCUIYA:TLA, to twist s.th. (cf. MOL: icuiya:mo), to twirl s.th. (i.e., a revenant). With matrix yauh, 43:15, 43:23. See *IHCUILLI, IHCUILLÖTL, TLAHCUILLÖTL. For synonymy see MALĪNA:TLA.

IHHUIHUAYĀN, plumeville, plume land (see -HUAHYĀN). 70:19. IHHUIN-, see IHHUITL.

IHHUIQUECHŌL, fict. name. Feather Swan, i.e., a revenant. 26v:21. Cf. QUETZALQUECHŌL.

IHHUITIMAL, king of Tollan immediately preceding Topiltzin Quetzalcoatl (see COM song 44 "Background"). 26v:22, 27:3.

IHHUITL, var. ILHUITL (25v:16, 39v:4), var. comb. form IH-HUIN- (60:20). Feather (CAR 418:27), small feather (MOL), plume; fig., warrior, revenant. Nepāpan i[h]-huitl, 39v:11; i[h]huitl moyāhua-ya, 67v:9; xōchitl a i[h]huitl, 53v:11, cf. 39v:4; tlapalchālchiuhihhuitl, 38:5; i[h]huitica, 81:25, 81v:11, cf. 3:10, 23v:5; -cuīcai[h]-hui-, 27:29; -tzinitzcani[h]hui-, 3:5; -tozi[h]hui-, 48:25; ni[h]huitzelzelo, 70:11; mi[h]huitzelzelo#hu#a-ya, 61v:28 & 31. See COĀIHHUITL, CUITLĀCHIHHUITL, TIZATL/IH-HUITL. Cf. QUETZALLI.

IHHUITZIN, Mexican leader during Chalcan War (?). 20v:24 (assoc. with CHĀHUACUĒ, q.v., and CUEYATZIN, q.v.).

IHHUIXŌCHITL, large tree with red or white plumelike flrs (HERN 2:11), the flrs of this tree. Key word: feather flr. 52:1, 62v:22. See AZTAIHHUIXŌCHITL, TLAPALIH-HUIXŌCHITL.

IHHUIYŌTL, abstract form of IHHUITL. I[h]huiyōtzin, 51:4 & 7; īquetzali[h]huiyō, 70v:23.

IHTCÖLTIA:MO, freq. of *TCÖLTIA:MO. To be tyrannical (MOLS: tiranizar), to be(come) highhanded. 73:21 & 24.

-IHICUIHUĀN, see ICUITL.

IHHUINTI, freq. of IHUINTI, q.v. 65v:23, 73v:28. See also IHUIHUINTI.

IHIHZAHUIA:TĒ, freq. of IHZAHUIA:TĒ. See TĒIHIHZAHUIH.

IH̄IYŌHUIA:TLA, to toil for s.th. (MOL). See IH̄IYŌHUILTIA:MO-TLA.

IH̄IYŌHUILTIA:MO-TLA, honorific of IH̄IYŌHUIA:TLA. 56v:9.

IH̄IYŌTL, breath (MOL, CAR 479:27). See IH̄IYŌTL/TLAHTÖLLI, NĀHUATILLI/IH̄IYŌTL.

IHÍYÓTL/TLAHTÓLLI, breath/word, i.e., utterance or pronouncement (FC 6:246). 33:2.

IHMATI:MO

1. To be careful (CAR 481:7). 13:16, 43v:1; with matrix *yauh*, 58:30.
2. Reflex-pas. of **IHMATI:TLA**. To be designed. See **NEH-MACHTLI**.

IHMATI:TLA, to design or devise s.th., to prepare or dispose s.th. (MOL, CAR 449:7). 3:10, 3:25, 13:12. See **IHMATI:MO** 2, **TÉYÓL QUIHMAH**, **TLAHMACHTLI**, **TLAHTLAH-MACHTLI**.

IHNECUI:TLA, to smell or inhale s.th. (MOL, see CAR 420: 38). 3:29, 3:30.

IHPOTOCÀ, v-A, to emit fumes, vapor, odor (cf. **IHPOTOCTLI**). Of flrs or songs, 27v:7 (with matrix *ihca*), 27v:10, 36v: 12, 77:25, 77:30. Syn. **AHHUIAYA**.

IHPOTOCTLI, vapor (MOL). See **IHPOTOCÀ**.

IHQUEH, see **AQUIHQUEH**.

IHQUITI, v-A, to weave (MOL). 72v:6.

-**IHQUITIYÁN**, weaving place, place where weaving is done. 73v:8.

IHS, orthog. var. JHS (83:1). Greek abbrev., Jesus. 7:18, 83:1.

***IHTA:TÉ**, see **ITTA:TÉ**.

***IHTA:TLA**, see **ITTA:TLA**.

IHTAHUI, intrans. form of **IHTOA:TÉ**. To be renowned (AND). See -**IHTAUHCA**.

IHTALHUIA:TÉ-TLA, to say things for s.o., to speak for s.o. (with indef. TLA-) (CAR 468:16). Tiox ye[h] contla[h]-talhuia = he (the pope) speaks for God, 58v:4 & cf. 2.

-**IHTAUHCA**, active action noun from **IHTAHUI**. Renown, glory. Ni[h]tauhca = my renown, 10:24. Syn. **TÉNYÓTL**, **TLE-YÓTL**.

-**IHTEC**, see -**IHTIC**.

-**IHTIC**, var. -**IHTEC** (CAR 420). Rel. noun, inside, within (CAR 420-21), in the belly or womb of (CAR 420), in the midst of (OLM 220:11), into (42:23), from within (68:14). 11:7, 16:3, 16v:2 (with ligature -ti-), 29:6, 34v:18, 42:23, 43v:19 (with ligature -ti-), 43v:30, 45:24, 52v:21, 53:20, 55v:27, 58v:23, 58v:28, 68:14, 72:30 (sexual connotation), 72v:2 (sexual connotation), and passim; combines with -C to form *ixtláhuaqúi[h]tec* (9:20, 9:21) and *ilhuicaqúi[h]tic* (10: 6); *ixtláhjtec* = in mid-field, 55v:27. See also -**IHTICPA**. See **ATLIHTIC**, **ILHUICATLIHTIC**, **TEPEIHTIC**. Cf. -**TECH**.

-**IHTIC NEMI**, to dwell or go along in the midst of. Ye[h] i[h]tic onnemi-a = He lives within it, 14:24; michin-i... *pepetlacatinemi teōcuitlaātl* ... i[h]tec-aya = the fish runs shining through waters of gold, 43v:29; ātl-iya-i[h]tec ni-ya-nemi = I (a fish) am running through the waters, 44v:3. Cf. -**ICPAC NEMI**, -**PAN NEMI**.

-IHTICPA, var. -IHTECPA (33v:19). From within (CAR 421:1). From within the sky, 22v:7; from within a house or patio, 17v:25, 35:13, 65:6; from within me, 31:28, from within you, 33v:19; from within these flr plumes, 61:26; i[h]ticpa huetzi i huēhuētl, see HUETZI 1. See also -IHTIC.

IHTITL, belly (MOL). See *ĀIHTITL, -IHTIC.

IHTLACALHUIA:MO-TLA, to hurt s.th. with regard to oneself (cf. MOL: itlacalhuia:nicte = dañar algo a otro). In ye ahcazo mone[h]huiān ticmi[h]tlacalhuīz = will you hurt yourself?, 72:29 (note: the connotation is sexual, cf. IH-TLACOA:MO). See IHTLACALHUILIA:MO-TLA.

IHTLACALHUILIA:MO-TLA. See 72:29 insertion.

IHTLACOA:MO, to become sick from giving oneself excessively to women (MOL), to have a diseased penis (FC 11:183:35, FC 11:185:37), lit., to hurt oneself. 75:12.

IHTLACOA:TĒ, see YŌLIHTLACOA:TĒ.

IHTLACOA:TLA, to hurt s.th. (MOL, CAR 515:29). For applicative see IHTLACALHUIA:MO-TLA. See TLAHTLACOA, TLA-IHTLACOA.

*IHTLANI:TĒ, to ask for s.o. (cf. IHTLANI:TLA), to call upon or beseech s.o. For honorific see IHTLANIA:MO-TĒ, IH-TLANILIA:MO-TĒ.

IHTLANI:TLA, to ask for s.th. (MOL). Cān niqui[h]tlani-tīuh = where will I go in order to seek it?, 13v:30; quihtlani = he asks for it, 60v:6.

IHTLANIA:MO-TĒ, honorific of *IHTLANI:TĒ. To ask for s.o. Nēchmi[h]tlania = he asks for me, 73:30. Cf. IHTLANILIA:A:MO-TĒ

IHTLANIA:TĒ-TLA, to ask s.o. for s.th. (AND). Qui[h]tlani[h]toque[h] ātl-o yan tepētl = they are asking him for the city, 60v:9. See TLAHTLANIA:TĒ. Syn. IHTLANILIA:TĒ-TLA.

IHTLANILIA:MO-TĒ, honorific of *IHTLANI:TĒ. To call upon or beseech s.o. To[n]ni[h]tlanilōlo (i.e., t-on-ne-ihtlanilōlo, passive of *n-on-mitz-no-ihtlanilia per AND sec. 11.10.3); You are called upon (or You are beseeched), 3v:32, 13:7. Cf. IHTLANIA:MO-TĒ.

IHTLANILIA:TĒ-TLA, to ask s.o. for s.th. (MOL). Mitzon-ya-i[h]tlanilia = they ask you for it, 12v:1; noconi[h]tlanilia-n, 20:1; tonihtlanilōlo, 21v:13. Syn. IHTLANIA:TĒ-TLA.

IHTOA, var. *INTIA (77v:11, see GRAM 3.7). Intrans. form of IHTOA:TLA. To speak or sing. Mā xōchicuīca-ya mā ihto-a nichuān-a = let there be flr songs, let my brothers sing!, 28v:27; mā ihto-huaya = let it (the drum) speak!, 30v:18, cf. 71v:16; let flrs speak, 30v:19; mā inti-a mā ihto-aya = let them speak, let them speak!, 77v:11.

IHTOA:MO, var. ITTOA:MO (73:9).

1. Third pers. sing., to be said or reported (CAR 465:28). 41v:22, 53v:gloss.
2. To be called or named (FC 11:4:27). 73:9. Syn. TĒNĒHUA:MO.
3. To be uttered. 24:20, 27v:2. Syn. EHUA:MO.
4. To offer oneself (MOL). 76:19.

IHTOA:TĒ, var. ITTOA:TĒ (5v:5, etc., LASSO 30:20).

1. To speak (well) of s.o., to praise s.o. (MOL); to "utter" s.o., i.e., to produce s.o. as a revenant. Note: in CM these usages are sometimes difficult to distinguish. 8v:30, 16:9, 25v:20, 30:23, 31:5, 37:22, 49:17, 60v:25, 72v:6, 73v:8, 74:10, 75:22, 75v:12, 78v:20. See *HUELIHTOA:TĒ, OQUICHIHTOA:TĒ. Cf. IHTOA:TLA 2, ILNĀMIQUI:TĒ, PŌHUA:TĒ.
2. To speak (ill) of s.o. (MOL). 5v:5, 21:18. Syn. CHICOIHTOA:TĒ.
3. To speak (well or ill) of s.o., to judge or sentence s.o. Ontēitto#hu#a = He sentences people, 46v:4.
- *4. To summon s.o. See TLAIHTÖLLI.

IHTOA:TLA, vars. ITTOA:TLA (9:12, etc.), IHTOYA:TLA (50v:30, 51:7), ITTOYA:TLA (51v:9). Note: the variants IHTOYA:TLA and ITTOYA:TLA are "replacements" (see GRAM 3.7) for the therefore phonically valid and frequently attested "ihtohua" (41v:20, etc.), which is here nonetheless regarded as ungrammatical.

1. To say s.th. (MOL), to tell s.th., to decree s.th. Quēn quittoa-n = what does He say? (i.e., what does He decree?), 17v:1, cf. 11:4, 17v:28, 23:13, 24:14, 32v:1, 33:29, 35v:10, 59v:19, 60v:28, 62:24; teōatl tla-chinölli qui[h]toa = He decrees war, 4:18; a[h]zo tle nell-o nic-ya-ihto#hu#a = is what I say real?, 5v:30, cf. 13:4; in īquin īn niquittōz = when I say it, 41v:22; precedes direct quotation, 1v:8, 2:24, 25v:5, 30v:4, 41v:20, 45:5, 53v:27, 59v:25, 60v:6, 68v:16, 79v:10, etc.; follows direct quotation, 13:15, 14v:13, 41:24, 65v:11, 74v:24; tlamacatzintle on mach tiqui[h]to#hu#a = "O dear priest!" [is what] you must say, 79:6; with indirect quotation, 9:12, 23v:12, 41:20, 74:2, 78v:7; a iz tlein tiqui[h]to#hu#a-ya = ah, here is what we [must] say, 76:20; I tell how much I have suffered, 9:8. For applicative see IHTLAHUIA:TĒ-TLA. See IHTOHTĒHUA:TLA, TLAHTOA, TLAHTOĀNI, *TLAHTOHQUI. Cf. ILHUIA:TĒ-TLA.
2. To utter or recite s.th. (words, songs); to "utter" or produce s.th. (i.e., revenants) (see IHTOA:TĒ 1). To utter breath and word (IHÍYÖTL/TLAHTÖLLI), 33:2; to utter songs, 76v:30, 77v:11; to utter flrs, 29v:21, 51v:31; to utter "words" (i.e., revenants), 9v:20, 16:5,

23:9, 23v:9, 30:3; to utter holy ones (**YĒCTLI**), 51:7; to utter a "nephew," 50v:30; you're uttering Miccacałcatl, 33:29; I utter the arrow-crane Don Cristóbal, 81v:23; I utter a multitude (**NEPĀPAN**), 52v:7 & 10; to utter them all (**MOCHI**), 24:8; in quēnmañ onnemiz niquittoa = these that I utter shall someday live (?), 51v:19; quēxquitz-a in niquittoa = so many do I utter!, 21v:17; God says it, and he creates it: first was the light (translates Gen. 1:3), 41:30. See **CŪCAIH-TOA** 1, **TLAHTOA**.

IHTOHTĒHUA:TLA, to say s.th. before leaving or dying (CAR 481:29, CAR 482:2). 14v:2 & 7, 14v:3.

***IHTŌNALLI**, see **ITONALLI**.

IHTŌTIA, intrans. form of **IHTŌTIA:MO**. To dance. Mā-n quetzalihōtilo = let there be plume-dancing, 36v:18.

IHTŌTIA:MO, vars. ***ITTĀTEA:MO** (76:5), **ITTŌTIA:MO** (31v:15, etc.).

1. To dance (CAR 499:13). Key word: to dance (but see category 2, below). 8v:4, 16:24, 16v:10, 19:25, 29:3, 31v:15, 34v:22 (narcotic cacao flrs are dancing), 44v:12, 44v:27, 45v:18, 47v:14, 54:30, 56:16, 65v:12, 71v:9, 71v:17, 71v:19, 81v:5, and passim; ahtittātehque[h] (for ahtitihihōtihqueh) = we have not danced, 76:5; dance at the Eagle Gate!, 54:12; chīmaltica mittōtia[h], 54:29; mochīmalihtōtico, 54v:17; with matrix huītz, 47v:20; with matrix nemī, 44:19, 82:15 & 19; with matrix yauh, 71v:6. See **MĀIHTŌTIA:MO**. Syn. **MAHCĒ-HUA** (per FC 3:21:3).
2. Fig., to exult. Mapapaquica inilhuicame, auh ieque-ne ma' mitoti ī tlalli = laetētur coeli & exultet terra, SPC 234. Note: at least several, if not many, usages entered under 1 (above) might just as well have been entered here.

IHTŌTIA:TĒ or **TLA**, var. **ITTŌTIA:TĒ** or **TLA**. To cause s.o. or s.th. to dance (MOL: itotia:nite); to dance with s.o. or s.th. 27:22, 27v:16, 28v:8, 31:2, 39v:25, 40v:18, 43:8, 43:17, 56:8, 57:9 (toconi[h]tōtic for toconi[h]tōtih), 75v:26 & 27, 76:10, 77v:29, 80:26; a[h]uel niqui[h]tōtia in mala-catl a[h]uel nocontlāza in notzotzopāz, 72v:13. Cf. **NĀHUA:TĒ**.

IHTOYA:TLA, see **IHTOA:TLA**.

IHTŌZNEQUI:TLA, see **QUIHTŌZNEQUI**.

IHUA:MO, reflex-pas. of **IHUA:TĒ**. To be sent or dispatched. 37:13.

IHUA:TĒ

1. To send s.o. (MOL). He is sent to Asia, 42:25; he sends us to Rome, 59v:27. See **IHUĀLIA:MO-TĒ**.
2. To dispatch s.o. (to the dead land). 12v:8 (indef.), 32v:24, 46v:4 (indef.), 79:29. For synonymy see **MIC-TIA:TĒ**.

IHUĀLIA:MO-TĒ, honorific of IHUA:TĒ (CAR 501:4). 42:2.
IHUĀN

1. For **īhuān** as rel. noun see -HUĀN 1.
 2. And, along with (cf. English "apples and oranges") (see CAR 528:46, AND 338). Connects two nouns, 8v:31, 31v:11, 41v:1, 43:26; connects three nouns, 41v:2; connects two sentences, 34v:18, 35v:25, 42:4, 77v:17, 78v:23, cf. 5 (below).
 3. In addition to being (cf. English "tired and hungry"). Cuīcani **īhuān** pilli catca = he was a singer and a lord, 39v:20.
 4. That is to say (cf. English "lord and master"). Connects two nouns, 33v:13 (flrs and songs), 39v:25 (flrs and bells), 43:18 (flrs and songs), 61:31 (flrs and songs), 64:30 (flr rattles and flrs/songs), 64v:4 (flrs and songs), 71v:4 (flrs and songs); connects two sentences, 1v:12, 18v:21, 24v:30, 33v:16, 78v:24. Cf. Nō 4.
 5. Introductory conj., also, and also, moreover. 47v:9, 56:22, 62v:19, 74v:29; in translations from Genesis, 41v:7, 41v:22; cf. 2, above (connects two sentences). Cf. AUH.
 6. Else. Tleyn yhuan omitzylhui cuix oc çequi = what else did he say to you? Is there more?, COMED 18:11.
- IHUI, v-B, to be thus, to be(come) similar (AND), usually frozen in the third pers. sing. present (ihui, see below) or in the form of a pret. agentive noun (see IUH, IUHQUI, and the freq. IHUÍHUI)—in which case it may serve as an adj. or adv. For freq. see IHUÍHUI. Syn. IPAN 2.
1. Thus, in this manner (MOL). 6v:30, 12v:20, 13v:1, 19v:17, 30v:11, 32:6, 32v:17, 35v:8, 45v:31, 55:20-21 & 23; 60v:gloss 10, 60v:24, 63:21 & 24, 79:23-24. See ANCACIHUI, HUEL IHUI.
 2. As, the same as, the same. Quetzalhuahuāc iuhto-que[h] = they lie as dried plumes, 4v:8; çan no iuj = it is just the same, FC 11:2:28; īn īpalnemohua ca-*n* ihui-an dios = Life Giver who is as God, 13v:14; cuix oceppa ihui-*n* cuīcatl = once again as a song?, 45:25; ihui xōchitl īpan titēchmati-*a* = You regard us as flrs, 12v:15; as gold, 15:4; as turquoise, 15:5.
 3. Like. Vel ivi in tlequjquiztli vetzi = very like the firing of a gun, FC 11:14:25; cuix ihui chīmalli = like a shield?, 72v:15; ihui petlacōtl = like a song tree, 31v:6. Note: this category is perhaps inseparable from 2, above.
- ĪHUIĀN, var. IHUIYĀN (19v:21). Peacefully, slowly, quietly, cautiously (CAR 524:3), not warlike (CAR 524:15). 5:1, 5v:2 & 62:9, 7:15, 13:20, 19v:21, 26:13, 47:20, 49v:5, 57:33 & 57v:27, 73v:1, 73v:18. See AHĪHUIĀN. For synonymy see CEMĒLLEH.

IHUĪHUI, v-A, freq. of IHUI. To be equal to, to be the counterpart of. Mach nel amihuīhui[h] in cōzcatl = are you counterparts for gems?, 62:21. For synonymy see NEHHUIHUI.

IHUĪHUIH, pret. agentive noun (from IHUĪHUI, cf. IHUI). As, like (CAR 526:2-3). 8v:25, 56v:3.

IHUIHUINTI, freq. of IHUINTI. Amihuihuinti[h], 5v:10. See also IHIHUINTI.

IHUINTI, var. *ACUINTA (see *IHUINTINI). To be(come) drunk (MOLS: embeodarse). 4:12, 4:13, 14v:17, 21v:20 & 23, 29:13 & 17 (oquihuinti = OCTLI + IHUINTI), 31:21, 53v:17 & 20, 55v:8, 55v:11, 55v:16, 55v:21, 56:6, 56:16, 56:20, 65:27, 65v:5, 65v:22 & 24, 66:16, 79:16; xōchi-ye-ihuini, 3:30, cf. 36v:17, 67:31 & 67v:2; xōchia[h]huiācāihuinti, 2v:9, cf. 4:29; mā tlapalihui[n]tīhua, 65v:21 & cf. 24; nītopalihuintic, 79:16; nixaxa[uh]cāihuintic, 79:16; tlāli-huinitīhua = there's earth-drunkenness, i.e., the earth is drunk (with the blood of victims), 77v:3 & cf. 6, cf. tlalli ihuinitz = the earth will be intoxicated (with the blood of victims), RUIZA 105; with suffix -co, 65v:11 & 12; with matrix yauh, 56:12. For freq. see IHIHUINTI, IHUIHINTI. See IXIHUINTI. Syn. TLĀHUĀNA, XŌCOMIQUI.

IHUINTIA:TĒ, to make s.o. drunk (MOL), to intoxicate s.o. 6v:5, 61:14, 65v:26; indef., 23v:25; tēa[h]huiācāihuintia, 1v:30, cf. 1v:31; with matrix nemī, 65v:16. See TĒ-IHUINTIH. Syn. TĒTECH QUĪZA. For synonymy see YŌL-LŌPOLOA:TĒ.

IHUINTIA:TLA, general-obj. form of IHUINTIA:TĒ. To intoxicate heart or "hearts" (i.e., revenants), 2v:8, 5v:25, 11v:8, 21v:20, 28:17, 30:28, 31:27, 31:29, 78:14, 78:17; quiyōlcāihuintia-ya in tēyōlia = they intoxicate one's soul with life, 6:25.

IHUINTILIZTLI, drunkenness (MOL). 4:15. Cf. IHUINTITL.

*IHUINTINI, var. ACUINTANIMETL (?). Drunkard. Xōchiahacuinta[n]imetz = O flr-water drunkard!, 56:21. Cf. IXIHUINTLI.

IHUINTITL, condition of being drunk, i.e., a drunk (?). Tlapalihuintitl = it is a gorgeous drunk, 56:6. Cf. IHUINTILIZTLI.

IHUIYAN, see IHUIĀN.

IHXILI:TĒ, to hit or stab s.o. (MOL). See XIHXILI:TĒ.

IHXILI:TLA, see XIHXILI:TLA.

IHXITIA:TĒ, to wake s.o. (CAR 465:7). 6:14, 17v:18, 17v:20.

IHZĀ, to awaken (CAR 436:23). See HUĀLIHZA.

IHZAHUIA:TĒ, to frighten s.o. (MOL). See IHIHZAHUIA:TĒ. Syn. MAUHTIA:TĒ.

IHZOMOCA, to swish or rustle (of moving snake) (see -IHZOMOCAYĀN, cf. MOL: içauaca, FC 11:87:19: hizaoacanj). 60v:13.

-IHZOMOCAYĀN, attested in the phrase cōātl ihmocayān =

where the snake swishes or rustles, i.e., the site of Tenochtitlan (see MEX 65, FC 2:77:23, DHIST ch. 18 para. 41: donde silbó la culebra). Cōātl i ihzomocayān = where the snake rustles, 60v:gloss 11.

II (should probably be IHIH), orthog. var. HII (72:17). Interj., ah ah!, i.e., sound made by one who catches a malefactor in the act (MOL: ye ye, yy, ye ya); sound of beckoning (?; 72:17); sound of weeping (?; 8:28 & 31). 8:28 & 31, 72:17.

ILACATZIHUI, to twist, to turn (of awl, etc.) (MOL), to whirl (of revenants). 53v:gloss; cōzcail#1#acatzihui, 81v:6; with matrix huītz, 79v:2; with matrix ihca, .64v:7; with matrix yauh, 48v:7 & 9; quetzalilacatzihui ... in nocuīc = my songs are whirling as plumes (dubiously translated by Carochi, "mi canto se va entretejiendo a manera de quetzal"), CAR 480:20. For synonymy see **MALINA**.

ILACATZIUH, see **ILACATZIUHQUI**.

ILACATZIUHQUI, var. **ILACATZIUH** (28v:2, 53v:9). That which is twisted (MOL), whirled one (i.e., revenant). 28v:2, 47v:24, 53v:9. Syn. **ILACATZTLI**.

ILACATZOA, intrans. form of **ILACATZOA:TĒ** or **TLA**. To spin, to whirl. 77:6. For synonymy see **MALINA**.

ILACATZOA:MO, to wheel around (in order to avoid looking at s.o.) (MOL), to turn (to the aid of s.o.) (FC 10:23:29 and HG bk. 10 p. 112: socorre a los suyos), to wrap oneself around (of snake in tree) (MOL), to roll (in filth) (CAR 504:31), to spin or whirl (of revenants), etc. Tlālli mocuepa-ya milacatzoa = the earth rolls over, turns over, 25v:23 & 49:20; to whirl (of dust or lords—a pun?), 9:22, 74v:17 (of lords?); 77v:2 (of dust?); of revenants, 7v:24, 23v:5, 65v:1 (with matrix huītz). Syn. **CUEPA:MO** 4, **MALINA**.

ILACATZOA:TĒ, to whirl s.o., i.e., to produce s.o. as a newborn child or as a revenant. Life Giver whisks us four times in Tamanchan, 15:5; He whisks us as lord songs, 15:2; I spin him as a flr, 72:13; you're whirling nobles, 20:27. Syn. **MALINA:TĒ**.

ILACATZOA:TLA, to roll s.th. up (a mat, a blanket, paper) (MOL, CAR 468:29), to wind s.th. (rope, thread) (MOL), to twist s.th. (?; thread?, see FC 10:36:6), to whirl s.th. (i.e., to produce a revenant). To whirl nobles, 9v:27; to flr-whirl nobles as eagles, 23v:24; to whirl songs, 69v:31; to whirl bell flrs, 77:1; to whirl jade drums as dewy flrs, 5:22. For synonymy see **MALINA:TLA**.

ILACATZTLI, that which is whirled or whirling. Ilacatzte-pil = a baby whirling thing, 16:16; yōllōilacatz (apoc.) = whirling heart, 15v:16; xōchpetlalilacatz (apoc.) = whirling flr mat, 16:2. Syn. **ILACATZIUHQUI**.

ILACCĀ-, see **ILACQUI**.

ILACQUI, that which is sunken (MOL) or implanted. Xoila[c]-cāxōchiquahuatl = leg-implant flr-tree, i.e., leg (bone) implanted like a flr tree (?), 16:29.

ILAMAH, old woman (CAR 406:25-26, AND 214). Nicāhualilama[h] = I am a rejected old woman, 73v:11; nichpochilama[h] = I am an old maiden lady, 73v:11; ilamatztitzin (see AND 219n) = old ladies, 74:2. See ĀHUILILAMAH.

ILCĀHUA:TĒ, to forsake s.o. (cf. ILCĀHUA:TLA). 61:9.

ILCĀHUA:TLA, var. ELCĀHUA:TLA (38v:6). To forget s.th. (MOL), to forsake s.th. 38v:6, 40v:15.

ILCĀHUI, intrans. form of ILCĀHUA:TLA, var. ELCĀHUI (32v:8). To be forgotten (SPC 185:10). 32v:8, 39:18. Cf. CĀHUI.

ILH^c, see ILHUICAC.

ILH^{t1}, see ILHUICATL.

ILH^{t1}IHTIC, see ILHUICATLIHTIC.

ILHUIA:MO-TLA, to say s.th. to one another (AND workbook secs. 27D.5 and 28C.11). 8v:23, 23v:9.

ILHUIA:TĒ-TLA, to say, ask, or tell s.th. to s.o. (CAR 462:7). 1v:3, 5v:31, 6:2, 13:8, 14v:9, 62:26; introduces direct quotation, 1:23, 38:14, 53v:24, 54:5, 55:26, 56v:9, 59v:23, 59v:27 & 29, 79:3, 79:22; follows direct quote, 32:13; nocolhuia (for noconilhuia) = I say it to Him, 5v:27. For honorific see ILHUILIA:MO-TĒ-TLA. Syn. ILHUILIA:TĒ-TLA. Cf. IHTOA:TLA 1.

ILHUICAĀPOCTLI, heaven vapor. 59:12.

ILHUICAĀTL, ocean (MOL), lit., sky water, heaven water. 58v:15, 58v:20, 75:1, ilhuicaāpan = in the sea, 47v:16. Syn. HUĒI ĀTL, MAL, TEŌĀTL 1, Cf. ĀTL PATLĀHUAC.

ILHUICAĀXŌCHITL, sky-water flrs, i.e., ghosts in paradise. 59:5.

ILHUICAĀZACATL, sky-water carried one (from ILHUICAĀTL + ²ZACATL). Moilhuicaāzaca-ya-tzin = your sky-water carried ones, 57:9. See ²ZACATL.

ILHUICAC, in the sky. See ILHUICATL. Syn. ILHUICATLIHTIC.

ILHUICAC/ĀNĀHUAC, see ILHUICATL/ĀNĀHUATL.

ILHUICAC CHĀNEH, heaven dweller (MOL), i.e., angel (see Doctrina cristiana fol. 74v) or ghost warrior (?). Ghost warriors (?), 2:26, 5:24; angels, 63:12.

ILHUICACIHUĀPILLI, queen of heaven. 38:4.

ILHUICALLI, feast house(?). 63v:10.

ILHUICAMÍNA, var. ILHUICAMÍNAX (35:18), lit., Sky Piercer.

1. An early king of Azcapotzalco, reigned before Matlaccoatl (TORQ 1:253: ilhuicamina).
2. Epithet of MOTĒUCZŌMAH 1 (GKC sec. 1669: ilhuicamina-tzin huehue moteucçomatzin, AUB 46: ilhuicaminatzin, MEX 95: moteuhzoma ilhuicaminatzin).
3. Ruler of Tecpan Xochimilco in 1490 (ZCHIM 1:127: ilhuicaminatzin). Ilhuicamīnax, 35:18.

4. Unidentified, coupled with Tetlepanquetzanitzin.
Ilhuicamínatzi[n], 43:20.

ILHUICAMÍNAX, see ILHUICAMÍNA.

ILHUICATEÖTL, Sky Spirit, i.e., God. 19:16; cf. ilh^c teotl, 59v:8.
ILHUICATL, abbrev. ILH^{t1} (5:22, etc.). Sky (MOL). 37:22,
41:12, 41:31, 42:23, 63:19, 63v:1, etc.; ilht^{t1} ītech, 5:22;
ilhuicatl-i ī[h]tec-i, 9:15, cf. 47:9, 47:11, etc.; ilhui-
cadquí[h]tic, 10:6, cf. 48:8; ilhuicac, 6v:2, 7v:9, cf. 2:
22, 2:26, 21v:11, 43:30, 52v:20; ilh^cpa, 38:14, cf. 4:22;
ītla[h]xillo in ilht^{t1}, 19v:20, cf. 5:22; ilhuicac tlanēxtli,
38:12; ilht^{t1} īyōllo, see ILHUICATL IYOLLO; ilh^c tlaquetzal-
li, 53:23, cf. 3:14; ilhuicatlāhuizcalli, 65:17; ilhuicamix-
quiāhuac, 52:4; ilhuicatl olīni-a, 33:24; ilhuicacuīcatl,
2:30, cf. 3:14; onilhuicaa[h]huiaxtimani-o, 3:22; ilhuica-
me[h], 2:14. See TLĀLTICPAC/ILHUICATL. Syn. ILHUI-
CATLIHTIC.

ILHUICATL/ĀNĀHUATL, sky/earth. 53:24, 67:18; ilhuicac ānā-
huac, 31:19. Syn. TLĀLTICPAC/ILHUICATL.

ILHUICATL/CEMĀNĀHUAC, sky/earth. 48v:19, 63v:11. Syn.
TLĀLTICPAC/ILHUICATL.

ILHUICATLIHTIC, var. ILHUICATLIHTEC, abbrev. ILH^{t1}IHTIC
(70:18). Within the sky (CAR 421:3); warrior's paradise,
home of the sun (FC 6:15:11); heaven (of Christianity)
(MOLS: parayso celestial). 2:19, 2:16, 5v:29, 10v:26, 18:
16, 19:11, 21v:23, 29v:27, 34v:9, 42:10, 48:3, 53:22, 53:
30, 60:22, 64:21, 70:18, 70v:18, 82:5, etc.; O Montezuma,
you creature of heaven 65:2; how can we get to heaven?,
78:30: never ending is this heaven, 59v:17; identified
with ximohuayan, see 52v:7, 60:12; not the same as xi-
mohuayan, 35v:28; ilhuicatl[i[h]tec ye Jerusalem = Jeru-
salem in the sky. 44:4; our father God in heaven, 67:
21; ilht^{t1}i[h]ticpa, 22v:7 & 9. Syn. ĀTLAN 2, ĀTLIHTIC 2,
ILHUICAC, etc.

ILHUICATLIHTIC IYŌLLO, var. ILHUICATL IYŌLLO. Heart of
Heaven, i.e., God (cf. Quiche Maya "K'ux Kah" = "Heart of
Heaven," Edmonson Book of Counsel pp. 10-11). 2:19, 46:
26 (ilht^{t1} īyōllo). Cf. *TEPEYŌLLÖTL.

ILHUICATL IYŌLLO, see ILHUICATLIHTIC IYŌLLO.

ILHUICAXOXŌHUIC

- Blue Sky, epithet of HUÍTZILŌPŌCHTLI (FC 2:165:18:
ilhuicatl xoxouhquj, cf. RITOS ch. 2 para. 8). 56:27.
Syn. XOXŌHUIC TLACOCHTLI.

- Sky blue. Itlapachiuhatzin ilhuicaxoxiuuhqui [sic] =
her mantle is sky blue, LASSO 54:13.

ILHUILIA:MO-TĒ-TLA, honorific of ILHUIA:TĒ-TLA. To say
s.th. to s.o. (CAR 445:2). 41v:13.

ILHUILIA:TĒ-TLA, to say s.th. to s.o. 13:5.

ILHUILLI, what is merited or deserved (CAR 462:14, MOL:
nolhuil, AND 361). Yeyāntli nolhuil = the seat I deserve,
13:17. Syn. ICNŌPILLI 2, MAHCĒHUALLI.

¹ILHUITL

1. Day (MOL), time. Ya iñic Ómilhuitl = on the second day, 41:31, cf. 41v:1, 41v:4, 41v:6; forty days, 42:21; chōquizilhuitl ... īxāyōilhuitl = a time (or day) of weeping, a time of tears, 30:4; tēcuilhuitl = a time of lords (i.e., a time in which revenants are produced?), 84:22 & 28 & 54v:23 & 26, cf. TĒCUILHUITL. Syn. TŌNAL-LI 3, TŌNATIUH 2.
2. Feast, feast day (MOL), often ilhuitzin. Ye ilhuitl aya tiquīxtili#y#a[h] = on this feast day we honor him, 48:1; ontlamiz ya ilhuitl = the (feast) day will end, 77:8 & 10; s. fr^o īpan Ilhuitzin = on the feast of St. Francis, 46:15, cf. 38v:19, 41:2. See ILHICALLI, ILHUITLA, ILHUITLAMATI, TĒCUILHUITL 1.
3. A twenty-day feasting period, freely, a month (FC 2: 101:5, HG bk. 2 ch. 28 p. 182). Chiucnāhuilhuitica = after nine months, 55:24.

²ILHUITL, see IHHUITL.

ILHUITLA, to celebrate a feast (FC 2:45:22, AND). 43v:4, 43v:17.

ILHUITLAMATI, to be festive, to make festivity (FC 2:108:14, FC 6:57:17). 36v:17.

ILHUITZIN, see ¹ILHUITL 2.

ILHUIZ, see *ILHUIZTLI.

ILHUIZOA, to produce a marvel (from *ILHUIZTLI per AND 358?). Onilhuižo[h] = (the gorgeous bird of picture flrs) has produced a marvel, 46v:20. Syn. ILHUIZÖLMANA, ILHUIZÖLOA.

ILHUIZÖLLI, deveritative noun (from ILHUIZOA). Maravilla grande (HG bk. 6 p. 98 para. 2, cf. FC 6:57:16); fig., revenant. Key word: marvel. See CUICAILHUIZÖLLI, ILHUIZÖLMANA, ILHUIZÖLOA. Syn. *ILHUIZTLI, TLAMAHUIZÖLLI.

ILHUIZÖLMANA, to spread out, or produce, a marvel. The bird of flr water spreads a marvel, 31:19. Syn. ILHUIZOA, ILHUIZÖLOA.

ILHUIZÖLOA, denominative verb (from ILHUIZÖLLI per AND 358?). To produce a marvel (see FC 6:57:17); to make marvels, i.e., to produce revenants. In chīmaltepētl īxpan-o ohuaye ye ilhuižolo#hu#a-n īcēlteōtl = the Only Spirit makes marvels in Shield Town, 25v:22; tonilhui-#c#[z]ōlo-n teōtla[h]tōlli-n ticchīuh = You made marvels, You made holy words, 30:1; tonilhuižōloa = you make marvels, 32v:13, 32v:14, cf. 33:17, UAH sec. 270. Syn. ILHUIZOA, ILHUIZÖLMANA.

*ILHUIZTLI, marvel, wonder (?); apoc. adv., ILHUIZ, especialmente o mucho mas (CAR 518:14). See ILHUIZOA. Syn. ILHUIZÖLLI, TLAMAHUIZÖLLI.

ĪLIHUIZ, thoughtlessly, inconsiderately (CAR 463:34). 13:19.

-ILNĀMICÖCA, remembrance (MOL). Nolnāmicöca, 27v:4.

ILNAMQUI:TE, vars. ELNAMQUI:TE (28v:23, etc.), ELNIMI-

QUI:TĒ (28v:25). To remember or recall s.o. (cf. ILNĀMIQUI:TLA); fig., to produce s.o. as a revenant (see INTR ch. 2 subsection entitled "Recalling songs"). 2v:28, 4v:3, 4v:6, 4v:11, 13:25, 25:22, 28v:23 & 25, 30:6, 31v:2, 32v:20, 33:9, 38:31, 40:13, 40v:13, 44v:21, 47v:16, 50:17 (tocolnāmiqui[h] for toconilnāmiqui[h]), 55v:22 & 24 & 65v:27 & 29, 62:12, 71:29, 73v:8, 74v:12, etc. See ILNĀMIQUI:LIA:MO-TĒ. Cf. IHTOA:TĒ 1.

ILNĀMIQUI:TLA, var. ELNĀMIQUI:TLA (5v:13, etc.).

1. To remember s.th. (CAR 496:22). Noconilnāmiqui-a in òmpa ònitlachi[y]ato = I recall going in order to look around there, 1v:23; mā xiquilnāmiquicān ... in iuhqui ticchīuhque[h] = remember how we did it, 55:13, cf. 7:4; xontlalnāmīcān = remember!, 70:6, cf. 4v:18. See TLALNĀMIQUILIZTLI.
2. To think about s.th., to reflect upon s.th. (CAR 471:8). 5v:13 & 35:26, 12v:3, 25v:27.
3. To "recall" s.th. (i.e., songs, ancestors, revenants) (cf. ILNĀMIQUI:TĒ). 2v:15, 3:6, 5v:13 & 35:26, 14:19, 14:28, 24:29, 26:7, 33v:13, 35v:21, 43v:27, 46:25, 50v:26, 57:10, 58:23, etc.; coupled with IHTOA:TLA 2, 14v:18, 24:8; coupled with YOCOYA:TLA, 14:14, 14:19, 14:21; tocolnāmiqui[h] (for toconilnāmiqui[h], 50:17 & 21. See EHELNĀMIQUI:TLA.
4. To compose s.th., to think s.th. up. Qujlnamjquja qujoltevujaja in cujcatl = they thought up, they invented songs(?), FC 10:169:24. Note: possible attestations have been arbitrarily assigned to category 3, above.

ILNĀMIQUILIA:MO-TĒ, honorific of ILNĀMIQUI:TĒ. To remember or think of s.o. (CAR 499:11). 42v:28.

ÍLÓTI, to return or come back (CAR 464:38). 24:4, 30:13, 58v:23, 77v:17.

ILPIA:MO, see NELPILÓNI.

ILPIA:TĒ, to bind or tie s.o. (MOL). 55:27 & cf. 85:13.

ILPIA:TLA, to tie s.th. (MOL, CAR 474:9), to hinder or ensnare s.th. (see CAR 474:8), to capture s.th. (see CAR 490:30). I snare my plumelike ancestors as golden garlands, 11v:25; tlaa[h]tlapalilpi[h]toqu-i ... in motla[h]tōl = your words are tying on wings (lit., your words are tying things on wing-wise), 47:28. See TLALPILÓNI, XIT-TOMONILPIA:TLA.

ILPILIA:TĒ-TLA, to tie s.o. to s.th., i.e., to cause s.o. to become attached to s.th., to adorn s.o. with s.th. (cf. OLM 218: in cuzcatl in quetzalli in imaquechtlan in ytozcatlan in commolhpia = he ties the jewel, the plume, around his wrist, his neck, i.e., he takes a wife). 38:1.

IM, see ¹IN.

ÍM-, third pers. pl. pos. prefix (changes to IN- before con-

sonants other than *m* or *p*, see AND 149). 4v:9, 6v:14, 23:9 (īn-), 30v:1, 32v:23 (īn-), 33v:26, 43v:17 (īn-), 52v:30, 60:gloss 2, 73:21, and passim.

IMACACI:TE or **TLA**, to fear s.o. or s.th. (see CAR 433:1-2).

No one fears the good death, 19v:15. Cf. **MAHUI** 1.

IMMAN, the (proper or opportune) time, this is the time (CAR 503:28). 40v:4. Syn. **CUALCĀN**, **YÉCCĀN** 2.

1IN, vars. **A** (?), 47v:7, 50:26, etc.), **AM** (?), **AN** (?), 39:28, etc.), **I** (7:26, etc.), **IM** (before *m* or *p*, but see 82v:5), **N** (arbitrarily treated as a vocable in this work, see GRAM 3.5), **O** (?), 54v:1), **ON** (see ²**ON**); orthog. vars. **HI** (80:31, 81:8, see AND 407), **HIN** (81:11), **J** (59v:23). Connective particle, it is this, with respect to, with regard to, with regard to it, with regard to this, with regard to the fact that, always untranslatable but often coinciding with a syntactic juncture that implies "the," "this," "when," "who," "in," "because," etc. (see GRAM 11.3-5). Connects noun, 1v:25, 10:29, and passim, see also **IN AHTLE**; connects proper noun, 14v:7, 38:16, 80v:17, 82v:5, etc.; connects verb, 19:27, and passim; connects adverb, 52:27, and passim; connects interrog. adverb, 3v:4, 14:6, 15:28, 24:4, 25:10, 43v:17, and passim, see also **CĀNIN**, **CĀNON**; connects interrog. pronoun, 8:29, etc., see also **ĀCON**, **ĀQUIN**; connects rel. noun, see **INIC**, **ĪPANON**; connects imperative or optative particle, 25:19, 36:15, 42:27, 53v:3, 79:28, etc.; converts optative particle into "conjunction," see **INTLĀ**, **INTLĀCAMŌ**, **INTLĀNEL**, **INTLĀZAN**; "connects" sentence-fragment answers, 37:22, 40:17, 40v:27(?); "connects" vocatives (see CAR 408), 34:13, 34:17, 34v:7, 41:10, 46:25, 48:8, etc.; "connects" interjections, 9v:12, 39:28, 39:30, 39v:10, 43:29, 43v:6, 45:11, "connects" vocables, 19:12, 19:18, 28:19, 29:9, 59:19, 59:23, 85:4, etc.; appears to mean "when" (CAR 502:45-49), 42:17, 53v:22, etc.; "so that," 26v:3, 42:22, etc.

2IN, probably should be **IN** (see **IN** 2). Adv., thus, in this manner (OLM 183, CAR 474:20, CAR 524:39). **A** in īquica[c]que[h] = ah, in this manner they heard it, 38:14; **īn** ximocāuhzino = thus tarry (?), 40:18. Cf. ³**ON**.

3IN, Latin, in. See **CRORIA**, ***IN CELESTIAL TIOX**.

IN, vars. **ī** (Sullivan Compendio p. 66), **INĪN** (CAR 415:12-15).

1. This, this one (CAR 415). **īnīn cuīcatl** = this music, 7:30, cf. 25:24, 50v:3, 56v:13, 59v:5, 64:27; **toma[h]-cēhual īnīn** = this blessing of ours, 51v:7, cf. 38v:4; **yāōcuīcacuextēcayōtl īnīn** = this one's a Huaxtec war-song, 65:22; **cōzcatl īn ... quetzalli ī** = these jewels ... these plumes, 53:16; **īn huexōtzinca[h] īn** in **tēuctli ...** = these Huexotzincans, the lord ..., 60:24, cf. 71v:1; **nihuēyōtzin īn don joan#n#-o īn im itztlol#1#īnqui** = my great one, this Don Juan Itztlolinqui, 82v:4; **o anqui ya ye[h]hua īn** = oh it seems that this is He,

50v:14; i[h]tic ī = inside of this (?), 72v:2; i īn qui-huālitto#hu#a = this is what he says, 55:29; as subject of verb, 54v:20; as obj. of verb, 55:19. Cf. CV: i, in.

2. Adv., like this, thus, in this manner (?). Inin opanpatzoque = thus they were crushed (?), FC 3:26:16, cf. FC 3:34:15. See ²IN

ĪN-, see ĪM-.

ĪN AHTLE, without (MOL). 3v:24.

ĪNĀXTLI, deverbal noun from *ĪNĀYA:TĒ (cf. AND 240).

Hidden one (see CAR 449:21); fig., dead one, ghost. Tē-nāx-a = (one's) hidden ones, 57:6, 57v:10.

*ĪNĀYA:TĒ, to "hide" s.o., i.e., to kill s.o. See ĪNĀXTLI.

For synonymy see MICTIA:TĒ.

ĪNĀYA:TLA, to hide or conceal s.th. (MOL, CAR), to obscure s.th. You'll obscure your glory, 5:31; would You conceal Your grandeur and Your glory? (with possible pun on *ĪNĀYA:TĒ), 13v:4, cf. 17:8. Syn. TLĀTIA:TLA.

*ĪN CELEXTIAL TIOX, possibly from Latin, in excelsis deo, but evidently Nahuatlized as "God who is the celestial one." In celextial za[n] ye[h]hua-η tiox, 59v:26. Cf. CRORIA.

INCUILOA:TLA, see IHCUILOA:TLA.

INEHUA:TLA, v-A or v-B with specific obj. dangling (see GRAM 5.6). To strike a blow without aiming (MOL: ineua: niyu, cf. MOLS: tirar certero), hence to strike an ill blow; to strike an evil blow (see MOL: itechquineua = endemoniado). Do not confuse QUINĒHUA.

ĪNĪC, see ²IC.

ĪNTĪN, see ĪN.

*INTIA, see IHTOA.

INTLĀ, if (MOL), if only (AND); as though (CAR 526:38); granted that (cf. MOL: intlanel), even though. If, 4v:19, 57:15; if only, 1:10; even though, 69:4. See TLĀ 2.

INTLĀCAMŌ, if (s.o. or s.th. does) not (CAR 517:39, MOL). 4:7. Cf. MĀCAMŌ, TLĀCAMŌ.

INTLĀHUATL, see IXTLĀHUATL.

INTLĀNEL, granted that (MOL), even though. 69:4. See TLĀ 2. See especially TLĀNEL 2.

INTLĀZAN, if (MOL), if only (AND). See TLĀ 2. Cf. TLĀZAN.

ĪPALNEMOHUA, see ĪPALNEMOHUĀNI.

ĪPALNEMOHUALŌNI, see ĪPALNEMOHUĀNI.

ĪPALNEMOHUĀNI, vars. ĪPALNEMOHUA (8:5, 10:17, and pas-sim), ĪPALNEMOHUALŌNI (4v:15), cf. ĪPALTINEMIH, MOPAL-NEMOHUĀNI. Lit., "he-by-whom-one-lives," refers to Tezcatlipoca (Ponce p. 372, FC 3:11:13), refers to God (CAR 416:32), apparently refers to Jesus (45:14). Key word: Life Giver. 2:28, 2v:5, 4v:15, 5v:8, 7v:12, 8:5, 8:19, 9:17, 9v:13, 9v:16, 9v:21, 9v:23, 10:17, 10:21, 10:30,

10v:7, 10v:16, 11:27, 12:3, 13v:14 (Life Giver who is as God), 25:12, 27v:18, 28v:13 (ipalnemo-o), 33:16, 35v:14, 42:30, 45:14, 52v:27, 53:4, 56v:22, 60v:26, 64v:3, 68v:9, 79:14, etc. For synonymy see DIOS.

IPALTINEMIH = **IPALNEMOHUANI**, var. **IPALTININIH** (50v:29).
14v:27, 14v:29, 15:3, 17:7, 31v:21, 34v:10, 43:29 (coupled with jesu chrō), 46v:2, 50v:4, 50v:27 & 29, 51:12, 51v:27, 71v:12.

IPALTININIH, see **IPALTINEMIH**.

IPAN, var. **IPANON** (57v:15, 71:26, etc.). Third pers. sing. form of **-PAN**, q.v.,

1. At, upon (see **-PAN**), on top of (MOL), in that place (FC 6:12:22), in, among, etc; after, following (MOLS: despues del bautismo = ypan nonequatequiliz). 16:22, 18:21, 21v:7, 31:14, 39:17, 52v:22, 70v:17, 75:7, etc.; on top of, 23:3; in that place, 38:6, cf. 76v:25 & 28; in (a house), 32:30; in (a song or book), 57v:15, 70v:26, cf. 38v:18 (in which), 41:1 (in which); in (the presence of my nephew), 68:10; in (a dream), 75v:10; toward (the mat), 22v:10; among, 27v:26, 38v:2, 44:29; beside, 46v:16, 68:10; ipan huetzi, see **HUETZI** 1. See **IPAN HUALTEMO IN CAVALLO**, **IPAN YE** 1, **-PAN NE-MI**.
2. In this manner, thus, as, like (FC 5:151:17). 36:18. See **AHTLE IPAN**, **IPAN CHIHUA:MO** 2, **IPAN MATI:MO**, **IPAN MATI:TÉ** and **TLA, TLE IPAN**. Syn. **IHUI**.
3. At this time (AND 322), in (a particular year) (Sullivan Compendio pp. 140-41), on (a particular day). 6:16, 7:32, 8v:5, 33:8, 37v:8, 38v:20, 41:4, 41:6, 41v:4 (on the fifth day), 42v:3, 43:8, 43v:11, 44v:30, 46:15, 64v:15; in tlama[h]cēhualli ipan tonca[h], see **IPAN YE** 2.

***IPAN CACAH**, see **IPAN YE** 2.

IPAN CAH, see **IPAN YE**.

IPAN CHIHUA:MO

1. To befall him, to happen to him. See **TEPAN CHIHUA:MO**.
2. To be(come) as, to do as, to imitate, to represent it, them, or him (cf. MOL: tepan ninochiua). Ipan timochiuh in tlazo[h]xochitl = you've become as a precious flr, 32v:17; no longer shall you be like him, 33:14; the pope is representing God, 58v:1; in totēpantla[h]-to[h]cāuh ipan timochiuhctica[h] = you're acting as our intercessor, 42:30; with loss of subject prefix, 14v:5, 68:3 & 6, 73v:11; with suffix -co, 14v:5; with matrix ēhua, 34:16; with matrix huītz, 16v:1, 68:3 & 6; with matrix nemí, 19:8; with matrix ye, 42:30, 58v:1.

IPAN HUALTEMO IN CAVALLO, to dismount, to get off a horse (MOL). 56v:6.

IPAN MATI:MO, reflex-pas. of **IPAN MATI:TĒ** or **TLA**. To be regarded or valued as, to be known as, to be taken for, to seem like. Yāōxōchitl **ipan momati** = they seem like war flrs, 40:25, cf. 22v:14, 23v:3; ācaxōchitl-o **ipan nomati** (for ninomati) = I'm supposed to be a reed flr, 76:8; with **iuhqui**, 64v:27 & 68v:3; with suffix -co, 13v:20, 74v:15 (momaticot for momaticoh, see GRAM 3.7).

IPAN MATI:TĒ, human-obj. form of **IPAN MATI:TLA**. To regard s.o. as (CAR 483:10-11), to treat s.o. as. 12v:15, 12v:20, 12v:24, 76v:19 (tle **ipanon tīnēchmati**).

IPAN MATI:TLA, to regard s.th. as, to suppose s.th. to be (MOLS: poner por caso, CAR 519:10), to value, esteem, or treat s.th. as. 21v:30, 28:20 & 22, 41:11, 72:16; with **iuhquin**, 18v:27-28.

IPANON, see **IPAN**.

IPAN YE or **IPAN CAH** (the verb is irregular).

1. To be upon. **ipan onca[h]** = he is on it, 58v:3, cf. 39:17.
2. To be at a time for, to have arrived at the time for. **Ye ipan ticate yn neçaualiztli** = already it's breakfast time (lit., already we are at the time of breakfast) (OLM 186); in **tlama[h]cēhualli ipan tonca[h]**, 33:8; **in zan totlayōcol ipan toncacate[h]** (note the freq.), 47:3.

IQU-, see ²**IC**.

IQUELESIAH, var. **IQUELEXIAH**. Span., iglesia, i.e., church. 46:29, 51:11, 57:28. Cf. **TEŌCALLI HUIAC**, **TEOPAN** 2.

IQUIN, see ²**IC**.

IQU-i-NÖTLAMATI, see **ICNÖTLAMATI**.

IQU-i-PACXÖCHITL, see **ICPACXÖCHITL**.

ISABEL, see **IXAPELTZIN**.

ITECH AHCI, see **-TECH AHCI**.

ITECH TLAMIA:MO, to excuse oneself on account of it (CAR 518:30, MOL: itla itech ninotlamia). 73v:24.

ITHUA, var. of **ITTA**. To see (Paredes per SIM). See **IT-HUITIA:TĒ**.

ITHUA:TĒ or **TLA**, var. of **ITTA:TĒ** or **TLA**. To see s.o. or s.th. (see CAR 484:16, cf. CAR 484:15). Note: according to Carochi **ithua** was used in the "hot lands" (see INTR ch. 10 n.8). 11:14, 11:19, 13v:17, 58v:30 & 59:2, 59:5. See **ITHUITIA:MO-TLA**.

ITHUALLI, var. **HETHUALLI** (67v:24, see GRAM 2.4). Patio, court (MOL). 67v:24; see **CUĀUHITHUALLI**, **XÖCHITHUALLI**. Cf. **CHINAMILT** 2, **QUIAHUAC**.

ITHUITIA:MO-TLA, honorific of **ITHUA:TLA**. To see s.th., to perceive s.th. **Quimothuiticō[h]** = they (habitually) perceived it (see GRAM 5.10), 8:7.

ITHUITIA:TĒ, causative of **ITHUA**. To cause s.o. to see, i.e., to sustain s.o., to give s.o. life (cf. **TLACHIYA** 2).

12:23 (coupled with NEMÍTIA:TÉ), 59v:32 & 60:2. Syn.
NEMÍTIA:TÉ (?).

ITLAH

1. S.th. (MOL). Mātēl itla[h] i[h]ca-ya = it has to be s.th. that stands (erect), 75:17; tle-on mach itla[h] tēchcocolia = (with regard to) what thing does he hate us?, i.e., why does he hate us?, 8:20; cuix itla[h] noma[h]cēhual = am I blessed?, 57:27; ahmō itla[h] in topatiuh = we have no payment, 70:13.
2. S.th. (important), somebody (important) (CAR 415:10). See ITLAHTIUH.
3. Adj., some, unspecified, undetermined. Itlā cócōlli = some sickness (CAR 526:12).

ITLAHTIUH (ITLAH 2 + YAUH 4, see AND 372), to be (continuously) somebody, to be esteemed (?). 2v:17.

ITONALLI, probably should be *IHTŌNALLI (from IH- + TŌNA, Karttunen *Analytical Dictionary* has ITŌNALLI). Sweat (MOL: nitonal). 4:7, 41v:20.

ITQUI:TÉ, to rule or govern s.o. (MOL), lit., to carry s.o. See ITQUI:TLA 3.

ITQUI:TLA

1. To carry or convey s.th. (MOL). To carry flrs or songs (i.e., to convey warriors to or from paradise), 22v:17, 28:25, 28:29, 30v:24 (with matrix ēhua), 34:14, 35v:16, 36:20 (with matrix huītz), 53v:4, 63:4 (with matrix huītz), 69:31, 78:11. See TLATQUITL.
2. To carry s.th., to prolong or continue s.th. (?). Con-itquita[h]que[h] motēyo-ya = they went carrying your fame, 38:19; mach āca[h] con-ya-itquiz = shall s.o. carry it? (i.e., the joy that lords bequeath), 59v:6.
3. To govern s.th. (see ITQUI:TÉ). 30:18 (with suffix -co). See TLATQUIC. Syn. HUICA:TLA 3.

ITQUILIA:TÉ-TLA, to carry s.th. to s.o. (AND). 25:25.

ITTA, v-A, var. ITHUA, q.v.; comb. form ITZ-, q.v.

1. To watch (AND 366), to see. For honorific see ITIA:MO.
2. To be seen or regarded (in a certain manner), to appear. See *CUALITTA. Syn. NĒCI.

ITTA:MO

1. Reflex-pas. of ITTA:TLA. Third pers. sing., to be seen, to be ascertained (CAR 513:37). 7:28.
2. Reflex-pas. of ITTA:TÉ 2. To be esteemed. Ma çan nē njnotta = would that I might be esteemed!, i.e., I am unworthy, FC 6:42:5; neittōtīuh-o = people go in order to be esteemed, 5:10.
3. To esteem oneself (SIM).

ITTA:TÉ, vars. *IHTA:TÉ (this hypothetical var. has here been written "i[t]ta:té," see 58:22, 63v:14, etc., see GRAM 5.2), ITHUA:TÉ, q.v.; comb. form ITZ:TÉ, q.v.

1. To see s.o. (CAR 444:17), to look at s.o. (MOLS: mirar), to find or discover s.o. (see MOL: itta:niqu). 3v:17 & 25v:1 (with suffix -co), 5:8, 15:27, 16:26, 19:22, 20v:25, 37:8, 40v:10, 42:12, 42v:8 (with suffix -to), 43v:21, 45:2, 47v:29 (with suffix -to), 58:22, 59:24 (quihuālitto = one has seen him), 59v:23 & 28 & 30 (with suffix -to), 63v:14, 70v:22, 74:13, 75:14, 77v:28, 80v:2, etc.; coupled with MAHUIZOA:TĒ, 54v:5; coupled with CAQUI:TĒ, 47v:20, 70v:22, cf. 36:27; xiquim-ottacān (for xiquimonittacān), 54:29, cf. 47v:20. See ITTILIA:MO-TĒ.
2. To esteem s.o. (cf. ITTA:MO 3). A conmatiz nō huel quittaz noyōllo = ah, my heart would know him, would esteem him, 16:8, See ITTA:MO 2.
3. To see or regard s.o. as. Cualli nēchitta-ya = she finds me attractive, 76:7; quēn nēchittaz = what will he think of me?, 40v:25, 73:20, cf. 36:26. Cf. MATI: TĒ 2.

ITTA:TLA, vars. *IHTA:TLA (this hypothetical var. has here been written "i[t]ta:tla," see 6:22, 40:20, etc., see GRAM 5.2), ITHUA:TLA, q.v.; for comb. form see ITZ:-TĒ or TLA.

1. To see or look at s.th. (MOLS: ver o mirar algo), to find or discover s.th. (MOL). 1:29, 1v:19, 4v:9, 6:22, 21:32, 21v:5, 25v:17 (with suffix -co), 27v:5, 28:17, 30v:6, 31:12, 37:11, 40:20, 50:25, 52:26, 53:30, 63v:24, 64v:22, 73v:14, etc. See ITTILIA:MO-TĒ or MO-TLA. Syn. TA:TLA.
2. To know or be acquainted with s.th. (cf. FC 6:14:5). 6v:25.
3. To see or regard s.th. (as) (cf. ITTA:TĒ 3). With īpan, 36:18; in ahtle īpan ontla[t]ta[h]-o, see AHTLE IPAN 2. See XIQUITTA:TLA.

*ITTATEA:MO, see IHTOTIA:MO.

ITTA:MO, honorific of ITTA. Āc onmottīz = who'll go see?, 15v:29.

ITTILIA:MO-TĒ or MO-TLA, honorific of ITTA:TĒ or TLA. To see, look at, or find s.o. or s.th. (FC 3:15:22). 37v:23, 41:27, 42v:32 (with matrix yauh), 57:13.

ITTITIA:TĒ-TLA, to cause s.o. to see s.th., to show s.th. to s.o. (CAR 465-66). In tlā ūnēchittiti[h]que[h] = if they showed them to me, 1:10; tlā timitzittititi[h] = let's go show them to you, 1:26; mochin conittitia in īcnōyōtl = He shows compassion to all, 21v:22.

ITTOA:MO, see IHTOA:MO.

ITTOA:TĒ, see IHTOA:TĒ.

ITTOA:TLA, see IHTOA:TLA.

ITTOTIA:MO, see IHTOTIA:MO.

ITTOTIA:TĒ or TLA, see IHTOTIA:TĒ or TLA.

ITTOYA:TLA, see IHTOA:TLA.

ITZ-, comb. form of **ITTA** (see MOL: itztimani, AND 136).

Nontéhuehuelitztihcac, see **HUEHUELITTA:TÉ**. See ***CUA-CUALITZTLI**, ***ITZTIHUÍTZ**, **ITZTIUH**.

ITZ-:TÉ or **TLA**, comb. form of **ITTA:TÉ** or **TLA**. See ***ITZTI-NEMI:TÉ**, **ITZTO:TLA**.

ITZCÓÁTL

1. King of Tenochtitlan, d. 1440 (MEX 109). Itzcóátzin = it is Itzcoatzin, 53v:gloss; ytzcohuatzini tenoxtitlani, RSNE 11:2.
2. Lit., Blade Companion, fict. name for any revenant. 30:6, 63v:31 & 66v:25; applied to **ĀXĀYACATL** 2, 29v:23, 53v:7. Cf. **CÓÁTL** 2, **MIXCÓÁTL**.

ITZIMIQUILIZTLI, var. **ITZIMIQUIZTLI**, knife death (see FC 6:14:20-22). 9:25 & 26, 24v:26, 25v:17, 66:14.

*ITZITL, see **ITZTLI**.

ITZMOLÍNI, v-B, to sprout, put out shoots, turn green (CAR 436:34, cf. MOL: quauh itzmolinalli), fig., to revive (of ghost warriors). 14v:5, 21:26, 27v:8, 31v:17, 33:10, 33v:19, 34:17, 37:9, 62v:4, 70:4; with suffix -co, 34:20, 64:31; with matrix **ihca**, 64v:13; with matrix **mani**, 19v:4, 60:8; with matrix **o**, 12v:27, 50:26, 48v:13. For synonymy see **CUEPÖNI**.

ITZPAPALÓTL, lit., Knife Butterfly, i.e., a goddess assoc. with war and sacrifice (see DHIST ch. 20 p. 173 para. 9, FC 6:14:21, HG bk. 8 ch. 12 para. 15). Tonān itzpapa-#pa#lōtl = our mother Itzpapalotl, 70:20.

ITZPOTONQUI, Mexican leader in Tlatelolco during the siege of 1521 (UAH sec. 321). 54:32 & 83v:15 & 18.

ITZQUĒMEHCĀN, see **QUĒMITL** 3.

ITZTA, see **ITZTIUH**.

ITZTAPALĀPAN, var. **IZTAPALĀPAN** (see Motolinía Memoriales p. 49). Mainland town 10 km. southeast of Mexico, now Ixtapalapa (see DHIST passim, CAR 459:38).

ITZTAPALLI

1. Paving stone (from **ITZTLI** + ***TAPALLI**) (MOLS: losa). See **ITZTAPALLOCĀN**.
2. Salt color, i.e., white (? from ***ITZTATL** + **PALLI**). In #m#itztapal#l#atl ye īmanicān = where the white water lies (i.e., paradise), 80:5. Cf. **ITZTAPALĀPAN**.

ITZTAPALLOCĀN, town conquered by TEZOZOMOC 1 as prelude to his attack on Texcoco (IXT 1:435). 8:16.

*ITZTATL, see **IZTATL**.

ITZTEC, see **ITZTIC**.

ITZTIC, var. **ITZTEC** (45:6). S.th. cold (MOLS: fria cosa). See **ITZTIC/CECĒC**.

ITZTIC/CECĒC, the cold/the icy, i.e., disaster (FC 6:165:12). 45:6 & 9.

***ITZTIHUÍTZ**, to come seeing, i.e., to come. See **TLATLATZTI-HUÍTZ**. Cf. **ITZTIUH**.

*ITZTINEMI:TE, to go along looking at s.o. Tēchtlatlatztine-mi = he (the sun) goes along looking at us by means of fire, 26:17.

ITZTIUH, var. ITZTA (54v:3, LASSO 26:24). To go, move, or proceed (CAR 498:4), lit., to go seeing. 54v:3. Cf. *ITZTIHUÍTZ.

ITZTLI, var. *ITZITL (see 9:25, 25v:15, etc.). Knife (HG bk. 11 p. 336), razor (MOLS: navaja de barbero); obsidian (from which knives are made) (FC 11:226); fig., warrior. Key word: blade. Itzquēme[h]cā[n], see QUĒMITL; itzimizquixōchitl, 25v:15 & 49:11; motōltēcaitzcōntzotzocoltzin, 58:1; itza[h]huatzetzetzelihui, 61v:14; itzquiyehuitl, 64v:15. See ITZCŌATL, ITZIMIQUILIZTLI, etc. Do not overlook QUETZALITZTLI, TLACOTL/ITZTLI. Cf. TECPATL,¹ ZACATL 3.

ITZTLI/TLACOCHTLI, knives/javelins, i.e., warriors. 64v:15. Cf. TLACOTL/ITZTLI.

ITZTLOLÍNQUI, Juan de Guzmán Itztlolinqui, tlatoani of Coyoacan, d. 1569 (CHIM 278). 45v:22, 47v:15, 47v:29, 82v:5; titztlolīncātōn = O you baby Itztlolinqui!, 46v:7. Syn. GUZMAN 5.

ITZTO:TLA, to lie or be watching s.th., to lie watching for or awaiting s.th. Iooalli qujtztoc = he lies watching the night, i.e., holds vigil through the night, FC 6:73:21; to be watching (for the dawn) (MOL: tlauizcalli niquitztoc = esperar el alva con cuidado), 10:18, 17v:18 (with suffix -co), 72:29.

ITZTÖLIN

1. A large sedge (HERN 1:126). 46:7 & 9.

2. Fig., warrior. Key word: knife rush. 52:9 & 11.

ITZTONPAHTEPEĆ, var. ITZTONPACTEPÉC (32v:9). Site of a battle in Chalcan War (DHIST ch. 17 pp. 145 and 147). 32:22, 32v:9.

ITZTONPACTEPÉC, see ITZTONPAHTEPEĆ.

IUCTLI, orthog. var. ICUTLI (40:13, 42v:16, etc.). Brother or sister (elder sister speaking) (Olmos per Gardner p. 91: nicutzin), brother or sister (elder sister speaking?) (MOL: icuh:n); sister (elder brother speaking?) (MOL: icuh:n [bis]); sister (woman speaking) (CAR 523:43); younger(?) brother (man speaking?) (28v:27); pet, darling (with suffix -tzin) (female impersonator speaking) (40:13, 40:27, 40v:1, etc.). Niuchuān, 75:29, a[n]niuchuān, 75v:29; nichuān, 28v:17; nicuhuān, 42v:16; icutzin, 43:16; niucutzin, 40v:1, cf. 40:27, 40:29, 40v:10; tiniuctzin, 73:1, 75:12, 75:26, 76:4, cf. 40:17; tiniucticātzi[n], 40:17 & 19, cf. 40:31; nicutzi[n], 40:13, 40:31; annicutzitzinhuān, 72:5, cf. 42v:8, 43:5, 43:10. Cf. ICCĀUHTLI, ICUIL, PIHTLI.

IUH, pret. agentive noun (from IHUI, q.v.).

1. Thus (MOL), in this manner, the manner in which, how, the way it is, etc. 16:26, 19v:15, 30v:13, 47v:1, 60v:gloss 10, 73v:1 & 4, 74v:19 (see ZAN IUH NEMI), 78v:20, 79:12; quimati in iuh motzotzona = he knows how it is played, 7:29, cf. 4v:16; iuh niccaua = I leave it as it is, MOL; mā iuh nemohua = would that life were as it is, 61:12; niman iuh = then it is thus that, see NIMAN 2. See AHIUH, IUH MATI:TLA YÖLLÖTL.
2. Expresses the pluperfect (CAR 503:4-10, AND 287). Ó-motlāli[h] in óiuh tompēhualóque[h] = it was composed when we had been conquered, 43:25.
3. As, the same as, like, etc. In iuh ... tla[h]to[h]cāt-que[h] = like those who were rulers, 5:14; a[h]tle iuh nicmati-a = I consider them peerless, 78v:5. See NÓ IUH, ZAN IUH CHÍHUA:TLA.

IUHCA (should be IUHCAH per CAR 505:49 and 524:35), var.

IUHCA (?). Thus, as. In iuhca nenontzalli = as in the fable, FC 11:70:3; iuhca [a]nquimati[h], 49v:2 & cf. 26:10. Cf. IUHCĀN 3.

IUHCĀN

1. Such a place (CAR 494:4). Mā iuhcān = let this be such a place, 69:7; nō iuhcān = the same kind of place, 10:31, CAR 494:35.
2. Such a place (as the one being talked about), hence here, there, in that place, in this place, where, etc. Ca vncan pouhqui ca vncan itauhquj ca ipan motlacatili ca iuhcan oalialoc = for he was dedicated Beyond, consecrated Beyond, born in that place, sent from there, 6:12:22; ye oncān ye iuhcān = there in that place, 65:6; in iuhcān tinemi[h] = here where we live, 9:10; cān in ma[h] iuhcān ohua ca ye iuhcān in īchān tiox in loma[h] = where? with God in Rome!, 60:3-4; in iuhcan mahuiz#z#o#hu#a = in that place they gain renown, 65:9, cf. 67:11, RSNE 4:11, RSNE 12:14.
3. Such a state, in such a condition, such, so, thus. In juhcan ca intonal in tecutizque = their day signs were such that they would become lords, FC 6:41:23; ca ie titlachia injc iuhcan = tienes uso de razón para saber y entender cómo son las cosas del mundo, i.e., you see how things are, FC 6:93:16 and HG bk. 6 p.126 para. 1; ach in ye iuhcā[n] = it would seem to be thus, 12:17, cf. 25:5, 59:9, 59:17, 64:10 & 13 & 69v:17 & 20; iuhcān nitlācat, see *IUHQUI TLĀCATI. Cf. IUHCA.

*IUH MATI:TLA YÖLLÖTL, to hear or comprehend s.th. (MOL: iuhquimati noyollo), lit., the heart knows it thus. In iuh quimati moyōl, 11v:31, cf. 24:31 & 24v:2; mā iuh qui-

mati moyōl, 32v:25, cf. 3v:10 & 25:19, 23v:14 (apoc.).
IUHQUI, var. **IUHQUIN** (MOL). Pret. agentive noun (from **I-HUI**, q.v.) = **IUH**. Like, thus, in this manner (MOL). 1:13, 4:17, 4v:24, 5v:4, 11v:17, 12v:17, 13:4, 14:18, 15v:15, 15v:26, 16:19, 18v:27, 26:10, 35v:6, 37v:19, 38:10, 44v:21, 47:17, 51:9, 55:13, 55:16, 57:15, 59v:27, 60v: gloss 10, 66:4, 68:17, 70:24, 76:5, 78v:15, 82:16, etc.; iuhqui niyōl iuhqui nitlācat, see *IUHQUI TLĀCATI; iuhqui ... mah, see **MAH**; zan nō iuhqui, see **NŌ** **IUH**; ah-iuhqui, see **AHIUH**; ahtle iuhqui, see **AHTLE**; ahcān iuhqui, see **AHCĀN**.

IUHQUIN, see **IUHQUI**.

***IUHQUI TLĀCATI**, vars. ***IUH TLĀCATI**, ***IUHCĀN TLĀCATI**.

Past tense only, to be one's nature, to be inherently thus (MOL: iuh nitlacat = ser su natural condicion aquella desde su nacimiento). Iuhqui niyōl iuhqui nitlācat = that's what I was born for (i.e., this suits me), 70:10; anca iuhcān ye niyōl iuhcān nitlācat = is this my lot? is this my fate?, 62v:9, cf. FC 6:108:4-5; in mach iuhcān nitlācat in tl̄pc. = is this my fate on earth?, 35v:8; cf. a[h]iuquin yōli-n tlācati[h], see **AHIUH**.

IUHTI, v-A; var. **IUHTIA**, v-A. To be thus (see MOL: quin-iuhti). Ma iuhtia = let it be thus!, FC 6:70:5-6; mā iuhti-an totlaōcol-i = let our sadness be thus (i.e., let our sadness be likewise), 21:2 & cf. 5; mā iuht-a = let it be thus, 26:7. See **MACIUHTIA**.

IUHTIA, see **IUHTI**.

***IXAMACHO**(?), see **IXIMATI:TLA**.

IXAPELTZIN, Span., Isabel. "Doña Isabel de Moteuczoma Tecuichpochtzin," daughter of **MOTĒUCZŌMAH** 2, consort of Cuauhtemoc, mistress of Cortés, with whom she had a child (MEX 156, cf. NCDHM 3:277). 55:31 & 55v:4 & 85:18.

IXĀYAUHTITLANI:MO, to wish to be tears, i.e., to want to be resurrected through song-weeping. 59:3, 59:7.

IXĀYAUHTLI, tears, lit., eye mist; fig., revenants. See **IX-ĀYAUHTITLANI:MO**. Syn. **IXĀYÖTL**.

IXĀYÖHUĀTZĀ:MO, to dry one's tears. 5:2.

IXĀYÖTL, tears (MOL). 4:8, 4v:5, 6v:29, 30:4; refers to revenants, 20v:16, 31v:3(?), 33:20. Syn. **CHŌQUIZTLI**, **IXĀYAUHTLI**.

-**IXCO**, in the face (MOL), in the presence of (AND 446). 14:5, 16v:28, 69:9. See **ĀTLIXCO**, **TĒIXCO NEMI**.

***IXCOCOTZOA**, to be mad or foolish, to run in circles (?; from **IXTLI** + **COCOTZOA**). See **IXCOCOTZOALLI**. Syn. **IXQUIHQUĪZA**(?).

IXCOCOTZOALLI, one who is mad, foolish, or addled (from **IXCOCOTZOA**). 16:18.

IXCONOA:MO, to be threshed (cf. MOL: ixconoa:nitla), to be

thrashed. Timoxconoa = you're thrashed, 23v:16. Cf.

HUITEQUI:TÉ, HUITEQUI:TLA, MÁOYA:TLA, MÁTILOA:TLA.

IXCUĀTECPILLI, forelock (MOL). See XIUHTÓTÓIXCUĀTECPIL-TZIN.

IXCUĀTOLLI, eyelid (MOL). 16:27.

IXCUECUECHTLI, leering ribald (MOL: ixcuecuechpul). Apoc., 67:23, 67v:1, 67v:22, 67v:31; ixcuecuechcujcatl = leering-ribald song (?; FC 4:26:2) or "song in which various heroes were celebrated in a promiscuous manner" (ANTIG bk. 2 ch. 6).

IXCUÍTIA:MO, to model or pattern oneself, to take example (MOL). Mā īc ximīxcuīti = pattern yourself thus, 5:15.

IXHUA, to sprout or germinate (MOL). See IXHUALTIA:TLA.

IXHUALTIA:TLA, to cause s.th. to germinate (cf. IXHUA).

52v:8.

IXHUETZCA, to smile (MOL). See *IXHUETZCATOC.

*IXHUETZCATOC (from IXHUETZCA + ¹O 6)

1. Alonso Axayacatzin Ixhuetzcatocatzin = ALONSO ÁXAYA-CATZIN, q.v.
2. Lit., he is smiling (refers to the revenant?; cf. HUE-HUETZCANI, HUETZCANI, ZAZANILLI). Ixhuetzcatocatō[n] = baby smiler, 46v:10.

IXHUIUHTLI, grandchild (MOL); may be used as a term of endearment in addressing the king (MEX 56, TEZ 424:38: nieto). 15v:26, 15v:31, 16:6 & 9, 74:8, 74:22, 74:30 & 74v:1. Cf. MACHTLI.

IXIHUINTI, denominative verb from IXIHUINTLI, q.v. To be dazed or dizzy (MOL).

IXIHUINTLI, dizzy one (see IXIHUINTI). 50v:11.

-IXIMACHÓCA, opinion or knowledge of (MOL). 4v:10.

IXIMACHOCTZIN, fict. name, Notable, Recognized One. 55:16.

IXIMATI:MO

1. Reflex-pas., to be known or recognized. 20v:8. See NEIXIMACHÓYÁN.
2. To know oneself, i.e., to be cautious or wary (MOL). In mā onneiximacho-ya = let all be wary!, 59v:3.
3. To know one another. 64:28, 69:18, 69v:7 (huālneiximacho), 71:23; with suffix -co, 10v:2, 24v:3, 26:12.

IXIMATI:TÉ, to know or get to know s.o. (MOL); to face or confront s.o. (?); lit., to know s.o.'s face. To know or recognize s.o., 14:16 (to know God), 18:8, 20v:25, 28:7 (with suffix -to), 38:16 (to know God), 38:17 (to know God); niquimiximati ye moyāōhuāñ = do I face your enemies?, 72v:19.

IXIMATI:TLA, nonactive iximacho (FC 11:233:34), var. nonactive *IXAMACHO (?). To know s.th. (MOL), to recognize s.th. (AND), to be acquainted with s.th. (AND). 8:8 (with suffix -co), 16v:26, 36v:9; oniximachōz = their acquaintance shall be made, 69:20; ixama#y#[ch]o yēctli =

it is good to know (?), 6v:22; *īxama[cho] ihui* = it is known to be thus (?), 35v:8.

IXIPTLATL, image, substitute, delegate (MOL: *teixiptla*). 41v:8, 59:27, 59:31. Syn. **PATILLÖTL**.

***ĪXITL**, see **ĪXTLI**.

ĪXNĀHUATIA:TĒ, to condemn or dismiss s.o. (MOL). 41v:22.

ĪXNĒCI, to appear, to be seen (MOL: *parecer ante otros*, o manifestarse). See ***ĪXNĒXTLI**.

ĪXNEXTLI, lit., ashes in eyes(?), name of a goddess (Il manoscritto messicano vaticano 3738 fol. 17, Codex Telleriano-Remensis fol. 11).

***ĪXNĒXTLI**, apparition (?), see **ĪXNĒCI**). *Cihuāīxnēxcuīcatl* = female apparition song, 38v:18. Cf. **NĀHUALLI**.

-**ĪXPAMPA**, rel. noun, from the presence of (CAR 420), toward the front of (AND). See **TĒĪXPAMPA HUĀLĒHUA**.

-**ĪXPAN**, rel. noun, in the presence of (CAR 420), at, before, lit., before the eyes (or face) of. *Īxpan*, 31v:23, 34:25, 40:6 & 8, 54:8; *nōyōl īxpan*, 78v:22; *toyōlia īxpan* = our souls are in His presence, 14:15; *chīmaltepētl īxpan-o* = at Shield Town, 25v:21 & 24, cf. 31:6; *īxpan īpalnemo-[hu]āni* = in the presence of Life Giver, 11:27, cf. 1v:17, 2:22, 2v:1, 2v:8, 5v:26, 13v:10, 13v:14, 16v:16, 22v:3, 27:17, 42:30, 47:25, 50v:28, 68v:9, 77:5, etc.; *mīxpan*, 23:20; *mīxpantzinco*, 4v:27; *tīxpan*, 34:12; *amīxpan*, 54v: 18 & 21 & cf. 84:19 (*anīxpan*); *īmīxpan*, 1v:10, 4v:9, 30v:1; *tēīxpan*, 27:29, 28:2, 47v:2, 67v:19, 74v:28, 75:8, 76v:8, 78:29, 81v:4 & 8. See **TĒĪXPAN QUETZA:MO**, **TĒĪXPAN QUI-ZA**.

IXPAYOL, var. **ESPAYOL**. Span., Español. *Ixpayolme[h]*, 54v:20; *espayolti[n]*, 71v:19. Cf. **SPAÑA**.

ĪXPEHPEYOCÀ, to wink and make faces and gestures (MOL), to grimace. See **ĪXPEHPEYOCTZIN**.

ĪXPEHPEYOCTZIN, fict. name, Grimacer (see **ĪXPEHPEYOCÀ**). 68:4.

IXPOLIHUI, to be destroyed (AND). 38:21 (with matrix o), 54:8, 55:6.

ĪXQUICH

1. An amount, the amount, a certain number (FC 12:117: 28-29). *Çan ye nō īxquich* = as much, the same (CAR 524:43); see **ĪXQUICH CAHUITL**, **QUEXQUICH**.
2. A sufficiency. *Yeixquich* = that's enough, MOL; *a[h]-mō īxquich quēhua in tlažo[h]tōtōtl* = what the dear bird sings is not sufficient, 2:18.
3. An entirety, all, every (MOL). 12v:18, 13:1, 17v:4, 41v:2, 41v:6, 41v:9, 42v:7, 42v:28, 46:12, 48:28 & 30, 48v:19 (*zan ye īxquich*), 50:27, 51:5, 69v:4, etc.; *īx-quich ti-ya-nemi[h]* = all of us are alive, 45:14; *īxquich ahtāhui[y]ah* = none of us is pleased, 24:8. See **ĪXQUICH ... QUEXQUICH**. Syn. **MOCHI**.

4. All over, done with, finished (CAR 506:37). 2:24, 32v:
2. 44:27. 51:25.

ÍXQUICH CAHUITL, an amount of time, a while (see **ÍXQUICH** 1).

1. (Just) a while, a short time, a moment (OLM 252:9, cf. FC 2:144:5). 9v:25, 12v:30.
2. (Quite) a while, a long time (CAR 527:41, FFCC 1:76: 16).

ÍXQUICHCAPA, from here (CAR 445:5, cf. CAR 499:10). 38v:26.

ÍXQUICH ... QUÉXQUICH, all ... however many. Íxquich on-cuetlahuiya quéxquich onquízaquíuh = all that are born must die (lit., however many come being born, all wither), 64v:1. Syn. **QUÉXQUICH ... QUÉXQUICH**.

ÍXQUIHQUÍZA, to be mad or foolish, to run in circles (see MOL). Syn. ***ÍXCOCOTZOA(?)**.

ÍXTILIA:MO, to esteem oneself greatly and with presumption (MOL). 6:4 & 13.

ÍXTILIA:TÉ, to respect s.o. (MOL, CAR 528:4), to pay s.o. respect or homage. 48:1.

ÍXTLÁ-, see **ÍXTLÁHUATL**.

ÍXTLÁHUACÁN

1. Place of meadows, a wilderness (MOL). 60v:gloss 11.
See **CÓÁIXTLÁHUACÁN**.
2. Town west of Toluca (HMAI 10:391).
3. At or on the field (of battle) (FC 6:11:25). Ixtlāhuacán yáōnáhuac = on the field, in battle, 18v:8, cf. 8v:7, 17v:10, 18v:8, 21:21, 25:5, 31v:14, 62:17, 65v: 17, 70:20.

ÍXTLÁHUATL, var. **INTLÁHUATL** (13:1, copyist's error?), var. comb. form **ÍXTLÁ-** (? , see 55v:27 & cf. 66:5). Vale, flat land, savannah, field (MOL, HDA 4v:20), fig., the field (of battle) or the (Elysian) fields (see FC 6:58:10, FC 6: 74:3, FC 6:172:6). 17v:10; ixtlāhuatl i[h]tic = in the bosom (or midst) of the field(s), 6:26, 24v:18, cf. 6v:11, 7v:15, 9:21 (ixtlāhuaquí[h]tec), 9:24, 9v:3, 13:1, 20v:19, 22:30 (ixtlāhuatl i[h]tic in quénónamí[h]cán), 64v:6, 65: 6, 72v:15, etc.; chiucnáuhixtlāhuatl = Nine Fields (i.e., the underworld), 36v:5. See **TLACHINÓLLI/ÍXTLÁHUATL**.

ÍXTLÁHUI, to be satisfied (of a condition or duty) (CAR 455: 39); to be restored or given back (MOL), to be surrendered or handed over. Of the Mexican nation (being surrendered or given back to its rightful owner, Quetzalcoatl in the person of Cortés), 56v:15 & 18, 61:15.

***ÍXTLAPALLI**, see **CEMIXTLAPAL**.

ÍXTLI, var.***ÍXITL** (see **ÍXIMATI:MO**, etc.). Face or surface (MOL, CAR); visage (MOL, CAR); by extension, eye (FC 10:112). See **ÍXAYÓTL**, -**ÍXCO**, etc. Do not overlook **ÍZO-QUIHUIA:MO**.

ÍXTLÍLCUECHÁHUAC, son of **ÁXAYACATL** 2 and brother of **TLÁ-**

CAHUEPAN 3, lord of Tollan, killed in combat in Huexotzinco (MEX 136, MEX 151-52). 17v:9, 24v:29, 36:11, 55v:25, 64:12, 65:7, 65:15, 70:15. Syn. **IXTLILOTONCOCHOTZIN**.

For other sons of Axayacatl see **TLACAHUEPAN** 3. **IXTLILOTONCOCHOTZIN**, "Ixtlil-Warrior-Parrot," a play on the name **IXTLILCUECHAHUAC**. 55v:27 & 66:6. Syn. **IXTLILCUECHAHUAC**.

IXTLILTIC, moreno or negro de rostro (MOL). For synonymy see **CAMILLI**.

IXTLILXOCHITL

1. Ixtlilxochitl the elder, king of Texcoco, d. 1419 (GKC sec. 705). 7v:28.
2. Hernando Cortés Ixtlilxochitl, king of Texcoco 1521-ca. 1531, collaborated with Cortés, died ca. 1531 (see IXT, cf. FC 8 ch.3). 54:12, 54:15 & 83:20, 57:2, 57v:10.

IXTOCA:TLA, to covet s.th. (MOL). 12:9. See **TLAIXTOCTZIN**. **IXTONA**

1. Lit., to shine at the face, i.e., to blush (with shame) (?), cf. MOL: ixtlatlactilia:nin = to blush with shame). 75:24.
2. Lit., to shine at the face, i.e., to be aglow (with pride). Ixtōnatimani = (the city) is all aglow, 42:28.
3. **Quēn otimīxtōnaltih** (honorific form). Quen otimixtonalti? = how did you shine (at dawn)?, i.e., good morning to you, LASSO 40:8; cf. Quen otimotlathuulti nozcacaauhtzine? = good morning to you, sir, PAR 184.

IYĀHUA:TLA, to offer s.th. (as a sacrifice to God) (MOL).

4v:27, 5:18. Syn. **MANA:TLA** 1.

IYE, yes (male speaking, answering a question) (MOLS: si). 46v:27. Cf. CV: iye.

IFYETL, pos. form -iyeuh (OLM 22). Tobacco (HERN 1:80: "yetl," RUIZ pt. 1 ch. 4: "yhetl" or "yetl" or "yyetl," CDC ch. 7 1. 997: iyetl); sahumerio (OLM 22: "yetl"), perfumaderos galanes (TEZ 427: "yetl"). Key words: incense, fragrance. 35v:25, 51:22; -iŷexōchitl, 35:6, cf. 81v:18.

IYO, interj., alas!, oh! (male speaking) (MOL fol. 72v column a ll. 15-16, cf. OLM 195). Yyo sancta mariae = joh Sancta María! (NCDHM 2:32); i iyo, 51:25; iŷo, 11:4, 11v:9, 11v:12. Cf. CV: iyo.

***IYOA**, to be alone (AND 257). Ca çan oc iò = now that's the only thing (CAR 502:11); çan tēl iyò = a little bit (CAR 522:35). See **ZANIYOH**.

ĪYÖLLO IN TEPETL, see ***TEPEYÖLLÖTL**.

IYOYAHUE, see **YOYAHUE**.

IZ, here (CAR 493:21). Iz in āxcān = here and now, 72v:25; a iz āc onmati-a ... = ah, who here knows ..., 25:15; ye iz cate[h] = they are already here, 60v:gloss 1; iz

mā#[z]onel titlaihtōlli = let yourself be summoned here!, 72:20; tle-on in ma[h] iz, see MAH; iz tle ye[h] ticchīuh-que[h] = here is what we have done, 76:4, cf. 40v:1, 76:20; iz ca[h] in toxōchiuh = here are our flrs, 33v:13, cf. 26:8, 43:6, 43:17 & 20, 53v:4; iz ca[h] ye[h] momātzin = here are your "arms," 73v:16; in iz catqui ca ḍnamēchmacac ... = behold! for I have given ye ... (translates Gen. 1:29), 41v:15. Syn. NICĀN.

IZCACĀUHTLI, father (MOLS: padre). Nozacacāuhtzin = my father (i.e., God?), 47v:18; tozcacāuhtzin s. palacizco = our father, St. Francis, 48:2 & 7. See *CĀUHTLI. Syn. TAHTLI.

IZCALIA:MO, to revive, to come to, to resuscitate (MOL). Ximozcalīcān = sober up (you drunkards), 4:14; mozcali[h]-o jesu ch̄ro. = Christ is resurrected, 43:28, cf. 42v:16, 42v:25; ḍmono[h]ma[h]izcali[h] = He (Christ) was self-resurrected, 42v:9. See IZCALIHTZINOA:MO, NEZCALILIZTLI. Syn. QUETZA:MO 6.

IZCALIHTZINOA:MO, honorific of IZCALIA:MO. 42:17.

IZCALTIA:MO.

1. To grow (of a child) (CAR 500:46).
2. To increase (of progeny). Mā ximozcaltīcān-aya ximotlapihuīcān-a = increase and multiply! (translates Gen. 1:28), 41v:13; nezcaltilo = there's a proliferation, 14:20.

IZHUATL, leaf (MOL), frond. Xōchintlapalizhuatica, 11v:27 (cf. Xōchizhuatl).

IZHUAYOA, to be abundant with leaves, to be leafy, to put forth leaves, to sprout. With matrix ihca, 64:8, 77:11; with matrix mani, 53v:17, 70:4.

IZHUYAOH

1. S.th. leafy, a leafy one. 29v:18, 52v:1. See XIHUIZHUYAOH, Xōchizhuayoh.
2. Name of a medicinal herb, possibly Ophioglossum (HERN 1:103: "izhoayo").

IZOQUIHUIA:MO, to cover one's face with mud (FC 12:118:18). Neīzoquihuīloc, 55:14 & 17 & cf. 84v:19 & 22.

IZQUITL, popcorn (HG bk. 1 ch. 10 p. 50 para. 4: izquitl = maiz tostado, SANT: esquite = izquitl = popcorn, FC 11:202:21: izqujsuchitl = iztac iuhqujn momochitl, see MOMOCHITL).

Eloizquipahpatzacpīl, 16:31. Syn. MOMOCHITL.

IZQUIXÓCHITL, name of a flowering tree or the flrs of this tree (FC 11:202), lit., popcorn flr (see HERN 1:434), Bourreria (SANT: esquisúchil); fig., "songs," warriors, revenants. Key word: popcorn flrs. 2:31, 10:10, 10v:10, 11v:1, 14v:15, 19:2, 20:8, 21:15 (chīmalizquixōchitl), 22v:8, 30:30, 34:14, 34v:21, 38v:12, 40:2, 40v:27, 53:1, 61:23, 62:31, 64:31, 67:27, 67v:29, 70v:1, 72v:1, 78:22, 78v:3, 78v:18, 81v:17. See TLAPALIZQUIXÓCHITL.

IZTAC (should be IZTĀC per CAR 406:39, CAR 492:20, CAR 525:5, HDA 11:24, but CAR 432:19 has izardáya). S.th. white (MOL). Xōchitl iztac, 67:25; ācatl iztac, 64:1 (cf. IZTAC TŌLIN). See IZTAC COYŌTL, IZTAC CUĀUHTLI, etc. Syn. *IZTACTLI, IZTALLI.

IZTAC COYŌTL

1. Early 15th-c. lord of Totomihuacan (UAH secs. 86, 255, and 270). Cuetzpaltzin iztac coyōtl totomihua[h]cān = Cuetzpaltzin [and] Iztac Coyotl of Totomihuacan, 8:12; i totomihua[h] a iztac coyōtl, 8v:26, cf. 8v:10.
2. A high official in the borough of Acxotlan in Tlalmanalco, Chalco, fl. 1465 (CHIM 110, CHIM 204). 32:2; coupled with AYOCUAN 4, 31v:20, 32v:25.

IZTAC CUĀUHTLI, see CUĀUHTLI IZTAC.

IZTAC HUEXŌTL, white willow or white willows, a mythical apparition at the site of Mexico prior to its founding (see DHIST ch. 4 p. 44 para. 51). Iztac huexōtl in ye ihcacān = where white willows stand, i.e., Mexico, 63v:19 & 66v:16; iztac huexōtl īmāpan, 64:1. See IZTAC HUEXŌTLAH.

IZTAC HUEXŌTLAH, lit., white willow grove, i.e., Mexico (see IZTAC HUEXŌTL). 23:1.

IZTAC MICHIN, lit., white fish. A category of fish that includes AMIOTL and XĀLMICHIN (HERN 2:397), small fish breeding in brackish water (FC 11:62). Key word: whitefish. 44v:9.

IZTAC OTOMITL, white warrior, i.e., the sun. 71:6.

*IZTACTLI, s.th. white (see FC 11:245:31). 63v:14 & 66v:9, 70:11. Syn. IZTAC, IZTALLI.

IZTAC TŌLIN, white rushes, mythical apparition at the site of Mexico (DHIST ch. 4 p. 44 para. 51). 23:1, 64:2 (tōlin iztac); cf. ācatl iztac (see IZTAC). Cf. IZTAC HUEXŌTL, IZTAC HUEXŌTLAH.

IZTALLI, s.th. white (MOL: tzonitzalli = white-haired). Āmaztall-a = white banners, 32:20. See TLAZTALEHUALLI, TLAZTALLI.

IZTAPALĀPAN, see ITZTAPALĀPAN.

IZTATL, var. *ITZTATL (? , see ITZTAPALLI 2). Salt (MOL, CAR 463).

IZTLACAHUIA:MO, to deceive oneself (MOL). 2:24, 5:5.

IZTLĀCOA:TĒ, to look at s.o. carefully or cautiously, observing what he says or does (MOL, cf. CAR 525:47). 6v:8, 13v:17, 26:17 & 49v:9.

J

J, see ¹I, ¹IN.

JERUSALEM, Span., Jerusalén or Jerusalem. 44:4.

JESU CHRISTO, var. JESU QUILISTOH (48v:17), XESO QUILISTOH (51v:21); abbrevs. JESU CHRÓ (7v:7, etc.), JESU Xº (42:9, etc.), JESU XPO (37v:23, etc.). Span., Jesucristo. 7:33, 7v:7, 22:20 & 22, 29v:15, 37v:23, 42:9, 42:15, 42v:9, 42v:28, 43:28, 45:14, 46v:13, 46v:19, 47:12, 47:15, 47:27, 47v:1, 48v:17, 51v:7, 51v:21, 66:10, 70:20, 71:24; cf. īn dios īpiltzin, 37v:17. Syn. IHS, POLOPETAH, XESUS NA-ZALENOH, XPO. Cf. DIOS, ĪCĒLTEÖTL, ĪPALNEMOHUĀNI, TEÖTL.

JESU QUILISTOH, see JESU CHRISTO.

JHS, see IHS.

JIHUAN, see XIHUAN.

JOAN, see XIHUAN.

JOHUAN, see XIHUAN.

JUAN, see XIHUAN.

L

LAUS, Latin. Finis laus deo, 78v:31.

LELE, interj., alas! (MOLS: guay). Cf. ELELE.

LEON, see DIEGO DE LEON.

LOIXCO, see SAN LUISCO.

LOMAH, Span., Roma, i.e., Rome. Loma[h], 58v:9, 59v:27 & 29, 60:4, 60:6.

LUCAS, Span., Lúcas.

1. Fray Lúcas de Almodovar, famous nurse at the monastery of S. Francisco, cured Antonio de Mendoza, d. ca. 1550, cross appeared over monastery when he died (Mendieta p. 689).
2. Fict. name (? , see COM song 80 stanza 3), Don lucas, 80:12.

LUISCO, see SAN LUISCO.

LUIXCO, see SAN LUISCO.

M

MA:TLA, v-D, to hunt or capture s.th. (MOL), to catch s.th. (in hunting, in fishing, or in war) (CAR 432:24). See TLAMA, TŌLAMĀZ.

¹MĀ, adverbial particle, vars. MAC (62:27, 63v:18, 66v:13), MAH (23:29). See also MĀCA, MĀCĀC, MĀCAMŌ, MĀCAOC, MĀCIUHTIA, MĀCUĒL, MĀCUÉLEH, MĀ HUEL, MĀ ĪC, MĀ I-HUI, MĀNEL, MANĒN, MĀNōGEH, MĀNōZO, MĀNōZOCUĒL, MĀ-OC, MĀQUIN, MĀTĒL, MĀZAN, MĀZANŌ, MĀZAOC, MĀZĀZO, MĀZĀZOC, MĀZO, MĀZOC, MĀZOHUI. Syn. TLĀ, etc.

1. Introduces wishes and commands (CAR 425:5). With verbs, 5v:4, 8v:4, 21:18, 23v:14, 30v:19, 43:5, 61:8, 79:12, 79:28, 84:24 (maa), and passim; with nouns, 3v:7, 9v:15 (mā-n aya toxōch-a = let them be our flrs), 16v:23 (mā ye xōchitl = let there be flrs), 25:17, 29:1, 30:12, 32v:3, 36v:14 (mā xōchitl noyōllo = would that my heart were a flr), 64:21, 67v:12, 69:25, 72:9, 76v:25, etc.; repeated for subject and verb, 42v:28; with adverbs, 7v:12 (mā nicān = let it be here), 57:15 (ye[h] mā iuhqui ḍn), 57:28, 78v:9 (mā-n iuhqui), 79:23 & 26 (mā nocān-a = come here); repeated for adverb and verb, 26:13, 79:28; with interjection, 71v:16 (mā tahui = let there be a "hola!"); with vocables, 36:16; preceded by in, see ¹IN.

2. Introduces subordinate clauses, translated "although" (CAR 528:5). 5v:4 & 21:18, 16:20, 43:19, 71v:29.

²MĀ, see ¹MAH.

MĀ-, see MĀITL.

MA^a, see MARIA.

MAC, see ¹MĀ.

MAC-, see MĀITL.

MACA:MO-TLA (should be MĀCA or MAHCA per CAR 432:34). To give oneself s.th. (as a medicine) (MOL), to indulge in

s.th. (as alcohol) (CAR 521:10), freely, to swallow s.th. Onnemacoc = they have been swallowed, 57:6, cf. 57v:10, 57v:14. Cf. MAHMACA:MO-TLA.

MACA:TĒ-TĒ (should be MĀCA or MAHCA per CAR 432:34). To give s.o. to s.o., i.e., to offer s.o. to s.o. as a sacrifice(?). 79:28. See MAHMACA:TĒ-TĒ.

MACA:TĒ-TLA (should be MĀCA per CARO 32v:27, with nonactive "máco" per CARO 32v:28). To give s.th. to s.o. (MOL). 4:17, 5v:23, 5v:24, 9:14, 13:6, 14:6 (nēch[ch]āl-macazque[h], 19:19, 31:6, 35:5, 37v:24, 41v:15, 47v:30, 51:19 (to[m]maco-n for tommacoh), 52v:17, 53v:11, 53v:25, 55v:18, 62v:22, 64:27, 64v:19, 64v:22, 66:18, 68:20, 68:23, 72:23, 78:22-25; with suffix -co, 58:13; with suffix -to, 47v:27; with matrix ahci, 1v:4, See MAHMACA:TĒ-TLA, MAQUILIA:MO-TĒ-TLA, TŌCĀMACA:MO. Syn. NEMAC-TIA:TĒ-TLA.

MACA:TLA, single-obj. form of MACA:TĒ-TLA. To give s.th.; indef., to make offerings (cf. TLAMACAZQUI). Aoc tlama-[ca]znequi[h] = they don't want to make offerings (i.e., make war), 74:12; tlamacaznequi[h] = they want to make offerings, 74:16. See TLAMACAZQUI.

MĀCA, adverbial particle signaling negative wishes and commands, intensified var. MĀCAZO (40:13 & 15, 70v:26, etc.). If only not, would that not, do not, etc. (MOL). 5v:27, 9:24, 13:22, 26:9, 29:21, 35v:6, 46v:25, 59v:7, 72:26, etc.; in māca-n quēnnel = let it be no other way, 71v:30; in māca ye[h]huāntin tēlpōpōtzitzintin = oh no, not those youngsters!, 74:16; a in māca ye[h]huātl = ah, let this not be, 74:22. See MĀCĀC, MĀCATC, MĀCAMŌ, MĀCA-YĀC, etc. Syn. TLĀCA 1.

MĀCAC (MĀCA + AC), intensified var. MĀCANELĀC. Let no one. 13:26, 23:6, 32:12, 33v:13, 69v:2 (mācanelāc). Syn. MĀCAYĀC.

MĀCAIĆ, would that never, may it never be that (see AND). 13v:18, 14v:18 & 20, 25v:5, 26:16.

MĀCAMŌ = MĀCA (MOL, CAR 527:30). 72:26. Cf. MAHCAMŌ, TLĀCAMŌ.

MĀCANELĀC, see MĀCĀC.

MĀCAOC, var. MAHCAOC (40:10), intensified var. MĀCAZOC (32:26, 73v:16). Do not still, do not anymore. 13:22, 39v:25, 40:10, 46v:11, 73v:5.

MĀCAYĀC, let no one (MOL). 5:12. Syn. MĀCĀC.

MĀCAZO, see MĀCA, MĀCAZO TLE.

MĀCAZOC, see MĀCAOC.

MĀCAZO TLE, if only nothing (AND: mācazolein). Mācazo tle-on xoconyoyōcoya = if only you concocted nothing!, 3v:23.

MACCUAHUITL, var. MĀCUAHUITL (? , TORQ 1:279: maquahuitl, HDA 10:32 has mācquāhuītl). Macana (TORQ 1:279, see

also FC 2:115:2: macquavitzl, for description see Mendieta pp. 757-58; Conquistador Anónimo ch. 4). Key word: sword. 4:2; do not confuse mācuāhue[h]que[h], see MĀITL 2.

MĀCĒHUALLI, vassal (MOL), subject, underling. Of God, 3v: 21, 6v:23, 6v:24, 6v:26, 8v:19 (momacēhual), 12v:21, 13: 12, 14:15, 17:2 & 5, 23:4, 25:2, 27:12, 28v:16, 32:25, 32v: 2, 32v:7, 37:24, 37:29, 39:8, 46:13, 47:29, 52:22, 53:30, 59v:21; of temporal ruler, 27:12, 51:12, 56v:11 (of Cortés as Quetzalcoatl), 59v:5, 60v:3; vassal or (Indian) com- moner in general (CAR 462:19, CAR 488:38), 54:8, 61:7, 71:26 (mācēhualchīchīmēcatl); a[h]mō mācēhualli = O no- bles!, 68v:19. Cf. MAHCĒHUALLI.

MĀCĒHUALLÖTL, vassalage (MOL). Cf. MAHCĒHUALLÖTL.

MACH, particle.

1. Creates a question (as in English "Do I love you?", cf. 2, below) (OLM 184), may be translated "Perhaps ... ?" Note: according to Olmos **mach** was used as a question marker in Tlaxcala, while Mexicans used **cuix** (see INTR ch. 10 n.8). 9:14, 13v:4, 24:10, 24:24 (interposed between obj. and verb), 28:29, 30v:7 (without verb), 30v:11 (mach āca[h] ca[h]ciz), 36:20 (without verb), 58:9, 59v:6 (mach aca[h] con-ya-itquiz), 68v:22 & cf. 24 (mach āca[h] a[n]yāz = perhaps no one will be going), etc.; mach a[h]mō oncān, 9:14; mach īc, 52v:8; mach īca, 57v:1, 57v:29; mach nel, 5v:9, 62:20; mach oc, 12v:5, 13v:26, 14:31, 30:13, 33:2, 54: 24, 56:28, 61:1, 61:6, 61:12, 61:14, 64v:8 & 11, 66:17, 80:12, 80:22, 81v:25, 81v:28; in mach, 35v:8, 66:17, cf. 3v:4 & 25:10, 34:14, 61:1, 61:12, 77:9. See AHMACH. For synonymy see AHZO.
2. Creates an emphatic declaration (as in English "Do I love you!", cf. 1, above), may be translated "indeed" or "truly" (OLM 184). 50:23 & 29, 78v:1, 79:6; mach aya nelli = indeed it is true, 58:26, 80:21, cf. 47:12; mach nel, 59:24, 59:25; in mach, 23v:26, 59:25; i mach oc, 45:8; in mach nel oc, 75:20; ōmach (with preterite) (see CAR 521:1), 4:12, 73:1; etc.
3. Intensifies an interrog. adv., yielding such transla- tions as "Who in the world ... ?!" or "What the devil ... ?!" (CAR 520). Āc mach-on, 19:16; āc zo mach, 16:19, 16:27; mach āquin, 39:23, 39:25; tlemach, see TLEIN MACH. See CĀN MACH.
4. It seems (CAR 520:43-49).

MACHIA, to be known or discovered (SIM). 4v:22.

MACHIA:TĒ-TĒ, see TĒMACHIA:TĒ.

MACHIA:TĒ-TLA, see TLAMACHIA:TĒ.

***MACHĪLIA:TLA**, see *TLAMACHĪLIA.

MACHIYÓTL

1. Sign, mark, trace (MOL). Nocuīcamachi[y]o = my song-sign, 27v:2.

2. Comparison, parallel, example (MOL). Ahcān machi-[y]ōtica = absolutely unparalleled, 30v:14; cf. **ahtle īpan**, see AHTLE īPAN 1; cf. **ahtle iuhqui**, see AHTLE. **MACHIZTLI**, charge, care, business (MOL: nomachiz). īn-machiz = it is their business, 1:5. **MACHTIA:TĒ**, to teach s.o. (MOL); indef., to preach (CAR 425). Tēmachtia, 34v:12 (might be a copyist's error for tetlamachtia or tlamachtia). **MACHTLI**, pos. only (OLM 25), man's nephew (MOL), brother's son (MOLS: sobrino), sister's son (MOLS: sobrino), brother's daughter (male speaking) (MOLS: sobrina); as term of camaraderie in addressing assembled warriors (see DHIST 236: hijos y hermanos y sobrinos), as term of endearment in addressing the king (TEZ 638:24: "namatzine," i.e., nomatzine). Key words: nephew, niece (the usage "niece," as a term of endearment, occurs only at 55:28). Nomache (affective nominative), 36:26; nomache (vocative), 44v:1, 44v:31, 48:14, 48v:2, 50v:4, 50v:9, 50v:13, 50v:18, 80:18, 81:10, etc.; tomach, 80:25; nomachuāne, 50v:26; tomachhuān, 55:13, cf. 47:12, 50v:28, 51:31, etc.; tomach[h]uāne, 37v:14, cf. 37v:22, 44:10, 45v:27, 46:25, 47:13, 55:26, etc.; nomatzin, 43v:3, 52:1, cf. 43:29, 68:10, 79:3, etc.; nomatzine (Cuauhtemoc addressing his wife), 55:28; nomatzine = dear nephew!, 44v:14, 51:16, 51v:28, 80:4, 80:6, 80:13, 81v:28, etc.; nomachticātzine (Isabel addressing Cuauhtemoc), 55:31; in tinomatzin, 80:14; tomatzin, 50:7 (refers to Cortés), 50:18, 50:20, 80v:10, 80v:16, 81:24. For presumed puns on "-matzin" see MĀITL 2. Cf. ICCĀUHTLI, IXHUIUHTLI, PILOT.

MĀCIUHTIA (¹MĀ + ZO + IUHTIA), although, lit., be it thus, be it such (cf. FC 6:71:31: macivi). 10:20. Cf. MĀZO-HUI.

MĀCOCHIHUIA:TĒ, to embrace s.o. (*MĀCOCHTLI + "-ihui" per AND 360 + "-a" per AND 86; cf. MOL: macochoa:mo). 72:31.

***MĀCOCHTLI**, arm rester, i.e., the arm as a resting place (?; cf. AND 450). Imacochco = in his arms, FC 6:12:19, FC 6:13:18. See **MĀCOCHIHUIA:TĒ**.

MĀCPALLI, palm of the hand) (MOL). See **MĀCPALXŌCHITL**.

MĀCPALXŌCHITL, lit., palm (of the hand) flower(s).

1. Handflower, Chiranthodendron pentadactylon (HERN 2: 41-42, Pesman p. 208, SANT: mapasúchil); fig., warrior, victim (cf. MĀITL 2). 56v:32, 58:28. Cf. MACXŌCHITL 1.
2. Name of an herb with palmate leaves (HERN 2:42).

MACTLACCUIATZIN, see MAHTLACCUIATZIN.

MACTLACCUIETZIN, see MAHTLACCUIATZIN.

MĀCUAHUITL, see MACCUAHUITL.

MĀCUĒL (¹MĀ + CUĒL), adverbial particle. Var. MĀYECUĒL

(¹MĀ + ²YE + CUĒL) (FC 12:106:13-14). Syn. MĀCUĒLEH, TLĀCUĒL.

1. Introduces wishes and commands. 21:4, 59:26, 64:20; māyecuēl, 68v:15; mācuēl e[h]huātl = let this be soon!, 5:1.
2. (Stands alone) = MĀCUĒLEH 2 (AND 375). Syn. MĀNŌZOCUĒL, *YE CUĒL.

MĀCUĒLEH (¹MĀ + CUĒL + ³-EH), adverbial particle. Vars. MĀCUĒL EHHUĀTL (5:1), MĀOCYECUĒLEH (54:32, etc.), MĀ-YECUĒLEH (CAR 426:19). Syn. MĀCUĒL, TLĀCUĒL.

1. Introduces wishes and commands (CAR 426:19). Mā-cuēle[h] e[h]huātl = let this be, i.e., allow this to happen, 2:25; māyecuēle[h], 54:30 & cf. 32 (māocycuēl-e[h]), 68v:16.
2. (Stands alone.) Let this be soon!, onward!, come on!, etc. (FC 3:26:2). 5:1. Syn. MĀNŌZOCUĒL, MĀZĀZO-CUĒL, *YE CUĒL.

MĀCUEXTLI, var. MAHCUEXTLI (70:12). Bracelet (MOL); fig., warrior. 63:31 (apoc.), 70:12. Syn. MĀQUĪZTLI.

MĀCUILLI, five (MOL, CAR 511:20, CAR 511:23). 41v:4, 51:17, 55:12.

MĀCUĪLMALĪNALLI, var. MAHHUĪLMALĪNAL (see 66:14). Son of ĀXĀYACATL 2 and brother of TLĀCAHUEPAN 3, killed in combat at Atlixco in 1503 (CHIM 215, CHIM 228). 55v:14, 66:14, 70:23. For other sons of Axayacatl see TLĀCAHUE-PAN 3.

MĀCUĪLXōCHITL

1. Name of a god, also called Xochipilli, "era mas particular dios de los que moraban en ... los palacios de los principales" (HG bk.1 ch.14), recipient of captives brought to Mexico from outlying enemy nations (FC bk.1 ch.14). Nimācuīlxōchitl, 53v:2.
2. Name of various 15th- and 16th-century nobles, male and female (see García Granados Diccionario 1:410-11 and 3:117).

MACXōCHITL (could be MĀCXōCHITL), lit., hand (place?) flrs.

1. Fig., warriors (see MĀITL 2). 34:13, 35v:24. Cf. MĀCPALXōCHITL 1.
2. Bouquet (?), FC 11:214:33.

MACZĀ, see MĀZAN.

MACZAN, see MĀZAN.

MAGDALENA, see MARIA MAGDALENA.

MAGt, see SU MAJESTAD.

¹MAH, var. MĀ (CAR 516:4: àtle māitlā = in no way, cf. CAR 518:24: àtle māitlā, see also CAR 525:7: àcan yuhqui oni-quittac in mā yuhqui inīc huēy), euphonic var. YAH (75:26). Particle used as a connective with certain adverbs and interrog. pronouns, usually untranslatable, but for diagnostic purposes may be rendered "such that" (AND

375-77) or, when used with a negative, "at all" (CAR 489:33, AND 377). Iuhqui ... ma[h], 13v:30; iuhqui ... mah, 75:24 & cf. 26 (mah replaced by yah); cān in ma[h], 60:3; quēn ... in ma[h], 47:4; tle-on in ma[h] iz i tē-pal nochahuatlāli[h] = what is it such that here because of s.o. I've been established as a whore?, i.e., somebody's made me a whore and what's the result?, 73:31; ayāc mah āca[h] quēlēhuia-o = no one at all craves them!, 6:23.

²MAH, see ¹MA.

MAH-, see MĀITL.

MAHCA, negative of ¹MAH. Such that not (AND 375-77).

Aquin màca tlàtlacolé? = who is there that is not a sinner?, CAR 527:43.

MAHCAMŌ = MAHCA. FC 3:34:13. Cf. MĀCAMŌ.

MAHCAOC, see MĀCAOC.

MAHCĒHUA, to dance (MOL). Mahcēhua = he dances, 39v:24; mahceuaya = they used to dance, THS fol. 400. See MAH-CĒUHQI. Syn. IHTŪTIA:MO (per FC 3:21:3).

MAHCĒHUA:MO, reflex-pas. of MAHCĒHUA:TLA. To be deserved or earned. 4:3.

MAHCĒHUA:TLA, to obtain s.th., to be rewarded with s.th. (MOL), cf. CAR 462:14). 4:8, 18:5, 36v:30, 64v:21, 65:12, 65:15 (ancon̄mahcēuhque[h]); tlein quima[h]cēuh hue-e tle īcoco-n-cauh = what is His gift, what is His food?, i.e., who will be God's sacrifice?, 37:25; tontlama[h]-cēuh = you've been favored, 63v:24 & cf. 66v:24; tontlama[h]cēuhita[h] = you went away deserving, 60:9 & 11.

For causative see MAHCĒHUALTIA:TĒ-TLA, MAHCĒHUIA:TĒ-TLA, MAHCĒHUIA:TLA-TLA. See TLAMAHCĒHUALLI.

MAHCĒHUALLI, merit, just desert, reward, fortune (MOL: nomaceual, CAR 462:14). Noma[h]cēhual, 31:25, 57:27; moma[h]cēhual, 53v:7; tomahcēhual, 4v:16; toma[h]cēhual, 43v:4, 47:14, 51v:6; īnmahcēhual, 30:18, cf. 39:29. See MAHCĒHUALLŌTL. Syn. ICNŌPILLI 2, ILHUILLI, TLAMAH-CĒHUALLI. Cf. PATIUHTLI. Cf. MĀCĒHUALLI.

MAHCĒHUALLŌTL, abstract form of MAHCĒHUALLI. Merit, worth. In ahtlej īmahcēhuallo = he who is worthless, 1v:18, 1v:21.

-MAHCĒHUALTI, v-A, used only in third pers. sing. and with pos. prefix. To become one's recompense or desert (AND 361-62, CAR 527:41, MOL: nomaceualti). 57v:17.

MAHCĒHUALTIA:TĒ-TLA, to cause s.o. to deserve s.th. (MOL). Quitēmahcēhualtia, 1v:22, cf. 4:5, 4:9. See MAHCĒHUA:TLA. Syn. MAHCĒHUIA:TĒ-TLA.

MAHCĒHUIA:MO-TLA, indef., to be deserving (MOLS: merecer). Quēn̄mach [h]uel oncā[n] ay ye motlama[h]cēhuia[h] = how fortunate can they be over there?, 37:31-37v:1.

MAHCĒHUIA:TĒ-TLA, to cause s.o. to deserve s.th. (MOL: tla-maceuia;nite). Indef., 48:6, 63v:20.

MAHCĒHUIA:TLA-TLA, to cause s.th. to deserve s.th. Cānon
nicma[h]cēhuia = where shall I have it (i.e., my heart)
deserve it (i.e., my fate)?, 35v:7.

MAHCĒUHQUI, dancer (MOL). 23v:19, 23v:22, 23v:24.

MAHCUEXTLI, see **MĀCUEXTLI**.

MAHHUĪLMALĪNAL, see **MĀCUILMALĪNALLI**.

MAHMA:TLA, see **MĀMĀ:TLA**.

MAHMACA:MO-TLA, reflex-pas. of **MAHMACA:TĒ-TLA**. To be given or granted s.th. (in an act of distribution or multiple giving). Mā onnemahmaca = may all be granted them!, 14v:16.

MAHMACA:TĒ-TĒ, freq. of **MACA:TĒ-TĒ**, to distribute s.o. to s.o., i.e., to offer or sacrifice s.o. to s.o.(?). 79v:3 & cf. 79:28. Cf. **MAHMANA:MO 2**.

MAHMACA:TĒ-TLA, freq. of **MACA:TĒ-TLA**. To distribute s.th. to people (MOL, CAR 446:17). See **MAHMACA:MO-TLA**.

MAHMAHUI, freq. of **MAHUI**. To be greatly afraid. Noyōllo ma[h]mahui, 25:3 & cf. 6 (noyōllo mahmahui).

***MAHMAITL**, see ***MAMAITL**.

MAHMĀMALTIA:MO-TĒ, freq. of **MĀMALTIA:MO-TĒ**. 40v:10.

MAHMAN, pret. agentive noun (from **MAHMANI 5**). He Who Endures, i.e., God. 30:3.

MAHMANA:MO, reflex-pas. of **MAHMANA:TĒ** or **TLA**.

1. To be spread, laid, or dispersed. 16v:11, 18v:11.
See **MAHMANTIUH:MO**, **MANA:MO 1**.

2. To be offered (as a sacrifice); to offer oneself. Mā-n nema[h]manalo-ya yāōnāhuac = let there be sacrifice in war, 8v:4; tlā ninomahmana = let me be offered, 36v:2; timomahmana, 72v:18. Cf. **MAHMACA:TĒ-TĒ**.

MAHMANA:TĒ or **TLA**, freq. of **MANA:TĒ** or **MANA:TLA**. To spread or lay out s.o. or s.th. (cf. MOL: mamana:nitla); by extension, to offer or sacrifice s.o. or s.th. (?), cf. **MAHMACA:TĒ-TĒ**. See **MAHMANA:MO**.

MAHMANI, freq. of **MANI**, q.v. To be, to lie (of a horizontal entity), to stand (of a multitude, per CAR 440, FC 2: 147:16). Cf. **IHCA**, **MANI**, **NEMI**, ¹O, ¹YE.

1. To exist. Nozān in mahmani cōātlaquetzalli = the serpent columns are still standing, 26v:16.
2. See **MAHMANTIUH**.
3. To be (in a certain condition). Ontlamahuizmahmani-a in a cōlhua[h]cān = all endure with honor ah! in the place of forebears, 18:14; nochā[n] xōchima[h]mani-a = my home that lies in flrs, 30v:7; quēn ye mahmaniz = how will it be?, 27:6; quen tlamamanjz = how will things be?, FC 6:22:37; in quēni[n] tlama[h]maniz = how will things be?, 19v:23.
4. To be (located). 17:21 & 23, 70:2.
5. To extend (in time), to last, to endure. See **MAHMAN**.

MAHMANTIUH, freq. of **MANTIUH**, q.v.

1. To go (as a group) (FC 6:131:14).

2. To be transported, lit., to go lying (?). Cf. YETIUH.
Syn. MAHMANTIUH:MO.

MAHMANTIUH:MO, freq. of MANTIUH:MO, q.v. To be transported. 21:31, 72v:16.

MAHPILLI, lit., hand child. Finger (MOL, CAR 466:37). See TZONTLI/MAHPILLI. Do not confuse -māpīl, see MĀITL 2. Cf. XOPILLI.

MAHTLACCUIATZIN, vars. MACTLACCUIATZIN (65v:16 & 18), MACTLACCUIETZIN (65:8, 70:23). Lit., Ten Getter, i.e., Taker of Many Captives (?), see *CUIA:TLA). Mexican hero killed with Ixtlilcuechahuac in combat against Hue-xotzinco, coupled with Tlacahuepan (TEZ 624: "Matlacuia," TEZ 645, cf. TEZ 613: "Eymactlacuia"). Note: this could be merely a synonym for TLĀCAHUEPAN 3. 56:13, 65:8, 65v:16 & 18, 70:23.

MAHTLACTLI, var. MACTLACTLI (see MACTLACCUIATZIN). Ten (CAR 509:38). 42:1, 52:8.

MAHTLACXŌCHITL, king of Tollan, ruled A.D. 895-930, successor to Quetzalcoatl (GKC secs. 82 and 160). 26v:22.

MĀHUĒHUEŪTL, hand drum, i.e., portable drum (?), cf. DHIST ch. 9 p. 81: el rey Itzcoatl tocó un pequeño atambor que a las espaldas traía). Key word: drum. Māhuēhueyaca-pōl, 16:18. Cf. QUECHHUĒHUEŪTL.

MĀ HUEL, adverbial particle, introducing wishes and commands. 6v:17, 59v:25; mā huel ihui, 74v:5, See ¹MĀ.

MAHUI, v-B (MOL) or v-A (see MAHUIQUI).

1. To be fearful, to be afraid (MOL). 9:24, 23v:28, 55v:25, 59:11. See MAHMAHUI, MAUHTIA:TĒ. Cf. IMACACI:TĒ or TLA. Syn. MAUHTIA:MO.
2. To be fearful, to inspire fear or reverence, to be glorious or marvelous. See MAHUIQUI, MAHUIZTLI, MAHUIZZOCĀN.

MAHUIQUI, pret. agentive noun (from MAHUI 2). A marvelous one. Mahuiqui-*n*, 17v:12 & 16. Cf. MAHUIZTLI.

MAHUIZCĀN = MAHUIZPAN, q.v. 21:21.

MAHUIZOA, to become illustrious (CAR 431:40). 65:9, 66:6. For synonymy see MAHUIZTI.

MAHUIZOA:TĒ, human-obj. form of MAHUIZOA:TLA, q.v. 43:20, 44:18, 45:22, 46v:22, 51:16, 54v:5 (coupled with IT-TA:TĒ), 58v:1, 63:12, 81v:24.

MAHUIZOA:TLA, to marvel at s.th. (MOL), to behold s.th. (CAR 519:29, CAR 520:24), to enjoy s.th. (SIM). 46:26; māoc quimahuizōqui[h] ... in ticmahuizoa[h] a[h]zo huel ye[h]huāntin tlatlazo[h]mahuizōzquia[h] in īpalnemohualōni = let them come marvel at that which we marvel at [and] perhaps indeed they would marvel as though at s.th. precious with regard to Life Giver, 4v:14-15, tic-mahuizōco[h] = we've come to marvel at it, 56v:16; con-mahuizōa = he is rejoicing in it, 71:19; noconmahuizo-#hū#a-i = I rejoice in it, 80v:25. See TLAMAHUIZOA, TLA-MAHUIZÖLLI, TLAHTLAMAHUIZOA.

MAHUIZPAN, place of fear (FC 6:10:3). 21:21, 58v:21, 62:
 17. Syn. MAHUIZCĀN, MAHUIZZŌCĀN 1, OHUIHCĀN, TĒIH-
 IHZAHUIHCĀN.

MAHUIZTI, var. MAHUIZTIA (60v:gloss 10). To be esteemed
 (MOL). 12v:30, 18:20, 41v:30 (with suffix -co), 55v:25 &
 28, 60v:gloss 10, 64:18, 69:14. Syn. MAHUIZOA, MAHUIZ-
 ZŌHUA, MAHUIZZŌTIA:MO, TŌCĀYŌHUA.

MAHUIZTIA, see MAHUIZTI.

MAHUIZTLI

1. Fear (from MAHUI 1) (MOL).
2. Person worthy of honor (from MAHUI 2) (MOL), thing(s)
 worthy of honor; as embed, admirable (CAR 480:10),
 with honor. 9:18, 18:14, 21v:16, 30v:1.

MAHUIZYŌ, see MAHUIZZŌTL.

MAHUIZYŌTL, see MAHUIZZŌTL.

MAHUIZZŌCĀN, var. MAHUIZYŌCĀN (FC 6:5:6).

1. Place of fear (from MAHUI 1) (FC 6:5:6). 58v:29. For
 synonymy see MAHUIZPAN.
2. Place of honor (from MAHUI 2) (FC 6:87:15). 15:11.

MAHUIZZŌHUA, to become famous (AND). 19v:14. For synonymy
 see MAHUIZTI.

MAHUIZZŌTIA:MO, to be honored (SIM, AND). 18v:1.

MAHUIZZŌTL, var. MAHUIZYŌTL (FC 6:51:32), apoc. var. MA-
 HUIZYŌ (81v:13). Abstract form of MAHUIZTLI.

1. Fear (from MAHUIZTLI 1). ḫēlēl-on īmahuiž[z]o = His
 pain and fear, 7:5.
2. Glory, honor (CAR 431:40, CAR 457:14), wonder; glori-
 ous or wondrous ones (17:22, 58v:17, etc.). 17:22,
 18v:7, 19v:12, 24v:15, 25v:13, 48:2, 58v:17, 69:13, 71v:
 2, 81v:13. See TĒNYŌTL/MAHUIZZŌTL, TLEYŌTL/MA-
 HUIZZŌTL.. Cf. TIMALLŌTL.

MĀ IC or MĀ ĪC, var. MĀ ĪCA (?). Let it be thus ..., let it
 be by means of it ..., let it be with these ..., etc. 5:
 15, 23:24, 33v:11 & 14, 48:6, 50:24 & 30, 68v:2, 70v:9,
 etc.; cf. mā i[h]ca = let them stand, 42v:10, cf. 42v:18,
 43:5. See ¹MĀ.

MĀ ĪCA, see MĀ IC.

*MĀIHIHTŌTIA:MO, var. MĀITITTŌTIA:MO (56:6). Freq. of MĀ-
 IHTŌTIA:MO. 56:6.

MĀIHTŌTIA:MO, to dance making hand gestures (FC 2:103:1
 and HG bk. 2 ch. 28 p. 184 para. 8). See *MĀIHIHTŌTIA:
 MO.

MĀ IHUI, let it be thus. 19v:17, 41v:7, 55:20 & 23, 79:23-
 24; cf. mā iuhqui, see ¹MĀ 1.

MĀITITTŌTIA:MO, see MĀIHIHTŌTIA:MO.

MĀITL, comb. form MĀ-, var. comb. forms MAC-(?), MAH-.

1. Hand (MOL, CAR 458:22), arm (MOLS: braço). Hand
 plays drum, 7:26, 7:28; take my hand, 79:17; pick up
 your hands (amomā), O ye that lie sprawled!, 4:13;
 nomātzi[n] = my hands (with pun on 2, below); nomā-

tōn = my little arms (with pun on 2), 72:27; īmāc = in his hands (or arms), 35:1, 42v:32, 50:10 & 15, 50:12 (with pun on 3), 51v:12 (with pun on 3), 57:12, 76:19; nomāc, 5:19, 21:15, 26v:1, 28:17, 28:21, 29:28, 63v:5, 69:25, 76:26, cf. 76:9; momāc, 21v:12 & 14, 29v:6, 29v:21, 53:14, 53v:16; momactzinco, 37v:19; tomāc, 33v:10, 74:32 & 74v:2; amomāc, 53:26, 70:24, cf. 32:3; īnmāc, 1v:16; tēmāc, 51:30 (with pun on 3), 53v:12, 74:8, 76v:14; mātitech, 14v:2, 73v:17. See ĀCAMĀ-PÍCHTLI, MĀCUEXTLI, MĀCUILLI, MACXŌCHITL, MAHCĒ-HUA(?), MAHPILLI 1, MAMĀZOHUA, MĀOXIHUIA:MO, MĀ-OYA:TLA, MĀPÍCHTLI, MĀQUĪZA, MĀQUĪZTLI, MĀTZATZA-TZAZTLI, MĀXĒLOA:TLA, YĒCMĀITL 1, etc.

2. Hand (as in such English expressions as "farm hand" or "All hands on deck!") (see MOL: tlalmaitl = farm hand), worker, soldier, warrior (see INTR ch. 3). Maapōl, 16:22; -māpīl, 16v:2; mācuāhue[h]que[h] = masters of hands, of eagles, 36:23; macpan ... chīchī-mēcapa[n] = Hand Place ... Chichimec Place (i.e., the warrior's paradise), 39v:1-3; tiya[h] mahpan = you've gone to Hand Place, 39v:5; nomātzi[n] = my darling soldiers (with pun on 1, above), 40v:27; moquāoximā-ya-tzin = your anointed hands (i.e., Franciscan preachers as warrior revenants?), 47v:23; an tinomā-tzin = ah, my hand! (with pun on MACHTLI?), 47v:24; iz ca[h] ye[h] momātzin = behold your "arms" (with pun on 3, below, and on MACHTLI?), 73v:16; nomātōn = my little soldier (with pun on 1, above), 72:27, cf. 73v:15 (noxōchitla[h]cuilōlmātōn); tocnōmā, 77v:19 & 22, 78v:3, 78v:4; tocnōmā-n, 77:7; mā māmāma = let him carry the hands, 46v:11. See ĀCHICHIMĀTZIN, MĀCPALXŌCHITL, MACXŌCHITL, *MĀNITL, YĒCMĀITL 2. For freq. see *MAMĀITL, *MAMĀNITL. Cf. XOTL 2.
3. Branch (see MOLS: rama). īmāpan = on or among its branch(es) (refers to tree), 10:11, 10:14, 11:23, 12:1, 50v:16 & 19, 52:32, 52v:2, 52v:4, 64:1, 67v:17; māpan-o = on branches, 80v:23. For presumed puns see 1, above.

4. Mallet. See ĀOLMĀITL.

MAJESTAD, see SU MAGESTAD.

MAL, Span., mar, i.e., sea, especially the Mediterranean Sea (as opposed to the mar oceano). Mal-i = the sea (refers to the Mediterranean), 59v:22. Cf. ĀTL PATLĀ-HUAC, HUĒI ĀTL, ILHUICAĀTL.

MALACACHIHUI, to be(come) round, spherical, or bushy (FC 11:110:21, FC 11:286:13). See MALACACHIUH, MALACACHIUCAYĀTL.

MALACACHIUH, var. MALACACHIUHQUI (FC 11:108:10). A round, spherical, or bushy thing (FC 11); a roundel, i.e.,

a stone where humans are sacrificed (?; cf. TEMALACATL 2). I mā-n tipo[h]polihuiti[h] a xictli a i malacachihu-
iya = let us go perish on the navel, on the roundel,
58v:22, cf. 58v:24. Syn. TEMALACATL 2. Cf. XICTLI.

MALACACHIUHCAYÖTL, roundness (as of a shield or a table)
(MOL).

MALACACHOA:MO, to turn (MOL), to swirl (of wind) (see FC
12:115:9), to whirl (of dancer) (see FC 2:103:1), to cir-
cle (of dancers) (FC 2:96:1), to spin around (of skirmish-
ing warrior) (FC 2:49:17), etc. Tēuhitli-n popōca ya mi-
lacatzoa i momalacachoa, 9:22; chīmalehcamalacotl moma-
lacachoa in teuhitli-n popōca, 21:6; cuahuitl īmāpan
momalacachoa, 52v:2. For synonymy see MALÍNA, see es-
pecially ILACATZOA:MO.

MALACACHOA:TĒ, to spin or revolve s.o. (cf. CAR 468:30);
fig., to deceive s.o. (FC 3:16:35). See MAMALACACHOA:
TĒ.

MALACATL, spindle (MOL); a round thing. See MALACAYOA,
TEMALACATL, TZOTZOPAZTLI/MALACATL. Cf. MALACACHIUH.

MALACAYOA, to have a crown (of tree); fig., to be a refuge
or shelter (as a parent or a chief) (OLM 211, cf. MOL:
malacayo). Chālchimmalacayo[h]timani-n = He (God)
spreads a crown of jade, 22v:25.

*MALACOTL, see ĀMALACOTL, EHCAMALACOTL.

MALHUIA:TĒ, to guard s.o.'s honor or treat s.o. well (MOL).
See MALHUIA:TLA.

MALHUIA:TLA, general obj. form of MALHUIA:TĒ, q.v. Chi-
[y]alo ... malhuīlo = it is waited upon and honored, 2v:
23. Cf. CHIYA:TĒ.

MALIA, see MARIA.

MALÍN, pret. agentive noun (from MALÍNA). One who twirls,
whirled one. Xōchitl-a malíñ = flrs, whirled ones, 11v:5.
See CÖZCAMALINTZIN, MAMALÍN, XIMALINTZIN. Cf. MALINTZIN.

MALÍNA, intrans. form of MALÍNA:TLA. To be spun or
whirled (of ghost warriors, see INTR ch. 2 subsection en-
titled "Whirling songs"). With matrix huītz, 20:8, 40:5,
40v:12, 61:24; with matrix ihca, 10:11, 13:2, 24v:18 & 21,
36:3 & 53:8, 61:27, 64v:13, 67v:16, 81v:6 (māquīzmalíñ-
ti[h]cac); with matrix mani, 10v:19, 13v:25, 35:11, 35v:
25; with matrix nemí, 40:7; with matrix o, 3v:7 & 25:17,
5v:24 (onquetzalmalíntoc), 34v:18, 43v:27, 53:14 & 67:1;
with matrix yauh, 2v:1, 61:4. See MAMALÍNA. Syn.

CUECUEYAHUA, IHCUIYA, ILACATZIHUI, ILACATZOA, ILA-
CATZOA:MO, HUICOMA, HÜICOMA:MO, MALACACHOA:MO, MA-
LÍNA:MO, TZÄHUA 2.

MALÍNA:MO, reflex-pas. of MALÍNA:TLA. For definition see
MALÍNA. 12v:11, 24:22, 40:2, 47v:9, 48:6, 53:17, 53v:
gloss; with suffix -co, 7v:24, 65:7; with matrix ihca,
70:31; with matrix o, 18:21, 20v:10, 40v:27. See MAMA-
LÍNA:MO. For synonymy see MALÍNA.

MALĪNA:TĒ, human-obj. form of MALĪNA. 72:13; with suffix -co, 20:27.

MALĪNA:TLA, to twist s.th. (as fiber to make cord) (MOL, CAR 454:38). To spin or whirl s.th. (i.e., ghost warriors, see MALĪNA). Nicxōchimalīna, 9v:26, 10:4, 72:12; tixōchimalīna, 73v:6; noconquetzalmalīna, 11:10. See MAMALĪNA:TLA, TLAMALĪNTLI. Syn. CUECUEYĀHUA:TLA, *HUICOMA:TLA, IHCUIYA:TLA, ILACATZOA:TLA.

MALĪNALCO, town 50 km. southeast of Toluca. 53v:22.

MALINTZIN, Span., Marina (TORQ 1:341 and 404, but CAR 408 translates it "María"; note that CHIM has "Malitzin," cf. MARIA 3). Name of Cortés' interpreter (TORQ, cf. Díaz del Castillo ch. 36). 54:6. Syn. MARIA 3.

-MALINTZIN, see CÖZCAMALINTZIN, XIMALINTZIN.

MÄLLI, captive (CAR 461:29). Nomääl-i = my captive, 37:13, 37:14; yölä-i-mäle[h]-ya = master of captive hearts, 56:8; tlama[h] mäle[h]que[h] = owners of captives are capturing, 77v:4. Cf. TLAYAHUALÖLLI.

MALQUES, vars. MALQUEX, MARQUES. Span., marquéz, i.e., marquis. Refers to Hernando Cortés as Marquis of the Valley (of Oaxaca) (UAH secs. 33-37, GKC sec. 481: marques del valle, CHIM 234, CDHM 2:331). Malques, 47v:19; malquex, 50:7 & 9; marques, 82:14 & 18. Syn. CAPITAN, CAPITAN GENERAL 2, HELNANTOH 1.

MALTIN, Span., Martín.

1. See MALTIN COLTES.
2. Martin Ecatl, met the emperor during a visit to Spain following the death of CUĀUHTEMOC 2 (UAH sec. 47), upon return served for three years as tlatoani of Tlatelolco (UAH, FC 8 ch. 2). 58v:20, 60:18. Note: presumed pun depends upon ECATL 2; cf. EHÉCATL.

MALTIN COLTES, Span., Martín Cortés.

1. Father of Hernando Cortés (TORQ 1).
2. Illegitimate son of Hernando Cortés and Marina, member of the Order of St. James of the Sword (Díaz del Castillo ch. 204 p. 556, TORQ 1: 636). Ton maltin coltes tēuctli, 71:19(?).
3. Legitimate son of Hernando Cortés, lived in New Spain 1563-67 (AUB, cf. TORQ 1:620), d. 1589 (per O'Gorman, see IXT 1:19).
4. Martín Cortés Nezahualtecolotl. See NEZAHUALTECOLÖTL.

MÄMA:TĒ, v-D.

1. To carry s.o. (on one's back) (MOL). 40:18, 43:16, 67v:4. See MÄMALTIA:MO-TĒ. Syn. HUICA:TĒ 2.
2. To rule or govern s.o. (MOL). Syn. HUICA:TĒ 4.

MÄMA:TLA, v-D, vars. MAHMA:TLA (17:12), MËME:TLA (MOL).

1. To carry s.th. (on one's back) (MOL), to carry s.th. (CAR 449:49). 1v:9, 36v:21, 39v:23, 46v:11, 48:14, 56v:20, 57:8, 57:20, 58:18 & 22; with matrix huitz,

67v:4-5; with matrix *nemi*, 77v:29 & 78:2; with matrix *yauh*, 39v:28, 40:7, 78v:4. See **ĀMĀMA**, **MĀMALLI**, **TLA-MĀMALLI**. Syn. **HŪICA:TLA** 1.

2. To rule or govern s.th. (cf. **MĀMA:TĒ** 2). Co[n]-ya-mahma[h]tinemi in tlpc, 17:12. See **MĀMALLI** 2. Cf. **HŪICA:TLA** 3.

***MAMĀITL** (should be MAHMAITL per LASSO 56:8), freq. of **MĀITL** (see MOLS: rama de arbol = ymama yn quauitl). Mamātlapaltzin = colored hands (i.e., brilliant ghost warriors), 50v:3 & 6. Syn. ***MAMĀNITL**.

MAMALACACHOA:TĒ, freq. of **MALACACHOA:TĒ**. See **YOLLÓMA-MALACACHOA:TĒ**.

MAMALLI:MO

1. To insert or thrust oneself (MOL: mamali:tetlan nino = meterse entre mucha gente). Nemamal#1#ihua-o, 6v:2.
2. To be drilled (of fire), fig., to be ignited (of war) (FC 6:11:14).

MAMALI:TLA, var. **MEMELI:TLA**

1. To insert or obtrude s.th. (see **MAMALI:MO** 1). Chāl-chiuhtlan nicmamali ... nocuīc, 75:7. Syn. **CALAQUIA:TLA**.
2. To drill s.th. (i.e., fire), fig., to ignite s.th. (i.e., a war) (see **MAMALI:MO** 2); to drill or perforate s.th. (e.g., a gemstone) (MOL, FC 6:57:27, CAR 449:48). Of war, 21:9; of warriors (fig., jades, gold, songs, spines), 23:18, 23:26, 26v:4 (with play on 3, below?), 70:11 (mámáihuaz, see GRAM 1.3). See **TLAMAMALLI**. Cf. **ZŌZO:TLA**.
3. To stab or kill s.th. (a deer). 60v:9.

MAMALĪN, freq. of **MALĪN**. Fict. name for any revenant. 26v:21.

MAMALĪNA, freq. of **MALĪNA**. Mamalīnti[h]cac, 64v:6.

MAMALĪNA:MO, freq. of **MALĪNA:MO**. 20v:7, 67:24; with matrix o, 15v:27, 16:2, 38:24, 40v:26.

MAMALĪNA:TLA, freq. of **MALĪNA:TLA**. 51v:14, 56v:29 (with matrix *yauh*). Syn. **CUECUEYĀHUA:TLA**.

MĀMALLI, var. **MĒMELLI** (57v:1, etc.).

1. A carried one (from **MAMA:TLA** 1). Māmaltzi[n], 40v:18; tātlamēmel = our carried waters, 57v:1, 57v:20, 57v:25, cf. 58:7; ātlamēmele[h]que[h] = masters of carried waters, 57v:7. Cf. **NĀHUATILLI** 3, **TLAMĀMALLI**, **TLATQUITL**.
2. Charge, obligation (from **MĀMA:TĒ** 2 or **MĀMA:TLA** 2) (FC 6:79:27). Cf. **NĀHUATILLI** 2.

MĀMALTIA:MO-TĒ, honorific of **MĀMA:TĒ**. For freq. see **MAH-MĀMALTIA:MO-TĒ**.

***MAMĀNITL**, freq. of ***MĀNITL**. Hands, fig., warriors. Timamāñ#n#āhuiltia = you pleasure the hands, 50v:9. Syn.

***MAMĀITL**.

MAMATLALLI, freq. of MATLALLI. 48:26.

MAMATLALTIC, freq. of MATLALTIC. 82v:4.

MAMĀTLATL, freq. of MĀTLATL. Snares. Chālchi#uh#mmamā-tlac = in precious snares, 70:2.

MĀMAZAH, see MAZĀTL.

MAMĀZOHUA, to spread out one's arms (as one who is crucified) (see MOL), to spread out one's arms (as one who offers himself in sacrifice to a god) (FC 2:112:29). 15v:12. Cf. Toor Treasury p. 323: "The ropes begin to unwind; [the voladores] twist their feet around them, and with heads down, arms extended, fly around the pole in circles."

MAMAZTLI, quill with plume (MOL), flight feather of large bird (FC 11:55:10: mamāztlī, FC 11:55:11: -mamāztlī); flight feathers, wing (HG bk. 11 p. 250); by extension, fan (HERN 2:46: mamaz- = abanico); by extension, drape, scarf, banner (?). Key word: drape. I quetzalmamatzli īpatlanŷān = where plume drapes wave, 70:7; mamaztlī īpilcayān-o = where drapes are hanging, 70v:12. See QUETZALMAMATZIN (?).

MANA:MO

1. To be spread, laid, or dispersed; to be pervasive. Of "songs," 16v:11, 31v:13, 73:1; ninomanaz = I will be deposited, 13v:28; ō-ya-moman yēctli = holy ones have been dispersed, 51:9; onmomanaquīuh, 64v:2; oiovalli ūmoman = the screaming is pervasive, FC 12:2:21, cf. FC 7:37:n17. See AHCOMANA:MO, MAHMANA:MO 1, MANTIUH:MO.
2. To appear (FC 6:57:16), usually with directional prefix HUĀL- (FC 6:57:15). Huālmomana ... tzinitzcan, 44v:5; huālmoman in tōnatiuuh, 59:11. See -NEMANAYĀN.
3. To be offered, to be sacrificed, sometimes with directional prefix HUĀL- (FC 6:11:16). ō-ya-moman ya īncuīc = "songs" of theirs that have been offered, 71:4; nemanalo = people are sacrificed (in battle), 72v:15. See HUĀLMOMANTIUH.
4. To be caused or allowed to endure (see MANI 5). Mo#n#[m]anaz in tlālli, 32:27. Cf. MANI 5.
5. As matrix in -ti- compounds. To pervade or settle, of diurnal or atmospheric changes (see CAR 482), of news or enlightenment (see Mijangos no. 24); to last or endure, of an action (see CAR 504:18); to be or stand, of a group (see FC 7:5:13-18, cf. MANI). Il-huicatl-in nanatzcatimomana = the skies begin to rip (as though rent by lightning), 63:19. Cf. QUETZA:MO 10.

MANA:TĒ, to lay s.o. 76v:25 & 28. See MAHMANA:TĒ or TLA.

MANA:TLA

1. To put or lay s.th. down (of horizontal or thin flat

objects) (MOL, CAR 482:33), to spread out or disperse s.th. (over an area); to lay s.th. out, to offer up s.th. (MOL). Note: owing to the doctrine of reciprocity (see INTR ch. 2) it is often difficult to distinguish between "laying down" and "offering up" flrs, songs, etc. To lay down, spread, disperse, or offer up flrs, songs, etc., 5:21 (nicchālchiuhcohahuic#o#[ā]-mána), 9v:15 & 18 (xōchimána), 19:13, 24:1, 27v:21 (nicxōchiāmoxtoz-im-mána-ya), 30v:26, 31:19 (ilhuižōl-mána-ya), 36:23 (conquetzalmantihuitze[h]), 36v:7, 39v:16, 43:14 (tonquetzalyēcmaamāntihui[h]), 52v:28 (coupled with TZETZELOA:TLA), 53:28, 60v:22 (toconquetz-almana-ya), 62v:19, 63v:8, 64v:12, 67:31 & 67v:2 (non-cuīcamanaco, see CUĪCAMANA), 73:11 (quimanaco), 73:12 (quimanaco), 76:2, 81v:11 ([a]yoqua[m]mána), 81v:13 (quixoxōchimána); -xōchitl mocpac xicmána = put flrs on your head, 2v:13; moneyōcol ticmána[h]-ya = we offer your sacrifice, 12v:25; conmanatūh in īne-cuīltōnōl = He goes to spread out His riches, 17:14; tēmāc ye quimanaco, 53v:12; a#n#momāc quimanaco, 32:3; mā huel xoconmána-o i ye mochīmal = offer your shield! (i.e., go to war!, but cf. FC 12:118:27: omo-mā chimalli = the war was ended), 6v:17; ne[h]caliztl ... quimanaco = he foments war, 8:25 & cf. 22; tlachi-nōl[l]-a ... quimanaco = he spreads a blaze, 44:25. See HUITZMANA, MANALLI, MANALŌC, -MANAYĀN, MANAZNEQUI:TLA, MANILIA:TĒ-TLA, TLAMANTLI, YĀOMANA-TZIN. Syn. IYĀHUA:TLA, TĒCA:TLA

2. To establish s.th., to lay down s.th. (e.g., a law). He establishes the sun, the moon, and the stars (translates Gen. 1:16), 41v:2; you establish the mirror and the flame, 57v:4; in quimanacoh-on in tenoch-tli = they who came to establish the tuna (of Tenochtitlan), 60v:16. Syn. *MANILTIA:TLA. Cf. TLĀLIA:TLA.
3. To build s.th. See MANTĒHUA:TLA.
MANALLI, s.th. laid out or offered (from MANA:TLA 1). 76v:25 & 28.
- MANALŌC, pret. "agentive" noun, s.th. spread or laid out (from MANA:TLA 1). 41:12.
- MANAYĀN, place of lying or being spread out (from MANA:TLA 1). Cuīcaihuižōlmanayā[n] = where song marvels are spread, 69v:13 & cf. 64:6 (cuīcaihuižōlpan).
- MANAZNEQUI:TLA, to be about to spread s.th. (from MANA:TLA 1 and NEQUI:TLA 2). 32:10.
- MANCA, active action noun, means of existence, sustenance (from MANI 5). Jnenca in jmánca in jiolca in cemana-oatl = the food, sustenance, and livelihood of the world, FC 6:36:25.

-MANCĀN, var. -MANICĀN (23:1, 28:13, 46:21, 60:9, etc.).

Place of being (located), lying, or standing (of a group) (from MANI 3) (FC 6:3:8: imanca). Ilhuicaātl īmancā[n] = where sky water (i.e., the ocean) lies, 75:1, cf. 45:20, 56:30, 80:5, etc.; xōchitla[h] īmanicān = where this garden lies, 70v:2; huēhuētl īmanicān = where the drum is, 71:23; where turquoise columns stand, 37:17; where trees stand, 51:11; of flrs, herbs, shrubs, 8v:15, 38v:12, 44v:6, 60:9, 66v:27, 78v:3, etc.; of houses, homes, patios, 12:11, 15:10, 18:4, 19v:3, 20:4, 53:5, 53:24, 60v:28, etc.; mochi[y]al īmancā[n] = where your shrine lies, 17:25, cf. 8v:16, 15:13; coupled with -ONOCĀN, 39:16, cf. 20:14; see also 37:26, 53:18, 55v:21, 65v:26, and passim. Cf. -IH-CACĀN, -ONOCĀN.

MĀNEL, adverbial particle. For synonymy see ¹MĀ. See especially TLĀNEL.

1. Introduces wishes and commands (CAR 526:34). In mānel, 13:15, 26:4; mānel, 52v:8; mānel ihui, 74v:8.
2. Introduces subordinate clauses, translated "although" (CAR 523:11). 6:1, 10:24, 10:25, 14:26, 71v:21. Cf. INTLĀNEL, TĒL 2.

MĀNĒN, adverbial particle introducing admonitions, translated "do not," "may it not be that," or "beware of" (MOL).

1. With admonitive verb (CAR 425-26). Mānēn noncuīca[h] = let me not sing, 21v:4.
2. With optative verb. Mānēn quittōcān = let them not say it (or, let them say it to no avail), 15v:31, cf. 5:28 & 62:3.

MANI, irreg. v-B, but v-A in certain derived forms (see MANIC, -MANICĀN). To be (in most senses), often of flat entities, horizontal entities, or upright entities standing in groups (see CAR 418:48, CAR 439-40), hence often "to lie" or "to be spread out." Cf. IHCA, MAHMANI, NE-MI, ¹O, ¹YE. See MANA:MO.

1. To exist, there to be. Tlamāch mani ye īncuīc = how can their songs exist?, 45v:17; caca ca manj = indeed it stands, indeed it exists (of a temple), FC 10:165:15; hua[h]palcalli manca = there was a house of beams, 26v:16.
2. To be or lie (in a certain condition). Ahcān iuhqui mani-a = they're not at peace, 31v:23; mani mi[c]-qui = it's lifeless, 75:16. See HUELMANI, ICNŌMANI.
3. To be (located), to dwell, to lie, to lie outspread, to stand (of a group), to mass (of a group), to stand (of a building); to be spread or dispersed, to spread, to settle, to fall (of rain, etc.); to be offered. Ni-cān mani here they are, 72:6; ye oncān mani[h] = they are there, 79v:6, cf. 3v:30, 80:31 & 80v:3; oncān amonmani[h]-a = you dwell there, 32:1, 34:3; chāl-

chiuhxicalli amomāc ommani-a = the jade drinking bowl is in your hand, 53:26; nomāc onmani-an = they (flrs) lie in my hand, 5:19, cf. 28:17 & 21, 29:29, 35:2, 53v:16, 76:27, etc.; mā nomāc ommaniqui = let them come lie in my hand, 26v:1, cf. 33v:10, 53:14; ānāhuatl in momāc onmani = the world is in your hands, 21v:12 & 14, cf. 29v:21; cān huel nocalla[h] mani-an = where is my town?, 5v:22, cf. 35v:4, 55v:23; cem ātl mani-a īmācēhual = all his vassals stand in the water, 37:29; mā [a]hl-i-mani = let them stand upon the flood, 18:27; mani yeehuaya āt[1]-o ya tēmpa[n] = they're massing ah! at the flood's edge, 18v:3; to lie or be (of flrs, songs, birds, etc.), 6:25, 6v:20, 10:29, 17v:17, 23v:13, 31v:23, 63:30, 76:22 (onmanico-ya), 78v:4 & 6(?), cf. 10 4), etc.; to stand, lie, or be (of buildings, patios, cities), 11:6, 53:20, 53v: gloss, etc.; mani-an = offered ones, 51:19; āyahuitl onmantoc = haze is spreading, 7:2; cuīcatlapayahuitl mani-a = there's a steady gentle rain of songs, 52v:24; āyahuitl zan topan mani = the mist falls upon us, 53:13; cuā#u#huimani-a ōcēlōmani-a mani-an = it (the city) settles as eagles, settles as jaguars, it settles! (i.e., descends from heaven prepared for combat), 20v:1; huel a huēj āquin a mani = it is the very ah! great one who ah! settles, 20v:4; to fall (of revenants), 62v:17, 77:14, etc.

4. To be or occur (at a certain time). Yc. 21 mani metz-tli setiembre = it occurred on the 21st of the month of September, ZCHIM 2:56, cf. ZCHIM 2:57.
5. To last or endure, to remain, to exist, to continue being. Vel cemjhuijtli in manca iauiotl = the battle lasted a whole day, FC 12:112:21; ic manj in mexicatiotl = by means of it (i.e., their water supply) the people of Mexico endure (or exist), FC 11:250:27; of songs, 43:11; of persons, 26:4; of God(?), 22:14; of city, 20v:12; of earth, 41:20, 48:10; quēxquich onmani-a = how long do they last?, 25:3; quēn onmaniz = how will it endure?, 28v:15, cf. 23:13. See **MANIC**, **MANIQUI**. Cf. HUEHCĀHUA, **MANA:MO** 4. Syn. HUEL MANI.
6. As matrix in -ti- compounds. To be (of entities or happenings that extend over an area), to be or stand (of a multitude) (OLM 155, AND 134, Launey 1:255). See **MANIC** 2. See **ĀYAUHTIMANI**, **TLATLATZCATIMANI**, **XOXŌQUIUHTIMANI**. See **AHHUACHQUIAHUI**, **AHHUIAYA**, **CAHUĀNI**, **CEHCELIYA**, **CELIYA**, **CHACHALACA**, **CHICHINAHUI**, **CHĪHUA:MO**, **COCOMOCA**, **CUECUEYOCÀ**, **CUEPŌNI**, **CUEYĀHUA**, **ĒHUA**, **HUEHUELIYA**, **IHCAHUACA**, **IHCUILIHUI**, **ITZMOLĪNI**, **ĪXTŌNA**, **IZHUAYOA**, **MALACAYOA**, **MALĪNA**, **MOHMOYĀHUA**, **MOLIHUI**, **MOYĀHUA**, **NENELIHUI**, **PACHOA**:

TLA, PIHPIXAHUI, POPÓCA, POZÓNI, QUIAHUI, TEÍNI, TÉNYOA, TLAMATI 3, TÔNA, TÔNAMEYOA, TOTÔNAHUI, TZACUA, TZETZELIHUI, TZETZELOA:TLA, TZILINI, XAXAMACA, XÔTLA.

MANIC, pret. agentive noun (from MANI), var. MANIQUI (67:14).

1. That which endures (? , see MANI 5). In manic in tla-nextli = the enduring one, the shining one (i.e., the sun), FC 6:12:33, cf. FC 6:38:8, FC 6:171:29; tlalli manic = the enduring earth, 35v:19; compacho[h]timani a in tlâl[1]i maniqui = he governs ah! the enduring earth, 67:14.
2. As matrix in -ti- compounds (cf. MANI 6). On cue-pôntimanique[h] = oh! the blossoming ones, 18v:4; ô-cêlôihcuiliuhmanique[h] = jaguar-painted ones, 34:5.

-MANICĀN, see -MANCĀN.

MANIQUI, see MANIC.

MANILIA:TÉ-TLA, to offer s.th. to s.o. (MOL). 73:7.

*MANILITIA:TLA, causative of MANI. Note: the usual form is MANA:TLA. To establish s.th. For honorific see MANILITILIA:MO-TLA. Syn. MANA:TLA 2.

MANILITILIA:MO-TLA, honorific of *MANILITIA:TLA. In ômotlamanitiltico[h] = they who came to establish things, 60v:gloss 13.

*MÄNITL, var. of MÄITL (GRAM 7.1). Hand, i.e., soldier, warrior (see MÄITL 2). Mäname[h] catca[h] = they were warriors, 7:20. For freq. see *MAMÄNITL.

MÄNÖCEH, see MÄNÖZO.

MÄNÖZO, var. MÄNÖCEH (¹MÄ + NÖ + ¹ZO + ³EH). Adverbial particle introducing wishes and commands (FC 6:2:1, FC 6:38:6). Mänözo, 1:3, 1:4, 1v:8, 4v:19; mänöce[h], 1:7, 72v:9. For synonymy see ¹MÄ.

MÄNÖZOCUËL = MÄCUËLEH 2. In mänözocuël = come on!, 41:14.

MANTEHUA:TLA, to depart or die having built s.th. (from MANA:TLA 3 + EHUA 7). 27:13.

MANTIÜH

1. To go (of a group) (CAR 524:12). Cém âtl onmantia[h] in mëxi[h]ca[h] = all the Mexicans went off through the water, 55:10 (cf. cem âtl mani-a, 37:29); mâtitech mantiuh = they go arm in arm, 14v:2. See MAHMAN-TIÜH 1.
 2. To roam widely (of a single person) (? , FC 6:14:4).
 3. To flow (of water) (SIM).
 4. To be transported (FC 2:45:23). 54:24, 63v:5, 70:24 (mantiuh), 70:24 (mantia[h]), 74:23, 79v:8 (întlazo[h] yëcmâtitech mantia[h]que[h]). See MAHMANTIUH 2.
- Syn. MANTIÜH:MO, YETIUH. Cf. ONOTIUH, YETO.

MANTIUH:MO

1. See HUĀLMOMANTIUH.
2. To be transported. 66:30. See MAHMANTIUH:MO. Syn. MANTIUH 4, YETIUH.

MĀOC, adverbial particle introducing wishes and commands (MOL: maoc tonauiacan = holguemonos agora un rato). 5v: 14, 7v:26, 13v:21, 25:13, 35v:18, 42v:19, 58:29, 71:24. (with admonitive), and passim; in māoc, 4v:9, 9v:2, 11: 18, 19v:21, 34v:27, 46:8; mā-ya-oc, 45:13. For synonymy see ¹MĀ. See especially MĀOQUÍC, MĀZAOC, TLĀOC.

MĀOCYECUELEH, see MĀCUELEH.

MĀOQUÍC (MĀOC + ²IC), adverbial particle introducing wishes and commands. 69v:1.

MĀOXIHUIA:MO, see OXIHUIA:MO.

MĀOYA:TLA, to shell s.th. out from the hand, to strew or scatter s.th. (from MĀITL 1 + ÖYA:TLA, cf. MĀXÉLOA:TLA). 36:22. Cf. IXCONOA:MO, MĀTILOA:TLA.

MĀPAN, see MĀITL 3. Cf. MĀITL 2.

MĀPÍCHTLI (HDA 8:22: ácātlmāpíchtlī), handful (Códice Ramírez p. 36). See ĀCAMĀPÍCHTLI.

MĀPIPÍCHTLI (MĀITL + PIPÍTZA:TLA), var. MĀPIPÍZTLI (21:6). Whistling made with the hands (MOL). Note: dancers and musicians whistled (Motolinía Memoriales p. 383 and FC 4:26), as did warriors in battle (Conquistador Anónimo ch. 4). I māpipíztl-a i[h]cahuaca, 21:6.

MĀPIPÍTZOA, to whistle with the hands (MOL); to shriek or scream (?). 24v:9 (of eagle). Cf. MĀPIPÍCHTLI.

MĀPIPÍTZOH, one who whistles, one who gives the whistle call in dancing (?; see Motolinía Memoriales p. 383). 23v:20.

MĀPIPÍZTLI, see MĀPIPÍCHTLI.

MĀQUECHTLI, wrist (MOL); fig., bracelet (?). See TOZMĀ-QUETZIN.

MAQUILIA:MO-TĒ-TLA, honorific of MACA:TĒ-TLA. 41:3, 42:5.

MĀQUIN, var. *MĀQUIN OC (?). Adverbial particle introducing optatives (UAH sec. 239) or future optatives (CAR 425: 27). Māquin-t-oh nicā[n] (for māquin oc nicān?) = let it be here, 19v:23.

MĀQUÍXTIA:MO, to be saved or delivered (MOL). 74:23.

MĀQUÍXTIA:TĒ, to save s.o. (MOL). 42v:25. See MĀQUÍXTIA:MO-TĒ, TĒMĀQUÍXTIĀNI.

MĀQUÍXTILIA:MO-TĒ, honorific of MĀQUÍXTIA:TĒ. Ótēchmomā-quíxtilīco = he came in order to save us, 42:4.

MĀQUÍZA, to escape (CAR 501:45), to save oneself (MOL). [A]nmāquíza[h] in amihuuntiliz-on = you're escaping your drunkenness, 4:15.

MĀQUÍZCALLI, bracelet house, i.e., house of nobles or of warriors (may refer to the dance floor, to the city of

Mexico, or to the warrior's paradise). 14:12, 16v:12, 65:4, 68v:21 (*teōcuitlamāquízcalco*). Synonyms may be located among the cross-references under CALLI.

MAQUÍZTLI, bracelet (MOL), fig., nobleman (FC 6:12:26, FC 6:57:10), warrior, ghost warrior. 2v:29 (-*māquíztin*), 4:20, 6:29, 8:8, 9v:22 (*māquíztin-i*), 9v:26, 16v:9, 16v:29, 16v:30, 20:13, 21v:16, 21v:29, 30v:14, 34v:25, 38:2, 38:5, 38:22, 39:1, 39v:1, 42v:10, 51v:27 & 29, 52:6, 52v:1, 70v:24, 81v:6, etc. See CHÁLCHIHUITL/**MAQUÍZTLI**. Syn. **MA-CUEXTLI**.

MAR, see **MAL**.

MARIA, var. **MALIA**, abbrev. **MA^a** Span., María, i.e., Mary.

1. Mary (mother of Jesus). Ave *ma^a*, see **AVE**. See **SANTA MARIA**. Syn. **TONĀN** 2.
2. See **MARIA MAGDALENA**.
3. Marina (Cortés' interpreter, see **MALINTZIN**). Malia tēuccihuātl = the lady Maria, 56v:19. Syn. **MALINTZIN**.

MARIA MAGDALENA, var. **MAGDALENA**. Span., i.e., Mary Magdalene (Matt. 28:1). First to see Christ risen, 42:12; cihuāpille magdalena = O lady! O Magdalen, 42:14.

MARINA, see **MALINTZIN**, **MARIA** 3.

MARQUES, see **MALQUES**.

MARTIN, see **MALTIN**.

MATÉL, adverbial particle introducing wishes and commands (MOL, CAR 523:44). 75:17. For synonymy see **1MA**.

MATÉMA:TLA, to lay or spread s.th. by hand (cf. **MĀOYA:TLA**). Nicmātēntiāz, 77:6. Cf. **MATILOA:TLA**, **MĀXÉLOA**:

MATI, v-B.

1. To know, to become informed (AND). Ónimatico, 1v:10. See **-MATIĀN**.
2. To have knowledge (concerning s.th.). Amo mati in aço quaqualcan = they don't know if it's a good place, FC 6:145:23; timatico[h] yēctli totla[h]tōl = we've come to know each other's lovely words, 69:9.
3. With directional prefix -ON, to know the whereabouts of (SIM, CAR 483:8). 1:5, 6v:11, 9:6, 24:16, 25:15, 52v:16, 72v:18.
4. To think, to opine (?), cf. **MATI:MO** 1). Ayoc nonmati ye nochān in ye toyāō = I no longer think my "home" is the "foe," i.e., I no longer regard my vagina as a combatant in the battle of sexual intercourse, freely, I can't have the foe in my home anymore, i.e., I don't want to have anything more to do with men(?), 75:13.

MATI:MO

1. To think, opine, or suspect (MOL, FC 4:24:2). 5:7, 6v:6, 78:28.
2. To know one another (?).
3. Reflex-pas. To be known (in a certain locality), to dwell (CAR 483:6). 16v:16.

4. Reflex-pas. To be known (for a certain quality), to seem. See **IPAN MATI:MO**, **TLĀCAMATI:MO**.

MATI:MO-TLA, see **TLAMATI:MO**.

MATI:TĒ

1. To know s.o. (SIM). 8:19, 9v:21, 16:8, 35:24; with suffix -co, 30:14, 30:19. See **HUĀLMATI:TĒ**, **HUELMATI:TĒ**.
2. To regard or treat s.o. (in a certain manner). See **IPAN MATI:TĒ**. Cf. **ITTA:TĒ** 3.

MATI:TLA

1. To know s.th. (MOL), to realize s.th., to know that ..., to be acquainted with s.th., to meet or get to know s.th., to feel or suffer s.th. To know or realize s.th., 4v:16, 24:28, 26:10, 44:4; in quimati noyōllo = knowing it, 3v:26; īn ahtle īnyōllo quimati = whose hearts know nothing (who are insensible, unconscious, asleep), 6:15; quimati-a = it (my heart) knows it, 35v:7; ayāc īyōl quimati = no one's heart is aware of it, 36v:11; to know that ..., 4v:19, 12:24, 26:10; ah-noyōl quimati ... = my heart is unaware that ..., 28v:20; to know whether(?), 24:28; to be acquainted with s.th., 8:9 (with suffix -co), 36:19, 69:9 (with suffix -co); nicmati-a ni[c]caqui-a noyōl = my mind is made up, 68v:14; to meet or get to know s.th., 37:18, 59:8 & 9; to feel or suffer s.th., 60v:4 (with suffix -to), 62v:9 (with suffix -co); cococ teupouhqui macho = misery and affliction are felt, FC 6:93:20; cocōc ye mācho-yan = misery is felt, 6v:25, 6v:27. See ***IUh MATI:TLA YŌLLŌTL**, **ĪXIMATI:TLA**, **TLAMATI** 1 and 2.
2. With dangling obj. (see GRAM 5.6). Aoc ticmati? = have you lost your senses? (CAR 528:32); aoc ticmati[h] = we lose our senses (because we are intoxicated), 2v:9; o ayāc īyōl quimati = oh, everyone is drunk (lit., no one's heart knows it), 36v:11.
3. To know how s.th. (is done) (AND 210). 7:29, 24:20.
4. To savor or enjoy s.th. (SIM, MOL: mati:nocom). Ic-nōpil[1]ōtl in ye nicmati = what I savor is bereavement, 14:22; nicmati = I savor them(?), 14v:17; mā nēlēl quīza mā noyōl quimati-a = let my cares be put aside, let my heart enjoy it, 11v:20; noyōllo quimati = my heart enjoys it, 40:12, cf. 30:27, 79:17; ha noyōl quimati = ah! my heart enjoys them or hanoyōl quimati = I've lost my senses, see 2, above), 18v:30, cf. 72:15, 75v:30; oc moyōl quimati = your heart savors them briefly, 67v:3. See **TLAMATI** 3.
5. To be guilty about s.th. (see MOL: noyollo commati = acusarme de algo la conciencia). Mā xoconmaticāñ = be guilty about it!, 7:11.
6. To consider or regard s.th. as (see CAR 483:13). A[h]-

tle iuh nicmati-a = I consider them peerless, 78v:5.

See AHIUH MATI:TLA, ĪPAN MATI:TĒ, ĪPAN MATI:TLA.

-MATIĀN, orthog. var. -MATIYĀN.

1. With the knowledge of, not unbeknownst to (MOL: nomatiān). īmatiyā[n], 47v:18; [ā]c īxpan-in ... [ā]c ī-matiā[n], 34:25; āc ya īmatiā[n] quē[n] ye cāhualōc, 37:21.
2. In the knowledge or experience of, in the time of, in the lifetime of (MOL: nomatiān, CAR 504:12). Tomatiān = our lifetime, 46:16; in ayoc īmatiān = there's no more time for him, 71:18; in cuix oc tomatiān in cē-xiuhtica = is our time yet for one year? (i.e., could you give us just a year?), 50v:28; at aoc tomatiān in monāmīccān = perhaps no longer is it our time, this it-has-been-incurred time (i.e., perhaps our time is up), 51v:9 & cf. 11.

MĀTILOA:TLA, desgranar semillas menudas (MOLS). See TLA-MĀTILÖLLI. Cf. MĀOYA:TLA, MĀXĒLOA:TLA.

-MATIYĀN, see -MATIĀN.

-MATL, see ĀMATL.

MĀTLAHUAHCALLI, pack basket, carrying cage (MOL), especially as used for carrying revenants from paradise. Mātlahuahcaltica = in a pack basket, 71:22; mātlahuah[h]-calco = in a carrying cage, 36v:27; nomatlavacal = my pack basket, FC 2:210:5. Cf. HUAHCALLI, TLAPALHUAH-CALXŌCHITL.

MĀTLAHUIA:MO, reflex-pas. of MATLAHUIA:TĒ. To become ensnared. 45v:29.

MĀTLAHUIA:TĒ, to net s.o., to catch s.o. (MOL).

MĀTLAHUIA:TLA, general obj. form of MĀTLAHUIA:TĒ. 48v:17, 48v:21.

MĀTLAL, see MĀTLATL.

MATLALCUĒYEH, lit., green (or blue) skirt owner (see DCAL ch. 21).

1. The goddess of water, also called Chalchihuitlicue (Ponce p. 374, cf. IXT 2:112); water itself (see FC 6: 175:17: chalchivitl icue, in atl).
2. The lake surrounding Mexico. Matlalcuēye[h] ītzal-[l]an = in Blue Skirt's midst (i.e., in Mexico), 70:7.
3. Name of a mountain in Tlaxcala (DCAL ch. 21).

MATLALIN, var. MATLALLI (HG bk. 11 p. 342). Blue (HG bk. 11 p. 342, cf. FC 11:240), dark green (MOL). Timatlalaz-tatōtōtl, 23:1; timatlaltōtōcacatzin, 51v:6; i xi[m]matlalātl, 56:30; nomatlaltehuilticāuh, 57v:9; xi[m]matlal#1#-ātl, 81:19. For freq. see MAMATLALLI. Syn. XOXŌHUIC, XOXŌUHQUI.

MATLALLI, see MAMATLALLI, MATLALIN.

MATLALTIC, dark green (MOL). See MAMATLALTIC.

MĀTLATL, var. MĀTLAL (78:1). Lit., hand sling, i.e., net

(AND, MOLS: red), snare (see FC 11:49:29). 43v:19, 43v:21, 43v:23, 44v:19, 45v:31, 77v:28 & 78:1. See MAMĀ-TLATL, MĀTLAHUAHCALLI, MĀTLAHUIA:MO, etc.

MĀTLATZINCATL

1. Inhab. of Matlatzinco (FC 10:181-82). 53v:7, 53v:10.
2. Inhab. of Michhuacan, a Tarascan (TEZ 420:23: "Tara-scoss, llamados matlatzincas," see TEZ 422n.1). Cf. MICHHUAH.

MĀTLATZINCAYŌTL, Matlatzinca piece (see INTR ch. 10).

53v:1.

MĀTLATZINCO

1. Region including Toluca and its allied towns (DHIST ch. 35 p. 267, TEZ ch. 47 pp. 398-99). 53v:22. Cf. TŌLOHCĀN.
2. Name of the "first town" encountered by Axayacatl in the Tarascan War (TEZ 420:24, see also TEZ 422n.1).

MĀTZATZAZTLI, finger ring (MOL). See *TEŌCUITLAMĀTZATZA-TZAHUA.

-MATZIN, see MACHTLI.

-MĀTZIN, see MĀITL 2.

MAUHTIA:MO, to be afraid (MOL). Momauhtihica[h], 53v:26; momauhti[h]tihuītz, 53v:28. Syn. MAHUI 1.

MAUHTIA:TĒ, to frighten s.o. (MOL). 32:26. Syn. IHZAHUIA: TĒ.

MĀXAHUIA:MO, denominative verb from MĀXATL + "hui" (per AND 360) + causative "-a" (per AND 86). To cause oneself to become like a bifurcation, i.e., to spread one's legs. Ximomāxahuīcān = spread your legs!, 73:18.

MĀXALIHUI, to bifurcate or divide (of road, river, tree) (MOL). See MĀXALIUHCĀN.

MĀXALIHUICĀN, see MĀXALIUHCĀN.

MĀXALIUHCĀN, var. MĀXALIHUICĀN. Place of bifurcation.

Ātl īmāxaliuhcā[n] = where the waters part (i.e., Mexico?), 46:6 & cf. 46:8 (īmāxalihuicā[n]).

MĀXATL, crotch, bifurcation (MOL: maxac:mo) (CAR 486:33 has māxtlatl, i.e., MĀXATL + 1*TLATL). See MĀXAHUIA:MO, etc.

MĀXELOHUI

1. To be scattered (MOL: maxeliui = esparzirse). 16v:15. Cf. MĀOYA:TLA, MĀTILOA:TLA, MĀXELOA:TLA.
2. To be spread out (of tree branches) (MOL: maxeliui = desparramarse las ramas del arbol).

MĀXELOA:TLA, to divide s.th., to cut through s.th. (MOL).

MĀXELOA:TLA, to scatter s.th., to disperse s.th. (by hand). Ya quimāōya ya quimāxēlo = let him shell them out, share them out, 36:22. Cf. MĀOYA:TLA, MĀTILOA:TLA.

MĀXTLATL, loin-cloth (CAR 486:33). 53v:25.

MĀYAHUI, see TĒCA MĀYAHUI.

MĀYAHUI:TLA, to throw s.th. away (MOL). See MĀYAUHCĀMPA.

MAYĀNA:TLA, to be hungry for s.th., to desire s.th. (CAR 505:2). 77v:23 & 26. For synonymy see **ĒLĒHUIA:TLA**.

MĀYAUHCĀMPA, on the right hand (see MOLS: mano derecha = mayauhcantli). 43v:30. Cf. **YĒCMĀITL**.

MĀYECUĒL, see **MĀCUĒL**.

MĀYECUĒLEH, see **MĀCUĒLEH**.

MAYEHUATZIN, king of Cuitlahuac who joined Cuauhtemoc and the Mexicans during the siege of 1521 (FC 12:92, FC 12: 106-107, TORQ 1:552). 68v:18.

MĀZAN, vars. **MACZĀ** (66v:13), **MACZAN** (66v:13, etc.). Adverbial particle. For synonymy see **¹MĀ**, and see especially **MĀZANŌ**, **TLĀZĀ**, **TLĀZAN**.

1. Introduces wishes and commands (FC 6:42:5). 4v:12, 23v:8, 34:6, 60v:24, 63v:18 & 66v:13, etc. Syn. **TLĀZĀ**, **TLĀZAN**.
2. Introduces subordinate clauses. **Māzan** nichālchihuitl = though I be jade, 26v:3; in **māzan** cihuātzitzintin = as though they were mere women, 72:3.

MĀZANŌ, adverbial particle introducing wishes and commands. 5v:2. Cf. **MĀZAN**.

MĀZAOC, see **MĀZOC**.

MAZĀTL, pl. **MĀMAZAH** (CAR 404:26).

1. Deer (CAR 404:26). 53v:28, 60v:8.
2. Beast, four-legged creature (SIM). Quimochīhuili[h] tot^o in māma#[z]a[h] = our lord made the wild beasts (translates Gen. 1:25), 41v:6.
3. A bestial person (see MOLS: bestial hombre = tlacamacatlı), a sexual or lascivious person. 67v:12, 67v:12-13, 75:9. 78v:28 & 30. See **MAZĀTL/TŌCHIN**, **TLĀCAMA-ZĀTL**.

MAZĀTL/TŌCHIN, beast/wanton, i.e., an immoral person (see FC 10:56:9, cf. OLM 216-17). 67v:12.

MĀZĀZO, see **MĀZAZO IHUI**.

MĀZĀZOC, adverbial particle introducing wishes and commands. 40v:22. Cf. **MĀZOC**.

MĀZĀZOCUĒL, come on!, 79:5. For synonymy see **MĀCUĒLEH** 2.

MĀZĀZO IHUI, adverbial expression introducing wishes and commands. 73:17.

MĀZO, adverbial particle. For synonymy see **¹MĀ**.

1. Introduces wishes and commands (AND). 5v:7, 5v:28, 36:16, 53v:3, 72v:26, 79:12 (with admonitive).
2. Introduces subordinate clauses (SPC 23v). **Māzo-ya ī-palnemohuāni** = though he be God, 6:1.

MĀZOC, var. **MĀZAOC**. Adverbial particle introducing wishes and commands. 5v:7 (mā#[z]aoc) & cf. 62:18 (māzoc), 37v:5, 51v:1; māzoc cenza[h], see OC CENCAH. For synonymy see **¹MĀ**.

MĀZOHUA, to extend a hand or an arm (MOL). For freq. see **MAMĀZOHUA**.

MĀZOHUI (MĀ + ¹ZO + IHUI), adverbial particle introducing wishes and commands. 73v:1. For synonymy see ¹MĀ. Cf. MĀCIUHTIA.

MĀZONEL, adverbial particle introducing wishes and commands. 72:20, 60v:gloss (māzōnel ihui). For synonymy see ¹MĀ.

ME, interj., var. MEOC. Hey! (?). Note: these forms could be variants of NE and NEOC, but the occurrence of ME only after nouns that could take -MEH as a pl. ending suggests that the singer may have mistaken an irregular plural for a regular plural plus an interjection. Tīcuextēca[h] i me = we're Huaxtecs, hey!, 65:28, 65v:1; timēxi[h]ca[h] i me, 65v:27; in totomih totomi[h] me-yo, 71v:13 & 15; meoc in noconēuh = hey now, babe!, 73:10. Cf. MEHETLA, NE, NEOC.

MECAHUĒHUĒTL

1. Vihuela (MOL, HG bk.11 p. 285 and FC 11:111:12). Cf. HUĒHUĒTL 5.
2. Harp (MOL, Doctrina cristiana fol.48r column b l.20). 42v:18.

MECAPALLI, lit., cord thing (MECATL + -PALLI).

1. Tumpline (MOL); fig., working man, plebe (LASSO 32: 23).
2. Ancestral link, ancestor, especially an ancestral revenant. Key word: garland. Īmecapaltzin, 56v:29; to-mecapal, 57v:24. For synonymy see MECATL 3.

MECATL

1. Cord, rope (MOL). TeōcuitlatepozmecatICA = with iron ties of gold (probably a pun alluding both to prisoner's chains and to genealogy, see 2, below), 55:27. See MECAHUĒHUĒTL.
2. Lineage (see MOL: tlacamecayotl = abolorio de linaje o de generacion). TeōcuitlamecatICA = as golden garlands (possibly a pun alluding both to lineage per se and to ancestral revenants, see 3, below), 11v:25; teōcuitlatepozmecatICA, see 1, above.
3. Ancestral link, ancestor, especially an ancestral revenant. Key word: garland. A mecatzin a iztac coyōtzin = ah! the garland, ah! Iztac Coyotl, 32:2; in mecatzitzine = O garlands!, 48v:10; in mecatl ihcocyocaya = the garlands roar, 58v:30 & 59:1; -cōzcāmeca-, 43:15, 43:23; teōcuitlamecatICA, see 2, above; -izquixōchimecatICA, 22v:8. See XŌCHIMECATL 3. Cf. HUI-COLŌLLI. Syn. CŌLLI 2, MECAPALLI 2, NĀNTLI 3, NELHUATL, NELHUAYŌTL 2, TAHTLI, TAHTLI/NĀNTLI.

-MĒCATL, see -ĒCATL.

-MEH, see -METL.

MEHETLA, interj., vars. MEHETLO, MEYETLA. Hey! (salutation) (?); yah! (taunt or jeer) (?). Note: these forms

could be related to ME, NETLA, and YEHTLA, but as they occur only after nouns it is possible that they merely represent the noun suffix -METL. 36:15, 54v:13-28 passim & 84:7-30 passim, 55v:13, 56:3 & 56:5 & 66:2. Cf. ME, NETLA, YEHTLA.

MELĀHUA, to be(come) extended (?), FC 6:157:13, FC 11:64:27, FC 11:114:22-23), to be straight or stretched out (AND, MOL: melauatoc). See MELĀHUAC.

MELĀHUA:TĒ, see YŌLMELĀHUA:TĒ.

MELĀHUA:TLA, to straighten s.th. (MOL); to clarify or explain s.th. (MOL); to go or travel directly to s.th. (SPC 21v); indef., to travel directly without stopping (MOL); indef., to be a direct route (SPC 21v). See TLAMELĀUHCAYÖTL, TLAMELĀUHQI.

MELĀHUAC, pret. agentive noun from MELĀHUA.

1. (Of speech or scripture.) Straightforward (6:100:22), true (CDC ch. 13 l. 1854), proper (OLM 241 sec. 11).
2. (Of song.) Plain, plain one (as in plainsong) (cf. MELĀHUAC CUICATL). Melāhuac huexōtzincayōtl = plain Huexotzincan pieces, 7:19; chālcayōtl melāhuac = Chalcan pieces, plain ones, 31v:9; melāhuac yāōcuīcatl melāhuac xōchicuīcatl = plain war-song, plain flr-song, 31v:10; melāhuac xōpancuīcatl = a plain song of green places, 68v:6, 68v:25. Syn. MELĀHUAC CUICATL, TLAMELĀUHCAYÖTL, TLAMELĀUHQI.

3. (Stands alone.) That's right (COMED 21v:24).

MELĀHUAC CUICATL, plainsong, plainchant (MOL: melauac cui-catl = canto llano). Key word: plain song. 16v:4. For synonymy see MELĀHUAC 2.

MĒME:TLA, see MĀMA:TLA.

MEMELI:TLA, see MAMALI:TLA.

MĒMELLI, see MĀMALLI.

MENDOZA = MENTOZA, see ANTONIO MENTOZA.

MENTOZA, see ANTONIO MENTOZA.

MEOC, see ME.

METL, maguey (MOL). See COZĀMETL, MECATL.

-METL, var. -MITL. Defective noun used as matrix in the absolute sing., pl. -MEH (see GRAM 8.9). Note: the singular form is uncommon in Classical Nahuatl (see CŌ-MITL, OYAMETL, ZACUAMETL) but typical of modern Huaxtec Nahuatl, where it appears as -MITL (Langacker Studies in Uto-Aztec Grammar 2:225); see INTR ch. 10 n. 8. Nicempō[hu]altēcametl-a = I am a Cempohualtec, 38v:6 & cf. 10; xōchiāhacuinta[n]imetz (for xōchiāihuintinimetz) = flr-water drunkard, 56:21; mēxi[h]came[h], 54:8, 55v:22, 57:3, 57v:15, cf. 56v:1, 56v:3, 56v:22, 57:15; tenochca-me[h], 56v:29 & 33, 57:3, 57v:11; -me[h] (as regular animate pl. ending), 43:28, 45:7, 81v:25, 82:18, etc. Cf. ME, MEHETLA.

MÉTL, see MÍTL.

METZTLI, thigh or leg (CAR 531: métztli, FC 10:125: mêtztli), leg (including the calf) (FC 12:107:23). 53v:23, 53v:26.

MÉTZTLI, moon or month (CAR 531). Moon, 41v:2.

MÉX^{ca}, see MÉXIHCATL.

MÉX^{co}, see MÉXIHCOC.

MÉXIHCATL, pl. mèxihcah (HDA 5:7) or mèxihcameh (55v:22, 56v:1, 57v:15, etc., see -METL); abbrev. MÉX^{ca}(60:gloss 2). Inhab. of Mexico, Mexican (CAR 404). 3:4, 3v:1, 5:26, 6v:30, 7v:4, 7v:19, 8v:23, 8v:27, 23v:26, 24v:17, 29:19, 29v:21, 29v:9, 31:2, 31:5, 31:8, 31:11, 31:12, 31:15, 33v:4, 37:19, 37:22, 37:25, 37:28, 37:31, 39v:27, 40:22, 43:25, 44:24, 44:28, 44v:22, 45:7, 45:30, 45v:25, 46:5, 46:8, 47:8, 54:8, 55:10, 55:14, 55v:13 & 15, 55v:22, 56v:1, 56v:3, 56v:19, 56v:22, 56v:26, 57:3, 57:13, 57:15, 57v:10, 57v:15, 59v:22, 60:23, 60:27, 60:29, 60v:2, 60v:4, 60v:27, 60v:gloss 1, 61:2, 61:9, 65v:27, 69v:23, 71:8, 71:29, 71v:19, 71v:30, 73v:28, 74:1, 74:30, 77:23, Cf. TENOCHCATL, TLATELÖLCATL.

MÉXIHCAYÖTL

1. Mexican nation (CAR 519:30: "el imperio Mexicano"). 7:12, 44:30, 54:11, 56v:15 & 18, 61:16.

2. Mexican piece (see INTR ch. 10). 37:15.

MÉXIHCOC, abbrev. MÉX^{co}(20:18, etc.). Mexico (CAR 459:20, HDA 11:6). 7:1, 16v:5, 20v:2, 20v:5, 21:26, 22:16, 22:23, 29v:23, 39v:19, 43v:14, 44v:13, 53:18, 53v:19, 54v:17, 56v:2, 56v:16, 50:gloss 2, 60v:gloss 10, 63v:11, 63v:19, 65:2, 66v:8, 71v:3, 76v:4 & 5, 81:8 & 12; mèx^{co} nicān, 6v:20, 20:18, 22:16, 22:23, 22:26, 22v:26, 23:1, 45:21, 55:7, cf. 19v:9 & 13, etc.; mèxi[h]co nicā[n], 23:5, 45:31, 45v:21, 54:13, 54v:14 (mèxi[h]co ye nicān), 63:17, 63:27, 63v:23, 64:2, 66:15, 66v:28, 68v:20; nicān mèx^{co}, 60v:gloss 11; oncān ye mèxi[h]co, 58:1, cf. 46:15, 58:31, 61v:17 & 20, 81v:26; coupled with TLATILÖLCO, 6v:20; coupled with TENOCHTITLAN, 21:7, 54v:2, 63:27, 65:2; mèxi[h]co ... nō ihui huexōtzinco = Mexico ... which is the same as Huexotzinco, 63:27; huexōtzinco mèx^{co} nicān-i = here in Huexotzinco-Mexico, 82:16; Cortés arrives in Mexico, 56v:5, 56v:10; written "maxoco," 66v:23, 66v:25; written "moxico," 67:7. Syn. ĀCAPECHOHÇÄN, ĀMOCHCO, ĀTLAN 3, ĀTL-IHTIC 3, ĀTLÍXCO 2, ĀTL/TZACUALLI, CHĀLCHIUHÄTL 1, CHĀLCHIUHTEPĒTL, HUEXOTZINCO 2, TLILÄPAN 2. See also MATLALCUĒYEH 2, XICTLI 3.

MEYA, to flow (MOL). Meya quetzalātl, 1:14; o[m]meya īyōl-lo, 32:12.

MEYETLA, see MEHETLA.

MICCACALCATL

1. Name of at least two Huexotzincan kings, fl. 1228-35 (GKC secs. 287-91), fl. 1400? (UAH sec. 90). 8:11.

2. Mexican noble b. 1469 in Mexico (MEX 139, cf. MEX 140), became king of Tecuanipan in Amaquemecan Chalco in 1492 (MEX 146, CHIM), returned to Mexico to avoid meeting Cortés in Chalco in 1519 (CHIM 234), d. 1522 in Mexico (CHIM 240-41). 33:30, 35:2.

MICH-, see MITZ-

MICHCUĪCATL, fish song. 43:24, ZCHIM 2:41:37.

MICHHUAH, inhab. of Michhuacan (CAR 460:4), Michhuan, Tárascan. Mich[h]hua[h]que[h] = Michhuans, 73v:21. Cf. MÄTLATZINCATL 2.

MICHHUAHÇÄN, Michhuacan, lit., "fish-owner place" (CAR 417:47, CAR 460:4, but see -HUAHCÄN and GRAM 7.13). 73v:27, 74:7.

MICHIN, fish (MOL, CAR); fig., warrior, ghost warrior, revenant. Usages in "fish song," 43:28, 43v:13 (-mitzitzintin), 43v:16, 43v:19, 43v:26 (-mitzitzintin), 43v:29, 44:6, 44:19, 44:21, 44:24, 44:31, 44v:3, 44v:13, 44v:21, 44v:24, 44v:31, 45:20, 45:2, 45:24-30, 45:31 (-mitzin), 45v:8-11, 45v:14, 45v:22, 45v:27, 45v:30, 46:5, 46:8, 46:10 (God created two fish), 46:12; michin patlāni = the fish flies, 58v:30 & 59:2, 60v:13; butterfly fish, see PAPALÖMICHIN. For kinds of fish see AMIOTL, IZTAC MICHIN, MICHZACUAN, XÄLMICHIN, XOHUILIN.

MICHZACUAN, var. MIZZACUAN (44:12). A tiny fish running in schools, "like darts" (HG bk. 11 p. 262 para. 23). Key word: darter. 44:1, 44:9, 44:12.

MICOATZIN, fict. name. Arrow Snake (?), 12:7.

MICQUI

1. Dead, deceased (MOL). 3v:7, 60v:gloss 7. Cf. *MIQUITL.
2. Sexually "dead," not erect (of penis), "lifeless," incapable of erection (from MIQUI 3). Mani mi[c]qui = it [the vulva] is lifeless, 75:16.
3. Insensible, impervious (RUIZ sec. 175: nomiccanacayo).

MICTIA:TÈ, to kill s.o. (MOL); to mistreat s.o. (MOL). In tèchmictiāni = he who kills us (i.e., God), 13v:8; nèchmictizque[h], 53v:27; mictilōc, 55v:gloss. Syn. IHUA:TÈ 2, *INÄYA:TÈ, QUIMILOA:TÈ 2, TLATIA:TÈ.

MICTLÄN, lit., dead land, i.e., the underworld (FC 3:39), hell (CAR 456), warrior's paradise in the sky (FC 6:11:21). 9:6, 12v:18, 14:2, 28v:1, 28v:10, 32v:21, 32v:24, 33:2 (mictlāmpa), 61:29, 61v:gloss at 1.5, 62:5 & 8, 70:2, 75v:10, 78v:2. Syn. MQUITLÄN.

MIEC, many (MOL). 1v:9.

MIHTLI, see MÌTL.

MILINI, v-B.

1. To stir, to flame, to blaze (?), cf. FC 2:148-49: milintoc = fire god). Note: MILINI replaces OLINIA:MO in parallel passages (see 40v:7 & 9), hence the definition

"to stir." Xōchitlenamactli onmilintimani = a flr incense is flaming all around, 3:22; pozōni-ya ... mili-ni-ya in tlachinōlli-ya = blaze (i.e., war) seethes, stirs, 18v:1; cf. 37v:4, 61v:24; tlachinōlmilini īn-tla[h]tōl = their "words" (revenants) are stirring as a blaze, 23:9, cf. 61v:13; tozmilini xōchitl in noyōl-yōl ... tozmilini xōchitl noteponāz, 27v:20, cf. 40v:9; milintimani, 29v:16, xōchitl mil#l#i[n]toqu-i aho = flrs (i.e., revenants) are stirring, 67v:8 & 10; milintoc, 36v:19, cf. 40v:9; milini, 36v:26; xiuhquechōl milini-a xōchiātl pozōni-a, 77v:5. See MIMILINI. Cf. OLĪNI 1. For synonymy see MOLIHUI.

2. To resonate. Ma ontlaçomilini in tochalchiuhteponaz = let our precious log-drum resonate in blessedness, SPC 92v:4. Cf. OLĪNIA:TLA 2.

MILLI, cultivated field (CAR 434:23). Xōmīlpan = green fields (i.e., paradise), 48v:10; īxōchimīlpan-i īcēlteōtl = the Only Spirit's flr garden, 60:16. Syn. ĀCUECUENTLAH, CUECUENTLAH, CUEMITL.

MIMILIHUI, v-B or v-A (see MIMILIHUIC). To bud (of flrs), to swell (of abdomen during pregnancy) (MOL). 33v:19, 35:2, 36:30 (with matrix yauh), 61:25, 62v:4, 64:31. For synonymy see CUEPONI.

MIMILIHUIC, an entity that has burgeoned. RSNE 11v:1.

MIMILINI, freq. of MILINI. To stir (of revenants), to leap (of flames), to resonate (of log drum). Mimilintoc ī-n-teponāz = his "log drums" (i.e., revenants) are stirring (or his log drum is resonating—a pun), 15:25; in motlachinōl a mimilintoc popōcatoc = your blaze is ah! leaping, smoking, 31:17; mimilintihuītz, 32:1; tlamimilintoc = there's a stirring, 60:1; o[n]mimil#l#i[n]ta[h] īxōchinteponāz, 80:22.

MIMILLI, a cylindrical entity, s.th. round like a pillar (see MOL: mimiltic). See CUAMMIMILLI.

MINA:MO, reflex-pas.of MINA:TLA. To be shot with an arrow. A[h]mō momīnaz, 60v:gloss 7.

MINA:TLA, to shoot s.th. with an arrow, to spear s.th. (MOL).

*MINAYA:TLA, v-B. = MINA:TLA (?). See ILHUICAMINAX.

*MINI, to be pierced by an arrow (AND). See MINQUI.

*MINITL, var. of MITL (?; see GRAM 7.1). Note: this noun is the presumed source of the denominative verb *MINI (min- + -i, cf. AND 372).

MINQUI, pret. agentive noun from *MINI. An entity that has been shot. Ahmō mīnqui, 60v:gloss 7; izquioxochimiminqui (freq.) = shot with popcorn flrs (refers to a garment embroidered all over with popcorn flrs), LASSO 54:7. See AHMINQUI.

MIQUI

1. To die (MOL). 5v:4, 13:12, 13v:18, 14v:18, 21:18, 24:3,

25v:5, 26:16, 26v:3, 61v:1, 64:21, 64v:9 & 11, 68v:13 & 15, 69:3 & 5, 70:26, 70:28 (with suffix -co), 71v:28, 72v:10, 73v:23; xōchi-a-micohua ... āhuilizmicohua = there's flr death ... there's pleasure death, 70:14. For honorific see MIQUILIA:MO. See AHMICOHUAYĀN, AHMIQUI, MICQUI, MICTIA:TĒ, MICTLĀN, XŌCHIMIQUI, YĀOMIQUIZTLI, etc.

2. To die (in figurative senses, e.g., to "die" of hunger, to "die" laughing). Nimiquic-in (for nimiquiz) = I will die (laughing), 75:24 & 26; xonquequelmiqui-a = be merry!, 79:14. See ĀPĪZMIQUI, COCHMIQUI, TLAŌ-COLMIQUI, XŌCOMIQUI.
3. To be impotent (see MOL: totomiquiliztli, MOL: tzimmicqui, cf. FC 11:93:3: tlaiolitia). See MICQUI 2.

MIQUILIA:MO, honorific of MIQUI (see GRAM 5.11). To die (CAR 516:39). 30:1, 39:4, 40:28, 42:26, 73v:gloss 2.

MIQUILIZTLI, see MIQUIZTLI.

*MIQUITL, one who is dead. See MIQUITLĀN, MIQUITLANI:MO, MIQUITLANI:TĒ.

MIQUITLĀN = MICTLĀN. Miquitlā[n]-i = among the dead, 28v:13. Syn. MICTLĀN.

MIQUITLANI:MO, to wish that one were dead (MOL). 71v:24; aoc momiqūtlani[h] = they refuse to die (i.e., they don't want to go to war), 74:12.

MIQUITLANI:TĒ, to wish s.o. were dead, to want s.o. to die (MOL). 5:29 & 62:8, 8:21, 13:30, 26:24.

MIQUIZTLI, var. MIQUILIZTLI (MOL).

1. Death (MOL). 19v:15, 25v:20, 26:2, 36:7 & 53:11, 42:4 (ītlazo[h]miquilitzin), 49:17; miquitzlahuānque[h] = they have become drunk (dead drunk), 55v:12. See ITZIMIQUILIZTLI, XŌCHIMIQUIZTLI 1, YĀOMIQUIZTLI.
2. One who is worthy of death, one who is to be killed (see AND 230). See XŌCHIMIQUIZTLI 2.

MIRRA, Span., mirra, i.e., myrrh. 38:15.

MISMO, Span., mismo, i.e., same. 2v:3.

MĪTI, denominative verb from MĪTL. To become like an arrow(?). 52:27.

-MĪTL, see -METL.

MĪTL, vars. MĒTL (see TŌNAMĒTL), MIHTLI (6v:9, 33:12).

See also *MĪNITL.

1. Dart, arrow (CAR 458:25). Niqui[m]mītlēhua, 6:15; mihtlēhua[h], 6v:9; xōchimītletlēhuatoc, 12:20; mihcān = arrow place (i.e., battlefield), 33:12. See MĪNQUI, MĪTI, MĪTL/CHĪMALLI 1. Cf. TLACŌTL, TLACOCHTLI.
2. Fig., warrior. Key word: arrow. A mītl = ah! arrows, 70:6 & cf. UAH sec. 348 (omitl = bones). See MĪTL/CHĪMALLI.

MĪTL/CHĪMALLI, arrow/shield.

1. Fig., war, battle (MOL). 36v:1.

2. Fig., warriors, revenants. 20v:12, 21:17 & 66:28, 32:3, 33:29. Syn. CHIMALLI 2, CHIMALLI/TLACOCHTLI, CHIMALLI/XOCHEITL.

MITZ-, var. MICH- (68v:23). 2d pers. sing. obj. prefix. 23:19, 23:28, 52v:17, 79v:17, etc.

-MITZIN, see MICHIN.

-MITZITZINTIN, see MICHIN.

MIXCOACALLI, lit., house of cloud companions (?). Hall of musicians in the royal palace of Mexico (HG bk. 8 ch. 14 p. 313), where visitors were perfumed and dined (TEZ ch. 97 p. 638: mixcoa calitic), music room, dance floor where ghost songs are performed. 24v:14, 24v:28, 37:1. Cf. OZTOCALLI.

MIXCOATL

1. Lit., cloud companion (MIXTLI + COATL 2) (?), i.e., ghost warrior, ancestor. Cuauhtli-n tōtōtl ye mochīuh ōcēlōmixcōatl = he's become an eagle bird, a jaguar cloud companion, 36v:27; tlācatl mixcōatl pilli Nezahualcoyōtzil[n] = this noble cloud companion, this prince, this Nezahualcoyotl, 36v:28. See COATL 2-3, COAYOTL, ITZCOATL 2.
2. Fict. name for any ghost warrior (?). Timixcoatl = O Cloud Companion! (see INTR ch. 9 sec. entitled "The Florentine Codex").
3. Name assigned to various lords and chieftains in early Mexican history and legend (see García Granados Diccionario 1:452-53), also a god worshipped in Mexico (HG bk. 2 ch. 33, RITOS ch. 7) and mentioned in myth (GKC secs. 1399-1643, i.e., the so-called Leyenda de los soles, cf. TORQ 1:80-81), sometimes pluralized as "mixcoa" or "mimixcoa" or even "centzon mixcoa" (i.e., "innumerable cloud companions," cf. INTR ch. 2 subsection entitled "The legion of the dead") (for pl. forms see AUB 22, MEX 21, GKC secs. 1496-97, GKC sec. 1558). Note: Durán gives the translation "Cloud Serpent" (RITOS 75).

MIXITL, name of some hallucinogenic herb (OLM 29: yerba que desatina), deadly poisonous, causes paralysis (FC 11: 130), possibly Datura (see FC 11 fig. 452). Key word: thornapple. See MIXITL/TLAPATL.

MIXITL/TLAPATL, thornapple/jimsonweed, i.e., drunkenness (CAR 463, CAR 521:10), arrogance or haughtiness (FC 11: 130). Mixitl tlāpātl ōquique[h]-o = they are arrogant, 5:8; cf. nanacaoctli, see NANACATL.

MIXTECOMATL, very dark night, shadowy place (MOL), lit., cloud jar. Xiccāhua-ya in mixtecomatla[n] = quit the shadows!, 2v:24; in mixtecomatlayohualli = in shadowy darkness, 6:17.

MIXTLI, cloud (MOL). 9:28; ilhuicamixquiāhuac, 52:4; mix-

tlan, 52:27. See MIXCŌACALLI, MIXCŌATL, MIXTECOMATL.
MIYĀHUAL, see MIYĀHUATL.

MIYĀHUATL (long vowel is attested in CAR 512:19, but see quote from HDA under MIYĀHUAYOA), var. MIYĀHUAL (see XIUHTLAHMIYĀHUALTZIN). Maize flr (ear and tassel) (MOL), flowering maize ear (see CAR 512:19), maize tassel (see FC 11:283:23); fig., one who is discreet (see OLM 212); fig., revenant. Nitozmi[y]āhuatōtōtl, 3:11, 3:15; tozmi[y]āhua (apoc.), 42v:12; quetzalmiyāhuaxōchitl, 44v:15; niquetzalmiyāhuaxōch, 75:23. See TLEMIMIYĀHUATL.

MIYĀHUATŌTÖTL, name of a tiny yellow songbird (FC 11:52), lit., corn-tassel bird; fig., warrior. 3:11, 3:15.

MIYĀHUAYOA, to be covered with tassels. 20:17 & 20 (with matrix ihca); cf. momäläcäyötia momiähuäyötia in mätz-quïtl in ähuëhuëtl in pöchötl = the king is great (HDA 4:16); xiuhtlemi[y]āhuayo[h], 54v:11; cf. TLEMIMIYĀHUATL.

MIYĀHUAYOCĀN, tassel place, i.e., paradise. 17v:12 (quetzalmi[y]āhuayocān), 63:21 & 24.

MIYĀHUAYÖTL, abstract form of MIYĀHUATL. Tassels (see MIYĀHUAYOCĀN); stamen (?), FC 11:214:24).

MIZQUITL

1. Mesquite (FC 11:120). 7v:22, 8:18, 22:29, 36v:24, 36v:27, 37:11.
2. Fig., chief (HDA 4:16), warrior, ghost warrior. 8:1 (with play on 1, above), 8v:15, 39:24, 63:28; que#11#[tz]almizquitl, 71:27; itzimizquixochitl, 25v:15 & 49:11; nomizquixochiuh, 70v:19. Syn. ÄHUEHÜETL, PÖCHÖTL.

MIZZACUAN, see MICHZACUAN.

¹MO-, 2d and 3rd pers. sing. and pl. reflexive pron. (CAR 413). Passim.

²MO-, 2d pers. sing. pos. prefix. Your (CAR 410). Passim.

-MOCA, see COCOMOCA, IHZOMOCA.

MOCH, see MOCHI.

MOCHI, vars. MOCH (CAR 494:25), NOCH (CAR 498:28), NOCHI (11:8, etc.). Pl. mochi or mochin (3v:11, 25:20, etc.) or mochtin (54v:15, 60v:gloss 14). All (MOL). 1v:15, 5:29, 6v:9, 11:8 & 13 (nochi), 13v:1 (noch), 13v:9, 20:16, 21v:22, 22v:19, 24:8, 34:11, 41v:14 & 17, 48:9 & 13, 53:30, 58:4 (noch), etc.; timochi[n] = all of us, 3v:11, 11:12 (tinochi), 25:20, 38:21, etc.; written "michi," 48:10; mohueli, see ²HUELI 2.

MOCHIPA, var. NOCHIPA (14:23). Forever, always (CAR 510). 1v:11; mochipa tlpc = forever on earth, 5:7, cf. 14:21, 14:23, 43:9, 78:10 & 11, 78v:20, 79:11. See AHMOCHIPA, MOCHIPA ICHPÖCHTLI. Syn. CEMIHCAC, CEN.

MOCHIPA ICHPÖCHTLI, translates the Latin phrase "semper virginem" (i.e., "ever virgin") of Catholic liturgy. 22:5, 38:2, 47:18 & 21.

MOCHĪUHTICAH, var. **MOCHĪUHTOC**. Self Maker, i.e., God (cf. **MOYŌCOYA**). Ilhuicatli[h]tic īyōllo in tloque[h] in nāhua-que[h] mochīuhctica[h] = the Heart of Heaven, the Ever Present, the Ever Near, Self Maker, 2:19; īcēlteōtl ī ilh^tl īyōllo dios mochīuhtoqu-in = the Only Spirit, the Heart of Heaven, God, Self Maker, 46:27. For verbal as opposed to nominative usages see **CHĪHUA:MO**, **ĪPAN CHĪHUA:MO**.

MOCHĪUHTOC, see **MOCHĪUHTICAH**.

-**MOCHĪUHYĀN**, place or time of being made or done (see CAR 453:19). Ye imochiuhyān in xocotl = ya es tiempo de fruta, CAR 453:45; àtle nicān imochiuhyān = aqui no se da nada, CAR 453:46; c[a] ahmō īmochīuhyān, 4v:29.

MOCŪLIATZIN, Precious One (see **CŪLIA:MO**), i.e., God(?). 75v:19.

MOHMOYĀHUA, freq. of **MOYĀHUA**. To be scattered or dispersed. 32v:2, 48:25 (with matrix **mani**), 51:1, 61v:25, 63:31 (with matrix **o**).

MOHMOYĀHUA:TĒ, freq. of **MOYĀHUA:TĒ**. To disperse or rout people (MOL); to tear s.o. apart (?), FC 6:12:1). Tic-mohmoyāhauaz, 28v:15, cf. 6v:26; tēchmohmoyāhua, 44:30.

MOHMOYĀHUA:TLA, freq. of **MOYĀHUA:TLA**. To disperse or strew s.th. (MOL); to tear s.th. apart, to destroy s.th. To strew flrs, 36v:11; he scattered all the birds, 82:17; to destroy s.th., 7v:29 (with suffix -co), 8v:18 (indef.), 32v:9 (indef.), 53v:7 (with suffix -co).

MOLIHUI, intrans. form of **MOLOA:TLA**. To stir, to move(?). Xincue moliuhtimani = Hey! they're stirring!, 15v:28; xō-chihui molihui = they blossom, they stir, 76:12, cf. 75v:7; huīmolihui, molihui = they're moving, they're stirring, 77:11. Syn. **HUIMOLIHUI**, **HUIMOLINI**, **MILINI** 1, **MOLINI**, **OLINI**, **OLINIA:MO**.

MOLINI, to move, run, or flow (of river) (FC 11:249:19). For prefixed form see **HUIMOLINI**. Cf. **OLINIA:MO**.

MOLOA:TLA, to make s.th. runny (as a sauce) (SIM). For prefixed form see **HUIMOLOA:TLA**.

MOLOYĀN, place of flowing (SIM). Ālmoloyān = where the flood is flowing, 33v:3.

MOMOCHITL (FC 11:202:21), var. **MOMOCHTLI** (HG bk. 2 ch. 21 p. 147). Popcorn (HG). Syn. **IZQUITL**.

MOMOLOTZA:MO, to be cut into pieces (cf. SIM: momolotza-tla). See **-NEMOMOLOTZAYĀN**.

MOMÖTLA:MO, freq. of **MÖTLA:MO**. To be repeatedly beaten, i.e., to vibrate, to throb (?). Mocuīcamomötla = it throbs with song, 1:15.

MOMÖTLA:TLA, freq. of **MÖTLA:TLA**. Indef., to shoot (with a blowgun). Ontlamomötlatoc, 58v:6.

MOMÖZTLI (from **MÖZTLA**, per RITOS 172). Altar (MOL, FC 11:269:16, RITOS 177, Ponce p. 372). 22:8. See **MÖZTLA**.

MONĀMICCĀN, time past, former time (MOL: ye monamiccan).

At aoc tomatiān in monāmīccān = perhaps the it-has-been-incurred time is no longer our time (i.e., perhaps our time is up), 51v:9.

*MONĀMICTLI, that which has been incurred, finished, or accomplished (cf. SIM: monamicti). See MONĀMICCĀN.

MONĒNCĀUHTZIN, var. MONĒNCĀHUATZIN (11:25). Ancestral lord of Huexotzinco or Tlaxcala(?); fict. name, meaning "Unfortunate"(?). 11:16, 11:25. Cf. NĒNCĀHUA:MO.

MONTUFAR, see ALONSO 1.

MOPALNEMOHUĀNI, lit., you by whom one lives, cf. IPALNE-MOHUĀNI. 21v:11, 25:2, 61:8, 62:9.

MOQU = mocha, see 2-CA.

MOQUELOA = MOQUEQUELOA. 13:10. See QUELOA:MO.

MOQUEQUELOA, lit., Mocker, i.e., the supreme spirit (FC 6:14:27, FC 6:21:3, FC 6:34:36, RUIZ sec. 175: nimoquequeloatzin). 13:9, 32:24; timoquequeloa, 12v:23. See QUEQUELOA:MO.

MOQUIHUITZIN

1. Ruler of Tlatelolco, d. 1473 (see CHIM 208: Moquihuix, MEX 120). 22v:11, 22v:19.
2. An early ruler of Cuauhtinchan (HTC sec. 339). 15:15(?).

MOTĒCUZŌMAH, see MOTĒUCZŌMAH.

MOTELCHĪUH, lit., Despised One or Self Despiser. See TELCHĪHUA:MO.

1. Name of the captain of the army of Mexico at the time of the Conquest (FC 12:114-15, FC 12:119), later baptized as Andrés de Tápia Motelchiuhztzin, installed as nondynastic ruler of Tenochtitlan in 1525, d. 1530. (MEX 167, CHIM 243). 7:8, 7:15, 44:30 (tapia ye motelchīuh), 43v:16, 45:2, 52v:15 (? , see 2, below), 54v:23, 58:6, 59:22 (? , see 2, below), 59:24. Syn. TAPIA. See HUITZMANATL.
2. Play on *MOCHĪUH (cf. MOCHĪUHTICAH, MOCHĪUHTOC), hence "Despised One" or "Wretched One," a name for the supreme spirit as weeper, i.e., weeper (or producer) or revenants(?). The usages at 52v:15 and 59:22 might be assigned to this highly tentative category.

MOTĒNĒHUATZIN, Motenehuatzin Xicotencatl (see XICOTENCATL 3). 11:10, 15:20.

MOTĒUCZŌMAH, var. MOTĒUCZOZŌMAHTZIN (18:5), orthog. var. MOTĒCUZŌMAH (15v:14). See also MOTĒUCZŌMAHPTL, MOTLAHTOCĀZŌMAHTZIN 1.

1. Montezuma the elder, king of Tenochtitlan 1440-68 (MEX 110-11), d. 1468 (MEX 111). In huēhue[h] motēuczōma[h]tzin = the elder Montezuma, 66v:8; assoc. with Cahualtzin and Chimalpopoca, 18:5; with Cahualtzin, Totoquihaztli, and Yoyontzin, 20v:6, 20v:10;

with Totoquihuaztli and Nezahualcoyotl, 20:27, 30:14; with heroes of the Chalcan War, 20v:18 & 21; with Chalcan War, 31v:15, 32v:10, 32v:14.

2. Montezuma the younger, king of Tenochtitlan 1502-1520 (MEX 148-49), d. 1520 (MEX 149). Assoc. with Totoquihuaztli and Nezahualpilli, 23:6, 23:10; with Huexotzinçan embassy (see DHIST ch. 40), 27v:gloss; with Spanish Conquest, 56v:5 (greets Cortés), 56v:17, 56v:27, 60v:15 & 20, 61:1, 61v:16 & 19, 70:1& 5, 70:10, 70v:7, 70v:8, 70v:11, 71:16.
3. Usages assignable to either 1 or 2. 15:28, 20:2-23 passim, 27v:14, 27v:24, 63:7, 63v:2 (assoc. with Spanish Conquest?), 63v:17 & 66v:12, 63v:21 & 66v:17, 63v:25 & 66v:21, 63v:28 & 66v:19, 65:1, 65:2; assoc. with Nezahualcoyotl, 17:1, 25:13, 36v:8, 36v:25, 67:20, 75v:5, 75v:25; assoc. with Totoquihuaztli, 17:30, 17v:23.
4. "Dº Pedro de Moteuhczoma tlacahuepantzin," son of Montezuma the younger (MEX 135, MEX 151), captured during the siege of Mexico (IXT 1:479), became a ward leader in Tlatelolco (IXT 1:483), lived for a while in Spain (IXT 2:178), d. 1570 (CHIM 279). 80v:13 & 17.

MOTĒUCZŌMAHPTIL, baby Montezuma (see INTR ch. 2 subsection entitled "Songs as babies"). 15v:12, 15v:14, 15v:18. Cf. -TÖN 5 and 6.

MOTĒUCZOZŌMAHTZIN, see MOTĒUCZŌMAH.

MÖTLA:MO, reflex-pas. of **MÖTLA:TLA** 2. To be beaten (FC 6:14:30). See **MOMÖTLA:MO**.

MÖTLA:TLA

1. To shoot a stone at s.th. (see CAR 431:21); indef., to shoot with a stone (MOL), to shoot a blowgun. See **MOMÖTLA:TLA**.
2. To beat or thrust s.th. (against s.th.) (FC 6:13:25). See **MÖTLA:MO**.

MOTLAHTOCĀZŌMAHTZIN

1. Var. of **MOTĒUCZŌMAH** (see MEX 134). 65:20.
2. Name of a Mexican leader during the Chalcan War (TORQ 1:163). 20v:24.

MOYĀ:TLA, see **MOYĀHUA:TLA**

MOYĀHUA, v-A (59:5) or v-B (61v:21).

1. To be scattered or spread (FC 11:14:26). 31:11; of flrs, birds, songs, etc., 16v:21, 17v:4, 18:28, 27:16, 29:1, 32:20, 43:7, 67v:9, 70v:1, etc.; with matrix huītz, 19v:10; with matrix ihca, 70v:5, 81:25; with matrix mani, 59:5, 75:1; with matrix yauh, 61v:21. See **ICNÖMOYĀHUA**, **MOHMOYĀHUA**. Syn. **CEMMANI**, **CHAYĀHUA**, **CHAYĀHUI**, **TĒCA:MO** 4, **TEPĒHUI**, **TÖYĀHUA**, **TZELOA**, **TZETZELIHUI**, **TZETZELOA:MO**, **XĒLIHUI** 2. Cf. **NENELIHUI** 2, **NENELOA:MO**, **NENELOA:TLA** 1, **NENEPAÑIHUI**, **NEPANIHUI**, **NEPANOA:TLA**, **PIXAHUI**, **PIXOA:MO**.

2. To spread out or expand (of growing plant) (FC 11: 283:16).
3. To be broken up, to crumble, to be destroyed (FC 6: 81:27). 8:4. Syn. HUITOMI, XÉLOA:MO.

MOYĀHUA:TĒ, to scatter or rout people (MOL), to besiege people (MOL). See MOHMOYĀHUA:TĒ.

MOYĀHUA:TLA, apoc. var. MOYĀ:TLA (16v:23, 55v:26). To scatter or disperse s.th. (cf. MOYĀHUA, MOYĀHUA:TĒ). 11v:4 (with matrix huītz), 16v:23, 19v:19, 29:6, 31:20, 33v:8, 33v:20, 36:24 (with matrix huītz), 55v:26. Syn. TZETZELOA:TLA, XÉLOA:TLA.

MOYOCOYA, Self Creator, i.e., the supreme spirit, Tezcatlipoca. Moiocoia, FC 6:34:36; moiocoiatzine, FC 6:11:12, cf. FC 3:12:19; "Tezcatlipoca era el que sabía todos los pensamientos y estaba en todo lugar ... y por esto le llamaban Moyocoya, que quiere decir que es todopoderoso ó que hace todas las cosas sin que nadie le vaya á la mano," NCDHM 3:210, cf. TEZ 659. Syn. MOCHTUHTICAH, MOCHTUH-TOC.

MOZŌMAH, Angry One, i.e., God. 59:20. See ZŌMA:MO.

MOZOQUILITL, name of a potherb (FC 10:92, FC 11:136). 11v: 16, 16:26. See OMI-/MOZO-.

MOZOTŌCHIN, see OMI-/MOZO-.

MOZOTŌCHTLI, see OMI-/MOZO-.

MŌZTLA, tomorrow (CAR 462:5). See MOMŌZTLI, MŌZTLA HUĪPTLA.

MŌZTLA HUĪPTLA, tomorrow or the next day, i.e., one of these days (FC 6:64:33). 24:28, 34:9, 43:10, 44v:18, 51v: 13, 62v:13. Syn. MŌZTLATIZ HUĪPTLATIZ. Cf. QUĒMMA-NIĀN 1.

MŌZTLA HUĪPTLATIZ, see MŌZTLATIZ HUĪPTLATIZ.

MŌZTLATIZ HUĪPTLATIZ, var. MŌZTLA HUĪPTLATIZ. One of these days (MOL). Mōztlə huīptlatiz, 45v:30. Syn. MŌZTLA HUĪPTLA.

N

N, see ¹IN.

NACĀN, see NICĀN.

NACAYÖTL, that which pertains to the flesh (MOL), flesh (MOL: tonacayo), incarnation (see CAR 503:37), progeny or produce (SIM 263: nonacayouan = my children, FC 6:36: 22: xiuhztintli in motechcopatzinco vitz in monacaiotzin = plants, which come from Thee, Thy flesh). Itlazo[h]nacayötzi[n] = His precious incarnation, 42:3; īnacayo ... xan petolo[h] ... xan papolo[h] = he is Saints Peter and Paul incarnate (i.e., he is the pope), 58v:9; tlo xihuizhuayo y monacayo moyolo = may Your flesh and heart be leafy green! (i.e., may You produce revenants, O God!), RSNE 11:11; xihuizhuayo[h] i monacayo moyollo, 61:21; xōchitl in tonacayo = flrs, our flesh (i.e., the revenants that we produce), 14v:6; monacayo, 18v:18, 34v:30.

NACAZTLI, ear (MOL: tonacaz). See COYÖNACAZCO. Cf. NACOCHTLI.

NACH-, see NĒCH-.

NACHCA, yonder (MOL). 27:10 & 13, 32v:27. See NECHCA.

NACOCHTLI, earring, ear jewel (MOL), especially as worn by a warrior (see FC 6:14:9), fig., warrior, revenant. 15v: 1, 71:8. See CŌANACOCH.

NACXITL TOPILTZIN, var. NAXITL TOPILTZIN, legendary king of Tollan (see COM: song 44, cf. IXT 1:274-85) (on the term "nacxitl" see Lehmann *Festschrift* p. 300, TEZ 659, Recinos et al. *Annals of the Cakchiquels*). 26v:17, 27:11 & 14.

NAH, truncated CĀNAH, q.v.

NAHNĀNQUILIA:MO, freq. of NĀNQUILIA:MO. To reverberate (?). Mocuīcamomōtla mocuīcana[h]nānquia = it throbs with song, reverberates with song, 1:16.

NAHNĀNQUILIA:TĒ, freq. of NĀNQUILIA:TĒ. To echo s.o. (of

pl. entity), to echo (more than one) person. 1:16, 3:19; quinnahnānquia, 1:14.

*NĀHUA, v-A, intrans. form of NĀHUA:TĒ. To be near or close (?). See NĀHUATL.

NĀHUA:MO, to dance embracing one another (cf. NĀHUA:TĒ). Nenāhualo, 77:15, 77:16.

NĀHUA:TĒ, to dance embracing s.o. (HG bk. 2 ch. 24 para. 54); to dance as couples such that the male dancer places his right arm around the neck of his female partner (ANTIG bk. 2 ch. 6); lit., to have s.o. close (?), cf. *NĀHUA, NĀHUALLI). 72v:25, 76v:9, 76v:29, 77v:10, 77v:29. See NĀHUALLI, QUECHNĀHUA:TĒ. Cf. IHTŌTIA:TĒ.

NĀHUAC, n., nearness (see NĀHUAQUEH); rel. noun, near, beside, with (CAR 417:8, Sullivan *Compendio* pp. 148-49). Monāhuac = near you, 3v:19, 12v:15, 12v:26 & 28, 15:11 & 15; cuēl achīc monāhuac = only a moment near You! (i.e., life is short), 64:23; āc īnāhuac = beside whom, 55:30; tēnāhuac, 9:10, 12v:10, 13:19, 13:21, 60v:22, 61:7, 62:29, 62:10; coupled with tloc, see TLOC; tonāhuac onoque[h], see TONĀHUAC ONOC. See ĀNĀHUAC, NĀHUAQUEH, NĀHUATL 1, TLOQUEH NĀHUAQUEH, YĀONĀHUAC. Syn. NĀMIQUILIZTLI, TLOC.

NĀHUALLI, familiar, nagual (GKC secs. 1427 and 1434, FC 10:31:21); sorcerer, witch (CAR 516:46); specter (AND), que de noche espanta a los hombres (HG bk. 10 ch. 9, cf. HG bk. 5 passim), apparition (FC 5:177:5, FC 5:180:12); ghost, revenant. Key word: ghost. Toxōchinnāhualhuān = our flr ghosts, 65v:24 & cf. 21; nonāhual-ah = my ghost, 75v:30; nonāhual aya = my ghost, 78:22 & 24, cf. 78:25; noxōchināhual#1#-i-a = my flr ghost, 78:4, cf. 78:15, 78:17; nāhualāpan = in the ghost waters, 33:10. Cf. *ĪX-NEXTLI.

NĀHUALPOLOA:TĒ, llevar con cautelo a otro a algun lugar peligroso para hacerle mal (MOL). 60v:2.

NĀHUAQUEH, lit., nearness owner. Key word: Ever Near (i.e., the supreme spirit). 48:20. Syn. TLOQUEH NĀHUAQUEH.

NĀHUATEQUI:TĒ, to embrace s.o. (MOL). 40v:28, 56v:7. Cf. QUECHNĀHUA:TĒ.

NĀHUATI, to speak audibly, to speak aloud (MOL). See NĀHUATILIA:MO.

NĀHUATIA:MO, reflex-pas. of NĀHUATIA:TĒ. To be summoned. 33:20, 40:31.

NĀHUATIA:TĒ, to give s.o. an order (MOL); to dispatch s.o. (MOL); to summon s.o. (AND). 15:2, 16:4, 19v:15, 27:3, 32v:16, 59v:23 (with matrix ye), 60v:17, 77:24 & 26, 77v:16; tinēchnāhuatia ye niāz nipolihiuz = you command me to go perish, 28v:14; cuīcanāhuatīlo, 24v:29, 77v:1, cf. 77v:14; xōchināhuatīlo ... cuīcanāhuatīlo, 53:2. See ĪX-NĀHUATIA:TĒ, NĀHUATILIA:MO-TĒ, NĀHUATILOCĀN.

NĀHUATILIA:MO, honorific of NĀHUATI. To speak aloud. 46:10.

NĀHUATILIA:MO-TĒ, honorific of NĀHUATIA:TĒ. To give s.o. a command (CAR 513:39). 42:21, 46:11.

NĀHUATILLI

1. Law (MOL), decree, command. See NĀHUATILLI/IHĪYÖTL.
2. Obligation (CAR 487:43), duty. 36v:1.
3. Charge, burden, i.e., the revenant (as carried from heaven). A#m#monāhuatil a#m#monecuiltōnōl = your charges, your riches, 19v:11; q̄mamatuitze inauatil tella (for nell-a?) = they come carrying their charges, it's true, UAH sec. 235. Cf. MĀMALLI 1.
3. Virtue, power, magic power (of talisman or amulet) (COMED 19v).

NĀHUATILLI/IHĪYÖTL, order/breath, i.e., law. They (Adam and Eve) broke the law of our Lord, 41:26.

NĀHUATILOCĀN, place to which one is summoned. 27:1.

NĀHUATL (from *NĀHUA).

1. That which is near, close by(?). See ĀNĀHUATL, CEM-ĀNĀHUATL, HUITZNĀHUATL, NĀHUATEQUI:TĒ.
2. That which is clearly audible (cf. NĀHUATI). See NĀHUATI, NĀHUATIA:MO, NĀHUATILLI, etc. For freq. see NĀNĀHUATL (?).

NĀHUI, four (CAR 418:39). Ye nāhuilhuitl, 41v:1, īc nāhui, 51:3, 54v:29, 57v:3, 84v:2; nāhuitica, 74:31. See NAPPA. NĀUHCĀMPA.

NĀLQUÍXTIA, intrans. form of NĀLQUÍXTIA:TLA. To penetrate (cf. CAR 417:37: nālquīza). 2:15; quinālquīxti[h]cāittaz = they (my thoughts) will perceive it by penetrating, 2:21.

NĀLQUÍXTIA:TLA, to penetrate s.th. (with an arrow or bullet) (MOL). See NĀLQUÍXTIA.

NAMACA:TLA, to sell s.th. (MOL). See TLENAMACA, TLENA-MACTLI, TLENAMAQUILIZTLI.

NĀMIQUI:MO, reflex-pas., to be met (SIM); to be incurred(?). See *MONĀMICTLI.

NĀMIQUI:TĒ, to go meet s.o. (CAR 514:5). Quināmiquito, 56v:5.

NĀMIQUILIZTLI, var. NĀMIQUIZTLI. Nearness, proximity (MOLS: vezindad assi). 24:16. Syn. NĀHUAC, TLOC.

NĀMIQUIZTLI, see NĀMIQUILIZTLI.

NĀMOYA:TLA, to snatch or steal s.th. (MOL, CAR 467:27). 55v:26 & 28.

NANACATL, mushroom, fungus (MOL), fig., drunkenness, derangement, arrogance, infamy (see OLM 228, OLM 254, FC 11:130). Noconic in nanacaocatl = I've drunk a fungus wine, i.e., I am out of step with my fellows (because I refuse to be a warrior), 25v:25. Cf. MĪXITL/TLĀPĀTL.

NĀNĀHUATL, freq. of NĀHUATL 2 (?), for the voice of the sun

in Pueblo and Navajo lore see Bierhorst *Four Masterworks* pp. 286 and 334, cf. CM 17v:19: the Turquoise Bird! it dawns, it shouts).

1. Sun (FFCC 1:83:29, RUIZA 141: nánáhuatl). 58:9. For synonymy see TÓNATIUH 1.
2. Fig., s.th. precious (like the sun) (see FFCC 1:83:26-28).
3. Mythical hero who was transformed into the sun (FFCC 1:84, FC 7:45); mythical figure who split open Food Mountain (GKC sec. 1452), "identified with Xolotl, the god of lightning" (Seler "Die Sage" p. 138, GKC p. 340 n. 1); captain of the thunderbolts (Taggart *Nahuatl Myth: Nanawatzin*).
4. Bubonic disease (MOL: bubas); person afflicted with bubonic disease (FC 7:45: nanavatzin = persona buba-sa).

NANALCA, to growl or roar (of jaguar) (see FC 11:2:2). 63v: 30.

-NANÁNHUĀN; see NĀNTLI.

NANATZCA

1. To creak, grate, or squeak (of inanimate object) (MOL); to whine or snarl (of jaguar) (?). Nanatzcatihu-aya in ácalli = the boat goes creaking along, 58v:16 & 18; ócēlōtl nanatzca = jaguar whines, 66v:25. Cf. IHCA-HUACA, OYOHUA.
2. To crack, crash, or rip (of thunder or of sky rent by lightning?). Note: the Italian phrase una lacerta raspando, "a loud ripping" or "a rasping rent," probably translates the Nahuatl verb nanatzca (see the quotation from Il manoscritto messicano vaticano in INTR cf. 2 n.40 and compare the citation from Olmos, below). Auh in ilhuicatl ic nanatzca auh in tlalli olíni = and so the skies rip and the earth shakes (as a sign of divine punishment), OLM 213-14; ócēlōtlpc olíni yehuaya oyohualli ilhuicatl-in nanatzcatimomana = jaguar earth is shaking, and the screaming skies begin to rip (as a sign of arriving ghost warriors, see INTR ch. 2 n.40), 63:19; cf. itztapalnanatzcayan as a name for the ninth heaven in Codex Vaticanus A (per HMAI vol. 10 table facing p. 408).

NANĀUHCĀN, from the four directions. 54v:3. Syn. NĀUH-CĀMPA.

NĀNŌ, see NĀNÖTZIN.

NĀNÖTZIN, woman's name (see HTC sec. 360). Naanootzin, 75:12; nānōtzin, 75:16, 76:22, 77:19, 78v:13, 78v:16; tī-nōnānōtzin, 78v:5; nānō, 75:31.

NĀNQUILIA:MO, lit., to answer oneself, i.e., to reverberate (?). 43v:8. See NAHNĀNQUILIA:MO.

NĀNQUILIA:TĒ or TLA, to answer s.o. or s.th. (MOL, CAR

524:42), to echo s.o. or s.th. (FC 5:151:18); to release music to s.o. (see INTR ch. 2 subsection entitled "Reciprocity"). 1:23, 9v:14 & 17, 10v:5, 10v:22, 10v:27, 11:28, 23v:19, 39v:15, 59:29, 67v:19, 80v:9, 80v:27. See NAH-NĀNQUILIA:TĒ.

NĀNTLI

1. Mother (CAR 407:35). Nonān = my mother, 78v:15.
2. Goddess; female saint. Tinaan (for tēnān) = O Mother! (i.e., the earth?), 30:29; monāntzin = your mother (St. Mary), 46v:16; in tēnān in Itōcā in santa sellaya[h] = the mother called St. Cecilia, 60:6. See TO-NĀN.
3. Forebear, ancestor. Nonanānhuān = my mothers, 31v:3; tonānhuān = our mothers, 42v:32; tonanā[n]huā[n] = our mothers, 77:28. See TAHTLI/NĀNTLI. For synonym see MECATL 3.
4. Mama, woman (refers to "sister" musicians or female sex partners in satirical songs, especially "female" songs). 72v:5, 72v:12, 73:20, 73v:11, 75:13-31, 76:6, 76:20, 76v:19, 76v:21, 78:14, 78v:4.
5. Doyenne. Īchāhuānāntzin = his principal concubine, HDA 11:21 and IXT 2:169:5 (la concubina que más privaba).
6. Duenna. Jnnahoan = their duennas, FC 8:49:13.

NAPALOA:TLA, to take s.th. in one's arms (MOL), to carry s.th. in one's arms (MOL). 21v:12, 48v:19, 53:24, 67:14. Cf. TZĪTZQUIA:TLA 2.

NAPPA (should probably be NĀPPA), four times (MOL). 15:5. NĀUHCĀMPA, var. NĀUHCĀN (see NANĀUHCĀN). To the four directions (FC 2:53:16), from the four directions. 7v:18, 15v:5, 23:9, 58v:11.

NAXITL, see NACXITL TOPILTZIN.

NAZALENOH, see XESUS NAZALENOH.

NE, interj., intensified var. NEOC (NE + OC). Hey!, hail! Ne, 45v:29, 45v:31, 50v:29; ne a = hey! ah!, 50:20; ye ne e = hey! hey! hey!, 58:5; cue ne e = hey! hey! hey!, 78v:10; neoc = hey now!, 73:7. Syn. AHUA, ANE, AVE, E, NETLE, etc. Cf. ME, MEHETLA, MEOC.

NE- (should be NĒ- per CAR 519:8), reflexive obj. prefix used with nonactive verbs (see CAR 435, Launey 1:141-44); pos. prefix, each other, jointly (see NEPAN). Passim; usually unreduced before a vowel, 4:3, 56v:23, etc.; reduced to n- before a vowel, 13:7; repeated(?), necuīca#ne#nonōtzalo, 52:15.

NĒ, see ¹NEH.

NEAHPĀNALLI, var. NEAHPĀNTLI (FC 12:41:13). Adornment (from AHPĀNA:MO). 58:12. Syn. NEQUIMILÖLLI.

¹NEC, see ²NEH.

²NEC, then (AND, FC 12:104:23-24).

NĒCH-, first pers. obj. pron., vars. NACH- (75:13), NĒZ- (30:19), NĒX- (73:20). Me, to me (CAR 418:24, CAR 505:23). Passim.

NECHCA, var. NECHCAPA (CAR 494:16). Yonder (CAR 494, CAR 498:37). 15v:4 (nechcapa), 26v:18, 26v:19. See NACHCA. Cf. ĪMPA, ONCĀN. Syn. NIPA.

NECHICOA:TĒ, human-obj. form of NECHICOA:TLA. 52v:30. NECHICOA:TLA, to gather s.th. together, to assemble s.th. (MOL). 16v:26, 63:9, 64:26. Cf. CĒPANOA:MO. Syn. CENQUĪXTIA:TLA.

NĒCI, v-B, to appear (CAR 465:11). 53:30, 54v:14, 59v:18; onnēzta (expected form is onnēztiuh) = he goes (forth) having appeared, 54v:23. See CUALNĒCI, HUELNĒCI, ĪX-NĒXTLI, NĒXTIA:MO, NĒXTIA:TLA, TLANĒCI, TLANĒXILLÖTL. Syn. HUĀLCHOLOA 2, HUĀLQUĪZA 2, ITTA 2.

NECOC, on both sides (MOL); the supreme spirit (FC 3:12:19). In ye necoc, 69v:13 & cf. 64:6. But cf. RSNE 22v:13: y ecoc. NECPACCUIELLI, that which there is when one is fastened at the head, i.e., hair binder, headband (? from *ICPAC-CUIE:MO). Nonecpa[c]cui#y#el = my headband, 65v:20.

NECTIA:TĒ-TLA, to cause s.o. to love s.th. (MOL). Tinectilo[h] = we are caused to desire it, 4:28. See TLANEC-TIA:TĒ, TLANEHNECTIA:TĒ.

NECUĀMETL

1. Maguey, Agave sp. (see HERN 1:353, FC 11:218). Ne-
cuāmetla[n], 37:3.
2. Name of a 15th-c. Chalcan noble (GKC sec. 1083, CHIM). 32v:20, 33:7.

NECUĀTŁ (NEUCTLI + ĀTL), aguamiel (MOL). See NECUĀMETL.

NECUĪCATĪLÖYĀN, place where people have songs for one another, i.e., singing place. 76:17.

NECUILLI, s.th. twisted (cf. MOL: necuilltic). A[h]tlācne cui-pil, 16:13; -ne cuipil, 16:16; īxonehne cui, see XONE-CUILLI.

NECUILTÖNÖLLI, riches, prosperity, joy (CAR 448:43); fig., revenants. 4v:29, 11:30, 14v:21, 15:8, 17:14, 19v:11, 25:3, 28v:4, 34:13, 34v:4, 34v:6, 51v:31, 61v:3 & 8, 68:22, 68v:10, etc. For synonymy see PĀQUILIZTLI.

*NECUILTL, see NEUCTLI.

NEE = NĒ

¹NEH, vars. NĒ (36:28), NEN (72v:6). I (CAR 414), me. Neh, 57v:31; ne[h], 11v:24; nee, 36:28; neñ, 72v:6. See NEH-HUA, NEHHUĀTŁ.

²NEH, var. NEC (71v:7). Lit., also it is this (Nō + 3-EH, cf. AND 340). And so (FC 6:124:19), indeed (FC 6:125:2); or, or else (cf. NōZO); yet, however, by contrast (PAR 34: nè). Ne[h] = and so, 45v:28, 75:13; neñ = and so, 56v:27; neh = or, 71v:7; nec = or, 71v:7; neh = yet, 16:29; ne[h] = yet, 76:7.

NEHCALÍHUA, see IHCALI:MO.

NEHCALÍYA, idem.

NEHCALIZTLI, battle, fight (MOL). Nehcaliztl-on quima[nā], 8:22 & cf. 24; nehcaliztl-a īmancā[n], 32v:5; nehcalizxō-chitl-i = combat flrs, 18:28, cf. 32:19; nehcaliztli xō-chitl, 70:24.

NEHCUILÓLLI, that which there is when one is painted, i.e., a painted one, a revenant (from IHCUILOA:MO, q.v.). 40:23, 40:25, 40v:26, 72:28. Syn. ĀMOXTLI 3, IHCUILIUHQUI, TLAHCUILÓLLI.

NEHCUITL, see NEUCTLI.

NEHHUA, see NEHHUÁTL.

NEHHUÁTL, vars. NEHHUA (CAR 415:1), NELHUÁTL (70v:27).

I (CAR 414-15), me. Ne[h]huátl, 44:11, 70v:31 & cf. 27 (nelhuátl); ne[h]hua, 11v:19, 12v:9, 13v:20, 23:18, 30v:5, 37:6 (ne[h]hua-yañ nezahualcoyōtzi[n] = I am Nezahualco-yotl), 51v:20. See ¹NÉH.

NEHHUIĀN, self (CAR 411:1). Mone[h]huiān = yourself, 72:29.

NEHHUIHUI, to be equal (metaphorically), to be like or as.

Quetzal neh̄huihui-a = as a plume, 8v:25; ne[h]huihui-n quetzalli-n = they are like plumes, 34v:5; ne[h]huihui-o aya moxōchiuh = they're Your flrs, 16v:10; in ɗan īca-ya onne[h]huihui-a in tēucyōtl = this is how he measures up to lordliness, 71v:2. Syn. IHUÍHUI, NEHHUIHUIYA, *NÉ-NEHUI, NENEHUIYA.

NEHHUIHUILIA:TLA, to make s.th. equal (see MOLS: ygular cosas largas). Ticne[h]huihili#y#a chālchihuitl in ācacatic i#n#n motla[h]tōl = you make your words jade beads, 62v:21.

NEHHUIHUIYA, v-B, to be (metaphorically equal to). Ca vñcan neujujxtoc in tzonoaztli in tlaxapuchtli in jxpan petlatl icpalli = it's dangerous to go before the king (lit., indeed that place is a trap, a snare: it is the before-place of the mat and chair), FC 6:243:29, cf. FC 6:243:24; neh̄huihuixtiu chālchiuhltli neh̄huihuixtiu quetzalli = departing they become as jades, departing they become as plumes, 33:4. For synonymy see NEHHUIHUI.

NEHHUITL, see NEUCTLI.

NEHMACHTLI, that which there is when s.th. is designed (see GRAM 7.5), i.e., artwork, masterpiece (from IHMATI:MO 2). Moxōchinchamolcuātlapalne[h]mach, 52:27. Syn. TLAH-MACHTLI.

NEHNE, see NENETL.

NEHNECTIA:TĒ-TLA, see TLANEHNECTIA:TĒ.

NEHNECULLI, see NECULLI.

NEHNEHNEMI, freq. of NEHNEMI. To go for a walk (MOLS: passearse por las calles). Nineñnehnemi, 27v:11.

NEHÑEHUI, see *NÉNEHUI.

NEHNELHUATL, freq. of NELHUATL. Cōzcane[h]nelhuatica nic-xēloa = I scatter them as jewel roots, 38v:15.

NEHNELHUAYÖTL, freq. of **NELHUAYÖTL** 1. *I cō#hu#āyötl i-*
nehnelhuayo = the origin of companions, 17:20.

NEHNEMI, freq. of **NEMI** 6. To walk or go along (CAR 464: 19), to move or march (in battle) (FC 12:97:5, FC 12:104: 22). 7v:15, 10:11, 11:14, 23:6, 27v:6, 40v:23, 45v:25, 47v:5, 76v:18, 81:2; *nōhuiān nonnehnemi*, 11:31, 22v:22; as matrix in -ti- compounds, see **PÉPETZCA**, **YECTIA:MO**. See **NEHNEHNEMI**, **NEHNEMITIA:MO**, **NEHNENQUI**.

NEHNEMITIA:MO, honorific of **NEHNEMI**. *Icnōyötica monehne-*
mītico-n tlpc = on earth he (St. Francis) lived in pover-
 ty (lit., he came to go about in poverty, see GRAM
 5.10a), 47v:1; *onmonehnemiti[h]tiahque[h]* = they went
 traveling along, 60:gloss 3.

NEHNEMITIA:TĒ, to cause s.o. to walk (SIM). *Noconne[h]ne-*
mītī[h]tica[h] noyollo-n tlpc i = I am causing my
 "hearts" to walk on earth, 9:9.

NEHNENQUETL, see **NEHNENQUI**.

NEHNENQUI, var. **NEHNENQUETL** (70v:8). Pedestrian, traveler
 (MOL, CAR 466:23), voyager (from heaven), revenant.
 37:8, 70v:8.

NEHNEQUI:MO

1. Reflex-pas. of **NEHNEQUI:TĒ**. To be used or employed.
Mā anmone[h]necti[h] = beware of being used, 62:21 &
 cf. 5v:10 (*mā ye ammonecti[h]*).
2. Freq. of **NEQUI:MO(?)**. To have to be pleaded with
 (MOL, CAR 530:26, FC 5:152:11), to be hesitant or in-
 tractable. *Māca ximone[h]nequi-n*, 5v:27; *tonmone[h]-*
nequi, 62:26; *onnene[h]neco* = there's hesitation, 47v:
 8. Cf. **NENEHNÉQUI:TLA**.

NEHNEQUI:TĒ, freq. of **NEQUI:TĒ**. To want s.o. (cf. **NEQUI:**
TLA); to use s.o. (cf. **NEQUI:TLA**). *Ne[h]neco[h]* = they
 are wanted, 37:4.

NEHNEQUI:TLA, freq. of **NEQUI:TLA**. To greatly desire or
 crave s.th. (MOL). *Nicnehnequi*, 18v:25, 72:11; *xocon-*
ya-ne[h]nequi, 25:1; *quinehnequi*, 26:29. See **NENEHNÉ-**
QUI:TLA, **TLAHUIZNEHNEQUI**. Syn. **EHĒLĒHUIA:TLA**.

NEHNETL, see **NENETL**.

NEHNEUHQUI, equal (MOL, CAR 518:38: -nēneuhcā-). 53v:14.

NEHUĀN, in each other's company, both, mutually (CAR 411:
 18). 26:4, 26:5. See **-HUĀN**.

-NEHUĀN/YŌLQUI, see **-HUĀN/YŌLQUI**.

***NEHUI**, to be equal (AND). For freq. see **NEHHUIHUI**, **NEHNE-**
HUI, ***NENEHUI**.

NEIHCALILÖYĀN, var. **NEIHCALOLÖYĀN** (4:3). Place of fight-
 ing, battlefield. 4:3.

NEIHCALOLÖYĀN, see **NEIHCALILÖYĀN**.

NEIXIMACHÖYĀN, place of recognition, where recognition is
 won (from **IXIMATI:MO** 1). 6v:21, 56v:23.

NEL, see **NELLI**.

NELHUATL, root (AND), origin, source; fig., ancestor, ghost warrior. Xiuhācanelhuatl ye ītlan = among the green reed roots (i.e., ghost warriors), 44:1. See NEHNELHUATL, NELHUAYOA, NELHUAYOCĀN, NELHUAYÖTL. For synonymy see MECATL 3.

NELHUĀTL, see NEHHUĀTL.

NELHUAYOA, to strike root (MOL). Nelhuayo[h]ti[h]caqu-i = they're taking root, 39:19, cf. 52v:1.

NELHUAYOCĀN, root place, origin place, paradise. 17v:11, 39:25.

NELHUAYÖTL

1. Root (MOLS: rayz de arbol o yerua); origin, foundation, beginning (MOL), genealogical origin (SIM), source. īnnelhuayo = their source, 37:22. See NEH-NELHUAYÖTL. Syn. PĒUHCĀYÖTL, TZINTLI 3.
2. Fig., ancestor, ghost warrior. Nelhuayōcuīcatl-a = root songs, 3:6, see also CUĪCANELHUAYÖTL; nelhuayō-xochitl = root flrs, 61:25, 67v:5; īmāquīznelhuayo = his bracelet roots, 70v:24. For synonymy see MECATL 3.

NELIHUI, v-B, for freq. see NENELIHUI. Syn. NELOA:MO.

1. To be mixed, blended(?)
2. To be mixed up, run together; to be disarrayed, routed (of troops). Neliuh toc = they are run together, 16v:gloss; moneneloah[h] i zan chālca[h] nelihi huexōtzincatl = scattered are the Chalcans, scattered the Huexotzincan, 33:26; cf. nel ihui, 6v:30.

NELLI, var. NELLE (FC 6:11:13, cf. 66v:14), apoc. var. NEL. Certain (MOL), true, real; certainly, in truth (MOL); good, well made (FC 11:272:17); good, virtuous (Mijangos no. 109); truth (see below). 1:26, 2:17, 9v:21, 13:5, 35v:10 (nell-on), 38:31, 38v:9 (nel-a), 42v:21, 43:29, 44:17, 48v:2, 80:21, and passim; ca nel notomitl = I'm really a warrior, 70v:31; ya nelli-ya = yes, it's true, 81v:15 & cf. 19, cf. 11:9, 43v:25, 80:24 & 27, 80v:7 & 11, etc.; īāuh qui nelli = the waters are His and He drinks them, it's true, 56v:4 & cf. 56v:2-34 passim; cuix nelli = is it true?, 24:29, cf. 24:15; in cuix nelli cuix nō a[h]mō nelli = yes or no?, 62:23; quēxquich in ye nelli quilhui#y#a in a[h]mō nell-on? = how many does He "yes" and "no"?, 62:26; cuix oc nelli, 10v:30, 17:16, 42:31; aya nelli, 20v:25, cf. 35v:10; ayoc nelli, 36:11, cf. 37:22; ca [a]-yoc nelli-n tocūīc = our songs are good no more, 10v:31; tlāca nelli, 61:31; tlāca nelli motzī[n] = let it truly not be your beginning, 40v:3; a imma[n] nell[i] ītzī[n] = the time has truly come for his beginning, 40v:4; nel ihui, 6v:30; cenza[h] nelli, 40v:2; īnel, 32v:21, 42v:32; za[n] nelli niqūittoa = I speak the truth, 9:12; īcēl nelli = that's the only truth, 13:20; amo tle nelli = there's no

truth, FC 6:105 (cf. HG bk.6 ch.20 p.136 para.3); a[h]-zo tle nell-o nic-ya-ihto#hu#a = can what I say be real?, 5v:30; ach cānon a[h]zo tle nel in tl̄pc = How (else) could there be anything good on earth?, 9v:24; a[h]zo tle nelli = can there be s.th. good?, 70:13; ye antle nel o tiqūi[h]toa[h] = nothing we say is real, 13:4; cuīcatl-i in ca zan nell ohuaye = songs, real ones, 23v:13; nelli tiox nelli oquichtli = the true god, the true man (i.e., Christ), 38:16, cf. 38:19, 42:9, 42:15, 59:29; nel toquichtli = O you man! (not a boy but a man), 72:20. See AHNELLI, CĀNNEL, MĀNEL, NELTIC, NELTOCA:TLA, NENELNI, TLĀNEL, etc.

NELOA:MO, for freq. see NENELOA:MO. Syn. NELIHUI.

1. To be mixed or blended (FC 11:142-98 passim).
2. To be mixed up, disarrayed, strewn. Moxēloa-n chālcatl moneloa ye oncān ālmoloyān = parceled is the Chalcan, strewn where the flood flows there, 33v:3.

NELOA:TĒ, human-obj. form of NELOA:TLA. See XĀLNELOA:TĒ.

NELOA:TLA, for freq. see NENELOA:TLA.

1. To stir or mix s.th. (MOL). Cf. NELOA:MO 1.
2. To mix up, scatter, or strew s.th. (cf. NELOA:MO 2). Nicxoxōchineloa-ya = I strew them as flrs, 3:25.

NELPILŌNI, lit., girdle, sash (MOL). Name of a Huexotzin-can chief on the side of Cortés in the siege of Mexico (IXT 2:256). Nelpilōni, 54:3; tinelpilōnitzin, 55:22; ye[h] huexōtzinco i ton xihuañ i nelpilōni = Don Juan Nelpiloni of Huexotzinco, 79:25.

NELTIC, s.th. true (AND). Inīc neltic = how true!, 7:1.

NELTOCA:MO, to be believed(?); to be trusted (by s.o. who is thereby deceived?) (see MOLS: tomar alguna cosa a otro de burla y quedarse despues con ella de veras, no osando tornarlo a su dueño de verguenza por se lo aver tomado o hurtado secretamente, cf. FC 6:110:32). Ca ye tommonetoca-ya = now you are indeed believed, 33:22.

NELTOCA:TLA, to believe s.th. (FC 6:11:8); indef., to believe, to have faith (MOL, CAR 450:18). Mā ye antlaneltoca[h]-ti[h] = beware of being credulous, 5v:11 & 62:21; ontlaneltocato [n]yōollo = their hearts have been converted to the faith (see GRAM 5.10), 12:24; ontlaneltoca toyōollo = our hearts are credulous, 13:10; mā tontlaneltoca-n (for tontlaneltocah) noyōollo = don't be credulous, O my heart, 13v:28; cuix ontlaneltoca toyōollo = can our hearts have faith?, 14:4; mā tlaneltoco-ya = let there be faith, 24v:25; ye mochi tlācatl-j ontlaneltocatinemi, 34:11; ontlaneltoca toyōollo-n tipīpiltzitzinti[n], 46:23; xitlaneltocacā[n], 47v:16 & 19. See TLANELTOQUILIZTICA.

NEM-, see *NENTLI.

NEMACTIA:TĒ-TLA, to give s.th. to s.o. (MOL). Quitēnemactia = he gives them to people, 4:5; quinnemactia-o = he gives it to them, 6v:4. Syn. MACA:TĒ-TLA.

-NEMANAYĀN, place of appearing (from **MANA:MO** 2) (MOL: tonatiuh ynemanayan), place of being spread. Īnemana-yā[n] #oc#[oo] teoātl tlachinōlli-a = where oh! oh! flood and blaze are spreading, 6:27.

NEMI, v-B, var. **NIMI** (25v:16, 52v:4). Note: this verb is occasionally irregular, see GRAM 5.7. To be (in most senses), often translated "to live." Cf. **IHCA**, **MAHMANI**, **MANI**, **1O**, **1YE**.

1. To exist, to live (MOL), to be alive (MOL: ocnemi). Nemohua = there's life, 3v:24, 9:15, 17:16, 21v:22, 65v:10, and passim; ayohui[h]cā nemohua = one lives in an untroubled manner, 46:1; neñca, 47v:1; ye oc nemo[hu]a in tētēuctin = all the princes are still alive, 56v:14; ya yo ca[c]que[h] ye onnemi[h] = they've been heard! they're alive, 56:23; may he live forever!, 26:15; with suffix -co, 9v:3 (future), 14v:4, 17v:6 (future), 24:29, 25:15, 25v:11 (future), 39v:6, 48v:1, 65:6, 69:7, 74v:19; and passim. See **NEMILIZTLI**, **NE-MITIA:MO**, **NEMOHUAYĀN**, ***NENTLI**. Syn. YÖLI.
2. To be living (in a certain place), to dwell (MOL). Ōmpa teōpan tinemia[h] = we were living there at the church, 46:16; mochi ca.xinençān in tlpc = dwell in all the earth!, 41v:14 & cf. 17, cf. 46:11, etc. See **NENQUI**.
3. To be (located), often translated "to dwell" but without the connotation of habitual residence. Itlā cōcōlli nōtic nemi = s.th. bad is inside me, CAR 526:13; in teucujtlatl ... novian nemja in inxilla in incuetitlan = the gold was everywhere, in their bosoms and in their skirts, FC 12:118:11-13; nōhuiān nemi-a = they are everywhere, 28:18; īmāpan ye no[n]nemi, see 6 (below); cān ti-ya-nemi-a = where are you? (addressing the muse), 9v:7; cān ti-ya-nemi = where are You? (addressing God), 31:14; cān tinemi noteōuh īpalnemohuāni nimitztēmo#hu#a = where are You, Spirit, Life Giver? I seek You, 10v:7 (cf. Quechua "a ticsi viracochan ... maipim canqui" = "O ancient Lord ... where art thou?", Rowe "Eleven Inca Prayers" pp. 86-87); cān tonnemi = where are You?, 12:27, cf. 7v:4, 21v:6, 30:16, etc.; a oncān ya nemi-an quetzal-yan tōtōtl = ah! there dwells the quetzal, 20:22, cf. 10v:21, 19:8, 47v:7, 52v:22, 78v:18 (nihuālnemi), and passim. See **-IC-PAC NEMI**, **-IHTIC NEMI**, **-NEMIYĀN**, **-PAN NEMI**.
4. To be (in a certain condition). Chiucnāuhtlamantli-n-i īc onnemi[h]-o = they are of nine kinds, 59v:12; mā ya iuh ninemi-a = let me be thus, 78v:20, cf. **ZAN IUH NEMI**.
5. With auxiliary verb. To be (doing s.th.). Note: Canger associates this usage with the extreme south-

eastern dialects known as Pipil and Isthmus Nahuatl (Canger "Nahuatl Dialect Subgroupings" p. 14); see INTR ch. 10 n.8. Onnemi-n páqui = they're rejoicing, 24:5; ninemi-a niye[h]yéctia-n cuícatl-a = I'm unfurling these songs, 28:14; cf. 28:30(?).

6. To go (UAH sec. 162), to go along (OLM 155, FC 6:53:13). Ca ie nemj in cueçalpapalutl = que ya andan volando las mariposas de diversos colores, FC 10:192:20 and HG bk. 10 ch. 29 p. 210 para. 117; onnemi in pa-tlántinemi = it is soaring along, 52v:22; témāc ninemi = I go along in s.o.'s arms, 76v:14 & cf. 18 (nine[h]-nemi), but cf. 78:17 (imāpan ye no[n]nemi = I am in his arms). See -IHTIC NEMI, NEHNEMI, TÉIXCO NEMI.
7. As matrix in -ti- compounds. To be (CAR 503:25), to go along (OLM 155), to continue (CAR 500:43). With suffix -co, 5:4, 24v:3; for freq. see NEHNEMI. See *ITZTINEMI:TÉ, PAHPATLÁNTINEMI, QUIHQUÍZTINEMI, QUÍZTINEMI. See AHĀHUILIA:MO, AHCI, AHHUIAYA, Ā-HUILIA, ĀHUILITA:MO, ĀNA:TÉ or TLA, CACALACA, CĒ-CENQUÍZA, CENTLAMIA:TLA, CHIHCHÍCHINA:TLA, CHÍHUA: TÉ, CHÓCA, CUA:TLA, CUAHCUALÁNI, CUECUEYOCÀ, ¹CUÍCA, HUETZCA 1, IHOTÓTIA:MO, IHUINTIA:TE, MALÍNA, MĀMA:TLA, NELTOCA:TLA, ¹NONÓTZA:TÉ, PAHPÁQUI, PÁQUI, PATLÁNI, PEPETLACA, PIPLOA:MO, PÍQUI:TE, PÓ-HUA:TLA, TÉMOA:TÉ, TLAHTLAÓCOYA, ¹TLAÓCOYA, TOLÍ-NIA:MO, TOLOA, ZOHUA:MO, ZOZOHUA:MO, ZOZOHUA:TLA.

NEMILIZTLI, var. NEMIZTLI (26:11).

1. Life (MOLS: vida), existence. Tonemiz = our life, 26:11; monemiliz = your life, 41v:23; cemi[h]cac nemiliz-tli = eternal life, 42:5. Syn. YÖLILIZTLI.
2. Way of life (SIM), monastic rule (SPC 188). See NE-MILIZZÖTL.

NEMILIZZÖTL, var. NEMILIZYÖTL. Abstract form of NEMILIZ-TLI 2, way of life, manner of living. Iectli nemjlizioltl = virtuous life, FC 6:175:16; yéctli nemilizzötl = the good way of life (established by St. Francis), 47:31.

NEMÍTIA:MO

1. Reflex-pas. of NEMÍTIA:TÉ. To be enabled to live, i.e., to be fed, sustained, or nourished. 14:22.
2. Honorific of NEMI 6 (SPC 186v:21).

NEMÍTIA:TÉ, to maintain or sustain s.o. (MOL). 12:23, 13:11. See NEMÍTIA:MO. Cf. ITHUITIA:TÉ.

NEMIUHYÄN, desolate place, wilderness (FC 11:92:8, FC 11:112:22). 60v:gloss 11.

-NEMIYÄN, dwelling place (CAR 453:10). Motlan monemiyän, 62v:28.

NEMIZTLI, see NEMILIZTLI.

NEMOHUAYÄN, place where one lives or dwells (MOL). Tla-cahzo oncä[n] nemo[hu]ayän, 2:23.

-NEMOMOLOTZAYĀN, place of being cut to pieces, i.e., the battlefield. 6:29.

NEN, see ¹NEH.

NĒN

1. Adverbial particle expressing doubt or anticipating failure. In vain (MOL), uselessly (MOL); perchance (CAR 507:5), probably not, scarcely, hardly. Campa čan ie nel nen onviloaz = where truly, perchance, is there to go? (i.e., there is no place to go), FC 6:4:15; cāmpa oc nēn tonyāzque[h] hui = where perchance are we to go, alas?, 45v:28; aoc nenueli [aoc nēn no-hueli] = I can hardly stand it anymore, MOL; nēn-huīze[h] = they scarcely come (i.e., they do not come), 79:7; nēncuīhua-yan ahcuīhua-ya = they're scarcely obtained, they're not obtained (at all), 21:20 & 62:17; nēn tiquēlēhuia = you covet them in vain, 4:6; ḥnēn ta[h]cico[h] = we've come in vain, 10:21 & 26; ḥnēn nontlācat = I'm born in vain (revenant speaking), 13:14; ya in nēn oncān onnēnlamatizque[h] = they will do the best they can there, 52v:13, cf. 7v:2. See AH-NĒN, MĀNĒN, NĒNCĀHUA:MO, NĒNHUETZI, NĒNTLAMATI, TLA ZĀNĒN, ZĀNĒN, ZANNĒN 1. Syn. TLAPIC.

2. Used as adj. See QUINNĒN, ZANNĒN 3.

NĒNCĀHUA:MO, to be unfortunate (MOL). Zan timonēncāhua nohuīc = you are only hindered by me, 72v:17, 72v:19. See MONĒNCĀUHTZIN.

NENE, see NENETL.

NENEHNEQUI:TLA, freq. of NEHNEQUI:TLA. Xōchitl onnene[h]-neco-ya = flrs are desired, 70:14. Cf. NEHNEQUI:MO 2.

*NĒNEHUI, var. NEHNEHUI (cf. NEHNEUHQUI). To be equal or similar. See NEHNEUHQUI, NĒNEHUILIA:TĒ. For synonymy see NEHHUIHUI.

NĒNEHUILIA:TĒ, to equal s.o. (CAR 526:2). 41:27.

NENEHUIYA, to be equal or similar (see MOL: neneuixqui = cosa ygual o pareja). Onnenehuīxtoc, 61v:11. For synonymy see NEHHUIHUI.

NENELIHUI, freq. of NELIHUI, q.v. See also NELOA:MO. Cf. NENELOA:MO.

1. To be mixed, combined (FC 2:152:12, FC 11:257:24).
2. To be mixed up, disordered (see FC 6:96:18), scattered, strewn. Pāntli nenehui = banners are strewn, 25v:15; xōchineleneliuhtiaž noyōllo = my heart is going to be scattered as flrs, 29:8; onchālchiuhnenelihui, 30v:13; cuauhnenenelihui[h], 34:5; quetzalnenelihuih, 55v:2; nenehuihtimani-a, 71v:8. Cf. MOYĀHUA 1.

NENELLI, freq. of NELLİ. 40v:2 & cf. 4 (nelly).

NENELOA:MO, freq. of NELOA:MO. To be scattered, routed.

Moneneloah[i] zan chālca[h] nenehui huexōtzincatl, 33:26. Cf. NENELIHUI. Cf. MOYĀHUA 1.

NENELOA:TLA, freq. of NELOA:TLA.

1. To mix, scramble, or disorder s.th. (MOL), to scatter or strew s.th. Nicchālchiuhlazo[h]nenelo[h] = I've scattered them as precious jades, 3:7; zan ticnenelo ahticcenquīxtia = you strew them, you scatter them, 24:5; ticxeloa-n chālchiuhlti māquītzli-ya ticnenelo in patlāhuac quetzalli = you parcel jades and bracelets, strew broad plumes, 33:19; tlein ticnenelo[h] = what have you scrambled?, 73v:6 & 9. Cf. MOYĀHUA 1.
2. To misinterpret s.th. (?). Quinenelo[h]que[h] iyaya-maztla[h]tōl = they have misinterpreted his tender words, 79:8.

NENĒNTLAMATI, freq. of NĒNTLAMATI. Ninenēntlamatico-n, 22v:19.

NENEPAÑIHUI, freq. of NEPAÑIHUI. To be stacked or layered (as mica, as sheets of paper) (FC 11:235:6); to be piled, strewn, littered, massed (see FC 6:53:36). Nenepaniuhi-ti[h]cac, 25v:16, cf. 9v:8; -nenepaniuhtoc, 47:26. Cf. MOYĀHUA 1.

NENEPIILLI, tongue (CAR 461:23); fig., "words," (i.e., revenants). 78:28. See CŌANENEPIILLI. Cf. TĒNTLI 5.

NENEQUIZTLI, freq. of NEQUIZTLI. Loved one. Nenequizti-cātzintle = O dearly loved one (homosexual speaking), 79:3; tonenequizhuā[n] = our loved ones, 79:8.

NENETL (should be NEHNETL per 75:16, but CAR 461:23 has nénepilli, see GRAM 2.7).

1. Idol (MOL); doll (MOL). See CHALCHIUHNENE, TOZNE-NE.
2. Vulva (FC 10:124, MOL); apoc. or with suffix -tzin, cunt (key word: dolly). Cāmp aqui nehne = where does the dolly fit in?, 75:16; noxōchinenetzin noxōchicamo[h]palnenetzin = my flr, my dolly! my flr, my brownie, my dolly!, 73v:13. Cf. NEXCO.

NĒNHUETZI, to fall into disgrace or misfortune, to fail (see MOL 68v, cf. SIM 294). Mācazoc an onnēnhuetztiuh ye moyōllōtzin = don't ah! let your "hearts" take a needless tumble (?), 73v:16.

¹NENONŌTZALLI, accord, consensus (MOLS: acuerdo de consejo o determinacion) (from ¹NONŌTZA:MO).

²NENONŌTZALLI, admonishment (from ²NONŌTZA:MO). Nenonōtzalcuīcatl = song of admonishment, 6:3 & 12.

NENŌTZALLANI:TĒ, to summon s.o. (MOL). 53v:26.

NENŌTZALLI, from NŌTZA:MO.

1. Accord, consensus (MOL).

2. One who is summoned. See NENŌTZALLANI:TĒ.

NENQUE, see NENQUI.

NENQUI, var. NENQUE (78v:1). Dweller, inhabitant (MOL). 78v:1.

NĒNTLAMACHTIA:TĒ, to afflict s.o. (MOL), to cause s.o. to grieve. 52v:26.

NĒNTLAMACHTILLI, one who is afflicted, one who is wretched.
4v:30.

NĒNTLAMATI, pret. nēntlamah (14:30) or nēntlamat.

1. To be discontent or afflicted (MOL), to grieve or agonize (as a supplicant) (FC 6:8:15, FC 6:9:19, FC 6:13:23). 1v:21, 3v:19, 4v:27, 7v:5, 10v:25, 10v:29, 13v:8, 13v:24, 14:30, 19v:22, 23:19, 23v:8, 24:11 (apoc.), 26:18, 26v:1, 30v:4, 32v:11, 35v:6, 51v:3, 63:23, 78v:7, etc.; nixōchinēntlamati-a = I flr-grieve (i.e., I sing in order to produce flrs, or revenants), 71:1, cf. CŪI-CANĒNTLAMATI; with matrix o, 12:28, 42v:7; with matrix ye, 79v:17. See NENĒNTLAMATI, NĒNTLAMACHTIA: TĒ. For synonymy see ICNŌTLAMATI 1.

2. To do all that one can (MOL). 7v:2, 52v:13.

*NENTLI, var. comb. form NEM- (24:18). That which is living, a live person (?; see AND: nentli, SIM: nentlani); fig., revenant. Tamoannempoyon = living narcotic of Tamochan(?), 24:18; ninentzin = I am a live person(?), 78v:27. Cf. YÖLLI 1.

NEOC, see NE.

NEPA, see NIPA.

NEPA, over there, yonder (CAR 494:18). Cf. NIPA.

NEPAHPĀQUILIZTLI, from PAHPĀQUI:MO. Act of rejoicing or glorying (cf. MOL: papaquiliztli). 15:23. For synonymy see PĀQUILIZTLI.

NEPAN, mutually (CAR 529:14), jointly (MOL 68v), lit., upon one another (AND). See NEPANHUÍA:TLA, NEPANIHUI, etc. For freq. see NEPĀPAN.

NEPANHUÍA:TLA, see NEPANOÁ:TLA.

NEPANIHUI, to be joined (Mijangos no. 2), to be mingled (FC 11:207:4), to be piled, strewn, littered, massed. Nepanjuhtoc in tlatoltetl in tlatolquavitl = words of abuse are piled up, FC 6:63:26; oquittaque nepaniuhthicac in texcalalli in oztotl = they found a profusion of crags and caverns, MEX 63; i cuix nepaniuh = have they been strewn?, 15:28; nepanihui ... onnema[h]manalo = they're strewn ... all are spread, 18v:10; cf. 34v:20, 39:19; nepaniuhtoc, 34v:18, cf. 45v:9. See NENEPAWIHUI. Cf. CĒPANOÁ:MO, MOYĀHUA 1.

-NEPANIUHYĀN, place of mingling, of being confused, strewn, or poured. 28:10.

NEPANOÁ:TLA, var. NEPANHUÍA:TLA (see AND 359: "the -oa verb is ... occasionally synonymous with the -huia verb"). To join s.th. (MOL); to throw things on top of each other (MOL), to heap or pile things; to put things side by side, to compare s.th. (see MOL: tlanepanilli). Ni[c]-chālchiuhnepanoa ye-ehuaya nicmāquīznepanoa-n = I heap them as jades, I heap them as bracelets, 34v:2. See TLANEPAHUILLI.

NEPANTLAH, in the middle, in the midst (MOL, CAR 505:36).

Auh quini[h]cuāc i ye īnepantla[h] = and when it is in the middle, 7:27; īnepantla[h] onahci in cuīcatl = the middle of the song is reached, 42v:14; motla[h]cuilōl ye īnepantla[h] = amid your paintings, 44:29. See CUAUH-NEPĀNTLAH.

NEPĀPAN, var. NIPĀPAN (16v:16). Freq. of NEPAN.

1. Upon one another (see NEPAN). īn nepāpan ātlan tonoque[h], 45:11.
2. Cosas diversas o diferentes (MOL), various (HDA 10: 34), translates "every" in Gen. 1:29 (CM 41v:15), many (see Sahagún "Arte divinatoria" in García Icazbalceta *Bibliografía* p. 321: "decían que en el cielo donde el sol mora hay muchas flores"—presumably translates "nepapan xochitl"), hence divers, sundry, multiple (sensu OED: divers 3, cf. INTR ch. 2 n.27), a multitude of (sensu OED: multitude 1); fig., the dead, the ghosts (see INTR ch. 2 subsection entitled "The legion of the dead"). Ixqujch nepapan quauhtli ocelutl = all the sundry warriors, FC 6:13:22; nepapan tlaca = assorted aliens and fellow countrymen (see MOLS: puebla de estrangeros, cf. MOL: tlacanepapantin); tla-xiccaquica in nepapan tlaca = hear it, ye strangers and countrymen! (addressing an audience), SPC 16v:9; nepapan tlaca = all sorts of people (refers to the Franciscan tertiaries), SPC 188:16; nepāpan tlāca[h] = the multitude, 54v:12, 57:6 & 57v:13; nepāpan xōchitl, 2v:12, 5v:25, 18:16, 38:12, 63:16, 77:7, and passim; nepāpan tōtōtl, 21v:26, 38:9, 41v:5, 62v:25, 75:1, etc.; nepāpan tōtōme[h], 82:18, cf. 1:18, 1v:28, 2:5; with CUĪCATL, 1v:12; with CUĀUHTLI/ŌCĒLŌTL, 16v:28, 20v: 20, 61v:11; with CŌZCATL, 37v:20, 47v:24; nepāpan in māquīzteōxiuhcali[h]tequ-i = in the house of divers bracelet-turquoises, 38:5; nepāpan xōchitlālpan = land of sundry flrs, 2:3; nepāpan in cōzcane[h]nelhuatICA = as divers jewel-roots, 38v:15; nepāpan-, 39:6; -ne-pāpa[n]-, 43:28, cf. 50:17; in nepāpan niquittoa = I utter the many ones, 52v:7 & cf. 10, cf. 47:20, 52v:21; nepāpan in moquechōl = many are Your swans, 34:30; īxquich ... nepāpan, 50:27-28; and passim.

NEPŌHUALŌYĀN, place where one is esteemed, i.e., heaven.
3v:23. See PŌHUA:MO 2.

-NEPOYĀHUAYĀN, from POYĀHUA:MO. Place of being illustrious. 6:27.

-NEQUETZCA, action of appearing, appearance (cf. AND 226). Monequetzca noxiuhtoz = this is your appearance, O my turquoise parrot (i.e., you've appeared), 30v:2.

NEQUI, intrans. form of NEQUI:TLA. To be desired, required, or necessary(?). Nequi ḍotoconcaquito[h] = it is necessary that we go to hear them, 57v:19, cf. 58:6. Syn. NEQUI:MO.

-NEQUI, see NEQUI:TLA 2.

NEQUI:MO

1. Reflex-pas. of NEQUI:TÉ or NEQUI:TLA. To be desired or needed (FC 11:142-89 passim). Mā ye anmonecti[h] = beware of being needed, 5v:10; tontonequi[h] = we are needed, 26:7; in huel monequi, 56v:22. See NEH-NEQUI:MO 2. Syn. NEQUI.

2. See TLAHUĒLNEQUI:MO.

NEQUI:TÉ, human-obj. form of NEQUI:TLA. To desire or need s.o. Connequi, 24v:23; to[n]necōque[h], 59v:18. See NEHNEQUI:TÉ, NEQUI:MO.

NEQUI:TLA

1. To want s.th. (MOL); to use s.th. (MOL); to need s.th. (see MOLS: necessaria cosa = monequini). 1v:4, 4:4, 8:21, 9:25, 12v:12, 18v:6, 21:32, 24v:19, 25v:3, 25v:17, 26:30, 35v:23; 41v:23, 57:28, 59v:25, 62v:13, 64v:8, 69:1, 69:13, 71v:3, 73v:1, 75:14, 78:6, 79:12 (quinec), etc. See NECTIA:TÉ-TLA, NEHNEQUI:TLA, NEQUI:MO, NEQUÍLTIA:MO-TLA, TLACANEQUI:TLA, TLANECTIA:TÉ. For synonymy see ĒLĒHUIA:TLA.
2. With embedded future-tense verb as obj. To want to (do s.th.) (CAR 443), to be about to (do s.th.) (FC 11:52:2, AND 340). Tlamacaznequi[h], see MACA:TLA; tic-tzitzquíznequi, see TZÍTZQUIA:TLA; mozōmāznequi, see ZÓMA:MO. See AHTLAMACHÍLIZNEQUI, MANAZNEQUI:TLA, TLACHIYAZNEQUI, YÁZNEQUI.

NEQUÍLTIA:MO-TLA, honorific of NEQUI:TLA. To desire s.th. (MOL, SPC 23). 5:2.

NEQUIMILÖLLI, from QUIMILOA:MO. Garment, wrapper, adornment. Alludes to "songs," "flrs," revenants, 3v:2, 25:8, 28v:4 (amonequimilool), 28v:9, 28v:17, 34:10, 35v:15, 50v:24, 61v:3 & 8. Syn. NEAHPĀNALLI.

NEQUIZTLI, a desirable entity (MOLS: desseable cosa). See NENEQUIZTLI.

NETLA, see NETLE.

NETLALÖLIZTLI, act of fleeing, flight (MOL). 74:21.

NETLAMACHTÍLIZTLI, wealth, prosperity (MOL), joy (MOLS: gozo). 59v:5, 59v:10. For synonymy see PÁQUILIZTLI.

NETLAMACHTÍLLI, prosperity, joy (CAR 448:43). 1v:27. For synonymy see PÁQUILIZTLI.

NETLAMACHTILOYĀN, place of enjoyment, i.e., paradise. 3:30, 4:31, 29v:17.

NETLE (should be NETLÉ per 55:20), interj., var. **NETLA** (54:4 & 6). Hey!, hola!, hark! (MOL). Nomatzine netle netle pipilte = nephew, hail! Hail, princes!, 80:6 & 10; netle namatzine, TEZ 638:24; ahua pille netle, 79:22; ti-huiā[n] netle = let's go! hey!, 80v:6; tihuexōtzinca[h] netle = we're Huexotzincans! hey!, 47:23; netle e a = hola! hey! ah!, 52:28 & cf. 32 (netle an); netle-yan, 83:5 &

8 & cf. 54:4 & 6 (netla-ya); netle-ya, 54:9-27 passim, 57v:19; netle, 55:21 & 23, 57:18, 79v:5, 79v:10, 81v:1, 81v:28; netlè, 55:20. Syn. ²A, AHUA, E, NE, etc. Cf. ME, MEH-ETLA.

NEUCTLI, vars. *NECUILT, NEHCUILT (42v:29), NEHHUITL (78v:29). Honey (CAR 452:8). Yōliliztlapalneucxōchitl-a = life-colored honey flrs, 6:24; anquetzalnehcuiēlehque[h] = O you plumelike honey-soul owners!, 42v:29; none[h]-huiēl#1#-i = honeyed souls of mine, 78v:29. See NECUĀTL.

NEX-, see NĒCH-.

NEXCO, lit., ashes place, i.e., chimney (in the sense of "hearth"), fireplace (cf. FC 6:107:22: monextitlan = your hearth, i.e., your home); fig., vagina. Nonexco-n = my vagina, 72:22. Syn. CHĀNTLI. Cf. NENETL 2, NEXTĒNCO.

NEXINTLI (from XIMA:MO), haircut (AND). Ōtonnexīne[h]-que[h] = we've cut our hair (lit., we've become haircut owners), 54:29.

NEXIUHTLATILLI, despair (cf. MOL: nexiuhtlatiliztli). None-xiuhtlatilco = where I am in despair (lit., my despair place), 72v:9.

NEXTAMALLI, nixtamal (FC 11:143:9, FC 11:189:43, FC 11:288:4, SANT: nixtamal). Key word: tortilla dough. 73:6.

NEXTĒNCO, lit., ashes edge place.

1. Fireside, home (?), cf. NEXCO.
2. Fict. place name (?). Nextēnco nohnōhuiāntzi[n] = Mr. Everywhere of Hearthside (?), see INTR ch. 11 n.4), 39v:20.

NĒXTIA:MO, honorific of NĒCI, to appear (MOL). 38:15.

NĒXTIA:TLA, to cause s.th. to appear, to show s.th. (CAR 465:11-12), to produce s.th., to discover s.th. (MOL), to get s.th. (i.e., food or sustenance) (MOL). Nichuālnēxtia in xōchicuepōnallōtl = I produce a flr-brilliance, 3:8; quinēxti[h] yēctli nemilizzōtl = he (St. Francis) discovered the good way of life, 47:31; ticnēxtīz in motlaçual = you shall get your food, 41v:21. See TLANĒXTLI. Syn. HUĀLQUÍXTIA:TLA.

NEXTLI, ash, ashes (MOL). See NEXCO, NEXTAMALLI, NEXTĒNCO.

NEYOCOLLI, offering, sacrifice (from YOCOYA:MO 5). Moneyō-col ticmāna-ya = we offer your sacrifice, 12v:25.

NĒZ-, see NĒCH-.

NEZAHUALCOYÖTL, king of Texcoco (i.e., Acolhuacan) 1431-72, d. 1472 (GKC secs. 981 and 1133). 3v:9, 17:1, 17:6, 17:11, 19:9, 20:27, 25:13, 25:18, 28v:10, 28v:12, 28v:21, 28v:23 & 25, 30:14, 31:16, 31v:15, 32v:10, 36v:25, 36v:28, 37:1, 63v:24, 67:20, 75v:5, 79v:7; īcuīc nezahualcoyōtzin, 28v:6, cf. 66v:7; ninezahualcoyōtl, 16v:25, 17:15, 25:21, 63v:15; ne[h]hua-yan nezahualcoyōtzin[n], 37:6; nezahualcoyōtl tēuctli yohyontzin-i, 18v:19. Syn. YOHYONTZIN 1.

NEZAHUALLI, attested as embed only. That which there is when one fasts (from ZAHUA:MO, see GRAM 7.5), fast or fasting (HUMB 169-70), abstainer or penitent (RITOS ch. 8 p. 87), penance (RITOS loc. cit.), "ayunado y deseado" (IXT 2 ch. 45 p. 126).

NEZAHUALPILLI

1. A name for the supreme spirit Tezcatlipoca (HG bk. 3 ch. 2 p. 278 para. 5, FFCC 1:67:46).
2. A name for any revenant(?), hence "longed-for child" (?; cf. IXT 2:126: "príncipe ayunado y deseado"). Used in addressing the ghost of Ahuitzotl in "cradle-song," 40:17, 40:19; Nezahualpiltōntli = little longed-for child (addressing the "baby" Ahuitzotl), 40v:21, 40v:26, 40v:28.
3. Lit., "señor penitente o abstinent" (RITOS ch. 8 p. 87), "príncipe ayunado y deseado" (IXT 2 ch. 45 p. 126). King of Texcoco (i.e., Acolhuacan) 1472-1515, d. 1515 (GKC secs. 1133 and 1285). 16:12, 16:15, 17v:2, 21:30, 23:11, 29v:4, 56:15; īcuīc nezahualpilli, 55v:6; nine-zahualpilli, 55v:23, cf. 56:25.

NEZAHUALQUENTZIN, an Acolhuayan prince hanged by Spaniards in 1520, about the same time as the execution of Cuauhpopoca (UAH secs. 292-93, IXT 1:388, IXT 1:452). 56v:25.

NEZAHUALTECOLŌTL, Martín Cortés Nezahualtecolotzin, tenth son of Montezuma the younger (MEX 151), assoc. with various Mexican leaders prominent during the Conquest (HUMB 169 and plate 7, cf. SEL 1:216-17), held office of tlacateccatl (loc. cit.), assoc. with Coaihuitl (*pictographically, "snake + feather"*) (CODMEX 473 and plate 78). Coupled with Coaihuitl, 57:32 & 57v:26.

NEZCALILIZTLI, resurrection (MOL). 7:33, 42v:1.

NI-, 1st pers. sing. subj. pron., var. NO- before -c-on- (26:7, etc.). Passim.

NĪ, see *ZO NŌ NŌ CUĒL.

NICA, interj., come!, come here! (OLM 195). 4:15, 77:17, 79:6. Syn. TLACUĀUH 2.

NICĀN, vars. NACĀN (33v:1), NICĀNON (66:20), NOCĀN (39v:7, 40:27, 79:23, 79:24, etc.). Here, from here, this way (CAR 493:22). Here, 7v:12, 10:28, 10v:1, 11v:14, 30v:26, 32v:11, 33v:15, 35v:14, 38:3 (nicaan), 38:9 (nicaan), 42:27, 52:27, 56v:2, and passim; nicān ompēhua = here it begins, 15:23, cf. 16v:4, 37v:6, etc.; za[n] ce[n] ye nicaan in tlpc = only once here on earth!, 13:26; nicān mani = here they are, 72:6; mā nocān-a mā nocān-a = come here!, come here!, 79:23 & 26, cf. 79:5; ye mach a nicaan = ah! are they here?, 36:20; o anqui ye nicā[n] = oh, perhaps he is here, 46v:9, cf. 1:25, 46:22, etc.; zani-[y]o[h] nicān chālchiuhlapaltōtōl jesu christo = Jesus is the only redstone bird that's here, 71:24; ḍtia[h]que[h]

ye nicā[n] = when we've gone from here, 24:24, cf. 24v:
 7; nicān ḥhuālquīzaco xiquipilco = he departed hither
 from Xiquipilco, 53v:23. See ZANNICĀN. Syn. IZ.

NICĀNON, see NICĀN.

NICCA, see ICCĀUHTLI.

NIMAN

1. Then, and then, thereupon (MOL, CAR 504:25). 1:21,
 5v:25, 39v:23, 41v:4, 41v:12; cenza[h] niman = right
 away, 72:22; niman ye, 21v:27, 23v:16, 41v:19,
 42:23, 42v:14 46:10, 79:3; niman īc, 56v:6, 74:31,
 see ²IC 3; oquīc niman = meanwhile then, 36v:3;
 mā nimān oc = let it be forthwith, 61:8. See
 ZANNIMAN 2.
2. Used with iuh (see IUH 1). Then, when, lit., then it
 is thus that. Moxocoiotia: çan njmā iuh motlatia in
 ololtotonti, xoxoctic = it bears fruit: then (i.e., at
 that time) little green balls are formed, FC 11:177:38;
 in quimanaco[h]-on in tenochtli ... niman iuh qui[n]-
 nāhuati[h] a in Huītžili[h]huitl = they who came to
 establish the tuna ... when Huitzilihuitl was their
 leader, 60v:17. Cf. IHCUĀC, YE IUH.
3. Used with IUH and the verb "to be born." See MOL
 72, CAR 504.
4. Used with negatives. Absolutely not. See MOL 72,
 CAR 504.
5. Absolutely, really (?). Niman ye te[h]huātl = it is
 really you, 29v:21, cf. 24v:20. See ZANNIMAN 1.

NIMI, see NEMI.

NIPA, var. NEPA (29v:27). Yonder, over there (CAR 494).

4:14, 15v:4; nepa-n netlāzalo ilhtli[h]tic = all are thrown
 to the skies, 29v:27; cf. nípa tictlātlāča = you reject
 them, CAR 494:32. Syn. NECHCA.

NIPĀPAN, see NEPĀPAN.

NO = NO- (?), used for euphonic effect at 78v:22(?).

NO-, see NI-.

NŌ, var. NĪ (see *ZO NŌ NŌ CUĒL).

1. Also, too (MOL, CAR 424:29). 7:12, 16:8, 21:15, 44:
 17, 45v:10, 48v:22 & 25, 72v:23, 72v:24, 73v:14, 74v:
 26, 76v:27; tel ca chālchihuitl nō xamāni = though it
 be jade, it also is broken, 17:17, cf. 26v:4 & 49v:26.
 See ²NEH, NŌ CUĒLYEH, NŌ IUH, OC NŌ,
 YE NŌ CEPPA.
2. Used correlatively. Nō ne[h] ... i nō zan tlatlālhui-
 a[h], 11v:24; cf. nō iuh ... nō iuh, see NŌ IUH.
3. Used as intensifier, cf. Biblical English "the sun also
 ariseth" (AV/Eccles. 1:5), cf. colloquial English "I
 can too write my name" (emphatically answering the
 challenge "you can't write your name"). Ye nō cequi
 ye nocuīc = my songs are absolutely multiple, 67v:22,

cf. 33v:10; nō tlāco[h]tli nō yauh, 24v:7; zan nō ye mictlān, 12v:18; nō ye ōmpa, 14:27; zan nō oncān, 60v:gloss 6; ca ye nō yan cuīcani, 31v:13; ūno no[n]-ya[h], 3v:5, cf. 34v:29; nō-n tlācatl, 40:27; zan nō iuh ye quichīuh, 47v:18; nō cenzūzā[h], 47v:30; nō conānque[h], 55:10; cuix oc nō in mahmani, 70:1; tzo nō, 72:24, 72:25, 72:29; ahzo nō, 72v:26; at ayaoc nel nō no[n]yāz, 78:7. See MĀNÓCEH, MĀNÓZO, MĀNÓZOCUĒL, MĀZANŌ, NŌ CUĒL 1, NŌZO 1, TLENÓZO.

4. Equating conj. (? , see THUĀN 4). Quetzal nō cuitlapilli, 28:11, see QUETZALLI/CUITLAPILLI; cuix ūelleli cuix nō ūtlayōcol, 20:1.
5. The same. Çanyenōnicān = right here in this same place, CAR 494:9; injn amo çan ie no ie, in te = is not this one the same as you?, FC 6:73:6; in ye nō ye[h] te[h]huātl = it is the same as you, 62v:27.
6. Such that, so that. Amo no niaz = so that I will not go, OLM 195; nō mi[h]tōz = so that it will be uttered, 27v:2.
7. Or. Cuix ... cuix nō = is it (such-and-such) or is it (s.th. else)?, 62:24, FC 6:158:28, FC 6:193:33, cf. CAR 515-16. See NŌZO.

NOCĀN, see NICĀN.

NŌ CEHPA, see YE NŌ CEPPA.

NOCH, see MOCHI.

NOCHI, see MOCHI.

NOCHIPA, see MOCHIPA.

NOCHTLI, tuna, prickly pear (HERN 1:311). See TENOCHTLI.

NOCOHUA, see *NOQUI.

NŌ CUĒL

1. Used as intensifier (cf. MOL: yenouel axcan = right now). Zo nī nī cuīl-o ū cuecuetzoca ... ye nō cuēl ye nō cuēl tictzitzquiznequi, 72:27. See *ZO NŌ NŌ CUĒL.
2. Again (CAR 512:1). Ye nō cuēl chōcaz, 46v:10; #c#[z]an [n]ō cuēl niquimittaz, 75v:5 & cf. 8; ūnō cuēl nihuantic, 79:16. Syn. OCCEPPA, YE NŌ CEPPA.

NŌ CUĒLYEH, and what's more (CAR 512:14). 50:27.

NOE, Span., Noé, i.e., Noah. 41v:29.

NOHMAH, var. NOHM (14:10).

1. Still, even now (CAR 501:17). See OCNOHMAH.
2. Spontaneously, self-moved (CAR 463:35), by oneself (SPC 55). Çan jnoma = of his own free will, FC 8:7:28. No[h]ma[h]ci#h#cātihiūtz(?) = they come spontaneously and in perfection (?), 14:10; mono[h]ma[h], 15:13; ūmono[h]ma[h]izcali[h], 42v:8.

NOHNÓHUIĀN, see NŌNÓHUIĀN.

NOHNÓHUIĀNTZIN, fict. name (? , from NOHNÓHUIĀN). Nextēnco nohnóhuiāntzi[n], see NEXTĒNCO 2.

NOHNÓTZA:TÉ, see ¹NONÓTZA:TÉ.

NOHPALLI, tuna, opuntia, prickly pear (MOL). Nòpalli,
LASSO 28:1; tènno[h]paltitilàc, 16:24. Cf. TENOCHTLI.

NÒHUIÀMPA, everywhere, from everywhere (CAR 497:23). 2:17.

NÒHUIÀN, orthog. var. NÒHUYÀN (45:11). Everywhere (CAR
497: nòhuiàn, but HDA 10:10: nòhuìan). 8v:18, 10v:16,
11:31, 19v:26, 21v:13, 22v:22, 23:22, 24:12, 28:18, 42:22,
42:24, 45:11, 50:15, 53v:22, 57v:15. See NÒNÒHUIÀN.
Syn. CENTLÀLLI.

NÒHUYÀN, see NÒHUIÀN.

NÒ IHUI, see NÒ IUH.

NÒ IUH, vars. NÒ IHUI, NÒ IUHQUI. In the same manner
(CAR 524-25), the same (MOL: noiuhqui). Nò iuh, 9v:20,
9v:22; nò iuh ... nò iuh, 73:16, cf. NÒ 2; nò iuhqui ...
nò iuh#q#ca, 26:10; nò ihui, 63:27; ɗa[n] nò ihui-n,
69v:6; #c#[z]an nò iuhqui, 12v:17, cf. 40v:15, 41v:26,
59v:27, 60:gloss 2, 64v:27 & 68v:3, 69:29; ɗan nò iuh ye
quichiuh, see ZAN IUH CHIHUA:TLA; cf. oc nò iuhcan =
same kind of place, 10:31.

NONOALCATL, inhab. of NONOALCO 2, i.e., denizen of para-
dise(?); as embed, pertaining to paradise(?). Ninonoal-
catl, 29v:8; nono#hu#alcatl, 38:27, 41:10; nono#hu#al-
ca[h], 39:28 & 30; nono#hu#alcatzacualli = a Nonoalcan
pyramid, i.e., a glorious and hallowed place (refers to
the city of San Felipe Azcapotzalco before the Spaniards
arrived?), 39:22. Note: the usages at 38:27, 39:22, 39:
28 & 30, and 41:10 could refer to NONOALCO 4.

NONOALCO

1. Gulf coast region stretching from Tabasco to Yucatan
(see TORQ 1:256: Onohualco, for discussion see Davies
Toltecs pp. 164-70). Note: the manners of Nonoalco
were imitated in certain Mexican songs (FC 4:25:36).
2. Fig., paradise (see INTR ch. 2 subsection entitled "The
eastern shore"). 17v:14, 26v:21, 29v:3, 38:27 (refers
to Azcapotzalco as it represents paradise?), 41:14.
See NONOALCATL, TÖLLÀN NONOALCO.
3. Neighborhood in Tlatelolco (HG bk. 12 ch. 29).
4. Neighborhood in Azcapotzalco? Possible usages have
been assigned to 2, above. See NONOALCATL.

NÒNÒHUIÀN, var. NOHNOHUIÀN (see 39v:20). Everywhere, in
each and every part (CAR 497:21).

¹NONÖTZA:MO (from ¹NONÖTZA:TÈ).

1. Reflex-pas., to be summoned or convened (FC 2:137:
10). 74:5 (with matrix o).
2. Reciprocal reflexive, to talk to one another (FC 2:91:
25), to hold council (FC 2:96:29). Māoc onnecuicuīca-
#ne#nonötzalo = let people converse in song, 52:15.
See ¹NENONÖTZALLI.
3. Reflexive, to consult with oneself (MOL). See YÖLNO-
NÖTZA:MO.

²NONŌTZA:MO, reflex-pas., to be admonished (from **²NONŌTZA:TĒ**). See **²NENONŌTZALLI**.

1NONŌTZA:TĒ (should be NOHNŌTZA:TĒ per CAR 475:31-32), freq. of **NŌTZA:TĒ**. See **¹NONŌTZA:MO**.

1. To speak with s.o. (CAR 475:31). Ahnō niquinnonōtzta[h]ciz = I'll not be able to reach them and converse with them, 4v:23.
2. To call to s.o. (? , see **NŌTZA:TĒ**). Quinonōtztinemi xiuhquechōl = he is calling to the turquoise swan, 11:15.
3. To call out to, supplicate, or pray to s.o. (see **NŌTZA:TĒ**). Nimitzontlaōcolnonōtza-ya, 4v:26; īc tontēnonōtza[h] = by means of these we pray to s.o. (i.e., to God), 24:21; mitznonōtza[h], 47:29.

²NONŌTZA:TĒ (should be NŌNŌTZA:TĒ per CAR 475:30-31). To give good advice to s.o. (CAR 475:30), to admonish s.o. (MOL). See **²NONŌTZA:MO**.

NONŌTZA:TLA, indef., to give information (MOL). Nitlanonōtz-tahciz = I'll spread the word when I arrive, 1v:10.

***NOQUI**, intrans. form of **NOQUIA:TLA**, nonactive nocohua. To spill or spread. Nocohua a i chōquizzōchitl = all the flr tears are spilling, 77:28.

NOQUIA:TLA, to spill or spread s.th. (MOL). See ***NOQUI**.

NOTĒUCYO, see **TĒUCYŌTL**.

NOT⁰, see **TĒUCYŌTL**.

NŌTZA:MO

1. Reflex-pas. of **NŌTZA:TĒ**. To be called. 79:7. See **²NENOTZALLI** 2.
2. To speak to one another (CAR 524:30). Monōtztoque[h], 11:20.

NŌTZA:TĒ, to call s.o. (CAR 401); to speak with s.o. (MOL); to call out to, supplicate, or pray to s.o. (FC 6:7:14). To call or summon s.o., 42v:17, 43v:27, 73v:27 (tēchtlá-huāncānōtzque[h]), 77v:21; to call to or speak with s.o., 14:32, 27v:5, 42:15; to call out to or pray to s.o., 23v:8, 24:12, 45:3, 46:30, 50v:13, 53:31, 59v:20, 59v:26, 78v:22. See **²NONŌTZA:TĒ**, **NŌTZA:MO**, **NŌTZALLI**, **TLĀCANŌTZAZ:TĒ**. Cf. **IHTOA:TĒ** *4, **NĀHUATIA:TĒ**, **TLĀTLAUHTIA:TĒ**.

NŌTZALI, denominative verb from **NŌTZALLI** (cf. AND 372).

To be a summoned one (?). Nōtzalitáz = they shall go being summoned, 63v:5.

NŌTZALLI, a summoned one (cf. CAR 484:35). See **NŌTZALI**.

NOZAN, still, to this day (CAR 530:12). 19v:7, 26v:16.

NŌZO

1. Used as intensifier (CAR 495:34, CAR 515). Cuix nōzo tinēchcōuh = have you indeed bought me?, 72v:28. See CA **NŌZO**, **MĀNŌZO**, **TLĒNŌZO**.
2. Or (CAR 515:40), or else (FC 6:12:17), instead, rather. Ōnōzo tonpēuh, 72v:23. See **AHNŌZO**.

O

- 10, irreg. verb, usually with directional prefix ON-, hence ONO. To be, typically of extended, recumbent, or seated entities, hence often translated "to lie" or "to sit." Cf. IHCA, MAHMANI, MANI, NEMI, ¹YE.
1. To be there, to exist. Yuh mitoa onoc yn axcā = they say that it (the bridge built by Quetzalcoatl) exists to this day, GKC sec. 61.
 2. To be (located), to dwell, to lie (in a particular place). Yn onuca coyovacan marq̄s = the Marquis was in Coyohuacan, AUB 61; in īxquich onoqu-i in tl̄pc = everything on earth, 41v:10, cf. 41v:16; ɗan ca ye oncā[n] in tepetlacalli onoca = where the sepulcher was, 42:16; cf. 20:14, 21:8, 70v:15; nepāpan ātlan tonoque[h] = we lie on top of each other in the water, 45:12, cf. 45:10; oncān ya onoqu-i = there she dwells, 60:6, cf. 11:17, 20:29, 65:25; ti-ya-onoc = you lie (on a mat), 72v:2, cf. 72v:3; oncān onoc tota[h]tzin = where Our Father is, 70v:16, cf. 6v:2, 17v:18, 18:16. See -ONOCĀN, ONOTIUH, TONĀHUAC ONOC.
 3. To be (at rest), to lie (still) (FC 12:115:17-18). Tlā huel on#m#ohua = let all be at rest, 63v:6.
 4. To lie (fallen or dead). Ca vncan onoque, ca vncan xamantoque, in tepilhoan = there the princes lie (fallen), there they lie shattered, FC 6:12:25; xōchintenā-mitl onoc-a hui = flr bulwarks lie fallen, alas, 77v:2.
 5. To be convened or assembled (of seated persons) (CAR 439). Onohuaco-n tēpilhuān = all the princes have come to be assembled, 13:15. Cf. CENQUĪZA, CĒPANOA: MO.
 6. As matrix in -ti- compounds. To be (doing s.th.) (of ten of extended entities or of persons in groups) (see OLM 154, CAR 443:7, Launey 1:255, Sullivan *Compendio*

p. 258, AND 134). See AHUELIHTOC, CENQUÍZTO, HUETZTO, HUILÁNTO, ITZTO:TLA, *ÍXHUETZCATOC, MOCHÍUHTOC, YETO. See AHĀMI, AHUACHPĒHUIA:TLA, ĀHUILTIA:TĒ, CAHCAHUĀNI, CAHUĀNI, CÉCENTLAMIA:TLA, CEHCELIYA, CELIYA, CHACALLOA, CHAYĀHUI, CHICHICA, CHICHIYA:TĒ, COMŌNI, CUECUEPŌNI, CUĪCA, EHUA, HUĀL-LAUH, HUILACAPÍTZOA, HUIPANA, HUÍMOLINI, HUÍTOLIHUI, IHCAHUACA, IHCUILIHUI, IHTLANIA:TĒ-TLA, ILPIA:TLA, ITZMOLINI, ÍXPOLIHUI, MALĪNA, MALĪNA:MO, MANI 3, MILINI, MOHMOYĀHUA, MOMÓTLA:TLA, NELIHUI, NENEHUIYA, NĒNTLAMATI, NEPANIHUI, ¹NONÓTZА:MO 1, NÓTZА:MO, PAHPĀQUI, PEPETLANI, PIHPIXAHUI, PÍTZА:TLA, PIXAHUI, PÓCTLĀNTI, POHPOYĀHUA:MO, POHPOZO-NI, POPŌCA, QUEQUĒMI:TLA, QUIMILOA:MO, QUÍZA 6, TECPANA, TEÍNI, TIMALOA:TLA, TLÁCATI, TLAMATI 2, TLAMI 5, ¹TLAÓCOYA, TLATLĀZA:TLA, TŌNAMĒYOA, TOTOLCA, TOTŌNA, TZETZELIHUI, TZITZILICA, TZITZILÍ-NI, XÓCHICUÍCA, XÓPALĒHUA, YACALHUIA:MO, ²ZO, ZO:TLA.

²O (should be Ó per CAR 508:3, HDA 7v:7), interj., vars. OH (57:22, 69:7), OM (50:15, 77v:24, etc.), ON (57v:4), O-TZIN (CAR 528:40); orthog. vars. HO (69:13, 71:19, etc.), HOTZIN (FC 6:99:14).

1. Alas! (MOL); oh! (expressing surprise) (SIM); oh! (expressing relief) (CAR 522:47); now then, well, so you see (CAR 528:36). 10:17, 10v:12, 10v:16, 11v:24, 17:15, 30v:19, 34v:22, 39:18, 43:29, 58v:21, 71v:28, 81:5, and passim.
2. O (introduces the vocative). Ó, totēcuiyóhuāne = O lords!, HDA 7v:7; ónopilhuāne = ea, hijos!, CAR 508:3; o tlaxcaltēca[h], 54v:18 & 22; o tooquitztēuctli, 54v:10 & 84:3.

³O, see ¹IN.

O-, see ON-.

Ó, see ²O, ÓN-.

Ó-, orthog. var. HÓ- (82:13, 82:15). Order prefix (CAR 424, CAR 428, CAR 429:2, AND 14, AND 124, AND 126). Attached directly to verb, 37v:3, 40:29, etc.; attached to antecedent adverb, 3v:5 (*ónō*), 17v:9 (*ócuēl*), 32v:21 (*ónel*), 51v:7 (*ótopan*), 56v:9 (*óitech*), 73:1 (*ómach*), etc.; ó-ya-, 11v:21, 12:1, 25v:25, 56:6, etc.

OA, see AHUA. Cf. CV: oa.

OBISPO, vars. OPISPOH (58:26), OPIXPOH (58:24, etc.). Span., obispo.

1. Bishop. 43v:4 (with play on 2, below?), 45v:4 (with play on 2?); ton palaj xihuan in opixpoh = Bishop Don Fray Juan (Zumárraga), 58:24; totlazo[h]ta[h]tzin in opispo[h] = our beloved father the bishop (i.e., Zumárraga), 58:26. See ARZOBISPO.

2. God. Ma tivjia obispo = let's be off to the Bishop!
 (i.e., let's go to heaven!), FC 2:212:38; 15:25 (as
 singer), 15v:27 (as a multitude of angels), 27:22
 (causes lords to dance), 27:25 (coupled with Santa Ma-
 ría), 43v:4 (with play on 1, above?), 43v:31, 44:4,
 44v:25 (Lord Bishop), 44v:27 (our father the Bishop
 Lord), 45v:4 (with play on 1?), 67:10 (stricken by
 copyist), 70v:15.

OC, vars. OH (? , see 19v:23), OQUÍC, q.v.; orthog. var.
 OQU (54:7, 69:14).

1. Still, yet (MOL); again. 5v:2, 8v:19, 46:16, 56v:13,
 60v:gloss 11, etc.; cuix occe[p]pa huāllāz ... oc ye[h]-
 huātl amēchonāhuiltiz = will he come again? ... will he
 pleasure you again?, 35:18, cf. 17v:5, 74v:9; cuix oc
 nō in mahmani, 70:1; oc tlapanahuia, 2:18; toccatcā-
 pīl, see *CATQUI. See OC CENCAH, OC NŌ, OC YOHUAC,
 QUĒN OC.
2. Meanwhile (CAR 502:10, SPC 234v). 54:18, 55:3.
3. For a moment (CAR 502:16). 10:2(?), 17:3, 17:6, 17:
 10, 32:7, 50v:17, 50v:19, 67v:3 (oc #oc#), 70v:8(?); oc
 achi[h]tzinca, 5v:19 & cf. 35v:2 (māoc achi[h]tzinca).
 See OC ACHICA.
4. Just, just now. Oc nonāci in nochān = no hago sino
 llegar á mi casa, CAR 502:15; oc o[n]yauh = he just
 now goes forth, 8v:24; huel ye oqu-i huāla[h]ci = it's
 just arriving, 54:7; 58v:11(?), 69:14.
5. More, in addition, other, another (CAR 502:32). Oc
 cecni = elsewhere, 1v:26, 1v:27; oc cemilhuitl = another
 day, 24:14. See OCCĒ, OCCEPPA, OC NŌ.
6. Used as intensifier, often untranslatable. 2:18, 10:31,
 25:24, 57:22, 57:29 (with oc) & cf. 31 (without oc),
 etc.; cāmpa oc, 45v:28; cuix oc, 10v:1, 10v:30, 13:26,
 17:16, 30:14, 42:31, 50v:28, etc.; in cuix nel oc, 58v:
 23; mach oc, 12v:5, 14:31, 30:13, etc.; māquin-t-oh,
 see MĀQUIN; mā niman oc, 61:8; zan oc, 68v:10; oc zo,
 8v:25. See AHZOC, ANCOC, CĀNNELOCPA, MĀOC, MĀZOC,
 TLAOC.

OC ACHICA, for a moment, for a while (cf. FC 2:91:24, FC 6:
 191:18). 34:4, 34:6; māzoc achica, 37v:5; cuix oc nelli
 achica, 42:31.

OC ACHIHTZINCA = OC ACHICA. 5v:19.

OCAHPA. In oca[h]pa in yōl̄ihuayān = where one lives in-
 definitely(?), 3:2. Cf. CANAHPA, OCAHPAN.

OCAHPAN. In iuhqui quin yei ocāpan ūhuālquīz tōnatiuuh =
 como tres horas despues de salido el sol, CARO 109-109v.

OCCĒ, vars. OCCEH (6:18), OCCEM (SIM 225 1st column), OC-
 CEN (7:23).

1. OC + CĒ, other, another (MOL, CAR 489:48). 2v:3, 7:
 23, 60:gloss 2, 66:19.

2. OC + CEN, still forever, ceaselessly (SIM 225 1st column). 6:18.

OCCEH, see OCCE.

OCCEN, see OCCE.

OC CENCAH, mainly (MOL), much more (CAR 491:2). Māzoc cenga[h] = rather let it be that ..., 73:4.

OCCEPPA, again (MOL). 7:27, 11v:31, 13:25, 13v:30, 13v:31, 35:17, 35:18, 41v:24, 45:25, 52:17, etc. Syn. NŌ CUĒL 2. ŌCĒLŌCHŌCA, see CUĀUHCHŌCA.

ŌCĒLŌPĀN, one of the leaders of the Mexicans prior to the founding of Tenochtitlan (DHIST ch. 27 para. 20, Codex Mendoza, CHIM 60, TORQ 1:83). 37:31, 60v:17 (with pun on ŌCĒLŌTL + -PAN).

ŌCĒLŌPĀNITL, jaguar banner, i.e., warrior. 18v:10; cf. ōcēlōamatitlan, see ĀMATL 3.

ŌCĒLŌTENĀMITL, see TENĀMITL.

ŌCĒLŌTL, any of the larger cats, especially the ocelot (see SANT: ocelote), jaguar (? , see FC 11:1); fig., warrior, brave (see CUĀUHTLI 1, cf. HDA 2v and 3r: icnōōcēlōtl). Key word: jaguar. Īquiquinacayān in ōcēlōtl, 6:28; ōcēlō-n-cacahuaxōchitl, 18v:5; ōcēlōzacatl īpan, 27v:26; nōcēlōācaqui[h]quiz, 56:18 & cf. 65v:7; ōcēlōchīmal-, 56:23; ōcēlōtlp̄c olīni, 63:19; ōcēlōtl, 63:28; ōcēlōamatitla[n], 76:27 & cf. 76v:1, cf. 76v:30. See CUĀUHTLI/ŌCĒLŌTL, CUĀUHTLŌCĒLŌTL.

ŌCĒLŌXŌCHITL, lit., jaguar flr, i.e., Tigridia pavonia (HERN 2:77, FVM 111); fig., warrior. 18v:4, 20v:9, 21:16, 24v:26.

ŌCĒLŌZACATL, see ŌCĒLŌTL.

ŌCĒLŌYŌTL, see CUĀUHYŌTL/ŌCĒLŌYŌTL.

OCHPĀNTLI, highway (MOL), lit., s.th. that has been cleaned or swept (cf. CAR 425:7, see Canger "Ochpaniztli" p. 370). See CUĀOCHPĀN.

OC NŌ, other, the other, another (see MOL 75v). Oc nō chi-copa = on the other side, 74v:3; cf. oc nō iuhcān, see OC 6 and NO IUH; cf. cuix oc nō in mahmani, see OC 1 and NŌ 3.

OCNOHMAH, still, even now (CAR 501:18). 2v:30.

OCOTEPEĀC, town in the vicinity of Cholula (IXT 2:210). 79v:15.

OCOTL, pine (FC 11:107); pine chip, torch (MOL, HDA 7:26: ōcōtl). Niquetzalxīlōxōchiocoticpac, 51:5.

OCOTZOTL, pine resin, turpentine (MOL), tar. Tocotzotl = you are tar, 16:20. Cf. OXITL.

OCOXŌCHITL, lit., pine flr. Aromatic rubiaceous herb, probably Didymaea mexicana (see FC 11:192, HERN 1:108, cf. FVM 380); fig. revenant. 2v:12, 6v:13, 55v:18, 56v:28, 65v:1.

OCTIZATL, see TĪZA OCTLI.

OCTLI, var. comb. form OQU- (29:13). Wine (MOL), pulque (CAR 511:11). Key word: wine. Teōātlachinōloctli, 4:28; xōchia[h]huachoctli, 4:29; cacahuaoctli-ya, 23v:25; nana caoctli, 25v:25; oquihuinti, 29:13, 29:17; yāōxōchiocatca, 56:12. See OCTIZATL, TIZAOCTLI, XOCHIOTLI.

OCUILLĀN, town in the Toluca region conquered by ĀXĀYA-CATL 2 (GKC sec. 1382). 53v:22.

OC YOHUAC, at daybreak (MOL). 57:7.

¹OH, see ²O.

²OH, see OC

OH-, see OHTLI.

OHMITL, down, bloom, fuzz (RIN 70: vello, HDA 10v:23, but MOL gives this definition for "tomitl," SIM has "tohmitl"). Cf. OMITL. See TOHMITL.

OHO, see HO HO HO, OO.

*OHOH, see OO.

OHOLLÍ, freq. of OLLI. 16v:2.

OHOLÍNIA:TLA, freq. of OLÍNIA:TLA. To vibrate s.th.

Drum, 11:21; drum and rattle, 17v:26.

OHTĒNCO, beside the road, at the end of the road (SIM).

#H#o[h]tēnco-ya, 37v:16.

OHTI, to possess a road or route (? , cf. AND 356). O ach quēnnel o[h]tīhua = what route can there be?, 8v:28.

OHTLATOCA, to follow the road, to proceed, to advance (CAR 436:19, MOL). 28:3, 29:19; with matrix yauh, 60:29.

See TLATOCA.

OHTLI, var. YOHTLI (see 38v:13), comb. forms OH-, OHTLI-, YOH-. Road (CAR 419:6). Otechmotlapolhuili in ilhuicac vtli = He opened the way to heaven for us, SPC 61; ohtli mictlān = the road to Mictlan, 14:2; yo[h]tica (this form is expressly forbidden in CAR 419:6) = along the road, 38v:13 & 17; o[h]tlipan, 54:31; ohtlan, 70:6 & cf. UAH sec. 348; xōchiohtlipan, 77v:18; acallotli = canal, AUB 89. See ĀCAPECHOHĀN, HUĒI OHTLI, OHTI, etc. Cf. OCHPĀN-TLI.

OHUA, see AHUA.

OHUIH, s.th. difficult or dangerous (MOL, CAR 491:3). Cf. AYOHUIH.

OHUIHCĀN, difficult or dangerous place (MOL); fig., battlefield. 4:16, 4:17, 21:21, 53v:12, 62:17. For synonymy see MAHUIZPAN.

OJO, Span., ojo, i.e., take notice, nota bene. Copyist's marginal note, 60v:near l. 13, 71v:near l. 27, 72:near l. 16, RSNE 16v.

OLÍN, see CĒ OLÍNTZIN.

OLÍNI, intrans. form of OLÍNIA:TLA.

1. To move (SIM), to stir or come to life (of ghost warriors, especially as they arrive on earth). Ye olīni xōchitl = flrs are stirring, 11:30; olīnticatca, 20:26;

ti-ya-olīn, 27:3; tolīni, 45v:5; ye[h]co olīni-a, 51:12.
See OLĪNQUI. Syn. OLĪNIA:MO. Cf. MILINI 1.

2. To stir (of weapons or warriors in battle). Olinjz in mitl in chimalli = there will be war, FC 6:81:24; quēn-in ye olīnque[h] = how they stirred!, 60:27.
3. To stir or become agitated (of "water," i.e., revenants). Olīni pozōni tetecuica = it stirs, seethes, sizzles, 28:4.
4. To shake (of earth or heaven). 31:2, 33:24, 63:19.
5. To travel (SPC 22, HTC sec. 53, FC 10:194:28). Tolīn-que[h], 37:28.
6. With directional prefix HUĀL-, to come. Oalolini ... suchitl = flrs come, SPC 19v; ompa hualolinque = they traveled from there, MEX 18; huālolīnque[h], 36v:4; cf. 36v:3.

OLĪNIA:MO, to shake or move (MOL), to go (FC 3:34:3), to stir or come to life (see FC 6:11:13, FC 6:43:10). 9:19, 16v:18, 40v:7. Syn. OLĪNI 1. Cf. MILINI 1, MOLINI.

OLĪNIA:TLA

1. To budge or move s.th. (CAR 517:43).
2. To resonate s.th. (as a drum or rattle) (FC 6:53:24). 15:19, 29v:1. See OHOLĪNIA:TLA. Cf. MILINI 2.

OLĪNIQUETL, see OLĪNQUI.

OLĪNQUI, var. OLĪNIQUETL (taking the source verb as v-A). One who moves or stirs. Oliniquetl, 77:28. Cf. HUICTOLĪNQUI, ITZTLOLĪNQUI, XŌCHITLOLĪNQUI.

ŌLLI (CAR 480:27 has -quéchōl-), latex, rubber (MOL); by extension, s.th. flexible (AND). Quechtepolōlomi- = flexible neck bone, 16v:2. See OHŌLLI, QUECHŌLLI(?).

ŌLMAITL, rubber mallet (for playing the teponaztli) (FC 8: 55:39).

OLOCATL, lit., corncob thing (OLOTL + -CATL); fig., revenant. An a tolocatzi[n] = ah, our dear cob!, 43v:6.

OLOLIHUI, v-B (see MOL 76) or v-A (CM). To be spherical (see MOL 76). See OLOLIHUIC.

OLOLIHUIC, orb, orblet, bead. 22:2, 31:25, 78v:23 (of rosary), 78v:25 (of rosary). See OLOLIHUIC/ĀCATIC.

OLOLIHUIC/ĀCATIC, orblet/tubiform jewel; fig., excellent rhetoric (see FC 6:248); fig., parent, lord, captain (see OLM 211). Alludes to revenants, 38v:7 & 11.

OLOLOA:TLA (probably should be OLŌLOA:TLA, see *OLOLOTL, cf. Karttunen *Analytical Dictionary*), to make s.th. spherical (MOL). See *OLOLOTL.

*OLOLOHTLI, see *OLOLOTL.

*OLOLOTL (probably should be OLŌLOTL, see 39v:26), presumed var. *OLOLOHTLI (cf. MOL: telolotli, OLM 23: yxtelolotli). Orb, bead (from OLOLOA:TLA). Key word: jewel. O-lo#e#[o]lotzin (copyist has blotted the third "o") = O little jewel!, 39v:26; ololotzin ololo, 39v:24, 40:10, 73:8, cf. 40v:18, 72:17; ololotzi[n] aijzin, 43:18.

OLOTL, corncob (MOL). See OLOCATL.

OM, see ²O.

¹OM-, var. AN- (?), see 42v:6). Numeral conjunctive (AND 187, MOLS 118v-119). 42:1, 42v:6.

²OM-, see ON-.

OMACATZIN, Hernando de Guzmán Omacatzin, lord of Tlalmanalco, installed 1521, d. 1534 (CHIM 45, CHIM 158). 50v:12. Syn. GUZMAN 2, HELNANTOH 2.

OME, var. comb. forms OM-, OME- (73v:1), ON- (57:1, 74v:1), OP- (see OPPA). Two (CAR 495:41). Tōncatcāpīl ... toc-catcāpīl, see *CATQUI; ōme i[h]cac = He is as two, 35v:27; ōmentin = two (persons), 41:17; ūmilhuitl, 41:31; ūmpō[hu]al-, 42:21, 43:27; ūmpōhualli, 42v:6; ōme michin, 46:10; īc ōme, 50v:1, 55v:20, 63v:13, cf. 57:1, 68v:25, 70:30; īc ōntetl huēhuētl, 54:28; īc ūnhuēhuētl, 57v:30, 70:30, 79v:4; tōntlāca[h], 73:13 & 15; titlaōmepi[y]az = you shall guard things double, i.e., you shall have twice the realm, 73v:1; ūntēcpantica = by forties, 74v:1. See OMACATZIN, OPPA, OPPATIHLUA.

OMICICAHUAZTLI, lit., bone chicahuaztli (see CHICAHUAZTLI), i.e., bone rasp (for discussion see Stevenson *Music in Aztec and Inca Territory* pp. 56-60). Key word: rasp. Note: there is no generally accepted term for this type of instrument, variously called rasp, rasping stick, rattle stick, notched-stick rattle, scraper, scraping stick, or morache. Fig. name for the revenant, 71v:4. Cf. CHICAHUAZTLI.

OMICICUILLI (but COMED 18v:22 has omicicuīl-), rib (MOLS: costilla). 15v:10, 15v:16 (omicicuite-).

OMI-/MOZO-, used in play on OMIQUILITL and MOZOQUILITL, names of common herbs as opposed to flrs, hence common, rank, weedy (?). Omitōchin-a mozotōchin, 67v:12; cf. mozotōchl-o, 67v:26; cf. nimozotōchin, 68:3. Cf. TZITZIQUILITL.

OMIQUILITL, name of an herb (HERN 1:381). See OMI-/MOZO-.

OMITL, bone (MOL). 16v:2. Cf. OHMITL.

OMITŌCHIN, see OMI-/MOZO-.

OMIXŌCHITL, tuberose, Polianthes (see HERN 2:79-80, SANT). See TLAPALOMIXŌCHITL.

OMPĀ, orthog. vars. HŌMPĀ (81:2), ūNPĀ (11v:3). There, from there (MOL), to there (AND), to or from where; then, at that time (CAR 494); beyond, in the hereafter. 1v:23, 2:27, 11:6, 14v:25, 25:15, 36v:21, 46v:27, 53:30, 57:28, 75:3, and passim; cān ūmpā, 30:13, 34v:7, 35v:27; ye hue[h]cāuh mēuh (ūmpā) mēxi[h]co, 46:15; cuix ūmpā nemohua, 65v:10 & cf. 12 (o[p]pa); in ūmpā ca[h] ū, see ūMPĀ CAH ū. Cf. NECHCA, ONCĀN.

ŪMPĀ CAH ū, there it is (MOL). 72:23.

ŪMPŌHUALLI, forty (MOLS 119). See OME.

¹ON, see ²O

²ON, euphonic var. of ¹IN (?). On tzinitzcan = trogon, 43v:29, cf. 71:2, 71v:27, etc.; ācon, see ĀC; īpanon, see Ī-PAN; oncānon, see ONCĀN. See CĀNON, *QUĒNON.

³ON (should be ĀN?), in that manner (CAR 524:40). Cf. ²IN. ON- (should be ĀN- per HDA 11:32 and 11:33), vars. HON- (80v:3, 81:22), O- (5v:27, 47v:20, 54:29), Ā- (see GRAM 1.7), OM-. Directional particle (?), used with active or stative verbs, implies temporal or spatial distance, used when subj. is addressing obj. at a distance or from outside, used when subj. is departing or about to depart (OLM 127, MOL, CAR 445, AND 15, AND 42, Andrews "Directionals in Classical Nahuatl," see TLAMATI 2); used as a rhetorical adornment (OLM, MOL, CAR), adds emphasis or implies immediacy (?), see Sullivan Compendio p. 72, Langacker *Studies in Uto-Aztecan Grammar* 2:91), adds "weight" (CAR 445). 12:12, 15v:29, 20v:19, 26:24, 28:23, 50v:14, 60:gloss 3, 74:32, and passim; nocolhuia (for noconilhuia), 5v:27. Cf. HUĀL-.

ĀN, vars. Ā (72:23), HĀN (80:20). That one (CAR 415).

Note: the following attestations are tentative, since usages are difficult to distinguish from vocables and interjections. 32v:22, 41:18, 41v:5, 57:15, 57v:23, 58v:5, 72:23, 80:20. See ĀMPA CAH Ā.

ĀN-, see ĀME, ON-.

ONCAH, see ¹YE 6 and 7.

ONCĀN, vars. HONCĀN (80:31, 80v:2, 80v:6, etc.), ONCĀNON (CAR 528:31), YONCĀN (28v:10, 30:28, etc.).

1. There (beyond), there (where you are), to or from there (MOL, CAR 493-94), where (CAR 494); beyond, in the hereafter. 6v:21 (oncānon), 8v:1, 9:14, 16:5, 18:18 (yōncāntlan), 20v:5, 26v:19, 27v:8, 37:18, 40:15, 50v:8 (oncānon), 55v:13, 56:16 & 20, 60:gloss 1, 61v:24, 62v:1, 63:26, 63v:23, 63v:24, 65:23, 68v:21, 82v:16, and passim; oncān hueli-n oncān tlācat, 29v:14; oncān ye tonca[h], 37v:16; o a[n]ca ye oncā[n] = oh, it seems they're already there, 79v:5. Cf. NACHCA, NECHCA, ĀMPA.

2. Then, at that time (Sullivan Compendio p. 307, cf. CAR 494), at this time (AND 29). 27v:2, 45:29, 47v:16, 50:6 & 9.

ONIHQUEH, see ĀQUIHQUEH.

ONO, irreg. v-A, see ¹O.

-ONOCĀN, place of being or lying (from ¹O 2). Māquīzcōz-capetlatl īonocā[n] = where the mat of bracelet jewels is, 39:16; do not confuse onoca, 42:16. Cf. -IHCACĀN, -MAN-CĀN.

ONOHUA, see ¹O 3.

ONON, see OO.

ONOTIUH, to be, to go along (implies passive transport or accompanying possession) (CAR 509:26, FC 3:31:17, cf. MOL: oncan onotiuh inneteilhuiliztli). 39v:28. Cf. MANTIUH 4.

ŌNPA, see ŌMPA.

OO, onomatope, sound of weeping or complaining (OLM 195), probably should be *OHOH; vars. HOO (74:25), HOOO (72:18), OHO (48:10), ONON (12v:3), OOH (69:26), OON (21:1, 21:4, 21:10, 27:10, 28v:22), OOO (29:29, 71:7 & 9, 72v:16), OOON (29:27), YOO (11:28 & 30, 35:24, 36:19, 36:21). 8:23, 11:16, 24v:15, 34v:20, 36:3, 38v:25, 41v:2, 45:21, 70:17, 72:5, and passim. Syn. AA. Cf. HO HO.

OOH, see OO.

OON, see OO.

OOO, see OO.

OOON, see OO.

OPISPOH, see OBISPO.

OPIXPOH, see OPISPO.

*ŌPŌCHTLI, see HUITZILŌPŌCHCO.

OPPA (should probably be ŌPPA), twice (MOL), two times; a second time. 9:14, 41v:27, 65v:12 (o[p]pa) & cf. 10 (ōmpa). See AYOPPA.

*OPPATI, v-A, to live again, lit., to have two times. See OPPATIŪHA.

OPPATIŪHA, v-A, attested only in the third-pers. nonactive, tomar los hombres a vivir otra vez en este mundo despues de muertos (MOL). Māoc oppatīhua, 4v:13; amo oppatiua, OLM 252; ayoppatīhua, 28v:21, 28v:22, 35:19, 61:28; intlāca ayoppatīhua, 71v:3.

OQU, see OC.

OQU-, see OCTLI.

OQUĪC = OC + IC 3, var. YOQUĪC (26:24). Meanwhile (MOL), while (MOL), then(?). 26:24, 74:17; oquīc niman, 36v:3. See AYOQUĪC.

*OQUICH, apoc. OQUICHTLI.

1. "Man," woman who assumes the masculine role in a lesbian relationship. Noquich, 76:6, 76:8.
2. Surrogate penis(?). Oquiche[h] cihuātl (with play on OQUICHTLI 2), 75:14; noquich, 75:21.

OQUICHIHTOA:TĒ, lit., to speak of s.o. as a man, i.e., to speak of s.o. as a brave, to laud s.o. (cf. FC 2:103:19). 7:20, 39v:18, 72v:18.

OQUICHPILLI, male child(?). Oquichpiltzintli = little boy, MOL; oquichpiltontli = baby boy, FC 6:205:11-12; oquichpilli = man-child! (addressing revenant), 72v:23, 79:24. But cf. CIHUĀPILLI.

OQUICHTI, to be(come) a man. Noquichtiz, 73:4.

OQUICHTLI, pos. -oquichhui (CAR 485:28) or -oquich (CAR 485:28).

1. Man (MOL). Nelli tiox nelli oquichtli-ya, 38:16, cf.

- 38:19, 42:15; nelli teutl ioan nelli oqujchtli, CDC ch. 4 11. 545-46; cf. nuestro señor Jesucristo, verdadero Dios y verdadero hombre, RITOS ch. 3 p. 35; nel toquichtli = truly you are a man, 70:20; toquichhuān, 73:4.
2. Consort, husband. Noquich[h]ua[h]cān = where I have a man, 72v:6, cf. 72v:12; oquiche[h] cihuātl (with play on *OQUICH 2?), 75:14; notēco[qui]tzin = my lordly man, 79v:2; notēc oquitzintli in tlazo[h]oquitzintli, 79v:14; noquich[h]ui, 76:4.
 3. Brave, warrior (FC 10:23). Toquichpo[h]huān, 1:27; oquichtlamattimani[h], 6v:12; amoquichhui, 53v:25. See OQUICHIHTOA:TE.
 4. Male (MOL). 46:10. See OQUICHPILLI.
 5. See *OQUICH.

OQUIZTZIN (should be ŌQUIZTZIN per 54v:10), Carlos Oquitztin, lord of Azcapotzalco Mexicapan, captured by Cortés along with Cuauhtemoc, Tlacotzin, and Huanitl, d. 1524 (MEX 164, CHIM 243, AUB). 7:9 (oqui#h#[z]tzin — copyist has probably mistaken a nondescending "z" for "h," see GRAM 4.2), 39v:6 (toquiztēuctli), 43v:16, 54v:10, 57v:19 (toqui[z]tzin), 60:14 (oquiztēuctli), 60v:22, 68v:23 (oqui[z]tzin-i), 69v:20, 71:30 (oquiztēuctli).

ORIENTE, Span. 38:14.

OTOMITL, pl. otomih (CAR 404), comb. forms OTON-, -TON- (78v:12). Note: the attested "anootomi" at 71v:21 indicates either the canonical form *ŌTOMITL or the var. pl. *ohotomih.

1. Otomi, member of a non-Aztec ethnic group native to the central highlands (see HMAI 8:682-722). Anchianēcaotomi[h], see 2, below; 53v:23, 53v:26, 53v:27; los naturales otomis, 6:5.
2. Title or epithet of an accomplished Aztec warrior, possibly of a certain rank, possibly synonymous with CUĀCHIC (see TEZ 419:35, FC 2:93:21, FC 2:102:16, FC 6:110:9, FC 12:88, cf. DHIST ch. 19 p. 167). Key words: warrior, otomi. In anchiapanēcaotomi[h] = O you Chiapanec Otomis! (with play on 1, above? — see COM song 7, cf. INTR ch. 2 subsection entitled "Identification with the enemy"), 4:12; tlaōcolcuīcaotomitl, see OTONCUĪCATL; otomi tēuctli, 54:19; otontepēticpac, 65:27; oncuīca otomitl, 70v:13; otomitl, 70v:21; īoton-tla[h]tōl, 70v:22; notomitl, 70v:27 & 31; īzacuanoton-xahcali[h]tec, 71:7 & cf. 9; tixōchiotomitl, 71:31; totomih totomi[h], 71v:12 & 14; anootomi[h] antocnīhuān, 71v:21; notoncocihuātl = I am a woman among warriors, 76v:24, 78:1 (with copyist's correction), 78v:15, cf. 78v:12 (nitoncocihuātl); n#a#[o]ton, 77:17. See IX-TLĪLOTONCOCHOTZIN, IZTAC OTOMITL, OTONCUĪCATL. Cf. ĀCHCAUHTLI, CUĀCHIC, TENITL 2, TEQUIHUAH.

OTON-, see OTOMITL.

OTONCUĪCATL, Otomi song. 2:1; mēxi[h]caotoncuīcatl, 3:4;
otoncujcatl, FC 4:25:38; cf. tlaōcolcuīcaomitl, 4v:25.

OTRO, Span., otro, i.e., other, another. 3v:18, 4:10, 4v:3,
4v:25, 5v:12.

OXIHUIA:MO, to rub oneself with pine oil (SIM, cf. MOL: oxiuitia:nitla). Ninomāoxihua ninocxioxihua, 73:25. See OXITL.

OXITL, pine resin (HERN 2:178, cf. FC 11:107:32: oxio), unguent made from turpentine (MOL), medicinal oil (Clavijero *Historia* vol. 2 p. 80). See *CUĀOXITL, OXIHIUA:MO. Cf. OCOTZOTL.

OYA, interj.(?). Possible attestations have been assigned to ō- and CV: oya. Cf. AHUA.

ŌYA:TLA, to thresh, husk, or shell s.th. (CAR 432:18-19, MOLS: desgranar mayz). See MĀOYA:TLA.

OYAMETL, fir, Abies (MOL), Abies religiosa (FC 11:107, cf. Pesman p.113, SANT, FVM). Quetzaloyametl, 52:32. Cf. ACXOYATL, QUETZALACXOYATL.

YOYOHUA, to sound like jingle bells (cf. OYOHUALLI), to shrill, to scream (OLM 235:14). 8v:9. See OYOHUIA:TĒ. Cf. IHCAHUACA, NANATZCA.

YOYOHUALLI, apoc. var. OYOHUAL (65:9). Bell, jingles, leg bells (worn by warriors) (FC 2:67:17, FC 3:3:6); fig., warrior; screaming, the sound of screaming (FC 7:37:n17, FC 12:2:21); lit., that which there is when s.th. shrills or screams (from OYOHUA per GRAM 7.5). Key word: bell (except at 63:19, where the noun becomes an adjective, translated "screaming"). Oyohualli ihcahuaca-n, 9:17, cf. 22:27, 65:23; oyohual[1]i-n colīnia, 29v:1; oyohuali-n cahuāntihuītz, 40:1, 40v:7, cf. 57:8; oyo[hu]all-a īmancān, 32:18, cf. 32v:5; oyohualli xōchitl-a, 39v:3, cf. 82:14 & 18 (oyohualxōchitica-ya); oyohualli īlhuicatl-in, 63:19; oyohual motetēca, 65:9; quincuitihuētzi oyohualli, 74v:16; oyohualēhua-ya, 8v:9, 31:10; oyohualteuhflehua-ya, 61v:10; oyohualtemoc, 19v:9; oyo#n#[hu]altza[h]tziti-huītz, 65v:1. See OYOHUA, OYOHALPAN. Syn. CACALACH-TLI, COYOLLI, TECUECUEXTLI, TZILIN, TZITZILIN.

YOYOHUALPAN, jingle place, i.e., the battlefield. 18v:2 & 4, 31:8.

YOYOHUIA:TĒ, applicative of OYOHUA. To cry out to s.o. (FC 3:4:17, FC 6:13:6). 17v:20.

OZOMAHTLI

1. Monkey (see HERN 2:306, FC 11:14); one of the calendrical signs (FC 6:129:13).
2. Name of a Toltec lord. Yc 6 ozamateuctli yc 7 tlachquiyahuitl teuctli = the sixth was Lord Ozomatli, the seventh was Lord Tlachquiahuitl, GKC sec. 211; ozo-ma[h]tli-n tēuctli tlachquiehuitl = Lord Ozomatli and Tlachquiahuitl, 14v:11.

ŌZTÖCALLI, cave house, cavern house.

1. Crypt (SPC 193v:13).
2. Fig., the hereafter, paradise, the music room as it represents paradise (see INTR ch.2 subsection entitled "huehueticlan"). 15:25, 15v:8, 15v:29 (xōchiōztōcalco), 16:5, 52v:16 (chālchiuhōztōcalli), 53:28, 59v:31 (tlapalōztōcalli), 72v:3 (quetzalōztōcalco). See also ŌZTÖMÉCACALLI, ŌZTÖTL. Cf. MIXCÖACALLI.

ŌZTÖMÉCACALLI = ŌZTÖMÉCATL + CALLI. House of cave dwellers, i.e., the music room as it is inhabited by revenants. 37:1. See also ŌZTÖCALLI, ŌZTÖTL.

ŌZTÖMÉCATL

1. Cave dweller, i.e., denizen of the afterworld. Ozto-mecatla, yiaue, oztomecatla, suchiquetzal qujmama ... = O cave dweller, ah! O cave dweller! He carries down the flr plume ..., FC 2:212; ōztomécatl = cave dweller (refers to the supreme spirit?), 36v:20. See ŌZTÖMÉCACALLI.
2. Inhab. of Oztoman (CAR 459).
3. Merchant (see MOLS: mercadear).

ŌZTÖTL, cave (CAR 417:37); fig., the afterworld (FC 6:137:10, FC 11:277:8-13), the music room or dance floor as it represents the afterworld. Caves, 8:18; ōztötl i[h]cuil-iuhcān = painted cavern (i.e., paradise or the music room), 63:28. See CHICÖMÖZTÖC, ŌZTÖCALLI, ŌZTÖMÉCATL.

P

-PA, rel. noun.

1. Place, often with the connotation "to" or "from" such place (cf. AND 311, Sullivan *Compendio* pp. 169-71). Ichāmpa, see CHĀNTLI; ilh^cpa, see ILHUICATL; note the positional variants entered under -HUIC. See CĀM-PA, -COPA, -IHTICPA, -IXPAMPA, -OMPÁ, -TECHPA.
2. Time (AND 312). Achtopa, see ACHTO. See CEPPA, ĒX-PA, NAPPA, OPPA, YEPPA.

PABLO, see PAPOLOH.

*PĀCA:TĒ, human-obj. form of PĀCA:TLA. See TĒCPĀCA:MO. PĀCA:TLA, v-A or v-B (CAR). To wash s.th. (CAR 431:31). See *PĀCA:TĒ.

PĀCCĀ, euphonic var. PĀCQUI (?), see 51:10). Gladly, happily (MOL). Tēpāccāa[hh]uiācāihuintia = they intoxicate one happily and fragrantly, 1v:31, cf. 1v:30 (tēpāccā tē-a[h]uiācāihuintia); xompā[c]quiāhui[y]acāñ = be gladly pleased!, 51:10.

PACHIHUI, to be sated (MOL), to be satisfied (MOL), to be content. 5:11, 42:19; with matrix ihca, 16:3, 34v:24; with matrix yauh, 45v:7, 55:16. See PAPACHIHUI.

PACHOA:TLA

1. To press down on s.th. (MOL). See ĀPACHOA:TLA.
2. To incubate or hatch s.th. (MOL). Oncāñ tlapacho[h]-tiāzque[h] (with pun on 3, below?), 60v:gloss 5.
3. To govern or rule s.th. (MOL). Añconpacho[h]timani[h] ānāhuatl-o a in ilhuicatl, 53:24 & cf. 67:13; òticpa-chōco in mopetl-aya in mocpal-aya, 56v:10.

PACHTLI

1. Spanish moss, Tillandsia usneoides (FVM 79, MOL).
2. S.th. curly (HERN 1:45: tzonpachtli = curly hair). Tēntzonpachpōl = old curly beard, 16:18; tçonpachpōpol = old curly haired ones(?), i.e., the devils (or

fallen angels) of Christian doctrine, THS fol. 390r; ten-tzonpachtic, FC 3:13:15.

3. See CUAPPACHTLI.

PĀCOHUA, see PĀQUI.

PĀCQUI(?), see PĀCCAĀ.

PĀCTA, to go rejoicing (PĀQUI as embed in -ti- compound with matrix *yauh*). Xonpācta, 11v:30; nonpāctāz, 12v:9 & 13; xonpāctacā[n], 46v:25; pācta[h], 80:14.

PĀCTIA:TĒ, to give pleasure to s.o. (CAR 464:41). See PAH-PĀCTIA:TĒ.

PĀCTLI, joy, happiness. 4v:28; can [should be çan] īc īpac in cuīcatl = music is just thus his joy, HDA 12:32. See PAHPĀCTLI. For synonymy see PĀQUILIZTLI.

PADRE (should be PADREH), vars. PALEH, PATELEH, PATILEH, PATILIH. Span., padre, i.e., father, parent, padre (priest), official (FFCC 1:75:25). Padre[h]me[h] = padres, 41:24; patili[h]me[h] = padres, 47:29; tota[h]tzin in padre, 50:10, cf. 50:15; pale[h]-i = O Padre! (i.e., God?), 34v:4; in pale[h] yehua in capitán, 53:21; pale[h], 53:30; santo patile[h], see PATELEH SANTO. Cf. PALAH.

Syn. TAHTLI.

PAHA, Span., Baptista(?), abbrev. for Baptista(?). Xan jihuán paha = St. John the Baptist, 59:27; cf. Sⁿ Ju^o Bap^{ta}, Lockhart "Samples from the Tulancingo Collection" p. 19.

PAHPĀCTIA:TĒ, freq. of PĀCTIA:TĒ. Mā īc niquiñpahpācti, 4v:20.

PAHPĀCTLI, freq. of PĀCTLI. Joy, happiness. Toxōchipa[h]-pācyēqūicnīhuān-i = O our flowerlike, joyful, good comrades!, 24:25.

PAHPĀQUI, v-B, freq. of PĀQUI, nonactive pahpācohua (18v:22) or pahpāquīhua (48:6). 22:21, 11v:14 (xonpahpāctia-cān), 18v:22, 24:26, 40:3, 42:6, 42v:10, 42v:11, 42v:25, 43v:21, 44:4, 48:6, 52:9, 57:13; with matrix nemí, 18v:23, 68:28; with matrix o, 44:1, 50:5; with matrix ye, 80v:26.

PAHPĀQUI:MO, freq. of PĀQUI:MO. See NEPAHPĀQUILIZTLI.

PAHPĀQUILTIA:TĒ, to rejoice s.o. (CAR 454:3). See PAHPĀ-QUILTILIA:MO-TĒ.

PAHPĀQUILTILIA:MO-TĒ, honorific of PAHPĀQUILTIA:TĒ. Qui-mopa[h]pāquiltilīco[h], 72:2.

PAHPĀQUINI, freq. of PĀQUINI. One who is glad or joyful (MOL). See YĀŌPAHPĀQUINITZIN.

PAHPĀQUIZYÖTL, happiness, bliss. 22v:20.

PAHPATLA:TLA, freq. of PATLA:TLA. To trade or barter (MOL). Cuix tlapaḥpatlaco[h] = have they come to trade?, 72v:28.

PAHPATLĀNI, freq. of PATLĀNI 4. To fly, to soar. 51:30, 51v:12, 56:1 (with matrix *yauh*). See PAHPATLĀNTINEMI.

PAHPATLĀNTINEMI, freq. of PATLĀNTINEMI. Nipa[h]patlānti-

nemi, 11v:19; nonpahpatlāntinemi, 38v:14 & cf. 17 (nonpahpatlāntinemi-o); 51:15; 52:17 (ompa[h]patlāntinemiquīuh); 53:4.

PAHPATZACTLI, freq. of PATZACTLI. Eloizquipahpatzacpīl = ruined (or half eaten?) baby popcorn ear, 16:31.

PAHTLI, medicine (CAR 454:26, MOL), balm (cf. MOL: paatl, i.e., pahātl = pahtli + ātl). See PAHYŌTL.

*-**PAHTLI**, defective noun, used as intensifier (?; see AND 262).

Quaztapaton = a very-white-headed little one, FC 3:15:12; xōchincocōzcapa[h]tzine = O flr jewels!, 11v:30.

-**PAHUĪC**, see -HUĪC.

PAHYŌTL, abstract form of PAHTLI. Balm, chrism(?). 58:24. **PAINA**, to run (MOL). 55:22 & 85:4.

-**PAL**, rel. noun, by means of (MOL), with the help of (Sullivan *Compendio* pp. 158-59). Mopal, 25:2; īnpal, 45:18; tēpal, 73:31; īpaltzinco, 39:2 & 4, 51:10, 81v:14. See ī-PALNEMOHUĀNI, īPALTINEMIH, MOPALNEMOHUĀNI.

PALACIZCO, see FRANCISCO.

PALAH, vars. **FRAY**, **PALAI**. Span., fray, i.e., friar. Palae = frasquillo (i.e., O dear friar!), CAR 503:14; pala[h], 44v:27, 48v:22, tipala[h], 48:31, 48v:3; fray, 16:4, 82:8; palai, 58:24; nipalaj, 58:23. Cf. PALEH.

PALAI, see PALAH.

PALAIISO, Span., paraiso, i.e., paradise (refers to Eden). 41:21.

PALEH, see PADRE.

PALEHUIA:TĒ, to aid s.o. (MOL, see CAR 484:26). 54:10, 71v:27.

PALLI, black dye (MOL).

-**PALLI**, defective noun, forms abstract nouns(?) and names of colors (see GRAM 8.9). Huītztecolxōchipaltic, see HUĪTZTECOLXŌCHITL. See CAMOHPALLI, CAMOHPALTIC, HUAHPALCALLI, ITZTAPALLI 2, MECAPALLI, XŌPALĒHUA.

PALTASAL, see BALTASAR.

-**PAM**, see -PAN.

PĀMITL, see PĀNTLI.

-**PAMPA**, rel. noun, because of, on account of (MOL), on behalf of, for the sake of (SPC 232v). īmpampa, 6:3 & cf. 12 (īpampa); īpampa, 42:26, cf. 47:10, 71v:28; topampa, 42v:20, 42v:28, 47:29.

-**PAN**, var. -**PAM** (47v:27, 80v:2). On, upon, to or toward, in, into, place where, place of (AND 320-22). Nopan, 31:12; Mopan, 54:24, 56v:32, 61v:24; īpan, see īPAN; topan, see TOPAN, a#n#mopan, 37v:4; īmpa[n], 39:1; īpan, 66:5; tēpan, 22:24, 22v:27, 29v:19, 33v:20, see TĒPAN ĀHUIYA, TĒPAN CHĪHUA:MO, TĒPANQUIĪZQUI, *TĒPANTLAHTOHQUI; nepan, see NEPAN; īpa[n], 47v:18, cf. 47v:16, 60v:gloss 4; māpan, 80v:23, cf. 10:11, 10:14; ohtlipan, 71v:10, cf. 54:31, 55:4, 77v:18; -petlapan, 31:4, 35:12, 38:4, 50v:8,

etc.; xōchitzetzelōlpan, 3:12; and passim; with connective -ti-, 38v:10, 82v:1. See -PAN NEMI. See ĀHUILIZ-ĀPAN, CŪILŌLPAN, MAHUIZPAN, etc.

PANAHUIA, intrans. form of PANAHUIA:TĒ. To ferry. 48v:16. PANAHUIA:TĒ, to ferry s.o. (MOL). 48v:16.

PANAHUIA:TLA

1. To pass over or through s.th. (see MOLS: nauegable cosa). Poyāuhēcatitlan in qui-ya-panahui#y#a = he traverses the land of Poyahtecatl, 26v:19.
2. Indef., to surpass, to be excellent or superior (MOL: tlapanauia). 2:18.

PANHUETZI, to reach or attain the summit (MOL); to win honor (MOL, FC 8:77:12). 11:27.

PANI, on top, above (MOL). In mācāc ce[n]tlani pani-ya = let no one be below or up above, 32:13; pani-a = on high, 43v:8.

PĀNITL, see PĀNTLI.

PANITZIN, see HUANITL.

-PAN NEMI, to dwell at, beside, or among. Īmāpan ye tonnemi, 67v:17; xōchipan tinemico[h], 69:7; noquetzalcuāxelōl īpan ni-a-nemi-a, 78:9. Cf. -ICPAC NEMI, -IHTIĆ NEMI.

PANOHUAYĀN

1. Ford (MOL).
2. One of the five cabeceras of the Chalco region (CHIM 22), called Panohuayan Amaquemecan (CHIM 25), later known as Hacienda de Panohuayan (CHIM 48: map). 73:2.

PANOTLĀN, Gulf Coast region, another name for Cuextlan (HG bk. 10 ch. 29 sec. 8 para. 83); fig., paradise (see INTR ch. 2 subsection entitled "The eastern shore"). 68:12.

See CUEXTLĀN. Cf. XIUHQUILĀN.

-PANPA, see -PAMPA.

PĀNTLI, vars. PĀMITL (CAR 486:18, CAR 497:42). PĀNITL.

1. Banner, flag (see MOLS: vandera, see CAR 486:18). Totopanjtl = bird banners (carried by dancing warriors), FC 2:98:13; amopatzin = your little (paper) banners (carried by sacrificial victims), FC 3:27:24 (cf. HG bk. 3 ch. 10). See CUĀCHPĀMITL, ĒCĒLŌPĀN. Cf. ĀMATL 2.
2. Fig., warrior, victim (see 1, above). Key word: banner. Pāntli nenelihui, 25v:15; teōcuitlapāntica, 61:9. See *ĀMAPĀNTLI, CUĀHUIPĀNTLI, ĒCĒLŌPĀNITL, QUETZ-ALPĀNTLI, ZACUANPĀNITL. Syn. ĀMATL 3.
3. Wall (SIM, CAR 503:19: tepāncalco). See TEPĀNTLI.

PAPACHIHUI, freq. of PACHIHUI. 67v:9.

¹PAPAH, apoc. PAPAHTLI, lit., long hair, i.e., priest (Muñoz Camargo pp. 144-45 n.2, cf. DHIST ch. 18 p. 159). Cf. CV: papa

²PAPAH, Span., papa, i.e., pope. 58v:2, 58v:3, 58v:5, 58v:13, 59v:31, 60:5 & 7. Syn. PATELEH SANTO. Cf. CV: papa.

PAPAHUIA:TLA, indef., dar alaridos cō bozes los que baylan enel mitote (MOL). Key word: to sound the dance cry.
Tla-ya-papahui#y#a, 21v:24.

PAPAHTLI

1. Cabellos enhetrados y largos delos ministros de los idolos (MOL). Ipapa = his long tangled hair, FC 2: 82:23. See ¹PAPAH.
2. Tozpapa[h]tzi[n] = O parrot locks! (addressing revenant in female song), 43:16.

PAPALOCALLI, butterfly house, i.e., paradise, or the dance floor as it represents paradise (see INTR ch. 2). 11v:2, 22:6, 34:27, 34:30; xōchinpapalōcalli, 52v:19, 52v:21, cf. 63:6; chimalpapalōcalli, 61v:15; quetzalpapalōcalco, 64v: 30 & cf. 68:26. Cf. XÖCHICALLI.

PAPALÖMICIN, a butterfly-like fish that "seems to fly" (FC 11:59), Sparus sp. (see HERN 2:398); fig., incoming revenant. Papalōmimichti[n], 59:4 & 6.

PAPALÖTL (probably should be PÄPÄLÖTL; RUIZA 128 has pä-pälotl, long "o" is attested at CM 53v:9), butterfly (MOL); fig., ghost warrior, revenant. Mopapaloouh = your butterfly, 53v:9; papalötl, 18:1, 50:27, 50v:11, 50v:12, 50v: 15, 63:10; papalöme[h], 48:29; chimalli-an papalötl, 31v: 25, cf. 63:10; moquechöl papalötl, 34:30; nixiuhquechöl-papalötl, 39v:14; cuīcapapalötl, 11v:20; teōcuitlapapalötl, 28:8, cf. 45:24, 58v:13; quetzal-yan-papalötl, 22:17, cf. 27v:15; xiuhpapalötl, 78:16; tixiuhcoyol-in-papalötl, 47v: 3; xöchipapalötl, 35v:24, 48:22, cf. 48v:17 & 19, 74v:28, 76:1 (nipapaloxöch); -papalö-, 47:2, 48v:21; -papalötl, 28:2. See ITZPAPALÖTL, PAPALOCALLI, PAPALÖMICIN, QUETZALPAPALÖTL, XÖCHIPAPALÖTL, ZACUANPAPALÖTL.

PAPOLOH, Span., Pablo, i.e., Paul. Xan papolo[h] = St. Paul, 58v:10.

PÄQUI, nonactive päcohua (10v:1) or päquihua (12v:8). To be glad, to rejoice (MOL, CAR 512:20). 13:31, 19:5, 23v: 12, 24:5, 29:16, 45v:31, 59v:10, 77:14, 78:8, etc.; with matrix ihca, 78v:12; with matrix nemi, 13:31; with matrix yauh, see PACTA; with matrix ye, 11v:28, 12:2. See PÄCCÄ, PÄCQUI(?), PAHPÄQUI, PÄQUILIZTLI, PÄQUINI. For synonymy see TLAMACHТИA:MO.

PÄQUI:MO, to rejoice (SIM). See PAHPÄQUI:MO.

PÄQUI:TLA, to enjoy s.th. (MOL). 21:16, 50:23.

PÄQUILIZTLI, var. PÄQUIZTLI. Joy (MOL). Mocuīcapäquiz, 23v:10. See PAHPÄQUIZYÖTL. Syn. ÄHUILIZTLI, NECUIL-TÖNÖLLI, NEPAHPÄQUILIZTLI, NETLAMACHTILIZTLI, NETLAMACHTILLI, PÄCTLI.

PÄQUINI, glad one (MOL). 36:19, 36:20, 81v:2 (päquinitzin). See CHIMALPÄQUINITZIN, PAHPÄQUINI.

PÄQUIZTLI, see PÄQUILIZTLI.

PÄQUIZYÖTL, see PAHPÄQUIZYÖTL.

PARAISO, see PALAISO.

PASCUA, Span., pascua, i.e., holiday, feast, especially Easter. Huēi #pacaca#[pascua] (Note: presumably the copyist's source had "pacua," where the "s" had been omitted, per GRAM 3.8; and by examining the *Cantares* manuscript it can be seen that the letter "u" might be misread as "ac") = Easter, 42v:11; in ye huēi pascua = on Easter, 42v:25; pascua-ya = Easter, 43:2.

PATELEH SANTO, vars. PATELEH XANTOH (59v:28 & 30), SANTO PATILEH (66v:29). Span., santo padre, i.e., holy father, the pope. 59v:23 & 28 & 30, 66v:29. Syn. ²PAPAH.

PATILEH, see PADRE.

PATILIH, see PADRE.

PATILLŌTL, substitute (CDC ch. 7 1.901). 41v:8. Syn. IXIP-TLATL.

PATIUHTLI

1. Price (MOL); fig., sacrifice, hardship, toil. Īmez-[z]oh īmēlchiquiuhpatiuh = their blood, their shoulder toil (i.e., their war effort), 6v:15.
2. Value, worth (CAR 416:9).
3. Aid, benefit (FC 6:63:32), reward (FC 6:80:17).
4. Payment, remuneration (MOL), especially the payment required in exchange for revenants (see INTR ch. 2 section entitled "The Payment"). 16:12, 23v:18 (tīnpatiuh), 30v:8, 53:12, 54:25, 70:13. See PATIYŌTL. Cf. PATLA:TLA.

PATIYŌHUA, to be(come) a payment (from PATIYŌTL, see AND 358). 55:6.

PATIYŌHUAH, that which has value, a valuable one. Canel cēnca tlaçotli ca atle huel ic patiohuah = it is very precious, nothing is so valuable, MS 1628bis fol. 227 l. 22.

PATIYŌTL, payment (MOL), ransom (MOL), sensu PATIUHTLI 4, q.v. See PATIYŌHUA.

PATLA:TLA, to trade s.th., to barter with s.th. (MOL, CAR 467:43), to trade s.th. (in exchange for revenants) (cf. PATIUHTLI 4). Quipatla-ñ tōnacatizatl = he's bartering with food-chalk (i.e., trading victims for revenants), 61v:17 & 20; cf. acuda nuestro dios con su ejército a comprar víctimas y gente que coma, DHIST ch. 28 p. 232. See PAHPATLA:TLA.

PATLACTLI, s.th. broad or wide (FC 3:33:10). 82:24 & 82v: 3. See TŌLPATLACTLI. Syn. PATLĀHUAC.

PATLĀHUA, to become wide, to widen (MOL). See PATLACTLI, PATLĀHUAC.

PATLĀHUAC, a wide or broad entity (MOL). Refers to warriors (regarded as "broad" plumes or gems), 16v:26, 18v: 27, 22:2, 22v:14, 29:28, 30v:7, 33:19, 56v:30, 62v:1, 66: 18, 75v:18; refers to the size of the battlefield, 74v:9. See ĀTL PATLĀHUAC.

PATLĀNALTIA:TĒ, causative of PATLĀNI. To make s.o. fly, to make s.o. flee. 60v:gloss 5.

PATLĀNI

1. To fly (of bird) (CAR 477:50). 41v:5 (with matrix nemi).
2. To race (of snake) (FC 11:77:2), to swim or dart (of fish) (MEX 65). 60v:13 (of fish).
3. To flee. See PATLĀNALTIA:TĒ.
4. To fly (of volador dancers) (see "QUANPATLĀNLIZ-QUAUHTITLAN"); to fly or soar (of ghost warriors regarded as birds, butterflies, fish, etc.). Nipatlāni-a, 28:5; michin patlāni-a, 58v:30 & 59:2; with matrix huītz, 17:24, 18:1, 23:2, 39v:11, 39v:14, 45:31, 68:1; with matrix nemi, see PATLĀNTINEMI; with matrix yauh, 24v:7, 64:21, 74v:28, 78:16, 80v:16, 82:5 & 10 (patlānta[h]). See PAHPATLĀNI.
5. To grow fast (of corn) (? , see FC 11:283:15).
6. To wave (of banner) (FFCC 1:47:24: papatlantoc). See -PATLĀNYĀN.

PATLĀNTINEMI, to go flying along (MOL), sensu PATLĀNI 4, q.v. 11:26, 22:18, 22:30, 28:1, 29:13, 38:10 (of "angels"), 41v:5, 50:12 (of "peepers"), 52v:22, 60:14, 62v:26, 64:13, 70v:7, 80:19, 82:12 (patlānti#m#[n]emico), 82v:16 (xiuhtōtōpatlāntinem[i]h), etc. See PAHPATLĀNTINEMI.

-PATLĀNYĀN, place of waving (? , from PATLĀNI 6). 70:7.

PATZAC, s.th. blighted or ruined (see MOL: patzac uaqui = to be blight-shriveled, CAR 407:24; īxpatzac = blind in one eye). Quetzalli patzac-on = withered plumes, 55v:26 & cf. 28. Cf. HUĀCTLI.

PATZACTLI, s.th. blighted or ruined (see MOL: patzactli); fig., an inferior person, a nobody, a runt (see FC 4:9:27: patzactzintli). Huahuanpatzaque[h] = he is an owner of withered stripers (i.e., he lays hold of dead victims?), 54v:21 & cf. 18. See PAHPATZACTLI.

PECHTĒCA:MO, to bow down, to make a reverence (CAR 468:49). 12:3, 13:20, 47:17 & 20, 59v:25. Syn. TEPECHTĒCA:MO.

PECHTLI, see ĀCAPECHTLI, PECHTĒCA:MO, *TEPECHTLI.

PEDRO, see PETOLOH.

PEHPENA:TĒ, to choose or select s.o. (MOL). Tēpe[h]penalo = all are making their choices, 55:14 & 18. See PEHPE-NIA:MO-TĒ.

PEHPENA:TLA, to pick s.th., to gather s.th. (CAR 479:22: nixōchipēpena = I gather flrs). Noncuīcapehpena-ya = I'm picking songs, 38v:15; tlape[h]penalo ye cuāuhquiā-huac = at Eagle Gate one is picking things off (i.e., killing people), 56v:23; toconpehpena = you gather them up (i.e., you kill them), 69:28. See ĀCAPEHPENATZIN, PEHPENIA:TĒ-TLA.

PEHPENIA:MO-TĒ, honorific of **PEHPENA:TĒ**. Tontēmope[h]penia = You choose people, 15:12.

PEHPENIA:TĒ-TLA, applicative of **PEHPENA:TLA**. To gather s.th. for s.o. Nocontlapehpenia = I make a gathering for Him, 34v:2.

PEHPEYOCΑ, to glint, to flash, to shimmer (MOL). See **IX-PEHPEYOCΑ**.

PĒHUA

1. To begin (CAR 443:31, CAR 488:28); to be struck up (of music, see HDA 12:32). 2:9, 7:24 (of stanza?), 16v:7 (xiāhuīl-om-pēhua), 21:22, 34v:20, 35:10, 39:23, 43:2, 46:1, 46v:7, 52v:26, 72v:23, 77v:24, and passim; nōmpēhua noncuīca = I begin to sing, 23:15, 39:22, cf. 53v:2, 64:4, 68:20 (noopēhua, see GRAM 1.7), etc.; nicān ompēhua = here begins(s) ..., 7:19, 15:23, 16v:4, 26v:13, 31v:9, 37v:6, 39v:18, 41:1, 46:14, cf. 62v:15 (nicān pēhua). See **CUÍCAPĒHUA**, **PEPĒHUA**, **PĒUH**, **PĒUHCĀN**, **PĒUHCĀYOTL**. Syn. **TZINTLI**.

2. To set out, to depart (AUB 64).

PĒHUA:MO, to start out, to depart (AUB 80).

PĒHUA:TĒ, to conquer s.o. (MOL). 43:25, 53v:22, 73v:21.

See **PĒHUALLI**, **PĒHUIA:TĒ-TLA**, **PĒHUILIA:MO-TĒ**, **TĒPĒHUĀNI**, **TĒPĒHUATZIN**.

PĒHUALLI, an entity that has been conquered (MOL). Pēhualpōl, 16:25.

***PĒHUALTIA:TĒ**, for freq. see **PEPĒHUALTIA:TĒ**.

PĒHUALTIA:TLA, to cause s.th. to begin (MOL). 60v:gloss 9, 60v:gloss 13 (with suffix -co).

PĒHUIA:TĒ, human-obj. form of **PĒHUIA:TLA**, See **EHCAPĒHUIA:TĒ**.

PĒHUIA:TĒ-TLA, to conquer s.th. for s.o. Achi[h]tzin xitēchompēhui toconizque[h], 79:23.

PĒHUIA:TLA, to hurl or throw s.th. (see CAR 516:45). See **AHHUACHPĒHUIA:TLA**.

PĒHUILIA:MO-TĒ, honorific of **PĒHUA:TĒ**. To conquer s.o. 72:3.

PELATOL, Span., emperador (see GRAM 3.10), i.e., emperor.

1. Refers to Charles V, Holy Roman emperor 1519-56 and king of Spain 1516-56. 57:33 & 57v:28, 57v:21 & 25, 59v:18, 59v:23.
2. Refers to Christ (SPC 131:18: vei emperador). #Pelaloz#[pelatol] (copyist's error?), 47v:28.

PELEM, see **BELEM**.

PELESITENTE, Span., presidente, i.e., president. Probably refers to the bishop Don Sebastián Ramírez de Fuenleal, president of the second audiencia real 1532-36 (AUB 63-64, TORQ 1:599: refers to the first audiencia, TORQ 1:606), defended the Indians (*Motolinía Historia* p. 165), gave powers to the Indians (CHIM 252), d. 1547 (Wilkerson p. 50). 46v:8, 47v:3, 47v:12.

PELEZ, Span., Pérez. Probably refers to Juan Pérez de Artiaga, the first of Cortés' men to learn Nahuatl (see COM song 63 "Remarks"). Xihuān pelez = Juan Pérez, 52:18; ju^o perez de artiaga, HTC sec. 431.

PEPEHUA, freq. of PEHUA. See CUICAPEPEHUA.

PEPEHUALTIA:TĒ, to provoke s.o., to anger s.o. (MOL). 31v: 21, 41v:31. Cf. CUALĀNI, ZŌMA:MO.

PEPETI, freq. of PETI. To shine or glisten. Onquetzalpetti-a, 50v:3.

PEPETLA:TLA, freq. of PETLA:TLA. To pierce s.th. Quinpepetlatiquīza, 2:14.

PEPETLACA, freq. of PETLĀNI, var. PEPETLĀNI. To shine (MOL). Pepetlacatinemi, 43v:29; pepetlāni-a, 46:7 & cf. 9; onpepetlāntoc, 58v:7; ompepetlānti[h]cac, 58v:12; quetzalitzpepetlaca, 82:24 & 82v:2. Syn. CUECUEYOMA.

PEPETLĀNI, see PEPETLACA.

PEPETZCA, to shine, to have luster or sheen (of silk or plume) (MOL). Teōcuitlatl pepetzcatihuītz, 74:13; ontzimitzca[n]pepetzcatine[h]nemi[h], 82v:15.

PEREZ, see PELEZ.

PETI, to shine (? , see FC 10:127: 4th column: 1. 24). Za-cuan peti-a, 28:13. See PEPETI.

PETLA:TLA, to pierce or cut through s.th. (MOL). See IC-XIPETLA:TLA, PEPETLA:TLA.

PETLĀCALCATL

1. Lit., wickerwork dweller, i.e., one who has been hidden away, killed (? , cf. PETLĀCALCO 1).
2. Prisoner (? , see PETLĀCALCO 2).
3. Keeper of the chest, the chief provisioner of Mexico (DHIST 307, TEZ 630).
4. Significance not determined, same as 1 or 2? 14v:22, 14v:26.

PETLĀCALCO

1. In a wickerwork. Tōpcō petlaacalco ontētlātia = He hides people in a coffer, in a wickerwork (i.e., He kills people), 14:4.
2. Jail (see FC 2:99:33, cf. FC 8:44:3-10).
3. Royal granary of Mexico (FC 8:44:3).

PETLĀCALLI, lit., wickerwork, wicker case, i.e., hamper, chest (CAR 518:9). See PETLĀCALCATL, PETLĀCALCO, TE-PETLĀCALLI.

PETLACÖTL, var. *PETLACÖMITL (see GRAM 7.1), comb. form PETLACÖN- (DHIST ch. 28).

1. Lit., wicker vessel (DHIST), i.e., a wickerwork pole or artificial tree richly decorated with plumes and evidently regarded as the emblem of a divine spirit (FC 2:88:8-10, HG bk. 2 ch. 26, FC 9:65:28, HG bk. 9 ch. 14, DHIST ch. 28 p. 229). Key word: arbor. Note: similar devices are carried by modern Mexican folk

dancers (Schwendener and Tibbels p. 19) and have been reported among the Navajo (Matthews "Mountain Chant" sec. 138, Heth *Songs of Earth* p. 3). Quetza#tza#lpetlacootl = plume arbor, 10v:21; xiuhquechōlxōchinpetlacōtl (refers to God), 17v:17. Cf. XÖCHICUAHUITL 2.

2. Fig., ghost warrior. Key word: arbor. Petlacōtl, 31v:6; toc-in-petlacōtl-ija, 75v:26 & cf. 27; nopetlacōuh, 77:6, 77v:16, 77v:18, cf. 77:30. Cf. XÖCHICUAHUITL 3.

PETLĀHUA:TLA, to burnish, to make s.th. shine (MOL). 3:5. PETLĀNI, to shine (CAR 478:1). Mochimal petlātiuitz = your shields come shining, UAH sec. 241. See PEPETLACA, TLA-PEPETLĀNI, TLAPETLĀNI.

PETLATL (HDA 4:22: pětlätl). Mat (MOL).

1. Abode, seat, seat of authority (see PETLATL/ICPALLI); place where singers perform (TEZ ch. 53 p. 427); bed. 7v:1, 14v:30, 15:11, 17v:1, 22v:10, 31v:3 & 8 (-petlac), 38v:10, 50v:8 (-petlatipan), 70v:17, 71:29, 72v:2 (bed), 72v:3, 77:15 (with play on 2, below?), etc. See ĀMOX-PETLATL, CUĀPPETLATL, QUETZALPETLATL, XÖCHICUĀP-PETLATL, XÖCHIPETLATL 1 and 3.
2. Fig., chief (OLM 211), ghost warrior. Cōzcapetlatica-ya, 3:20 & 26; petlatzin (apoc.), 77:15 (with play on 1, above?). See XÖCHIPETLATL 2.

PETLATL/ICPALLI, mat/seat, i.e., seat of authority, throne (FC 6:87:14, FC 8:9:19), kingdom (MOLS: señoria de gran-señor). 2v:23, 9:2, 13:1, 17:12, 17:29, 18:24, 19v:17, 22v:12, 41v:18, 56v:10, 58v:3, 63v:22 & 29 & 31.

PETOLOH, vars. PÉDRO, PETOLONTLI; abbrevs. Pº, PºTZIN.

1. See SAN PETOLOH.
2. Pedro de Alvarado, one of Cortés' men, d. 1541 (CHIM 259).
3. Fray Pedro de Gante, d. 1572 (AUB 82, CHIM 280). Fray pedro, 16:4; pala[h] petolo[h]tzin, 44v:27; tipala[h] petolo[h], 48:31, 48v:3; pala[h] petolo[h], 48v:22; nipalai petolo[h], 58:23; fray pºtzin, 82:8.
4. Pedro Montezuma (see MOTĒUCZÖMAH 4). Don pº, 80v: 13 & cf. 17.
5. Pedro Temilo (see TEMILOTZIN). Ton petolontlie = O Don Pedro!, 57:33.
6. Pedro de Alvarado Coanacoch (see CÖĀNACOCH).
7. Pedro Cortés Tetlepanquetzanitzin (see TĒTLEPANQUETZ-ANITZIN). Don petolo[h], 43v:24. Syn. TLALTECATZIN 6.

PETOLONTLI, see PETOLOH.

PETZTIC, polished, burnished (SIM). See TLEPETZTIC.

PETZTLI, stone used as a mirror (MOL), pyrites (SIM). See APETZTLI, PETZTIC.

PĒUH, pret. agentive noun from PĒHUA. That which begins, that which has a beginning. Coupled with TZINTIC 1, q.v.

PĒUHCĀN, see YĀOPĒUHCĀN.

PĒUHCĀYŌTL, beginning (MOL). Tlatolpeuhcayotl = principio de oracion de orador, MOLS; cuīcapēuhcāyōtl = beginning of the songs, 1:1. Syn. NELHUAYŌTL 1, TZINTLI 3.

*PEYONI, for freq. see PEHPEYOCÀ.

PHILIPE = PILIPE, see FELIPE 3, SAN PILIPE.

PIHPIXAHUI, freq. of PIXAHUI. To drizzle (MOL), to snow (MOL), to shower (of sparks or light) (FC 12:1:12). Xō-chinpihpixahui-a, 34v:25, cf. 58:12; with matrix mani, 9v:19, 20v:16, 62v:22; with matrix o, 29v:10.

PIHTLI, used as pos. only (OLM 25). Older sister (woman speaking) (Olmos per Gardner p. 93); older sister (MOL, cf. CAR 487:20); older brother(?). Topihtzitzinhuān = our older sisters (refers to hero forebears in female song), 42v:32; mopihtzitzi[n]huān = your older sisters (refers to forebears in female song), 43:19; mopi[h]ticātzin = your older brother(?), 40:14. Cf. IUCTLI.

-PĪL

1. Diminutive suffix with favorable connotation (CAR 407:40 and 49). 15v:9-20, 16:13-16, 16:31-16v:3, 48v:13. See MOTĒUCZŌMAHPĪL, XOPĪL. Cf. -TŌN.
2. Diminutive suffix with unfavorable connotation. Tive-vepil = you are a little old man, FC 6:117:14, cf. FC 6:126:6.
3. Expresses similarity. Aztapil = egret-like, i.e., very white (MOL); ololpil = ball-like (FC 11:211:29).

PILCA, irreg. v-A (MOL 81v). To be suspended or hung (MOL). See PILCAYĀN.

PILCAYĀN, place of being suspended, hanging place (see MOL: tepuztli pilcayan). Mamaztli īpilcayān-o, 70v:12.

PILCHĪHUA:TLA, indef., to err (MOL). Ḷtlapilchīuhque[h], 79v:10.

PILCUĪCATL, child(ren) song. 46:14.

PILIHUITL, lit., child plume or childe plume; fig., beloved child (OLM 213) or beloved lord (OLM 213). Key word: noble lord. 6:30, 28:2.

PILIHUI, v-B, to become a child (cf. AND 360). Tonpilihui-a, 43:22; piliuhti[h]cac, 48v:13. For synonymy see TLĀ-CATI. Cf. PILTI.

PILINCIPATOS, Span., principados, i.e., principalities, one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus (see COM song 68 stanzas 95-96). 59v:14.

PILIPE

1. See SAN PILIPE.
2. See FELIPE 3.

PILLI, pl. pīpiltin or pīpiltzitzintin (cf. CAR 407:43, CAR 408:14).

1. Appears with suffix -TZIN or -TŌN unless used as ma-

- trix, as embed, or in pl. pos. Child (MOL: piltzin-tli). Piltzintli, 37v:20, cf. 47v:15; pīpiltzitzintin = children, 47v:14, cf. 47v:20, 48:23, 46:20–48v:24 passim; timēxi[h]capīpiltzitzintin, 47:8; nopiltzin, 24v:11, cf. 7v:7, 23v:21, 37v:17, 42v:16, 44v:31, 45:4, 55v: gloss, 63v:11; ītlazo[h]piltzin, 42:2; tītlazo[h]pilhuān, 44:17; īpilhuān, 41v:29, 55:6, cf. 47:13 & 15; topilāhuiltil, 46v:10, cf. 43:8, 43:17. See MAHPILLI, OQUICHPILLI, -PIL, PILCHIHUA:TLA, PILCUĪCATL, PILIHUITL, PILIHUI, PILLÖTL, PILTIA, PILTÖNTLI, TLAZOHPILLI 1, XOPILLI. Cf. CONĒTL.
2. Childe, nobleman (MOL), knight (to whom St. Francis gave his cloak) (SPC 185v:13). Key words: prince, noble. Pilli, 35:17, 36v:28, 39v:20, cf. 33:6, 51:26 & 28, 52:28, 55v:27, 79:22; pīpiltin, 37:30, 60v:gloss 14, 79:25, cf. 37v:2, 37v:22, 58:3 (a#n#[m]āpīpilti[n]), 73v:23, 80:6 & 10; pīpiltzitzinti[n] (refers to the three kings of Cologne), 38:22; nopol, 40v:18; nopiltzin, 3v:13, 25:27, 36:4, 36v:8, 70:1, cf. 22v:10 (ti#m#[n]opiltzin), 28v:10, 34:8, 39:17, 65:14, etc.; tēpiltzin, 8v:5, 79v:7, cf. 6v:3, 16v:25, 18v:18 (tetēpiltzin for titēpiltzin), 25v:9 (titēpiltzin), 61v:21, 75v:11, etc.; (an-nopilhuān-i, 77v:14; amipilhuān, 19v:16; topilhuān, 26v:17; tēpilhuān, 1v:14, 9v:10, 10:12, 31:21, 53v:21, cf. 9:23, 32:12, 48:19 (antē#c#pilhuān-i), 51:9, 51:20, 80:26, etc. See CIHUĀPILLI, PILIHUITL, PILLÖTL, PILTI, TĒCPILLI, TLAZOHPILLI 3, TOPILTZIN. Syn. TĒUCTLI. Cf. CONĒTL.

PILLÖTL, abstract form of PILLI.

1. Nobility (see CAR 485:25); childishness (MOL).
2. Noble, courtier (CAR 485:25: nopollo), lord, princely one. Tēpillōhuān, 11:6; nopillōtz[i]n] = my little princeling (refers to baby), 39v:23, cf. 39v:25; nopillōtzin, 56:10 & 12; mopillōhuān in a[n]gelosme[h], 59v:12; nopillōhuān, 67v:27. See PILLI 2. Cf. PIOTL.

PILOA:MO, to be hanged (MOL); to be suspended (MOL); with -TECH, to seize s.th. (MOL: itech ninopiloa). See PIPLAOA:MO.

PILOA:TĒ, to hang s.o. (a criminal) (AUB 79).

PILOA:TLA, to hang s.th. (MOL); to draw s.th. out (SIM).

See ĀPILOA, PILÖLLI.

PILÖLLI, s.th. hung or suspended. See ĀPILÖLLI (?), CUĀUH-PILÖLLI.

PIOTL, pos. only (OLM 25), nephew or niece (woman speaking) (MOLS: sobrina..., OLM 25: pillutl); fig., pet, darling (see GRAM 7.8). A[n]opilohuān, 65v:22 & cf. 25; no-pilohuān, 66:13, cf. 66:14, 76:11, 77:5; nopilotzin, 76:5, cf. 78v:13 (nopil#1#otzin) & 16. Cf. MACHTLI.

PILTI, to become a prince (cf. MOL: piltic), to be ennobled.

- Piltīhua, 64:18, 69:14 (with pun on PILTIA?). Cf. PILIHUI, PILTIA.
- PILTIA, to be born (SIM). Piltīhua, 5v:17 & cf. 35:29, 9:15, 18:19 (with pun on PILTI?), 69:14. Cf. PILTI. For synonymy see TLĀCATI.
- PILTÖNTLI, child (MOL, CAR 407:45), boy (FC 10 ch. 3 and HG bk. 10 ch. 3). Piltōncuīcatl, 46:14; tipīpiltotōnti[n], 46:17.
- PIMENTEL, see ANTONIO 2, HELNANTOH 6.
- PINĀHUA, to be ashamed (MOL). Pīnāuhicate[h], 73:16.
- PINĀHUIA:MO, reflex-pas. of PINĀHUIA:TĒ. 41:28.
- PINĀHUIA:TĒ, to shame s.o. (MOL, cf. CAR 513:38), to insult s.o. 16:6 & 9.
- PINOTL, alien, barbarian (see FC 10:187:16, MOL: pinotlatoa); fig., warrior (see INTR ch. 2 subsection entitled "Identification with the enemy"). Nopinohuān, 31v:2, cf. 31v:6, 75:7, 76:15, 77v:24; nopinohu-a, 77v:20.
- PIPILOA:MO, freq. of PILOA:MO. Teōcuitlacapoltitech aya nopipilo[h]tinemi = I am seizing the golden cherries (or I am hanging in the golden cherry tree), 51v:22 & 24; momalacachoa mopipiloa = he hangs whirling, 52v:2.
- PÍPILTIN, see PILLI.
- PIPITZA:TLA, freq. of PÍTZA:TLA. Contlachinōlpipitza[h], 74v:5.
- PIPITZCA, to grunt (of deer), to whinny (of horse), to squeak (of rat) (MOL), to scream (of eagle) (MEX 65). Ćuāuhtli ya pipitzca-n = the eagle screams, 55v:14, cf. 63v:30 (with matrix ihca).
- PIPIYOLIN, bee (MOL), honeybee (FC 11:94 and HG bk. 11 p. 278 para. 65). 44v:17, 50:27. See ĀCAPIPIOL.
- PÍQUI:TĒ, to create s.o. (MOL). Ticpīctinemico[h], 24v:3; timitzonpīquicā[n], 45:25. Syn. CHIHUA:TĒ 1, YOCOYA:TĒ.
- PÍQUI:TLA, to fabricate s.th. (MOL, cf. CAR 510:36, CAR 529:38). 70v:22. See TLAPÍC. Syn. ZĀLOA:TLA 2.
- PÍTZA:TĒ, human-obj. form of PÍTZA:TLA. Nipītzalōz, see PÍTZA:TLA.
- PÍTZA:TLA, to blow on s.th.
1. To play s.th. (a wind instrument) (MOL, see CAR 450:5: tlapītzalli); indef., to blow music, to flute. 10v:3, 10v:27 (with matrix huītz), 12:12, 26:19, 27v:17 (nic-teōcuitlapītza, with pun on 2, below), 39:7 (tlapītzalōtoc), 39v:16, 56:18 & 65v:7, 76v:14. See HUILACA-PÍTZTLI, PÍTZTLI 1, TLAPÍTZALLI 1.
 2. To ignite s.th. (a fire or a war) (MOL, cf. FC 6:53:26), to inflame or anger s.th. (cf. MOL: pitza:nino); to smelt or forge s.th. (MOLS: fundir metales, cf. HDA 4v:19-20: ūmopītz). 15:4, 21:9, 23:18, 23:26, 26v:4 (nipītzalōz). See PIPITZA:TLA, PÍTZALLÖTL, PÍTZTLI 2, TLAPÍTZALLI 2.

PITZACTLI, s.th. long and thin (as a stick or rope) (MOL).

Tēnpitzacpōl, 16:21.

PITZĀHUA:TLA, to make s.th. long and thin (MOL); to speak in a high voice, to sing (of woman) (MOL). See TLA-PITZĀHUACĀN.

*PITZALLI, s.th. smelted or minted. See PITZALLŌTL.

PITZALLŌTL, abstract form of *PITZALLI. Teōcuitla-yañcapītzal[1]ōme[h] = O minted golden ones!, 44:14

PITZTLI

1. That which is played (from PITZA:TLA 1). See HUILA-CAPITZTLI.
2. That which is forged or cast (from PITZA:TLA 2); fig., baby, newborn, revenant. Teōcuitlapītzxōchitica = as minted flrs of gold, 44v:12. See TZĪNCAPITZ, XILLĀN-CAPITZ. Syn. TLAPITZALLI 2.

PIXAHUI, v-B (MOL) or v-A (67v:16, 77:29). To drizzle (MOL), to snow (MOL). 6v:29, 10v:10, 25:6, 27v:11, 31v:17, 32v:18, 33:20, 43:4, 70v:1, 76:17; xōchipixahui, 58v:18; with matrix ihca, 64v:15 (pixauhti[h]caqu-i), 64v:16, 67v:16 (pixahui-in-ticcac-o); with matrix o, 47:28; with matrix yauh, 31v:4, 77:29 (pixahuita[h]). See AHHUACH-PIXAHUI, PIHPIXAHUI, PIXAUHYĀN. For approximate synonymy see MOYĀHUA 1.

PIXAUHYĀN, place of drizzling, place of being strewn or scattered. Īpixauhyān, 6:28.

PIXOA:MO, reflex-pas. of PIXOA:TLA. To be scattered. 41v:26. For approximate synonymy see MOYĀHUA 1.

PIXOA:TĒ, indef., to sow people. Tepixolo = one has sown people, FC 2:60:34. See TĒPIXOATZIN.

PIXOA:TLA, to broadcast or sow s.th., (seeds) (MOL). Nicpixōz = I will sow it (maize), 13v:30; tlapi xo[h]que[h] = they (Adam and Eve) did the sowing, 41:18. Syn. TLĀL-AQUIA:TLA, TŌCA:TLA 2.

PIXOLEI, old Span., visorey, i.e., viceroy. 57:14.

PIYA:TĒ or TLA, v-B, var. PIYE:TĒ or TLA (30:23, 60:1, etc.). To guard s.o. or s.th. (MOL 81v); to preserve s.o. or s.th. (see FC 10:191:25: mopiaia); to hold s.o. or s.th. in veneration (HG bk.3 ch.1 para.11: [tener alguno] en mucho acatamiento, cf. FC 3:5:6, see also FC 3:6:19: teupia, FC 6:34:31-36: quipjialiaia, cf. TEŌPIXQUI); to have or possess s.o. or s.th. (see Karttunen and Lockhart *Nahuatl in the Middle Years* pp.43-45). Of drums, 12:6; of city or realm, 12:18, 30:23 (with suffix -co), 63:26, 63v:6, 76v:4 & 6 (with suffix -co); of God, 12:18, 18:24; of God's words, 60:1; of God's mat and seat, 63v:22 & 29 & 31; noca titlaōmepi[y]az = on account of me you'll guard things double (i.e., thanks to me you'll have twice the empire), 73v:1. See PIYALIA:TĒ-TLA, PIYALTIA:TĒ-TLA, TĒPIXQUI, TLAPIXQUI, TLAPIYA. Cf. CHIYA:TĒ, CHIYA:TLA.

- PIYALIA:TĒ-TLA, var. PIYELIA:TĒ-TLA (15:14). To guard s.th. for s.o. (MOL). See TLAPIYALIA:TĒ
- PIYALTIA:TĒ-TLA, var. PIYELTIA:TĒ-TLA. To cause or allow s.o. to guard s.th. (MOL). Mitzpi[y]elti[h], 37:1.
- PIYE:TĒ or TLA, see PIYA:TĒ or TLA.
- PIYELIA:TĒ-TLA, see PIYALIA:TĒ-TLA.
- PIYELTIA:TĒ-TLA, see PIYALTIA:TĒ-TLA.
- PLACIDO, see FRANCISCO PLACIDO.
- Po, see PETOLOH.
- PoCHÖTL
1. Ceiba, Ceiba pentandra, silk-cotton tree (SANT: po-chote, see HERN 1:300, Pesman pp. 174-75). 43v:25.
 2. Fig., lord, captain, protector (OLM 211, HDA 4:17). 8:18, 34:16. Syn. ĀHUĒHUĒTL, MIZQUITL 2.
- PoCTLĀN, lit., place of mist (or smoke), i.e., the hereafter (see PoCTLĀNTI). Poctlān tlapallān = among the mists and in the crimson (i.e., in the dawn, in paradise), 55v:15; tlatlayān ... poctlān teōtīhuacān = land of fire ... land of smoke, land of spirit-becoming (i.e., the hereafter), 61v:30.
- PoCTLĀNTI, to be annihilated (cf. MOL: poctlantilia:nite), to have possession of (or reach) the place of mists, to die. Poctlantito tlapallantito = he went in order to reach the mists, the crimson (i.e., he died) (Chimalpaine Memorial breve fol. 19r); cānin tlapallā[n] poctlāntīhuatoc = in the crimson (i.e., the hereafter) all are undone, 31v:7.
- PoCTLI, vapor (CAR 501:21, MOL), mist, fumes, smoke. Poc-tli ēhuatoc, 7:1; poyomapoctli, 3:28; tlachinōlpoctli, 61v:10. See ĀPoCTLI, PoCTLĀN. Cf. ĀYAHUITL.
- POH, defective noun. Equal, peer, fellow (CAR 487-88). To-quichpo[h]huān, 1:27; nocihuāpo[h]tzitzinhuān = my fellow women (in female song), 42v:30, cf. 43:14, 43:16, 73:14-15; tinocihuāpo[h] = you are a woman like me, 75:16; ī-n-quechōlpo[h]huān = his fellow swans, 56:5. See -HUĀMPOH.
- POHPŌHUA:MO, freq. of PoHUA:MO 2. Timopohpō[hu]a-ya, 17:26. Syn. POHPŌHUI.
- POHPŌHUI, freq. of PoHUI. To be counted, to count (for s.th.), to be esteemed. Ompo[h]pōhui-n, 35:23; mā-n ti-po[h]pōhuiti[h] = let's go be counted, 58v:24. Syn. POH-PoHUA:MO.
- POHPOLIHUI, freq. of POLIHUI. To be spent or wasted (CAR 522:39), to be destroyed. 6v:23, 10:23, 12v:21 (with suffix -to), 14:25, 43v:14, 58v:22 (with suffix -to), 59:15, 60v:28, 69v:4, 79:15 (tlapo[h]polihui).
- *POHPOLOA:MO, see YŌLPOHPOLOA:MO.
- POHPOLOA:TĒ, freq. of POLOA:TĒ. To destroy s.o. 4:18, 12v:18, 12v:24.
- POHPOLOA:TLA, freq. of POLOA:TLA. To destroy s.th. (CAR 467:48). Ticpo[h]poloa, 32v:11 & cf. 13 (ticpoloa).

POHPOYĀHUA:MO, freq. of **POYĀHUA:MO**. To shine, to be illustrious (see SIM, FC 6:11:26). M#a#[o]pohpoyāhua, 70:17, cf. 17:27, 24v:22, 70:18, 81:5; mopo[h]poyāuhtoc, 27v:26; mopo[h]poyāuhta[h]-ya, 61v:22. Cf. CUECUEYOCÀ.

POHPOZŌNI, freq. of **POZŌNI**. To boil greatly (MOL); to burgeon or bush out (of growing tree) (FC 11:112:20); to become very angry (MOL). Pohpozōntoc, 31:16; po[h]pozōntiu, 36:30.

POHPOZTEQUI, freq. of **POZTEQUI**. To break (of sticks or feathers) (CAR 418:11, see MOL 83v). Quetzalli po[h]poztequi, 55v:12.

PŌHUA:MO

1. To esteem oneself, to be proud (CAR 446:18).
2. Reflex-pas., to be esteemed. See **NEPŌHUALŌYĀN**, **POHPOHUA:MO**.

PŌHUA:TĒ, to count s.o. (MOL), to enroll s.o. (MOL); to esteem s.o. (MOL). 42v:17. See *CEPŌHUA:TĒ. Cf. IHTOA:TĒ 1.

PŌHUA:TLA, v-B.

1. To count or enumerate s. n. (MOL). See **PŌHUALLI**.
2. To recount, recite, or intone s.th. (as a prayer, chant, story, etc.) (see CAR 510:2, MOL). 15v:22, 15v:31, 38:6 (ticpōuhinetemi[h]-a, 47:6, 47:24 (toconcuicaxōchicuenta xpō[hu]acā[n], 59v:19, 61v:16, 63:5, 64:15 (tictlapapalpōhua), 75:7, 77v:8, 78v:24 & 26. See **PŌHUI** 3. Syn. **ĒHUA:TLA** 2, **TLATLĀZA:TLA** 1.

PŌHUALLI

1. S.th. that is counted(?). See **TLATLAPALPŌHUALTI**.
2. Twenty (MOLS 118v). Ōmpōhualli = forty, 42v:6, cf. 42:21, 43:27. See **CEMPŌHUALLI**. Syn. **TECPANTLI**.

PŌHUI

1. To count (for s.th.), to be esteemed(?). See **POHPŌHUI**.
2. To be counted among, to belong with (CAR 417:5, FC 11:200:12).
3. To be counted (of rosary beads), to be recited (of prayers or songs). Tlatlapalpōuhtoque[h], 47:20. Cf. **PŌHUA:TLA**.
4. See **TEOHPŌHUI**.

-PŌL, augmentative suffix with unfavorable connotation (CAR 407), contemptible (OLM 61). Key word: old. 16:17-27. See **TEPĒPŌL**.

POLIHUI, to perish, to disappear, to be lost or destroyed (MOL). Nonactive **poliōhua** (61:6). 3v:13, 5v:15, 8v:13, 12v:4, 12v:20, 13v:22, 14:29, 14v:18, 21:11, 25v:7, 32v:8, 47v:16, 56v:25, 61:6, 63v:3 (polihuic-in for polihuiz), 77v:17, and passim; in mach noca ompolihiuz in cō#hu#ā-yōtl = will companions be lost to me?, 3v:4 & 25:10; aīc polihuiz-on in tátēquiliz = our water-pouring will never fail, 57:15, cf. 57:16; with suffix -to, 26v:18 (future),

30v:8 (future), 31v:2 (future), 60:28. See CEMPOLIHUI, POHPOLIHUI, -POLIHUIYĀN. Syn. POLOA:MO.

-POLIHUIYĀN, var. -POLIUHYĀN. Place of being destroyed.

Ípolihuiyān, 65:4; tocēpanpoliuhyān, see CEPAN. POLIÓHUA, see POLIHUI.

POLOA:MO, to be destroyed (MOL). See *POHPOLOA:MO.

POLOA:TĒ, to destroy s.o., to conquer s.o. (MOL). Tēpoloa, 31:8. See POHPOLOA:TĒ, *POLÖLLI, TEPOLOATL, YÖLLÖ-POLOA:TĒ.

POLOA:TLA, to destroy s.th. (SIM). 10:7, 28v:17, 32v:13 & cf. 11 (ticpo[h]poloa), 36:7 & 53:10, 43v:19, 52:11; noconpolo[h]tihuītz, 19:29; ticpolo[h]tēhuazque[h], 24:24; mā īc toconpolo[h]ti[y]ecān, 51:22. See POHPOLOA:TLA.

POLOCATL, chaff, shreds, siftings (MOL). See CUAPPOLOCATL.

POLÖLLANI:MO, to desire one's own destruction (*POLÖLLI + -TLANI:MO). Onnepolöllano = one wishes to be destroyed, 62:12.

POLÖLLANI:TĒ, to desire that s.o. be destroyed (*POLÖLLI + -TLANI:TĒ). Tēchpolöllani[h], 60v:gloss 10.

*POLÖLLI, a destroyed one (from POLOA:TĒ). See POLÖLLANI:MO, POLÖLLANI:TĒ.

POLÖNI, to stammer, to speak barbarously (CAR 477). See POPOLOCA.

POLOPETAH, Span., profeta, i.e., prophet, hence Jesus (Matt. 21:11, Luke 24:19, etc.). 59v:9.

POPÖCA, to steam, fume, or smoke (CAR 478: humear); to shimmer (of gemstones) (?; see FC 6:113:15, FC 6:186:17, FC 11:224:9-15, but see also FC 11:221:12-29). Tēuctli-n popöca, 9:17; tēuhlti-n popöca, 9:21, 21:6, 21:28 & 66:26; -māquīztli i popöca, 16v:30; chālchiuhlti-n popöca, 31:26; calli popöca, 44:26, cf. 32v:6; huālpopöca[h], 56v:25; yālpopöca (for huālpopöca), 56v:13; with matrix mani, 40:23; with matrix o, 31:17, 32v:6; with matrix ye, 74v:5 & 8. See ĀTL POPÖCA, CHIMALPOPÖCA, CİTLALIN POPÖCA, POPÖCATZIN, XIHUITL POPÖCA.

POPÖCATZIN, lit., He Smokes.

1. Name of a volcano (RITOS ch. 18), i.e., Popocatepetl; fig., the underworld, the hereafter. Çā tiyazque ye yuhca pupucatzi = we are to go to Popocatzin, RSNE 12:14.

2. Lord of the dead land (?). Ichān popöcatzin = Smoker's home (i.e., the dead land), 61v:5.

POPOLOCA, freq. of POLÖNI, to speak incorrectly (CAR 477), to stammer (SIM), to mutter (MOLS: hablar entre dientes), to speak a barbarous language (MOL). 71v:7.

POPOXÄHUA:TĒ, freq. of POXÄHUA:TĒ. I soften Him, 19v:2. Cf. CUECUECHÄHUA:TLA.

POTESTATES, Span., potestades, i.e., powers, one of the nine orders of angels in the celestial hierarchy of Diony-

sius Areopagiticus (see COM song 68 stanzas 95-96). 59v:
13.

POTONI, to stink (CAR 451:30). See ITZPOTONQUI(?)

POTONIA:MO, reflex-pas. of POTONIA:TE. 23v:16, 73:20.

POTONIA:TE, to implume or feather s.o. (MOL). See POTONIA:MO.

POTZIN, see PETOLOH.

POXAHUA, to become soft (see MOL: poxauac, FC 11:223:27).

Niyolpoxahua = my heart is softened, 2:13. Cf. CIAHUA:MO, CUECUECHAHUA:TLA.

POXAHUA:TE, to soften s.o. See POPOXAHUA:TE.

POXAHUA:TLA, to soften s.th. Nicpoxahuaco-n amocohcöl = I come to soften your pain, 15:30.

POYAHUA:MO, reflex-pas. To be illustrious. See -NEPOYAHUAYAN, POHPOYAHUA:MO.

POYAUHTECATL, name of a mountain near Ahuilizapan on the border of the hot lands (FC 11:258), described as volcanic (HG bk. 11 p. 350), evidently Mt. Orizaba (see HG loc. cit. and cf. DHIST ch. 21 para. 2). Poyauhtecatlitan = the region of Poyahtecatl, 26v:19.

POYOMA-, see POYOMAHTLI.

POYOMAHTLI, var. POYOMATL (see 29:4, should be POYOMATL per 22v:4), apoc. var. POYON. A narcotic plant material (see HG bk. 10 ch. 24 para. 17, cf. FC 10:88, see also FC 10:56), a root that "reveals occult things and prophecies" (HERN 1:105), narcotic flr of the CACAHUAXOCHITL (see FC 11:202, FC 11:212), name applied to various other plant species (see HERN); fig., song, revenant. Key words: narcotic, poyomatli. A[h]ui#y#äc poyomahtli = fragrant poyomatli (coupled with CACAHUAXOCHITL), 27v:10; poyomapöctli = poyon fumes, 3:28; poyomaxähuall-an = narcotic adornments, 28v:28; tamoannempoyon = living narcotics of Tamoanchan(?), 24:18; noxiuhquechölpoyomaxochiuh, 22v:4; poyomaxochitl, 30v:26; quetzalpoyomaxochitl, 36v:11; xöchipoyon, 11v:5, 64:27; xöchinpoyon poyon, 10v:13; cacahuaxochinpoyon, 34v:22; noquetzal-in-poyoma[h]-i, 19:19; quetzalpoyamatl-a, 29:4; quetzalpoyon, 34v:17, cf. 35:4.

POYOMAXOCHITL, the flr of the CACAHUAXOCHITL (FC 11:212); fig., song, revenant. For usages see POYOMAHTLI.

POYON, see POYOMAHTLI.

POZONI, to boil (of pot) (MOL, CAR 476), to seethe or foam (of the sea) (MOL), to seethe with anger (MOL), to become rounded or bush out (of growing tree) (FC 11:112:20); fig., to seethe or foam (of warriors flooding over the earth). 18v:1, 18v:11, 28:5, 55v:27, 58v:15, 58v:30, 59:17, 61v:24, 77v:5; pozontimani-a, 29:17, 30:29, 66:15, cf. 30:27, 55v:21, 65v:26. See POHPOZONI. Syn. YAHUALIHUI 2.

POZTEQUI, to break (of stick, etc.) (see MOL 83v). Quetzal-
li poztequi-a = plumes splinter, 12v:23, cf. 17:18, 69v:3,
71v:22. See POHPOZTEQUI. Cf. TLAPĀNI.

PRESIDENTE, see PELESITENTE.

PRINCIPADOS, see PILINCIPATOS.

PROFETA, see POLOPETAH.

Q

Q.N., abbrev. for QUIHTŌZNEQUI, it means, that is to say,
i.e. (SIM). 72:22:gloss.

QU-, see C-.

"QUANPATLANILIZQUAUHTITLAN," Plaza del Volador (see ZCHIM
2:184).

QUE:MO, see QUETZA:MO 4.

-QUE, see -QUI 2.

QUE-, see C-.

QUECEHUATL, hip guard (MOL); lord of Huexotzinco in 1519
(GKC sec. 1337). Coupled with TĒCAYĒHUATZIN, 12:12.

QUECHHUĒHUEĀTL, neck drum, portable huehuetl (?; see MĀ-
HUEĀHUEĀTL). Quech[h]uēhuēyacapōl, 16:21.

QUECHNĀHUA:MO, reciprocal reflexive of QUECHNĀHUA:TĒ. On-
nequechnāhualo, 10:27, 18:26; onmoquechnāhuatiuh, 14v:1.

QUECHNĀHUA:TĒ, to embrace s.o. by putting one's arm around
the other person's neck (MOL). Cf. NĀHUATEQUI:TĒ.

QUECHŌL, see QUECHŌLLI.

QUECHŌLLI, var. QUECHŌLIN (82:4), but usually in the apoc.
form QUECHŌL (long vowel attested at 19:4 and CAR 480).
Categorical name for any bird, especially in the sense
that birds are divine (FC 11:54:27-29, MS 1628-bis 222v:2:
amiquecholhuan ypalnemohuani), any bird of fine plumage
(see MOL), may refer to a large wading bird (see TLĀUH-
QUECHŌLLI 1) or a medium-sized woodland bird (see XIUH-
QUECHŌL 1); fig., ghost warrior, revenant. Key word:
swan (see "Guide to the Translation" in CMSA). Note:
AND has proposed the literal translation "rubber neck,"
from QUECHTLI + ŌLLI. 5:25, 10:17, 11:24, 16v:14, 24:18,
29:13, 55v:9, 61:18, 70v:7; īquechōlhuañ dios = swans of
God, 48:28, cf. 10:17, 17v:14, 17v:19, 17v:20, 34:30, 38:
9, 38:13, 62v:28-63:2 (identified with angels), 63:9; in
quechōl ye[h]hua-n dios = the swan who is God, 17v:28,

cf. 23v:3; *ī-n-quechōlpo[h]huān* = his fellow swans, 56:5; in *tayopalquechōl* = O you auburn swan!, 23v:6; *azta-quechōlin-o* = egret swan, 82:4; *chālchiuhquechōl* = jade swan, 28:7; *māquīzquechōlli* = bracelet swan, 39v:1; *toz-quechōltzin* = parrot swan, 36:24; *nitzanaquechōl* = I am a thrush swan, 67v:22 & 24, cf. 68:3, 80:20; *xōchiquechōlcapolin*, 51:11. See QUECHÖLTI. See CUĀUHQUECHÖLLI, ELOQUECHÖL, IHUIQUECHÖL, QUETZALQUECHÖL, TEÓQUECHÖL, TLÄUHQUECHÖLLI, XIUHQUECHÖL.

QUECHÖLTI, to become a swan (see AND 354). *Tlazo[h]quechōltihua* = one becomes a precious swan, 65:17 & 20.

QUECHQUÉMITL, a kind of wimple or cowl (MOL), triangular shoulder shawl worn by the goddess Cihuacoatl (FFCC 1:11:15 and fig. 6), worn in modern times by female dancers (SANT: *quexquemil*); a bolero worn by modern female folk dancers (Schwendener and Tibbels p. 31: *quexquemetl*). Key word: *quexquemil*. *īquechquēn* = his *quexquemil*, 76v:27. Cf. QUÉMITL.

QUECHTEPOLLI, cervix (FC 10:128), nape (MOL). *Quechtepol-ōlomiti[h]tic* = within the rubberlike bone of the nape, 16v:2.

QUECHTLI, neck (MOL). See MĀQUECHTLI, QUECHHUĒHUĒTL, QUECHÖLLI(?), QUECHQUÉMITL, XOQUECHTLANTLI.

QUÉCIZQUI, freq. of QUÉZQUI. How many? (see CAR 521:25-26); how many!, so many! 74v:16.

QUEHQUETZA:MO, freq. of QUETZA:MO 5. To appear (FC 12:3:17). See TĒIXPAN QUEHQUETZA:MO.

QUEHQUEZA:TĒ, var. QUEHQUETZA:TĒ (cf. CAR 532: *quèquétzanitla*). To kick s.o. (MOL). *Tiquinque[h]queza[h]*, 74:2.

QUELAPINES, 16th-c. Span., seraphines, i.e., seraphim (should be CELAPINES but evidently formed by analogy with QUELOPINESMEH, q.v.), one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus (see COM song 68 stanzas 95-96). 59v:16.

QUELOA:MO, to mock (see QUEQUELOA:MO). *Noca timoqueloa* = you mock me, 72v:13 & 16. See MOQUELOA.

QUELOPINESMEH, Span., querubines, i.e., cherubim (see COM song 68 stanzas 95-96). 59v:16.

QUÉMI:TLA, to put on or wear s.th. (a mantle or cape) (MOL, cf. CAR 433:5). See QUEQUÉMI:tla.

QUÉMITL

1. Garment (SIM), cape or robe (FC 2:147:25, FC 2:149:9). See QUECHQUÉMITL.
2. Garment bestowed as a trophy or war honor (FC 6:14:10). *Quēntica a ontzaucti[h]cac-on* = they're en-sconced in ah! [war] capes, 60:2. Cf. TILMAHTLI.
3. Fig., warrior. Key word: cape. 12:17, 63:31; *itz-quēme[h]cā[n]* = knife-cape place (see -EHCĀN), i.e., the battlefield, 24v:18; *tōlquēme[h]cān* = rush-cape

place (see -EHCĀN), i.e., the battlefield, 32:16; cf. ĀMAQUĒMEHCĀN. Note: the usage "quetzalcuemitl-i" at 11:19 could be assigned here as an orthographic or phonic variant, perhaps with a pun on CUEMITL, q.v.

QUĒMMACH, var. QUĒNONMACH (15:27, 64v:12), orthog. var.

QUĒNMACH. A certain something indeed, by means of a certain something indeed, etc. Cf. QUEN, QUĒN HUEL, TLEIN MACH.

1. How is it possible? (MOL), how can it be that ...? 4:27, 73:12 & 15.
2. How or in what manner? Quēnmach tontlāca[h] = how can we be two people?, 73:12; quēnmach in mochīuh-que[h] = how were they created?, 74:1; quēnmach ... motlama[h]cēhuia[h], see MAHCĒHUIA:MO-TLA; quē[m]-mach ami[h], see AMIH.
3. How or in what manner! Quēnonmach i quimana quēnonmach i quicalti#y#a = how he scatters them, how he puts them into this house!, 64v:12; quēnmach in ti-nē[ch]chīuh = how you've done me in! (i.e., oh, what you've done to me!), 73v:5. Cf. QUĒN CHIHUA:TĒ. Note: this category should perhaps be distributed between 4 and 5, below.
4. How...! (with dire or unfavorable connotation). Quēnmach huel tēhuāntin = how are we! (i.e., woe to us!), CAR 519:26-28. Cf. QUĒN HUEL 2.
5. How...! (with favorable connotation) (CAR 519:26). Quēmmach tomahcēhual = how great is our blessing!, 4v:15; quēnonmach in quēhua = how he sings them!, 15:27; quēnmach [h]uel te[h]huātl tonmotlamachi[h] = how happy you were!, 42:14; quē[m]mach mixtlan miti = how like an arrow among the clouds is he!, 52:27; quemach huel yehuantin = blessed are they (MS 1628-bis old folio 139 l.9, cf. John 20:29); quēnmach ami[h], see AMIH. Cf. QUĒN HUEL 3.
6. As adverbial embed, somewhat (i.e., a little) (see MOLS: herir liuianamente); somewhat (i.e., a lot) (CAR 480:31). Xoconteōcuítlaquē[m]machhuīmolōcān = do cause them to flow profusely and as gold, 57v:24. Cf. QUĒNTĒL.
7. = QUĒN 6. 40:29, 40v:13 & 16.

QUĒMMAN, see QUĒMMANIĀN.

QUĒMMANIĀN, vars. QUĒMMAN, QUĒMMANIYĀN, QUĒNMAN, QUĒNMANIĀN, QUIMMAN (27v:6). What time, in time; a certain time, at certain times, etc.

1. Sometime, in the future (OLM 251, MOLS: alguna vez, CAR 505:25, CAR 506:30). 7v:29, 10:24, 14v:27 & 30, 15:10 (#quemon#), 17:2, 17:8, 24:2, 27v:2 (quēnman-on), 27v:6, 28v:15 (quēnman oo), 29:8 & 11, 30v:8, 30v:24, 37v:1, 44:14, 50:24, 51v:20, 51v:19, 57v:21,

59v:4 & 6, 61:11 (eventually), 72v:8 (at last), 73v:28 (ultimately), 77v:15 (soon?). Cf. MŌZTLA HUÍPTLA.

2. In negative or admonitive constructions. Ever. Maquemman moqualanalti in tlatoani = don't ever let God be angry!, SPC 23v. See AHQUĒMMANIĀN, AYOC QUĒN-MANIĀN.
3. Sometimes, from time to time (MOL). 5:31, 10v:7 (time and again), 29:10, 41:20 (time and again), 41:24.
4. At what time? (CAR 502:22).

QUĒN, vars. QUĒNIN (CAR 519:43), *QUĒNON (see QUĒNONAMIH-CĀN, QUĒNONMACH). A certain something, by means of a certain something, etc. Cf. QUĒMMACH, QUĒN HUEL, QUĒX-QUICH, TLE.

1. In a certain manner. See QUĒN CHĪHUA:TĒ, QUĒN CHĪ-HUA:TLA.
2. In what manner, how. 19v:23, 37:21.
3. How?, in what manner? (CAR 519:18). Quēnin ahnichōcaz = how can I not weep?, 2:23, cf. 2v:11; quēn toconcuiz-on quēn tic-ya-chīhuaž-on, 6v:7, cf. 40:17, 68:16; quēnin nemo[hu]a, 13:19, cf. 61:12, quē[n] cā-huitica[h], 16:30, cf. 37:18; quēn nona[h]ciz = how will I arrive? (i.e., what will become of me?), 25:3 & 7; que yez i = how will it be?, GKC sec. 1434; quē[n] ye ma[h]maniz = how will it be?, 27:6, cf. 19v:23, 23:13, 28v:15, 59:22 (quēn ca-n for quēn cah); quēn amih, see AMIH; quēni[n] ye no[n]yāz, 28v:12, cf. 78:30; quēn ticalaqui-a, 33:27 & 30; quēn quihuālitta queen quihuāl-i-caqui, 36:26, cf. 54:3; quēn toconmocauīltia, see QUĒN 6; quēn nēchittaz = how will he view me? (i.e., what will he think of me?), 40v:25, cf. 44v:27, 73:20; in quēnin, 48v:3; quēn tinoca = how (could) you (do it) with me?, 75:26. Cf. QUĒN CHĪ-HUA:TLA.
4. How...! Quēnin nōcencā paqui = how very happy they are, too!, CAR 512:20; quēnin ye olīnque[h] = how they stirred!, 60:27. See QUĒN HUEL.
5. And how!, most definitely!, by all means! (see QUĒN HUEL 4). Quēn poliōhuaz = all would most definitely be destroyed, 61:6; in quēn xontlamaticān = do by all means move out!, 70:6.
6. As direct obj., what thing?, what? Quēn conchī[h]huaz = what will it do? (i.e., what will befall it?, or what mishap will it suffer?), 10:21 & cf. 25, cf. 47:3, 64:20, 76:8, see also QUĒMMACH 7, QUĒNNEL 5; quēn quittoan = what does he say?, 17v:1, cf. 23:13, 24:14, 32v:1, 33:29, 35v:10, 59v:19, 60v:28, 61:2, 62:24; cf. tle-on in quittoa, 17v:28; cf. catli[h]-ya in motla[h]tōl, see CATLEH 1; quēn toconmocauīltia = what do You hear?, 71v:14; quēn connequi-ñ moyōollo = what does your

heart desire?, 13:29, cf. 13v:4 & 5, 25v:2, 35v:23, 51v:13, 62v:13, 68v:10, FC 6:2:29; quēnin ticnequi = what do you want?, 68v:17. Syn. TLE 3.

QUĒNAMIHĀN, attested in CM only as the var. QUĒNONAMIHĀN.

1. Some kind of place, a certain kind of place, how-is-it-place (?), see AMIH), fig., the hereafter (FC 3:39:31). Key word: Place Unknown. 8v:28, 9:11, 9:15, 10:31, 13v:9, 14:3, 14:14, 14:27, 14v:24, 17v:8, 20v:29, 22:28, 28v:10, 39v:1, 45:8, 50:30, 53v:4, 56:11, 60:12, 65v:31, etc.
2. In some kind of state or condition (?), cf. IUHCĀN 3). Nitlaquenamictalalia = I give it form (MOLS: forma dar).

QUĒN CHĪHUA:TĒ, to wound or harm s.o. (MOL: quenchiua:nite). Cf. QUĒMMACH 3, QUĒN 1.

QUĒN CHĪHUA:TLA, to wound or harm s.th. (cf. QUĒN CHĪHUA:TĒ). Mācayāc quēn quichīhua-ya in īyōllo-o = let no one's heart be troubled, 5:12; mācazo quēn xicchīhuacān amoyōllo-ya = don't let your hearts be wounded, 70v:27. For other constructions with both QUĒN and CHĪHUA:TLA see QUĒN 3, CHĪHUA:TLA 2. See also QUĒN HUEL 1.

QUĒN HUEL, intensified vars. QUĒNHUELZO, QUĒNZO, QUĒNZO-HUEL. Cf. QUĒMMACH, QUĒN, QUĒNNEL.

1. How indeed? (see QUĒMMACH 2, QUĒN 3). Quē[n]zō timochīhua = how are you created?, 40:17.
2. How...! (with dire or unfavorable connotation) (see QUĒMMACH 4). Quē[n]zohuel te[h]huāntin = how unfavored we are!, 6v:24.
3. How...! (with favorable connotation) (see QUĒMMACH 5, QUĒN 4). Quē[n]huelzo te[h]huā[n] = how fortunate we are!, 46:26; quē[n]huelzo te[h]huātzin = how favored You are!, 54:24.
4. And how!, by all means! (see QUĒN 5). Quēñ huel xi-mi[h]mati = by all means be careful!, 13:16, cf. 43v:1; quēn huel xoconchīhua quēn huel xocon-ya-ne[h]nequi, 25:1; quē[n]zohuel oncān tic-ya-tlācatili[h], 37v:16; quēn huel xoconchīhua quēn huel xoconcuīli, 21:20 & 62:16; quēn huel xompēhua, 76v:9.

QUĒNIN, see QUĒN.

QUĒNMACH, see QUĒMMACH.

QUĒNMAN, see QUĒMMANIĀN.

QUĒNMANIĀN, see QUĒMMANIĀN.

QUĒNNEL, a certain something truly, etc. Cf. QUĒMMACH, QUĒN, QUĒN HUEL.

1. How truly? (cf. QUĒN 3). Quēnnel nihuālnēllaçuāhua = how truly can I be cheerful?, 4v:22; o ach quēnnel o[h]tīhua = oh, perchance how truly can there be a route? (i.e., where can we go?), 8v:28.

2. How else?, how otherwise? (CAR 495:39).
3. Something else(?). In māca-n quēnnel = let it not be s.th. else (i.e., let it be no other way), 71v:30.
4. Used as interj., what is there to do? (MOL, CAR 520). Ach quē[n]nel-on = what perchance is there to do?, 51:28. See QUĒNZOMACH.
5. As direct obj., what thing truly?, what? (see QUĒN 6). Quēnnel conchThuazque[h] = what will befall them?, 9:5, 9:6, 21:14 & 17, cf. 26:2, 72v:15, 73:3.

QUĒN OC, intensified var. QUĒN OC ZAN (73:30).

1. How much more? (see CAR 491:46-47), how much better? (FC 6:99:22).
2. How much more! (see QUĒN 4). In quēn oc zan in tlamati = how much happier he is!, 73:30.

*QUĒNON, see QUĒN.

QUĒNONAMIHCĀN, see QUĒNAMIHCĀN.

QUĒNONMACH, see QUĒMMACH.

QUĒNTĒL, somewhat (MOL, CAR 529). 69:7, 74v:5 & 8. Cf. QUĒMMACH 6.

QUĒNZO, see QUĒN HUEL.

QUĒNZOHUEL, see QUĒN HUEL.

QUĒNZOMACH, interj., what's to be done? (?), cf. QUĒNNEL 4). 40:27.

QUEQUELLI, tickling (MOL), joking, mockery (see MOL 89). Xonhuēhuetzca xonquequelmiqui-a = laugh!, die tickled! (i.e., be overjoyed!), 79:14.

QUEQUELOA:MO, freq. of QUELOA:MO. To mock (FC 6:51:25 and HG bk. 6 ch. 10 para. 31). In toca moqueueloa = he mocks us, 14v:8. See MOQUEQUELOA.

QUEQUEMI:TLA, freq. of QUĒMI:TLA. Aha[h]huachquequēntoc = they are dressed in dew. 1v:2.

QUEQUEXQUIA, to have an itch or a tingling (MOL), to smart (FC 2:138:6). 44v:6. Syn. CUECUETZOCÀ.

QUERUBINES, see QUELOPINÉS.

-QUETL, var. of the pret. agentive noun suffix -QUI. Note: this variant is typical of modern Huaxtec Nahuaatl (see Croft passim, Sullivan and Dakin "Dialectología del náhuatl"). See NEHNENQUETL, OLĪNIQUETL, TLAHPALIUH-QUETL, TLĀHUĀNQUETL, TLAMATQUETL, TLATLAHTOHQUETL, TLATZOTZONQUETL, YEHCOQUETL.

QUETZA:MO

1. Reflexive form of QUETZA:TLA 1, to stand up, to arise (MOL). Mā nohuēhuetitlan ximoquetza-ya = stand up beside my drum!, 2v:11; xa-n-moquetzacān = get up (and let's go to war)!, 72:5. Syn. IHCA 6.
2. Reflex-pas. of QUETZA:TLA 1, to be lifted, erected, or set up(?). Note: certain passages in CM seem to imply that the drum (huehuetl) is being "set up" (moquetza), and Sahagún in his ersatz ghost songs em-

ploys the same phraseology perhaps with this meaning (see SPC 62, SPC 92v); nevertheless, "drums" in such contexts are here taken to mean ghost warriors, who "appear" on earth (see QUETZA:MO 4, below). Cf. QUETZA:TLA 1, QUETZA:TLA 3.

3. Often with suffix *-co*. To appear (of supernatural entities). *Yn ilhuicac tlenenepilli inimpan moquetzaco in apostolosme* = heavenly tongues of fire appeared to the apostles, SPC 93v:7; *xapotl-i moquetz ilhuicatli[h]tic* = a blaze of light appeared from heaven, 42:10; *timoquetzaco* = you've appeared (O God)!, 17:25.
4. Often with prefix *-huāl* or with suffix *-co*. To appear (of revenants). 16:7 (*huālmoquetza*) & 10 (*huālmoque*, apoc., see GRAM 3.3), 16v:15, 19v:24, 26:20, 26:21, 35:10, 43:2, 48:19, 57:12 (and now they're rising at his side), 63:22 & 25 (they who come to stand on earth); of "flrs," 35:10, 67:27, 76v:13; of "drums," 20v:14, 29:27, 31v:13, 68v:7; of "flr drums," 9v:7; of "savages," 76:15; of "papas," 76v:31 & 77:2. See -NEQUETZ-CA.
5. To appear (in public), to present oneself (FC 2:123:1, FC 6:99:7), to appear (before s.o.). See QUEHQUETZA:MO, TĒIXPAN QUETZA:MO.
6. To rise (from the dead), to be resurrected. 42v:9, 42v:16, 43:27, 43:28, 47v:2, Syn. IZCALIA:MO.
7. To appear, become, or arise (of diurnal or meteorological changes). *Moquetzaz in qujiaujtl* = it will rain, FC 2:44:15; *tlāhuizcalli moquetza* = dawn appears, 59:3, FC 2:151:5, cf. 42:8 (with suffix *-co*), 55v:8, 59:31 (with suffix *-co*); *moquetza in ehēcatl* = wind arises, 58v:15. Cf. TECA:MO 3.
8. To be (located). *Topan moquetza nicān quetzalitza[h]-huachtli* = an emerald dew is upon us here, 58v:25, cf. 59:12. Syn. IHCA 5.
9. To be (in a certain condition). *Chipacpōl moquetz oh-tli* = the road was quite clear (AND 300). Syn. IHCA 3.
10. As matrix in *-ti-* compounds. To appear, begin, or become(?). *Tlaneztimoquetza* = todo se pone claro (CAR 482:41); *iniquac oualmouicac in tlamatcaieliztli*, in no-uian cemanaoac oacitimoquetz = when he (Christ) arrived, peace came to the world, SPC 233v: oncuepōnti-moquetzaco-yan = they come blooming, 27:17; *tixōchitōnamēyo[h]timoquetzaco* = you come filled with flower-like sun ray, 27v:25. Cf. MANA:MO 5.

QUETZA:TĒ, for freq. see QUEHQUEZA:TĒ.

QUETZA:TLA

1. To stand s.th. up (MOL, SIM), to build s.th. (SPC 110v, SPC 234), to set s.th. in place. *Xoconquetza-n*

nonexco-*n* = stand it up in my hearth (i.e., put your penis in my vagina), 72:21; ni[c]quetza petlatzin = I set up the mat (with play on 3, below?), 77:15; to set up the drum (? , with play on 3?), 21:2, 28v:8 (with suffix -co), 44v:26, 52v:30. Note: on the use of QUETZA:TLA with HUEHUÉTL ("drum") see QUETZA:MO 2 (above) and QUETZA:TLA 3 (below). See TLA-QUETZALLI 1.

2. To present s.th. (a story, etc.). See TLAQUETZALLI 2.
3. To cause s.th. to appear, to produce or present s.th. (a revenant) (?). I #aco#[ahzo] tle[h] tontlaquetz = perhaps you've caused s.th. to appear, 46v:27; ni[c]-quetza petlatzin = I cause "mats" to appear (? , with play on 1, above?), 77:15; xontlatlaquetziacān (freq.) = go causing things to appear, 11v:14; xi[c]quetza-n tohuēhuēuh = cause our "drums" to appear (? , with play on 1, above?), 21:2, cf. 28v:8(?), 44v:26(?), 52v:30(?). Cf. QUETZA:MO 2 and QUETZA:TLA 1.

QUETZAL, see QUETZALLI.

QUETZALACHOYATL, lit., Plume Needle, son of NEZAHUALPILLI 3 and brother of CACAMATL 3, ruled briefly in Acolhua-can after the death of Nezahualpilli (DHIST ch. 64, TEZ ch. 101, but not mentioned in other sources), possibly one of the "two brothers" of Cacamatl killed by Spaniards in 1520 (see IXT 1:390). 56v:21; cf. quetzaloyametl, see OYAMETL.

QUETZALATL

1. Plume water(s), i.e., the water(s) of paradise. Meya quetzalātl = plume water flows, 1:15; quetzalātēmpān = plume shore (i.e., paradise), 57v:9, 58:27; quetzalātlī[h]tec, see ĀTLIHTIC 2. Syn. CHĀLCHIUHĀTL 2, TLĀUHQECHŌLĀTL, XIUHĀTL, XŌCHIĀTL 1.
2. Plume water(s), i.e., revenants (especially as they descend from paradise). In quetzalātla[h]cuīl[1]ōtzin = O plume-water whirler!, 44v:13, cf. 27:19, 45v:1; cuecueyoca in quetzalātl = plume waters glisten, 57:13. For synonymy see CHĀLCHIUHĀTL 3.
3. Plume flood, i.e., the tide of battle, war. 65v:4, 65v:26. See QUETZALĀTL/TLACHINŌLLI. Syn. XŌCHIĀTL 3.
4. Plume water, i.e., blood(?). In quetzal#1#ātica = as plume water (i.e., as a blood offering?), 65v:4 & cf. 56:15 (teōātica); quetzalā (apoc.) ... quitlāhuān = he has tipped on plume water, 65v:16; in quetzalāxōchi-octli = plume-water flr wine, 66:1 & cf. 56:4 (teōāxō-chitl). Syn. TEŌĀTL 4(?)

QUETZALĀTL/TLACHINŌLLI, plume-flood/blaze, i.e., war (cf. TEŌĀTL/TLACHINŌLLI). Quetzalāxōchitl-i tlachinōlxōchitl = plume-flood flrs, blaze flrs (i.e., warriors), 36:30, cf. 65v:18. Syn. XŌCHIĀTL/TLACHINŌLLI.

QUETZALAXOQUEN (QUETZALLI + AXOQUEN 1). Key word: plume heron. Refers to God(?), 44:15; refers to any ghost warrior (?), 81:3.

QUETZALAZTATL, see AZTATL 2.

QUETZALCALLI, lit., plume house.

1. Temple, palace, or chamber built by Quetzalcoatl in Tollan (GKC sec. 66, FC 3:13:24, FC 10:166:29).
2. Temple or palace built at CÓATEPÉC 1. 37:17.
3. Fig., paradise. Quetzalcal (apoc.), 18:4; quetzalcal-i[h]tec, 37v:16, cf. 48:3. Synonyms may be located among the cross-references under CALLI.

QUETZALCHÁLCHIHUITL, vars. QUETZALCHÁLCHIUHTLI, *QUETZALCHÁLLI (see 66:9). A kind of jade (MOL, FC 11:223), fig., song, prince, warrior, ghost warrior. Key word: plume jade. 21v:29, 28:20, 28:22, 60:23, 66:9.

*QUETZALCHÁLLI, see QUETZALCHÁLCHIHUITL.

QUETZALCHICTZIN, fict. woman's name, Plume Gum. Niquetz-a#h#[l]chictzin, 78:28.

QUETZALCHITOCTZIN (should be QUETZALXIUHTOCTZIN?), fict. name for a warrior, Plume Turquoise Parrot (?). 52v:4.

QUETZALCOXCOX, see COXCOX.

QUETZALHUÍTZITZILIN, a brilliant hummingbird that "seems golden" (TEZ 411-12), a red and green hummingbird that "seems like quetzal feathers" (HG bk. 11 p. 238); fig., ghost warrior. Key word: quetzal hummingbird. 1:4, 1:22; cf. -quetzalhuítzitzilpapalō- = plumelike hummingbird butterflies, 48v:21.

QUETZALICZOTZIN, fict. name, Yucca Plume. 76v:9.

QUETZALITZTLI, emerald (MOL), a kind of jade (see FC 11:222), fig., warrior. 3:21, 10:3 (quetzalitztin), 12v:17, 58:8, 58v:26, 82:24 & 82v:2.

QUETZALLALPILÓNI (QUETZALLI + TLALPILÓNI). Key word: plume tassel (for description see HG bk. 8 ch. 9 para. 1 and FC 8:27:3). 4:2.

QUETZALLI, apoc. var. QUETZAL (45v:4, 78:17, etc.). Long green plume (MOL), i.e., tail feather of the quetzal (FC 11:19:9), pluma rica y grande (CAR 450), plume (LASSO 56:7); as embed, green, like quetzal feathers (FC 11:248:28-32 and HG bk. 11 p. 345), iridescent (see QUETZALHUÍTZITZILIN, see FC 11:231:11-23); fig., s.th. precious (FC 6:241), lord or chief (OLM 211), prince, warrior, ghost warrior. Key word: plume or plumelike (except in QUETZALHUÍTZITZILIN and QUETZALPAPALÓTL, q.v.). 8v:25, 12:17, 18v:10, 19:19, 31:19 (niquetzal), 34v:5, 35:6 (quetzaliyéxochitl), 39v:1, 44:3, 45v:4, 47:17, 50:26, 51:1, 51:14, 52:4, 52:21, 52v:8, 55v:26, 67v:9, etc.; quetzal-, 20:8, 33:10, 40v:20, 53:26, 60:17, and passim; quetzalteuh, see -TEUH. See QUETZALACHOYATL, QUETZALÁTL, etc. Do not overlook XÓCHIQUETZAL. Cf. IHHUITL.

QUETZALLI/CUITLAPILLI = CUITLAPILLI/AHTLAPALLI 3. 28:11, 51:1.

QUETZALMAMATZIN, name or title of a Huexotzincan ancestor (?). 8:30.

QUETZALMAMAZTLI, see MAMAZTLI.

QUETZALMIYĀHUAYŌCĀN, see MIYĀHUAYŌCĀN.

QUETZALPĀNTLI, var. QUETZALPĀNITL. Quetzal banner or plume banner, an emblem carried in battle (FC 9:3:25); fig., warrior, revenant. 71v:9, 74:14; quetzal-i-pāntica, 8v:7; quetzalpānitlan = place of banner plumes, i.e., the battlefield, 31:11.

QUETZALPAPALŌTL, quetzal butterfly (a butterfly species?); fig., ghost warrior. 22:17, 27v:15.

QUETZALPETLATL, plume mat.

1. Place where singers perform (see PETLATL 1). 18:21; quetzalpetlapan, 30v:2.
2. Paradise, heaven. 38:4.
3. Woman's name (CHIM 246).
4. Fict. woman's name. 76v:30.

QUETZALQUECHŌL, plume swan. Quetzal-in-quechōl, 19:8. Cf. IHHUIQUECHŌL.

QUETZALTENĀNTICPAC, see TENĀMITL.

QUETZALTIA:MO-TĒ, to appropriate s.o. to serve as a plume for oneself (see AND 357). 64:16.

QUETZALTÖTÖTL, quetzal, Pharomachrus mocino (FC 11:19); fig., son or child (OLM 213), beloved lord (OLM), warrior prince, ghost warrior. 2v:29, 16v:13, 17v:13 & cf. 16, 20:22, 28:5, 29:15, 34v:14, 34v:19, 38v:12 & 16, 39:11, 53:4 (refers to Life Giver), 53:12, 63:1 (refers to the Holy Ghost), 64:21, 64:26, 68:1, 70:17, SPC 49v:15 (refers to the angel Gabriel).

QUETZALXŌCH, var. QUETZALXŌTZIN. Plume Flower. Cf. XŌ-CHIQUETZAL.

1. Name of a maiden sacrificed to Tlaloc (GKC sec. 1628: Quetzalxochtzin, FC 2:43:9: quetzalxoch).
2. Fict. woman's name. Niquetzalxōtzin, 75:28, 76:24; ni-quetzalxōch-a nicempolihui-a = I am Plume Flower, I die, 78:14 & 17.
3. Cf. quetzal-i-yē-xōchitl, see QUETZALLI.

QUETZALXŌTZIN, see QUETZALXŌCH.

QUETZI, one who stands or walks on toe-points (MOLS: coxo que anda de puntillas). Xōchia[h]huachquetzi = O you of the flr drizzle, O you that stand on toe-points (addressing a cricket muse), 52v:17.

QUĒXQUICH (QUĒN + ĪXQUICH), vars. QUĒXQUITZ (21v:17), QUĒZQUI; pl. quēxquichtin (73v:22), quēzquīntin (CAR 405). A certain amount, etc. For freq. see QUĒCTZQUI. Cf. QUĒN.

1. A few, a small amount. Quezquilhuitl = a few days, SPC 22v, LASSO 52:6, cf. CAR 504:26; in quēzqui tōnatiuh = for a few days (see COM song 54-C stanza 4), 36v:13.

2. Ahmō zan quēxquich = not just a few, i.e., many, a lot (MOL: amo çan quezquintin, Mijangos no. 6: ahmo zan quexquich). 73v:22.
3. Non-interrog., how many, however many, as many as (CAR 507:24, FC 6:11:21), how plentifully. 46:12, 59v:3. See IXQUICH ... QUĒXQUICH, QUĒXQUICH ... QUĒXQUICH.
4. Interrog., how much? (CAR 405), how plentiful?, how many? 3v:20, 62:26.
5. How much (time)?, how long? 25:2, 50v:28.
6. How much ...!, how plentifully ...!, so many ...! 9:8, 11:29, 19:17, 21v:17, 48:31. See QUĒCĪZQUI.

QUĒXQUICH ... QUĒXQUICH, however many ... that many. Quēxquich o[n]ya-i quēxquich oc nemiquīuh = however many go away, that many will come again to live, 17v:5. Syn. IXQUICH ... QUĒXQUICH.

QUEXQUITZ, see QUĒXQUICH.

QUEZQUI, see QUĒXQUICH.

QUEZTEPOLLI, "the round head of the haunch bone, where the bones move" (MOL: queztepulli), head of the femur (? , see FC 10:128); "buttocks bone" (MOL: toqueztepul). See QUEZTEPOLLŌTL.

QUEZTEPOLLŌTL, abstract form of QUEZTEPOLLI. Queztepol-[1]ōco = location of the femur head, 16:30.

QUEZTLI, hip bone, hips (see FC 6:12:14); iliac fossa, groin (? , see FC 10:122); hip joint (? , see QUEZTEPOLLI). See QUECEHUATL, QUEZTEPOLLI, TOQUEZCUAUHYO.

QUI, a quasi solfège or vocalise syllable indicating the tone of higher pitch, especially an unaccented tone, in two-tone drumming (? , see INTR ch. 8). 27-82 passim. See *QUITOQUI.

-QUI

1. Var. sing. pret. suffix used with class B, C, and D verbs (see AND 22), and class A verbs (? , see OLĪN-QUI), typical of modern Huaxtec Nahuatl (see Langacker *Studies in Uto-Aztec Grammar* 2:205, see also INTR ch. 10 n.8)). 26v:22 & 25, 27:7, 33:12.
2. Appearing in pret. and future agentive nouns (AND 212-13), var. -QUE (78v:1), -QUETL, q.v.; pl. -queh (37:8). Teo[h]pōuhqui = misery, 32v:25; tlamacazqui = priest, 79:1; etc. See MICQUI, TLAILOTLAQUI(?), YAHQUI, etc.

QUI-, see C-.

-QUIA, defective verb used as matrix with future-tense embed to form conditional or subjunctive (CAR 427, AND 139). 4v:15, 54v:3, 74:22.

QUIĀHUAC, portal location; plaza (CAR 499:13). Ilhuicamixquiāhuac = at Sky Cloud Plaza (i.e., in heaven), 52:4. See CUĀUHQQUIĀHUAC, XÖCHIQUIĀHUAC. Cf. ITHUALLI.

QUIAHUAH, Rain Master, i.e., God(?). Quiahua[h], 45:20.

QUIĀHUATL, portal (MOL, RUIZA 140: -quiāhuatl). See QUIĀ-HUAC.

QUIAHUI, var. QUIYAHUI (60:17). Impers., to rain (MOL); fig., to rain (darts, arrows, or javelins, cf. QUIAUH-TLALLI), to rain (revenants). A[h]huachtōnamēyōquiauh-timani, 2:4; tlacochquiahui-a = it's raining javelins, 25v:23; tlacochquahu-a, 32:30, cf. RSNE 6:19. See AH-HUACHQUIAHUI. Cf. CHĀLCHIUHĀTL 3, ĪXĀYŌTL, QUETZALĀTL 2.

QUIAHUITL, var. QUIYEHUITL. Rain, downpour (MOL), rain or waters (of salvation) (SPC 230v: tlaçoquiauitl mauiztic quiauitl); fig., shower (of darts or javelins, see QUIAHUI), shower (of revenants). Key word: rain. 7v:16, 64v:15, 64v:16. See QUIAHUAH, QUIAPPAN.

QUIAPPAN, vars. QUIAPPAM (47v:27), QUIYAPPAN (44:8), QUI-YAUHPAN (6:20). Rain place, i.e., place of salvation, heaven (?), see QUIAHUITL), place of battle (see QUIAUH-TLALLI), place of revenants, the dance floor or music room (see QUIAHUI, QUIAHUITL). 19:14, 27v:9, 52:25, 67v:26; xōchinquiya[p]pa[n]-i = in a rain of flrs, 44:8, cf. 6:20, 20:25; īquiappan dios, 43:15, cf. 29:15, 44v:24, 47v:27; īquia[p]pa[n] xpo, 48:30; moquiappan, 42v:11, cf. 19:28, 27:6, 67v:16.

QUIAUHTLALLI, lit., land of rain, i.e., the battlefield (Motolinía Memoriales p. 347: "quiauhtlale, que quiere decir término y lugar de la guerra"). Cf. QUIAHUI, QUIAPPAN.

QUIAUHTZIN, vars. QUIEUHTZIN (33:30), QUIYEUHTZIN (33:26).

1. Lord of Huexotzinco during the reign of ĀXĀYACATL 2 (DHIST ch. 38 p. 292). 8v:27. Might be confused with AQUIAUHATZIN.
2. 15th-c. Chalcan lord (?), ZCHIM 1:116 mentions "Qui-yauhtzin" in an entry for the year 1479 but calls him a "composer of songs," see COM song 84: "Remarks").
3. Son of ĀXĀYACATL 2 and brother of TLĀCAHUEPAN 3 (MEX 139). 33:26(?), 33:30(?). For other sons of Axayacatl see TLĀCAHUEPAN 3.

QUIEUHTZIN, see QUIAUHTZIN.

QUIHNATZIN

1. See QUIHNATZIN TLALTECATZIN.
2. Unidentified. Quihnatzin, 20v:26.

QUIHNATZIN TLALTECATZIN, early ruler of Acolhuacan (IXT 1: 312: Quinatzin Tlaltecatzin). Qui[h]natzi[n] tlaltecatzi[n], 37:4 & cf. 7. See also TLALTECATZIN 1.

QUIHQIXHUIA:TĒ, denominative verb from QUIHQIZTLI (see AND 358), to use a trumpet in relation to s.o., to entertain s.o. with trumpet playing (?). Ni[c]qui[h]quixhuia, 72:18.

QUIHQUITIA:TĒ, to extricate s.o., to bring s.o. forth (?), cf. SIM: quiqixtia:tla). Njman pepeoa in teq'quixtilo =

then begins the bringing forth, FC 2:53:28; cf. teoqui-quixti = one who brings forth spirits (see SEL 1:84). See TEQUIHQUITLIZTLI.

QUIHQUIZA, freq. of QUIZA. To pass frequently (?). Itlan nonqui[h]quiza = I frequently pass among them, 11v:24; totech onqui[h]quiza-ya ... atetepepēyōtl = great waves are passing over us, 58v:17. See QUIHQUITINEMI.

QUIHQUIZCALLI, house of trumpets, i.e., the music room or dance floor. 67:25.

QUIHQUITINEMI, freq. of QUITINEMI. To be passing frequently, here and there, or back and forth (?), to wander (CAR 520:11). Itlan tonqui[h]quitzinemi = you pass among them, 43v:30, 45v:22, cf. 47v:6. See QUIHQUIZA, QUIZA 4, QUITINEMI.

QUIHQUIZTLI, conch, snail horn, trumpet (MOL). Quihquiz-copa-n cuicōtoc = there's snail horn music, 22:12, cf. 3:14, 27v:16, 28:3, 50v:12; qui[h]quitzica, 26v:17 & 20, 60:1; noxiuhquechōl-in-qui[h]quic-i, 26:19; nōcēlōācaqui[h]-quiz, 56:18. See QUIHQUIXHUIA:TÉ. Syn. CUECHTLI 1, TĒUCCIZTLI. Cf. *QUIQUIZTLI.

QUIHTŌZNEQUI, see Q.N.

QUILISTOH, see JESU CHRISTO.

QUILISTOPAL, see CRISTOBAL.

QUILITL, potherb, greens (MOL), what poor people eat (CAR 513:46, cf. FC 12:117:20), herb, weed. See AYOHXŌCHI-QUILITL, HUAUHQUILITL, MOZOQUILITL, QUILLOA, TZITZI-QUILITL, XIUHQUILITL. Cf. 2XIHUITL 1.

QUILLOA, from QUILITL + *YOA:TLA. To be covered with leaves. Quillo[h]ti[h]cac, 48v:14.

QUILMACH, fabula, hablilla sin fundamento (CAR 527:11); freely, it is said that (MOL, CAR 527:9). 41:27, 58:7, 59:24, 71:2 & 4, 74:6.

QUIM-, var. QUIN- (especially before a consonant, see CAR 412). 3rd pers. pl. obj. prefix, them (refers to animate entities only) (CAR 412, AND 44). 2:14 (refers to skies), 41:16, 41v:12, 42:21, 43:8, 43v:6, 45v:17, 51v:14, 71:4, 85:10 (quinēl[1]acuāhua-ya), and passim.

QUIMILIHUI, intrans. form of QUIMILOA:TÉ. To be covered, dressed, or ensconced. Xōchiquimiliuhti[h]cac, 16:1; teuhquimiliuhtoc = he is covered with dust, MS 1628-bis fol. 227 l. 16.

QUIMILLI, bundle (MOL), knapsack (SIM). Txcuātolehexō-quimilpōl, 16:27.

QUIMILOA:MO, reflexive form or reflex-pas. of QUIMILOA:TÉ. To be covered, clothed, or arrayed. 3v:8 (you enshroud yourself) & 25:18 (you bedeck yourself), 14:9, 14v:21, 17:6 & 10, 25v:18, 29:8 (with matrix ēhua), 30v:11, 31:21 & 24 & 27 & 30, 49:15, 65:19 (with matrix o), 78:10 & 12, etc. See NEQUIMILOLLI. Syn. AHPĀNA:MO, QUIMILIHUI.

QUIMILOA:TĒ

1. To wrap, cloak, or dress s.o. (MOL), to array or adorn s.o.; to enshroud s.o. (a corpse) (MOL). 16v:9, 20v:18 & 21, 23v:25 (indef.). Syn. AHPĀNA:TĒ, AQUIA:MO.
2. To "cover" or "hide" s.o. (i.e., to kill s.o.). Ontē-tlātia ontēquimiloa īpalnemohuāni = Life Giver hides people, covers people, 14:5, cf. 14:29. For synonymy see MICTIA:TĒ.

QUIMILOA:TLA, general-obj. form of QUIMILOA:TĒ. 5v:25.

QUIMMAN, see QUĒMMANIĀN.

QUIN

1. Particle expressing proximate time either immediately following or preceding, very soon, right after, just now (Sullivan Compendio p. 300, CAR 470:5, CAR 496:28). See MĀQUIN.
2. At a certain time (intensifies temporal expressions). Quin yancuicān (CAR 508:31) = quin ic cēppa (CAR 507:29) = quin iiopa (FC 9:14:9) = the first time. See QUINIHCUĀC.
3. Used as a general intensifier with the apparent meaning "just," "only," "merely," etc. (SIM). Ahmō #quin# tlpc in pēuh = it isn't just on earth that it's begun (copyist has stricken the "quin"), 2:9. See QUINĒHUA (?), QUINNĒN.

QUIN-, see QUIM-.

QUINATZIN, see QUIHNATZIN.

QUINĒHUA (QUIN 3 + ĒHUA 5?), v-A or v-B, to depart, especially of revenants descending from heaven. Chicomoztoc quinevaquj = they have departed from Chicomoztoc (plausibly glossed by the native copyist as "onivallevac," i.e., ñnihuālēhuac = I have departed hither, which implies the reading "quin nēhuaqu-i" = I have just departed), CMRP fol. 276v; zā ye tiquinēuh = you departed, 16:20; mach oc huālquinēhua-ya mach oc huālīlōtīhua-yan cān òmpa xīmo[hu]a = will he depart hither? can one come back from where all are shorn?, 30:13 (cf. HUĀLĒHUA 3); cf. ompa huallaque quinehuayan = they came from the Place of Emergence (refers to the origin of the Aztecs), AUB 18. Do not confuse INEHUA:TLA.

QUINIHCUĀC, then, at that time (MOL, CAR 505:12). 5:10, 5v:3 & 62:10, 7:25, 7:26, 62:13.

QUINNĒN (QUIN 3 + NĒN 2), useless, superfluous, unwanted (?). In qui[n]nē[n] nopiltze = O my unwanted child!, 45:4, cf. 44v:31. Syn. ZANNĒN 3, ZANNĒNYĀN.

QUIQUINACA, to buzz, grunt, growl, mutter, etc. (MOL). See -QUIQUINACAYĀN.

-QUIQUINACAYĀN, place of growling. 6:28.

*QUIQUIZTLI, see TLANQUIQUIZTLI, TLEQUIQUIZTLI. Cf. QUIHQUIZTLI.

*QUITONQUI, see *QUITOQUI.

*QUITOQUI, vars. *QUITONQUI(?), QUITONQUE (78v:1?). A drum cadence (?; see INTR ch. 8). Cf. TOMA:TLA.

QUÍXÍHUA, see QUÍZA.

QUÍXÍTIA:MO, see QUÍXTIA:MO.

QUÍXOHUA, see QUÍZA.

QUÍXTIA:MO, var. QUÍXÍTIA:MO (59:25). Reflex-pas. of QUÍXTIA:TĒ, to be caused to exit or come out, i.e., to be born, to blossom. 1:9 (moechcemēlquíxtia), 30v:8, 51v:3, 59:25. See HUÁLQUÍXTIA:MO.

QUÍXTIA:TĒ, causative of QUÍZA, to cause s.o. to exit or come out (see QUÍXTIA:TLA), to dismiss or banish s.o. (MOL), to rescue s.o. (see TĒMÁQUÍXTIĀNI). Teixpan qujxtilo = they're brought before the public, FC 2:45:1; in tlepan quíxtilotō[h] = they went in order to be brought to the fire, 7:17. See HUÁLQUÍXTIA:TĒ, QUIHQUÍXTIA:TĒ, *QUÍXTLI.

QUÍXTIA:TLA, causative of QUÍZA, to cause s.th. to exit or come out (see MOL), to cause s.th. to pass or pass through. See HUÁLQUÍXTIA:TLA, NÁLQUÍXTIA:TLA.

QUÍXTLANI:TĒ, lit., to want s.o. to be a departed one (from *QUÍXTLI and -TLANI:TĒ). Tinéchquíxtlaní = you want me to leave (freely, you drive me away), 76v:21.

*QUÍXTLI, an entity that has been caused to leave (from QUÍXTIA:TĒ (see AND 240). See QUÍXTLANI:TĒ.

QUIYAHUI, see QUIAHUI.

QUIYAPPAN, see QUIAPPAN.

QUIYAUHPAN, see QUIAPPAN.

QUIYEHUITL, see QUIAHUITL.

QUIYEUHTZIN, see QUIAUHTZIN.

QUÍZA, v-B, nonactive quíxihua (25v:11, etc.) or quíxohua (49:8). Note: the following categories are often difficult to distinguish.

1. To move, to go. See AHCOQUÍZA, CENQUÍZA, TĒÍXPAN QUÍZA 2.
2. To move (in figurative senses). See TĒTECH QUÍZA.
3. To flow (of river, water, blood, etc.) (MOL, CAR 496:2); to proceed (of floating object). 56v:27, 58v:29, 60v:8 (of float).
4. To pass, pass by, pass through (of tangible entities) (CAR 493:26). 26v:19, 44v:21(?). See NÁLQUÍXTIA, QUIHQUÍZA, QUÍZTINEMI.
5. To pass (of time) (CAR 512:4); to pass, to be, to be celebrated (of a holiday) (MOL: ilhuitl oquiz). Inaxcan quiza inilhuitzi = today is the feast of (St. James and St. Philip), SPC 78v; ic óquíz ilhuitzin san philipe = thus was celebrated the feast of St. Philip, 41:2.
6. To issue or go out (MOL), to emanate (of odor) (see CAR 420:37), to leave. Ye quíxo[hu]a-n tlālticpac =

one leaves the earth, 5v:18 & cf. 35v:1; xōchiāyahuitl onquīztoc = flr mist is emanating, 20:21; ni[h]ticpa quīza-ya notlayōcol = from within me emerge my creations, 31:29, cf. 33v:19, 64v:23 (with matrix **i**hca); mā ya quīza = let him go forth (with pun on 8, below?), 37:13 & 14; oncān an quīza-ya yēctli-n = from beyond ah! issue good ones, 39:12 & cf. 14; tlā xon-quīza = do issue forth!, 40:31 & 40v:1, cf. 44v:21; mātlac in ye quīza-i = he slips out of the net, 43v:23; tonquīzque[h] acocolco = we left Acocolco, 56v:3; *ēllelli quīza, see **Ē**LLELLI 4. See **T**ĒPANQUĪZQUI.

7. With suffix **-co**, to issue forth, to come (CAR 521:32). 55:1, 55:4.
8. Often with suffix **-co**, to come (into the world), to be born (see MOL: çaniuhniquiz, MOLS: nacer). 10:22 & 26, 11v:22, 13:14, 13:15, 13v:26, 18v:9, 25v:11 & 14, 25v:20, 26:27, 34:20, 49:8, 53:14, 64v:1, 78v:15. See **T**ĒXPAN QUĪZA 1. For synonymy see **TLĀCATI**.
9. To appear, to be, to be manifest. Yēxcān quīza = it is in three parts (or they are in three groups), 31v:9, cf. 7:21, 16v:gloss. See **HUĀLQUĪZA**.
10. As matrix in **-ti-** compounds, to move along (while doing s.th.) (OLM 157); to abruptly or quickly (do s.th.) (OLM 157). Quinpepetlatiquīza in ilhuicame[h] = they move along piercing the skies, 2:14. See **CĀUHTIQUĪZA:TĒ**.

-QUÍZAYĀN, place of emerging, of flowing, of being born, etc. (see QUÍZA). Īquīzayān in tōnatiuh = where the sun comes out, i.e., the east, 3v:29, cf. MOLS: oriente; to-quīzayān = our birthplace, i.e., heaven, 4:31; chālchiuh-ātl īquīzayān = jade water's flowing out place, 56v:1, cf. 67v:2.

QUÍZTIHUETZI, to emerge quickly (MOL). See **T**ĒXPAN QUĪZA.

QUÍZTINEMI, used with **-TLAN**, to pass among, to keep company with. 44:13, 44v:3. See **QUIHQUĪZA**, **QUIHQŪIZTI-NEMI**, **QUĪZA** 4.

R

ROMA, see LOMAH.

ROSARIO XIUHTLAMIN. Christoual de rosario xiuhtlami[n]
(name of a singer), 38v:19.

S

S., see SEA.

SABADO, Span., sábado, i.e., Saturday. Sabadotica-ya = on Saturdays, 44v:9.

SAN, see SANTO.

SANCTA, see SANTO.

SAN FRANCISCO, for variants see FRANCISCO and SANTO.

Span., San Francisco, i.e., St. Francis (of Assisi).

1. St. Francis (of Assisi). Note: in Latin American lore St. Francis sometimes fills the role of celestial judge or admittance officer, akin to that of St. Peter at the gate of heaven (see Arguedas *El sueño del pongo* p. 19: "Viéndonos muertos ... nuestro gran Padre San Francisco nos examinó ..."). San franc^{co} ontla[h]toa = San Francisco speaks, 16:4; s. fran^{co}, 42v:11; san palacisco tēuctli = O Lord San Francisco!, 45:27; īcuīc san palacisco-ya = songs of San Francisco, 45v:1; īxōchicampana san palacisco-ya = San Francisco's church-bell flrs, 45v:24; s. fr^{co} īpan īlhuitzin = on the feast of San Francisco, 46:15; s. palacisco = O San Francisco!, 46v:7; tota[h]tzin s. palacizco = our father San Francisco, 47:9, 47:32, cf. 48:2 & 7; mā tihui#y#ā[n] s. palacizco = let's be off to San Francisco (i.e., to heaven), 47v:29; tocontlayehecalhui[h] in s. palacizco = you've imitated San Francisco, 48v:1; quitlātlauhtia on in tiox aya xam palacizco-ya = he prays oh! to God, to San Francisco!, 50:11; san palacizco huīcaloya = they're carried off to San Francisco (i.e., to heaven), 77:28.

2. Monastery of San Francisco (in Tenochtitlan). Sanct francisco monasterio, ZCHIM 2:9:24; sant fran^{co}, AUB 71; s. fran^{co}, AUB 95; san palacizco-ya = at San Francisco(?), 77v:10 & 12, cf. 78:9; sanc fran^{co}-ya co[n]-

ya-cāuhēhuaqu-i = he (Fray Pedro) has gone away
(died) and left San Francisco, 82:9.

3. San Francisco de México, i.e., the borough of Tenochtitlan (*Motolinia Memoriales* pp. 205 and 239). Usage at 77v:10 & 12 has been assigned to 2, above, but could be assigned here.

SAN GABRIEL, i.e., the angel Gabriel. 38v:25.

SAN JUAN, vars. SAN JOAN, SAN XIHUAN, XAN JIHUAN, i.e., St. John.

1. St. John the Baptist. Xan jihuán paha, see PAHA.
2. St. John the Apostle (also called St. John the Divine). Tisan joan, 44:3; san xihuan, 42:18.

SAN LUISCO, vars. XAN LOIXCO, XAN LUISCO, XAN LUÍXCO.

Span. San Luis + Nahuatl -co; hence, "place of San Luis (Obispo)", i.e., San Luis Tlalmanalco, a town in Chalco province (see CDHM 2:307, cf. CHIM 253). Xan loixco, 51:23; xan luixco, 51v:1; xan luisco, 51v:14.

*SAN PAPOLOH, see PAPOLOH.

SAN PETOLOH, var. XAN PETOLOH. Span. San Pedro, i.e., St. Peter. San petolo[h] (came running when he heard that Christ was revived), 42:18; xan petolo[h] (coupled with St. Paul), 58v:10.

SAN PILIPE, vars. SAN PHILIPE, etc. Span., San Felipe, i.e., St. Philip.

1. St. Philip the Apostle (who shares the feast day of May 1 with St. James the Less, i.e., Santiago el Menor), patron saint of Azcapotzalco (see SAN PILIPE SANTIAGO). Ilhuitzin san philipe = the feast of San Felipe, 41:2; sant pilipe (sent to Asia), 42:25; *in* san pilipe = O San Felipe!, 42:28.

2. The town of Azcapotzalco (see SAN PILIPE SANTIAGO). 39:23, 39v:16; *nicān i s. pilipe azcapōtzalco*, 39v:10.

SAN PILIPE SANTIAGO, Span., San Felipe y Santiago, i.e., St. Philip (the Apostle) and St. James (the Less), patron saints of Azcapotzalco (?; see COM song 56); the town of Azcapotzalco itself (?). 39:12, 39:27 (s. pilipe ye santia-co). Syn. AZCAPOTZALCO, SAN PILIPE 2.

SAN QUILISTOPAL, Span., San Cristóbal, i.e., St. Christopher. S. quilistopal, 48v:16, 48v:18.

SANT, see SANTO.

SANTA, see SANTO.

SANTA MARIA, vars. SANCTA MARIA (42v:22), SANTA MALIA, abbrevs. SANTA M^a, Sta M^a, etc. Span., i.e., St. Mary (mother of Jesus). 18:8, 19v:8, 22:5 & 7, 22:11, 27:25 (santa maria in obispo-ya), 30:5, 37v:16, 38:3, 38:18, 38v:21, 38v:24, 38v:26, 42:3, 42v:22, 45:3, 46v:16, 47:18 & 21, 53:23 & 67:12, 59v:15, 77:5; tonā[n] a santa maria, 27:18, cf. 5v:26, 42v:20, 67v:8, 77v:21. See MARIA 1, TIOX/SANTA MARIA. Syn. TONĀN 2.

SANTA SELLAYAH, Span., Santa Cecelia (? , see GRAM 3.10),
the patron saint of music. 60:6.

SANTIAGO, var. SANTIACO (44:31); i.e., St. James.

1. St. James the Apostle (also called St. James the Great-er or St. James of Compostela), the patron saint of Spain (RITOS ch. 10: Santiago).
2. Santiago! (the battle cry of Spain) (Díaz del Castillo ch. 63: "Santiago, y a ellos").
3. Santiago de Tlatelolco (Motolinía *Memoriales* p. 205). 44:19, 44:26, 44:31. Syn. TLATELŌLCO.
4. St. James the Less. See SAN PILIPE SANTIAGO.

SANTO (should be SANTOH, see also RUIZA 71: santòcalli), vars. SANCTO (AUB 76), SANT (42:24), XANTOH (63:1); apoc. vars. SAN, SANC (82:9), XAM (50:11), XAN; feminine form SANTA, var. SANCTA (42v:21), abbrev. Sta. Span., santo, i.e., saint, holy. See SAN FRANCISCO, SAN GABRIEL, etc. Do not overlook PATELEH SANTO, SPIRITU SANTO.

SAN XIHUAN, see SAN JUAN.

SEA, abbrev. S. Span., it may be, rather, or. 53v:gloss.

SELLAYAH, see SANTA SELLAYAH.

SERAPHINES, see QUELAPINES.

SILLA, see XILEH.

SPAÑA, Span., España, i.e., Spain. 41:2. Cf. CAXTILLĀN, IXPAYOL.

SPIRITU SANTO, var. SPILITO XANTOH (63:1), abbrevs. SPŪ SANTO, SPŪ SANCTO, etc. Span., Espíritu Santo or Espírito Santo, i.e., the Holy Ghost. 23:2, 38v:19 (feast of the Holy Ghost), 39:1 (descended to the apostles), 46v:19, 63:1, 63:20.

SPŪ, see SPIRITU SANTO.

SU MAGESTAD, abbrev. SU MAG^t. Span., His Majesty, i.e., the king of Spain. Refers to Philip II, 41:3.

T

T-, see ¹TI- 1.

-T-, see -TI-.

TA:TLA, unprefixed form of *IHTA:TLA (see ITTA:TLA), to
see s.th. Xa-n-conta-ya = come in! (lit., see it!), 71v:
20 & cf. 18 (xacon#t#ta-ya).

-TA, see YAUH 4.

TACA, var. DAGA (MEX xxi, MS 1628-bis old folio 139 l.15).

Span., daga, i.e., dagger; fig., warrior. Tacatica = as
a (white man's) dagger, 79:28. Cf. TLACOCHTLI.

-TACĀN, see YAUH 4.

TACUBA, see TLACOPAN.

TAHTLI, pos. pl. -tatahhuān (56:6, 78:29, etc.). Father
(CAR 402:14), parent (MOL: tetuan), authority figure
(CAR 502:34), God (18:16); forefather, ghost warrior (8v:
30, 56:6, 77v:16), any slain warrior (see TEZ 424:44);
the captor in relation to his captive (FC 2:53:2); papa,
i.e., male sex partner (?; cf. NĀNTLI 4). Refers to God,
12:14 (tota[h] dios), 18:16, 18:29, 18v:28, 19:28, 21v:17 &
19, 22:15, 23v:8, 27:22 (in obispo-ya zan̄ ca tota[h]tzin),
34:28, 34v:24, 42v:31 & 33, 43:30, 43v:31 (tota[h]tzine obis-
poye), 44v:27 (tota[h]tzin obispo-n tēuctli), 47v:30,
48v:8, 62v:1, 65:5, 65v:31(?), 67:10 (tota[h]tzin
#ye-opixpo[h]#), 67:21, 70v:16; refers to saints and re-
ligious leaders, 47:9, 47:32, 48v:22, 50:10, 58:26, 82:4;
refers to biological father or captor (a pun?), 40:11 & 12;
refers to ancestors or ghost warriors, 8v:30, 25v:6, 56:6
(notata[h]huān), 77v:16 (notata[h]huā[n]); refers to ghost
warriors or male sex partners (a pun?), 76v:31 & 77:2
(notata[h]huān), 78:29, see also TAHYÖTL. See TAHTLI/
NĀNTLI. Cf. TATA. Syn. IZCACĀUHTLI, PADRE. For (an-
cestor) synonymy see MECATL 3.

TAHTLI/NĀNTLI, father/mother, i.e., lord, captain (OLM 211),

any notable person (see FC 6:23:9), parent (FC 6:87:9), the supreme spirit (see FC 6:74:6: "our mother and father, the sun and the earth lord"), ancestor (see NĀNTLI 3, see TAHTLI). Refers to ancestors, 12v:5, 13v:31, 14:6, 35:24, 49:4. Cf. CIHTLI/CÖLLI, TIOX/SANTA MARIA.

For (ancestor) synonymy see MECATL 3.

TAHUI, interj., hey!, do you hear? (MOL, cf. RUIZ sec. 166). 71v:16.

TĀHUI, lit., our aunt, i.e., the city of Texcoco (IXT 1:324).

TAHYÖTL, abstract form of TAHTLI. Nota[h]yōhuāñ = my pa-
pas, 75:2 & cf. 6.

TAMALLI, tamale (MOL). See NEXTAMALLI.

TAMIN, see TAMOANCHĀN.

TAMINCHON, see TAMOANCHĀN.

TAMO, see TAMOANCHĀN.

TAMOANCHĀN, mythical place where human beings were created (GKC sec. 1437). Note: of unknown derivation, the word appears to mean "home of Tamoan" (TAMOAN ĪCHĀN, see 24:18, cf. Muñoz Camargo bk. 1, ch. 19), with the indicated thing or person variously called TAMIN (78v:28), TAMINCHON (!, 78v:30), or TAMO (15:5); presumed Na-huatl and even Mayan etymologies are summarized by Lehmann and by Davies (GKC 334-37, Davies Toltecs pp. 101-104). 15:1, 15:5, 17v:22, 24:18 (tamoannempoyon), 40v:7, 40v:23, 61:24, 63v:16, 78v:28 (taminchōquinal[1]i, see CHŌQUIN-), 78v:30 (taminchoncalli).

TAMOAN ĪCHĀN, see TAMOANCHĀN.

TAPACHTLI, coral, conch, scallop shell (MOL), red or white shell (FC 11:230). Key word: redshell. 51:12, 78:28.

TAPALCATL, shard or broken tile (MOL). See ĀTATAPALCATL, TAPALCAYOA.

TAPALCAYOA, to be full of shards (MOL). Tapalcayōcāñ = place of shards, i.e., battlefield, 8v:8.

*TAPALLI, tile (?), cf. TAPALCATL). See ITZTAPALLI 1.

TAPIA, Span., Tápia. Andrés de Tápia Motelchiuhzin (see MOTELCHIUH 1, NCDHM 3:233: "Tapia, gobernador de Mé-xico"). 44:14, 44:29, 44v:1, 44v:8, 45:30, 45v:11, 46:6.

TATA (should be TAHTAH?, apparently the apoc. freq. of TAHTLI, q.v.). Daddy, papa (MOL, GKC sec. 1410). 46v:8.

-TATAHHUĀN, see TAHTLI.

-TĀZ, see YAUH 4.

TE-, see ¹TI- 1.

TĒ-

1. Obj., s.o., to or for s.o. (CAR). Passim; refers to the supreme spirit, 31:6, 51:30, etc.; see GRAM 10.3.
2. Vars. TEH- (33:12), TI- (30:29, 73v:23, AND 154). Nonspecific pos. pron., someone's, one's, another person's (Sullivan Compendio pp. 55-56). Passim.

TĒĀCH (TĒ- 2 + ĀCHTLI), elder brother, captain (see ĀCHTLI, cf. ĀCHCĀUHTLI). Ontēāchti[h]toa[h] (note the ligature -ti-) = they utter captains (i.e., they produce revenants), 74:10.

TĒC-, see TĒUCTLI.

TĒCA:MO

1. To stretch out, to lie down (in bed) (MOL, CAR 453:20), to lie or rest (in heaven) (FC 6:12:19). 40v:23 (with subject prefix omitted and with matrix *yauh*), 45:8 (with suffix -to), 52:29 (with suffix -co). See PECHTECA:MO.
2. To assemble or congregate (SIM, FC 11:21:12). With suffix -to, 60:30, cf. UAH sec. 147. Syn. CENQUĪZA, CĒPANOA:MO.
3. To appear (of daylight). 59:3. Cf. QUETZA:MO 7.
4. To pour (of rain) (CAR 453:20), to settle, to be spread, scattered, poured, strewn (especially of revenants). 6v:27, 6v:29, 9:19, 18v:2 & 4, 18v:15, 20v:16, 22:24, 22v:27 & 29, 25v:23, 29:22, 29v:20, 31:7 & 9, 31v:3 & 8 (with matrix *yauh*), 36v:24, 45v:2, 55:9, 62v:18, 71:13, 73:2, 76:12, 76v:10, 77v:2, 78:16. See TETECA:MO. For synonymy see MOYĀHUA 1.

TĒCA:TE

1. To lay s.o. (as a baby in its cradle). 40:10 (with pun on 2, below?), 52:31.
2. To lay s.o. (as a sex partner) (MOLS: hacerlo el hombre a la mujer). 40:10(?)

TĒCA:TLA, often with directional prefix ON-, to lay, place, or spread s.th. (FC 2:70:14, FC 2:149:8), to pour s.th. (FC 11:70:6, AND 328). 52v:13, 56v:27 (with suffix -co), 57:28 (with suffix -to), 57v:11, 58:4 (without prefix on-). See AHCOTĒCA:TLA, ĀTĒCA, TEHTECA:TLA, TETĒCA:TLA.

Syn. MANA:TLA.

TĒCAĒHUATZIN, see TĒCAYĒHUATZIN.

TĒCA MĀYAHUI, to reject s.o. disdainfully (MOL). 72:26.

-TĒCATL, see -ĒCATL.

TĒCAYĒHUAC, see TĒCAYĒHUATZIN 2.

TĒCAYĒHUATZIN, var. TĒCAĒHUATZIN (10:2), name of unknown derivation, interpreted by Tezozomoc as "Tecuan ehuatl" = pellejo de animal bravo" (TEZ 638-39, TEZ 646), by Muñoz Camargo as "Tecayahuatzin" (no translation given) (*Historia* pp. 113-15), and by the anonymous authors of CM as "tecaehuatzin," "tecayehuatzin," or "tecaehuac," i.e., one who rises against others, or Attacker(?).

1. Lord of Huexotzinco during the reign of MOTĒUCZŌMAH 2 (Muñoz Camargo, TEZ, DHIST 454-57, TORQ 1:200). Key word: Tecayehuatzin. 10:2, 10:8, 12:12. See also 2, below.
2. Var. TĒCAYĒHUAC. Fict. name for any warrior (with

play on 1, above?). Key word: Attacker. Titēcayē-huac, 80:6 & 9, 81v:28; tēuctli tēcayēhuatzine, 80:30; tēcayēhuatzin, 81:11.

TĒCCALEH (TĒCCALLI + ²-EH). Fict. name for any warrior, Fief Owner(?). Tē[c]cale[h], 74v:13.

TĒCCALLI, see TĒUCCALLI.

TĒCCIZTLI, see TĒUCCIZTLI.

TĒCECEPOUHQUI, name of a singer. 55v:7.

TĒCEMĒLTIH, cosa que recrea (MOL: tececemelti). Key word: delight maker. 48v:11, 80:19.

TĒCEMĒLTIHCĀN, place of delight, i.e., paradise. 81:8.

-TECH, rel. noun, often with ligature -ti- if the embed is a noun. Upon (a wall) (AND 329), beside (you) (OLM 176), in (a tree) (FC 11:24:5), in (the sky) (SPC 234), in (a letter (CAR 530:18), in (a song) (UAH sec. 232), in (you there is sin) (CAR 419:9), to (you it belongs) (CAR 419:11), with or by means of (it he is anointed) (FC 6:14:17), by (the arm) (FC 2:80:23), from (Quetzalcoatl proceed all arts and sciences) (FC 3:13:19), etc. In the sky, 5:22; upon the ciy, 14:11; in a tree, 19:7, 20:19, 22:17 (motech), 43v:25; beside the water, 11:14; in a song, 27v:1; on a cross, 30:1 (ītech in coloz), 42:25 (coloztitech); on earth, 38v:8; among them, 39v:4, 48:27, 80:19, cf. 80v:26; in my heart, 21:22 & 24 & 66:20 & 22; within them, 44v:16, cf. 22:16; in the net, 43v:21; upon us (great waves are rolling), 58v:17; by means of the hands (one observes the manner of performance), 7:28; by means of the hands (you're going to catch me), 73v:17, cf. 79v:8; mi[h]cuilo[h]que[h] ye in chīmaltitech = they've been painted in shields (i.e., they've been brought to life as warriors), 54v:15; pi[h]pixahui none-a[h]panaltzin ye ītech-aya = it is drizzling by means of my adornment, 58:12, etc. See -TECH AHCI, -TECHPA, -TECH PIPLOA:MO, -TĒTECH QUĪZA. Cf. -IHTIC.

TĒCH-, var. TICH- (35:22). 1st pers. pl. obj. prefix. 39v:13, etc.

-TECH AHCI, to arrive at, to touch, to attain, etc. (SIM: aci, SIM: tech, FC 6:12:32, FC 6:15:8). 4v:28 (ōnotech a[h]cic), 25:25, 30:7 & 10, 48:2, 57:18.

TECHALOTL, squirrel-like animal (MOL), ground squirrel (?), HERN 2:312, FC 11:10-11), Key word: squirrel. 71:1.

TECHOTLALATL (should be TEHCHOTLALATL per 37:4). King of Texcoco (i.e., Acolhuacan), predecessor of IXTLILXÓ-CHITL 1, hence d. 1363 (see FC 8:9, GKC sec. 584). Tehcho#n#tlalatzin-i, 19v:5, tehchotlalatl, 37:4. Syn. TLĀ-CATĒUCTLI 2.

-TECHPA, rel. noun. Concerning, with regard to (MOL: no-techpa), from (MOL: notechpa niquallaça). Concerning, 37v:6, 42v:1; from, 42:3, 62:30 & RSNE 20:14 (motechpa).

- TECH PIPLOA:MO, see PIPLOA:MO.
- TECÓATZIN, probably another name for CÓAIHHUITL (see ZCHIM 1:143: Cohuayhuitl Tecohuatzin Tetlanmecatl, CHIM 237). 54:30. See CÓAIHHUITL.
- TECOLLI, carbon (MOL). See HUITZTECOLLI.
- TECOLÖTL, owl (CAR 404:26). Cuáuhotecolötl = eagle owl (i.e., dead warrior?), 33:13. See NEZAHUALTECOLÖTL.
- TECOMATL, ceramic vase like a deep cup (MOL); nonceramic vessel, calabash bowl (FC 2:140:28, cf. CAR 477:40); fig., the warrior as victim. Key word: cup. 58:8. For synonymy see HUÍCOLLI 1. See MIXTECOMATL, TZONTECOMATL.
- TECONÉUH, var. TEHCONÉUH (33:12). S.o.'s babe, i.e., a person of noble lineage (FC 10:22:3). Key word: peer. 33:12.
- TECOZAHUITL, yellow pigment (FC 11:242), yellow powder used as a woman's cosmetic (HG bk. 6 ch. 23 para. 15, HG bk. 10 ch. 29 para. 57), applied to a victorious warrior (FC 3:20:24). See TECOZAUHTIC.
- TECOZAUHTIC, pret. agentive noun. One who has ochre, an ochred one. 48:22.
- TECOZTIC, yellow, golden. 80:17.
- TECOZTLI, yellow stone used in masonry (FC 11:265), used as a powdered pigment (HG bk. 11 p. 344 para. 19: tecox-tli). See TECOZTIC.
- TECPÁCA:MO, to be anointed as lord, i.e., to be installed as king (?). Note: the anointing of a king is mentioned in DHIST ch. 8 para. 1. Yn oyuh omotlali quaquahtzi yâ-cuicâ tepeuh y mexicatl y nicâ chimalhuaca atenco ýca motecpac ý chimaluaca = when Cuacuauhtzin was installed, the Mexicans for the first time made a conquest here in Chimalhuacan Atenco: he was anointed as lord by means of Chimalhuans (who served as sacrificial victims) (?), UAH secs. 230-31; tezozomocatl íc motécpâc = how Tezozomoc was anointed lord (?), 7v:21.
- TECPAN
1. Palace (MOL), lit., lord place. 16v:5, 31v:25, 47:10, 78:4. See ATÉCPANÉCATL, TÉCPANÉCATL. Cf. TÉUC-CALLI.
 2. A "borough" of Huexotzinco (Muñoz Camargo bk. 1 ch. 6 p. 51).
- TECPANA, intrans. form of TECPANA:TÉ. To be put in order, to be lined up, to be marshaled. Tecpantoque[h], 60:13. See TECPANTLI.
- TECPANA:MO, to be lined up, to be placed in battle formation (FC 12:109:24).
- TECPANA:TÉ, to put people in order (MOL), to line people up (for sacrifice) (FC 2:136:3).
- TECPANA:TLA, to put things in order (MOL), to establish

s.th. (MOL), to compose s.th., to compose (a song), 37v:7, 38v:19, 41:5. See TEC PANILIA:MO-TLA, TLATECPANTLI.
Syn. HUIPANA:TLA. Cf. CEMPANTI.

TÉCPANÉCATL

1. Dweller at the palace (?), fig., resident of paradise (?). 37v:3 & UAH sec. 239. Cf. ĀTÉCPANÉCATL.
2. Title of a Mexican official (DHIST ch. 11 p. 99).
3. Proper name (García Granados *Diccionario*).

TECPANILIA:MO-TLA, honorific of TEC PAN:TLA. Indef., to arrange or establish things. 60v:gloss 13 (with suffix -co).

TECPANTLI, twenty (counting persons, cattle, houses, stones) (MOL: centec pantli). 74v:1. Syn. PŌHUALLI 2. Cf. TÉCPAN.

TECPATL, flint (MOL), flint knife (SIM); fig., warrior, revenant. Nitecpatōtōtl = I am a flint bird, 75:7. Cf. ITZTLI.

TÉCPILLI, var. TÉUCPILLI (66:2). Nobleman (CAR 460:38), lord, prince. 8v:2, 34:3, 56:5, 56:19, 66:2, 77v:1 (tēcpīpiltan for tēcpīpiltin), 77v:3 & 6, 79v:15, 81v:26 & 82:2. See IXCUATECPILLI (?).

TÉCPILLÖTL, var. TÉUCPILLÖTL (65:9, 66:24). Abstract form of TÉCPILLI, nobles, lords, nobility. 7v:24, 9v:27, 10:4, 11:10, 13:1, 13:7, 17:21, 20:28, 21:26, 57v:1, 57v:28, 65:7, 65:9, 65:12, 81v:13.

TÉCPILLÖTL/ICNÍUHYÖTL, nobles/comrades. 12v:11, 17:21-23, 18v:25 & 68:31, 23v:24, 24v:30.

TÉCPILLÖTL/TLACHINÖLLI, nobility/blaze, i.e., warrior revenants. 23v:15. Syn. XŌCHITL/TLACHINÖLLI.

TÉCUALÖYĀN, lit., place where one eats people. Town conquered by ĀXĀYACATL 2 (HG bk. 8 ch. 1 para. 6, TEZ 398: Tecualo), now called Villa Guerrero (GHG 171). 53v:22.

TÉCUANTEPEC, var. TÉHUANTEPEC (TEZ 541). Town or province in southern Oaxaca, conquered by Ahuitzotl in 1496 (UAH sec. 64, DHIST ch. 46, IXT 2 ch. 63). 29:19. See TÉCUANTEPEHUAH.

TÉCUANTEPEHUAH, inhab. of Tecuantepetec. 29:20, 29:24.

TÉCUECUEEXTLI, var. TÉCUEHUEEXTLI (48:17). Campanillas de oro (attached to a gilded leather armband) (TEZ 407), band, braid, twist, lit., that which there is when one braids s.th. for s.o. (?), from *CUEYA:TÉ-TLA = to braid or twist s.th. for s.o.?, from *CUETL?); fig., warrior. Key word: armlet or braid (if joined with a qualifying noun), bells or jingles (if unqualified, per TEZ). Moco-yoltēcuecuetex, 47v:12; totēcuehuetzin, 48:17. See CUE-TLAXTÉCUECUEEXTLI, TÉCUECUEYÖTL, TETÉCUECUEEXTLI. Syn. TLAMALINTLI.

TÉCUECUEYÖTL, abstract form of TÉCUECUEEXTLI. Amotecuecueteyötzin (second "e" is partially blotted in the manuscript), 47v:22.

TÉCUEHUEXTLI, see TÉCUECUEXTLI.

TECUICIHTLI, crab (MOL). 44:3. Cf. CHACALI.

TÉCUILHUICUÍCATL, name of a song (TEZ ch. 2).

TÉCUILHUITL, lit., lord day or lord feast.

1. A calendrical feast (TORQ 1:177). 84:22 & 28 & 54v:23 & 26 (with play on 2, below?). See COM song 66 stanzas 17-18.

2. See ILHUITL 1.

TECUINI, to crackle (of fire) (CAR 477). See TETECUICA.

*TÉCUILTL, see TÉUCTLI.

TECUIXTLI, var. TECUIZTLI (71:8). A kind of ochre used to paint ceilings and beams (HERN 2:409-410). Amotlapal-tecuiznacoch = your crimson and ochre earrings(?), 71:8.

-TÉCUIYO, see TÉUCYÖTL.

TECUIZTLI, see TECUIXTLI.

TÉCUTLI, see TÉUCTLI.

-TÉCUYO, see TÉUCYÖTL.

TÉELLELQUITIHCĀN, place where one is entertained, i.e., paradise. 2:3.

TEH, you (CAR 414). 18:19, 29v:21, 31:5, 53v:7, 63v:11, 72:23, 72v:21, 72v:26. See TEHHUA, TEHHUÄTL.

TEH-, see TÉ.

TECHOTLALATL, see TECHOTLALATL.

TEHCONÉUH, see TÉCONÉUH.

TEHHUA, see TEHHUÄTL.

TEHHUÄN, var. TEHHUÄNTIN (MOL). We (CAR 414), us. 5v: 28, 6v:24, 46:26, 47:23, 52v:26, 64v:3.

TEHHUÄTL, var. TEHHUA (CAR 414). You (CAR 414). Te[h]-huätl, 15:13, 23:3, 24:20, 29v:21, 30:5, 42:14, 45:22, 52v:16, 62v:27; te[h]hua, 18v:18, 19:16, 25v:9 & cf. 49:6 (yehua), 34v:3, 57v:4; te[h]hua-η, 16v:16, 23:2. See TEH, TEHHUÄTZIN.

TEHHUÄTZIN, your lordship, your reverence (MOL). 34:8, 54:24, 79v:18. Cf. YEHHUÄTZIN.

TEHTÉCA:TLA, freq. TÉCA:TLA. To lay things out, to spread things out. 72:24 (indef.). See TEHTÉQUILIA:MO-TLA. Cf. TETÉCA:TLA.

TEHTÉMOA:TÉ, freq. of TÉMOA:TÉ. To look for s.o. repeatedly (CAR 517:44). 11v:13.

TEHTÉQUI:TLA, freq. of TEQUI:TLA. To cut s.th. into pieces (CAR 474:47); to cut things (i.e., flrs) (LASSO 42:13). To cut flrs, 1v:3, 1v:11, 47v:7 & 9, 48v:12 (tocontehete-quizque[h]) & 14, 72:6 (tixōchitehetequizque[h]).

TEHTÉQUIA:TÉ-TLA, to cut things for s.o. Nimitzontehequia = I cut them (flrs) for you, 79v:17.

TEHTÉQUILIA:MO-TLA, honorific of TEHTÉCA:TLA. To lay things out, to establish things. Ómotlatehēquilīco[h] = they came in order to establish things, 60v:gloss 13.

TÉHUANTEPĒC, see TÉCUANTEPĒC.

TÉHUĀNYŌLQUI, see -HUĀN/YŌLQUI.

TEHUEHUELI, shield, buckler (FC 3:3:31, FC 6:160:8, SEL 2:428); fig., warrior. Key word: buckler. 61v:30, 63v:5; cuāuhuehuel-, 18v:10, cf. 61v:18. Syn. CHIMALLI.

TĒHŪEHXŌLOTZIN, lit., s.o.'s tom turkey, i.e., fict. name for a cuckold (?), cf. FC 11:53-54: eating a coxcomb makes one impotent). 55:19.

TĒHUETZQUĪTIH

1. Cosa donosa que hace reir (MOL), fig., revenant. Key word: joy. 74:30.
2. Syncopated var. TIHUEXI (71v:18 & 20). Diego de San Francisco Tehuetzquititzin, tlatoani of Tenochtitlan 1540(?)–54, d. 1554 (see CHIM 260, AUB 68, Gibson Aztecs p. 169). Tēhuetzquīti[h], 54:19, 54:30, 58:20; don diego tēhuetzquīti[h], 71v:17, 80v:7, cf. 57:23; tihuexi, 71v:18 & 20.

TEHUILACACHIHUI, to go round and round (cf. MOL: teuilaca-choa:nino). See TETEHUILACACHIHUI.

TEHUILOTIC, s.th. transparent, crystalline (MOL). See TE-TEHUILOTIC. Syn. TEHUILTIC.

TEHUILTIC, s.th. clear, transparent (MOL). 57v:9, 58:7. Syn. TEHUILOTIC.

TĒICA, see ICCĀUHTLI.

TĒICCĀUH, see ICCĀUHTLI.

TĒICNĒLILLI, benefit, favor (MOL); fig., revenant. Motēic-nēlil = your favors, 15:8, 53:6.

TĒICNŌTLAMACHTIH, grief, affliction (MOL). 30:2, 58v:27. Syn. TĒTLAŌCOLTIH.

TĒICŌLTIH, pret. agentive noun from ICŌLTIA:TĒ. A covetable or desirable entity. 40:6. See TĒIHICŌLTIH. Syn. TĒTLANECTIH.

TĒIHICŌLTIH, freq. of TĒICŌLTIH. 72:7.

TĒIHIZAHUIH, freq. of TĒIHZAHUIH. See TĒIHIZAHUIHCĀN.

TĒIHIZAHUICĀN, place of terror. 59:9. For synonymy see MAHUIZPAN.

TĒIHUINTIH, that which intoxicates (SIM). 28v:27, 34v:7, 34v:8. TĒIHZAHUIH, that which frightens or scandalizes (MOL). See TĒIHIZAHUIH.

TĒINI, to be broken (noisily, as a vase) (MOL), to shatter (CAR 476), to be broken (of jade) (see CAR 418:10). With matrix mani, 18v:14; with matrix o, 4v:6, 4v:8, 6:30; with matrix yauh, 56v:32. See TETEICA. Syn. TLAPĀNI 1, XAMĀNI.

TĒIXCO NEMI, to fly in s.o.'s face, i.e., to give offense (MOL: teixco teicpac ninemi). 13:16, 13:19, 13v:10. Cf. -ICPAC NEMI. Syn. TĒIXPAN QUÍZA 2(?).

TĒIXPAMPA HUĀLĒHUA, to attack s.o. (in battle) (?). 74:13. Note: MS 1628-bis 223:16 has oteixpampa yehuac = he fled (in battle).

TĒIXPAN QUEHQUETZA:MO, freq. of TĒIXPAN QUETZA:MO (FC 6:75:18). 49:7 & cf. 25v:10 (nonfrequentative).

TĒIXPAN QUETZA:MO, to stand or appear before s.o. (as a supplicant), to appeal to s.o. (FC 6:82:9, FC 114:13). 25v:10 & cf. 49:7 (freq.), 78v:22. See TĒIXPAN QUEH-QUETZA:MO.

TĒIXPAN QUĪZA

1. To pass before s.o. (SIM 382), to emerge or come alive before s.o. 34:12, 38v:7 (īxpan nonquīztihuetzi), 44v:25 (īxpan-aya tonquīzatīhui[h]), 48:24.
2. To fly in s.o.'s face, to hurl defiance at s.o. (?), cf. MOL: teixpan niquiquiça). Īmīxpan-on tonquīzatīuh, 73:21. Syn. TEIXCO NEMI (?).

TĒL

1. But, however, yet, nevertheless (MOL, CAR 522). At beginning of sentence, 7:15, 7:28, 18:7, 21:10, 41:20 (tēl#1#), 41:23, 43v:5; auh ca tēl ye[h], 1v:10; īn tēl huel, 84:23. See MĀTEL, TĒLEH, TĒLYEH 1.
2. Though, although. Tēl ca chālchihuitl nō xamāni = though jade, it is broken, 17:17, cf. 8:23, 14v:10 (in tēl ca zo), 70:28. Cf. MĀNEL 2, TLĀNEL 2.
3. Well then (CAR 523:1). 11v:30 (tēl ca ye[h]huātl tēuctli), 27v:10. See TĒLYEH 2.

TELCHĪHUA:MO, reflex-pas. of TELCHĪHUA:TĒ. To be despised, to be contemptible or wretched. 41:22 & 25, 68v:12. See MOTELCHĪUH.

TELCHĪHUA:TĒ, to despise s.o. (CAR 483:20).

TĒLEH, see TĒLYEH.

TĒLHUELYEH, see TĒLYEH.

TĒLITL, see TENITL 2.

TĒLPŌCHTLI, pl. tēlpōpōchtin (CAR 489:47). Young man (CAR 408:37). See TĒLPOTZINTLI.

TĒLPOLOHUATL, see TEPOLOHUATL.

TĒLPOTZINTLI, very young man (MOL). 40:2 & 4, 40v:22; tēl-pōpōtzitzintin, 74:16.

TĒLYEH, var. TĒLEH (26:17, 32:6, etc), emphatic var. TĒL-HUELYEH (54v:14, 54v:23).

1. But as for this, but as for that (CAR 522:11), even so. īn tēle[h] tzo onnemi ... in tēle[h] tzo motolīnia = and yet on high He lives ... and yet on high He is poor (?), 26:17-18; tēlhuely#[eh] aye ḥonēz = yes, even so he's appeared, 54v:14; ī tēlhuely[e[h]] onnēzta, 54v:23. Cf. TĒL 1.
2. Well then (cf. TĒL 3). īn tēle[h] mā ihui-an, 32:6; tele ma yhui tele tichalca, RSNE 15v:15; tēle[h], 32:8, 32v:17.

TĒM-, see TĒNTLI.

TĒMA:TĒ, human-obj. form of TĒMA:TLA 2. īnmāc niqintēn I filled their hands (with flrs), 1v:16. Syn. TĒMIA:TĒ.

TĒMA:TLA, v-B, causative of TĒMI.

1. To fill, load, or place s.th. (into or onto s.th.) (MOL, CAR 497:42, CAR 532:20). 1:11.

2. To fill or load s.th. (with s.th.). See TĒMA:TĒ.
TĒMACHIA:TĒ, to trust s.o. (MOL), to place hope in s.o. (i.e., in God) (SPC 55). Māzoc tictēmachicān = let's trust Him!, 62:18 & cf. 5v:7.

TĒMACHIA:TLA, see TLAMACHIA:TĒ.

TEMALACATL, grindstone, stone wheel (MOL); round stone (DHIST ch. 66 para. 2).

1. Grindstone (MOL).
2. Large round stone where victims were sacrificed (for description see HG bk. 2 app. 2 pp. 239-40 para. 62). Key word: round-stone. 54:14 & 17, 55v:gloss, 56:19 & 65v:7. Syn. MALACACHIUH, XICTLI 2.

TĒMĀQUÍXTIĀNI, var. **TĒMĀQUÍXTIH** (43:3). Savior, redeemer (MOL). 37v:12, 38:15, 42:2, 43:3.

TĒMĀQUÍXTIH, see **TĒMĀQUÍXTIĀNI**.

TĒMI, v-B (MOL) or v-A (29v:6). See **TĒMA:TLA**.

1. To fill (a container), to be massed or placed (MOL).
2. To be filled (of a container) (MOL). Zan momāc ḍtitēmic motlahuahzomal = your hands have been filled with your throwing spear, 29v:6. See **TĒNTICAH**.

TĒMIA:TĒ, v-C, to fill s.o. (AND). See **TĒTOZCATĒMIH**.

Syn. **TĒMA:TĒ**.

TĒMICTLI, dream (MOL, cf. CAR 528:22-24). 12:22, 13:4, 13:9, 75v:10.

TEMILOTZIN, styled tlacateccatl, fought with Cuauhtemoc (FC 12:112:15), baptized as Pedro Temilo, served as tlatoani of Tlatelolco 1522-27(?) (FC 8 ch. 2), accompanied Spaniards to Honduras (FC 8:8:3), jumped overboard en route to Spain (UAH secs. 36 and 43-44). 33v:2, 43v:24, 43v:27, 54v:30. See also **PETOLOH** 5.

TĒMIQUI, to dream (MOL, cf. CAR 528:22-24). 5v:30, 14v:3 (with suffix -co). See **TĒMICTLI**. Syn. **COCHIHTLĒHUA**.

TĒMMATI:TLA, see **TLATĒNMATI**, cf. **TĒNMATI:TĒ**.

TEMO, v-A (but pret. sing. should be temōc per CAR 431:33).

1. To descend (MOL). 9v:12, 11v:21, 29v:14, 36v:24, 37v:15, 38v:25, 39:11, 46v:19, 63:20; huāltemo, 10v:26, 12:14, 52v:19; -pan temo, 8v:11, 38:12, 39:2, 51v:7, 68v:26, 78:19 & 21, cf. **TPAN HUĀLTEMO IN CAVALLO**; nīcān temoc i xōchimiquiztli, 29v:25; chīmaltemo ... o-yohualtemoc, 19v:9, cf. 19v:12; tlachinōltemo, 36v:25. See **CUĀUHTEMOC**, **TEMOHUAYĀN**, **TEMOHUIA:TĒ**, **TEMOHUIA:TLA**, **XĀLTEMOC**.
2. To "go down," i.e., to grow old (?). Zan ontemo huēyōtia-n tlpc = he goes down, he grows old on earth (?), 14v:11.

TĒMOA:MO, reflex-pas. of **TĒMOA:TĒ**. To be sought. Onne-tēmolo = s.o. is sought, 5v:3 & cf. 62:10 & 62:13.

TĒMOA:TĒ, to seek s.o. 1:22, 7v:3, 10v:7, 13:25, 15:27, 24:12, 30:16, 38:30, 56:26, 57:32, 57v:26, 79v:13, 79v:16,

79v:19; timitzla[h]tlaōcoltēmo[h]tinemi[h]-yā, 38:7. See TEHTĒMOA:TĒ.

TĒMOA:TLA, to seek s.th. (CAR 493:17). 4:6, 12v:1, 14:7, 21v:3, 23v:10, 24:12, 28v:9, 44v:4, 64v:8, 64v:10, 72:5 (tixōchitēmōzque[h]). See TĒMOLIA:TĒ-TLA, TLATĒMOLLI, XŌCHITĒMOA:TLA.

TEMOHUAYĀN, var. TEMOYĀN (14:2). Declivity, place where all descend (MOL), i.e., the dead land. 14:2, 70v:13. Cf. XĪMOHUAYĀN.

TEMOHUIA:TĒ, to cause s.o. to descend. 11:29, 38v:25, 76v:1.

TEMOHUIA:TLA, causative of TEMO. To cause s.th. to descend, to lower s.th. (MOL, CARO 62:8; nictēmohuia [no doubt an error for nictēmohuia]), to bring, send, or carry s.th. down. 7:4, 18v:21 (with matrix *huitz*), 22v:7, 22v:17, 28v:1, 34v:10, 35v:12, 59:12 & 15, 68v:26, 68v:29, 76:28.

TĒMOLIA:TĒ-TLA, applicative of TĒMOA:TLA. To seek s.th. in relation to s.o. (see MOL); to seek s.th. from s.o., to ask s.o. for s.th. 19v:28, 21v:13, 34:23.

TEMOYĀN, see TEMOHUAYĀN.

TENĀMITL, wall (CAR 461:18), bulwark, rampart; fig., warrior (FC 10:23:27, FC 12:111:42); fig., army(?). 8v:1, 29v:4, 36v:19, 40:6 & 8, 54v:26 (cuāuhutenāmitl a ōcēlōte-nāmitl), 55v:9, 73:2 (cuāuhetenāmpan), 76:19, 77v:2 (xō-chintenāmitl), 77v:2 (quetzaltenānticpac). See TENĀNTIA:MO-TĒ. Cf. TEPĀNTZIN 2. Syn. TEPĀNTLI.

TĒNĀN, see NĀNTLI 2.

TENĀNTIA:MO-TĒ, to appropriate s.o. to serve as a wall (i.e., warrior or victim) for oneself (see AND 357). 33:27.

TĒNĀX, see ĪNĀXTLI.

TĒNCHALLI, chin (MOL, described as either stubby or long like a mano at FC 10:111). See TĒNCHALLOHTLI.

TĒNCHALLOHTLI, abstract form of TĒNCHALLI. S.th. like a chin, i.e., penis(?). 72:31.

TĒNCOZTLI, yellow bill (?), from TĒNTLI 3 + *COZTLI, cf. FC 11:19:6: tencoztic = it has a yellow bill). See CUĀUHTĒN-COZTLI, XAHCALTĒNCOZ. Cf. CŌZCACUĀUHTLI.

TĒNĒHUA:MO, to be named or called (FC 11:20:31). 7:19, 16v:4. Syn. IHTOA:MO 2.

TĒNĒHUA:TĒ

1. To name or mention s.o. (see CAR 508:22). 60v:gloss 14.
2. To celebrate s.o., to sound s.o.'s praise (MOL). 44:18. See YĒCTĒNĒHUA.

TĒNĒHUA:TLA, to praise s.th. (see MOL: teneualoni); indef., to sing praises. 2:15.

TENITL

1. Name given to any of various non-Aztec peoples re-

garded as fierce and barbarous (FC 8:77:12, FC 10:187:15-24: tenjme, cf. FC 4:25:37: tenjcaiotl).

2. Var. TELITL (CM), apoc. var. TENI (RSNE). Fict. name for any warrior. Telitl, 61:22 & RSNE 11:13 (teni). Cf. OTOMITL 2.

TĒNMATI:TĒ, to wail or complain to s.o., i.e., to worship s.o. with prayers. 5:5, 5:6.

TĒNMATI:TLA, see TLATĒNMATI.

TENOCH, one of the leaders of the Mexicans prior to the founding of Tenochtitlan (DHIST cf. 27 para. 20, CHIM 60-61, CHIM 172, CHIM 181). 60v:17 (with pun on TENOCH-TLI).

TENOCHCATL, inhab. of Tenochtitlan (SIM). 55:2 & 4 & 8 & 11; tenochcame[h], 56v:29 & 33, 57:3, 57v:11.

TENOCHTITLAN (HDA 4:14: tēnōchtitlan), lit., place of the tuna on the rock (Códice Ramírez p. 31, Motolinía *Historia tratado 3 ch. 7*), place of rock tunas (see TENOCHTLI).

One of the two boroughs of Mexico, the principal borough, also called "México," called "San Francisco de México" after the Conquest (Motolinía loc. cit.). 7:10, 16:30, 18:10, 19v:14, 19v:20, 19v:21, 21:7, 23:10, 23:13, 47v:18, 52v:16, 53:21, 54:2, 54v:1, 55:6, 63:27, 65:2, 75v:12, 80v:6. See TĒUCTITLAN.

TENOCHTLI, rock tuna (HERN 1:313). Key word: tuna. In tenochtli [t]mancā[n] = where tunas lie (i.e., Tenochtitlan), 19v:5, cf. 58:31, 60:9 & 11, 60v:16. See TENOCH, TENOCHCATL, TENOCHTITLAN. Cf. NOHPALLI.

TENOHPALLI, rock tuna, i.e., tuna growing in rocky places (HG bk. 11 p. 291, LASSO 48:8).

TĒNQUIXTIA:TLA, to utter s.th. (MOL), lit., to cause s.th. to pass through the lips. 3:15.

TĒNTETL, labret (MOL), lit., lip stone. Cf. TĒNCOZTLI 2.

TĒNTICAH (TĒMI 2 + ¹YE 11), full, filled (SIM). 59v:10.

TĒNLAPĀNI, to open the mouth, lit., to break the lips. FC 6:11:15; ý tlalli tentlapa = the earth has opened its mouth, UAH sec. 233. Syn. CAMACHALOA.

TĒNTLI, comb. form TĒM- or TĒN-.

1. Lips (MOL). Tēnpitzacpōl = old long-lips, 16:21; tēn-no[h]paltitilāc, 16:24; chālchiuhli ye notēn, see 5 (below). See TĒNZONTLI.
2. Labia, lips of the vulva (FC 10:124).
3. Beak, bill (FC 11:27:28-29). 82:24.
4. Fig., tongue, voice, words (CAR 461:21-23). Ítēnco huālcholoa in huēhuētl = the voice of the drum sounds forth, 7:27; chicotēne[h]que[h] = the scurrlie-tongued, 15v:30; tlācatēmpan = in human voices, 31:20; aioc tlacatencopa = inexpressible, FC 6:97:1. See *YĒCTĒN-TLI.
5. Fig., "words" (i.e., revenants). Huelic notēn = fra-

grant are my words, 12:2; teōcuitlatl ītēntzin = gold are his words, 50:20; īnīn motēntzin tictzetzeloa-ya = these words of yours that you scatter, 50v:3; chālchi-huitl ye motēntzin, 51:14 & cf. 16; chālchiuhatl ye no-tēn = my words are jades (with pun on 1, above), 78:28. Syn. CUICATL 2, TLAHTÖLLI. Cf. NENEPIILLI.

6. Edge (MOL). Atl in tēmpañ, 31:17, cf. 18v:3, 27:23, 31v:4, 36v:3, 55v:13, 57:24, 71v:8, 75:2, 76v:13, 78v:9, 81:19; ātēmpantzinco, 79v:18; chiucnāhuatl ītēmpa[n], 77:22, cf. 31:23; xōchiaatē[m]pa[n], see XO-CHIATL; tōtōatēñpan, 55v:11; coyolatēmpañ, 57:21; quetzalatēmpañ, 57v:9, 58:27; xi[m]matlal#1#atl ītēmpañ, 81:19; tlacōtl ītēmpañ = at spear margin (freely, at the shore of spears, i.e., on the battlefield), 57:10; ācatēñpan-iñ = at the reed's edge (i.e., on the battlefield or beside her warrior—a pun), 76:7. See CUAUHTĒNCATL, NEXTĒNCO, TEOĀTĒMPAN, TOTŌATĒMPAN.

TĒNTZONTLI, beard (MOL). 16:18.

TĒNYOA (from TĒNTLI 4 + *YOA:TLA, but Carochi implies *TĒNYŌHUA, from TĒNYÖTL + -hua per AND 358, see CAR 431:41), to be famed or celebrated (CAR 457:27). Tēnyo[h]timani, 19v:14. See TĒNYÖTL.

TĒNYÖTIA:MO, var. TĒYÖTIA:MO (2v:30). To be famed, to make oneself famous (MOL, CAR 457:31). Motēyōtico[h], 2v:30.

TĒNYÖTL, var. TĒYÖTL. Fame (CAR 457:27), glory. 3:1, 3v:13, 18:6, 25:27, 25v:9, 25v:20, 27v:4, 32v:17, 32v:23 (īn-tēnyo), 38:19, 39:18, 45v:4, 66:11, 68v:19, 75v:11. See TĒNYÖTIA:MO, TĒNYÖTL/MAHUIZZÖTL, TĒNYÖTL/TOCÄITL.

Syn. -IHTAUHCA, TLEYÖTL.

TĒNYÖTL/MAHUIZZÖTL, var. TĒYÖTL/MAHUIZZÖTL. Fame/glory. 5v:1, 13v:5, 39:15. Syn. TLEYÖTL/MAHUIZZÖTL.

TĒNYÖTL/TOCÄITL, var. TĒYÖTL/TOCÄITL (32:18). Fame/renown. 29:10, 32:18, 63v:3, 65:14.

TEOĀTĒMPAN, lit., spirit water edge place.

1. At the sacred shore, i.e., in paradise. 70:3.
2. At the flood's edge, i.e., in battle (FC 6:74:4).

TEOATL, lit., spirit water.

1. Ocean (HG bk.11 ch.12 para.1). For synonymy see ILHUICAÄTL.
2. Ocean water, salt water (HG loc.cit., SPC 224:2).
3. Fig., war (see TEOATL/TLACHINÖLLI). Key word: flood. Teōatl īmancān = where the flood lies, 55v:21; teōāxōchitl-i = flood flrs (i.e., war victims), 56:4; teōāxōchiocatl-a = flood-flr wine (i.e., the blood of war victims), 55v:11, cf. 55v:21, 56:13; ī-n-teōāxōchiāmox-tla[h]cuilōl = his flood-flr picture-paintings (i.e., his revenants), 61v:16. See TEOĀTĒMPAN 2. Syn. QUETZALÄTL 3, XOCHIÄTL 3.

4. Fig.; blood(?). Teóáctica = as spirit water (i.e., as a blood offering?), 56:15 & cf. 65v:4 (quetzaláctica).
Syn. QUETZALÁTL 4(?)

TEÓÁTL/TLACHINÓLLI, var. ÁTL/TLACHINÓLLI (MOL 8v). The ocean/the scorched field, i.e., war (FC 6:244, MOL: tlachinoll teuatl, FC 6:11:14, FC 6:15:4, see SEL 1:229-33). Key words: flood/blaze. 3v:30, 4:18, 6:27, 6v:15, 31:14; moteóāuh ... motlachinol, 31:16; in teóáxochitl in tlachinolxochitl = flood-and-blaze flrs (i.e., captives?), 53v: 16; teóátlachinolocatl = flood-and-blaze wine, 4:28; átl ... tlachinol-, 55v:17; tlachinolái[h]tic, 70:22. See TLACHINOLAZACATL. Cf. QUETZALÁTL/TLACHINÓLLI, XÓCHI-ÁTL/TLACHINÓLLI.

TEÓÁXOCHITL, see TEÓÁTL, TEÓÁTL/TLACHINÓLLI.

TEÓCALLI HUÍAC, lit., long temple, i.e., church, nave(?). 70v:11, Cf. IQUELESIAH, TEÓPAN 2.

TEÓCHÍHUA:TÉ, to bless s.o. (MOL). See TEÓCHÍHUILIA:MO-TÉ.

TEÓCHÍHUILIA:MO-TÉ, honorific of TEÓCHÍHUA:TÉ. 41v:13.

TEÓCUAUHTLI, see CUAUHTLI 1.

TEÓCUITLAÁTL, gold water, water of gold, i.e., revenants. 28:10, 43v:29. For synonymy see CHÁLCHIUHÁTL 3.

*TEÓCUITLAMÁTZATZAHÚA, var. TEÓCUITLAMÁTZATZAYA.

To be golden rings (of revenants) (see AND 358). Teócuatlamatzatzaya-n-ti[h]cac = they are golden rings, 50v: 22 & 24.

TEÓCUITLAMÁTZATZAZTLI, gold ring (MOL).

TEÓCUITLATL

1. Gold or silver (MOL), silver (CAR 463:21, CAR 480:34), gold (CAR 486:13). Key word: gold. Teócuatlatl copalli-ya mirra = gold, incense, and myrrh, 38:15.
2. As embed, s.th. precious or exalted. Teócuatlaxahcali, 37v:23; teócuatlatozmecatia, 55:27; -teócuatlapa[h]yō- = golden balm (i.e., chrism?), 58:24; teócuatlazatzaco = on a golden chair, 58v:5.
3. Refers to warriors, songs, revenants, or the production of revenants. Teócuatlatl, 17:18, 21v:29, 22:2, 50:20, 58:16, 59:25, 59v:25, 69:4, 74:13; ihui in teócuatlatl in nicpītza = what I smelt is like gold, 15:4, cf. 23:26, 27v:17; teócuatlatica = as gold, 58:10, cf. 46:28, 56v:30, etc.; teócuatlatica = golden, see 1-CA 2; teócuatlacopa, 57:12; teócuatlāmox, 43v:19, cf. 12:20; teócuatlacal-, 16v:12, cf. 12:20, 68v:21; teócuatl-a-chimal-, 32:8; teócuatlahuēhuētl, 24v:13, 54v:10; teócuatlamaquīz-, 68v:21; teócuatlapapalōtl, 28:8; teócuatlazitzilin, 3:11, cf. 81:22; teócuatlaxochi-, 9v:8, 11:24, 21v:27, 22v:10, 61v:25, 80:32; and passim.

TEÓCUITLATL/TZITZITL, gold/soft jades, fig., warriors, ghost warriors. 45:27. Syn. CHÁLCHIHUITL/TEÓCUITLATL.

TEÓCUILTAXÓCHITL, flores amarillas à matiesa de floripontos no tan pardos y dentro tienë como las cinco llagas, [...] en tetzcuco (COMED 17), yellow-flowered shrub or small tree (HERN, FC 11:203). Usages have been assigned to TEÓCUILTLATL 3.

TEÓCUILAYOH, golden (MOL). 30v:5.

TEOHPÓHUA:TÉ, to anguish or afflict s.o. (MOL).

TEOHPÓHUI, intrans. form of TEOHPÓHUA:TÉ. To be pained, to suffer. 13v:1. See TEOHPÓUHQUI.

TEOHPÓUHCÁN, place of torment. 13v:29.

TEOHPÓUHQQUI

1. One that is anguished or afflicted (MOL).
2. Affliction, torment (MOL, CAR 519:34, CAR 531:22). Teo[h]pōuhctica (see GRAM 7.4), 14:20, 14:22. See TEOHPÓUHCÁN, TEOHPÓUHQQUI/COCÓC.

TEOHPÓUHQQUI/COCÓC, misery/suffering (MOL, CAR 519:34).

14:20, 14:22, 32v:25.

TEÓHUAH, honorific form teóhuahtzin (FC 2:193-201 passim).

Lit., spirit owner. Key word: priest.

1. Title of a priest, or "god carrier," during the Aztec migration period (?; see references given under CUÁUH-CÓATL). In cuāuhcō#hu#ātl ay in teóhua[h]tzin = O priest Cuauhcoatl!, 61:4.
2. Title of a priest who signaled the arrival of gods from the other world (FC 2:119:15-22). Cf. TEÓPÍXQUI, TLAMACAZQUI.
3. Title held by various Chalcan leaders (ZCHIM 1:57:22: teohua teuhctli, CHIM 158, CHIM 173, CHIM 184). 33: 21, 33:22, 34:21.

TEÓPAN, lit., spirit place.

1. Temple (MOL).
2. Church (MOL). 46:16. Syn. IQUELESIAH, TEÓCALLI HUÍAC.
3. Fig., battlefield. Yāōnāhuac teópan, 70:19.
4. Fig., celestial battlefield, paradise (?). 61v:28.

TEÓPÍXQUI, lit., spirit keeper.

1. Priest (CAR 499:25). Cf. TEPÍXQUI, TLAPÍXQUI.
2. Ritualist, ghost dancer (?). In anteópíxque[h]-i = O you (fellow) ritualists!, 34v:7. For synonymy see CUÍCANI.

TEÓQUECHÓL

1. Spirit swan, i.e., ghost warrior. 5:25; teóquechólmeh[], 2:11, 3:19; teóquechólti[n], 6v:10. See QUECHÓLLI.
2. Roseate spoonbill (FC 11:20:17). Syn. TLĀUHQUECHÓLI 1.

TEÓTI, to become a spirit (CAR 461:9: hazerse Dios). See TEÓTÍHUACÁN.

TEÓTIHUACÁN

1. Place where one becomes a spirit, i.e., the hereafter. 61v:30.
2. Famous archaeological site 40 km. northeast of Mexico City (see Jorge Acosta *Teotihuacan*), where the sun and the moon were created (FC 7:4:5 and HG).

TEÓTL, var. comb. form TEOH- (see TEOHPÓHUI, etc.).

1. Deity, god (MOL, see FFCC 1:63-64), refers to the sun (FC 6:81:21, FC 11:233-34), refers to moon, stars (see FFCC 1:64:11), refers to birds, mammals, serpents (see FFCC 1:57:11, CDC 1.1545), refers to fire (see FFCC 1:72:14-16), refers to ocean (FC pt. 1 p. 87, see FFCC 1:64:12, cf. FC 11:247:7-15), refers to God (in the Christian sense) (MOLS: Dios, CAR 402:5, SPC 229v). Note: the word "teotl," while not quite as animistic as Ojibwa "manitou" or Quechua "huaca" appears to fall short of so theistic a term as Spanish "dios" or English "god"; hence in translating CM the word "spirit" has been used (except at 70:23). Refers to God or Life Giver, 10v:7 (noteōuh), 13:30 (titeōtl), 15:3 (to-teōuh), 28v:13 & 16, 30:26, 30v:10, 34:25, 47v:26 (teōtle), 59:29 (nelly teōtl), 62v:27 (mocēl titeōtl), 66:10; refers to Jesus, 43:3, 47:12, 48v:17 (tlazo[h]teōtl), 59v:8; refers to the Holy Ghost, 23:2; refers to Mary, 77v:20; in teōtl camaxtle = the god Camaxtli, 70:23. See ICÉLTEÓTL. For synonymy see DIOS.
2. Title applied to any dead person (Motolinía *Memoriales* p. 39: "a todos sus muertos nombraban teuthl fulano, que quiere decir dios o santo").
3. Sir, lord (title of respect) (FC 10:169:12, FC 10:170:22).
4. Spaniard (FC 12:116:16:teteu), refers to Cortés (CAR 514:6, UAH sec. 35).
5. As embed, marvelous (HG bk. 11 p. 344, FC 11:233:24), spiritlike, mysterious, etc. See TEOÁTL, TEÓCALLI HUÍAC, etc.
6. As embed, cosa estremada en bié o en mal (FC pt. 1 p. 87).

TEÓTLAHTÓLLI, divine words (MOL), doctrine (CAR 483:4). 30:1, 38v:18, 41:1 (the Bible), 43:22.

TEÓXIHUITL, fine turquoise (MOL); fig., lord, captain (OLM 212), divine essence (FC 6:14:13), the supreme spirit (FC 6:47:10), sublime words or discourse (FC 6:192:15), newborn child (FC 6:186:16), revenant. 4:19, 15:5, 37v:10, 38:5, 56:21; tlazo[h]teóxiuhme[h], 2v:29; teóxinmac. (copyist's error for teóximme[h]?), 69v:31. Cf. TZITZITL, ²XIHUITL 2.

"TEÓXINMAC," see TEÓXIHUITL.

*TEPAN, rock place. See TEPANTÓNCO.

TĒPAN ĀHUIYA, to take pleasure at s.o. else's expense (cf. MOL: *tepan nahauia* = alegrarse de mal ageno). 35v:24.

TĒPAN CHĪHUA:MO

1. To happen to s.o., to befall s.o. (CAR 418:19). *Im-paṇ ya mochīuh* = they are done for (lit., it has happened to them), 57:4, cf. 57v:12; *ōtopaṇ mochīuh* = it has befallen us, 57v:18.
2. To imitate s.o. See **ĪPAN CHĪHUA:MO** 2.

TEPANĒCAPAN (etymology unknown; for folk etymology see Códice Rámirez p. 19: apoc. *tepanohuayan* + **-ĒCATL** + **-PAN** = place of the stone bridge people, cf. GRAM 3.10). Tepanec place, i.e., any place where Tepanecs live, e.g., the country of which Tezozomoc's Azcapotzalco was capital (IXT 1:321: "Tetzotzómoc, rey de Azcaputzalco Tepanecapan"), country governed by Totoquihuaztli the elder (FC 2:54:13), a quarter within the city of Texcoco (IXT 2:101), the native section of Azcapotzalco after the fall of Tezozomoc (?; Barlow in "Los Tepaneca" uses the term in this sense but without citing an authority). Azcapotzalco *tepanēcapan*, 41:4, cf. 42v:2, Cf. **TLĀLHUĀCPAN** 2.

TEPANĒCATL, inhab. of **TEPANĒCAPAN**, Tepanec. 33v:4, 39v:19, 41:10, 53v:21, 73:15.

TEPANĒCAYŌTL, the Tepanec nation. 61:16.

TĒPANQUÍZQUI, lit., Impersonator (MOL), 15th-c. lord of Xochimilco (DHIST ch. 12 para. 10, CHIM 98). *Tēpanquīzcātzin*, 34:1.

***TĒPANTLAHTOHQUI**, intercessor (cf. MOL: *tepan nitlatoa*), refers to St. Mary (SPC 58v:7: *tote pantlatocatzi*). *Totēpan-tla[h]to[h]cāuh*, 42:30, 42v:21.

TEPĀNTLI, wall (SIM), lit., stone wall (see CARO 118v:6: *tépāncalco*, CAR 503:19: *tepāncalco*, MOL: *tepantitech*). See **TEPĀNTZIN**. Cf. ***TEPAN**. Syn. **TENĀMITL**.

TEPANTŪNCO, lit., at the little rock place, i.e., CHAPOLTEPEC (UAH secs. 215 and 236, cf. GKC sec. 380: *chapaltepec tetla* = Chapaltepec, place of rocks). Key word: Little Rocky. 37:27 & UAH sec. 236. For synonymy see **CHAPOLTEPEC**.

TEPĀNTZIN, lit., rampart.

1. Mexican captured at Chapaltepec before the founding of Tenochtitlan (UAH sec. 146).

2. Fict. name for any warrior. 74:9. Cf. **TENĀMITL**.

"**TEPEACAC**," see **TEPĒYACAC**.

TEPECHTECA:MO, to bow down. 39:8. Syn. **PECHTECA:MO**.

***TEPECHTLI**, pavement (?; see MOL: *tepechmana:nitla*), base, foundation (SIM). See **TEPECHTECA:MO**.

TEPĒHUA:TĒ, human-obj. form of **TEPĒHUA:TLA**. 44:24. See **TEPĒHUI**.

TEPĒHUA:TLA, to scatter s.th. (MOL, CAR 529:39). Nitechalo-tepēhua = I scatter squirrels, 71:1. See **TEPĒHUI**.

TEPĒHUAH, city owner, realm master, i.e., one who has a place to live, a live person (?). 39v:12. Cf. TEPĒTI, TLATILEH.

TĒPĒHUĀNI, conquistador, victor (MOL). 54v:24 & 27, 56v:13.

TEPĒHUATZIN, Tenochcan noble with the title tlacochcalcatl, accompanied Montezuma when he greeted Cortés (FC 12:43). 56v:15, 56v:26.

TEPĒHUI, intrans. form of TEPĒHUA:TĒ or TEPĒHUA:TLA. To be scattered, to fall or spill (MOL); fig., to be uttered (of words) (cf. FC 6:248). Of flrs, 16v:18; of chalk and plumes, 17:27; nitepēhui = I am scattered, 31v:4. For synonymy see MOYĀHUA 1.

TEPĒIHTIC, lit., mountain within, i.e., valley, gorge (MOL). 1:28. Cf. TEPĒTL 1, TEPĒTOZCATL, *TEPEYÖLLÖTL.

TEPĒPÖL, name of a mountain or eminence rising out of Lake Texcoco in Acolhuán territory (FC 11:260, HG bk. 2 ch. 24 para. 20). Tepēpōl-li, 54:7.

TEPĒTI, from TEPĒTL 4. To have a city or country, i.e., to have a place to live. In cān ahmicohua in cān onte-pētīhua = where one does not die, where one has a place to live, 14v:19; ayantepētizque[h] = you shall have no city, 61v:6 & cf. RSNE 12:16 (ayac tepetiz = none shall have a city). Cf. TEPĒHUAH.

TEPĒTL

1. Mountain (CAR 417:49), hill (CAR 458:15). Iuhquiñ tepētl quinnahnānquia = as if mountains were echoing them, 1:14; juhquj tecciztli quipitzá tepetl quijnanquia = as if he blew a horn and a mountain echoed him, FC 5:151:18; cf. "this Tepeolotlec [i.e., *TEPEYÖLLÖTL] is the same as the echo of the voice, when it reechoes in a valley from one mountain to another," Codex Telleriano-Remensis quoted in SELMIT 291-92. See ĀTETEPĒYÖTL, CHAPOLTEPĒC, TEPEIHTIC, TEPEPÖL, etc.
2. Pyramid (see FC 11:269:18: çān tlatepetlalilli = it is just an artificial mountain, see FC 2:161:2 and 162:22: coatepetl = pyramid of Huitzilopochtli). Tepētl huitomi = the mountain collapses, 26v:24. See COM song 44 stanza 4. Cf. TLATILLI.
3. Mons, mons Veneris, mound of Venus (?). See TLACH-TEPĒC. Syn. TLATILLI 2.
4. Fig., city, town, realm, nation, locality (SIM, MOL: cecentepepan = in every town). Motepēuh a īn āltepētl = your realm ah! this city, 63v:9; tepētl, 30:23, 76v:4 & 6; -tepētl, 25v:21 & 24, 27v:25 (tlachinōltepēc), 31:6, 36:28; tepētitech, 14:11; tepētitlan, 36v:13, cf. 36v:19, 70v:15; -tepētlan, 31:6; -tepēticpac, 65:27; īyollo in tepētl, see *TEPEYÖLLÖTL. See CHALCHIUHTEPĒTL, CHIMALTEPĒTL, CUĀUHTEPĒTITLAN, HUITZILTEPĒTL, TE-

PĒHUAH, TEPĒTI, etc. Syn. ĀLTEPĒTL, ĀTL/TEPĒTL 1, TLĀLLI/TEPĒTL.

5. Fig., chief, lord (HTC sec. 215:totepeuh, cf. HTC sec. 207).

TEPETLĀCALLI, stone chest, sepulcher (MOL, cf. CAR 518:9), refers to Christ's sepulcher (Doctrina cristiana 70:13). 42:12, 42:16, 42:18.

TEPĒTOZCATL, mountain pass, gorge (MOL); fig., battlefield. 79v:15. Cf. TEPEIHTIC. Syn. ĀTЛАUHTLI. Cf. TEXCALLI.

TEPĒYACAC

1. City beyond Cholula, now called Tepeaca (TEZ ch. 27: Tepeaca, IXT 2:210: Tepeyácac). 8v:21.
2. Place just north of Mexico, site of the present shrine of Guadalupe (HG bk. 11 p. 352: Tepeacac). In tepēyacac o in huēj o[h]tli īpan = on the Tepeyacac causeway, 55:4; jpan vtli tepeiacac = on the road to Tepeyacac, FC 12:110;33.

*TEPĒYOLLÖTL, lit., heart of the nation. Name of a deity (see SELMIT 291-94 and 303-305), identified with Tezcatlipoca (see HMAI 10:412, Caso Aztecs pp. 29-31). Īyollo in tepētl (refers to the supreme spirit), 24v:7; cf. jiollo altepetl = heart of the nation (refers to the king) (FC 6:110: 17). Cf. ILHUICATLIHTIC ĪYÖLLO.

TEPITZIN, a small thing (AND), a small amount (SIM). See ĀTETEPITZ(?).

TĒPIXOATZIN, fict. name, He Sows People (cf. HG bk. 9 ch. 18 para. 2: tlacapixoani = progenitors). 54v:15. See PIXOA: TĒ. Cf. TLACAXINĀCHOA.

TĒPÍXQUI, one who guards people, guardian. Totēpīxcātzin, 57:22. Cf. TEOPÍXQUI, TLAPÍXQUI.

-TEPÖL, see -TETL 1.

TEPOLLI, see QUECHTEPOLLI, QUEZTEPOLLI.

TEPOLOATL (should be TĒPOLOATL per 11:11), var. TELPOLO- ATL (? , copyist's error at 11:11?). One of the Tlaxcalan lords who greeted Cortés in 1519 (IXT 2:212: Tepoloatecuhtli). Telpolo#hu#atl tépolo#hu#atl tēuctli, 11:11.

TEPONAHUĀZTLI, see TEPONĀZTLI.

TEPONĀZCUĪCATL, log-drum song (FC 4:26:1). 26v:13, 31:1.

TEPONĀZTLI, var. TEPONAHUĀZTLI (40v:9). Two-tone log-drum (FC 8:45:9, FC 8: illustration 70, Mendieta bk. 2 ch. 31, cf. CAR 468:33: niteponaçoa, for description see Stevenson Music pp. 63-78); fig., revenant. 11:20, 15:25, 15v:23, 16:13, 26:19, 27v:20, 40v:9, 47v:14, 53:29, 80:23, 81:23. See TEPONĀZCUĪCATL.

TEPONTLI, column, post, tree trunk (cf. SIM: tepuntic = tree trunk). See TETEPONTLI, TZÍNTEPONTLI.

TEPOZTLAHUIZTLI, iron arms (MOL: armas de hierro). Tepoztlahuice[h]que[h] = owners of iron arms, i.e., Spaniards, 54:10.

- TEPOZTLI, copper or iron (MOL). TeōcuitlatepozmecatICA, 55:27; cf. tepozmecatICA = with a chain (CAR 521:4). See TEPOZTLAHUIZTLI, TEPOZTÓPILLI.
- TEPOZTÓPILLI, lance or javelin (MOL). 54v:20.
- TEQUI:TLA, to cut s.th. (MOL), to pick s.th. (fruit, etc.) (MOL: yancuican nitlatequi), to carve s.th. (SIM). 15:4, 27:29, 27v:1, 48v:24, 75:30 & 75v:2, 80:17. See TEHTE-QUI:TLA. Cf. CUĀTÉQUIA:TÉ 2.
- TEQUICHÍHUA:TLA, indef., to work for tribute, to perform tribute labor. 57:22. Cf. TEQUITI.
- TÉQUIHQUÍXTILIZCUTICATL, bringing-out song, i.e., song in which revenants are summoned or brought forth. 41:1.
- TÉQUIHQUÍXTILIZTLI, act of bringing forth or summoning (from QUIHQUÍXTIA:TÉ). See TÉQUIHQUÍXTILIZCUTICATL.
- TEQUIHUAH, tribute owner (AND), i.e., a warrior of a certain rank (TEZ 419, RITOS ch.11). Key word: valiant. 74:12, 74:27, 74v:19. See YĀOTEQUIHUAH. Cf. ĀCHCĀUHTLI, CUĀCHIC, OTOMITL 2.
- TEQUIPACHIHUI, to be discontent, to be pained (MOL). Ton-tequipachiuhtica[h], 79:10.
- TEQUITI, to work, to pay tribute (MOL). 44v:10, 57v:11, 66:14. Cf. TEQUICHÍHUA:TLA.
- TEQUITL, pos. -tequiuH (FC 3:9:7).
1. Tribute, labor (MOL), obligation (CAR 491:27). 57v:15, 57v:16. See TEQUICHÍHUA:TLA, TEQUIHUAH, TEQUIPACHIHUI, TEQUITI, TEQUITLAHTOA, TEQUIYÓTL.
 2. Adv., only (OLM 186). See ZANNĒN TEQUITL, ZAN TEQUITL.
- TEQUITLAHTOA, to assign tribute labor (MOL). See TEQUITLAHTÓLLI.
- TEQUITLAHTÓLLI, job assignment. Notequitla[h]tōl, 57:18.
- TEQUIYÓTL, tribute labor, assessed labor (MOL). Tlāco[h]-yōtl tequivyōtl = slavery and toll, 45:6.
- TETÉCA:MO, freq. of TÉCA:MO 4. To roll (of tears down one's cheek) (FC 3:32:3), to be spread or scattered. Of waves, 58v:21; of "bells" (i.e., warriors), 65:9.
- TETÉCA:TLA, freq. of TÉCA:TLA. To pour s.th. Mā ontlatetēco = let all pour, 57:25. Cf. TEHTÉCA:TLA.
- TÉTECH AHCI, see -TECH AHCI.
- TÉTECH QUÍZA, to intoxicate s.o. (OLM 228). 14:18, 21v:20, 79v:6. Syn. IHUINTIA:TÉ.
- TETÉCUECUEXTLI, freq. of TÉCUECUEXTLI. 73:28.
- TETECUICA, freq. of TECUINI. To roar (of river), to drone or hiss (of wind) (CAR 477:30), etc. 28:6, 58v:15. Cf. COCOMOCA.
- TETEHL, see TETETL.
- TETEHUILACACHIHIU, freq. of TEHUILACACHIHIU. See TETEHUILACACHTLI.
- TETEHUILACACHTLI, s.th. that goes round and round, a

whirler (cf. MOL: teteuilacachtic = remolino o cosa semejante), i.e., a revenant. Tetehuilacachpīl = baby whirler, 15v:12.

TETEHUILOTIC, freq. of TEHUILOTIC. 58:7. Syn. TEHUILTIC. TETEICA, freq. of TEINI. To be crunched (MOL), to be shattered (CAR 476). Of jade, 55v:12.

TETEPONTLI, knee (MOL); shin, shinbone (MOL: totetepun); tree trunk (MOL). Tetepon[n] (apoc.), 16:22.

TETETL, var. TETEHL(?). Freq. of TETL. Stones, gems; fig., sacrificial offerings(?). Mā ya āca[h] tetehl = let s.o. be the gems, 30v:11.

TETL, stone (CAR 463:25), gem, jewel (see FC 10:168:10). Xiuhte-, 34:3, FC 6:19:4; -māquīztetl, 6:29. See CHĀL-CHIUHTEL, TECOZAHUITL, TECOZTLI, TEHUEHUELI, *TEPAN, *TEPECHTLI(?), TEPETLĀCALLI, TETETL, TETL/CUAHUITL, TETZILACATL, TLAZOHTETL.

-TETL, defective noun.

1. Forms abstract nouns (see GRAM 8.9), especially nouns that name parts of human anatomy (see FC 10:126: cotztle, nacatepol). Omicicuitcui[h]cuilpīl, 15v:16; cuāxa[h]cal-ýan-tecui[h]cuil, 16:16; ilacatztepīl, 16:16; cuauh[h]uitzoc tepōl, 16:17; -cacatzacte pōl, 16:18; -cuāte-, 42v:26; vejtepol teitl = piedra grande, FC 3:35:24 and HG bk. 3 ch. 14. See *CALTETL. Cf. -CATL, -HUĀZTLI, -METL, -PALLI, -YÖTL.
2. Forms numerals for counting eggs, loaves, melons, books, etc. (MOLS 119). Īc öntetl huēhuētl = second drum-cadence(?), 54:28; centetl ti = one drumbeat(?), 7:25; yētetyl ti = three drumbeats(?), 7:24; centetl = one (jar of water), 56v:27. See YĒTETL.

*TĒTLACĀUHTLI, an abandoned one, lit., s.o.'s abandoned one (the pos. prefix TĒ- has become part of the stem, cf. AND 154?). Cf. Nitētlacāuhtzin, see TLACĀUHTLI. See TĒTLACĀUHYÖTL.

TĒTLACĀUHYÖTL, abstract form of *TĒTLACĀUHTLI. Abandonment. 55v:1.

TĒTLAMACHTIH, pret. agentive noun from TLAMACHTIA:TĒ. That which gives people enjoyment, delight maker (cf. MOL: tehuellamachi = cosa agradable y que da contento). 1v:8, 4:30, 72:7; tehuellamachi, LASSO 28:6. See TĒ-TLAMACHTIHCĀN.

TĒTLAMACHTIHCĀN, delight-maker place, i.e., paradise. 2:4.

TĒTLANECTIH, that which is desired (SIM), lit., that which causes one to be desirous (from TLANECTIA:TĒ). 40:6. Syn. TĒCÖLTIH.

TĒTLAÖCOLTIH, var. TĒTLAYÖCOLTIH. That which makes one sad (MOL). 30:2. See TLAÖCOLTIA:TĒ. Syn. TĒICNÖ-TLAMACHTIH.

TĒTLATLAHUĒLCĀUH, pret. agentive noun from TLATLAHUĒLCĀHUA:TĒ. That which infuriates. 72v:8.

TĒTLAUHTILLI, gift, favor (MOL). 41:3.

TĒTLAYŌCOLTIH, see TĒTLAŌCOLTIH.

TETL/CUAHUITL, stone/wood, stone/stick, rock/log, etc.

1. Fig., punishment (OLM 213 and 214).
2. Fig., perpetuity, permanence. The rock and log have been washed away (i.e., catastrophe has struck), FC 6:258; you were painted in stone and wood (i.e., immortalized), 27:10, cf. 27v:1; no one returns in stone and wood (i.e., no one is immortal), 71v:24.
4. Fig., place of concealment (FC 6:49:29).
5. Fig., idol(s), object(s) of idolatry (FFCC 1:57:8, CDC 11. 406 and 1545).

TĒTLEPANQUETZANITZIN, var. TĒTLEPANQUETZATZIN (43:20, 55:25, etc.). Pedro Cortés Tetlepanquetzanitzin (CHIM 243), cousin to Cuauhtemoc (Díaz del Castillo ch. 177 p. 470), companion to Montezuma and Cuauhtemoc (FC 12:43 and 119), king of Tlacopan 1519-25, hanged by Cortés in 1525 (IXT 2:236, Cortés *Cartas* fifth letter p. 247). 3v: 18, 43:20, 55:25, 57:5 & 57v:13. Syn. PETOLOH 7, TLALTECATZIN 6.

TETOA:TLA, see TLATETOA.

TĒTOZCATĒMIH, one who fills people's throats (with song). 1:19.

TETZELACATL, see TETZILACATL.

TETZILACATL (TETL + TZILACATL 1), var. TETZELACATL (15v: 10). Un arteson de metal que llamaban tetzilácatl que servía de campana, que con un martillo asimismo de metal le tañían, y tenía casi el mismo tañido de una campana (IXT 2 ch. 45 p. 127), cierto instrumento de cobre que tañen quando dançan o baylan (MOL, cf. FC 8:28:25, FC 8:45:10, SPC 93:4). Key word: gong. Chalchiuhetzilacacuīcatoqueh = they're singing as jade gongs, 10v: 12; āyacach#tli# tetzilacatl āyōtl = rattles, gongs, turtle rattles, 15v:24, cf. 12:11; tetzilacacuīcatl = gong music 12: 15, cf. 15v:10; chālchiuhetzilacatzilicatoc a īxōchicampana san palacisco-ya = ah, San Francisco's church-bell flrs are pealing like jade gongs, 45v:23; jade gongs are ringing, 63:13. See TZILACATL 1. Cf. CAMPANA.

TETZMOLLI, name of a plant (FC 11:196), green oak (MOL). See TETZMOLLŌCĀN.

TETZMOLLŌCĀN, lit., place of oaks (TORQ 1:526), town subject to Huexotzinco (TORQ), site of the present S. Martín Texmelucan. 73:25.

TĒUCCALLAH, place abounding in lord-houses or palaces. Key word: lordly realm. 27:7. Cf. CALLAH.

TĒUCCALLI, var. TĒCCALLI (MOL). Tribunal (MOL, FC 8:42); palace (MOL); manor house established by a TĒUCTLI (in Tlaxcalan parlance) (TORQ 1:277). See TĒCCALEH, TĒUCALLAH. Cf. TĒCPAN.

TĒUCCIHUĀTL, noblewoman, lady (cf. FC 10:46:1: cioatecutli). 56v:19. Cf. CIHUĀPILLI.

TĒUCCIZTLI, var. TĒCCIZTLI (CAR 489:12). Conch used as a horn (FC 11:230-31); fig., warrior. 16:25, 75:5. See TLAPALTĒUCCITZIN. Syn. CILIN 1, CUECHTLI 1, QUIHQUIZTLI.

TĒUCCUĪCATL, lord song. 7:21, 62v:15, 63:18, 63v:13.

TĒUCPILLI, see TĒCPILLI.

TĒUCPILLŌTL, see TĒCPILLŌTL.

TĒUCTI, to be(come) a lord or chief. Ōtēuctico[h], 4v:7; tēuctīhua, 24v:14, cf. 17:4.

TĒUCTITLAN, town of lords, lit., among lords (used as a synonym for TENOCHTITLAN). 83:3 & cf. 54:2 (tenochtitlan).

TĒUCTLAHPALIUHQUETL, see TLAHPALIHUI.

TĒUCTLAHTŌLLI

1. Speech or discourse of a ruler (FC 6:83:4)
2. Lord song, i.e., noble revenant(?). Tēuctla[h]tōltica tēchilacatzoa = He whirls us as lord songs (?), 15:2.

TEUCTLI, see TEUHTLI.

TĒUCTLI, vars. *TĒCUIL (see 70v:8), TĒUHTLI (11:16, 74:7, etc., see also Muñoz Camargo p. 39), orthog. var. TĒCU-TLI (15v:14, 80:31), var. comb. form TĒC- (see TĒCPAN, TĒCPILLI, etc.), pos. -tēc (79v:13) or -tēcui (see 70v:8) or -tēuc or -tēuh (65v:2), pl. tētēuctin (CAR 405:8). Nobleman (MOL: tecutli = cauallero o prīcipal), "generic term for princes, counts, dukes, marquises, and men of class" (RÍTOS ch. 11 p. 113), lord, chief. 9v:22 (tēuctlon), 10:8, 11:16, 12:5 (tēu[h]tli), 25v:23, 27:9, 31v:27, 54:3 (tēuctl-o), 54:19, 74v:14, and passim; tēuctli-n popōca = lords are smoking (with pun on TĒUHTLI?), 9:17, cf. 9:21; milacatzoa tēuhltli, 74:17, cf. TEUHTLI; as matrix with proper name embedded, 54v:10, 60:14, 71:30, etc.; tētēuctin, 2v:5, 10:12, 23v:18, 27:22, 75v:5, etc., cf. 9v:10, 38:14 (refers to the three kings of Cologne), 39v:13 (tētēucte), 45v:7, 47:13, 63:23, etc.; notēuc, 26v:22, 27:3; notēc oquitzintli, 79v:13; notēco[qui]tzin, 79v:2; totēuchuā[n], 7v:25, cf. 17v:22, 33:13, 37:30; nohuēyōtēcui-a, 70v:8; tōlcuātēctitlan, 2v:6; refers to "our father the bishop" (i.e., God), 44v:27, cf. 44v:25; refers to God, 9:5, 11v:30, 12:5 (tēu[h]tli-a), 65:28 & 65v:2 (totēuh); refers to Jesus (tēuctzintle), 45:13; refers to St. Francis, 45:28. See TĒCPĀCA:MO, TĒCPAN, TĒUCCALLAH, etc. Do not overlook CENTĒUCTLI, TOTĒC, TOZCUĀTĒCTZIN. Syn. PILLI. Cf. TEUHTLI.

TĒUCXŌCH, fict. name, Flower Lord. Nitēucxōch, 65v:20 & 23.

TĒUCXŌCHITL, lord flr, flr lord, fig., revenant. 27v:7.

See TĒUCXŌCH.

TĒUCYŌTL, pos. -tēcuiyo (CAR 420:32) or -tēucyo (with or-

thog. var. -tēcuyo at 80:15). Note: the forms totēcuiyo and totēcuyo have abbrevs. tot^o (42v:25), tt^o (7:33); no-teucyo has abbrev. not^o (72v:23). Abstract form of TĒUCTLI, lordliness, lordship, nobility (MOL: tecuyutl); lords, noble company; pos., lord (CAR 420:32). Tēucyōtl = lordliness, 71v:2, 81v:13; tēucyōtl = lords, 12v:11; notēcuiyo = my lord, 79:24, cf. 72v:23; notēcuiyōtzin = my noble one, 79:11; totēcuiyōhuān = our lords (i.e., the Spaniards), 54:10; totēcuiyo = our lord (refers to the supreme spirit), 42v:30, cf. 7:33 (tt^o jesu christo), 37v:7, 39:2 (totēcuiyo in dios), 41:16, 41:26, 41v:6, 42:14, 42:21, 42v:1, 42v:10, 42v:20, 42v:25, 43:15, 47v:1, 58:29, 80:15, 82:12. See *CENTĒUCYŌTL, TĒUCYŌTL/TLAHTOHCA-YŌTL.

TĒUCYŌTL/TLAHTOHCA-YŌTL

1. Lordship/sovereignty (CDC 1.1014). 4:1, 4:25, 24v:15, 48:3.

2. Lords/rulers. 11:11, 13:2, 69:15.

-TEUH, rel. noun. Like, as, -wise (CAR 418, AND 312). Xiuh-te[uh], 23v:1; quetzalte[uh], 23v:1; quetzalteuh, 45v:12; quetzalteuh/cōzcateuh, 26:4-5, 38:17, FC 6:12:27; chāl-chiuhtehu, 38:22; chālchiuhayo[h]xōchiquilteuh, 44v:16.

TEUHTLAYĒHUAYĀN, where dust rises, i.e., the battlefield. 70:22.

TEUHTLI, var. TEUCTLI (OLM 225: teuhctli, cf. 9:17 and 9:21, see below), comb. forms TEUH- or TEUHTL- (61v:10) or TEUHTLA- (70:22). Dust (CAR 457:6, FC 11:255).

Note: puns on TĒUCTLI or TĒUHTLI are to be suspected at 9:17, 9:21, 18v:2, 18v:4, 18v:14, 21:6 & 66:26, 21:28, 25:5, 25v:23, 32v:6 & 9, 61v:10, 61v:13, 64v:6, 65:10, 65:23, 74v:17, 77v:2. Chīmalteuhatl = shield dust, 18v:14, 25:5; teuhtli-n popōca = dust smokes, 21:6 & 66:26, 21:28, cf. 9:17 (tēuctli-n popōca), 9:21 (tēuhtli-n popōca); teuhtli-n cozahuia, 32v:6 & cf. 9, cf. 65:10; oyohualteuhatlēhua-ya, 61v:10; tlachinōlmilini teuhtli, 61v:13; teuhtica, 64v:6, FC 10:55:27; tlachinōlteuhatl ēhua, 65:23; teuhtli motēca milacatzoa = dust is spreading, whirling, 77v:2, cf. 18v:2 (tēuhtl-am motēca) & 4, 25v:23, 74v:17 (with play on TĒUCTLI). See TĒUHTLAYĒHUAYĀN, TEUHYOA. Cf. TĒUHTLI.

TĒUHTLI, see TĒUCTLI. Cf. TEUHTLI.

TEUHYOA, to be filled with dust (MOL); fig., to be smirched (with sin) (cf. FC 10:55:27). Teuhyo[h]tiuh, 2:20.

TEXCALLI, crag (FC 11:262), cliff (MOL). In texcalli, in atlauhtli = the cliff and the gorge (i.e., the place of danger, the battlefield), FC 6:14:5; ātetezonātlauhcatl ... ātexcall[i] īpa[n] = dweller at Gorge of the Rushes ... at Cliff of the Waters (refers to the celestial battlefield?), 44v:29 - 45:3. Cf. ATLAUHTLI.

TEXOLOTL, pestle (SIM, cf. MOL: quauhtexolotl = mano

de mortero). Texoloxomolli = pestle groove (?), 16:30.
TĒYŌLLŌCOCOHCĀN (YŌLLŌCOCOA:TĒ + -CĀN), place of anguish.
 72v:8.

TĒYŌLLO QUIHMAT, see **TĒYŌL QUIHMAH**.

TĒYŌLMELĀUH, var. **TĒYŌLMELĀUHQUI** (FC 6:30:27). Rectifier
 of the heart, that which straightens or purifies the soul
 (see **YŌLMELĀHUA:TĒ**); confessor, one who confesses a
 penitent (FC 6:30:27). 20v:22.

TĒYŌL QUIHMAH or **TĒYŌLQUIHMAH**, var. **TĒYŌLLO QUIHMAT**
 (20v:22). S.th. lovable, s.th. pleasing to the soul (MOL,
 FC 11:198:4, SPC 223v), lit., that which disposes one's
 heart (from **IHMATI:TLA?**). 1v:8, 1v:30, 2v:7, 4:23, 4:
 30, 6:21, 20v:22, 69:1; xōchiteyōlqui[h]ma[h], 3:27. See
TĒYŌLQUIHMATCĀN.

TĒYŌLQUIHMATCĀN, heart-pleaser place, i.e., paradise. 60:
 16.

TĒYŌTIA:MO, see **TĒNYŌTIA:MO**.

TĒYŌTL, see **TĒNYŌTL**.

TEYOYOMOC, see **TEZOZOMOC**.

TEZCACŌACATL, title held by one of several executioners at
 Montezuma's court (FC 2:100:17, cf. UAH sec. 321). Refers
 to the supreme spirit (?), 5v:9 & 62:20, 75v:19.

TĒZCATL, mirror (MOL, cf. HDA 10:7: Tēzcātlépōca); fig., good
 example (MOL: tezcatl machiotl), good advice (FC 6:246).
 See **TĒZCATL/TLĀHUILLI**. Cf. **XAPOTL** 2.

TĒZCATL/TLĀHUILLI, mirror/light, fig., lord or governor
 (OLM 211, FC 10:20:24, see SPC 20: amotlauil... tezcatl =
 Christ), enlightenment or good advice (see list of meta-
 phors at MOL: tezcatl machiotl ...). 57v:4.

TĒZCATZIN, son of **ĀXĀYACATL** 2, died fighting in Huexotzin-
 co (MEX 135 and 138). 24v:20. For other sons of Axaya-
 catl see **TLĀCAHUEPAN** 3.

TEZOZOMOC, jocular(?) var. **TEYOYOMOC** (68:4).

1. Tezozomoc the elder; king of the Tepanecs 1343–1426,
 d. 1426 (UAH secs. 214 and 258, MEX 100: Huehue Tezo-
 zomoctli). 7v:21, 7v:30, 8:21; big lord Tezozomoc
 sorcerer, 14v:10; Tezozomoc of the Dry Lands, 19v:6;
 coupled with **CUAHCUAUHTZIN** 1, 25:23 & 26, 25:27; cou-
 pled with **ACOLNAHUACATL** 1, 37v:1. See 6 (below).
2. Tezozomoc the younger, lord of Azcapotzalco 1474–99,
 d. 1499 (TORQ 1:254).
3. Huehue Tezozomoctli, son of **ITZCŌĀTL** 1 and father of
ĀXĀYACATL 2, never reigned (MEX 114, TORQ 1:162).
4. Tezozomoctli, son of **ĀXĀYACATL** 2 and father of **HUA-**
NITL (TEZ ch. 82, MEX 164). See 7 (below). Syn. **TE-**
ZOZOMOCTLI ACOLNAHUACATL. For other sons of Axa-
 yacatl see **TLĀCAHUEPAN** 3.
5. Tezozomoczin, lord of Colhuacan when the Spaniards
 arrived in 1519 (GKC sec. 1337).

6. Unidentified (possibly 1, above). Titezozomoctli, 3v: 13; tezozomocli, 30:17; tezozomoctōn, 16:30, 16:31; tezozomocpīl, 16v:2; teyoyomoc-, 68:4 & 7.

7. Unidentified (possibly 4, above). 33:10.

TEZOZOMOCTLI ACOLNAHUACATL = TEZOZOMOC 4 (MEX 164, CHIM 225). 71:18.

TI, var. TIH (69:17, 69v:10). Cf. CV: -ti-.

1. A quasi solfège or vocalise syllable indicating the tone of higher pitch, especially an accented tone, in two-tone drumming (?; see INTR ch. 8). 15:24, 15v:7, 16:11, 26v:14-82:21 passim.
2. Beat, drumbeat(?). Yētetyl ti, 7:24; centetyl ti, 7:25. Note: the term "ti" perhaps denotes any drumbeat, whether a "ti," a "to," a "qui," or a "co," just as the term "tocontin" (see TOCOTI 2) probably refers to any of various two-tone cadences.

¹TI-

- ↳ 1. 2d pers. sing. subj. pron., vars. TE- (18v:18, 35v:28), T- (61:8). Passim.

2. 1st pers. pl. subj. pron. Passim.

²TI- (should be T̄I-?), see T̄E- 2.

-TI-, ligature, var. -T-. Cf. CV: -ti-.

1. Connects embed with rel. noun (Sullivan *Compendio* p. 138, AND 327). With ¹-CA (q.v.); with -ICPAC (q.v.); with -IHTEC, 16v:2, 43v:19; with -PAN, 82v:1; with -TECH, 14v:2, 43v:21, 73v:17, etc.; with -TLAN (q.v.).
2. Connects verb with verb (OLM 153-57, CAR 481, AND 130). See AHCI 4, ĒHUA 7, etc.
3. Connects noun with verb (rarely attested) (GRAM 5.8, MOL: centihuītze). 2v:17, 6v:16, 74:10.
4. Connects adverb with verb(?). 14:10.

TLAHCĀUH, valiente hombre, animoso y esforçado soldado (MOL). Tia[h]cāhuāñ = warriors, 73v:23, 73v:gloss 2. See YAHQUI 2.

-TICĀTZIN, see -TZIN.

TICH-, see TECH-.

TIECO, see DIEGO.

TIEGO, see DIEGO.

TIH, see TI.

TIHUEXI, see TĒHUETZQUĪTIH 2.

TILĀCTLI (from TILĀHUA per AND 245). S.th. thick or fat (FC 11:115:36: tilactic). See TITILĀCTLI.

TILĀHUA, to be(come) thick, bulky, or full (MOL).

TILMAHTLI, tilma, cloak, cape (CAR 458:31). 53v:25. Cf. QUĒMITL 2.

TIMALIHUI (from TIMALLI per AND 360).

1. To be swollen with pus, to suppurate; fig., to be agonizing (of bereavement) (FC 6:107:19). Icnōpillōtl māoc ontimalihui = let bereavement suppurate, 13:30,

cf. 13:23, 55v:1, 61:7. See TITIMALIHUI.

2. To be swollen with praise, to be celebrated, to glory. Timaliuhuihuítz = they come in glory, 28v:28; ontimalihuí, 35:23, 40:15; tél ahnelli huel timaliuhuih = yet for certain it is not going to be praised, 41:23. Syn. TIMALOA:MO 1.

TIMALLI

1. Pus (MOL, FC 11:152:25). See TIMALIHUI 1, TIMALLOA 1.
2. Praise, glory (FC 11:270:15: timalpan = place of glory). See TIMALIHUI 2, TIMALLOA 2, TIMALOA:MO.

TIMALLÓTL, abstract form of TIMALLI 2. Praise. 18v:6 & 9.

TIMALLOA (TIMALLI + *YOA:TLA).

1. To be swollen with pus (MOL).
2. To be swollen with praise(?).

*TIMALOA, intrans. form of TIMALOA:TÉ, to be praised. See TIMALOH.

TIMALOA:MO

1. Reflex-pas. of TIMALOA:TÉ (FC 6:38:14, FC 10:23:22). To be praised, to be glorified. 1v:17, 37v:19, 56:11; with matrix yauh, 38:23. Syn. TIMALIHUI.
2. To praise oneself (MOLS: gloriarse). 5:4 (motimalo[h]-tinemico[h]-i), 6:16.

TIMALOA:TÉ (from TIMALLI 2 per AND 360), to praise or glorify s.o. (OLM 227). 3:27, 5:17, 18:17, 56v:29 & 33. See TIMALOA:MO.

TIMALOA:TLA, general-obj. form of TIMALOA:TÉ, to praise, magnify, or glorify s.th. (see FC 10:23:22: tlatimaloa). 4:24, 6v:14, 22v:12, 31:26, 71:8 (with matrix o), 75v:17.

TIMALOH, pret. agentive noun from *TIMALOA. One that is praised or vaunted. 9v:22, 14v:10, 27:9 (timalo-n).

TINÁN, see NÁNTLI 2.

TIOS, see DIOS.

TCIOX, see DIOS.

TCIOX/SANTA MARIA, God/St. Mary, i.e., the supreme power (cf. FC 6:74:6: in tonan in totah tonatiuh tlaltecutli = our mother, our father, the sun and the earth lord). 67v:7.

TITILÁCTLI, freq. of TILACTLI. 16:24.

TITIMALIHUI, freq. of TIMALIHUI 1. To suppurate. Ontitimaliuhtáz, 14v:24.

TITLANI:TÉ or TLA.

1. To dispatch s.o. or s.th. (MOL, CAR 432:39).
2. To use s.o. or s.th. (AND 274: to use arrows, FC 11:227:14: to use stone for making things). Ma tiçatzintli yuitzin-tli tocôtitlanica = let's use chalk and feathers (i.e., let's have sacrifice), UAH sec. 153; Ayoppa-n titlano chîmalli xochitl = not twice are shield flrs used, 8:26; toco[n]-ya-titlani toco[n]-ya-ihtoa in miccacalcatl = you're using, you're uttering Miccacalcatl (i.e., you're

producing him as a revenant and will use him as a victim), 33:29.

TIZAĀPAN, place near Colhuacan where the wandering Mexicans settled briefly before founding Tenochtitlan (UAH secs. 156, 167, 233, and 237). 60v:4.

TIZAHUATZIN, should be TIZAHUAHTZIN(?). Son of ITZCŌĀTL 1, lord of Toltitlan (UAH sec. 254). 21:1.

TIZALILHUITL, see TIZATL/IHHUITL.

TIZAOCTLI, var. OCTIZATL (4:12). Pulque (FC 2:58:6 and HG bk. 2 ch. 22 para. 12), lit., chalk wine or white wine. 4:12, 4:17, 4:28; xōchitīzaoctli-o, 4:20.

TIZATL, white clay or chalk (MOL: tierra blanca), tierra blanca que sirve de varniz (CAR 463), used to whiten sacrificial victims (to make them fair like the sun?—see FC 2:48:6); fig., a sacrificial victim. Key word: chalk. Tizatica, 23v:16; tīzaxōchitl-a, 31:6; tīzaātl īmancā[n], 37:25; tōnacātīzatl = sun chalk (i.e., victims), 61v:17 & cf. 20; motīzachīmali[h] = they have caused themselves to become chalked shields (i.e., warrior victims), 63:23 & cf. 20. See OCTIZATL, TIZAOCTLI, TIZATL/IHHUITL, TIZAYOA.

TIZATLACATZIN, heroic Tlaxcalan "captain," fl. 1504 (TORQ 1:201). 10v:14.

TIZATL/IHHUITL, var. **TIZALILHUITL** (25v:16), *TIZIHHUITL (59:7). Chalk/plumes, i.e., the traditional adornment of victims destined for sacrifice (DHIST ch. 20 para. 8: smeared with chalk and crowned with feathers, cf. FC 6: 14:18); fig., warrior (because he is destined to be killed in combat or sacrificed) (FC 2:48:6-10), death in combat (desired by warriors) (FC 6:13:27). 8:9, 17:27, 19v:9, 20v:22, 25v:16 & 49:12, 32:19, 40:5, 59:7, 65:19.

TIZAYOA, to be covered in chalk. 24v:17.

***TIZIHHUITL**, see TIZATL/IHHUITL.

TLA-

1. Prefix used to create impersonal verbs (AND 82). Ontla-petlāni-a = there's a glowing, 52v:23; quetzalpānitl ī tlaxōpalēhua = all the banner plumes glow green, 74: 14; etc. See TLANĒCI, TLAPEPETLĀNI, TLAPOHPOLIHUI, TLAXŌPALĒHUA, etc.
2. General-obj. prefix, usually refers to nonhuman entities (see MOL: pitza:nitla = to play s.th.), may also refer to persons (see FC 6:210:14: tlamaughtia = he awakens a general fear, lit., he frightens people), may be fused to verb stem (see TLACQUI, TLAHTOA, TLA-MATI, YOHUALLACAQUI, etc.), may stand in cross reference with a specific object (AND 368-69). Nihuālla-yōcoya in ayocuan tēuctli = I create s.th.: it's Lord Ayocuan, 35:21; mā-n tlachīchina-ya toxōchiuh = let him inhale our flrs (or all our flrs), 35v:24; and

passim. For deverbative nouns in which the *tla-* refers to or includes persons see TLACUIHCUILÖLLI, TLATEMÖLLI, TLATLÄNILLI, TLAYAHUALÖLLI.

TLÄ (long vowel attested at CAR 496:15, CAR 500:45, CAR 503:22, etc.), var. TLĒ (11:1, SIM). Adverbial particle. See also TLÄCA, TLÄCUEL, TLÄIC, TLÄNEL, TLÄOC, TLÄZÄ, TLÄZAN, TLÄ ZÄNÄN, TLÄNÖZO. Syn. ¹MÄ, etc.

1. Introduces wishes and commands (but with greater deference than ¹MÄ 1, per CAR 425:9). 10v:26, 12:22, 23:19, 34v:20, 40:18, 52v:15, 76v:2, and passim; preceded by *in*, 38:21, 44v:26, etc., see ¹IN.
2. Introduces subordinate clauses. See INTLÄ, INTLÄCAMÖ, INTLÄNEL, INTLÄZAN, TLÄNEL 2.

*TLAAHHUITL, pleasure (?), from *AHHUIYA). *Zan tlaahhuixō-chitl-a* = they are just pleasure flrs (?), 29:1.

TLAAQUÍLLOH (from AQUIA:TLA), a tree bearing fruit (MOL), lit., an entity that has become covered with fruit. 52v:1.

TLAAQUÍLLÖTIA:MO, to bear fruit. 41v:16.

TLAAQUÍLLÖTL, fruit (MOL). *Celi[y]a notla[h]tölla[a]quillo* = my word-fruit germinates, 27v:8.

TLÄCA, adverbial particle.

1. Signals negative wishes and commands (cf. MÄCA). 10v:31, 21:28 & 66:26 (in tläca), 40:31, 40v:3, 50v:7, 61:31, 64v:24 & 68v:1, 71v:3, 74:16 (in tläca). Syn. MACA.
2. Introduces subordinate clauses. See INTLÄCAMÖ.

TLÄCACCO, adv., var. TLÄCACO (MOL). In peace, tranquilly (CAR 524:26). *Tlācacconemí* = viven con gran paz y quietud, CAR 524:27; *tlācaco ni[y]ez tlācaco ni[y]etoz* = I'll be at peace, I'll rest in peace, 75:18. For synonymy see CEMELLEH.

TLÄCACO, see TLÄCACCO.

TLACAELEL, heroic and influential 15th-c. Mexican noble, held the rank of cihuacoatl (DHIST chs. 9-48, TEZ, CHIM). 74:6.

TLACAH, interj., palabra del que cae en la cuenta y enmienda lo que dice (CAR 532:26), ah!, but no!, but wait! (see CAR 518:30). In *tlaca[h]* = ah!, 12v:30, 13v:14, 70:10. Cf. TLACAHCEH, TLACAHZO.

TLACAHCEH, see TLACAHZO.

TLACÄHUA, to concede or be willing (MOLS: otorgar = tlacaua noyollo), to be generous or merciful (see FC 6:14:33, SPC 229v, THS fol. 390r). *Quēnman tlacähuaaz in īcēlteōtl*, 14v:27 & 30, mā tlacähua-n moyōllo, 59:18 & 21, cf. 68v:17.

TLÄCAHUAAH, master of slaves (MOL). 55:15 & 18.

TLÄCAHUEPAN, lit., human log (see FC 3:26:11, TEZ 611:21: Tlaacahuepan).

1. Name of a god whose surrogate was sacrificed at the

feast of Toxcatl (FC 2:73:8); name of a god identified with Huitzilopochtli (FC 3 ch. 9).

2. Brother of MOTĒUCZŌMAH 1, killed in the Chalcan War (DHIST ch. 17 para. 4).
3. Son of AXĀYACATL 2 and brother of MOTĒUCZŌMAH 2, died fighting in Huexotzinco ca. 1498 (MEX 135, AUB 49). Note: except for Montezuma, Tlacahuepan is the most famous of the heroic sons of Axayacatl, who as a group figure prominently in CM, mentioned either singly or in pairs; the others are CECĒPAHTICATZIN 1, CUITLAHUATZIN, HUITZOLT(?), TXTLILCUECHĀHUAC, MĀ-CUĪLMALTÑALLI, MAHTLACCUIATZIN(?), QUIAUHTZIN 3, TĒZCATZIN, and TEZOZOMOC 4(?). 17v:8, 22:27, 23v: 16, 23v:18, 24v:29, 25v:9, 25v:16, 36:10, 55v:9, 56:1 & 65v:30, 56:10, 61v:21 & 26, 64:13, 65:14, 65:24, 65: 25, 70:15 & 18, 71v:28, 75v:11, 75v:17, 77v:3 & 6, FC 6:13:2. Syn. MAHTLACCUIATZIN(?), TOTĒC 2(?)

TLACAHZO, interj., var. TLACAHCEH (CAR 505:17). Ah! (CAR 518:34: bless my soul!). 1:13, 1v:25, 2:23, 4v:30, 5:1, 9v:12 (tlacahce[h]), 10:7, 24v:10, 45:2, 48v:22 & 25, 52v: 5, 58v:5, 74v:11, 79:8, etc. Cf. TLACAH.

TLĀCAITTA:TĒ, to regard or consider s.o. as a human being (rather than as a god) (CAR 523:27); to see s.o. in the flesh (i.e., god in the person of a priest) (CDC 1.897); to see s.o. in person (i.e., Tezcatlipoca) (FC 6:33:17). 75v:10.

TLACALHŪÄZTLI, blowgun (MOL, cf. RITOS ch. 21 para. 29: cerbatanas). 58v:6.

TLĀCAMATI:MO, to be rich, prosperous (MOL, cf. CAR 465:21). 72v:26.

TLĀCAMAZÄTL, name of a Chalcan lord (fict. name?, see MA-ZÄTL 3). De chalco tlacamaçatl = pertaining to Tlacama-zatl of Chalco (song heading inserted by glossator), RSNE 14v:5; tlācamazätl, 33:24 & cf. RSNE 15:8 (tlacāmaçätl [di-acritical marks unclear in the original]).

TLĀCAMÖ, adverbial particle. Let it not be. 2:20. See IN-TLÄCAMÖ. Cf. MACAMÖ.

TLĀCANEQUI:TLA, used with ZAN, to do s.th. carelessly or recklessly (MOL). Zāzo tictlācanequi, 72v:29.

TLĀCANÖTZÄ:TĒ, to converse with or pray to s.o. in the flesh or face to face (CDC 11.898 and 1554, FC 6:165:19). 48v:18.

TLACAQUI, to hear or listen (MOL). 4:27, 12:14, 41:14, 53: 31, 74:5 (with matrix ye). See YOHUALLACAQUI.

TLÄCATÉCCATL, warrior of high rank, commander (see HG bk. 3 app.5 para.6), "capitán general" (HG bk. 10 ch. 6 and FC 10 ch. 6). Key word: commander. 43v:27, 54v:30, 56v:14, 57:2, 58:10, 60:21 & 24. See TLACATEUCTLI 1.

TLÄCATECOLÖTL, nagual, one who transforms himself into an

animal (FC 10:31:20), sorcerer (FC 3:15:7 and HG bk. 3 ch. 4 para. 1: *nigrománticos*), demon or devil (MOL), the Devil (CAR 477:43). Key word: sorcerer. 14v:10.

TLĀCATEUHTLI, var. **TLĀCATEUHTLI** (10v:6).

1. Master, ruler (FC 6:47:28), military commander (HG bk. 6 ch. 20 para. 26). Key word: commander. 7:9, 10v:6, 22v:11, 61:1 (*tlā#t#[c]atēuctli*). Note: according to Sahagún (HG bk. 6 ch. 20 para. 28) the tlacateuctli was one of four high commanders in Mexico, the other three being **TLĀCATECCATL**, **TLACOCHCALC ATL**, and **tlacochteuctli**.
2. Var. **TLĀCATEUHTZIN** = **TECHOTLALATL** (IXT 1:431: Tlacetecuhtli). 7v:26.

TLĀCATEUHTLI, see **TLĀCATEUHTLI**.

TLĀCATEUHTZIN, see **TLĀCATEUHTLI** 2.

TLĀCATI, v-B, to be born (of humans or animals) (MOL, CAR 505:6, FC 11:8:13 – 11:100:18 *passim*), to germinate (of plants) (FC 11:112:31). 5v:17 & 35:30, 13:14, 13:15, 13v:24 (our "drums" are born), 20v:5, 22:25 ("flrs" are born), 29v:15 (Jesus has been born), 31:14, 34:25, 38v:6 ("songs" are born), 50:18; coupled with **YŌLI**, 31v:19, 46:6, 62v:9; *iuhqui nitlācat*, see ***IUHQUI TLĀCATI**; *iuhcān nitlācat*, see ***IUHQUI TLĀCATI**; with suffix **-co**, 3:2; with matrix **o**, 45:15 (*nontlācah toqu-i* for *nontlācattoc*). See **TLĀCATILIA:MO**, **TLĀCATILIA:TĒ**, **TLĀCATILIZTLI**. Syn. **PILIHUI**, **PILTIA**, **QUÍZA** 8, **YŌLI**.

TLĀCATILIA:MO, honorific of **TLĀCATI**. Refers to Jesus, 46v:13.

TLĀCATILIA:TĒ, causative of **TLĀCATI**. To give birth to s.o. (MOL). 27:24, 37v:17.

TLĀCATILIZTLI, birth (MOL), nativity (of Christ) (CAR 501:42). *Ītlācatilitzin totº jesu xº*, 37v:7.

TLĀCATL

1. Man, person (MOL, CAR 404:19). *Mochi tlācatl* = all men, 34:11, 44v:26; *īxquich tlācatl* = all men, 42v:28; *achto tlācatl* = the first man, 41v:7, cf. 41v:12; *chi-cuēj tlācatl* = eight people, 41v:29; *huēhue[h] tlācatl* = old person, 73v:25; *āc zo mach iuhquin tlācatl* = who in the world could thus be human?, 16:19 & 28; *quēnmach tōntlāca[h]* = how can we be two people (at once)?, 73:13 & 15; *tlālticpac tlāca[h]* = people on earth, 1v:13, cf. 41v:26, 42:11; *temohuayān tlāca[h]* = Dead Land denizens, 70v:13; *zotol[1]ōcān tlāca[h]* = spear-land men (i.e., warriors), 71:4; *njcan tlaca* = people who are here (i.e., natives of this country) (FC 6:127:2; *tocnōmā tlāca[h]* = people who are our poor "hands," 78v:3; *nepāpan tlāca[h]*, see **NEPĀPAN** 2; *tlācatēpan*, see **TĒNTLI** 4. See **AHTLĀCATL**, **CALPANTLĀCATL** 2, **CAXTILLAN TLĀCATL**, **CHĀLCOTLĀCATL**, **TLĀCA-**

HUAH, TLĀCAHUEPAN, TLĀCAITTA:TĒ, TLĀCAMAZĀTL,
TLĀCANEQUI:TLA, TLĀCANŌTZА:TĒ, TLĀCATI, XĀLTOCĀN
TLĀCATL, etc.

2. Noble, person of high birth (FC 10 ch.4), lord (MOL), the king (FC 11:50:19, HDA 11:6); one who is virtuous (in all senses) (FC 6:1:18 and HG: tlacatle totecue = oh valeroso señor nuestro, CAR 516:35: in tlācatl Tlātoāni Dios, CAR 517:19: qualli tlācatl tēlpocatzin = moço virtuoso). Key words: noble, master. Refers to ghost lords, 8v:6, 15v:8, 36v:28, 40:27; refers to God, 15:25, 23:21, 23v:1, 30:3.

TLACĀUHTLI, an entity that has been left behind (MOL). Ni-tētlacāuhuzin = I am s.o.'s abandoned one, 51:18.

TLĀCAXINĀCHOA (from **XINĀCHOA:TĒ**), to sow humans, to propagate. 41v:30. Cf. **TĒPİXOATZIN**.

TLĀCAXINĀCHTLI, pl. **tlācaxināchtin**. Male or female seed (MOL); pl., progenitors of the human race (MOL). 41:17.

TLACEHCELIYA, impers. of **CEHCELIYA**, q.v.

TLACHCUITL, clod, turf, sod (CAR 449:33, FC 5:180:10). See **TLATLACHCUITL**.

TLACHĪCHINA, to imbibe, to drink, to inhale (see **CHĪCHINA: TLA**). 16v:14, 17v:29, 18:2, 22:16, 22:17, 23v:6, 31v:26, 35v:24, 38v:12, 45:24, 50:27, 62v:25, 63:10. See **TLAH-TLACHĪCHINA**.

TLACHICHICUILIZTLI, an act of scraping or abrading (MOL). Tlachichiquiltzinco = place of the scrape, the fray, the scuffle (i.e., the battlefield), 79v:15.

TLACHICHICUILIZTINCO (**TLACHICHICUILIZTLI** + **-TZINCO**), see **TLACHICHICUILIZTLI**.

TLACHĪHUALLI, a thing that has been made, a work, a creature (MOL, CAR 450), creature (of God) (SPC 233). 17v:15, 27:20, 30v:1, 41v:9, 42v:7, 42v:25, 43v:5, 45v:14, 47:13 & 15, 48:9 & 13, 57v:6. Syn. ***CATQUI**, ***CHĪUHTLI**, **¹TLAYŌCOLLI**, **TLAYŌCOXTLI**, **YECÖLLI**, **YOCOLÖC**. Cf. "CHICHIHUALLI."

TLACHINŌLĀCAZACATL, see **TLACHINŌLĀZACATL**.

TLACHINŌLĀZACATL, var. **TLACHINŌLĀCAZACATL** (**TLACHINŌLLI** + **ĀTL** + **-CATL** + **²ZACATL**). Flood-and-blaze charge or flood-and-blaze carried one, i.e., carried warrior. In tlachinōlāzaca-ya-tzin = 0 charges of the flood-and-blaze!, 57v:11; tlachinōlācazaca-ya-tzi[n] = flood-blaze charges, 57:3. See **²ZACATL**.

TLACHINŌLLI, var. **TLAHCHINŌLLI** (8:29, 21:8, 21:29). That which is burnt (field or woodland), scorched (earth) (MOL); fig., war, warfare. Key word: blaze. 8v:24, 9v:1 (tlachinōlēhua[h]-ya) & cf. 4, 21:8 (tlachinōlcalico), 21:9, 27v:25 (tlachinōltepēc), 40:22 (tlachinōltica-*i*), 42v:26 (-tlachinōlcuāte-), 61v:10 (tlachinōlpōctli), 65:23 (tlachinōlteuhtl ēhua-ya), 65:28, 74v:5 (-tlachinōlpipītz-), 82:13 (tlachinōlcuāuhatl-i-a); milini ... tlachinōlli-on, 61v:

24, cf. 18v:1, 23:9, 61v:13, 82:13 (tlachinōlçuāuhltli-a); tlachinōlā-, see TEÓATL/TLACHINÖLLI. See QUETZALÄTL/TLACHINÖLLI, TÉCPILLÖTL/TLACHINÖLLI, TLACHINÖLLI/IX-TLÄHUATL, TLACHINÖLXÖCHITL, XÖCHIÄTL/TLACHINÖLLI, XÖCHITL/TLACHINÖLLI.

TLACHINÖLLI/IXTLÄHUATL, blaze/field, fig., war. 25:5, 53v:12.

TLACHINÖLTEPÉC, see TLACHINÖLLI.

TLACHINÖLXÖCHITL, var. TLAHCHINÖLXÖCHITL (8:29, 21:29).

Blaze flr, i.e., warrior (especially a captive or a potential captive). 8:29, 21:29, 29v:10, 32:4, 36:30, 39v:3, 54:20, 58:15, 64v:7, 72:7. Cf. XÖCHITL/TLACHINÖLLI.

TLACHIYA, var. TLACHIYE (37v:14). For causative see TLACHIYALTIA:TÉ or TLA. See also TLACHIYAZNEQUI.

1. To see, to look (MOL), to watch (MOL). 1v:24 (with suffix -to), 3v:29, 4:16, 7v:11, 8:15, 14:6, 15v:29, 33:12, 37v:14, 59:3, 59:7, 60:16, 63v:1, 70v:11, 70v:12, 70v:15, 73:1. See HUÄLLACHIYA, TLATLACHIYA.
2. Fig., to be awake, to be conscious, to be alive(?). Note: this category is often difficult to distinguish from 1, above. Ximoquetza ximozcali xitlachia = get up, wake up, be alive! (addressing the newborn Jesus), SPC 19-19v, cf. FC 6:131:24; 2:27, 31:10 (tlachixti[h]cac), 53:16, 53:22 & 67:11, 58v:21 (addressing Life Giver). Cf. ITHUITIA:TÉ.

TLACHIYALTIA:TÉ or TLA, causative of TLACHIYA. To cause s.o. or s.th. to see, look, or be cognizant (MOL: tlachi- altia:nite). 2:17, 7v:14 (freq.), 44:29.

TLACHIYAZNEQUI, to want to see. 14v:25.

TLACHIYE, see TLACHIYA.

TLACHÖQUIZTLÉHUA, impers. of CHÖQUIZTLÉHUA. A cry goes up, there's crying (FC 12:83:26). 56v:23.

TLACHQUIAHUITL, name of a Toltec lord. See OZOMAHTLI 2.

TLACHQUIEHUITL, see OZOMAHTLI 2.

TLACHTEPÉC, fict. place name, Ball-Play Mons (TLACHTLI + TEPÉTL 3 + -C 1). Tlachtepēc tlāl[1]i tōcati = let him go seed the ground at Ball-Play Mons (i.e., let him go procreate), 84:9.

TLACHTLI, ball game (a kind of pelota in which the ball is struck by swinging the buttocks) (MOL); ball court (MOL). See TLACHTEPÉC.

TLACILHUIA:TÉ, to give s.o. a mark or blotch, to blotch s.o. (see MOL: tlacilhuilocatl = birthmark, deformity). 16:21.

TLACNÉILLI (from ICNÉLIA:TÉ), a favored one. 24v:24.

TLACOCHCALCATL, see TLÄCATÉUCTLI 1. Key word: troop chief. 55:3, 56v:15, 56v:25.

TLACOCHTLI, throwing-spear (DHIST ch.11 para.29); fig., warrior. Key word: javelin. 12:10, 17:24, 25:6, 25v:23,

29v:4, 32:30, 57:6, 57v:10 & 57v:14, 61v:15, 74v:9. See CHÍMALLI/TLACOCHTLI, CUĀUHTLI/TLACOCHTLI, ITZTLI/TLACOCHTLI, XOXŌHUIC TLACOCHTLI. Cf. MĪTL, TACA, TLACōTL, TLAHUAHZOMALLI.

TLACOCOA, see COCOA:TLA.

TLĀCOHTI, v-B.

1. To be(come) a slave (CAR 461:31).
2. To be(come) a slave or servant of Life Giver in the hereafter, i.e., to die (see TLĀCOHTIA:TĒ and TLĀCOHTI, cf. SPC 17v: in mictla vmpa cenquiztoc in tlacu-iutl = slavery abounds in Hell). Tlācohtitoque[h], 4v: 6: 24v:7, 68v:21. Syn. *XĪMA, XĪMA:MŌ.
3. To work, to serve, to be busy (see FC 6:40:7, FC 6: 189:13, FC 6:191:17). 25v:10.

TLĀCOHTIA:TĒ, to provide slaves for s.o. (from TLĀCOHTLI per AND 357). Āc nel quittlācohtīz īn īpalnemo[hu]a = who in truth will provide slaves for Life Giver?, 23:7.

TLĀCOHTLI, slave (CAR 461:30). Ātl popōca ītlācoh in tēuctli = Atl Popoca is the Lord's slave (i.e., Atl Popoca has gone to the other world), 9:5, cf. TLĀCOHTI 2, TLĀCOHTIA:TE.

TLĀCOHYōTL, work, servitude, slavery (MOL). 45:6.

TLACOMIHUATZIN, 14th- or 15th-c. lord of the Tlaxcalan town of Ocotelolco (Muñoz Camargo chs. 7, 8, and 11). 8v:23.

TLACōPAN, town near the western lakeshore just opposite Mexico, later called San Miguel Tlacopan (ZCHIM 2:39), now called Tacuba (CAR 459:38). 30v:16, 47v:21.

TLACOTEPĒC

1. Town immediately to the southwest of Toluca, conquered by ĀXĀYACATL 2 (FC 8:2:11). 53v:8, 53v:10.
2. Town 50 km. south of Tlalmanalco Chalco. See 53v: gloss.

TLACōTL, stick, switch (MOL, CAR 532:29), dart or arrow (MOL: xara); fig., warrior. Key word: spear. Tlacōtl ītēpan = at the shore (or edge) of spears, i.e., in battle, 57:10. See TLACōTL/ITZTLI. Cf. MĪTL, TLACOCHTLI, TLAHUAHZOMALLI.

TLACōTL/ITZTLI, spears/blades, i.e., warriors. 18v:14. Cf. ITZTLI/TLACOCHTLI.

TLACOTZIN, Mexican noble who served as cihuacoatl during the reign of Cuauhtemoc, baptized as Juan Velázquez Tlacotzin, served briefly as tlatoani in 1524, d. 1524 (FC 12: ch. 38-41, CHIM 243). 7:9, 7:15, 43v:16, 55:26, 60: 15, 69v:19. Syn. XIHUAN 5.

TLACPAC, up above (MOL), i.e., the sky, paradise. 75v:27, 76:19, 76:27. Syn. TZON 1.

TLĀCTLI

1. Human body from the waist up (CAR 458:32, MOL), torso, trunk. 16:13, 56:15 & 65v:4, 56:22.

2. Body. Yn tetlac yn teyolia = body and soul, MS 1628
bis fol. 227v l.5.

TLACUĀCTLI (from **TLACUĀHUA**). A hard or firm entity. See **TLATLACUĀCTLI**.

TLACUĀHUA, v-A or v-B, to become hard or firm (MOL).
See **TLACUĀCTLI**, **TLACUĀHUAC**, **TLACUĀUH**, **TLETLACUĀHUAC**.

TLACUĀHUAC, s.th. hard, hardened, firm (MOL), durable.
24v:6, 30:9, 52v:9.

TLACUALLI, food (MOL). 7:13, 12v:25, 41v:21. Cf. **COCOCATL** 2 and 3, **TŌNACĀYŌTL**.

TLACUĀUH

1. Strongly (MOL, cf. CAR 508:41: centlaquāuh = hurriedly). Tlacuā[u]h ... conēlēhuia[h]-o = greatly do they crave them, 6v:1.
2. Come here!, come thou! (MOL). See **TLATLACUĀUH**.
Syn. **NICA**. Cf. **MĀCUĒLEH** 2.

TLĀCUĒL (**TLĀ** + **CUĒL**).

1. Introduces wishes and commands. 15v:13. Cf. **MĀ-CUĒL** 1.
2. Stands alone. 15v:4. Cf. **MĀCUĒL** 2.

TLACUEPTLI TLAHTŌLLI, word or text translated into another language (MOL). Īpan tlacueptli teōtla[h]tōlli = in which the holy word (i.e., the Bible) is translated, 41:1.

TLACUIA:MO, to take a loan (MOL). Cf. **TLACUIA:MO-TLA**.
Cf. ***CUIA:TLA**.

TLACUIA:MO-TLA, to take s.th. that is loaned (see GRAM 5.2). Xoconmotlacui in īxōchiuh = borrow His flrs!, 17:7.
Syn. **TLANĒHUIA:MO-TLA**.

TLACUIHCUILŌLLI, one who is varicolored (from **CUIHCUILOA**: TLA per GRAM 7.5). Tlacui[h]cuilōlcali[h]ticpa-n, 17v:25.

TLACZA, to step on it, i.e., to move quickly, to hurry (MOL). Nitlaczatihuītz = I come quickly, 15:31; xontla[c]zacakān = hurry!, 74:15 & cf. 19.

-**TLAH**, rel. noun, place where there is an abundance of, place characterized by (CAR 418, AND), location, place of (CAR 420: īxtlah = in front of), time of (see **XŌPANTLAH**). Chī-chīmēcatlahco, 77v:9; -mozoquilla[h]-, 16:27; xiuhbla[h]-, 75:29 & 75v:1. See **ĀCUEČUENTLAH**, **CALLAH**, **NEPANTLAH**, **TĒUCCALLAH**, **XŌCHITLAH**, **XŌPANTLAH**, **XŌTLAH**.

TLAHCAHTLI, day (CAR 499:42). See **TLAHCAHTEŌTL(?)**.

TLAHCAHTEŌTL, ruler of Tlatelolco, d. 1427 (ZCHIM 1:91:
Tlahcateotzin). 8:20 (tla[h]cahteōtl), 8:24 (tlahcahteōtl).

TLAHCHINŌLLI, see **TLACHINŌLLI**.

TLAHCHINŌLXŌCHITL, see **TLACHINŌLXŌCHITL**.

***TLAHCUILLI** (from **IHCUIYA:TLA**), s.th. twined or twisted,
s.th. whirled. See **TLAHCUILLŌTL**.

TLAHCUILLŌTL, abstract form of ***TLAHCUILLI**. 44v:13. See **TLATLAHCUILLŌTL**. Syn. **IHCUILLŌTL**.

TLAHCUILOA, to paint; fig., to make paintings (i.e., reve-

nants). 7v:8, 20:3 (with matrix *huītz*), 30:23, 33:7, 50v:8. See IHCUILOA:TLA 2.

TLAHCUILÖLLI, writing, painting (MOL); as *embed*, painted, colorful (FC 11:111:9 and HG bk. 11 p. 285: tlacujlolquavitl = madera pintada, see TLAHCUILÖLTÖTÖTL); fig., warrior, ghost warrior, especially a revenant. Key words: painting, painted. 7v:9, 15v:23, 18:14, 20:10 (apoc.), 22:4, 23v:4, 27v:8, 27v:14, 38v:12 & 16, 39:16, 44:29, 45:24, 45v:18 (*chālchiuhātla[h]cuilōlme[h]*), 52v:18, 53:20 (tla[h]cuilōli[h]tic), 58:10, 58:17, 58:23, 59v:32, 62v:17, 62v:24, 63:5, 64v:31, 68:17 (give it outline and color, like a painting!), 70v:6, 70v:17, 71:2, 71:26 (painted saddle, i.e., a fancy saddle), 72:14, 73v:14, 73v:15, 79v:6, 81v:12; tla[h]cuilōlcali[h]tec = in the house of paintings (or in the colorful house, i.e., in paradise or the music room), 10v:11, 34v:26, cf. 15v:29, 20:25, 51v:18 & 19, 63:6, 72v:3, cf. 34:22; paintings destroyed, 12v:17, 28v:17, 69v:3. See TLACUIHCUILÖLLI, TLAHCUILÖLPAN, TLAHCUILÖLTÖTÖTL, TLAHTLATLAHCUILÖLLI, XIUHTLAHCUILÖLLI. Syn. ĀMOXTLI, IHCUILIUHQUI, NEHCUILÖLLI. Cf. TLAPALLI, XAHUALLI.

TLAHCUILÖLPAN, place of paintings, i.e., paradise. 13:11, 27:21, 47v:3, 50v:7. For synonymy see CUILÖLPAN.

TLAHCUILÖLTÖTÖTL, "ave pintada," probably a parrot or macaw (HERN). Key word: painted bird. 50:18 & 22, SPC 223v:14.

TLAHMACHTLI, embroidery, embroidered cloth (MOL, CAR 449:9). Key word: work of art (accords with NEHMACHTLI, but cf. TLAHTLAHMACHTLI). 50v:31 & 51:2, 52:26.

TLAHPALIHUI, vars. TLAHPALIHUIQUETL (56:25), TLAHPALIUHQUETL (CM), TLAHPALIUHQUI (RITOS 50); pl. tlahpali-huih (see FC 12:16:16) or tlahpalihuimeh (75v:11 & 14). One who is strong (FC 12:16:16), youth of marriageable age (MOL), bridegroom (FC 6:132:28); youth who has reached the perfection of his manhood (RITOS 50); farmhand (MOL), peasant (FC 6:16:12); lit., strong one. Key words: young man, stalwart, young stalwart. 55v:18, 56:23, 56:25, 56:27, 65v:12, 75v:11 & 14; teuctla[h]palihuquetl, 66:17, cf. 56:2, 75v:6; yēqu-i-tēntla[h]palihquetl, 52:25.

TLAHPALIUHQUETL, see TLAHPALIHUI.

TLAHPALLI, strength (CAR 527:5). See TLAHPALIHUI, TLAHPALOA:MO, TLAHPALOA:TĒ.

TLAHPALOA:MO

1. Reflexive, to be daring, to be bold (MOL, CAR 521:43, cf. CAR 522:38), to exert oneself (FC 3:4:25), lit., to strengthen oneself. Ayāc huel ye[h] īhuīc ye onmotla[h]palo#hu#a-yyo = no one dares go near them (lit., no one strengthens himself toward them), 64v:17, cf. 23v:28, 65:11.

2. Reflex-pas. of **TLAHPALOA:TĒ**, to be greeted or hailed, lit., to be strengthened. 13v:8, 53v:21, 59:7, 61:2, 68v:18, 79:27.
3. Reciprocal verb, to address one another (FC 6:149:14); to salute one another (MOLS: *saludarse vno a otro*).

TLAHPALOA:TĒ

1. To address s.o. (FC 6:55:2, FC 6:183:9); to greet s.o. (CAR 494:20), to greet or welcome s.o. (FC 6:196:20). 1:11; with suffix **-co**, 53v:28, 80:11. See **CHŌQUIZ-TLAHPALOA:TĒ**, **TLAHPALOA:MO**. Syn. **CIAUHQUETZA:TĒ**.
2. Purposive construction, to come or go in order to greet s.o., i.e., to visit s.o. (CAR 511:6: with suffix **-to**). 66v:7 (with suffix **-co**).

TLAHTLACHĪCHINA, freq. of **TLACHĪCHINA**. 44v:16, 48:29.

TLAHTLACHIYALTIA:TĒ, freq. of **TLACHIYALTIA:TĒ**, q.v.

TLAHTLACOA, var. **TLAIHTLACOA** (1v:21). To sin (CAR 426:30). 1v:21, 41:21 (of Adam and Eve). See **TLAHTLACO-ĀNI**, **TLAHTLACOLLI**.

TLAHTLACOĀNI, sinner (MOL). In *tlā[h]tlaco#hu#āni[h]*, 42v:20; *i[n tlahtlacoani]me[h]*, 42v:20: gloss (thus the copyist appends a variant pl.).

TLAHTLACOLLI, sin (MOL). 41v:27; *huel īntla[h]tlacōl* = indeed there is their sin (i.e., they are truly sinners, see GRAM 7.9), 41:22 & 25.

TLAHTLAHMACHTLI, freq. of **TLAHMACHTLI**. Key word: bacades. 43:7, 47:26, 81v:2, 82:1.

TLAHTLAHTLAHTZĪNI, double freq. of **TLAHTZĪNI**. To thunder repeatedly (of artillery) (see CAR 513:19). 55:9.

TLAHTLĀHUIA, freq. of **TLĀHUIA**. *Tlahtlāhu#e#[i]#y#a* = the Shining One (lit., it shines), 26:15 & 49v:7. For synonymy see **TŌNATIUH 1**.

TLAHTLAMAHUIZOA, freq. of **TLAMAHUIZOA**. 7v:11, 58v:19.

TLAHTLANECTIA:TĒ, freq. of **TLANECTIA:TĒ**. 7v:13. Syn. **TLANEHNECTIA:TĒ**.

TLAHTLANIA:TĒ, to ask s.o. for s.th., to inquire of s.o. (MOL), to beseech or pray to s.o. *Āc nictlahtlanīz* = whom will I ask?, 1:3, cf. 1:3, 1:4, 16:12; *mā-n n#e#[a]-mēchtla[h]tlani* = let me ask you s.th., 34v:7; *tontlā[h]-tlanīlo* = you are beseeched, 12v:16, cf. 13:7. See **IHLANIA:TĒ-TLA**.

TLAHTLAŌCOLCUĪCA, freq. of **TLAŌCOLCUĪCA**. Var. **TLAHTLA-YŌCOLCUĪCA** (38v:3). To sing sadly, to sing lamentations. 38v:3; with matrix **yauh**, 44v:7, 46v:26.

TLAHTLAŌCOLLI (for spelling see 44v:7), freq. of ¹**TLAŌCOLLI**. 38:7. See **TLAHTLAŌCOLCUĪCA**.

TLAHTLAŌCOYA, freq. of ¹**TLAŌCOYA**. Var. **TLAHTLAYŌCOYA**. To grieve, to be sad, to be wretched. 40:13, 72v:8; with matrix **nemi**, 59v:7, 69:12; with matrix **ye**, 40:27, 50v:16. Cf. **TLATLAYŌCOYA**.

TLAHTLAPĀNA:TLA, freq. of **TLAPĀNA:TLA**. To break s.th. to

pieces (MOL), to break things (MOL). #In#[ni]xōchin-tlahtlapanaco-yan = I've come to break flrs, 18v:17; 56v:22, 79v:11.

TLAHTLATLAHCUILÖLLI, double freq. of **TLAHCUILÖLLI**. 45v:9.

TLAHTLAYÖCOLCUTICA, see **TLAHTLAÖCOLCUTICA**.

TLAHTLAYÖCOYA, see **TLAHTLAÖCOYA**.

TLAHTLI, uncle (MOL, CAR 487:22, cf. CAR 402:40: notlā = mitio). 58:13. 72v:29 (my aunts and uncles), 80:11, 80:14, 80:15. See **TLATLAHTLI**. Cf. **ĀHUITL**.

TLAHTOA

1. To say s.th. (MOL), to speak (FC 6:47:26); to sing (of birds) (MOL); to sing (of insects) (MOL, FC 11:97:8). 1:21 (huālla[h]to[h]), 7v:23, 11:23, 14:12, 16:4, 20v:5 (of jaguar), 21:27, 23v:18, 28:10, 32v:10, 34:30, 37:23 (of Life Giver), 44:19 (xiuhcoyolla[h]toa), 55v:8, 71:12 (with pun on 2, below), 77v:3, and passim. See **CUICATLAHTOA**, **TLATLAHTOA**.
2. To be the speaker, to rule or govern (FC 6:198:4, cf. CAR 455:22). 27:11 (with suffix -co), 41v:8, 48:9, 60v:14 & 20. See **TLAHTOĀNI**.

TLAHTOĀNI, pl. **tlahtoānih** (see CAR 404:34-37) or **tlahtoānimeh** (30:11, 71:23, see CAR 404:34-37). Speaker or great lord (MOL), king (of a pre-Conquest city state) (see HG bk. 8 ch. 1 paras. 1-19 and paras. 20-25, cf. FC 8 ch. 1), gobernador (i.e., post-Conquest native ruler with powers much reduced) (see HG and FC loc. cit., cf. CAR 495:25). Key words: lord, ruler, king, tlatoani, gobernador. 3v:8, 4v:3, 15v:9, 16:17, 17v:8, 29v:23, 30v:16, 33v:25 (refers to Life Giver), 39v:19, 41v:19 (refers to God), 42v:2, 42v:3 (synonymous with the gobernador of 7:31), 44v:2, 54v:14 (**tlahto#hu#āni**), 59:29 (refers to God), 63v:2, 72:12, 73v:25, etc. Cf. ***TLAHTOHQUI**.

TLAHTOATZIN. Key word: regent (seemingly applies to **ĀCA-PIPIOL**, who served as regent during the minority of **NEZAHUALPILLI 3**, see IXT 2 ch. 49). 56:27.

TLAHTOHCĀCIHUĀPILLI, princess or great lady (MOL). Refers to St. Mary, 38v:26.

TLAHTOHCĀN, palace (MOLS: palacio real). Refers to the hereafter, 59:1 (totla[h]to[h]cān), 77v:16 (notla[h]to[h]-cā[n]). Syn. **CALLI**, **CHĀNTLI**.

TLAHTOHCĀTI, to be lord (MOL), to be noble, to be ruler, to rule, etc. 4v:7 (with suffix -co), 5:14, 59v:10, 60: gloss 2.

TLAHTOHCĀYÖTL, abstract form of ***TLAHTOHQUI**. Kingdom, realm (MOL, CAR 456:8); sovereignty (MOL: corona real o patrimonio); lords, rulers. 21:26, 39:15. See **TĒUCYÖTL**/**TLAHTOHCĀYÖTL**.

***TLAHTOHQUI**, var. ***TLAHTOHQUETL** (see **TLATLAHTOHQUETL**), comb. form **TLAHTOHCĀ-**, pos. -**tlahtohcāuh**, pl. **tlahtohqueh**. Cf. **TLAHTOĀNI**.

1. See *TĒPANTLAHTOHQUI.
2. Tlahtohcā-, see TLAHTOHCĀCIHUĀPILLI, etc.
3. Tītlahtohcāuh = you are His singer. 10:17.
4. Totlahtohcāuh = viceroy (CAR 501:32, 508:24). Key word: regent. 71:16 (refers to native king or Span. viceroy?).
5. Tlahtohqueh, rulers, nobles (MOL). 4v:4, 7:20, 15:24, 16v:6, 38:18 (three magi), 54v:11, 57v:17. Cf. TLAHTOĀNI.
6. Chicotlahtohqueh, scurrile speakers. 15v:30.

TLAHTŌLCHIYA:TĒ, to wait for s.o.'s command, to await orders from s.o. (MOL, see FC 3:11: 20 and HG bk. 3 ch. 2 para. 2), lit., to await s.o.'s words. Nictla[h]tōlchi[y]a yehuayan dios = I await God's words (where "words" = revenants?, cf. TLAHTŌLLI), 45v:26; tictla[h]tōlchi[y]a[h] in xesus = we await the kingdom of Jesus, 59v:7; cf. con-aya-chi[y]a ye ītla[h]tōltzin, see CHIYA:TLA.

TLAHTŌLLI, word (MOL, CAR 479:10), discourse, language (MOL); command (see TLAHTŌLCHIYA:TĒ); sound (of drum) (FC 11:111:13), song (of bird) (FC 11:46:7); fig., reverent (cf. CUĪCATL 2). Note: the figurative meaning "revenant" is implicit in many, if not most, of the following usages. Word, 8:2, 16:5, 31:14, 32v:3, 71:19, 71:20, etc.; words, 8:7, 14:7, 15v:22, 19v:25 (cuīcatl notla[h]-tōl), 19v:28, 23:9, 23v:9, 24:10, 33:1, 45:29 (refers to Sunday sermon), 52v:20 (refers to angels), 60:1, 69:9 (yēctli totla[h]tōl), etc.; songs, 8v:21, 9v:16, 9v:20, 13v:3, 14v:8 (zan ītla[h]tōl zan īciehuiz), 14v:9, 19v:7 (īncococauh ītla[h]tōl), 37v:2, 38:31, 44v:4, 73v:7, etc.; -tla[h]tōltzin, 26:6, 26:9 & cf. 49v:1, 42:26, 52:6 (moxō-chitla[h]tōltzin), 72:16, 72v:25, 81:1; ītla[h]tōl tēmictli = the words of a dream, 12:22; tēuctla[h]tōltica tēchilacatzoa, see TĒUCTLAHTŌLLI; momalintoc *i* in amotla[h]tōl = your songs are spinning, 18:21; celi[y]a notla[h]tōlla[a]quilllo = my word-fruit sprouts, 27v:8; tītla[h]tōl = you are His songs, 59:7; ītotontla[h]tōl = his warlike words, 70v:22; chālco tla[h]tōlli = a Chalcan expression, 72:22:gloss; īyayamaz-tla[h]tōl = his tender words, 79:8; quetzalla[h]tōlli = plume songs, 80:19; con-aya-chi[y]a ye ītla[h]tōltzin, see CHIYA:TLA. See CUĪCATL/TLAHTŌLLI, IHĪYŌTL/TLAHTŌLLI, TEŌTLAHTŌLLI, TLAHTŌLLI/YŌLLŌTL, YĀOTLAHTŌLLI, etc.

TLAHTŌLLI/YŌLLŌTL, words/hearts, songs/hearts, i.e., revenants. 15v:28, 17:1, 36:4 & 53:8, 62v:1.

TLAHTZĪNI, to make a sound of breaking or exploding (MOL). For double freq. see TLAHTLAHTLAHTZĪNI.

TLAHUAHZOMALLI, throwing-spear (discharged by an atlatl) (FC 2:109:6 and HG bk. 2 ch. 29 para. 29); fig., warrior. Motlahuahzōmal, 29v:6. Cf. TLACOCHTLI, TLACŌTL.

TLĀHUĀN, see TLĀHUĀNQUI.

TLĀHUĀNA, to drink wine or become moderately drunk (MOL), to become drunk (CAR 510:19). Miquiztlāhuānque[h], 55v:

- 12; tlāhuānque-*n* (for tlāhuānqueh), 55v:26. See XŌCHI-TLĀHUĀN. Syn. IHUINTI, XOCOMIQUI.
- TLĀHUĀNA:TLA, trans. form of TLĀHUĀNA. To tipple on s.th. Quitlāhuāna[h], 56:4; quitlāhuān, 65v:16.
- TLĀHUĀNÖYĀN, place of drunkenness. 74:5.
- TLĀHUĀNQUETL, see TLĀHUĀNQUI.
- TLĀHUĀNQUI, vars. TLĀHUĀN (see XŌCHITLĀHUĀN), TLĀHUĀN-QUETL (72v:26). Drunkard (MOL). 72v:26, 73v:27 (tēch-tlāhuāncānōtzque[h]).
- TLĀHUĀNTLI, cup or vessel for drinking wine (MOL: tetla-uan); fig., sacrificial victim. Key word: drinking bowl. 79v:11.
- TLAHUĒLCĀHUA:TĒ, to cause s.o. to be distracted or mad-dened by anger (cf. MOL: tlauelcaua:nino). See TLATLA-HUĒLCĀHUA:TĒ.
- TLAHUĒLIA:TĒ, to hate or be angered by s.o. (SIM). See TLAHUĒLILÖC.
- TLAHUĒLILÖC, one who is evil or wicked (MOL, CAR 461:45, CAR 518:6). Key word: scoundrel. 40v:1, 40v:3. See ICNŌPILLAHUĒLILÖC.
- TLAHUĒLILTIC, v-A, used only in 3rd pers. sing. pret. and with pos. prefix. To become one's misfortune (CAR 462, AND 362). Ötotlahuēliltic, 6v:24, 43v:9; önotlahuēliltic, 74:20.
- TLAHUĒLLI, anger, fury (MOL, CAR 520:4), bellicosity, bravery (CAR 484:43). 3v:24. See TLAHUĒLCĀHUA:TĒ.
- TLAHUĒLNEQUI:MO, to be sad or angry (MOL: motlauelnequi = mohino y enojado). Ninotlahuēlnequi, 72v:9.
- *TLĀHUI, to shine; to be red(?). See TLĀHUNI, TLĀHUITL, TLĀHUIZCALLI(?).
- TLĀHUNI, a shining entity. Notlāhuinixōchiuh = my shining flrs, 78:8; cf. tlāhuilli xōchitl, see TLĀHUELLI.
- TLĀHUIA, to light (the way) (MOL); to shed light (MOL). 14v:8. See TLAHTLĀHUIA.
- TLAHUICA, see HUICA:TLA 3.
- TLAHUIHUILTEQUI, freq. of TLAHUILTEQUI. To repeatedly traverse, to wander(?). 1:6, 1:8.
- TLĀHUELLI, light, illumination (MOL, HDA 6v:22 and 7:26: tlāhuilli). Tlāhuilli xōchitl = brilliant flrs, 15v:1, 15v:2, 53:18. See TEZCATL/TLĀHUELLI.
- TLĀHUILLÖTL, abstract form of TLĀHUELLI. Xi[y]ötlā[h]uil-[1]ōhuēhuëtl = turquoise-brilliant drums, 11:22.
- TLAHUILTEQUI, to intercept, to take a short cut, to traverse (MOL, FC 11:266:16). See TLAHUIHUILTEQUI.
- TLĀHUITL, comb. form TLĀHUI- (22:8) or TLĀUH- (CAR 480:27). Almagra (MOL, HERN, FC 11: 243), red (?), FC 11:230:3); as embed, roseate (see FC 11:20:16), red (see 36:15). Tlāhuimomōzpan, 22:8; tlāuhtōnatiu, 36:15. See TLĀUHCALLI, TLĀUHQECHÖLLI, TLĀUHTZINCO.

TLĀHUIZCALEHUA, to radiate dawnlight, to shine like the dawn. Tlapaltecomasuchitl tlauizacalleoatoc vnteocuitlatotonatimani = red cup-flrs are radiating dawnlight, shining like gold, SPC 235v; ma vntlauizcaleuatiuh ma on-teucuitlaaoachpepeicato in tosuchicozqui = let our flr-jewels go radiating dawnlight, let them be shimmering like a golden dew, SPC 93; ontōnacāxōchitlāhuizcalēhua-ti[h]cac = as maize flrs they're radiating dawnlight, 39:5; they're glowing as a mist of turquoise swans, radiating green dawnlight, 48:26 (with matrix o); on account of golden banners Tlatelolco's radiating dawnlight, 61:10. See **TLATLĀHUIZCALEHUA**.

TLĀHUIZCALLI, dawn (MOL, HDA 12v:4), the glow of dawn (MOL); place where the sun comes up, paradise (see 11:15, 19:12, 29v:16, etc.); lit., house of shining (or reddening?). Key words: dawn, dawnlight, dawn's house. 6:20 (tlāhuizacalteō[xō]chitl-a), 10:18, 11:15, 17v:18, 19:12, 29v:16, 38:10, 42:8, 55v:8, 59:3, 59:31, 65:17 (ilhui-catlāhuizcalli). See **TLĀHUIZCALEHUA**, **TLĀHUIZCALLÓTIA**: **TLA**, **TLĀHUIZCALXOCHITL**. Syn. **TLĀUHCALLI**, **TLĀUHTZIN-CO**.

TLĀHUIZCALLÓTIA:TLA, to provide dawn lodging for s.th., to provide a place in the dawn for s.th., to immortalize s.th. (?). 23:10.

TLĀHUIZCALXOCHITL, dawn flr. Q[ue]nin ocuel cuetlahuix ū tlahuizcalxochitl?, MS 1628-bis fol. 292 l. 27; tlāhuizacalxō-chitl, 6v:1; cf. tlāhuizacalteō[xō]chitl-a, 6:20.

TLAHUIZNEHNEQUI, to crave arms, to crave weapons. Tlahuizne[h]nequitzin = Craving Weapons (fict. name for a warrior), 54:15.

TLAHUIZTLI

1. Arms, insignia, emblem (in the native manner) (MOL, for descriptions see FC 2:88:21-31, FC 2:115:14-19, FC 2:115:32ff, FC 8 ch.9). 74v:18.
2. Arms, coat of arms, heraldic device (in the European manner). 41:3, 42:28.
3. Arms (defensive or offensive?). See **TEPOZTLAHUIZTLI**.

TLĀIC, let it be by means of it. 70v:3. Syn. **MĀIC**.

TLAIHTLACOA, see **TLAHTLACOA**.

TLAIHTÖLLI, an entity that is enrolled, summoned, named, or appointed (MOL: encartado o nombrado). Mā#c#[z]onel titlaihtölli = let yourself be summoned, 72:21.

TLAILOTLAC, var. **TLAILOTLAQUI** (CM passim, but this should probably be analyzed as either tlailotla[c]qui or tlailotlaqu-i). Title held by various kings and officials in Mexico (MEX 115: "tlailotlacatl", TEZ 352: "tlailotlatl"), in Azcapotzalco (IXT 2:58), in Chalco (MEX 72, CHIM 138-39), and in Tlaxcala (Muñoz Camargo bk. 1 ch. 7); magistrate, arbiter (title of a high judge in Mexico) (see

TORQ 2:352). Key words: chief, arbiter, tlailotlaqui. 7:8, 8:27, 33:26, 33:30, 68v:14, 68v:21; refers to God. 36v:16 (tlailotlac), 60v:24, 61:10, 61:11, 61:26, 61v:6.

2. Pl., an ethnic group living in Texcoco (IXT 1:430: "tlailotlaques, que eran tultecas y eran de la Mizteca").

TLAILOTLAQUI(?), see TLAILOTLAC.

TLAÍXTOCTZIN, unidentified. 21:12.

TLĀLĀCOZALIN, see TLĀLĀCUEZALIN.

TLĀLĀCUEZALIN, vars. TLĀLĀCOZALIN (52:14), TLĀLĀCUIZALIN (52:18). Red-crowned parrot, *Amazona viridigenalis* (?; see FC 11:23). 50:5, 50:17 & 21, 50v:20, 52:14, 52:18.

TLĀLAQUIA:TLA, to bury or inter s.th. (MOL); to plant s.th. 27v:6, 37:12 (with suffix -co). Syn. PIXOA:TLA, TŌCA: TLA.

TLĀLĀTL, mud (MOL). See TLĀLĀCUEZALIN.

TLĀL, see TLĀLTICPAC.

TLĀLCĀHUIA:MO, reflex-pas. of TLĀLCĀHUIA:TĒ. To be abandoned. 20v:29.

TLĀLCĀHUIA:TĒ, to give ground to s.o., to separate from s.o. (MOL), to forsake or abandon s.o. (MOLS: desamparar a alguno, CAR 427:25). 45v:29, 68v:13 & 15.

TLĀLHUĀCPAN

1. Dry land (as opposed to the sea) (see MOL: tlalhuacpan ehecatl). 44:24 (with pun on 4, below?).
2. Name for the Tepanec realm (as opposed to the Venice-like city of Mexico?). Key word: Dry Lands. 16v:5, 19v:6, 38:27. 42:29 & 32. Cf. AZCAPÓTZALCO, TEPEÑACAPAN.
3. Dry, sterile land (MOL).
4. On the island (?; from TLĀLHUĀCTLI 2 + -PAN), i.e., in the city of Mexico(?). For possible usage see 1, above.

TLĀLHUĀCTLI

1. Dry land (MOL). See TLĀLHUĀCPAN 1.
2. Island (MOL); fig., Mexico City (?). Tlālhuauqu-#e#[i] (apoc.) = Mexico City, 77v:9. Cf. TLĀLHUĀCPAN 4. Syn. CEMĀNĀHUAC 3.

TLALHUATL, "nerve," i.e., sinew (MOL, FC 10:133), i.e., blood vessel (see MOL: tlalhuatl ytetecuicaca = pulso de la muñeca o del braço).

TLALHUAYÖTL, abstract form of TLALHUATL. See CUÄTLALHUA-YÖTL.

TLĀLHUIA:TLA, indef., to heap the earth (MOL), to cover s.th. with earth (MOL), to work the earth (as a horticulturist). 11v:25.

TLĀLIA:MO, for freq. see TLATLĀLIA:MO.

1. To sit down (MOL, CAR 418:25). 15v:26, 37:3, 43:30 (with suffix -to), 55:30, 79:1.

2. To settle, to become established. 37:3, 60:gloss 1, 76:7.
3. To settle down, to rest, to desist (from activity) (CAR 495:9, CAR 497:28). 74:27.
4. Reflex-pas. of TLĀLIA:TLA, to be established or composed. 43:25 (of a song). See CHĀHUATLĀLIA:MO. Cf. TLATLĀLILLI.
5. As matrix in -ti- compounds. To begin, to become (see Sullivan *Compendio* p. 274). Ninotlamattimotlālia-o = I become calm, 5:8. See CACTIMOTLĀLIA.

TLĀLIA:TLA, to establish or compose s.th. (MOL). 11v:19 (nontlatlālia), 25v:9 (tictlāli[h]tēhuac), 29:11 (nictlāli[h]-tēhuaz), 38v:1 (contlāli[h]ti[y]a[h]que[h]), 38v:10 (no-co[n]yēctlālia), 42v:1, 48:4, 53:28, 55v:7, 57:31, 71:11. See TLĀLIA:MO 4, TLATLĀLILLI. Cf. MANA:TLA 2.

TLĀLIHUINTĪHUA, see IHUINTI.

TLĀLLI, earth (MOL), earth or dirt (CAR 529:38), clay or mortal flesh (CAR 486:50: notlāl), earth or world (CAR 525:29: tlālpan), property (MOL), land or realm (FC 6:82:4, FC 11:260:33), ground (FC 11:198:29-30: tlalcacalosuchitl...tlallampa). Tlālli [ī]cpac = on earth, 29:18, cf. 4v:7, 29:13 & 17, 47v:7; tlāll-a olīni-a = the earth shakes, 31:2; God creates the earth, 41v:1; tlālli mocuepa, see CUEPA:MO; tlālihuintīhua, see IHUINTI; tlālli manic, see MANIC 1, cf. 32:27, 41:20, FC 6:79:16; ye[h]co-ya tlāl-[1]i = he arrives on earth, 47:11; tlāltech a[h]cic, 38v:8; ānāhuatl in tlāll, 67:18; tlāl[1]i tōcati = let him go seed the ground, 84:9; nontlāli[h]cuilo[h]tihuītz = I come painting the earth, 67v:24, cf. 32v:14, 34:27; tlālli = land or realm, 8v:13, 32v:11, cf. 8v:17, 28v:15, 32:27 (tlālli), 32v:14, 34:27; tlāltōnayān, see TŌNAYĀN TLĀLPAN; tlālpan, 11v:21, 11v:22, 19v:10, 23v:6, 29v:25, 62v:18, 68v:26; titlālli = you are flesh, 41v:24. See CENTLĀLLI, HUĒI TLĀLLI, TLĀLAQUIA:TLA, TLĀLLI/TEPĒTL, TLĀLTI, TLĀLTICPAC, TŌNACĀTLĀLPAN, XŌCHITLĀLLI, YAN-CUIC TLĀLLI, etc.

TLĀLLI/TEPĒTL, land/realm, i.e., nation, country. 9:4, 12:18, 14v:13, 63:26, 63v:6. Syn. ĀTL/TEPĒTL 1.

TLALMANALCO, Chalcan capital (DHIST ch.2 para.8). RSNE 15:12-13.

TLALNAHUCATL, lord of Coatlichan in the time of Tezozomoc's campaign against Texcoco (IXT 1:332, IXT 2:45), assoc. with Totomihuatzin of Coatepec (IXT 1:342). 7v:28.

TLALNĀMIQUILIZTLI, thought; memory (MOL). 2:13, 2:20, 4v:17: yuhquin àco yà in inyollo in intlalnamiquiliz = it was as if their thoughts went upward (while they were contemplating the miracle), LASSO 48:28.

TLALOA:MO, to run, to flee (MOL, CAR 434). See NETLALÓ-LIZTLI, TLATLALOA:MO. Syn. CHOLOA.

TLALOTZIN, unidentified Tlaxcalan(?) lord. 8:13.

TLĀLPC, see TLĀLTICPAC.

TLĀLPAN, see TLĀLLI.

TLĀLPC, see TLĀLTICPAC.

TLALPILŌNI (from ILPIA:TLA), lit., instrument with which s.th. is tied (see CAR 448), tinted leather tie that binds the warrior's hair and hangs down in back (TEZ ch.36 p.352), cord that binds the warrior's topknot and has a tassel at each end (HG bk.8 ch.9 para.1, see also SEL 2:536, Codex Mendoza pp. 103-105), a mark of honor (FC 6:44:15, CHIM 107), called "tassel" by Sahagún (HG bk.6 ch.9 para.21: borla). See QUETZALLALPILŌNI.

TLALTECATZIN

1. Same as QUIHNATZIN TLALTECATZIN (FC 8 ch.3).
2. King of Cuauhchinanco in the time of TECHOTLALATL (IXT 1:321). 30:21 (the glossator here assumes [incorrectly?] that Tlaltecatzin of Cuauhchinanco is meant). See 7, below.
3. Name of a Chalcan ambassador sent in company with "Tozmacuey" and "Xoquahue" to the court of HUITZIL-
IHUITL 2 in 1407 (ZCHIM 1:81: Tlaltecatl). 33:6
(tlaltecatl).
4. Same as TOTOQUIHUAZTLI 2 (TEZ 629, 634, 639, and 649). See 7, below.
5. Lord of Azcapotzalco 1511-21 (TORQ 1:254: Tlaltecatl-çin).
6. Same as TĒTLEPANQUETZANITZIN (? , see DHIST ch.54 para. 2).
7. Evidently a royal title held especially by Tepanec rulers (should be TLĀLTĒCCATZIN with var. TLĀLTĒUC-TLI, see TEZ 630: Tlaltectli). See categories 1, 4, 5, and 6, above. 30:24 (the glossator at 30:21 indicates Tlaltecatzin of Cuauhchinanco, but category 4, above, is a more likely choice).

TLĀLTĒUCTLI, lit., earth lord or land lord.

1. Royal title (see TLALTECATZIN 7).

2. Name of a deity (FC 6:11:15, FC 6:11:18).

TLĀLTI, to become earth, to be converted into earth (MOL). 41v:24.

TLĀLTICPAC, abbrevs. TLĀL^c (78:12), TLĀLPC (4v:24, 30v:14), TLĀLPC (10v:2), TLĀPQU (39:4), TLPC (47v:1), TP̄C (2:24). The world, in the world, on earth (MOL). 1v: 22, 2:9, 9v:24, 13:18, 15v:25, 21v:20, 30v:20, 40:15, 41v: 7, 53:3, 64v:27, 72v:8, and passim; tlālticpac tlāca[h] = people on earth, 1v:13, cf. 41v:26, 42:11; tlālli [ī]cpac, see TLĀLLI; xōchitlālticpac, see XŌCHITLĀLLI; ōcēlōtlp̄c, 63:19. For synonymy see CEMĀNĀHUAC 1.

TLĀLTICPAC/ILHUICATL, earth/sky. 17:13, 23:8, 41:12, 46: 22, 48:9 & cf. 13. Syn. ILHUICATL/ĀNĀHUATL, ILHUICATL/CEMĀNĀHUAC.

TLĀLTICPACTLI, abbrev. **TLĀPCTLI**. World, earth (CAR 455: 26). 21v:11. See **TLĀLTICPAQUEH**. For synonymy see **CEMĀNĀHUAC** 1.

TLĀLTICPAQUEH, abbrev. **TLĀPQUEH** (79:13). World owner, refers to Tezcatlipoca (FC 6:4:33), refers to God (CAR 407: 2). 1:18, 1v:6, 15:9, 45v:7, 79:13. For synonymy see **DIOS**.

TLĀLTŌNAYĀN, see **TŌNAYĀN TLĀLPAN**.

TLAMA, v-D, to hunt (MOL), to capture s.th. (MOL). Tlama-to = he went to take captives, 55v:6; tlama[h] = they are taking captives, 77v:4. See **MA:TLA**.

TLAMACAZQUI, lit., one who gives s.th. (from **MACA:TLA**).

1. Priest (in the native sense), one who serves the idols in the temples (MOL: tlamacazque), a middle-ranking priest (FC 3:67:30). Cf. **TLENAMACAC**.
2. Deity (in the native sense) (FC 6:35:12, TEZ ch.1).
3. Youth at puberty (RITOS ch.5 para. 20).
4. Singer, musician, ritualist (see **TEŌPÍXQUI** 2). 79:1; tlamacatzintle (see GRAM 7.4), 79:6. See **CIHUĀTLAMA-CAZQUI**. For synonymy see **CUĪCANI**.

¹**TLAMACH**, see **TLEIN MACH**.

²**TLAMACH**, gently, peacefully, slowly (CAR 524:3). See **TLA-MACHĪHUA:TLA**. For synonymy see **CEMĒLLEH**.

TLAMACHIA:TĒ, to ration things to people (MOL). Tlatēma-chīlo (the expected form is tētlamachīlo—is this a copyist's error?) = there's rationing, 42v:6.

TLAMACHĪHUA:TLA (²**TLAMACH** + **CHIHUA:TLA**), to do s.th. slowly (SIM). See **TLATLAMACHĪHUA:TLA**.

***TLAMACHĪLIA**, to be wise (cf. CAR 456:28: tlamachīlitzli = wisdom). See ***AHTLAMACHĪLIA**.

TLAMACHTIA, intrans. form of **TLAMACHTIA:TĒ**. To be happy. Ontlamachtilo, 68:21 & cf. 64v:20.

TLAMACHTIA:MO, to be rich (MOL), to be joyful (MOL), to glory (MOLS: gloriarse o glorificarse). 8:6, 8v:5, 9:16, 22:12, 25v:18, 33:16, 34:22, 42:7, 42:14, 48:4 (netlamach-tilo i tipīpiltzitzinti[n] = lit., there-is-joy it-pertains-to-us-children), 48:29, 52v:31 & 53:3, 60:22 & 25, 61:8, 64v:20 & cf. 23 (freq.) & cf. 68:21 & 68:25, 68v:8, 71v:18, 71v:29 (with matrix *yauh*). See **NETLAMACHTILIZTLI**, **NETLAMACHTILŌYĀN**, **TLATLAMACHTIA:MO**. Syn. **CUILTŌNOA:MO**, **PĀQUI**, **TLAMATI** 3.

TLAMACHTIA:MO-TLA, to enjoy s.th. (MOL). 1v:29.

TLAMACHTIA:TĒ, to enrich s.o., to make s.o. happy (MOL). 3:27. See **HUELLAMACHTIA:TĒ**, **TĒTLAMACHTIH**.

TLAMAHCĒHUALLI, that which there is when people deserve s.th. (from **MAHCĒHUA:TLA**), i.e., recompense, reward. 18:7, 33:8. For synonymy see **MAHCĒHUALLI**

TLAMAHMANI, impers. of **MAHMANI**. See **MAHMANI** 3.

TLAMAHUIZMAHMANI, impers. **TLAMAHMANI** with embed **MAHUIZ-TLI** 2. 18:14.

TLAMAHUIZOA, to marvel (MOL: mauiçoa:nitla), to rejoice (see SIM: mauiçoa). 38:21, 54:22 & 26, 57:2, 59v:3, 59v:22 (with suffix -to), 80:6 & 9, 80:8, 80:30, 81:8, 82:22. See TLAHTLAMAHUIZOA.

TLAMAHUIZÖLLI, miracle, wonder (MOL). 2:21. Syn. ILHUI-ZÖLLI.

TLAMALINTLI, cord, twist, twisted rope (MOL). See CUE-TLAXTLAMALINTLI. Syn. TECUECUEEXTLI.

TLAMAMALLI (from MAMALI:TLA 2), perforated (gemstone); fig., baby, infant (OLM 212). Cf. TLAZÖTL.

TLAMÄMALLI, vars. **TLAMÈMELLI** (see 55:20, 85:5), **TLEMÈ-MELLI** (see 55:22, 85:2). Charge, load, s.th. carried (MOL, CAR 532); fig., infant, baby (FC 6:2:15), babe, pet, chum (cf. CONÈTL). Key word: babe. Tlamèmeltzin, 55:20 & cf. 22 & cf. 85:2 & 5; tlamèmel (apoc.), 57v:29. Cf. CONÈTL, MÄMALLI, TLATQUITL. Do not confuse TLAMAMALLI.

TLAMANTLI, lit., that which there is when one lays things out (from MANA:TLA), hence either s.th. that can be laid on a surface or s.th. that has been sorted out, s.th. different.

1. S.th. different, a kind, a variety, a sort. Mieci tlamanli in tlapitçalli = diversidades de instrumentos, Doctrina cristiana 48r; ticentlamantli = you are a different one, CAR 523:27; chiucnäuhtlamantli-ni īc on-nemi[h]-o = they are of nine kinds, 59v:12. See CÉ-CENTLAMANTI, TLATLAMANTLI.
2. Used in counting things that are different from one another or things that can be laid on top of one another (MOLS 119). 68v:25, 69:16.

TLAMÄTELÖLLI, see TLAMÄTILÖLLI.

TLAMATI, v-B, fused-obj. form of MATI:TLA.

1. To have knowledge or acquaintance (cf. MATI:TLA 1). Mā onpa[h]pácohua yehua icníuhtlamacho = may all rejoice, may all have comrades, 18v:22; y ma ycniuh-tlamacho = let there be comradeship, RSNE 37:3. See ILHUITLAMATI, NËNTLAMATI, TLAMATI:MO, TLAMATQUI.
2. With directional prefix on- or with matrix yauh. To proceed, to go. In iuhqui tlétl àcopa itztiuh àcopa tlamattiu = se va como el fuego házia arriba, CAR 498:4, cf. FC 2:136:13, FC 3:33:24; xontlamatican in jxtlaoacan = go to war!, FC 6:74:3; ma ontlamati in mjctlan = let him go to the dead land, FC 6:27:35, cf. FC 6:20:1; xi-ya-ontlamaticān ixtlāhuatl i[h]tec = go to war!, 20v:19; o ye nicān ontlamati yehua in ihuicatli[h]tic = heaven comes here!, 21v:22; ontlamati-n īpalnemo[hu]āni īāuh ītepēuh = Life Giver proceeds to His city, 32:10; ontlamachōtoc = all are going, 33:6; in quēn xontlamaticān = by all means move out! (i.e., march to war!), 70:6. Cf. HUĀLTOCA:TLA.

3. To be content, to rejoice (cf. **MATI:TLA** 4). Otlamat-tinenca = he had enjoyed himself, FC 2:156:1; āhuiliz tlamatiz = they will revel and enjoy themselves, 76v: 20 & 22; oquichtlamattimani[h] = they are rejoicing as braves, 6v:12; in quēn oc zan in tlamati = how much happier he is!, 73:30; toyōllo tlomatic (for tlamatiz) = our hearts will be content, 59v:29. For synonymy see **TLAMACHTIA:MO**.

TLAMATI:MO, v-B, to get hold of oneself, to calm down, lit., to have knowledge of oneself (?). Ninotlamattimotlālia-o = I begin to get hold of myself, 5:7. Cf. **TLAMATI** 1.

TLAMĀTILÖLLI, var. **TLAMĀTELÖLLI** (28:20, etc.)

1. S.th. picked, plucked, or threshed with the hand (MOL), threshed seed (MOLS: desgranada semilla).
2. S.th. pressed, mashed, or crushed (RUIZ 142).
3. Bead(?); fig., song, prince, warrior. In mānel ye chālchihuitl mā-n tlamātilölli = though jades, though beads, 6:1, cf. 8:9, 13:6, 16v:30; māquīztlamātilöl- = bracelet beads, 9v:22, cf. 21v:29; xiuhtlamātilöl-, 23: 17, 28:20.

TLAMATQUETL, see **TLAMATQUI**.

TLAMATQUI, pret. agentive noun (from **TLAMATI** 1), var. **TLAMATQUELT**.

1. Clever person (AND). Nicuīcatlamatquetl = I am clever with a song, 6:14.
2. One who deceives, tricks, or cheats (MOL).
3. Wise man, magus. 38:17.

TLAMAYOTZIN, unidentified Huexotzincan(?) lord. 24v:11.

Cf. "Tlamaiocatl" (FC 12:107:1) and "tlamayoca" (HTC sec. 320).

TLAMELÄUHCÄYÖTL, plain material, plain piece (plain as in plainsong). Key words: plainsong, plain one. 2:1, 2v: 3, 5:26; mēxi[h]catlameläuhcäyötl, 3v:1. For synonymy see **MELÄHUAC** 2.

TLAMELÄUHQUI, plain one (plain as in plainsong). Tlameläuhqui tēuccuīcatl = plain lord song, 62v:15. For synonymy see **MELÄHUAC** 2.

TLAMEMELLI, see **TLAMAMALLI**.

TLAMI, v-B.

1. To finish, to end (MOL), to die (CAR 518:16). Ontlam-i-an toyōlia = the soul dies, 2:25; iuhqui in tlan = it is thus that he has ended, 16:25; aya tlamiz ye nican monemiliz = your life shall finish here (i.e., you humans shall be mortal, cf. 4, below), 41v:23; niman ye ontلامي tiquiti ticoto tiquiti tocoto = then it ends with tiquiti ticoto tiquiti tocoto, 42v:14; ontlamiz ya ilhuitl, 77:8 & 10. See **TLANQUI** 1, **TLANTIUH**. Syn. **TZOPI**.
2. To pass, to go by (of time). Otlamito ma[h]tlactzon-xihuítl omēi = 4003 years went by (see GRAM 5.10),

- 42:1; *ōmpō[hu]alilhuitl ontlan-o*, 42:21; cf. *ontlamiz ya ilhuitl*, 77:8 & 10.
3. Impers., things end, it's all over. 5:13, 45v:28. See **TLAMIYĀN**.
 4. Negative, to be eternal. *Amo ic tlamiz* = He is eternal, CDC 1. 1231; *ahtlamiz noxōchiuh* = my flrs are eternal, 16v:19, cf. 39:7, 70v:23; *aya tlami in ītla[h]-tōl* = eternal are his words, 33:10, cf. 70v:17; *aīc tlami* = (heaven) is never ending, 59v:17; *aīc tlami-[y]ān*, see **TLAMIYĀN**.
 5. To get the finishing touches, to be perfected (see **TLANQUI 2**). *Ontlantoc āmoxtli*, 27:26.

TLAMIA:MO, see **ITECH TLAMIA:MO**.

TLAMIA:TLA, v-C, to end or conclude s.th. (FC 2:104:6); to consume, eat, or drink s.th. (MOL), to enjoy s.th. (see **TLAMIHTIUH:TLA**). *In mach nictlamic-in nicuīcanitl ne-pāpan xōchitl* = will I, the singer, enjoy these sundry flrs?, 77:9. See **CENTLAMIA:TLA**, **TLAMIHTĒHUA:TLA**, **TLAMIHTIUH:TLA**.

TLAMIHTĒHUA:TLA = **TLAMIHTIUH:TLA**. *Ayāc quitlami[h]tēhuaz in xōchitl in cuīcatl*, 10:29.

TLAMIHTIUH:TLA, var. **TLAMITTIUH:TLA** (20v:29). To enjoy s.th. while going or when gone, i.e., when dead (an impossible—hence the normal usage is negative or interrog.), cf. English "you can't take it with you." *Aiac quitlamitihu in tlalticpac, paquiliztli, necujltonollí, netlamachilli* = no one when he's gone enjoys the pleasures, goods, and riches of the world, FC 2:68:39 (cf. HG bk. 2 ch. 24 para. 26: los que tienen riquezas y deleites en su vida, al cabo de ella han de venir en pobreza y dolor); *ayā#e#[c] quitlami[h]tāz monecuiltōnōl īpalnemo[hu]a* = no one when he's gone can enjoy your riches, O Life Giver, 28v:20, cf. 20v:29, 22v:20 & 24. Syn. **CENTLAMIHTIUH:TLA**, **TLAMIHTĒHUA:TLA**.

TLAMIMILINI, impers. of **MIMILINI**, q.v.

TLAMITTIUH:TLA, see **TLAMIHTIUH:TLA**.

TLAMIYĀN, rel. noun, place where things end (from **TLAMI 3**).

Aīc tlami[y]ān = place where things never end (cf. **TLAMI 4**), 3:3.

-**TLAN**, rel. noun, often with ligature -ti- if a noun is embedded. Note: place names in -tlan, but not those in -titlan, lengthen the a, hence var. -**TLĀN** per CAR 459 and CAR 536:42. Beside, next to, among, on, in, within, at (CAR 418); when appearing in town names the translational value often seems to be "town," "burg," "camp," etc. With pos. prefix, 1:14, 4v:12, 4v:19, 11v:16, 11v:24, 22v:26, 43v:30, 44:2, 44:13 (amotlan), 44v:3, 45v:21, 46:3, 47v:5, 57v:24, 58v:21 (totlan), 59v:15, 61v:18 (totlan tohuā[n]), 62v:28 (motlan), 71:27, 76:2, 80v:22,

etc.; with noun embed, 2v:6, 12:10, 18:18 (*mocēhuallōti-tlan*), 18:18 (*yoncāntlan*), 26v:4, 44:24, 44:28, 44v:19, 45:15, 70:6 (*ohtlan*), 71:31, 77v:8, 81:17, and *passim*; in place names, see **ĀCALLĀN**, **CHOLŌLLĀN**, **MICTLĀN**, **TENOCH-TITLAN**, etc.; in *fict.* place names, 77:20 (Camp Burrower), 77v:25 (plume-bell town); in *fict.* place names with **TEPĒTL** 4, 31:6 (*chiquiuhtepētlān* = at brawn town), 36v:20 (*quetzaltepetētitlan* = in Plume Town), cf. *tepētitlan* = in town, 36v:13.

TLANCUĀITL, knee (MOL, CAR 418:32). 16v:1.

TLANĒCI, impers. of **NĒCI**. To become light, to dawn (MOL). 2v:26. See **TLANĒXILLÖTL**, **TLANĒXTLI**.

TLANECTIA:TĒ, indef. of **NECTIA:TĒ-TLA**. To cause s.o. to be desirous. See **TĒTLANECTIH**, **TLAHTLANECTIA:TĒ**, **TLA-NEHNECTIA:TĒ**.

TLANEHNECTIA:TĒ, freq. of **TLANECTIA:TĒ**. *Tētlanehnectia-o*, 6v:2. Syn. **TLAHTLANECTIA:TĒ**.

TLANĒHUI:MO, v-B, reflex-pas. of **TLANĒHUI:TĒ** or **TLA**. To be borrowed. 7v:26, 12v:31, 17:9, 24v:13, 25v:13, 29:27 & 29, 34:14, 39v:12, 43:9 (*totlanēuhc-on* for *titotlanēuhqueh*), 64:7, 69:2. Do not confuse **TLANĒHUIA:MO**.

TLANĒHUI:TĒ, v-B, human-obj. form of **TLANĒHUI:TLA**. To borrow s.o. 32:7, 42:31, 51v:14.

TLANĒHUI:TLA, v-B (see 41v:18), to borrow s.th., to have s.th. on loan (FC 6:63:23). 19v:12, 20:29, 41v:18; with suffix *-co*, 26:13, 28v:21, 64:29, 69:5. See **TLANĒUHTLI**.

TLANĒHUIA:MO, v-C, to borrow (MOL), to rent, to be a tenant (MOL). *Tontotlanēhūco[h]* = we come to do borrowing, 33v:15; *zan titotlanēhui#y#a[h]* in *īxōchihu-i* = we merely take a loan of His flrs, 64v:4 & cf. 5. Do not confuse **TLANĒHUI:MO**.

TLANĒHUIA:MO-TĒ, human-obj. form of **TLANĒHUIA:MO-TLA**.

To borrow s.o. 9v:25, 32:2; *tonnetlanēhuilo* = you are borrowed, 30:30 & 30v:2 & cf. RSNE 7:21.

TLANĒHUIA:MO-TLA, to take s.th. on loan, to borrow s.th. (CAR 532). 9v:4, 12v:31, 20v:27 & 30, 35v:13, 36:5 & 53:10, 61:29, 64v:28 (with suffix *-co*), 68v:4, 69:23, 74v:24; *māoc netlatlanēuh[il]o* = let people borrow things, 62v:11. Syn. **TLACUIA:MO-TLA**.

TLĀNEL = **MĀNEL**.

1. = **MĀNEL** 1. 13:6, 25v:2, 44v:18; *in tlānel*, 14:30, cf. 58v:27; *tlānel cенca[h]* = let it be very much so, 25v:2; *tlānel moxōchiuh* = let there be your flrs, 14:30.

2. = **MĀNEL** 2. 71v:21; *tlānel cенca[h]* *quēxquich mitzā-naz* = no matter how many shall catch you, 46:12. See **INTLĀNEL**. Cf. **TĒL** 2.

TLANELTOQUILIZTICA, with faith (MOL), in faith, as a believer (SIM, SPC 22). 39:3. See **NELTOCA:TLA**.

TLANELTOQUILIZTLI, faith, belief (MOL), the faith, i.e., Christianity (CAR 488:37). See **TLANELTOQUILIZTICA**.

TLANEPAHUIILLI, deveritative noun from **NEPANHUIA:TLA**.

Comparison, allegory (cf. MOL: tlanepanoll = cosa cotejada o averiguada). 43:25.

TLANÉUHTLI, s.th. loaned, a loan, a borrowed one (MOL).

Totlanéuh, 27v:24, 50v:17.

TLANÉXILLÓTL, light or brightness (MOL). Ítlanéxil[1]o-ya = His radiance, 42:9.

TLANÉXTLI, light, brightness, splendor (MOL), light (of God) (SPC 234v: translates Luke 2:9). God created the light, 41:30; the splendor of the sky, 38:12, SPC 189: 1 and 6; Your light (i.e., of Jesus), 46v:17 & cf. 14 (freq.). See **TLATLANÉXTLI**.

-**TLANI:MO** or **TÉ**, defective verb, to order, require, or desire that oneself or another person be (whatever is denoted by the embedded noun) (CAR 484, AND 247-48). See **CEMIL-HUITILLANI:TÉ**, **CHIHUALLANI:MO**, **HUICALLANI:MO**, **ÍXA-YAUHTITLANI:MO**, **MIQUITLANI:MO**, **MIQUITLANI:TÉ**, **POLÓL-LANI:MO**, **POLÓLLANI:TÉ**, **QUÍXTLANI:TÉ**. For freq. see -**TLATLANI:MO** or **TÉ**.

TLANI:TÉ, to win out over s.o., to win from s.o. (in gambling or in sports) (MOL, see CAR 484:18).

***TLANI:TLA**, general-obj. form of **TLANI:TÉ**. See **TLATLÁNILLI**. **TLANITZTLI**, tibia, legbone (MOL, FC 10:126). 15v:9.

TLANQUI, pret. agentive noun from **TLAMI**.

1. S.th. ended or finished (MOL: cosa acabada). 32v:3; tlanque[h] = they're done for, 74:8.
2. S.th. finished (as a piece of handwork). Huellaçò-tlanqui inin tilmàtli = es muy linda esta manta, CAR 522:3; tlazo[h]tlanqui = treasurable finished ones, i.e., revenants, 38v:10.

TLANQUIQUIZCUÍCATIA:TÉ, to whistle a song for s.o. 45:13.

TLANQUIQUIZCUÍCATL, a song that is whistled (see MOL).

See **TLANQUIQUIZCUÍCATIA:TÉ**.

TLANQUIQUIZTLI, whistle, i.e., the sound of whistling (MOL: siluo).

TLANTIUH (**TLAMI** + **-TI-** + **YAUH**), to go finishing (MOL, FC 2:53:11, FC 11:9:9). Auh íc ontlantiuh cuícatl = and when the song goes ending, 26v:14, cf. 28:15, 28v:7, 29:12, 29:25, 29v:11, 30:22, 38v:28, 41:29, 43:13; auh iníc ontlantiuh cuícatl, 39v:21; ... tocotititi íc ontlantiuh, 43:1; cf. ínepantla[h] onahci in cuícatl niman ye ontlami tiquiti ..., 42v:14.

TLANTLI, tooth (MOL). See **TLANQUIQUIZTLI**.

TLAOC = **MÁOC** (CAR 500:45, CAR 505:14, but HDA 1v:2 and 3: tläoc). 11v:30, 22:5, 47:23, 50v:31, 52:26, 52v:26, 54:7, 80:14, 80v:22.

TLAÓCOLCUÍCA, to sing sorrowfully, to sing a lament. 2v: 28, 4v:11. See **TLAHTLAÓCOLCUÍCA**.

TLAÓCOLCUÍCATL, sad song (MOL). Tlauculcuicatl (used as

a song title), SPC 32r; I sing a sad song, 5:20; otro tlaōcolcuīcaotomitl (song title), 4v:25; tlaōcolxōchitl tlaōcolcuīcatl, 6v:20.

TLAŌCOLIA:TĒ, var. **TLAYŌCOLIA:TĒ** (39v:13). To take pity on s.o. (MOL, see CAR 416:38). 39v:13. For synonymy see **ICNŌITTA:TĒ**.

¹**TLAŌCOLLI**, var. **TLAYŌCOLLI** (10v:29, 11v:9, 12v:4, etc.). Sadness (HDA 6v:13: tlāōcōlli, FC 6:32:30, FC 6:111:3), sorrow, suffering, misery. Note: the variant **tlayōcolli** permits confusion with ¹**TLAYŌCOLLI** ("creation"); and since both "sadness" and "creation" may denote the reverent, puns are to be looked for. Notlayōcol, 30:7 & 10; totlaōcol, 24:22; totlayōcol, 47:3; a#n#motlaōcol, 23:6; tē-tlaōcol tēhuetzquīti[h] = sorrows and joys (i.e., reverents), 74:30; tlayōcoltica, 10v:29, 11v:9; tlaōcolxōchi-, 4v:5, 5:16, 5:19, 6v:20, cf. 38:24, 79v:19; xōchitl in non-notlayōcol in noco[n]-ya-chīhua = flrs are the misery I create, 19v:25, cf. 46:20 (xōchitl totlayōcol in tocoñ-ya-chīhuazque[h] = we'll make a creation of flrs), 63v:8; coupled with **CHŌQUIZTLI**, 23v:14; coupled with **ĒLLELLI**, see **ĒLLELLI/TLAŌCOLLI**; used with **POLOA:TLA**, 10:7, 19:30, 36:7 (totlayōcol) & 53:11 (totlaōcol), 43v:20, cf. 12v:4; embedded in verbs, 1:20, 47:28, 50v:10, 61:4. See **TLAHTLAŌCOLLI**.

²**TLAŌCOLLI**, see ¹**TLAYŌCOLLI**.

TLAOCOLMIQUI, to be extremely sad (¹**TLAŌCOLLI** + **MIQUI** 2). 72v:12.

TLAŌCOLTIA:TĒ, var. **TLAYŌCOLTIA:TĒ** (30:2). To make s.o. sad (CAR 512:10, MOL). Tētlaōcolti[h] = he has made people sad, 44:30. See **TETLAŌCOLTIH**.

TLAŌCOX, pret. agentive noun from ¹**TLAŌCOYA**. One who is sad or who grieves. 80:14.

¹**TLAŌCOYA**, v-B. Vars. **TLAŌCOYE** (46:28), **TLAYŌCOYA** (8v:30, 26:3, 40:16). To be sad (MOL, CAR 525:34); to take pity (FC 6:53:28). 5:27, 7v:5, 8v:30, 10v:8, 14:22, 23:12, 23v:10, 25:21, 26:3, 33v:13, 33v:17, 40:16 & cf. 13 (freq.), 45:23, 46:28, 57:27, 57v:17, 62:23, 68v:21, 69:31, 72v:5, 79:12, 80:13 & 16; huāllaōcoya, 30:5, cf. 3v:16, 25:30, 71:29; with matrix **nemi**, 5:13; with matrix **o**, 42v:6, 50:21. See **TLAHTLAŌCOYA**.

²**TLAŌCOYA**, see ¹**TLAYŌCOYA**.

TLAŌCOYE, see ¹**TLAŌCOYA**.

TLAPAHUI, see **TLAPAYAHUI**.

TLAPALAJUIA:TĒ or **TLA**, to color s.o. or s.th., to paint s.o. or s.th. in colors (MOL, FC 6:74:5). Coupled with **TLIL-LANIA:TLA**, q.v.; cf. similar usage under **AQUI**.

TLAPALCHĀLCHIHUITL, var. **CHĀLCHIUHTLAPALLI** (71:24). Lit., red jade, probably the name of a red mineral (cf. **XIUH-TLAPALTIC**). Key word: redstone. 38:5, 71:2 & 5, 71:24 (chālchiuhtlapaltōtl).

TLAPALHUAHCALXÓCHITL, lit., red pack-basket flr, name of a highly prized red flr (FC 11:209). Key word: crimson basket flr. Note: since the "uacalxochitl" of FC 11:209:8 is almost certainly an aroid, the "tlapaluacalxochitl" of FC 11:209:28 is perhaps an aroid as well. 51:19, 79v:1.

TLAPALIHUIXÓCHITL, lit., red feather flr, red-flowered IH-HUIXÓCHITL tree or the flrs of this tree (see FC 11:211, cf. IHHUIXÓCHITL). 22:23, 60:20, 62v:24, 69v:18, 79v:17, 80:32 & 80v:3. Cf. AZTAIHHUIXÓCHITL.

TLAPALIZQUIXÓCHITL, like IZQUIXÓCHITL but with white flrs streaked or blotched with red (HERN 1:434, FC 11:203). 22:16, 37v:14, 82v:13 & 17.

TLAPALLÁN (TLAPALLI + -TLAN).

1. Lit., in the crimson, i.e., the place of dawn, the eastern home of the sun (CHIM 62, Lehmann and Kutscher p. 128: *yn ialtepepan tonatiuh in itocayocan tlapallan*), the warrior's paradise, the afterworld 26v:18, 27:1, 29v:25, 31v:7; *xóchintlapal[1]án*, 66:12; *pōctlán tlapallán*, see PÖCTLÁN. See TÖLLÁN TLAPAL-LÁN. Cf. TLATLAYÁN.
 2. = NONOALCO 1 (CHIM 166-69).
- TLAPALLI**, color (MOL), the one name for all the different colors (FC 11:245:26); a colored one (MOL), a gorgeous one; a flr or bloom(?); red, a red one, a crimson one (FC 7:54:1 and 7:55:1, see TLAPALHUAHCALXÓCHITL, TLAPALIHUIXÓCHITL, TLAPALIZQUIXÓCHITL). 3:25, 6:24, 11:25, 11v:27, 19:12 (*nītlapal* = I am His bloom), 20:8, 38v:13 & 16, 38v:21, 39:16, 43v:24 & 28, 44:3, 45v:17, 47v:4 & 6, 47v:5, 50:19, 50v:3 & 6, 50v:30, 51:2, 51:4 & 7, 51v:17, 51v:22 & 24, 52:27, 52:31, 52v:23 (*ī-n-teōcuitlatlapal* = His gold-colored one), 56:6 (tlapalihuintitl-*i* = gorgeous drunk), 58:21, 65v:21 (*mā tlapalihui[n]tihuā*) & 24, 71:8, 76v:27, 77:11, 78:29, 78v:13 & 16, 78v:29. See TLAPAPALLI, TLATLAPALLI, TLILLI/TLAPALLI, etc.

TLAPALOMIXÓCHITL, "colorada" form (or stage?) of the tuberose (see FC 11:198 and HG bk. 11 p. 329), tuberose flr in the purplish-orange stage (?), see FVM 105), more likely a red or crimson flr that in some respect resembles the tuberose (?). Key word: crimson lily. 46v:29. See OMI-XÓCHITL.

***TLAPALPÖHUALTI**, see TLATLAPALPÖHUALTI.

TLAPALTEUCCITZIN, name of a Huexotzincan or Tlaxcalan lord (?). 11v:10.

TLAPALTIC, red (see MOL: *tlapaltic teoxiuitl* = ruby). See XIUHTLAPALTIC.

TLAPALTÖTÖTL, tanager (see HERN 2:355); fig., revenant. Key word: gorgeous bird. 46v:21, 50:10.

TLAPALXÍLÖTL, see XÍLÖTL.

TLAPĀNA:TLA, to break s.th. (MOL, cf. CAR 466:40: nimitz-quātlapāna = I break your head). 18v:17, 18v:18, 57:29 & 31. See **TLAHTLAPĀNA:TLA**.

TLAPĀNI, v-B (MOL). See also **TLAPĀNQUI**, **TLATLAPĀNI**.

1. To become broken (especially of crockery) (CAR 477:41). Of jades (i.e., warriors), 12v:23, 17:18, 71v:22, 77v:5, cf. 60:23 (the princes have been broken as turquoises), 60v:25 (our hearts will break as jades); of gold (i.e., warriors), 17:18; of boat, 59:22. For synonymy see **TEĪNI**.
2. To burst open (of flrs) (FC 11:208:13). 29:6. For synonymy see **CUEPŌNI**.
3. To hatch, to be born (FC 11:53:20, FC 11:54:21). Tittlapanj titlacati in tlalticpac = you are hatched, you are born on earth, FC 6:32:23. 44v:30.

TLAPĀNQUI, pret. agentive noun (from **TLAPĀNI**). 31v:22.

TLAPAPALCALLI, see **TLAPAPALLI**.

TLAPAPALLI, freq. of **TLAPALLI**. Striped cloth (MOL), a multicolored one, a varicolored one, a panoplied one. 7v:11 (tlapapalcalli), 27:16, 36:9 (tlapapalcuextēcayōtl), 38:22 & 25, 39:1, 44:6, 46:3, 48:31, 48v:24, 59v:31, 65:25, 71v:3. Syn. **TLATLAPALLI**. Cf. *CUIHCUILLI.

TLĀPĀTL, Datura sp. (see HERN 2:66). Key word: jimsonweed. See **MIXITL/TLĀPĀTL**. Syn. **MIXITL**.

TLAPAYAHUI, impers. (?), syncopated var. **TLAPAHUI** (?; see 31v:22). To rain gently and steadily (MOL). Chālchiuh-tica yan tlapahui-a = it's raining jades, 31v:22. See **TLAPAYAHUITL**.

TLAPAYAHUITL, deveritative noun (from **TLAPAYAHUI**). Steady gentle rain. 52v:24. Cf. **ĀYAHUITL**.

TLAPEPETLĀNI, freq. of **TLAPETLĀNI**. To flash (of lightning) (cf. MOL: tlapepetlaniliztli). Ontlapepetlāntoc = lightning is flashing, 7v:18.

TLAPETLĀNI, impers. of **PETLĀNI**. To flash (MOL: relampaguear). Refers to firefly, 52v:23.

TLAPĪC, in vain, uselessly, senselessly. See **ZAN TLAPĪC**. Syn. **NĒN**.

TLAPIHUIA, to grow (MOL), to multiply (MOL). Tlapihui[h]-que[h], 41v:26; tlapihuiaz = it (the city) shall become populous, 60v:gloss 10.

TLAPIHUIA:MO, reflexive of **TLAPIHUIA:TĒ**. To multiply, to become numerous. 41v:13.

TLAPIHUIA:TĒ, human-obj. form of **TLAPIHUIA:TLA**. See **TLAPIHUIA:MO**.

TLAPIHUIA:TLA, to increase s.th. (MOL). See **TLAPIHUIA:TĒ**.

TLAPĪTZA, indef. of **PĪTZA:TLA**, see **PĪTZA:TLA** 1.

TLAPITZĀHUACĀN, presumably the same as **TLAPITZĀHUAYĀN**. 32v:27.

TLAPITZĀHUAYĀN, Chalcan town, scene of a Mexican victory during the Chalcan War (DHIST ch. 16). See **TLAPITZĀ-HUACĀN**.

TLAPITZALCALLI, house of flutes, i.e., paradise(?). 37v:26. **TLAPITZALLI**, that which there is when one blows s.th. (from **PITZA:TLA** 1 or 2).

1. Flute, reed, or chirimía (MOL, CAR 450:5). Vnquetz-alchalcontziuhlapitzalicaocatiaque = they go shrilling like plume-jade flutes (refers to angels singing at Christ's birth), SPC 235. Cf. **HUILACAPITZTLI**.
2. S.th. forged or cast; fig., baby, newborn infant (OLM 212, cf. HDA 4:19-20: īxillantzīnco ūmopītz ūmomāmāl), prince, warrior, revenant. Key words: minted one, new-minted one. Tlapitzalcopa = as a new-minted one, 15v:18; tlapitzalli = minted (gold), 21v:30 & 22:3, cf. 59:25; yacatlapitzal-, see **YACATL** 5. See **PITZA:TLA** 2. Syn. **PITZTLI** 2.

TLAPITXQUI, var. **TLAHPITXQUI** (see CAR 454:33, CAR 489:37). Guard (CAR), watcher, sentinel (SPC 20v). See **TLAPITX-XAHCALLI**.

TLAPITXXAHCALLI, sentinel's hut, guard station, guard tent (MOL: tlapixacalli = cabaña). 11v:28. See **XAHCALLI**.

TLAPIYA, fused-obj. form of **PIYA:TLA**. To be on guard, to stand guard (see **PIYA:TĒ** or **TLA**); to pay honor, to venerate (see **PIYA:TĒ** or **TLA**). 11v:27 (nixōtla[h]tlapi[y]a), 12:12, 28:8, 37v:5, 60:4 & 7. See **TLAPITXQUI**, **TLAPIYALIA:TĒ**.

TLAPIYALIA:TĒ, var. **TLAPIYELIA:TĒ**, to guard s.th. for s.o. (MOL). 15:14, 56v:11.

TLAPIYELIA:TĒ, see **TLAPIYALIA:TĒ**.

TLAPOA:TLA, to open s.th., to open the door to s.th., to discover or reveal s.th. (MOL), to open (a coffer, whose riches spill forth) (FC 6:80:32, FC 6:137:5). 52v:16.

TLAPOHPOLIHUI, impers. of **POHPOLIHUI**, q.v.

TLAPQU, see **TLĀLTICPAC**.

TLAQUETZA, indef. of **QUETZA:TLA**. See **QUETZA:TLA** 2 and 3.

TLAQUETZALLI

1. Column, pillar (MOL). 26v:16, 37:17, 53:23, 63v:19, 66v:14.
2. Story, fable (MOL).

TLATECPANTLI, that which is set in order (MOL). 38v:18. See **TECPANA:TLA**.

TLATELLI, mound (MOL). See **TLATELOA**.

TLATELOA, denominative verb from **TLATELLI**. To produce a mound or heap (see AND 358). Ichōquiz tlatalōlōtihuītz-a = all His sobs (i.e., revenants) come heaping up, 68v:28. See **TLATELÖLLI**.

TLATELÖLCATL, var. **TLATILÖLCATL** (43:26, 73:18, 74:8). Inhab. of **TLATELÖLCO**. 43:26, 55:2 & 5 & 8 & 11, 73:18, 74:8.

- TLATELÓLCO**, var. **TLATILÓLCO** (6v:20, 7:14, 61:9, etc.).
 Lit., Mound Place (Códice Ramírez p. 34), one of the two
 boroughs of Mexico (Motolinía *Memoriales* p. 205). 6v:20,
 6v:26, 6v:29, 7:14, 54v:3 (tlatelōlco), 61:9. Syn. **SANTI-**
AGO 3.
- TLATELÖLLI**, mound, earthwork (Códice Ramírez p. 34). See
TLATELÓLCO. Cf. **TLATELOA**, **TLATILLI**.
- TLATÉMOLLI**, one who is sought, a sought one (from **TÉMOA**:
 TLA per GRAM 7.5), especially a deceased person whom
 one seeks to produce as a revenant. *Tocnōtlatēmol* =
 our poor sought one, 42v:3, 43:17, 43:19, cf. 39:20.
- TLATÉNMATI**, indef. of **TÉNMATI:TLA**. To recount one's suf-
 fferings (MOL: tlatemmati), to wail (see FC 12:1:20). 4v:
 28.
- TLATETOA**, to talk a lot (MOL), to chatter. With matrix **ye**,
 50v:19, 51v:17 & 19 (freq.). Syn. **TLATLAHTOA**.
- TLATHUI**, v-A.
1. To be up at dawn (see AND). 6:15, 17v:19 & 21. See
TLATHUITL.
 2. Impers., it's dawn (CAR 431:19).
- TLATHUICATL** (**TLATHUITL** + **-CATL**), abstract form of **TLAT-**
HUITL. *Xōchitlathuicacuīcatl* = flr dawn songs, 6:18.
- TLATHUITL**, dawn (see MOL: tlathuinauac = close to dawn).
 See **TLATHUICATL**.
- TLATIA:TLA**, to burn s.th. (CAR 403:11). *Xitlatlati* = make
 a fire! (lit., burn s.th.!), 72:22:gloss. Cf. **TLATLA**.
- TLATIA:MO**, reflex-pas. of **TLATIA:TÉ**. To be killed, lit.,
 to be hidden. 22:29, 45:10, 61v:25, 70:28, 74:28.
- TLATIA:TÉ**, to hide s.o., fig., to kill s.o. (AND). 12v:24,
 14:4, 14:29, 43:10, 50v:26 & 29, 61:6, 61:12, 68v:10, 69:
 4, 76v:19 & 22, 78v:1, 80:15, 82:12. See **TLATILIA:MO-TÉ**.
 For synonymy see **MICTIA:TÉ**.
- TLATIA:TLA**, to hide s.th. (CAR 403:12). Syn. **INAYA:TLA**.
- TLATILEH** (**TLATILLI** + ²-EH), mound master. *Tlatile[h]que[h]*
 = mound masters (i.e., those who have either a convex
 stone of sacrifice or a pyramid temple at their disposal
 (?)), 56:8. Cf. **TEPĒHUAH**.
- TLATILIA:MO-TÉ**, honorific of **TLATIA:TÉ**. To "hide" s.o.,
 i.e., to kill s.o. *Amēchmotlātili[h]* = he will have
 killed you, 5v:8 & cf. 62:19 (*amēchmotlātiliz*); 19v:22, 24:
 3, 24v:1.
- TLATILLI**
1. Hillock, large mound of earth (MOL, FC 11:261:9); pyr-
 amid(?); convex stone of sacrifice(?). *Nimamalihuaz*
 in tlatillan = I'll be drilled upon the mound, 26v:4.
 See **TLATILEH**. Cf. **TLATELÖLLI**.
 2. Mons veneris (FC 10:124). Syn. **TEPĒTL** 3.
- TLATILÖLCATL**, see **TLATELÖLCATL**.
- TLATILÖLCO**, see **TLATELÖLCO**.

¹*TLATL, sling (AND). See MĀTLATL, MĀXTLATL.

²*TLATL, see TLETL.

TLATLA, to burn, to catch fire (MOL). See TLATLATL, TLA-TLAYĀN.

TLATLACHCUIL, freq. of TLACHCUIL. 16:20.

TLATLACHIYA, freq. of TLACHIYA 1. 16v:28.

TLATLACUĀCTLI, freq. of TLACUĀCTLI. Çuātlatlaçuācpīl, 15v:19.

TLATLACUĀUH, freq. of TLACUĀUH 2. Come here!, come ye! 37v:13.

TLATLAHCUILLOTL, freq. of TLAHCUILLOTL. 44:13.

TLATLAHTLI, freq. of TLAHTLI. Uncle. 46v:26.

TLATLAHTOA (should be TLĀTLAHTOA per 10:15), freq. of TLAHTOA. To talk a lot (MOL), to twitter or warble (MOL: gorgear las aues). Amontlátlahtoa[h], 10:15; 47v:6, 51:15. See TLATLAHTOHQUETL. Syn. TLATETOA.

TLATLAHTOHQUETL, pret. agentive noun from TLATLAHTOA (see -QUETL). 15v:30.

TLATLAHUĒLCĀHUA:TĒ, freq. of TLAHUĒLCĀHUA:TĒ. See TĒ-TLATLAHUĒLCĀUH.

TLATLĀHUIZCALĒHUA, freq. of TLĀHUIZCALĒHUA. With matrix mani, 54:21; with matrix o, 46:29.

TLATLĀLIA:MO, freq. of TLĀLIA:MO. 79:1, 80v:2.

TLATLĀLILLI, musical composition (cf. TLĀLIA:TLA). 39v:19, 72:2.

TLATLALOA:MO, freq. of TLALOA:MO. 16:13.

TLATLAMACHĪHUA:TLA, freq. of TLAMACHĪHUA:TLA. 72:25.

TLATLAMACTIA:MO, freq. of TLAMACTIA:MO. 64v:23.

TLATLAMANTI, denominative verb (from TLATLAMANTLI). To become divided, to be in divisions. See TLATLAMANTITI-CAH, TLATLAMANTITIHUIH.

TLATLAMANTITICAH, cosa diuidida y distinguida, o cosa que esta puesta y partida en partes, cada cosa por si (MOL). Yēxcān quīza inīc tlatlamantitica[h] = they are divided into three kinds, 7:21.

TLATLAMANTITIHUIH, ir en orden, o par orden cada escuadron por si (MOL, cf. FC 3:3:8). Tlatlamantitihui[h] = they go by divisions (i.e., they go marching to war), 52v:7.

TLATLAMANTLI, freq. of TLAMANTLI. See TLATLAMANTI.

TLATLANĒXTLI, freq. of TLANĒXTLI. 46v:14 & cf. 17 (non-freq.).

-TLATLANI:MO or TĒ, freq. of -TLANI:MO or TĒ. See CUĪCATLA-TLANI:TĒ.

TLATLĀNILLI, deveritative noun (from *TLĀNI:TLA per GRAM 7.5). Prize or trophy. Nitoztlatlānilli = I'm Parrot Prize, 78v:27.

TLATLAPALLI, freq. of TLAPALLI. S.th. striped or multicolored (as a garment) (MOL). 43:4, 43:16, 47:20 (tlatla-

palpōuhtoque[h]), 64:15 (tictlatlapalpōhua). Syn. TLAPAPALLI.

TLATLAPALPŌHUALTI, to be striped with many colors (cf. MOL: tlatlapalpouhqui). 48:23.

TLATLAPĀNI, freq. of TLAPĀNI. 58:29.

TLATLAPATIC, multicolored, gorgeous. 80:18.

TLATLAQUETZA, see QUETZA:TLA 3.

TLATLATETOÀ, freq. of TLATETOÀ, q.v.

TLATLATL (from TLATLA). Fire. Téchtlatlatztinemi = he (the sun) goes along seeing us by means of fire (i.e., the sun keeps shining on us), 26:17; tlatlatztihuítz = he (God the sun) comes shining, 48v:23. Note: these forms include ITZ-:TĒ and ITZ-.

TLATLATLATZCATIMANI, double freq. of TLATLATZCATIMANI, q.v.

TLATLATLĀZA, see TLATLĀZA:TLA 2.

TLATLATZCA

1. To make a noise (of timber crashing, of trumpets blasting, of bonfire roaring) (cf. MOL: tlatlatzcaliztli).
2. To burst open (of flrs) (see FC 11:202:26). See TLATLATZCATIMANI. For synonymy see CUEPŌNI.

TLATLATZCATIHUÍTZ, to come with fury and great noise (as a storm) (SIM). Do not confuse TLATLATZTIHUÍTZ.

TLATLATZCATIMANI, to crash (of ocean waves) (MOL); to burst open (of flrs) (see TLATLATZCA 2). Of flrs, 46v:29, 48v:11, 58:15, 80:32 & 80v:4 (double freq.). Syn. CUECUEPŌNI.

TLATLATZTIHUÍTZ (TLATLATL + *ITZTIHUÍTZ). See TLATLATL.

TLATLATZTINEMI:TĒ (TLATLATL + *ITZTINEMI:TĒ). See TLATLATL.

TLĀTLAUHTIA:TĒ, freq. of TLAUHTIA:TĒ. Var. TLAHTLAUHTIA:TĒ (see CAR 521:29). To exhort or address s.o. (FC 6:183:9); to beg, beseech, supplicate, or pray to s.o. (MOL, CAR 527:1, cf. CAR 416:39). Montezuma addresses Cortés, 56v:6 & 11 (contlātlauhtie for contlātlauhtia); Life Giver, God, Christ, or Mary is prayed to, 9:13, 10v:17, 12:3, 19v:8, 37v:10 – 50v:13 passim, 59v:1, 71v:12. See TLĀTLAUHTILIA:MO-TĒ.

TLĀTLAUHTILIA:MO-TĒ, honorific of TLĀTLAUHTIA:TĒ. To pray to s.o. (CAR 416:39, SPC 21v). 42v:27, 46v:14 & 17.

TLATLAXŌPALĒHUA, see XŌPALĒHUA.

TLATLAYĀN (TLATLA + -YĀN), fire land, i.e., the hereafter, the other world. Tllian yn tlapallan yn tlatlayan = the other world (Quetzalcoatl's destination) (GKC sec. 143); tlatlayān ... pōctlān teōtīhuacān = the other world, 61v:30. Syn. PŌCTLĀN, TEŌPAN, TEOTIHUACĀN, TLAPALLĀN, etc.

TLATLAYOCOYA, freq. of ¹TLAYOCOYA. Inventar o fingir algo

a menudo y frequentemente (MOL), to create things. Ni-xōchintlatlayōcoya = I create with flrs, 47v:15. Cf. TLÄHTLAYÖCOYA.

TLATLAYOHUALPAN, see TLAYOHUALLI.

TLATLÄZA:TLA, v-B, freq. of TLÄZA:TLA.

1. To throw s.th. (cf. CAR 449:30: tlátläçalli = cosa arrojada); to throw out, toss off, or perform things (i.e., songs, revenants) (cf. CUICATLÄZA). Quipōhua contlatlāztica[h] = he recites them, he's tossing them off, 61v:16.
2. Indef., to spit(?). Nontlatlatlāztoc = I'm spitting, 74:25.

TLATOCA, fused obj. form of TOCA:TLA. To follow along (see OHTLATOCA); to give chase (see YÄÖTLATOCA).

TLATQUIC, lit., carrier or burden bearer (from ITQUI:TLA 3), title used by Chalcan rulers (see CHIM 176, 202, and 264). Key word: chief. 32v:16, 32v:28, 52v:6.

TLATQUITL, property, clothing (MOL); lit., that which is carried (from ITQUI:TLA 1); fig., revenant. Notlatquitzin-o = my carried ones (i.e., revenants), 57:6. See CENTLATQUITL. Cf. MÄMALLI, TLAMÄMALLI.

TLATZACUALLI = TZACUALLI. Teōcuitla-n-tlatzacualli = golden refuge, 58v:11.

TLATZIHUI, v-A (5:31) or v-B (MOL), to be sluggish or depleted (implying sexual impotence) (FC 6:118:33, cf. FC 6:118:35), to be useless or worn out (of the earth when unproductive during a drought) (FC 6:37:27), to be tired (God will never tire) (CDC 1.1233), to be lazy (MOL), to be loose (of antlers at molting) (FC 11:15:21), to be averse or disdainful (?; see TLATZIHUILIA:TLA). Of God or Life Giver, 7v:29, 12v:22, 13v:4, 17:8 (with matrix yauh), 21v:18 (with matrix yauh), 21v:19, 24:2, 24:30 (tonicniūhtlatzihuiz), 24:30 (tona#h#hāhuiliztlatzihuiz), 24v:1, 30:3, 30:8, 32v:15; of warriors or war flrs, 5:31, 6v:27, 18v:3, 20v:27; tlatzihuiz noyōl = my heart would demur, 75:19. Syn. CIAHUI.

TLATZIHUILIA:TLA, applicative of TLATZIHUI. To be repelled or disgusted by s.th. (CAR 467:16: aborrecer algo que da en rostro, como la comida al enfermo). Mā yanquitlatzihuili[h]ti[h] chīmalli xōchitl = don't be averse to shield flrs, 14v:22.

TLATZOTZONQUETL, see TLATZOTZONQUI.

TLATZOTZONQUI, var. TLATZOTZONQUETL (75v:9). Drummer (MOL). 76v:9. See TZOTZONA:TLA.

TLÄUHCALLI, lit., red, roseate, or crimson house, i.e., dawn, paradise. 19:20, 22:6, 62v:24. Syn. TLÄHUÍZCALLI, TLÄUHTZINCO.

TLÄUHQUECHÖLÄTL, lit., roseate swan water, i.e., paradise. 48v:13. For synonymy see QUETZALÄTL 1.

TLĀUHQUECHŌLLAZTALĒHUALTOHTŌNATOC, está relumbrando con color encarnado como el pajaro tlauhquechol (CAR 480).

Tlāuhquechōllaztalēhualto[h]tōnatoc, 37v:27 & cf. 24.

TLĀUHQUECHŌLLI, attested in the apoc. form **tlāuhquechōl**.

1. Roseate spoonbill, Ajaia ajaja (see FC 11:20). Syn. **TEŌQUECHŌL** 2.
2. Fig., warrior, potential ghost warrior, ghost warrior, revenant (see **QUECHŌLLI**, cf. CAR 480:27). Key word: roseate swan. 1:8, 3:10, 6v:10 (tlatlāuhquechōltin), 11:16, 12:23, 17v:21, 19:4, 21v:27, 22:30, 22v:12, 28:1, 30:29, 34v:5, 34v:13 (tlāuhquechōltzanatl), 36:3, 38v:21, 39:18, 39v:5, 43v:15, 50v:11 & 15 (tlāuhquechōlhuītzili-tzilin), 52v:17, 53:4 (refers to Life Giver), 53:8, 56v:28, 56v:32, 60:14, 61v:21, 64:15, 66:11, 70:18, 70:31, 72v:1, 75:8, 80v:10 (tlāuhquechōltōtōtl), 81v:3. See **TLĀUHQUECHŌLLAZTALĒHUALTOHTŌNATOC**. Cf. **TEŌQUECHŌL** 1.

TLAUHTIA:TĒ, to bestow favor on s.o. (MOL), to reward s.o. (FC 12:91:20), to render a service to s.o. (SIM). 42v:2, 53v:29. See **TĒTLAUHTILLI**, **TLĀTLAUHTIA:TĒ**.

TLĀUHTZINCO (**TLĀHUITL** + **-TZINCO**), in the crimson, i.e., dawn, paradise. 79v:16. Syn. **TLĀHUIZCALLI**, **TLĀUHCALLI**.

TLAXCALLĀN, Tlaxcala.

1. A pre-Conquest province (see Gibson *Tlaxcala* ch. 1). Note: apparently the four principal cities of Tlaxcala province were regarded as boroughs of a single "city," or "capital," also called Tlaxcala (see DHIST ch. 2 para. 15, cf. Heyden and Horcasitas in Durán *Aztecs* p. 348). 8:13, 10v:12, 14v:15, 27v:gloss.
2. A post-Conquest town; a modern state of which the town is capital.

TLAXCALTECATL, inhab. of Tlaxcala. 8v:11, 8v:23, 54:2, 54v:3 & 8, 54v:6, 54v:12 & 16 & 18 & 22 & 25 & 28, 55:13, 56v:16, 57:2 (titlaxcaltécame[h]), 58:14, 70v:16, 71v:7, 71v:9.

TLAXCALTECAYÖTL, Tlaxcalan piece, song pertaining to Tlaxcala (see ANTIG bk. 2 ch. 6). 54:1 & 83:2.

TLAXILLÖTIA:TLA, to prop up or support s.th. (MOL), to bar s.th. (a door) (MOL). Ilh^tl ītech niictlaxil[1]ōtia in no-cūīcatzin = I support my song in heaven (see INTR ch. 2: "Reciprocity"), 5:23. Cf. **TZITZQUIA:TLA** 2.

TLAXILLÖTL, prop (for supporting s.th.) (MOL). ītlaxillo in ilh^tl = the prop of heaven, 19v:20; jtłaxilloan altepetl = they [the warriors] are the mainstay of the city, FC 12:38:35.

TLAXIMALOYĀN, appears in Tarascan as "Tagimaroa," i.e., a town near the border of Michhuacan (TEZ 423, cf. DHIST 282, HMAI 12:72: Taximaroa), now Ciudad Hidalgo (GHG 174). 73v:22.

TLAXIPEHUALLI, s.th. flayed, skinned, or stripped (MOL);

the removed skin or covering itself (cf. MOL: cortezas de pino y de oyametl para hacer buena brasa). Tlaxipehualli in mazātl = deerskins, 53v:28.

TLAXÓPALÉHUA, impers. of XÓPALÉHUA, q.v.

TLAYAHUALÓLLI, an entity that has been encircled (as an enemy in battle) (MOL). Key word: captive. 28:2, 36v:9. Cf. MÁLLI.

TLAYECOLTIA:TÉ, to serve s.o. (as men serve God) (see CAR 415:32); indef., to serve others (MOL); indef., to serve (as food for people) (cf. MOL: tlayecoltia:mo = buscar y grangear lo necesario a la vida). Tētlayecoltīz ye īx-quich michin-i = all the fishes shall serve, 46:12.

TLAYOCOLIA:TÉ, see **TLAOCOLIA:TÉ**.

¹**TLAYOCOLLI**, vars. **TLAOCOLLI** (51v:12, 52:22), **TLAYOCOYAL-LI** (MOL). S.th. invented, formed, or fabricated (MOL: tlayocoyalli), creation, creature. Note: regarding puns, see note under ¹**TLAOCOLLI**. 7v:14, 27:20, 28:18, 30:17 & 20, 31:29 (pun), 37v:10, 37v:15, 39:6, 46:20 (pun?), 47:28, 47v:26, 48:6, 51v:12 (tītlaōcol = you are of His making), 52:22 (motlaōcolhuān = your creatures), 69:20. For synonymy see **TLACHIHUALLI**.

²**TLAYOCOLLI**, see ¹**TLAOCOLLI**.

TLAYOCOLTIA:TÉ, see **TLAOCOLTIA:TÉ**.

TLAYOCOXTLI, invention, fabrication (MOL), creation, created one. 30:12. For synonymy see **TLACHIHUALLI**.

¹**TLAYOCOYA**, indef. of **YOCOYA:TLA**. Var. **TLAOCOYA** (RSNE 34:9). Mitec onemiya mitec ya tlacuilohua tlaocoyan i-palnemohua = Life Giver is within you, within you he paints, he creates, RSNE 34:9; nihuāllayōcoya, see **YOCOYA:TLA**. See **TLATLAYOCOYA**.

²**TLAYOCOYA**, see ¹**TLAOCOYA**.

TLAYOHUALLI, darkness (MOL: escuridad); darkness (of those who do not know Christ) (Baudot "Los huehuetlatollis" p. 139, cf. SPC 55v: tlaioaian). 6:17, 46v:1 (tlatlayohualpan). Cf. **YOHALPAN**. Syn. **YOHUALLI**.

TLĀZA:MO, reflex-pass., to be thrown. Nepa-*n* netlāzalo, see **NIPA**.

TLĀZA:TÉ, to throw s.o. (CAR 430:35, CAR 516:9).

TLĀZA:TLA, to throw s.th. (MOL). 72v:13. See **CHIMALLĀZA**, **CUICATLĀZA**, **TLATLĀZA:TLA**.

TLĀZĀ (**TLĀ** + **ZĀ**), adverbial particle introducing wishes and commands (CAR 503:22: tlā çā). 46v:26. Cf. **MĀZAN**, **TLĀZAN**.

TLĀZAN (**TLĀ** + **ZAN**), adverbial particle introducing wishes and commands (CAR 530:24 has "tlāçazxiē" for "tlāzān xiye!"). 4v:16. Syn. **MĀZAN**, **TLĀZĀ**.

TLĀ ZĀNĒN, let it be by chance that ..., may it somehow be that Tlā zānēn ninēntlamati-a = let me somehow grieve, 23:19; tlā zānēn namēchonāhuilti-n, 35:15. Do not confuse **TLEH ZANNĒN**. See **ZĀNĒN**.

TLAZOHMATIC:TE, to be grateful to s.o. (MOL). 78:31.

TLAZOHPILLI

1. Precious or beloved child (SIM). 42:2 (*tlažo[h]piltzin* = His beloved son), 44:16 (we are beloved children of God).
2. Legitimate child (MOL).
3. Nobleman (CAR 494:26, SPC 19: refers to Jesus), prince. 22:20 & 22 (refers to Jesus), 24:22 (refers to God).

TLAZOHTETL, precious stone, gem (MOL); fig., prince, warrior. 4:20.

TLAZOHTLA:MO, reflex-pas. of **TLAZOHTLA:TE**. To be loved. 75:28.

TLAZOHTLA:TE, to love s.o. (CAR 416:10). *Nontlazo[h]tlalōz* = I'll be loved, 59:25.

TLAZOHTLA:TLA, to love, prize, or value s.th. (FC 6:13:24), to cause s.th. to be prized, to bless s.th. (see AND 357). *Quitlazo[h]tlac* = He has blessed it, 21v:1.

TLAZOHTLI, that which is precious or beloved (MOL), denotes the warrior (FC 6:12:26: *tlaçoti* = precious ones), denotes the ghost warrior (1:20, 48:28, etc.), denotes the Christian saint (OLM 233: *ytaçouan*, SPC 79:16: *initlaço* in dios in sant phelippe), may connote immortality (see 24v:6, 52v:8, 58v:23). 1:18, 1:20, 1v:1, 1v:11, 2:5, 2:10, 2:18, 3:7, 4v:15, 9:13, 14:28, 21v:16, 24v:6 (coupled with **TLACUĀHUAC**), 30v:5, 30v:14, 32v:17, 36v:9 (*huellazo[h]tli*), 38:1, 38:24, 38v:10, 38v:27, 39:3 (refers to the Apostles), 42:3, 42:4, 43v:2, 48:8, 48:28 & 30, 48v:16, 50:8, 52v:8 (*nitlazo[h]lyāz* = I'll pass away as a precious one), 58v:23 (no one is precious, i.e., immortal?), 62:30, 63:21, 65:17, 71v:6, 71v:30 (His precious ones), 79v:7, 79v:14, 81:17 (*tlažo[h]tli-n tepētl*), 81v:25, etc. Cf. **TLAZÖTL**.

TLAZÖTL, s.th. perforated (as a gem to be strung) (CAR 449: 42). Cf. **TLAMAMALLI**.

TLAZTALÉHUALLI, incarnadine or rose color (MOL, CAR 480: 27). See **TLÄUHQUECHÖLLAZTALÉHUALTOHTÖNATOC**.

TLAZTALLI, light of dawn (MOL: *tlazallotl*). 59:3. Cf. **IZTALLI**.

TLE before a vowel, changes to TLEH before a consonant (CAR 415, CAR 536). Vars. **TLEI** (8:15), **TLEIN** (CAR 516: 2), **TLEN** (79:26). Note: the analytic transcription may show "tle" rather than "tle[h]" before the consonant "n," allowing for the possibility that "lein" or "len" is implied by the text.

1. A certain s.th., a thing, things (CAR 516:2, AND). *Tle-on*, 3v:23; *tle-on ahiuh* = s.th. amiss, 5v:16 & cf. 35:29; *tle nelli* = s.th. good, 70:13, cf. 5v:30, 9v:24, 13:4 (*antle nel*); *aya tle[h] nocuē* = my skirt is no longer anything (i.e., I don't have a skirt anymore),

- 73:11, cf. 13:22; #aco#[ahzo] tle[h] tontlaquetz, see QUETZA:TLA 3. See AHTLE. Cf. QUĒN.
2. Interrog., how? in what manner? 71v:24. See TLEIN MACH 1. Cf. QUĒN 3.
 3. Interrog., what thing? what? (MOL: tlein). 8:15 (tlei), 13v:23 (lein), 17v:28 (tle-on), 35v:21 (tlen), 37:25 (lein), 41:27 (lein), 43:19 (lein), 59v:25 (a[h]zo tle[h]), 69:1, 73:31 (tle-on in ma[h]), 73v:6 & 9, etc.; tlein ye[h] quichihua[h], see CHIHUA:TLA 2. See TLEHNŌZO, TLEH ZANNĒN, TLEIC, TLE ĪCA, TLEIN MACH 3, TLE ĪPAN. Cf. QUEN 6.
 4. Non-interrog., what (FC 6:13:12). 11:4; ye[h] tlen onizque[h] = this is what they will drink, 79:26; iz tle, see IZ; iz tle[h]zo, 40v:1.
- TLE, see TLĀ.
- TLECATZINTLI, see TLECAXITL.
- TLECAXITL, ceramic incense burner (MOL), lit., fire bowl; fig., warrior. Key word: firebrand. Ītlecax, 74:27; ītlicatzin, 74v:5 & 8.
- TLEH, see TLE.
- TLEHCAHUIA:MO, honorific of TLEHCO. To ascend. 42:23, 47:8.
- TLEHCAHUIA:TLA, to cause s.th. to ascend, to lift or raise s.th. (CAR 465:13). 21:32. Syn. EHUA:TLA 1.
- TLEHCO, to ascend (CAR 436:22).
- TLEHNŌZO, what else?, what otherwise? (see CAR 495:37: tlein noconel = qué otra cosa?). Tlehnōzo anyezque[h] = what else would you be?, 54:30. Do not confuse TLĒNŌZO.
- TLEHUĀTZA:TĒ, to roast s.o. (see MOL: tleuatza:nitla = asar algo en asador or ē parillae, cf. CAR 479:36). 43v:17.
- TLEH ZANNĒN, what good is it?, what's the use? (CAR 517: 34). 1v:27, 2v:28, 4v:29, 23:15.
- TLEHZO (TLEH + ¹ZO), see TLE 4.
- TLEI, see TLE.
- TLEIC, why?, because of what? (MOL), 41:20.
- TLE ĪCA, because of what?, why?; by means of what?, with what?, how? 12v:3 & 4, 13v:23, 14:29 (ach tle īca), 14: 29 (tle īca).
- TLEIN, see TLE.
- TLEIN MACH, syncopated var. TLEMACH (72:16) which in turn has vars. TLAMACH (45v:17) and TLE-on MACH (8:20, 37v: 26). Emphatic form of TLEIN.
1. How? (see QUĒN 3, QUĒMMACH 2, TLE 2). Tlamach mani = how do they exist?, 45v:17.
 2. How! (see QUĒN 4, QUĒMMACH 3 and 4). Tlemach īpan nicmati = how I esteem them!, 72:16.
 3. What?, what in the world?, what ever?, what the devil? (CAR 512:36, CAR 520:40). 2v:15, 4:11, 4v:1, 37v: 26; tle-on mach itla[h], see ITLAH 1. Cf. QUĒN 6, TLE 3.

TLE IPAN, var. TLE IPANON (76v:19). As what?, in what manner?, how? 12v:20, 76v:19. See AHTLE IPAN.

TLEMACH, see TLEIN MACH.

TLEMĒMELLI, see TLAMĀMALLI.

TLEMIMIYĀHUATL, fire tassels (FC 12:63:16: the tongues of flame rose like fire tassels); fig., warriors, warrior revenants. 64v:16.

TLEMIYĀHUAYOA, to sprout fire tassels (cf. MOL: tlemiauatl = llama de fuego). See TLEMIYĀHUAYOH.

TLEMIYĀHUAYOH, pret. agentive noun from TLEMIYĀHUAYOA. Fire tassel. 54v:11.

TLENAMACA, to offer incense, FC 6:45:20. See TLENAMAQUILIZTLI.

TLENAMACAC, apoc. var. TLENAMAC (FC 2:82:26), pl. TLENAMACUEH (FC 6:11:5). A high-ranking priest (FC 3:67:30), lit., fire vendor(?). Cf. TLAMACAZQUI.

TLENAMACTLI

1. Censing ceremony (RITOS ch. 2 para. 50, FC 6:73:24).
2. Incense. In copalli in tlenamactli, FC 6:142:21. Xō-chitlenamactli, 3:22; xōchicopaltlenamactli, 2v:7.

TLENAMAQUILIZTLI, the act of burning or offering incense (from TLENAMACA). Xōchitlenamaquiliztica = as though burning flr incense, 3:17.

TLĒNŌZO (TLĒ + NŌ + ZO), adverbial particle introducing wishes and commands. 11:1.

TLEPAN, in the fire, at the fire (SIM 640 2d column). 7:16.

TLEPANQUETZA:TĒ, to spellbind s.o. (MOL). See TĒTLEPANQUETZANITZIN.

TLEPETZTIC (TLETL + PETZTIC), a fire-burnished one. 8v:31. Cf. TLETLACUĀHUAC.

TLEQUIQUIZTLI, firearm (CAR 508:28). See TLEQUIQUIZZÖTL.

TLEQUIQUIZZÖTL, abstract form of TLEQUIQUIZTLI. Firearms, guns. 54v:24 & 27 & cf. 84:23.

TLETL, var *TLATL (see TLATLA, TLATLATL). Fire (MOL). Xōchimītletl = flowerlike arrow fire, 12:20. See TLATLA, TLATLATL, TLECAXITL, TLEHUĀTZA:TĒ, etc.

TLETLACUĀHUAC (TLETL + TLACUĀHUAC), fire-hardened one. 8:19. Cf. TLEPETZTIC.

TLEYÖTIA:MO, to be glorious or illustrious (FC 6:15:4). Motleyötico[h], 2v:30.

TLEYÖTL, honor, glory, fame (MOL). 10:23. See TLEYÖTL/MAHUIZZÖTL. Syn. TĒNYÖTL, -IHTAUHCA.

TLEYÖTL/MAHUIZZÖTL, var. TLEYÖTL/MAHUIZYÖTL (12v:2). Fame/glory, grandeur/glory; fig., sovereignty, the divine right (of rulers), the right to rule (see CAR 523:28, CDC 1. 1015), the authority (of God). 12v:2, 13v:12 & 15, 17:8, 18:19, 21v:14, 65:12. Syn. TENYÖTL/MAHUIZZÖTL.

TLĪLĀPAN, lit., black water place.

1. Name of a temple in Tenochtitlan where priests bathed

in a pool (por estar el agua profunda parecía negra) (HG bk. 2 p. 234 and FC 2:167-68).

2. Name for Mexico (?). 63v:19 & 66v:15.

3. Name for paradise (?). 63v:23.

TLĪLĀTL, lit., Black Water. Name of an Otomi who wounded Axayacatl in the leg (53v:24), called Tlilcuetzpal (Black Lizard) in Durán (DHIST, cf. TEZ 404: cuetzpal). 53v:24.

TLĪLIUHQUI TEPEC, lit., Black Mountain Place. A town hostile to Mexico (FC 8:77:15, DHIST ch. 44 para. 14, GKC sec. 929), same as the modern Chignahuapan (?; see GHG 390). See **TLĪLIUHQUI TEPECATL**.

TLĪLIUHQUI TEPECATL, inhab. of **TLĪLIUHQUI TEPEC**. Tocnī-huān tlīliuhqui tepēca[h] = our Black Mountain friends (see COM song 12), 6v:16.

TLĪLLANIA:TĒ or **TLA**, to cause s.o. or s.th. to be in the black, i.e., to give s.o. or s.th. a black outline, to draw a picture of s.o. or s.th.; fig., to immortalize or resurrect s.o. or s.th. Vn̄can tetlapalaquaja tetlilanja = there (on the battlefield the supreme spirit) gives one outline and color, FC 6:74:5; iuhquin tla[h]cuilōlli huel xictl̄l[1]ani huel xiclapalaqui-a = give it outline and color, like a painting!, 68:17.

TLĪLLI, black (CAR 455:42).

TLĪLLI/TLAPALLI, black/color, i.e., painting, painted book, writing (in the native style) (FC 6:215:26); by extension, wisdom (see MOL: tlilli tlapalli nictalia = dar buen exemplo); fig., immortality, resurrection. 57v:6, 68:17.

TLOC, rel. noun, near, beside, in the presence of, with (CAR 417:8). 5v:28, 48:20; coupled with **NĀHUAC**, 5v:19 & 35v:2, 13:23, 13:27, 17:3, 24:15, 35:23, 48:20, 59v:21, 62v:3, 64:24, 69v:6, etc. See **TLOQUEH NĀHUAQUEH**.

TLOQUEH, see **TLOQUEH NĀHUAQUEH**.

TLOQUEH NĀHUAQUEH, Tezcatlipoca (MEX 83, FC 6:1:18), God (CAR 419:47). Key word: Ever Present, Ever Near. 1v:18, 1v:22, 2:7-2v:20 passim, 2v:26 (tloque[h]), 3:8, 3:13, 3:18, 4:9, 4v:10, 4v:26, 5:6, 5:18, 5:25, 6:20, 12v:14, 24:30. Syn. **NĀHUAQUEH**.

TLPC, see **TLĀLTICPAC**.

TLPCTLI, see **TLĀLTICPACTLI**.

TLPCUEH, see **TLĀLTICPAQUEH**.

TO, a quasi solfège or vocalise syllable indicating the tone of lower pitch, especially an accented tone, in two-tone drumming (?; see INTR ch. 8). 15v-82 passim. See **TO-CO**, **TOTO**.

-TO, outbound purposive ending (see GRAM 5.10), here entered in the form used to express the past indicative in the singular; for full paradigm see CAR 428 and AND 123-25. Future, 26v:18, 28:7, 45v:31, 51v:10, 64:18, etc.; optative, 4:22, 5:2, 42v:8, 80:7, 80:14, 80v:22, 84:9; emphatic-

ic purposive with *yauh*, 26v:18. See AHCI, ĀZACA, CĀ-HUA:TLA, CAQUI:TLA, CĒHUALHUIA:MO, CĒHUI, CHĪHUA:MO, CUI:TLA, HUETZI, HUITZMANA, I:TLA, ITTA:TĒ, ITTITIA:TĒ-TLA, TXIMATI:TĒ, MACA:TĒ-TLA, MANA:TLA 1, MATI:TLA 1, NELTOCA:TLA, POHPŌHUI, POLIHUI, QUÍXTIA:TĒ, TĒCA:MO 1, TLĀLIA:MO 1, TLAMA, TLAMI 2, TOCA:MO, TOCA:TĒ 3, TOCA:TLA 4, TŌCA, TZATZACUA:TLA, YACALHUIA:MO.

¹TO-, 1st pers. pl. reflexive pron., ourselves, each other (CAR 413). Normally appears with subj. pron. ¹TI- 2, e.g., tontīximatico[h] (with regressive assimilation) = we come to know each other, 24v:3, cf. 5v:4 (titotolīnia[h]), and passim; but may be exposed at the beginning of a verb through loss of the subj. pron. (see AND 370), e.g., tochīhuaco[h] = we come to make ourselves, 14v:5, cf. 40v:23, 42:7, etc.

²TO-, 1st pers. pl. pos. prefix, our (CAR 410). May suffer regressive assimilation, e.g., tāchcāhuā[n] = our elder brothers, 45:8; may resist assimilation, e.g., toāhuīcol-tzin, 56v:30; normally assimilates a nonlong vowel, e.g., tocñihuān (to- + icñihuhtli), 12:25; rarely assimilates a long vowel, e.g., tochcāuhtzin (to- + āchcāuh-), 58:6; titocñihuā[n] = we are each other's friends, 69:7; used by God in referring to himself, see GRAM 10:1.

TOC- (should be TOÇ-?), see TOZTLI.

TOCA:MO, reflexive form of TOCA:TĒ 3. Ónetocōto = all follow one another, i.e., all die (see GRAM 5.10), 30:11.

TOCA:TĒ

1. To follow s.o. (MOL).
2. With prefix HUĀL-, to call upon s.o. (see HUĀLTOCA: TĒ 1).
3. To follow s.o. (in death or to the other world), to be with s.o. (in the other world). 4v:23, 25:24, 28:7, 46v:8, 56:2, 65v:31; tētoca yeh = it (the city) follows onward (to the other world), 54:24; tlā tocotati = let him go in order to go being followed (i.e., let him pass to the other world, let him go become one who will be followed, see GRAM 5.10), 80:7; tlāoc tocotati, 80:14; contocaz in tōnatihu = he will be with the sun, FC 6:15:7. See TOCA:MO. Cf. TOCA:TLA 4.
4. To chase or attack s.o. (CAR 525:49). See HUĀLTOCA: TĒ 2.

TOCA:TLA

1. To follow s.th. (i.e., a road) (CAR 491:49). See TLA- TOCA.
2. To spend time in or frequent a (particular place). In-tla achi tictocaz tlalticpac = if you are to remain on earth for a while, FC 6:102:4; ānāhuatl quitoca = he is in the world, 36v:26; cēcencuemitl nictoca = I go in every field, 11v:13.

3. With prefix HUĀL-, to head for s.th. See HUĀLTOCA:TLA.
4. Indef., to follow onward, i.e., to pass away (FC 3: 13:2, cf. TOCA:TĒ 3). Tontlatocatihui[h] = we will pass away (see GRAM 5.10), 5:14. See TOTOCATLA.
5. To chase or attack s.th. (cf. TOCA:TĒ 4). Tocoya (for tocohua) = it is besieged, 8v:12. See TLATOCA.
6. To follow s.th. (with the mind) (see MOL: noyollo contoca), to understand, believe, or be acquainted with s.th. Tictoca-n cocōc = you're acquainted with misery, 32v:25. See NELTOCA:TLA.

TĀCA, to sow, to sow seed (CAR 527:26). Tlāl[1]i tōcati = let him go in order to sow seed in the ground, 84:9.

TĀCA:TLA

1. To bury s.th. (MOL, CAR 431:31).
2. To sow or plant s.th. (seeds) (MOL). Cuix tōnacāyōtl occe[p]pa nictōcaz = will I plant maize again?, 13v:31. Syn. PIXOA:TLA, TLĀLAQUIA:TLA.

TĀCAITL, pos. -tōcā (CAR 486:14, but COMED 18:26 has -tōcā).

1. Name, appellation (MOL, CAR 486:14). Itōcā tlīlātl = his name is Tlilatl, 53v:24, cf. 8:3, 39v:18, 60:6, 60: gloss 2, 73v:gloss 1, 73v:gloss 2. See -TĀCAYŌCĀN.
2. Name, reputation, fame (MOL). 27:11, 59v:4. See TĒNYŌTL/TĀCAITL, TĀCĀMACA:MO, TĀCAYŌHUA, etc.

TOCAL ĪPAN, lit., in our house, i.e., in our midst, among us (?). 8v:9, 32:30. Cf. TOPAN 1.

TĀCĀMACA:MO, reflex-pas. of TĀCĀMACA:TĒ 2. To be given a name, i.e., to be glorified. 32:27.

TĀCĀMACA:TĒ

1. To give s.o. a name or appellation (MOL).
2. To glorify s.o. (see TĀCAITL 2). See TĀCĀMACA:MO. Syn. TĀCAYŌTIA:TĒ 2.

-TĀCAYŌCĀN, pos. only, a place called ..., the place called Itocaioca nazareth = a place called Nazareth, SPC 56; Itōcāyōcān asia = a place called Asia, 42:25.

TĀCAYŌHUA, to become famous (MOL). 65:9.

TĀCAYŌTIA:MO, reflex-pas. of TĀCAYŌTIA:TĒ 2. 18v:2.

TĀCAYŌTIA:TĒ

1. To name s.o., to call s.o. (by his name) (MOL, FC 6: 11:3).
2. To glorify s.o. (MOL). See TĀCAYŌTIA:MO.

TĀCAYŌTL, abstract form of TĀCAITL. See -TĀCAYŌCĀN, etc. TĀCH, see TĀCHTLI.

TOCHĀN, our home, i.e., the afterworld (FC 6:21:9). For usages see CHĀNTLI. Syn. TOPAN 2.

TĀCHCOCOCUĪCATL (TĀCHTLI 2 + COCOCUĪCATL), wanton dove song, 77:3.

TĀCHCUĪCATL, wanton song (?), FC 4:26:1.

TOCHIHUITZIN, name of a Huexotzinca ancestor, perhaps the

same as COYOLCHĪUHQŪI. 14v:2 (coupled with Coyolchiuhqui), 14v:7, 15:18.

TŌCHIN, see TŌCHTLI.

TŌCHTLI, var. TŌCHIN (FC 6:43:9), apoc. var. TŌCH (54v:24).

1. Rabbit (MOL, CAR 405:9). See CĒ TŌCHTLI. Cf. CIH-TLI 1.
2. Fig., a wild or lewd one, a wanton (see OLM 216-17, FC 10:56:9). See MAZĀTL/TŌCHIN, MOZOTŌCHIN, OMITŌCHIN, TŌCHCOCOCUĪCATL, TŌCHCUĪCATL.
3. Fig., a drunkard (see FC 4 ch. 4 and ch. 5, see SEL 1: 1084-86); by extension, one who is drunk with war lust, a "Huaxtec" (see CUEXTĒCATL). Conittoa in a tōch mā onne[h]tōtilo = Rabbit says, "Let there be dancing!," 54v:24 & 27 & 84:24 & 29; quitoca-n tōchin = they follow this rabbit, 56:2.
4. Tochin, lord of TOTOMIHUAHCĀN, contemporary with Itzcoatl of Tenochtitlan (UAH secs. 84 and 253). 8:11(?).
5. Tochin, lord of the Acolhuian town of Huexotla in the time of Techotlalatzin of Texcoco (TORQ 1:85, FC 8:13, IXT).
6. Tochintzin, lord of the Acolhuian town of Coatlichan and general of the Acolhuian armies (IXT 1:326 and 330). Cf. ĀCŌLMĪZTLI 1.

TOCIH, see TOTEŌTZIN.

TOCO (TO + CO). In song text(?), see CV: toco, cf. CV: toncon; in drum notation, passim.

TOCOTI, vars. TOCONTIN, TOCOTIN.

1. Vocalise syllables representing a particular phrase or short cadence in two-tone drumming. 28v:26, 29:25, 29v:11, 29v:24, 30:22, 79:20 (tocontin), etc.
2. Span., tocontín or tocotín (SANT). Name of a 17th-c. dance accompanied by two-tone drumming (see INTR ch. 8 n.17); name given to the kind of song that accompanies this dance (see loc. cit.). See TI 2.
3. Span., tocotines (modern usage, pl. only?). Voladores; participants in a native dance-drama (INTR ch. 9 n. 23).

TOCOYA, see TOCA:TLA 5.

*TOCTLI, see TOC-.

TŌCTLI, young maize plant before fruiting (MOL, CAR 512: 19). Possible occurrences at 42v:12 and 52v:4 seem better treated under TOZTLI, q.v.

TOCUIL-, see TOZQUITL.

TOCUILCOYŌTL, var. TOQUILCOYŌTL (HERN 2:353). Species of crane (FC 11:27, MOL). See TOZQUECOYŌTL, TOZQUENCO-YŌTL.

TOCUILĒHUA, to sound off, to shout, to cry out (OLM 235, FC 5:165:18), lit., to lift the throat (from TOZQUITL + ĒHUA:TLA). For applicative see TOCUILĒHUILIA:TE.

- TOCUILEHUILIA:TĒ, applicative of TOCUILEHUA, q.v. To sound off for s.o., to cry out to s.o. 72:18, 73:8.
- TOHMITL, fur, wool, fuzz, or down (MOL, SIM, see OHMITL). See TOMIYOLLI.
- TOHTOMA, intrans. form of TOHTOMA:TLA. To be let loose, poured out, or set free (of songs). 45:15 & 18.
- TOHTOMA:TLA, freq. of TOMA:TLA. To detach or deploy s.th. (MOL), to let s.th. loose (i.e., a song) (CAR 480:31). 5v:23, 15v:5, 22:4 (with matrix huītz), 37v:10, 40v:12, 50v:10, 63:3, 63:15 (cuīcato[h]toma[h]), 67:24.
- TOHTŌNA (CAR 480:27), freq. of TŌNA 1. To shine or beam. To[h]tōnatimani = they are beaming, 34v:29, 35:2; -to[h]-tōnatoc, 37v:24 & 27.
- TŌL-, see TŌLIN.
- TŌLA-, see TŌLIN.
- TŌLAMĀZ (TŌLA- + MA:TLA), future agentive noun (see GRAM 7.4); pl. tōlamāzqueh (76v:26) or tōlamāzmeh (76v:29, etc.). Rush hunter, i.e., one who hunts "rushes" (or warriors), hence a captor, a successful warrior. 65v:21 & 24, 76v:4 & 6, 76v:13 & 17, 76v:26, 76v:29, 77v:10, 77v:30 & 78:3. Cf. TŌLĀNAZ.
- TŌLĀNAZ (TŌL- + ĀNA:TLA), one who gathers rushes (FC 2: 74:20: tolanaxque = rush gatherers). Cf. TŌLAMĀZ.
- TŌLCIMATL (TŌL- + CIMATL), herb with edible root, filiform leaves, and red flrs (FC 11:126). Key word: rush root. Tōlcimaxōchitl = rush-root flrs, 47v:9.
- TŌLIN, comb. forms TŌL- (CAR 459:24), TŌLA- (see GRAM 7.2). Tule, any of several large sedges, especially Cyperus or Scirpus (see HERN 1:126, MOL: tollin, FVM 66-70); fig., warrior (see INTR ch.3). Key words: rush, bulrush. Tōlcuātēctila[n], 2v:6; tōlin īmanicā[n], 28:13; tōlchīmaltica-ya, 31:10; tōlquēme[h]cān, see QUĒMITL 3; tōlmātlatitlan, 44v:19; tōlin xōchitl-a, 77:30. For freq. see TOTŌLIN. See ITZTŌLIN, IZTAC TŌLIN, TŌLAMĀZ, TŌLLĀN.
- TOLĪNA, to have a craving (for food) (CAR 431). See TOLĪNIA:MO 2.
- *TOLĪNIA, intrans. form of TOLĪNIA:MO. To be poor. See TOLĪNIHCĀN.
- TOLĪNIA:MO
1. To be poor (MOL); to suffer, to have trouble or be in misery (CAR 520:22, SIM); to be poor (in deeds), i.e., to be cowardly (see 5v:4, 6:17, etc.); to be poor (in songs), i.e., to have no songs (see 23:16, 43v:1, etc.); applied by a speaker to himself as an expression of humility or submissiveness (56v:11). 4v:28, 5:9, 5v:4, 5v:22, 6:17, 6v:7, 6v:24, 11v:17, 12v:9, 13:14, 13v:1, 13v:10 (with matrix nemi), 17:22, 21v:3, 23:16, 24:10, 24:15, 25v:7, 25v:26, 26:1, 26:18, 26v:5, 26v:10,

32v:24, 35v:6, 43v:1, 43v:13, 45:17, 52v:10 (with suffix -co), 56v:11, 61:11, 68:17, 68:18, 69:11, 71v:24, etc.

2. Honorific of TOLĪNA. To have a craving (FC 3:16:21). Possible usages, e.g., 26:18, 68:18, have been assigned to 1, above.

TOLĪNIA:TĒ, to irritate or afflict s.o. (MOL, CAR 455:5, CAR 510:18), to torment or tantalize s.o. 7v:13, 32:15, 32:24.

TOLĪNIHCĀN (from TOLĪNIA), place of poverty or suffering, 13v:29.

TŌLLĀN, lit., among the rushes.

1. Legendary seat of Aztec culture, ancient capital of the Toltecs, now called Tula (FC 10:165-70, FC 3 ch.3). 26v:16, 27:10 & 13. See TOLTECATL.
2. Name occasionally applied to such Aztec cities as Cholula, Teotihuacan, Tenochtitlan (for discussion, with references, see Davies *Toltecs* pp. 24-43). Tōllān Chālco-n (with play on 3, below?), 34v:13.
3. Fig., the battlefield, among the "rushes" (i.e., among the warriors) (see TŌLIN). 32v:10; tōllān chālco-n = Chalco among the warriors (with play on 2, above?), 34v:13.
4. Fig., paradise, the other world (?). 68:14. See TŌLLĀN NONOALCO, TŌLLĀN TLAPALLĀN.

TŌLLĀN NONOALCO (TŌLLĀN 4 + NONOALCO 2?), i.e., paradise (?). Nicān tōllān nono#hu#alco = here in Tollar Nonoalco (i.e., here on the dance floor as it represents paradise?), 27:7.

TŌLLĀN TLAPALLĀN

1. (TŌLLĀN 4 + TLAPALLĀN 1?), paradise, the other world, mystical destination of the god Quetzalcoatl (FC 3:16:13). Nicān tōllān tlapallān = here in Tollar Tlapallan (i.e., Mexico as it represents paradise?), 60v:11.
2. = TŌLLĀN 1 (?). 60v:gloss 10.

TOLNAHUACATL

1. Tolnahuacatl tequihuah = "capitán tolnaucatl," title of a warrior who had taken four captives (HG bk. 8 ch. 21 and FC 8:77:4).
2. Name or title of a Mexican during the migration period (?). 37:20.
3. Tolnahuacatzintli, name of a Tenochcan lord who was ruler of Ecatepec in 1507 (GKC sec. 1249 and cf. Velázquez sec. 212).

TŌLOA, to bow one's head, to bow down (RIN 72). Nontó-lo[h]tinemi, 13:20; noncuīcatōlo[h]tica[h], 50v:16.

TŌLOHCĀN, Toluca (CAR 460:5). 53v:10. Cf. MĀTLATZINCO 1. TŌLPATLACTLI, bulrush (MOL, HG bk. 11 p. 328). 82v:1.

TŌLQUĒMEHCĀN, see QUĒMITL 3.

TŌLTĒCATI, to be Toltec-like (from TŌLTĒCATL 2).

1. Fig., to be well-wrought. See TŌLTĒCATIC.

2. Fig., to be a craftsman. Itla ic totoltecatiz = in some way he would be a craftsman, FC 4:82:5.

TŌLTĒCATIC, pret. agentive noun (from TŌLTĒCATI 1). Tōltēcatic = he is well-wrought, 58:10.

TŌLTĒCATL

1. Inhab. of TŌLLĀN 1, a Toltec. 27:26.

2. Technician or craftsman (MOL, FC 10:25:3), artist.

Tōltēcachinampan-aya = artists' bower, 39:22; motōltēcaitzcōntzotzocoltzin = your well-wrought blade-jar urns (i.e., your revenants), 57v:32. See TŌLTĒCATIC, TŌLTĒCAYŌTL 2. Cf. CUICANI.

TŌLTĒCAYŌTL

1. Abstract form of TŌLTĒCATL 1.

2. Abstract form of TŌLTĒCATL 2. Tōltēcayootl a īca-ya = by means of ah! art, 27:27; tōltēcayōtl = artworks (i.e., revenants), 31v:1.

TOMA:MO, reflex-pas. of TOMA:TLA. Of eagle with wings spread, MEX 65; refers to songs or revenants, 2v:9, 26:23, 68:15. See CUETOMA:MO.

TOMA:TLA, v-B, to unfasten s.th., to set s.th. loose or free (MOL), to open s.th. (a letter) (MOL), to free, release, unleash, or pour out s.th. (i.e., songs or revenants). Refers to songs or revenants, 9v:13, 23:30, 35:6, 68:27 & 64v:30; nihuēhuētl quitonque (for quitonqui?) = I am a drum, and he has opened it (?), cf. *QUITONQUI), 78v:1. See TOHTOMA:TLA, TOMA:MO.

TOMĀHUAC, a stout or fat entity (MOL). Tomāhuac čuahuitl = massive beams, 27v:1.

TOMAS, see TOMAX.

TOMATL, tomato (see HERN 1:227). See XĀLTOMATL.

TOMAX, Span., Tomás, i.e., Thomas. Tomás de San Martín Quetzalmazatzin, lord of Itztlacozahuacan Amaquemecan 1523-47, d. 1547 (CHIM 44, 158, 256, and 261). 51v:31, 52:3.

TOMINACIONES, Span., dominaciones, i.e., dominations (one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus) (see COM song 68 stanzas 95-96). 59v:15.

TOMIYOLLI (possibly should be TOHMIYOLLI, derived from *TOHMIYOA, which in turn would be derived from TOH-MITL), var. TOMIYOLIN (FC has "tomjioli"). Pollen (?), see FC 11:94:8, FC 11:195:4, FC 11:214:15 and 23). Xiuh-tomiolpiyoltzine = O turquoise pollen bee!, 44v:17. See TOMIYOLLÖTL, TOMIYOLTIC.

TOMIYOLLÖTL, abstract form of TOMIYOLLI. Notomi[y]ol[1]ō-xōchi[y]o = my aureate flrs, 31v:4. Cf. TOMIYOLTIC.

*TOMIYOLTI, v-A, from TOMIYOLLI. To be like pollen. See TOMIYOLTIC.

TOMIYOLTIC, pret. agentive noun from *TOMIYOLTI. A pollenlike entity, i.e., that which is yellow or pollen-colored. Key word: aureate one. Tecoztic tomiyoltic = golden ones, aureate ones, 80:18.

TOMOLIHUI, denominative verb from TOMOLLI. To bud, shoot, or sprout (see TOTOMOLIHUI). 27:19. For synonymy see CUEPŌNI.

TOMOLLI, bud (see TOMOLIHUI). 38v:2, 81:18.

TON, see DON.

-TŌN, noun suffix implying smallness. Cf. -PĪL.

1. Used in place name. See TEPEANTŌNCO.
2. Used with PILLI, see PILTŌNTLI.
3. Implies lesser status. Tlamacazto = acolyte (lit., small priest), FC 3:67:29 and HG bk. 3 p. 308; mixcoa-tontli = little Mixcoatl (i.e., sacrificial victim who acts as a surrogate for the god Mixcoatl), RITOS ch. 7 p. 76.
4. Used in proper names. Maxtlaton, ZCHIM 1:84, GKC secs. 108 and 573; don antonio acolmizton, GKC sec. 688.
5. Used in proper names denoting revenants. Tezozomoc-tōn, 16:30 & 31; ahuitzotōn (refers to Ahuitzotl as baby in "cradlesong"), 39v:24, 40:3, 40:11–40v:18 passim; āxāyacatōn, 40:13, 72:12, 72:20, 72:26; don tiegotōn-i, 43:17; titztlolīncatōn, 46v:7; yo[h]yontōn, 47v:21; cacamatōn, 74:3. Cf. MOTĒUCZŌMAHPIŁ.
6. Used in various terms denoting or implying the revenant. Cuepōntōn, 52:31; īxhuetzcatocātō[n], 46v:10; xaltemoctō[n], 46v:11; nomātōn, 72:27, cf. 73v:15; amo-cōltōn, 74:3; nezahualpiltōntli, see NEZAHUALPILLI 2.
7. Implies scorn or contempt (OLM 60, CAR 527:17). Cuāuhtla[h]to[hu]atōn = poor little Cuauhtlatoa, 73:17.

TON-, see TOZTLI.

-TON-, see OTOMITL.

TONA, v-A

1. To shine (of jewels)(FC 6:113:19). Moxōchiuh tōnatiman (apoc.), 22:26, cf. 31v:26, 53:19; xiuhquechōlāyauhtōna-n 48:26; tōnati[h]cac, 65:4. See ĪXTŌNA, TOHTŌNA.
2. Impers., there's sunshine, it's hot (MOL, CAR 431:44), there's shining. Chīmal-yan-māquīztōnati[h]cac = there's shining by means of shield bracelets (i.e., warrior revenants are shining), 20:13, cf. 22:19, 67:26; xōchizāquantōnatimani-a = flr troupias are shining (over an area), 81:9 & 13. See TŌNACĀCUAHUITL, etc.

TŌNACĀ-

1. Pertaining to sun or sunlight. Tōnacātīzatl, see TĪ-ZATL. See ¹TŌNACĀXŌCHITL.

2. Comb. form of TŌNACĀYŌTL, q.v. See GRAM 8.9.

TŌNACĀCUAHUITL (TŌNACĀ- 2 + CUAHUITL), tree of sustenance (IXT 2 ch.84), a tree located in the other world (FC 6: 115:31). 39:24, 59:1. See TŌNACĀXŌCHICUAHUITL. Cf. XŌCHICUAHUITL 1.

TŌNACATLĀLPAN, land of sustenance, land of plenty. Syn. XŌCHITLĀLPAN.

1. Paradise. 1:28, 1v:20, 4:26, 4:31.

2. Descriptive name for a country along the eastern shore, noted for fruits and flrs (HG bk. 10 ch. 29 para 84).

TŌNACĀXŌCHICUAHUITL (²TŌNACĀXŌCHITL + CUAHUITL) = TŌNACĀCUAHUITL. Var TŌNACĀXŌCHINCUAHUITL (20:16). 20:

16. Cf. XŌCHICUAHUITL 1.

¹TŌNACĀXŌCHITL (TŌNACĀ- 1 + XŌCHITL), flor que nace con el sol (HERN 1:19), unidentified herb. Note: possible attestations have been arbitrarily assigned to ²TŌNACĀXŌCHITL, q.v. Syn. TŌNALXŌCHITL.

²TŌNACĀXŌCHITL (TŌNACĀ- 2 + XŌCHITL), a kind of flr said to grow at the home of the Lord of Sustenance (FC 6:115:30), lit., food flr, maize flr; fig., ghost warrior. 27: 16 (tōnacáxōchitl), 32v:18, 36:24, 36v:22, 39:5, 57:24, 70v:9. See TŌNACĀXŌCHICUAHUITL.

TŌNACĀYŌTL (see GRAM 8.9), comb. form TŌNACĀ- (RUIZA 145: tōnacá-, see TŌNACĀ- 2). Sustenance, food (for humans), bounty of the earth, crops (MOL, CAR 527:26: tōnacayōtl); maize (FC 11:279:4, FC 11:282:28). Cuix tōnacayōtl oce[p]pa nictōcaz = will I plant maize again?, 13v:31. See TŌNACĀCUAHUITL, etc. Do not confuse TŌNACĀ- 1. Cf. COCOCATL 2 and 3, TLACUALLI.

TONĀHUAC ONOC, comrade, companion, lit., he who is in our midst, he who dwells beside us. 36:27, 53v:17; pl., 29v:26, 31:13 (vocative), 40:23, 41:14, 43v:14, 44:27, 48: 1, 54v:12, 60:3, 60v:11, 60v:12, 60v:25, 68v:13 & 15, 74v: 10. For approximate synonymy see CŌĀTL 2.

TŌNAHUI, to shine, to be warm (cf. CAR 510:38: nātōnahui = I have chills and fever). For freq. see TOTŌNAHUI.

TŌNALLI

1. Heat of the sun (MOL).
2. Summer, dry season (MOL).
3. Day. Ōmpō[hu]altōnal (apoc.) = forty days, 43:27. Syn. ¹ILHUITL 1, TŌNATIUH 2.
4. Day sign (FC 2:42:15, FC 4 passim).
5. Fate, lot, portion (FC 3:16:22). Notōnal = my fate, 35v:7; ḫtōnal, 36:25.
6. Soul (Dictionarium exbismensi: anima por la qual vivimos).

TŌNALXŌCHITL = ¹TŌNACĀXŌCHITL (HERN 1:19, HERN and FC 11 assign the same name to several additional species,

all unidentified); fig., song. Key word: flr of the sun.
45v:18.

TŌNAMETL, var. TŌNALMĪTL (MOL). Sun ray (MOL, FC 2:202:8). See TŌNAMĒYÖTL.

TŌNAMĒYOA, to be full of sunlight, to shine or glow (MOL: tonameyo, CAR 480:28: -tōnamēyō-). With matrix mani, 1:29 (freq.), 1v:2, 3:23, 6:21 (freq.), 22v:25; with matrix o, 1:9, LASSO 48:12; with matrix quetza:mo, 27v:25. See TŌNAMĒYOH, TŌNAMĒYÖTL.

TŌNAMĒYOH, s.th. bright like the sun (MOL), s.th. that has been filled with sunlight. 2v:22, 3:21.

TŌNAMĒYÖTL, abstract form of TŌNAMETL. Sun ray (MOLS: rayo del sol), solar brilliance (MOL). 2:4, 3:5, 3:15.

TONĀN, lit., our mother.

1. Pre-Conquest usage, any of various goddesses such as Chalchiuhlticue (FC 6:202:26), Cihuacoatl (HG bk.1 ch.6, FC 6:180:26), or Teteo Innan (FC 2:208:29 and SEL 1:994-97, HG bk.11 p.352); or the female aspect of the sun (FC 6:164:21) or of the lord of the dead land (FC 6:48:1), etc. Tonān itzpapa#pa#lōtl, see ITZPAPALÖTL.
2. Post-Conquest usage, St. Mary (HG bk.11 p.352). 5v: 26, 27:17, 42v:19, 67v:8, 77v:21.
3. Refers to Cortés' female interpreter Malintzin (who was "como Diosa" according to TORQ 1:404). 54:5.

TŌNATIUH, lit., it goes shining.

1. Sun (CAR 465:49). 3v:29, 36:15 (tlāuhtōnatiuh), 36:29, 41v:2 (created by God), 59:11, 59v:1 (God's deputy). Syn. CUĀUHTEMOC 1, CUĀUHTLĒHUANITL, NĀNĀHUATL 1, TLAHLĀHUIA, XIPPILLI.
2. Day (HTC sec. 215, cf. CAR 499:27, cf. CAR 505:36). In quēzqui tōnatiuh = a few days, 36v:13. Syn. TŌNALLI 3, ¹ILHUITL 1.
3. Jesus. Iniquac oualmomā tonatiuh in Iesus, etetl tonatiuh in momanaco: iece ca tlamauiçoloc, auh onoceppa cecentet = when arose the sun which is Jesus, three suns appeared: definitely indeed people marveled, and again they became one, SPC 233v; huel nelli tōnatiuh = the true sun, 42:9.

TŌNAYĀN TLĀLPAN, var. TLĀLTŌNAYĀN (76v:13). The hot lands (FC 11:84:33 and HG bk.11 p.274 para.31: tierras calientes, i.e., the eastern coastal region, see HG bk.10 p.204 para.91, or the lowlands to the south per DHIST 247); fig., paradise. 76v:13.

*TONCUECUECI, see TOZCUECUECH.

TŌNĒHUA, to ache, to suffer (MOL, cf. CAR 455:2). 8:23, 13:17, 57:14. Syn. ĒLLELAHCL.

TŌNĒHUIZTLI, syncopated pos. form -tōnēz (4v:21). Torment, pain (MOL). Intōnēz, 4v:21.

-TŌNĒZ, see TŌNĒHUIZTLI.

TONO, Span., tono, i.e., tone, tune, melody. El tono, 50:3; al mismo tono, 2v:3.

TOPAL, one who pridefully and presumptuously dresses in an unusual and fantastic manner (MOL), that which is pretentious, grand, or splendid (FC 11:273:3); as embed, prideful(ly), splendid(ly), etc. (see MOL 149v, FC 11:272:35). Nitopalihuintic = I became splendidly drunk, see IHUINTI.

TOPAN

1. In our midst, on us, upon us, where we are. 7:4, 7v:16, 8v:11, 18:28, 18v:6, 38:12, 44:25, 55v:27, 57:22, 76:12, etc. See -PAN. Cf. TOCAL TPAN.
2. Our Place, i.e., the hereafter (FC 6:11:19, FC 6:13:30, FC 6:58:12, RUIZ sec. 192). Key word: home. To pa[n] nihuītz = I come from Home, 11v:21. Syn. TO-CHĀN.

TOPEHUA:TLA, to push s.th. (MOL, cf. HDA 10:25: tētōtōpēuh-tiuh = he goes along (playfully) pushing people. Āquīñ quitopēhuaz = who will push it (up)?, 19v:20. Cf. TLA-XILLÖTIA:TLA, TZITZQUIA:TLA 2.

TÓPILLI, staff (MOL, CAR 458:36), staff of authority (CAR 458:36), haft (of lance) (MOL), lance (FC 12:19:22).

Īcoloz īteōcuitlatōpīl = his (the pope's) cross, his golden staff, 58v:7. See TEPOZTÓPILLI. Cf. CHICUACOLLI.

TOPILTZIN, lit., our prince or our noble one; title given to the high priest of a temple (DHIST ch. 18 para. 36). See NACXITL TOPILTZIN.

TÓPTLI, coffer (CAR 417:31). 14:4.

TOQUEZCUAUHYO, see BAL TASAR TOQUEZCUAUHYO.

TOQUIA:TLA, to extinguish s.th. (a fire) (MOL). 72:22.

TOQUILCOYÖTL, see TOCUILCOYÖTL.

TOQUÍZAYĀN, see -QUÍZAYĀN.

TOTÉC, lit., our lord.

1. Name of a god whose rites were celebrated with the flaying of captives (FC 2 ch. 2, FFCC 1 ch. 18, DHIST ch. 20 para. 13), also called Xipe or Xipe Totec (FC 2:3:4, FFCC 1:39:2). Cf. TZAUTC 1, TZACCÄYÖTL.
2. Epithet of TLACAHUEPAN 3 (?), see DHIST ch. 57 para. 4: Motecuhzoma, ...haciendo general del ejército a un hermano suyo, que se decía Tlacauapan, diole la divisa del dios Totec). 56:10 & 12, 61v:25.

TOTEŌCI, see TOTEŌTZIN.

TOTEŌTZIN, usually TOTEŌTZIN TĒUCTLI (IXT 2:51: Toteotzin-tecuhtli), vars. TOTEŌCIN (TORQ 1:138: Toteocin), TOTEŌCI TĒUCTLI (ZCHIM 1:81), syncopated vars. TOCIH TĒUCTLI (8:11, ZCHIM 1:81: Toci teuhctli), TŌTZIN, q.v. "Supreme lord" of the Chalcans during the reign of Nezahualcoyotl of Acolhuacan (IXT 2:51, IXT 1:546, CHIM, DHIST, TEZ,

TORQ). Tocih tēuctli, 8:11; toteōci tēuctli, 32:8, 33:9, 33:15, 33:17, cf. 33:28; tēuctli ... toteōci, 33v:1.

TOTEPANTLAHTOHCAUH, see *TĒPANTLAHTOHQUI.

TOTIQUITI TOTITL, nominalized form of totiquiti toti (a drum cadence), used in the phrase totiquiti totitl-on cuīcatl = totiquiti toti song, 30v:25.

TOTITL, see **TOTIQUITI TOTITL**.

TOTO (TO + TO). Ītotocuīc = his toto song, 30v:16. Cf. **TO-CO**, **TOTITL**.

TOT^o, see **TĒUCYÖTL**.

TOTÖATÉMPAN, bird shore place, i.e., paradise. 55v:11.

TOTOCÀ:TLA, freq. of **TOCA:TLA** 4. ī mā huel īc ontlatoto-ya-catihu = so let them go following onward, 58:30.

TOTOCUÍCATL, toto song. See **TOTO**.

TOTÖCUÍCATL, bird song. 80:2.

TOTOLCA, to cough, sputter, or make a throaty sound (of turkeys) (FC 11:29:5), to cough (of humans) (SIM and FC 11:153:22 have totolcatinemi = to have a cough). Nontotolcatoc = I'm coughing, 74:25.

TOTOLIN, turkey (FC 11, CAR 404:40).

TOTÖLIN, freq. of **TÖLIN**. Totöl-im-pan = place of rushes, i.e., battlefield, 34:19.

TOTOMIHUAH

1. Inhab. of Totomihuacan. 8v:9, 8v:26.
2. Lord of Coatepec, aided Ixtlilxochitl during Tezozomoc's campaign against Acolhuacan (IXT 2 ch. 18). 7v:27.
3. A Chalcan killed in 1458 along with Necuametl, Chichuepotzin, and others (CHIM 100, CHIM 202, CHIM 204). Totomhua[h]tzi[n], 32v:21.

TOTOMIHUAHCĀN, town in the Tlaxcala-Puebla region (see Muñoz Camargo bk. 1 ch. 6 p. 52, HTC sec. 350), probably the present-day Totomehuacán. 8:12, 8v:13, 9:1. See **TOTOMIHUAH** 1.

TOTOMOLIHUI, freq. of **TOMOLIHUI**. To burgeon, swell, sprout (of plant growth) (MOL). 34:18, 39:18 (with matrix *ihca*).

TOTÖNA, v-A or v-B (see **TOTÖNQUI**), freq. of **TÖNA** 1. To shine (SPC 235v). With matrix *ihca*, 58v:14; with matrix *o*, 46v:13 & 17.

TOTÖNAHUI, freq. of **TÖNAHUI**. With matrix *mani*, 2v:22.

TOTÖNAMÉYOA, freq. of **TÖNAMÉYOA**. 1:29, 6:21.

TOTÖNIA:MO, to warm oneself (by the fire or in the sun) (MOL). O cuēl achīc onnetotönilötoc-a = ah, only briefly does one warm oneself (i.e., live), 45:7.

TOTÖNQUI, pret. agentive noun from **TOTÖNA**. That which is warm or hot (MOL, FC 11:256:7, FC 11:272:12); fig., re-venant, ghost warrior come to life. Key word: warm. 14v:22, 64v:10.

TOTOPOCHTLI, s.th. baked or roasted (MOL: totopochtic, MOLS: tostada cosa). 15v:10.

*TOTOPOHTLI, deverbative noun (from TOTOPOTZA:TLA 1?). See CUAUHTOTOPOHTLI.

TOTOPONI...:TĒ-TĒ-TLA (verb-ending illegible, might be TO-
TOPONILILIA:TĒ-TĒ-TLA), to have s.o. bake or roast
s.th. for s.o. (cf. TOTOPOTZA:TLA 2). Nimitzontēxōchica-
polyōllötotoponi[lilia?—the word ends in an illegible
scrawl] = I'm having s.o. roast aromatic cherry seeds
for you, 79:5; on the roasting of cherry seeds see FC 11:
121.

TOTOPOTZA:TLA

1. To gnaw s.th. (MOL). See *TOTOPOHTLI.
2. To bake, grill, or roast s.th. (MOL). Cf. TOTOPONI...:TĒ-TĒ-TLA.

TOTOQUIHUAZTLI

1. Totoquihuaztli the elder, king of Tlacopan and lord of the Tepanecs, d. 1470 (see CHIM 208). Assoc. with Montezuma and Nezahualcoyotl, 20:27, 30:15; coupled with Yoyontzin, 20v:12.
2. Totoquihuaztli the younger, king of Tlacopan and lord of the Tepanecs, d. 1519 (IXT 2:236). Coupled with Nezahualpilli, 21:30; assoc. with Montezuma and Nezahualpilli, 23:7. Syn. TLALTECATZIN 4.
3. Usages assignable to either 1 or 2. 16:24, 21v:18, 23:28, 23v:2, 30v:16, 30v:20; totoquihuazpōl = big old Totoquihuaztli, 16:26; coupled with Montezuma, 17:30, 17v:23.

TŌTŌTL, bird (CAR 407:41); fig., angel (SPC 235: tlaçototztitzinti), ghost warrior, revenant. 11:29, 19:8, 21v:26, 22:18, 23:2, 23v:19, 28:8, 29v:8, 31:19, 36v:27, 39:1, 50v:2, 52:21, 65:17, 71:24, 80v:10, 81:5, 81v:25 (pl.), 82:8, 82:22, etc.; nepāpan tōtōtl, 21v:26, 38:9, 38v:23, 41v:5, 62v:25, 75:1, cf. 1v:29, 2:5, 59:30, etc. See ĀYA-CACHTŌTŌTL, CUAPPACHTŌTŌTL, ELOTŌTŌTL, QUETZALTŌTŌTL, TLAHCUILŌLTŌTŌTL, TLAPALTŌTŌTL, TŌTŌĀTEMPEAN, TŌTŌCUICATL, XIUHTŌTŌTL, XŌCHITŌTŌTL.

TOTŌYĀHUA:TLA, freq. of TŌYĀHUA:TLA. To spill s.th. 55v: 16.

TŌTZIN, syncopated var. of TOTEŌTZIN (?).

TOYA, see DOYA.

TŌYĀHUA, to spill, to spread (MOL, cf. HDA 11:32: ḫnmātōyā-huīzquè = they'll be thrown). 37v:19, 77:30. For synonymy see MOYĀHUA 1.

TOTŌYĀHUA:TLA, to spill or spread s.th. (a liquid) (MOL). See TOTŌYĀHUA:TLA.

TOZAN

1. Mole or some other burrowing animal (see HERN 2:298, FC 11:16, MOL). Key word: burrower. Tozantitlan = Camp Burrower, see -TLAN.

2. Name of a Chalcan lord, fl. 1411, assoc. with the town of Huitzilac (CHIM 188). 33:21.

TOZCATL, see TOZQUITL.

TOZCUĀTECTZIN, fict. name, Parrot-Head Lord. 74v:22 & 24.

TOZCUECUECH, corrupt var. *TOZCUECUECI (79:18). Fict. name, Parrot Ribald. 79:18 (to#n#[z]cuecueci).

TOZCUECUEX, chief of the wandering Mexicans when they arrived at Chapultepec (UAH secs. 1 and 124-26). 37:20.

TOZMĀQUETZIN, name of a 15th-c. Chalcan noble (ZCHIM 1: 81: "Tozmacuex"—assoc. with "Xoquahue" and Tlaltecatl). Assoc. with XOCUAHUAHTZIN and TLALTECATZIN 3, 33:7.

TOZNENE, parrot (MOL, HERN), immature stage of a particular parrot species (FC 11:22); fig., ghost warrior. 43: 6, 80v:7. See ĀTOZNENE.

TOZOĀ, to keep vigil, keep watch, stay awake (see MOL: to-
çoani = velador). See CENTZONTLAHTŌLTOZOH.

TOZQUECOYŌTL = TOQUILCOYŌTL (with play on TOZQUENCO-YŌTL?). Key word: crane. Tozquecoyotl tēuctli = Lord Crane (fict. name for ghost warrior), 80:14; tēuctle ti-tozquecoyōtl = O Lord Crane!, 80:22; tozquecoyōtl = crane (i.e., bird warrior, ghost warrior), 81v:23.

TOZQUENCOYŌTL, one of the Huexotzinca chiefs who aided Cortés in the siege of Mexico (IXT 2:256). See TOZQUE-COYŌTL.

TOZQUITL, var. TOZCATL (FC 11:25:8-9), var. comb. forms TOCUIL- (see GRAM 3.8 and 3.11), TOQUIL-, TOZCA-, TOZQUE-, TOZQUI-. Throat (CAR 458:26), voice (MOL), voice (of bird) (FC 2:88:4). Intozquitzin = their throats (or voices), 2:6; mā motozqui mococo[h] = don't let your throat ache (i.e., don't be choked with grief), 79:12. See TEPEĀTOZCATL, TĒTOZCATĒMIH, TOCUILCOYŌTL, TOCUIL-ĒHUILIA:TĒ, TOZQUECOYŌTL.

TOZTLI, var. comb. form TOC- (should be TOÇ-?) (42v:12, 52v:4). Mature stage of a particular parrot species (FC 11:22-23: the immature is said to be the TOZNENE, q.v.); fig., one who is reborn or rejuvenated (FC 6:32:21), warrior, ghost warrior, revenant. Key word: parrot. 3:11 & 15, 27v:20, 27v:21, 29:13, 31v:3 & 8, 34:22, 36:24, 39v:14 & 16, 42v:12 (quetzaltocxīlōtl), 42v:12 (tozmi[y]āhua), 43:4, 43:16, 47:2 (to[z]papalōmatl), 47v:5, 48:14, 48:25, 52v:4, 68:15, 75v:26, 78v:27, 82:23 (totozcanauhtzin-o = our parrot duck); oc ceppa iuhqujn tipiltzintli timuchioa in titoztli, tichalchivitl, titeuxivitl, timuchioa, ticueponj, FC 6:32:21. See TOZCUĀTECTZIN, TOZCUECUECH, etc. Do not overlook XIUHTOZ. Cf. COCHOTL.

TPC., see TLĀLTICPAC.

TRONES, Old Span.(?), trones (modern Span., tronos), i.e., thrones (one of the nine orders of angels in the celestial hierarchy of Dionysius Areopagiticus) (see COM song 68

stanzas 95-96). 59v:16. Note: Doctrina cristiana and SPC have "thronos."

TT^o, see TĒUCYŌTL.
TZAC, see TZAUC.

TZACCĀYŌTL, abstract form of TZAUC. Covering (SIM). Mo-teōcuitlayehuatzac[c]āy#a#[o] = your golden skin robes (i.e., your sacrificial victims—refers to the flaying of captives), 54:25. Cf. TOTĒC 1.

TZACU, see TZAUC.

TZACUA, intrans. form of TZACUA:TĒ or TLA.

1. To enclose. See TZACCĀYŌTL, TZAUC 1.
2. To become enclosed or ensconced (cf. TZACUA:TLA 2 and 4). Ticaltzacuticate = we are imprisoned, SPC 55; on-tzauctimani = they (jades) become enclosed (in plume mist), 48:12; ontzauctica[h] = it (the multitude) is enclosed, 52v:21; āmalacoxōchitica on-aya-tzauctiuh ye yāltepētl = the city passes on, ensconced in water-whorl flrs, 56v:18, cf. 56v:32; ontzauctiuh = they pass away as captives, 58:21, 58:28; quentica a ontzaucti[h]cac-on = they are ensconced in ah! (war) capes, 60:2. See TZAUC 2. Syn. TZACUA:MO.

TZACUA:MO, reflex-pas. of TZACUA:TĒ or TLA. To be enclosed or corraled. 55:19.

TZACUA:TĒ, v-B, to enclose or confine s.o. (MOL). See ĀTZACUA:TĒ.

TZACUA:TLA, v-B. For freq. see TZATZACUA:TLA.

1. To cover, close, or lock s.th. (a chest) (MOL). See TZACUALLI.
2. To enclose, capture, or imprison s.th. (cf. TZACUA:TĒ). Tzihuactlan tzacualōtoc = it lies encased with spines (i.e., surrounded by warriors), 12:10; contza-cuaco[h] = they come in order to capture them, 58:16. Syn. CALAQUIA:TLA.
3. To cover s.th. (a debt) (MOL, CAR 522:5).
4. To encompass or pervade s.th. Teotlah tolli oqui-tzauhtimoman in altepetl = en todas partes se predicó el Evangelio, Mijangos no. 24.
5. See TZAUTLI.

TZACUALLI, pyramid (CAR 461:17, FC 6:3:8), temple, shrine (see CHIYALLI 2). 12v:25, 17:25, 34v:14, 39:22. See ĀTL/TZACUALLI. Syn. CHIYALLI 2, CHIYELŌCAN, TLATZACUALLI.

TZAHTZI, var. TZĀTZI (67v:22). To shout, cry, or call out (MOL, CAR 516:18), to crow (of rooster) (CAR 508:33), to call or cry (of various bird species) (see FC 11:26:14, FC 11:29:24-39, FC 11:31:21), to bleat (of sheep) (MOL), to bellow (of bull) (MOL), to sound a war cry (?), cf. Conquistador Anónimo ch.4: Nel tempo que combattono ... danno i piu fieri gridi), to cry or pray (to the supreme

spirit) (see TZAHTZILIA:TĒ). 1:20, 17v:19 & 21 (of sun at daybreak, cf. NĀNĀHUATL), 21v:24 (dance cry), 22:29, 38:9, 50:10, 51v:6 (with matrix *yauh*), 54:5, 56:18 & 65v:7 (with matrix *ihca*), 56v:19, 58:6, 59:28, 65v:1 (with matrix *huītz*), 67v:22 & cf. 24 (freq.), 75:5, 75v:19 (ōcēlō-*cuāuhuza*[h]tzitihu). See TZAHTZILIA:MO, TZAHTZILIA:TĒ, TZĀTZAH TZI.

TZAHTZILIA:MO, honorific of TZÄHTZI (see GRAM 5.11). With prefix *huāl-*, 24v:28, 44v:29, 59:14, 59:20 (crying to God).

TZAHTZILIA:TĒ, to cry or shout to s.o. (MOL), to cry or pray to s.o. (i.e., to the supreme spirit) (FC 6:95:5).

Tontza[h]tzilīlo = You (God) are cried to, 21v:13, cf. 24:12.

TZĀHUA

1. To spin (thread) (MOL). 72v:5. See TZĀHUAYĀN.
2. To spin or whirl (of revenants) (see INTR ch. 2 subsection entitled "Whirling songs"). Ontzāuhti[h]cac, 10v:17. For synonymy see MALĪNA.

TZĀHUAYĀN, place where one spins thread, i.e., woman's place, where women belong, at home (not at war). 72:11, 73v:8.

-TZĀLAN (should be -TZĀLĀN per 28:10), rel. noun, among (CAR 419), amid; between (FC 3:35:6); inside of, within (see MOLS: esconderse...contzalan). Ātzālan = amid the flood, 28:6 & 9, 44:3, cf. 28:10, 36v:12, 63:31, 70:8, 79v:5.

TZANATL, thrush-sized black bird with curved bill (HG bk. 11 p. 255), a native starling (HERN 2:326), i.e., grackle or blackbird; fig., ghost warrior, muse. Key word: thrush (cf. OED: thrush¹). 34v:13, 60v:12 & 19, 60v:gloss 11, 67v:22 & 24, 68:3, 80:20. See ĀCATZANATL.

TZAPOTL, sapota, sapodilla (see HERN, FC 11:116-17, SANT: zapote). Tzapocalli = house of sapodilla (a booth or arbor used in rituals), TEZ 621, cf. DHIST 173 (zapotl calli); xōchitzapocalco = in the flr house of sapodilla (i.e., paradise), 22:14, cf. 22:19; flr throne of sapodilla, 22:14; tzapocuēyeh-a = he is robed in sapodilla (lit., he is a sapodilla skirt owner), 56:10; cf. tzapocuetzin = Sapodilla Skirt (name of a king of Huexotla), FC 8:14. See TZATZAPOTL.

TZATZAC, see TZATZACUA.

TZATZACUA, freq. of TZACUA 2. Pret. *tzatzauc* or *tzatzac* (see TZAC). Ontzatzac = they've been captured, 58v:11.

TZATZACUA:TLA, freq. of TZACUA:TLA.

1. To close or shut s.th. (a door) (MOL).
2. To enclose or confine s.th. (MOL).
3. To block or barricade s.th. (FC 12:35:10). Tlatzatzacuato = he goes to throw up barricades, 55:3.

TZĀTZAH TZI, freq. of TZÄHTZI. To cry, shout, or screech

continuously (CAR 525:40). Nontzātza[h]tzitica[h], 50v:19; tzaatza[h]tzi, 67v:24 & cf. 22 (non-freq.).

TZATZAPOTL, freq. of TZAPOTL. Sapodilla fruits, sapotas. 52v:3.

TZATZAZTLI, webbing, latticework (see SEL 2:575); by extension, stand or trestle (to support the teponaztli) (FC 8:28:24), chair (see MOL: tzatzazicpalli = silla para asentarse), latticelike headdress or crown worn by dancers (DCAL 256). Teōcuitlatzatzazco = on a golden chair, 58v:5. See **MĀTZATZAZTLI**. Cf. ICPALLI.

TZĀTZI, see TZAHTZI.

TZAUC, pret. agentive noun from TZACUA. Var. TZAC (68:4 & 7, see **TZACCĀYÖTL**, cf. 58v:11: ontzatzac), orthog. var. TZACU (57v:23).

1. That which covers or encloses, a covering, a skin (cf. TZACUA 1). Nozōma teyoyomoctzac-a = I frown in a Tezozomoc skin, 68:4 & 7. See **TZACCĀYÖTL**. Cf. TOTĒC 1.
2. That which is enclosed or captured (cf. TZACUA 2). Tzaçu-a = captured ones, 57v:23.

TZAUCTLI, glue, paste (MOL).

TZELOA, intrans. form of **TZELOA:TLA**. To be scattered.

Tzelo[h]tāz = they shall go be scattered, 63v:5. For synonymy see MOYĀHUA 1.

TZELOA:TLA, to shake s.th. down (AND), to scatter s.th. 75:9. For synonymy see MOYĀHUA:TLA.

TZETZELIHUI, to drizzle (of rain) (MOLS: llouiznar), to sprinkle down (of flrs, etc.); to sprinkle (of a tree sprinkling its own moisture, blossoms, etc.) (see 20:16); impers., to drizzle or snow (MOL). 11v:11, 19:2, 25:6, 29:5, 29v:17, 31v:25, 43:4, 58:12, 58:16, 64v:15, etc.; with matrix ihca, 20:16, 25v:16, 27v:14, 63v:15, 64v:15; with matrix mani, 2v:6, 6:18, 20:15; with matrix o, 10v:24, 11v:1, 15v:8, 23v:21 (used as noun), 25v:18, 60:10. See **AHHUATZTZETZELIHUI**, TZETZELIUHYĀN. For synonymy see MOYĀHUA 1.

TZETZELIUHYĀN, place of sprinkling down. 18v:5.

TZETZELOA:MO, reflexive and reflex-pas. of **TZETZELOA:TĒ** or **TLA**. To shake oneself (FC 11:2:32); to be shaken (a tree) (16v:13); to be scattered (of straw) (FC 2:126:11), to be shaken down, to be strewn (of flrs, songs, revenants). 10:10, 10v:19, 15:9, 16v:13, 16v:19, 17:26 & 28 (of Life Giver), 20:5 (of Life Giver), 29:2, 39:1, 45:22, 45v:2, 47v:4, 51v:28 & 30, 61v:28, 63:21, 67v:26, 71:6, 76:13, 80v:15 & 18, 81:5; mopili[h]huitzelzela = they are shaken down as noble lords, 28:2; mocuāuhetzetzela = he scatters eagles (lit., he is scattered eagle-wise, refers to the revenant-producing muse), 20v:18, cf. 15:21; ne-cuāuhetzzelōlo = all are scattered as eagles, 24v:23;

with matrix *ihca*, 11:24, 63:26. Syn. HUIHHUIXOA:MO.

Cf. MOYĀHUA 1.

TZETZELOA:TĒ, human-obj. form of TZETZELOA:TLA. See TZE-TZELOA:MO.

TZETZELOA:TLA, freq. of TZELOA:TLA. To shake s.th. (a tree, in order to get its fruit) (MOL); to sift s.th. (MOL); to shake down s.th. (fruit, from a tree) (?; see FC 11:116:36, FC 11:119:1), to scatter or strew s.th. (flrs, ghost warriors). 2v:1, 15v:1, 16v:23, 20v:3, 22:9 (qui-xōchintzetzeloa), 22v:4, 27v:19, 28:27, 33v:8, 38v:13, 39:6, 50v:3, 52:9 & 11, 52v:28, 53:29, 62:30, 67v:29, 68v:8, 77:12, 81v:3, etc.; with matrix *huītz*, 11v:5, 27v:14; with matrix *mani*, 6v:3; with matrix *yauh*, 58:24. For synonymy see MOYĀHUA:TLA.

TZETZELÖLLI, s.th. shaken down or scattered. Ni[h]huitzetzelöll = my scattered plumes, 70:11; xōchitzetzelölpān = where flrs are shaken down, 3:12.

TZIHUACCALLI, house of spines, i.e., house of warriors.

1. Name of a room where "funeral songs" were performed for the war dead (DHIST 154).
2. Music room or dance floor used in ghost song performances (perhaps identical to 1, above). Tlapapaltzi-huacal-a-[h]tic = in the house of multicolored spines, 65:25. For similar terms see CALLI.

TZIHUACPOPŌCA

1. Name of at least three Mexican nobles: military governor of Tlatelolco after the fall of MOQUIHUITZIN 1, d. 1506 (FC 9:2:27, UAH secs. 280 and 285); a grandson of TEZOZOMOC 3 (MEX 115); a son of MOTĒUCZŌMAH 2, d. 1521 (MEX 163, AUB 59, UAH sec. 308); a nobleman sent by Montezuma to greet Cortés (FC 12 ch. 12). Tzi-huacpopōcatzin (unidentified lord, presumably Mexican), 20v:26.
2. Unidentified Huexotzincan or Tlaxcalan lord (?). 8v:31.

TZIHUACTLI

1. Spiny, edible, agavelike plant (FC 11:218), probably *Yucca*, possibly *Dasyliuron* or *Agave*.
2. Loosely, a wild plant characteristic of uninhabited places, bramble, briar, sticker bush (see FC 11:106:1, FC 11:249:15). Key word: bramble. Tzihuactitlan = among the brambles, 7v:22, 37:3.
3. Fig., warrior. Key words: bramble, spine. Ye nō ceppa tzihuactli = once again the brambles (with play on 2, above), 8:1; tzihuactli īmancān (with play on 2), 8v:15; tzihuactlan = among spines, 12:9; tzihuac-titla[n] = among the brambles (with play on 1, above), 37:11; niquetzaltzihuactōtōtl = I am a plumelike bramble bird, 50v:2; ītzihuac = spines of His, 63:21 & 24;

notzihuac, 70:11; notzihuacxōchiuh, 70v:19. Cf. HUITZTLI 2.

TZILACATL, var. CILACATL (57:24).

1. S.th. that makes a sound when struck (as a gong or a hollow gourd). See TZILACAYOHTLI. Cf. TETZILACATL. Probably related to TZILINI, q.v.
2. By extension, a gonglike or gourdlike entity, a bowl, a cup (see TZILACAYOHTLI); fig., warrior. Tocilaca tzīn = our cups are born, 57:24. For synonymy see HŪCOLLI 1.

TZILACAYOHTLI (TZILACATL 1 + AYOHTLI), calabaza que suena (HERN 1:50: "you can tell it's hollow by the sound it makes when you tap it"), gourd used (when cut in half) as a ceremonial drinking vessel of the gods (HG bk.1 ch.21 para.13).

TZILIN, var. CILIN (55v:25).

1. See CILIN.
2. Jingle, jingle bell (see TZITZILIN); fig., warrior. Cili[n] #q#[c]uipton = a bell has blossomed(?), 55v:25 & cf. 66:3 (cil#1#i[n] #q#[c]uiip#a#[ō]n). See HUITZILIN. For synonymy see OYOHUALLI.

TZILINI, to ring or resound (of metal or a bell) (CAR 476:37). With matrix mani, 81:22. For freq. see TZITZILICA. For synonymy see CALANI.

TZIMITZCAN, see TZINITZCAN.

-TZIN (presumably with vowel short, should probably change to -tzīn- when followed by one or more additional suffixes, see GRAM 1.5), var. -TICĀTZIN (used by female speakers per CAR 487:19-20), freq. -TZITZIN (CAR 407:43). Note: this highly idiomatic particle, roughly comparable to the Spanish diminutive "-ito," often connotes reverence or esteem, but may be used with various other shades of meaning, only tentatively elucidated by the following categories.

1. Connotes reverence (CAR 407:5). 37v:7, 39:2, 39:8, 46v:14, etc. See TEHHUĀTZIN, YEHHUĀTZIN.
2. Appears as a usually optional suffix with proper names. See ĀXĀYACATL 2, NEZAHUALCOYŌTL, etc.
3. Converts common noun into fict. name. 36:24, etc. See AYOCUAUHTZIN, CHIMALPĀQUINITZIN, TOZCUĀTEC-TZIN, YĀOMANATZIN, etc. Note: many such usages, or apparent usages, have been translated without capitalization (as at 44:13, 80v:26, 80v:27, etc.).
4. Appears as -TZINCO in certain place names (should be -tzīnco, see above). See ĀTĒMPANTZINCO, HUEXŌTZINCO, TLACHICHICUILTZINCO, TLĀUHTZINCO; converts common noun into place name, 79v:15-18.
5. Connotes smallness (OLM 59). Piltzintli, see PILLI 1. See ACHIHTZIN, TĒLPŌTZINTLI.

6. Connnotes love or affection (OLM 59). 39v:28(?), etc.(?).
7. -ticātzin (see above), connnotes love or affection (CAR 487:19-20). Used by Isabel addressing Cuauhtemoc, 55:31; in female song, 40:14, 40:17 & 19, 40:31; in homosexual song(?), 79:4 (twice); totem aquixticatzin = Our Savior, i.e., Christ, MS 1628-bis new fol. 159.
8. Connnotes compassion (CAR 407:9).
9. Connnotes pitiableness (?), see CAR 407:9-11), shame(?), worthlessness(?). 44:18, 44v:13, 73:3, etc. See CI-HUĀTZINTLI, ICHPŌTZINTLI, NENETL 2(?)

TZIN, apoc. adv. from TZINTLI 1(?). Down below, down here, down there(?). 55v:12, 55v:25 & 66:3, 79:22, 79:24. For antonym see TZON 1.

TZINCACAHUACA, name of a Chalcan lord(?). 33:14.

TZINCAPITZ, apoc. of *TZINCAPITZTLI (TZINCATL 3 + PITZ-TLI 2). New-forged one. 16:31.

TZINCATL (TZINTLI 3 + -CATL). A beginning thing, a new thing. See TZINCAPITZ.

-TZINCO, see -TZIN 4.

TZINCUAUHCAXITL, pelvis, hip bone (see FC 10:128). 15v:14.

TZINITZCAN, var. TZIMITZCAN (82v:15), pl. tzinitzcan (6v: 10). Trogon sp. (see HERN 2:328); fig., ghost warrior. 1:7, 3:5, 3:10, 3v:7, 5:24, 6v:10, 7v:1, 17v:20, 19:4, 22: 19, 23v:3, 23v:5, 25:17, 34v:5, 34v:17, 38v:13 & 16, 43: 22, 43v:29, 44v:5, 45v:2, 48:24, 50:19, 50:26, 52:20 & 22, 52v:1, 56v:28, 57v:23, 60:1, 64:9, 64:15, 79v:1, 82v:15. See TZITZINITZCAN.

-TZINOA

1. Honorific verb-ending sensu AND 115 (CAR 472). See CĀUHTZINOA:MO, IZCALIHTZINOA:MO.
2. Reverential verb-ending sensu AND 116 (CAR 472). 42:3.

TZINTEPONTLI (TZINTLI + TEPOINTLI), tail bone, coccyx(?). 15v:15.

TZINTI, v-A. Syn. PEHUA.

1. To have a beginning (MOL). See TZINTIC 1.
2. To begin, to originate (CAR 488:28), to be born. 57: 24. See TZINTIC 2.

TZINTIA:TLA, to commence or begin s.th. (MOL). 31:2, 45v:4. Syn. TZINTILIA:TLA.

TZINTIC, pret. agentive noun from TZINTI.

1. That which has an inception. Diose aīc tipēuh aīc titzintic = O God without beginning or inception!, 48: 8. Syn. PEUH.
 2. That which starts or originates. 41:12.
- TZINTILIA:TLA**, causative of TZINTI (see AND 93). To begin s.th. In īquitzintilico[h] = they who came to begin it (i.e., they who came to establish the city), 60v:gloss 13. Syn. TZINTIA:TLA.

TZINTLI

1. Base, bottom. Tzine tlaque quaie = it (the tree) has a base, a trunk, and a crown, FC 11:106:28; ītzintlan = beneath it, CAR 498:25. See TZIN.
2. Anus (MOL); rear end (see SIM 662-63).
3. Origin, beginning. Ca ytzin ca yneloao in aqualli = it is the origin, the root, of evil, FC 6:68:25; mo-tzī[n] = your beginning, 40v:3; amotzīn = your (pl.) beginning, 74:15 & 19; ītzī[n] = his beginning, 40v:3, 40v:4. See TZINCATL. Syn. NELHUAYÖTL 1, PĒUHCÄ-YÖTL.
4. ? In amo itzin = one who is frightened, FC 5:158:40; aytzin = one who is frightened, MOLS: espantadiza cosa. Cf. AITZIN.

TZITZILICA, freq. of TZILINI. Var. TZITZILINI (47v:12, 82:5 & 10). To ring or peal (of bells) (CAR 476:37). 47v:23; with matrix ihca, 24v:14; with matrix o, 45v:23, 47v:12; with matrix yauh, 82:5 & 10.

TZITZILIN, freq. of TZILIN. Jingles, jingle bells. Teucuj-tlacoioilli anoço tzitzilli = gold jingles, that is, jingle bells, FC 2:86:32; teōcuitlatzitzilin = gold jingles, 3:11.

TZITZILINI, see TZITZILICA.

-TZITZIN, see -TZIN.

TZITZINITZCAN, freq. of TZINITZCAN. 48v:6 & 8.

TZITZIQUILITL, name of a poherb (FC 10:92:14, FC 11:136:9). Tzitziquilxōchitl mozoquilxōchitl = tzitzi-weed flrs, mozo-weed flrs, 11v:16. Cf. OMI-/MOZO-.

TZITZITL, a soft, inferior grade of turquoise (Sahagún per SIM). Key word: soft jade. See TEŌCUITLATL/TZITZITL. Cf. CHĀLCHIHUITL, TEŌXIHUITL, ²XIHUITL 2.

TZITZQUIA:TE. to seize s.o. (MOL). 55:30.

TZITZQUIA:TLA

1. To grasp s.th. (CAR 467:22). Tictzītzquīznequi in nochichihualtzin = you want to feel my breasts (or you want to capture my creations, i.e., my revenant warriors—a pun), 72:28. For synonymy see ANA:TE.
2. To hold s.th. with the hand (CAR 467:22), to support s.th. Ilhuicatzitzque (i.e., ilhuicatzitzquih) = sky supporter (i.e., one of several atlantean beast-statues supporting a sacred tableau), DHIST ch.28 para.25; ca quitzitzquīco[h] in ilhuicatl aya in tlpc = indeed they come in order to support (i.e., nourish?) the sky, the earth, 23:7; tocontzitzqui[h] in ilhuicatl cemānāhuac-an = you have supported the sky, the earth, 63v:11. Cf. NAPALOA:TLA, TLAXILLÖTIA:TLA, TOPĒHUA:TLA.

TZIUHCÖAC, name of a place conquered by Ahuitzotl (HG bk. 8 ch.1). Nicān tziuhcö#hu#äc = here in Tziuhcoac (i.e., here on the battlefield), 75v:29.

TZO, see TZON.

TZOMA:TLA, to sew s.th. (MOL); to thatch s.th. (MOL: cubrir de paja el bohio). Noco[n]tzoma = I thatch it, 11v:28.

TZOMOCOA:MO, to make oneself like an entity that bursts (with energy), i.e., to be strong, to gather one's strength (from *TZOMOCTLI). 54v:30.

***TZOMOCTLI**, an entity that bursts (cf. MOL: tzomocytic = cosa rota y rasgada, o persona solicita y diligente, recia y fuerte). See **TZOMOCOA:MO**.

TZON, apoc. noun (i.e., TZONTLI) used as adj. or adv. Var. TZO.

1. Uppermost; on top, on high (cf. *TZONYOTL). Tzonco cāhuiltil[h] = it has pleased Him on high, 15:31; in tēle[h] tzo onnemi..., see **TĒLYEH** 1. Syn. TLACPAC. For antonym see **TZĪN**.
2. Uttermost, greatest, utmost, best (cf. **TZONTIC** 2). Tzo telco īhuīhui[h]-on = it resembles the time of our utmost eagerness(?), 56v:3.
3. Above all, especially, indeed, exactly, just, etc. Tzo ye[h]huān = they themselves, 11v:4; tzo nicān = right here, 11v:14; i tzon in no[n]chōca = indeed I weep, 51v:11, cf. 40:10, 72:24, 72:25, 72:29, 72v:6, 73:27. Syn. YECEN.

TZONPACHTLI, see **PACHTLI** 2.

TZONTECOMATL, head (CAR 458:29), severed head (MOL). See **TZONTECOMATL/ĒLCHIQUIHUITL**.

TZONTECOMATL/ĒLCHIQUIHUITL, head/chest, fig., the life, essence, effort, or brawn of a warrior. Key word: skull and chest. In amo qujtlaçotla in jtzontecon in jelchi-qujuh = he doesn't value his skull and chest (i.e., he gladly gives his life in battle), FC 6:13:25; īntzontecon īca īmēlchiquiuh īca = by dint of their skulls and chests (i.e., by dint of their war effort), 74:9.

TZONTEQUI, intrans. form of **TZONTEQUI:TLA**. Āhuāltzontec = he's handed down his judgment, 57v:20.

TZONTEQUI:TLA, to judge or pass sentence on s.th. (MOL). Tlatzontequiz = he will pass judgment, 46v:2, cf. 46v:4, 57:16.

TZONTIC

1. That which is hairlike, minuscule. In manel tzontic in manel aiauhthic qujta = he sees it even if it is minuscule, even if it is diaphanous, FC 11:2:18.
2. That which is tops, superlative. Maviçauhquj velic veltzontic vel tzōpatic = it is marvelous, delicious, really superlative, really tops, FC 11:210:24. Cf. **TZON** 2.

TZONTLI

1. Hair (MOL), fig., pubic region. Tētzontitlan-a = among s.o.'s hairs (i.e., location of the genitals),

78:7; ce coatl ica cuitlalpitihuítz tzonilpitiuítz = by means of a snake she comes cinctured at the loins, comes girded at the pubic region, RUIZA 189. See TÉNTZONTLI.

2. S.th. hairlike (or of great number), i.e., four hundred (see MOLS 119v, AND 186). Ma[ht]lactzonxihuitl = 4000 years (i.e., 10 X 400 years), 42:1.
3. Headdress, crown(?). See AZTATZON.
4. Top, summit, pinnacle. See TZON, TZONTIC 2, *TZONYÖTL.
5. S.th. hairlike (or excrescence-like), i.e., offspring, progeny. 48v:13. See TZONTLI/IZTITL. Syn. CUAP-POLOCATL.
6. Fig., source of strength, essence, spirit. See TZONTLI/MAHPILLI.
7. Vein (of ore), lode. See XIUHTZONEH.

TZONTLI/IZTITL, hair/fingernail, i.e., offspring, especially a noble offspring, a scion, an heir. FC 6:245, FC 6:11:23; in tzone in jzte = parent (of a noble offspring), FC 6:12:4. See TZONTLI 5.

TZONTLI/MAHPILLI, hair/finger, fig., strength, essence, spirit (see FC 6:162:14); by extension, revenant(?). 15v:11.

***TZONYÖTL**, abstract form of TZONTLI 4. Top, summit. Tzon-yōc = at the summit, on top (MOL). Cf. TZON 1.

TZOPÉLIC, sweet (like honey) (CAR 452:8). 12:2. Syn. HUELIC.

TZOPI, to be finished or complete (of s.th. that has been in work or under construction, as a piece of weaving, a vault, a roof) (MOL: tzupi, MOLS: acabarse la tela, MOLS: acabar la tela); to end or terminate (of a war). A#n#mopan tzopiz yāoyōtl = the war will end where you are, 37v:4. Syn. TLAMI 1.

TZOTL, filth (of the body) (MOLS: suziedad del cuerpo). See OCOTZOTL.

TZOTZOCOLLI

1. Crock, urn (MOL); fig., warrior. Motōltēcaitzcōntzotzocoltzin = your well-wrought blade-jar urns, 58:1. See CUĀUHTZOTZOCOLLI. Syn. HUICOLLI 1.
2. Warrior's hairdress (HG bk. 2 p. 179 para. 36 and FC 2:96:31).

TZOTZONA:MO, reflex-pas. of TZOTZONA:TLA. 7:23, 7:29.

TZOTZONA:TLA, to strike s.th. (CAR 533), to play s.th. (a musical instrument) (CAR 533), to beat s.th. (a drum) (MOL), to strum s.th. (a harp or guitar) (MOL: mecaeue-tzotzona). Of drum (huehuetl), 2:29, 6:14, 7:31, 11:21, 19:1, 20:13, 21:4, 24v:20, 30v:18, 33v:24, 35v:15, 54:12, 54v:10, 56:21, 62v:16, 78:26; of harp (or vihuela), 42v:

18. See TLATZOTZONQUETL. Cf. CHACHALATZA:TLA, HUĪ-TEQUI:TLA.

TZOTZOPĀZTLI (HDA 10v:21: tzōtzōpāztli, but HDA 2:6: tzōtzo-pāztli). Weaver's reed (MOL). See TZOTZOPĀZTLI/MALACATL.

TZOTZOPĀZTLI/MALACATL, weaver's reed/spindle.

1. Fig., woman's work (MOL: temalac tetzotzopaz). 72v: 13.
2. Fig., woman (OLM 218). Syn. CUĒITL/HUIPILLI.

U and V

-UH, see YAUH 4.

VALERIANO, see ANTONIO VALERIANO.

VIRTUDES, see BILTOTESMEH.

VISOREY, see PIXOLEI.

X

XA-, see ¹XI-.

XAHCALLI

1. Cottage or hut made of straw (MOL, FC 11:273:10). See TLAPÍXXAHCALLI.
2. Thatch, thatched roof (RITOS ch.6 para.17: tenía por techo una copa redonda, pajiza, que ellos llaman xacalli). See CUĀXAHCALTETL.
3. War hut, bivouac shelter, sentry station (see FC 10: 24:28 and HG bk. 10 ch.6 para.7, cf. TEZ ch.51 p. 420 l. 18, cf. DHIST ch. 37 para. 4). See XAHCALTĒNCOZ.
4. Fig., warrior's paradise or the music room as it represents paradise. Zácuano[n]xa[h]cal- = troupial war-hut, 71:9, cf. 71:7 (-xahcal-).
5. Stable where Christ was born (SPC 22, CAR 496:31-33). 37v:23, 46v:20 & 23.

XAHCALTĒNCOZ, lit., Hut Yellow Beak (from XAHCALLI 3? + TĒNCOZTLI), i.e., a play on the name CUĀUHTĒNCOZTLI, q.v. I xa[h]caltē[n]coz = O [sentry]-hut yellow beak (freely, O Yellow Beak, my lookout! — spoken by Cortés addressing Cuauhtencoxtli, who watches for the arrival of the brigantines), 54:6.

XAHUA, intrans. form of XAHUA:MO 2. See XAHUALLI, XAXAHUA.

XAHUA:MO, v-B.

1. To paint or cosmetize oneself (MOL: aseitarse la India a su modo antiguo). 40:22. Cf. IHCUILOA:MO 2.
2. To color or ripen (of fruit) (MOL). See XAHUA.

XAHUA:TĒ, to paint or cosmetize s.o. (cf. XAHUA:MO). Mā xinē[x]xahua = paint me up!, 73:20.

XAHUALLI, ancient-style cosmetic (MOL), adornment (SIM); fig., revenant. Key word: adornment. Poyamaxahuallan = narcotic adornments, 28v:28; noxaxahual (freq.) =

my adornments, 65v:20. Cf. TLAHCUILÖLLI, TLAPALLI.
XAHXAMĀNI, see XAXAMACA.

XĀLLI, sand (MOL, cf. CAR 459:40: xāltócān). A xāl[1] ī#h#qu ēuh ca ..., 26v:24 (see COM song 44 stanza 4).

See AXĀLLI, XĀLMICHIN, XĀLNELOA:TLA, etc.

XĀLMICHIN, lit., sand fish (see IZTAC MICHIN). Key word: sandfish. Nixālmitzin 43v:4, 44:18, cf. 44:1 (pl.).

XĀLNELOA:TĒ, human-obj. form of XĀLNELOA:TLA. 48:14.

XĀLNELOA:TLA, to put or throw sand in s.th. (SIM). See XĀLNELOA:TĒ.

XĀLTEMOC

1. Xaltemoctzin, name of one or more late 14th- early 15th-c. lords of Cuauhtitlán (Velázquez).
2. Juan Xaltemoctzin, a nobleman of Cuauhtitlán, grandson of MOTÉUCZÖMAH 1 (GKC sec. 350).
3. Unidentified ally of Mexico (possibly the same as 1, above). Xāltemoctzin, 20v:25. See 4, below.
4. Fict. name, Sand Descender (?). Xāltemoctō[n] = baby Sand Descender (i.e., the revenant Christ, who brings down a load of additional revenants as numerous as grains of sand?—with pun on 3, above?), 46v:11; cf. "gente sin numero, comparándolos ... a la arena del mar," DHIST cf. 55 para. 9; cf. "the number of whom is as the sand of the sea," Rev. 20:8. See also COM song 61 stanzas 7 and 42.

XALTEPETLAPAN, a "borough" of Huexotzinco (Muñoz Camargo bk. 1 ch. 6). 73:27.

XĀLTOCĀN, town in the middle of the lake north of Ecatepec (see TORQ 1:83 and DHIST ch. 3 para. 41, CAR 459:40).

XĀLTOCĀN TLĀCATL, Xaltocamec, inhab. of Xaltocan. 60v:1, 60v: gloss 1.

XĀLTOMATL, tomatillo (see HERN, MOL, FC 11). 52v:25.

XAM, see SANTO.

-**XAMĀNCΑ**, pos. only, active action noun from **XAMĀNI**, var. -**XIMĀNCΑ** (77v:12). Act of breaking. 77v:9 & 12.

XAMĀNI, to break, to be crushed or broken to pieces (of jades, eggs, calabash bowls, or guitars—does not apply to crockery) (CAR 477, cf. CAR 418:11), to be "broken" (of slain warriors metaphorically regarded as jades) (FC 6:12:25). Xamāni, 17:18, cf. 38:22 (refers to the three magi); xamāntoc, 32v:5, cf. 6:30. See XAXAMACA, XAXAMĀNI. Syn. TEĪNI, TLAPĀNI 1.

XAMĀNIA:TLA, to break s.th. (a head or a calabash bowl) (MOL). See XAXAMĀNIA:TLA, XAXAMATZA:TLA.

XAN, see SANTO.

XANTOH, see SANTO.

XAPOTL, apoc. var. **XAPO** (SPC 20).

1. Opening, perforation (?; see MOL: xapotla, xapottimo-tlalia).

2. Side or face or mirror, reflecting surface. In coiaocat in necoc xapo: iehoatzi in Iesus = the great mirror which is two-sided: it is Jesus, SPC 20; chimal-li teucujtlatica itixapo = a shield with a central reflecting surface of gold, FC 12:12:28; cf. iuhq'n tezcatl icpac manj, malacachtic, tevilacachtic, iuhqujn xapotticac = a kind of mirror is on its head, round, circular, as though it had a reflecting surface (?), FC 12:3:9.
3. Flash or blaze of light (as from a mirror). Xapotl-i moquetz ilhuicatl[ih]tic = a blaze of light appeared from heaven (refers to the coming of Jesus), 42:10; cf. DHIST ch. 28 para. 45: tampoco está acabado el espejo relumbrante que ha de representar al sol.

XAXACUALIHUI, to be rubbed or scraped (MOL); to be irritated, to be angry. To[n]xaxaçualiuhtica[h], 79:10.

XAXAHUA, freq. of **XAHUA**. See **XAXAUHCA**.

XAXAHUALLI, freq. of **XAHUALLI**. Usage is entered under **XAHUALLI**.

XAXAMACA, freq. of **XAMĀNI**. Var. **XAXAMĀNI** (should be XAHXAMĀNI per CAR 418:11).

1. To break, to be crushed or broken to pieces (CAR 477:41: xáxámaca). Xaxamāni-o (of "jades," i.e., warrior princes), 4:19; xaxamacatoc (of "spears"), 18v:14; huālxaxamacatimani (of boat), 58v:20.
2. To be crunchy (of vegetable) (cf. FC 11:140:13: xaxaxamacá).
3. To roar, to resound greatly (of loud singing, FC 2:103:16, FC 12:53:7; of water, FFCC 1:21:13). Of rain, 7v:16.

XAXAMĀNI, see **XAXAMACA**.

XAXAMĀNIA:TLA = **XAXAMATZA:TLA**. 12v:17.

XAXAMATZA:TĒ, human-obj. form of **XAXAMATZA:TLA**. 4:18.

XAXAMATZA:TLA, freq. of **XAMĀNIA:TLA**. To break s.th. (CAR 477:41).

XAXAUHCA, adv. from **XAXĀHUA**. Colorfully, gorgeously. Ni-xaxa[uh]cāihuintic = I was gorgeously drunk, see **IHUINTI**.

XAYACAMACHAN

1. Early ruler of Tizatlan (a Tlaxcalan town) (Muñoz Camargo bk. 1 ch. 12), also called "Yaotequihua Aquiyahuacatl" (ibid., ch. 9). Xayacamach, 11v:3. Syn. **AQUIAUHATZIN**(?).
2. A later ruler of Tizatlan (ibid.).
3. 15th-c. ruler of Huexotzinco (TORQ 1:138, TEZ chs. 63-64, DHIST ch. 43 para. 21). 73:22 & 24 (xayacama#h#chan).
4. Ruler of Huexotzinco in 1515 (GKC sec. 1288).
5. Usages assignable to 1, 2, 3, or 4 (above). 8:28

(probably 3), 8v:3 (probably 3), 14v:23 (probably 3 or 4), 55v:gloss (definitely 3 or 4).

XĀYACATL, face (MOL, OLM 28); mask (MOL). See ĀXĀYACATL. XEHXĒLOA:TLA, see XEXĒLOA:TLA.

XELIHUI, intrans. form of XELOA:TLA. To be divided or split (MOL). Pun on XĒLIHUI (?), 31v:26. See -XELIHUI-ĀN.

XĒLIHUI, intrans. form of XĒLOA:TLA. To be parceled out, scattered, strewn, dispersed.

1. (Of citizenry routed by war). 8:4.

2. (Of flrs, plumes, words—i.e., revenants, falling from heaven). 31v:26 (with pun on XELIHUI?), 34v:22, 45v:1, 45v:5, 70v:1, 76:10, 80:19; with matrix huītz, 27v:10; with matrix ihca, 50:26; with matrix mani, 44v:15. See MAXĒLIHUI, XEXĒLIHUI. For synonymy see MOYĀHUA 1.

-XELIHUIĀN, middle, dividing point. See YOHUALLI ĪXELIHUI-ĀN.

XELOA:TLA, to split or divide s.th. (CAR 533). Pun on XĒLOA:TLA (?), 33:19.

XĒLOA:MO, reflex-pas. of XELOA:TĒ. 33v:3.

XĒLOA:TĒ, human-obj. form of XELOA:TLA. See XĒLOA:MO.

XĒLOA:TLA, to scatter or spread s.th. out (e.g., grain to be dried) (CAR 533, cf. CAR 475:10), to scatter, strew, parcel out, or shake down s.th. (i.e., revenants). 33:19 (with pun on XELOA:TLA?), 38v:15, 74v:8 (with matrix ye). See XĒLOLLI, XEXĒLOA:TLA. For synonymy see MOYĀHUA:TLA.

XĒLOLLI, s.th. that is strewn or scattered, i.e., a revenant. Noquetzalcuāxēlol, 78:8 & 9.

XESU, see JEŠU CHRISTO.

XESUS NAZALENOH, Span., Jesus Nazareno, i.e., Jesus the Nazarene. 59v:8. Syn. JESU CHRISTO.

XEXĒLIHUI, freq. of XĒLIHUI 2. 16v:20, 42v:12.

XEXĒLOA:TLA, freq. of XELOA:TLA. To spread s.th. out (should be XEXĒLOA:TLA per CAR 475:10 if the meaning is to spread s.th. over an area, but XEHXĒLOA:TLA per CAR 475:11 if the meaning is to spread s.th. in various areas and in various piles). 9v:13.

XI, interj., used to summon or call attention (OLM 195: para llamar). See XICUE.

¹XI-, vars. XA- (7:11, 32:29, 33:16, 43:27, 43v:15, 44:15, 45v:26 & 28, 48v:20, 71v:18), XA-n- (72:5), XO- (before -con-, 45v:23). 2d per. sing. and pl. subj. pron. (used with optative verb). Passim.

²XI-, see ²XIHUITL.

XIA-, see *XIYŌTL.

XICALANCO, a town on the Gulf coast near the Lago de Términos (Scholes and Roys 27ff). 27:3.

XICALLI, calabash vessel (MOL), drinking vessel (SIM), drinking bowl. 34v:24, 53:26.

XICOA:MO, to be envious or irate (MOL, CAR 419:21), to be unappeased (of the sun craving victims). Key word: to have a craving. Mach oc timoxīcōz = do You still have a craving?, 54:25; mach#no#-on #n#[m]oxīco[h]tāz ye nā-nāhuatl = is Nanahuatl (i.e., the sun) to go along having a craving?, 58:9.

XICOTENCATL, var. **XICONTENCATL** (10v:13).

1. Xicotencatl the elder, ruler of the Tlaxcalan town of Tizatlan (Muñoz Camargo bk. 1 ch. 9). 10v:13.
2. Axayacatzin Xicotencatl, son of 1 (loc. cit.).
3. Motenehuatzin Xicotencatl, son of 1 and brother of 2 (loc. cit.). See **MOTĒNĒHUATZIN**.
4. = **CAXTAÑETA**, q.v. 54:3, 55:20, 57v:31.

XICTLI

1. Navel (MOL); umbilical cord (FC 4:3:21).
2. S.th. navellike, i.e., point, focus, depression, roundel, globule, etc. Axictli = whirlpool, MOL; tlalxicco = in the navel of the earth (i.e., the afterworld), FC 6:88:28; xictic = globular (? of bead or precious stone), FC 6:186:18, FC 11:223:8; xictli malacachiu, see **MALACACHIUH**.
3. Atl xictli = "water navel," i.e., the city of Mexico (cf. **ĀTLAN** 3 and **ĀTLIHTIC** 3, see DHIST ch. 44 para. 3: el ombligo y corazón de toda esta máquina mundanal) or the other world (cf. **ĀTLAN** 2 and **ĀTLIHTIC** 2). Atl-iya i xictli [i]manicā[n], 46:5, cf. 56v:33; atl-iya īxiqūi[h]tic, 66:5.
4. That which is contemptible (FC 6:220, FC 11:272:11). See **XIQUITTA:TLA**.

XICUE (XI- + CUE), var. **XINCUE** (15v:28). Hey! 15v:28.

XIHU-, see ²**XIHUITL**.

XIHUAN, vars. **JIHUAN** (59:27), **JOAN** (44:3, 51:11, etc.), **JO-HUAN** (44:14), **XOAN** (51:13). Span. Juan, i.e., John.

1. John the Baptist, see **PAHA**.
2. John the Apostle, see **SAN JUAN** 2.
3. Juan Pérez de Artiaga, see **PELEZ**.
4. Juan de Zumárraga, bishop of Mexico, d. 1548 (AUB 66). Ton palaj xihuan in opixpoh, 58:24, See **OBIS-PO** 1.
5. Juan Velázquez Tlacotzin (see **TLACOTZIN**). Titon jo-huan#n#-o, 44:14; ton jihuan, 44:19; tidon joan-o, 44v:1, 46:6; don joan-o, 45:30; ton xihuan, 60:19, cf. 71:30; don joan, 71v:1. Syn. **TLACOTZIN**.
6. Juan de Guzmán Itzlolinqui (see **ITZTLOLĪNQUI**). Tidon joan-o titzlolinqui-ya, 45v:22. Tidon jihu[n], 46v:7. Syn. **ITZTLOLĪNQUI**, **GUZMAN** 5.
7. Juan Ahuelitoc, see **AHUELIHTOC**.

8. Juan de Sandoval Tecuanxayacatzin, ruler of Teohuacan Amaquemecan 1525-65, d. 1565 (CHIM 42, 256, and 270). 51:11 & 13.

9. Juan Nelpiloni, see NELPILONI.

¹XIHUITL, year (CAR 533). 7:32, 37v:8, 41:4, 41:6, 42:1, 42v:3. See CEXIUHTICA.

²XIHUITL, var. comb. forms CHI- (?), see 52v:4), XI- (58:21), XIHU- (62v:18, etc.), XIM- (56:30, 81:19), XIP- (see XIPILLI), XIUH- (passim).

1. Herb (CAR 533, MOLS: yerua generalmente); as embed, herblike, green. Xihuitl, 14v:5, 41:10, 41v:16; xiuh-, 44:1, 58:7, 58:17 & 21. See XIHUIZHUAYOH. Cf. QUI-LITL.

2. Turquoise (MOL, FC 11:223:20-31: "its name comes from herb"); as embed, precious, exalted (cf. TEOCUITLATL 2); as embed, turquoise-colored, green; fig., prince, warrior. Note: in CM this category is often difficult or impossible to distinguish from 1, above. Xihuitl, 34v:25, 60:12, 60:23, 62v:1; xiuh (apoc.), 55v:26; patlahuac xihuitl = broad turquoisees, 56v:30; xihuitl canahuac, 39:13; tlazo[h]xihuitl, 14:28; quetzalaxihuitl, 27:19; embedded in nouns, 23:17, 28:20, 34:3 (xiuh-te-), 36v:19, 36v:21, 38v:2, 53:23, 56:30, 58v:6, and passim; embedded in verbs, 17:29, 20:14, 39:18. See CHALCHIHUITL/XIHUITL, TEOXIHUITL, XIYOTL. See XIUHATL, XIUHCALLI, etc.

XIHUITL, comet (CAR 533).

XIHUITL POPOCA, probably should be XIHUITL POPOCA (cf. CITALIN POPOCA).

1. Lord of Zacatlan (of the Totonacs) (IXT 1:321, TORQ 1: 280).
2. Unidentified ancestor assoc. with Huexotzinco. 15:15, 24v:10.

XIHUIZHUAYOH, s.th. abounding in or characterized by herb leaves. Key word: leafy green. 61:21, RSNE 11:11. Cf. XOCHEZHUAYOH.

XIHXILHUAZTLI (*XIHXILLI + -HUAZTLI), a thing that has been repeatedly stabbed or speared. Xi[h]xilhuazpil = a little one that has been repeatedly speared, 16v:1.

XIHXILI:TÉ, freq. of IHXILI:TÉ. To repeatedly stab or wound s.o. (see CAR 496:1: occān ònechxixilquè = he wounded me in two places). See *XIHXILLI.

XIHXILI:TLA, general-obj. form of XIHXILI:TÉ. Tlaxi[h]xilitihuītze[h] = they come stabbing, 45:11.

*XIHXILLI, deveritative noun (from XIHXILI:TÉ). A repeatedly stabbed one. See XIHXILHUAZTLI.

XILEH, Span., silla, i.e., saddle (MOLS: silla de cauallo = xile). 71:26.

XILLANCAPITZ (XILLANCATL + PITZTLI 2), apoc., womb-

forged creature. 15v:15; cf. *ixillāntzīnco īmopītz* = (a child that was) formed in her womb, HDA 4:19.

XILLĀNCATL (**XILLĀNTLI** + **-CATL**), womb thing, creature of the womb. See **XILLĀNCAPITZ**.

XILLĀNTLI, belly, abdomen (CAR 421:15), womb (HDA 4:19).

XILŌTI, to begin to have ears (of corn plant) (MOL); to be an ear of corn. In nota[h] in *nonāñ cuix oc xilōtiz* = will my father, will my mother, be an ear of corn again (i.e., be reborn)?, 14:1.

XILÖTL

1. Ear of corn when tender and in the milk stage (MOL, RITOS ch. 19 para. 13, cf. FC 11:283, SANT: *jilote 2*); fig., newborn revenant. Key word: milk corn. *Teōcuītlaxilōtl*, 12:23; *tlapalxilōtl*, 20:8; *quetzaltocxilōtl*, 42v:12; *xiuhquechōlxilōtl*, 52:30; *-quetzalxilō-*, 52v:18. See **CUAUHXILOTL** (?). Cf. **CACAMATL 1**, **CENTLI**, **ELOTL**, **XOCHICENTLI**.
2. Silk of the milk corn (SANT: *jilote 1* = *cabellitos de la mazorca del maíz tierna*). See **XILOXOCHITL**.
3. Fig., babbler, one who reveals secrets by talking too freely (OLM 223). *Cuix nixilōtl* = am I a babbler?, COMED 18:25.

XILOXOCHITL (from **XILÖTL** 2), lit., flor de cabellos (HERN 1:145), i.e., silk-cotton tree, *Bombax Palmeri* (see HERN, cf. Pesman 127-28, cf. SANT: *jilosúchil*); flrs of this tree (FC 11:206); fig., songs, revenants. Key word: corn-silk flr(s). 10:11 (refers to tree), 21:16, 34v:10, 34v:20, 40v:20, 45v:1, 51:5, 70:31, 76:26.

XIM-, see ²**XIHUITL**.

***XIMA**, intrans. form of **XIMA:TĒ**, attested only in the nonactive form *ximohua* (should be *ximōhua* per HDA 6v:31: *ximōhuāyān*) = all are shorn, i.e., all are (or become) dead, all are made slaves in the hereafter (see **XIMA:MO**). 14:15, 14:27, 23v:30, 26:12, 30:13, 30:31, 30v:3, 33:4, 33:13, 34:15, 43:11, 46v:4, 46v:27, 52v:7, 60:12, 64v:25. See **XIMOHUAYĀN**. Syn. **TLACOHTI 2**, **XIMA:MO**.

XIMA:MO, v-B, to be shorn (MOL), to be shorn (in the manner of a slave) (FC 2:66:24); fig., to be dead, to be a slave in the other world. In *ōmoxīnque[h]* = they who were shorn (i.e., who were dead), 74:31. See **NEXINTLI**. Syn. **TLACOHTI**, 2, ***XIMA**. Cf. **TZONTLI** 6.

XIMA:TĒ, active form of **XIMA:MO**.

1. To shear s.o. (MOL). See **TLAXIMALOYĀN** (?), source would be ***XIMA:TLA**, but see GRAM 3.10).
2. To shear s.o. (i.e., to claim s.o. as a member of the dead, hence the subject must be the supreme spirit). 29v:3, 61v:22.

XIMALINTZIN, fict. name, Turquoise Twirler. 78:14. Cf. **CÖZCAMALINTZIN**.

-XIMĀNCA, see -XAMĀNCA.

XĪMOHUA, see *XĪMA.

XĪMOHUAYĀN (HDA 6v:31 has xīmōhuāyān), the hereafter (TEZ ch.55 p.436, FC 3:39:31), lit., place where all are shorn, i.e., place where all become slaves (see XĪMA:MO, cf. TLACOHTI 2). 3:2, 4v:7, 4v:13, 4v:20, 5:10, 14:3, 30v:5, 35:25, 35v:28, 35v:29, 36:11, 37:7, 38:28, 38v:4, 64v:25 (apoc.) & 68v:2, 77:23, 77v:20; yōlilizxīmo[hu]ayān, 1v:27. Cf. TEMOHUAYĀN.

XINĀCHOA:MO, to be planted (MOL).

XINĀCHOA:TĒ, to plant s.o., i.e., to engender s.o. See TLĀCAXINĀCHOA.

XINĀCHTLI, seed (CAR 487:8).

XINCUE, see XICUE.

XINIA:TLA, to undo, reverse, or destroy s.th. (SIM). Qui-xini[h]que[h] in īnāhuatł = they broke His law, 41:25.

XIPE TOTĒC, see TOTĒC.

XIPEHUA:TLA, to skin, shell, or husk s.th. (MOL). See TLA-XIPEHUALLI.

XIPPIILLI, turquoise prince (or child?), i.e., the sun (FC 6:12:35, FC 6:15:10). 61v:22.

XIQUIPILCO, place where Axayacatl took captives in 1478 (GKC sec. 1172), probably the modern Jiquipilco, a town north of Toluca. 41:6, 53v:23.

XIQUIPILLI, bag, sack (MOL); eight thousand (MOLS 118v). See CENTZONXIQUIPILLI.

XIQUITTA:TLA (XICTLI 4 + ITTA:TLA 3), to regard s.th. with contempt. Nicxiquitta miquiztli = I disdain death (i.e., I refuse to go to war and be killed), 26:2.

XITLAHCUILÖLLI, see ²XIUHTLAHCUILÖLLI.

XITTOMONILPIA:TLA, to throw a noose or lasso at s.th. (MOL). With matrix ihca, 15v:6. See ILPIA:TLA.

XIUHÄTL, turquoise water(s), i.e., paradise. 44:13. For synonymy see QUETZALÄTL 1.

XIUHCALLI

1. House of turquoise (one of the houses or chambers of Quetzalcoatl in Tollan) (FC 3:13:23, cf. FC 10:166). 27:13.
2. Fig., paradise or the music room as it represents paradise. 14:12. Synonyms may be located among the cross-references under CALLI.

XIUHQUECHÖL

1. "Small bird" (avecilla) of the Gulf coast region with bright green plumage and blue wing and tail (HG bk. 11 ch.2 para.6), i.e., the motmot(?).
2. Fig., ghost warrior (see QUECHÖLLI). Key word: turquoise swan. 3v:7, 7v:16, 11:15, 11:17, 17v:12, 17v:17, 19:4, 20:5, 21v:6, 22v:4, 22v:12, 25:17, 26:19, 28:8, 36:3, 38v:23, 39v:14, 43v:29, 44:9, 44v:7, 46:25,

46v:30, 47:24, 50:6 & 8, 52:30, 52v:22 & 25, 58:27, 60:
18, 62v:5, 72:30, 77v:5, 80v:12, 81:2, 82:1, etc.

XIUHQUILITL, an herb of the hot lands yielding blue dye
(HG bk. 11 p. 343), indigo (HERN). See XIUHQUILLĀN.

XIUHQUILLĀN, the indigo land (refers to Cuextlan or para-
dise or both). 75:9. Cf. CUEXTLĀN, PANOTLĀN.

¹XIUHTLAHCUILŌLLI, book of years, chronicle (MOL: xiuhtla-
cuilo = chronicler).

²XIUHTLAHCUILŌLLI, var. XITLAHCUILŌLLI. Turquoise paint-
ing, green painted one, i.e., ghost warrior. 18:14, 58:
17 & 21 (xitla[h]cuilōlli).

XIUHTLAHMIYĀHUALTZIN, fict. name (²XIHUITL 2 + -TLAH +
MIYĀHUAL + -TZIN 3), Corn-Bloom-Among-Turquoises, i.e.,
woman among warriors(?). 75:29 & 75v:1; cf. notoncoci-
huātl = I am a woman among warriors, see OTOMITL 2.

XIUHTLAMIN, see ROSARIO XIUHTLAMIN.

XIUHTLAPALTIC, name of a red gemstone (from ²XIHUITL 2 +
TLAPALTIC, cf. MOL: tlapaltic teoxiuitl = ruby). Key
word: ruby. 70v:6.

XIUHTLATIA:MO, to be fatigued (MOL). See NEXIUHTLATĪLLI.
XIUHTŌTŌTXCUĀTECPILTZIN, fict. name. Cotinga Forelock.
79v:8.

XIUHTŌTŌTL, lit., turquoise bird.

1. Lovely Cotinga, Cotinga amabilis (see FC 11:21); fig.,
ghost warrior. Key words: cotinga, turquoise bird.
1:15, 17v:19 & 21 (refers to the sun), 20:12 (xiuhtōtō-
calihcuiliuhcā[n]), 23v:3, 39:11, 44v:1 (xiuhtōtōica-
ya = as a cotinga), 45v:22 (cotinga fish), 47v:26,
79v:11 (moxiuhtōtō for moxiuhtōtōuh), 81v:8, 82v:12,
82v:16; xiuhotoa- = cotinga water, FC 6:88:28, cf. FC
6:19:5.
2. Unidentified(?) lord assoc. with ĪXTLĪLXŌCHITL 1. 7v:
28 (could be a reference to 3, below).
3. King of Teotihuacan, one of the great lords of the
Acolhuian realm, aided ĪXTLĪLXŌCHITL 2 on the side of
Cortés (IXT 2 ch. 88: Xiuhtototzin).

XIUHTOZ, lit., turquoise parrot.

1. Xiuhtototzin, name used by Chalcan noblewomen (CHIM
204, CHIM 284, MEX 140).
2. Epithet or fict. name of any ghost warrior. 30v:2,
78v:8 & 10.

XIUHTZIN

1. Chalcan lord, d. 1520 (CHIM 235).
2. Unidentified Huexotzinca(?) lord. 8v:2, 15:14.

XIUHTZONEH, a mountain at Tepoztlan where the Toltecs
mined turquoise (FC 10:168:13), lit., that which has a
turquoise lode. See XIUHTZONEHTITLAN.

XIUHTZONEHTITLAN (see GRAM 7.4), at the location of that
which has a turquoise lode, i.e., paradise (with play on
XIUHTZONEH?). 57v:8.

XIXINI, to collapse or ruin (MOL).

XIXINIA, intrans. form of XIXINIA:TLA. To be destructive, to do the wrecking. 54v:26.

XIXINIA:TLA, to destroy or wreck s.th. (MOL). 8v:18 (indef.), 9:2, 32v:8 (indef.), 32v:11, 54:10.

*XIYÖTL, abstract form of ²XIHUITL 2. Var. comb. form XIA- (76v:13 & 17). Xi[y]ötlā[h]uil[1]öhuēhuëtl = turquoise-brilliant drums, 11:22; xiātölamāz = turquoise rush-hunter, 76v:13 & 17.

X^o, see JESU CHRISTO.

Xō, see XōCHITL.

XO-, see ¹XI-.

XOAN, see XIHUAN.

XōCHÄTL, see XōCHIÄTL.

XōCHCATL, ranilla verde que se cria entre les yeruas (MOL —hence the source is *XōTL). Key word: green frog.

Xōchcatzin, 80v:26, cf. 43v:8, 45v:15 & 19; ticnōxoxōchcamē[h], 44v:8. Cf. ĀCACUEYATL, CĀCATL, CUEYATL.

XōCHIÄTL, var. XōCHÄTL (34v:17), comb. form XōCHIÄ- or XōCHIAH- (56:21), or XōCHIÄTLA- (28:3).

1. Flr water(s), i.e., the water(s) of paradise. 2v:18 (xōchiäтика-ya), 4:30, 11:14 (freq.), 31:19 (xōchiäto-tötł), 48v:16 (xōchiaatē[m]pa[n]) & cf. 18, 57:31, 80v:2. For synonymy see QUETZALÄTL 1.
2. Flr water(s), i.e., revenants (especially as they descend from paradise). Xōchiätlaqui[h]quizcpa = flr-water conch horn, 28:3; xōchiätzälāan, 28:10; xōchiätł, 29:17; huītzilxōchiätł, 66:15. For synonymy see CHÄLCHIUHÄTL 3.
3. Flr flood, i.e., the tide of battle, war. 34v:17, 77v:5. See XōCHIÄTL/TLACHINÖLLI. Syn. QUETZALÄTL 3, TEÖÄTL 3.
4. Flr water, i.e., blood(?). Xōchiahacuinta[n]imetzl, 56:21; xōchiä (apoc.), 65v:16; xōchiäyähuiya-n, 70v:7. Syn. QUETZALÄTL 4(?), TEÖÄTL 4(?). Cf. XōCHICACAHUATL 2, XōCHIOCTLI.

XōCHIÄTL/TLACHINÖLLI, var. XōCHIÄTL/TLAHCHINÖLLI (32:1).

Flr flood/blaze, i.e., war (cf. TEÖÄTL/TLACHINÖLLI).

32:1, 44:25 & 28. Syn. QUETZALÄTL/TLACHINÖLLI.

XōCHIÄZACATL, flr-water carried one (from XōCHIÄTL 2 + ²ZACATL). Noxōchiäzazaca-ya-tzin-i (freq.), 58:13. See ²ZACATL.

XōCHIÄZAZACATL, freq. of XōCHIÄZACATL, q.v.

XōCHICACAHUATL, var. XōCHINCACAHUATL (30:27, 36v:7).

1. A variety of cacao with reddish beans (HERN 1:304, cf. FC 3:14:23).

2. A beverage (see CACAHUATL); fig., music, war lust (?). 30:27, 36v:7. Cf. XōCHIÄTL 4, XōCHIOCTLI.

XōCHICALLI, var. XōCHINCALLI (10v:5, etc.), house of flrs,

i.e., paradise or the music room as it represents paradise (see FC 6:151 and HG bk. 6 p. 170: ixuchicaltzin to-tecujo = house of Our Lord [i.e., a ritual enclosure], see also RITOS 193: una casa de rosas [i.e., a ritual enclosure for dancing]). 2v:4, 7v:9, 10v:5, 11:18, 11:22, 16v:24, 33v:22, 34v:17, 39v:23, 70:31; cf. xóchinpapalō-calli, see PAPALOCALLI. Synonyms may be located among the cross-references under CALLI.

XÓCHICENTLI, lit., flr maize-ear, i.e., a white ear speckled or striped with color, Indian corn (FC 11:280: xochicintli, FC 10:153:24: xochicintli); fig., revenant. 27:16. Cf. CACAMATL 1, CENTLI, ELOTL, XÍLÖTL.

XÓCHICUAHUITL, var. XÓCHINCUAHUITL. Flr tree.

1. A tree located in the other world, the source of life. Xóchinquahuatl oni[h]cac in tamoan īchān dios ye [ī]-chā[n] = the Flr Tree stands in Tamoanchan, the home of God, 15:1; icnīuhxóchinquahuatl = flr tree of comrades (i.e., tree that produces newborn revenants), 17:20; 16:29(?), 16v:12, 16v:15, 17v:11 (Flr Tree at Origin), 67v:16. Cf. TÓNACÁCUAHUITL, TÓNACAXÓCHICUAHUITL.
2. Artificial tree set up on the dance floor (FC 4:25:31, FC 8:28:33, cf. RITOS ch. 21 para. 28), tree that represents 1, above(?). 11:23, 12:1, 16:29, 19:7, 20:21. Cf. PETLACÖTL 1.
3. Fig., ghost warrior, revenant. 10v:18, 40:7, 40v:11, 50:28, 61:24, 76:10, 77:25, 77v:28 & 78:2. Cf. PETLACÖTL 2.

XÓCHICUĀPPETLATL, var. XÓCHINCUĀPPETLATL. Eagle-mat of flrs, i.e., the music room. Xóchinçuāppetlapan = on this eagle-mat of flrs, 69v:31. See CUĀPPETLATL.

XÓCHICUĪCA, var. XÓCHINCUĪCA (11v:19). To flr sing, to sing flr songs. 11v:19, 28v:27, 63:13 (with matrix o). See XÓCHICUIHCUĪCA.

XÓCHICUĪCATL, var. XÓCHINCUĪCATL (78:16).

1. Song title or type of song. 1:13, 7:22, 9v:6, 16v: gloss, 31v:10, 33v:6, 64v:18, 67:22, etc. See YÁOXÓ-CHICUĪCATL.
2. Fig., song, revenant. 2v:10, 3:21, 34v:28, 78:16, etc. Cf. CUÍCAXÓCHITL.

XÓCHICUIHCUĪCA, to flr chirp (from XÓCHITL + CUIHCUĪCA). Nixóchicuihcuīcatinemi, 68:29 & cf. 32 & cf. 18v:24, cf. 19:9; nixóchincui[h]cuīcatiuh, 57:30. Cf. XÓCHICUĪCA.

XÓCHIHUI, to become like a flr, to blossom (see AND 360n). 21v:20, 76:12. Cf. CÓZCAHUI.

XÓCHIITHUALLI, see XÓCHITHUALLI.

XÓCHIMECATL, flr line, flr cord.

1. Flr string (a cord held by dancers) (FC 2:87:27 and HG bk. 2 ch. 26 para. 6).

2. Fig., tender trap, false enticement(?). Hecamecatl xochimecatl = falsedades y solazamientos, FC 6:105:26 and HG bk.6 ch.20 para.3.
3. Flr link, i.e., ancestor, especially a ghost warrior (see MECATL 3). Key word: flr garland. 10v:3, 15:18, 15:27, 15v:5, 15v:19, 20v:9, 22v:8, 40v:12, 40v:26, 45:15 & 18, 63:2 (refers to angels), 64v:22 & 68:24, 79:2 (tēxochimecatzin).

XÓCHIMIQUI, to die flower-wise, i.e., to die in battle or as a sacrificial captive. 9:19, 70:14.

XÓCHIMIQUIZTLI

1. Flr death, i.e., death in battle or as a sacrificed captive (DHIST ch.55 para.10, cf. MOL: xochimicque = captiuos en guerra, los cuales eran sacrificados y muertos delante los idolos). 21v:1 (coupled with YÁÓ-MIQUIZTLI), 65:12. Cf. YÁÓMIQUIZTLI, YÁÓXÓCHIMIQUIZTLI.
2. One who is destined for flr death, potential captive, warrior (see MIQUIZTLI 2). Key word: flr mortal. 29v:25.

XÓCHIN-, see XÓCHITL.

XÓCHINCACAHUATL, see XÓCHICACAHUATL.

XÓCHINCALLI, see XÓCHICALLI.

XÓCHINCUAHUITL, see XÓCHICUAHUITL.

XÓCHINCUĀPPETLATL, see XÓCHICUĀPPETLATL.

XÓCHINCUTCATL, see XÓCHICUTCATL.

XÓCHIPAPALÓTL, lit., flr butterfly.

1. Name given to a category of butterflies, "some large, some small," of "many kinds of colors" (FC 11:95).
2. Fig., ghost warrior. See PAPALÓTL.

XÓCHINPETLATL, see XÓCHIPETLATL.

XÓCHINQUIÁHUAC, see XÓCHIQUIÁHUAC.

XÓCHINTLĀLTICPAC, see XÓCHITLĀLLI.

XÓCHINTTÓTÓTL, see XÓCHITTÓTÓTL.

XÓCHIOCTLÍ, flr wine, i.e., music, songs, blood, war lust (?). 30:27, 55v:11, 55v:17, 55v:21, 56:28, 65:25, 79v:6; cf. chīmalli xōchiocatl-a, see CHĪMALLI/XÓCHITL. Cf. XÓCHIĀTL 4, XÓCHICACAHUATL 2.

XÓCHIPAN, place of flrs. 69:7.

XÓCHIPETLATL, vars. XÓCHINPETLATL (20:7), XÓCHPETLATL (61:25). Flr mat.

1. I.e., paradise or the music room as it represents paradise. 10v:16, 20:7 & 11, 35:12, 39v:7 (cacahuaxóchipetlatl), 52v:13 (moxóchinpetl), 61:25 (paradise), 71:18. Cf. XÓCHICUĀPPETLATL.
2. I.e., chief, ghost chief (see PETLATL 2). Xóchpetlatlālacatz (apoc.) = whirling flr mats, 16:2.
3. Bed (see PETLATL 1). 73v:18, cf. 72v:2.

XÓCHIPILLI, see MĀCUILXÓCHITL 1.

XÓCHIPOYON, see POYOMAHTLI.

XÓCHIQUETZAL, var. XÓCHINQUETZAL (61:18). Cf. QUETZAL-XÓCH.

1. Goddess of flrs (RITOS ch. 21 para. 29), goddess of love (Muñoz Camargo bk. 1 ch. 19); affectionate name for a young woman who loves flrs (COMED 18v:26).
2. Son of Nezahualcoyotl and brother of Nezahualpilli (IXT, TORQ 1). 56:26.
3. Any revenant. Key word: flr plume. 61:18.
4. Unanalyzed attestations in old Aztec songs. FC 2:210: 24-25, FC 2:212:36.

XÓCHIQUIÁHUAC, var. XÓCHINQUIÁHUAC (21v:24). At flr plaza. 21v:24. See QUIÁHUAC.

XÓCHITÉCATL, inhab. of XÓCHITLAN. 29:22.

XÓCHITÉMOA, see TÉMOA:TLA.

XÓCHITÉMOA:TLA, to flr-seek s.th. Nicxóchitémoa cuīcatl nicxóchipépena cuīcatl = busco, y escojo cantares, como las rosas, CAR 479:24 (presumably quoting a song text).

XÓCHITHUALLI, var. XÓCHIITHUALLI (11v:1, 15:30, 17v:24, 19v:24, 20:9, 22v:1, 70v:3). Flr court, flr patio, i.e., paradise or the music room as it represents paradise. 11:6, 11v:1, 15:30, 17v:24 & cf. 27, 19v:3, 19v:24, 20:4, 20:9, 20:14, 21v:24, 22v:1, 32v:28, 64:10 & 14, 68:6, 70v:3. See ITHUALLI.

XÓCHITL, apoc. XÓ (28v:24), var. comb. forms XÓ- (?), see 75:28), XÓCH- (39v:15, 61:25), XÓCHI-, XÓCHIN-. Flr (CAR 411:42, MOL), "rose" (MOL, MOLS: rosa); as embed, "rosada, dichosa y bienaventurada" (DHIST ch. 55 para. 10); fig., song, revenant, warrior, ghost warrior, victim. Key word: flr. 1:2, 8:3, 10:14 (refers to tree), 10v:24, 12:17, 19:13, 27v:18, 30v:24, 40v:9, 50:10, 61v:25, 69:18, 71:6, 79:2 (tēxochitzin), 81:23, and passim. For freq. see XOXÓCHITL. See CHÍMALLI/XÓCHITL, XÓCHITL/CUÍCATL, XÓCHITL/TLACHINÖLLI, YÖLLÖTL/XÓCHITL. See names of specific flrs: AZTAXÓCHITL, CACAHUAXÓCHITL, CACALOXÓCHITL, CEMPÖHUALXÓCHITL, etc. See XÓCHIÄTL, XÓCHIÄZACATL, XÓCHICACAHUATL, XÓCHICALLI, etc.

XÓCHITLAH, garden (MOL). 42:18, 70v:1(?); do not confuse xóchitl-a, 27:24, etc. Cf. XÓTLAH.

XÓCHITLÄHUAH

1. Flr drunk, flr drunkard. 65:19.
2. Fict. name for any warrior, Flr Drunk. 74v:13.
3. Name of a Mexican or Acolhuan lord killed in the Chalcan War (TORQ 1:163).

XÓCHITLÄLLI, vars. XÓCHITLÄLLI TCPAC (79:15), XÓCHITLÄLPAN, XÓCHITLÄLTICPAC (4:22), XÓCHINTLÄLTICPAC (10:28, 31:27, 78:10), abbrev. XÓCHINTLÄL^c (78:12).

1. Flr land, world of flrs, i.e., place of delight, paradise. 1:28, 1v:20, 1v:24, 2:3, 4:22, 4:31, 10:28, 31:

23, 31:27 & 30, 40v:23, 41:16, 41:21 (refers to Eden), 52v:10, 78:10 & 12 (refers to earth?); 79:15. Syn. TÓ-NACÁTLÁLPAN 1, XÓPANTLÁLPAN.

2. = TÓNACÁTLÁLPAN 2 (HG bk. 10 ch. 29 para. 84).
XÓCHITLÁLPAN, see XÓCHITLÁLLI.

XÓCHITLÁLTICPAC, see XÓCHITLÁLLI.

XÓCHITLAN, town conquered by the triple alliance in 1497, one year after the conquest of TÉCUANTEPÉC (IXT 2 ch. 63). See XÓCHITÉCATL.

XÓCHITL/CUÍCATL, flr/song, fig., song, revenant (see INTR ch. 2). 3v:2, 5:27, 5v:14, 6v:14, 6v:20, 10:6, 10:29, 11:8 & 12, 14:30, 14v:26, 15:17, 16v:19, 21:23, 21v:30, 22:25, 22v:6, 23:24, 24:1, 34v:8, 43:17, 45v:17, 53v:14, 63:7, 72:11, 74v:24, and passim. Cf. CUÍCAXÓCHITL, XÓCHI-CUÍCA, XÓCHICUÍCATL.

XÓCHITLOLÍNQUI, 15th-c. king of Cuitlahuac (TEZ ch. 18). See OLÍNQUI.

XÓCHITL/TLACHINÓLLI, flrs/blaze, i.e., warrior revenants.

Xóchitl temo-ya ... tlachinóltemo-ya = he descends in flrs ... he descends in blaze (i.e., he descends from paradise as a revenant-producing muse?), 36v:24. Cf. TLACHINÓLXÓCHITL. Syn. TÉCPILLÓTL/TLACHINÓLLI.

XÓCHITOTÓTL, var. XÓCHINTOTÓTL (69v:19). A yellow bird (MOL), i.e., oriole (see HERN 2:346, FC 11:45). 80v:1 & 4; teōcuitlaxóchitotótl = golden oriole, 64:12, cf. 69v:19.

XÓCHIYÁOYÓTL, flr war, war of flrs, i.e., a mutually arranged war, or tournament, providing captives for sacrifice and enabling warriors to obtain fresh honors (TEZ ch. 96, Pomar 41-42), between the triple powers and Hueyotzinco or Tlaxcala (TEZ, Pomar) or Chalco (ZCHIM 1:79). Xóchiyáoyótica conāhuiltia īcēlteōtl = he pleases the Only Spirit in a war of flrs, 15:22.

*XÓCHIYÓPAN, place of flrs, flr garden(?).

XÓCHIYÓPANHUIA:TLA, to flr-garden s.th., i.e., to cultivate s.th. in a flr garden (?), see AND 359). Nicxóchi[y]ō-pa[n]huia cuīcatl = I cultivate songs, 11v:24.

XÓCHIYÓTIA:TÉ, human-obj. form of XÓCHIYÓTIA:TLA. To provide flrs for s.o. 28:14.

XÓCHIYÓTIA:TLA, to provide s.th. with flrs (MOLS: poner rosas o flores en alguna cosa para adornarla).

XÓCHIYÓTL, abstract form of XÓCHITL.

1. Flrs; fig., warriors, revenants. Attested in pos. only, 31v:4, 43:4, 68v:2. See XÓCHIYÓPANHUIA:TLA, XÓCHI-YÓTIA:TÉ.

2. Flowerhood, being a flr (CAR 455:34: xóchiōtl = el ser de las flores).

3. Grease, filth (MOL).

XÓCHIZHUATL, leaf of rose or flr (MOLS: hoja de rosa o flor).

XÓCHIZHUAYOH, abounding in or characterized by flr leaves.

RSNE 25:11. Cf. XIHUIZHUAYOH.

XÓCHPETLATL, see XÓCHIPETLATL.

XOCOA:TĒ, v-C, to spurn or repel s.o. (MOL). See *XOXO-COA:TĒ.

XÓCOMICQUI, drunkard (MOL). Xoxócomicque[h] = drunkards, 74:1.

XÓCOMIQUI, to become drunk (MOL). A[h]huiācāxōcomiqui in noyōlia = my soul grows dizzy with the fragrance, 3:29. Syn. IHUINTI, TLĀHUĀNA.

XÓCOTITLAN, a town in the Toluca region (HG bk. 10 ch. 29 sec. 7 p. 201). Xōcotitlan, 53v:22.

XÓCOTL, fruit (MOL). Note: the vowels are unmarked at CAR 453:46, CAR 453:19 has xócótł (indicating short vowels), but FC 2:105:18, 2:105:29, and 2:109:4 have xócotl (probably indicating a long vowel), supported by the xócomecatl at FC 2:105:29, the xócomanj at FC 2:109:14, and the xōcotitlan at CM 53v:22. See XÓCOMICQUI, XÓCOMIQUI, XÓCOTITLAN.

XOCUAHUATZIN, var. XOCUAHUEH (ZCHIM: Xoquahue). Chalcan lord fl. 1407, assoc. with Tlaltecatl and "Tozmacuex" (ZCHIM 1:81, cf. CHIM 83). 33:6.

XOHUĪCOLLI, see HUĪCOLLI 2.

XOHUILIN, troutlike fish a span long, barely edible, lives in the mud (MOL, HERN HG bk. 11 p. 262 para. 21). Key word: mudfish. 43v:4, 43v:16 (cuāuhxohuili[n]), 43v:24 & 28.

XÓLOTL (CAR 404:28 has huèxōlotl), apoc. var. XÓLO (MOL).

1. Servant, page, (servant) boy, slave (MOL).
2. Fellow, boy, pet. Xolotze = O my dear boy (father affectionately addressing his son), FC 6:105:8; xōlotzin, 40v:24, 72:26, 72v:17, 72v:24, 73v:8, 73v:18, 79:11, 79:17, cf. 40v:2; xōlo xōlotzin, 72:20. See HUEHXÓLOTL, TEXOLOTL(?).
3. Pet (dog), dog, puppy (see Beyer p. 420). See ÁXÓLOTL. Syn. CHICHI.

XOMOLCO

1. In a corner; fig., in a dark place (see FC 6:44:36). RSNE 37v:13.
2. Name of a place in Tlatelolco (FC 12:109). See ÁXOMOLCO.

XOMOLLI, corner (MOL), hiding place (MOL), niche, groove. Texoloxomolli = pestle receptacle (place where pestle fits in), 16:30. See XOMOLCO.

XOMOTL, a kind of duck (MOL). 43v:23 (quetzalxomomichin-i). See ÁXOMOTL, CUÁXXOMOTL.

XONECUILLI

1. Twisted foot, lame foot (see FC 10:126: toxonecuiloa). Ixonehneçuil (freq.) = his twisted feet, 15v:14. See NE-CUILLI.

2. Tortilla made in the shape of a twisted or lame foot (?) (see FFCC 1:19:13:xonecujli, see also HG bk.1 ch. 10).

3. = CHICUACOLLI 1(?). Hecaxonecujlli, FC 12:13:1.

XONEHNECUILLI, freq. of XONECUILLI. See XONECUILLI 1.

XÓPALĒHUA, v-A or v-B, to radiate green, to be brilliantly green (as quetzal plumes) (SPC 49v:21). Xópalēuhimani-a, 3:21, cf. 2v:23; tlaxōpalēhua (impers.) = all are brilliantly green, 74:14; ontlatlaxōpal#1#ēhuatoc (impers. freq.) = all are brilliantly green, 81:18. See XÓPAL-ĒHUAC.

XÓPALĒHUAC, cosa muy verde (MOL). Xopaleuac quetzalli = pluma verde y preciosa, MOL; xopaleoac quetzalli = plumas ricas muy finas, FC 6:113:20 and HG bk.6 ch.21 para.1; of sacred water, FC 6:32:13, FC 6:202:23; nixō-palēhuac, 51v:11.

XÓPĀN, lit., green place, green time.

1. Summer (MOL), summer (as opposed to the dry season) (FC 11:187:14), summer (i.e., the perpetual season of Tlalocan, the paradise of the water god) (FC 3:45:20, FC 6:115:15). See XOXÓPAN 1. Syn. XÓPANIZTLI, XÓ-PANTLAH 1. Cf. XÓPANIZTÉMPAN.
2. By extension, paradise. Key word: Green Place(s). 11:14, 14:10, 15:6, 26v:10; xópanxōchicuīcatl = Green Place flr songs, 3:21; nixōpanquechōl-i, 11v:21; xó-pancācatzin, 50v:5. See XOXÓPAN 2. Syn. XÓPANTLAH 2.

XÓPANCALIHTEC, in the house of Green Places (see XÓPAN 2), i.e., in paradise or in the music room as it represents paradise. 7v:5, 10v:10, 11:7, 11:12, 12:6, 13:11, 15:7, 17:30, 18v:29, 52v:23.

XÓPANCIŪCATL, song of Green Places (see XÓPAN 2). 2:1, 5:26, 6:3 & 12, 52v:12, 60:26, 68:19, 68v:6, 68v:25; moxō-pancuicuīcatzin (freq.), 52v:15; cf. xópanxōchicuīcatl, see XÓPAN 2. Cf. XÓPANXŌCHITL.

XÓPANIZTÉMPAN, spring (MOLS: primavera).

XÓPANIZTLI = XÓPAN 1 (MOL).

XÓPANTLAH

1. = XÓPAN 1 (MOL, CAR 491:47). Xoxōpantla[h] (freq.) = in summer (or every summer), 12:23.
2. = XÓPAN 2. Xópantla[h] = in a springtime (lit., summertime) (refers to the arrival of revenants), 7v:15; xópantla[h] tihuāl[1]a = to the greenery you come (i.e., to the music room as it represents paradise), 52:29.

XÓPANTLĀPAN, Land of Green Places, i.e., paradise. 4:15.
Syn. TŌNACĀTLĀLPAN 1, XŌCHITLĀLLI 1.

XÓPANXŌCHITL, Green Place flrs, i.e., revenants. 24:16, 34v:29, 52v:28, 64v:28 & 68v:4; cf. xópanxōchicuīcatl, see XÓPAN 2.

XOPĪL (XOTL 2 + -PĪL 1), baby foot-soldier, i.e., newborn revenant warrior. Ixopīlhuān = his baby foot-soldiers, 16:14.

XOPILLI, toe (MOL). Cf. MAHPILLI.

XOQUECHTLANTLI, ankle (FC 10:126, cf. MOL). Xoquechtlañ (apoc.), 15v:14.

XOTL, pos. or embed only.

1. Foot, leg (SIM). Xoila[c]cāxōchicuahuitl, 16:29; xo-huīcolli, 16:29; xotle[h] = leg owner, 16v:1. See XONECUILLI, XOPILLI, XOQUECHTLANTLI.

2. Foot soldier, warrior (cf. MĀITL 2). See XOPĪL.

*XŌTL, s.th. green (AND, the long vowel is attested in CAR 491:47: xōpantla). Xōyacaltitlan = among the green shoots, 2v:6; xōchicuā[x]xoxōme[h] = flr-eagle green ones (i.e., warrior revenants), 56:23; xōmilpan, see MĪLLI. See EXŌTL, XŌCHCATL, XŌCHITL(?), XŌCOTL(?), XŌPALĒHUA, XŌPAN, XŌTLA(?), XŌTLAH, XŌTLAN, *XOXŌCTLI, XOXŌHUA, etc.

XŌTLA, v-A.

1. To bud, sprout, burgeon (of flrs) (MOL, CAR 451:31). 4v:30, 37:9, 50:26 (with matrix ihca), 60:8 (with matrix mani). For synonymy see CUEPŌNI.

2. To shine or glisten (SPC 235v: xoxotla).

3. To burn or catch fire (MOL); to have a fever (MOL).

XŌTLAH (*XŌTL + -TLAH), garden. Nixōtla[h]tlapi[y]a, 11v:27. Cf. XŌCHITLAH.

XŌTLAN, beside or among green things, in a greenery. Xō-tlancuepōntimani[h]-an, 19v:4.

XOXŌCHIĀTL, freq. of XŌCHIĀTL. See XŌCHIĀTL 1.

XOXŌCHITL, freq. of XŌCHITL. 3:25, 47v:8, 47v:27, 52:6, 81v:13. See also XŌCHIĀTL 1.

XOXOCOA:MO, to push or jostle one another (FC 3:21:25).

*XOXOCOA:TĒ, see XOXOCOYA:TĒ.

*XOXOCOHUA:TĒ, see XOXOCOYA:TĒ.

XOXŌCOMICQUEH, pl. of XŌCOMICQUI, q.v.

XOXOCOYA:TĒ, var. freq. of XOCOA:TĒ. Vars. *XOXOCOA:TĒ, *XOXOCOHUA:TĒ (v-B). To scatter or disperse people. 6v:26.

*XOXŌCTLI, that which is green (see MOL: xoxoctic). See XOXŌQUIHUI.

XOXŌHUA, var. XOXŌYA. To become green, to quicken, to freshen (from *XŌTL, by analogy with CĒHUA = to be cold, from CĒTL = ice). Nioxoxoya, 55v:19; nixōchicuā[x]xoxō-ya, 55v:16.

*XOXŌHUI, v-A or v-B, to be green (or blue). See XOXŌHUIC, XOXŌUHQUI.

XOXŌHUIC, pret. agentive noun from *XOXŌHUI (v-A). Green (?) (FC 11:20:3: xoxovic), blue (FC 11:242:16: xōxovic).

21v:26. See ĀXOXŌHUICĀN, ILHUICAXOXŌHUIC, XOXŌHUICTLACOCHTLI. Syn. MATLALIN, XOXŌUHQUI.

XOXŌHUIC TLACOCHTLI, Blue Javelin, i.e., Huitzilopochtli (?,
cf. ILHUICAXOXŌHUIC). 63v:4.

XOXŌMEH, pl. of *XŌTL, q.v.

XOXŌPANTLAH, freq. of XŌPANTLAH. See XŌPANTLAH 1.

XOXŌPAN, freq. of XŌPAN.

1. In summer, every summer; freely, in spring (when referring to new growth). Xoxōpan xihuítl īpan tochī-huaco[h] = we come to do as herbs in spring, 14v:5.
2. Green Places (see XŌPAN 2). 9:28, 47v:7.

XOXŌQUIHUI, to be green (from *XOXŌCTL per AND 360). See XOXŌQUIUHTIMANI.

XOXŌQUIUHTIMANI, to be green (over an area), to be spread out green (of the ocean) (FC 11:247:19). 59:8 & 10.

XOXŌUHQUI, pret. agentive noun from *XOXŌHUI (v-B). S.th. green (MOL). 28:4, 39:24. Syn. MATLALIN, XOXŌHUIC.

XOXŌYA, see XOXŌHUA.

XPO, abbrev. for Span. CRISTO or CHRISTO (from Greek chi rho etc.), i.e., Christ. 48:30, 48v:1. Syn. JESU CHRISTO.

XPOUAL, see CRISTOBAL.

Y

¹YA, see ²YE.

²YA, see ²A.

³YA, var. of YAUH (see GRAM 5.7), subvariant YE (58:9).

Normally creates pret., present optative pl. (used in "some localities" per SIM xl ix), future, etc. (see CAR 440-41); appears unexpectedly in CM as present indicative sing. (reduced to -A in matrix formation, see YAUH 4) and as present optative sing. (57:9, 58:9, 58:14, 80:7, 80:18, 81:10). For present optative pl. in -yacān see 44v:7, cf. 11v:14.

YACACINTLI, red-billed ducklike bird similar to the Old World coot (MOL: yacentli, HERN 2:324-25, FC 11:27), probably the common gallinule. Key word: coot. 60v:7.

YACAHUILOTL, see YACATL 5.

YACAL-, see YACATL.

YACALHUIA:MO, reflex-pas. of YACALHUIA:TLA. To be shaded; to be sheltered. 42:27; with suffix -to, 18:18; with matrix o, 22v:26, 23:12, 71:28; with matrix ye, 80v:23.

Syn. CĒHUALHUIA:MO.

YACALHUIA:TLA, to shade s.th. (MOL).

YACĀNA:TĒ (YACATL 1 + ĀNA:TĒ), to lead, guide, or govern s.o. (MOL). 57:22.

YACATL, pos. -yac (FC 11:205:13), -yaca; comb. forms YAC- (12:2), YACA-, YACAL- (2v:6).

1. Nose (MOL). 15v:16, 16:19, 16:21. See YACĀNA:TĒ.
2. Beak (FC 11:20:30). See YACACINTLI.
3. (Good) odor, aroma. Velic aviac in jiaca = its odor is delicious, fragrant, FC 11:110:2, FC 11:119:8, cf. FC 11:191:37 - 207:5 passim; ninoyacāhuili[h]tica[h] = I am delighting in the aroma, 12:2.
4. (Bad) odor, stench, guilt. Noyaca = delicto por el qual soy sentenciado a muerte, MOL.

5. Point (MOL), extremity (FC 11:20:2), growing tip, shoot, bud (FC 11:169:20: iiacacelica = its fresh tips); fig., ghost warrior, revenant. Yacaxōchitl-a = flr shoots, 56v:28, cf. 54:21, 58:16; yacahuilotl = budding dove, 13v:28; yacatlapitzaltēuccizcoyōpōl = a new-minted fulvous conch bud, a big old one (lit., bud new-minted conch fulvous big-old-one, i.e., a revenant warrior viewed with scorn), 16:25; xōyacaltitlan = among the green shoots, 2v:6.

YACATTO, first (MOL). 41:30. Syn. ACHTO.

YACPATL, see ACPATL.

YACUE, interj., vars. ECUE (OLM 195), YECCUE (SIM). Expressing pain or complaint (see OLM 195: ecue); to call attention (SIM). Yacue = hey you!, 72v:12, 79:6, 79:7, 79:11. For synonymy see CUE.

YA CUĒL, see *YE CUĒL.

¹**YAH**, see YAHQUI 3.

²**YAH**, see ¹MAH.

YAHUILIA, see ĀHUILIA.

YAHPĀNA:MO, see AHPĀNA:MO.

YAHPĀNA:TĒ, see AHPĀNA:TĒ.

YAHQUI, pret. agentive noun from **YAUH**.

1. Departer, one who departs or has departed (MOL). 56:19 (? , with play on 2, below?).
2. By extension, warrior (for pos. see TIAHCĀUH). 56:19; am-i-yahque[h] = you warriors!, 74:27, cf. 73:18.
3. Normally **YAH**. Var. pret. sing. of **YAUH**, see **YAUH** 1, **YAUH** 4.

YAHTIHCA (**YAUH** + -TI- + IHCA 7), to be (located) (of entities that are inherently or habitually in motion, e.g., water, sun, persons), hence, to lie, to stand, to dwell. Amaitl ... in tepetla iaticac = the fjord ... lies among mountains, FC 11:250:10-12; in mjchhoaque in jcce iaticac tonatiuh icalaquijampa onoque = as for the Michhuans, who live where the sun stands last at its going-in place ... (i.e., as for the Michhuans, who live in the west ...), FC 6:34:28; xo[n]ya[h]ti[h]ca-i ... tlpc = dwell on earth!, 16v:18; huilohuati[h]caqu-i a ilhuicatli[h]tec = all are in heaven, 43v:11. See **YAYAHTIHCA**. Cf. **NEMI** 2 and 3.

YAHTIUH, to go (CAR 524:18), to go along (CAR 482:26). See **YAYAHTIUH**.

YAHU, see **YAUH**.

YAHUALIHUI, v-B.

1. To become round, to make a circle. Cōātl yahualihuhiāz = the snake has to go along making a circle, 60v:gloss 6. See **YAHUALIUHCĀN** 1. Cf. **YAHUALOA:MO**.
2. To become rounded, to swell (of vegetable growth) (MOL, FC 11:109:7, FC 11:112:20). 34:27. See **YAHUALIUHCĀN** 2. Syn. **POZONI**.

YAHUALIUHCĀN

1. Place of encirclement (from YAHUALIHUI 1), i.e., the battlefield. Key word: circle. Yahualiuhcāncopa-*i* = within the circle, 6:26; tlacpac yahualiuhcān = the circle on high, 75v:27. Cf. TLAYAHUALÖLLI, YAHUALI, YAOYAHUALOA:TĒ.
2. Place of swelling (from YAHUALIHUI 2). Xōchitl īyāhualiuhcān = where flrs are swelling, 10:14, cf. 22v:23.
3. Name of a mountain on the Chalcan frontier where the cremated remains of loved ones were deposited (TEZ ch. 25 p. 302).

YAHUALLI, s.th. round or circular (cf. MOL: yaualli, yaugalitic), a circle, an encirclement, i.e., the battlefield, the celestial battlefield. Xiuhteyahuali[h]tec, 34:3.

YAHUALOAMO, to become coiled (of a snake) (SIM). With matrix *huitz*, 60v:7.

YAHUALOATĒ, to encircle or surround s.o. (MOL). See YAO-YAHUALOATĒ.

***YAHUALOATLA**, general-obj. form of YAHUALOATĒ. See TLA-YAHUALÖLLI.

YAHUE, var. YEHUE (OLM 195). Alas! (OLM). 56v:13, 58v:25. See YOYAHUE. Cf. CV: *yahue*.

***YAHUI**, var. of YAUH for the present indicative (OLM 116 gives it for pl. forms only, but CM 12v:18?, 28:6, 30v:4, 57v:8, and 69v:4 & 9 suggest sing. as well). Tiyahui[h], 5v:15, 26:12, 35v:16, 36:1, cf. 14:15(?).

YÄHUIYA, see ÄHUIYA.

YÄHUIYE, see ÄHUIYA.

YAHZOMÖ, see AHZOMÖ.

YA IC, see YE IC.

YÄL-, see HUÄL-.

YÄLHUA, yesterday (CAR 499:35). 79:16.

YÄLTEPÄTL, see ÄTLE/TEPÄTL.

YAMAHTLAPALLI, see ÄMAHTLAPALLI.

YAMÄNIA, v-C (73v:19), to be softened (FC 11:156:7 and HG bk. 11 p. 305, cf. CAR 456:4-5); to be temperate, i.e., neither too hot nor too cold (of the human body)(MOL); fig., to be comfortable, to be rich (OLM 227, FC 6:4:25). Tiyamän#c#[i]a (copyist's error: "i" looks like "c"), 66:10. See YAYÄMANIA.

YAMAZTLI, s.th. soft or tender (cf. MOL: yamaztic). See YA-YAMAZTLI.

-**YÄN**, locative suffix. Place of, place where (CAR 453, AND 306-8, GRAM 7.13). See ÄHUILTILÖYÄN, ÄHUIYALÖYÄN, -CATYÄN, -COCHIYÄN, ÈLLELQUITILÖYÄN, -HUAHYÄN, MOLOYÄN, NETLAMACHTILÖYÄN, TEMOYÄN, TLATLAYÄN, etc.

Cf. -CÄN.

YAN-, see AM-.

YANCUIC, new (MOL), fresh (MOLS: fresco reziente). 33v:10, 41:10, 53:28. See YANCUICĀN, YANCUIC TLĀLLI.

YANCUICĀN, adv., new time, fresh time. Note: the following three categories are often difficult to distinguish.

1. Of an action that is occurring for the first time (CAR 504:44, CAR 508:27-33, FC 6:205:4). In yançuicān ō-motlatehtēquiltō[h] = they who originally came to lay things out, 60v:gloss 13; oncān quiçuāz inīc yançuicān quichaliz = they he will eat it, having it fresh for his use at home, 60v:gloss 8; newly(?), 45:29.
2. Of an action that is occurring anew or again. 7:29 (with ye nō ceppa); refers to a second birth(?), 38v:6, FC 6:32:22 (with occceppa); refers to a second death (?), 29v:3.
3. Of an action that is still fresh, not yet completed. Xochitl in iancujcan cueponj = freshly blooming flrs, FC 2:55:12.

YANCUIC TLĀLLI, var. YANCUIC TLĀLPAN (ZCHIM).

1. The New World, i.e., the "West Indies" of the 15th-c. (CDC 11.50, 57-58). Nuevo mundo ... yancuic cemana-huac, yancuic tlalpan, ZCHIM 2:153:21; in yançuic tlālpán, 71v:18 & cf. 19.
2. New Mexico, i.e., the region discovered by Coronado in 1540. Yancuic tlalpan (AUB 64), yancuic tlalpa (McAfee and Barlow "Unos anales coloniales de Tlate-lolco 1519-1633" pp. 155 and 167).

YĀŌ-, see YĀŌTL, YĀŌYŌTL.

YĀŌC, in war (MOL 31 column a). 6:4 & 13.

YĀŌCĒUHQUI, see YĀŌYŌTL.

YĀŌCHŌQUIZTLI, weeping for the war dead(?). 4:8.

YĀŌCOCHMICTO, see YĀŌYŌTL.

YĀŌCUĪCA, to war chant, to sing battle songs(?). Yāōcuīca-tihuītze[h], 65:27.

YĀŌCUĪCATL, war song. 31v:10, 31v:12, 64:3, 65:1, 65:22 (yāōcuīcacuextēcayōtl).

YĀŌMANA, to foment or declare war (see comparable usages under MANA:TLA 1). See YĀŌMANATZIN.

YĀŌMANATZIN, fict. name, War Declarer. 12:7.

YĀOMIQUIZTLI, war death. 9:25 & 27, 21v:1, 65:15. Cf. XŌ-CHIMIQUIZTLI 1, YĀOXŌCHIMIQUIZTLI.

YĀONĀHUAC, war side, in battle, in war. 8v:4, 9:21, 9:26, 18v:9, 70:19.

YĀŌPAHPĀQUINITZIN, fict. name, Glad in Battle. 54:15.

YĀŌPAN, in war (CAR 461:30); lit., war place, i.e., the battlefield. 72v:18.

YĀŌPĒUHCĀN, place where war begins. 9:21.

YĀŌTĒHUA, v-A or v-B, to rise up warlike (?), from YĀŌYŌTL + -TI- + ĒHUA 7, see GRAM 5.8). Tocnīhuān ... in tiyāō-tēhua[h] = our friends with whom we rise warlike, 6v:16.

YĀŌTEQUIHUAH, war chief (MOL: capitan de guerra). 35:22.
YĀÖTL, comb. form YĀÖ- (see YĀÖYÖTL).

1. Enemy (CAR 485:4). Toyāō[uh] = the enemy (lit., our enemy), 75:13; moyāōhuān = your enemies, 72v:19, 73:9; īnyāōhuān = their enemies, 74:13.
2. Figurative name for any warrior (FC 5:158:12: iaotlē = O warrior!); figurative name for the supreme spirit. Refers to Tezcatlipoca (FC 6:11:3: iaotl, FC 6:11:12: iaotzine), refers to Huitzilopochtli (RITOS ch. 16 para. 13: Yaotzin). Yāōtzin, 61v:11.
3. Name of a Mexican during the reign of Axayacatl (cf. IXT 2 ch. 53: Yáotl). Yāōtzin, 73v:29; yāōtl, 74:23; CHIM 104.

YĀÖTLAHTÖLLI, call to arms (SIM). Yāōtla[h]tōlcuīcatl = musical call to arms, 66:19.

YĀÖTLATOCA, to give warlike chase (?; from YĀÖYÖTL + TLA-TOCA). Yāōtlatoco = all give warlike chase, 60v:1.

YĀÖTZIN, see YĀÖTL 2 and 3.

YĀÖXÖCHICUĪCATL, war-flr song. 64:25.

YĀÖXÖCHIMIQUIZTLI, flr war-death. Yāōxöchimiquiztica, 9: 22. Cf. XÖCHIMIQUIZTLI 1, YĀÖMIQUIZTLI.

YĀÖXÖCHITL, war flr, i.e., war victim, potential war victim, warrior, ghost warrior. 13:2, 17v:4, 18v:3, 21:15, 21v: 21 & 23, 32:4, 39v:28, 40:1, 40:7, 40:25, 53v:19, 55v:24, 56:12, 61v:15, 64v:6, 65:24, 67v:31, 72:7.

YĀÖYAHUALOA:TĒ, to surround s.o. in battle (MOL). 55:1 & 2 & 4 & 5 & 7 & 8 & 11.

YĀÖYÖTL, comb. forms YĀÖ- or YĀÖYÖ-. Note: although the comb. form YĀÖ- belongs anatomically to YĀÖTL, its semantic affinity with YĀÖYÖTL would seem to justify its inclusion under this entry. War, battle (CAR 420:18). Yāōyōtl, 8:10 & 14, 8:22 & 24, 18v:13, 21:9, 32:26, 37v:4, yāōyōtica = in battle, 60:gloss 1; yāōcochmictoque[h] = they lie dead asleep in war (i.e., they do not fight), 6: 16; yāōcēuhqui, see CĒUHQUI. See AIHTIYĀÖYÖTL, XÖCHI-YÄÖYÖTL. See YÄÖC, YÄÖCHÖQUIZTLI, YÄÖCUICA, etc.

YAUH, irreg. verb (for paradigms see OLM 116 and SIM xliv and CAR 440-41 and AND 65-67, cf. GRAM 5.7). Principal vars. *HUI (q.v.), YA (see ³YA), *YAHUI (q.v.). Orthog. var. YAHU (28:6, 30v:4, etc.). Nonactive hullohua (CAR 441:19), var. huīloya (53v:19, 70v:21).

1. To go (MOLS: ir), to go (toward a place) (MOL), to pass away (i.e., to die) (FC 6:3:3). 1v:28, 3:1, 3v: 5, 4:27, 6v:30, 12v:21, 17v:8, 23v:30, 26:11 (life passes once), 26v:3, 26v:22 (öyahqui-n), 28:25, 32v: 21, 33:12 (yahqui-n), 42v:32, 57v:8, 52v:5 (çuauh-ye-huīlo[h]a), 56:10 (yahqui), 56:26 (öyahqui), 58:26 (öya[h]qui), 69:19 & 21 (o tiyā[z]que[h]), 69v:4, 72v: 24, 75v:10, and *passim*. See HUÍLOHUAYĀN, YAHQUI,

YAHTIHCA, YAYAHTIHCA, YAYAHTIUH, YĀZNEQUI.

2. As auxiliary verb (AND 294n). To go (in order to do s.th.), 5v:15, 27:28, 28:6, 28v:12, 30v:10, 35:28, 58:4, 61v:1, 72:5, 72:6; in emphatic purposive (see AND 293), 26v:18, 31v:2 & 7; to go (in order that s.th. may occur), 29:20.
3. With directional prefix **huāl-**. To come. See **HUĀL-LAUH**.
4. As matrix in -ti- compounds, normally -uh in the present indicative sing. (24v:7, 71:18, etc.), rarely -(y)ahqui in the pret. sing. (56:12), sometimes fused with -ti- and appearing as -ta (-TI- 2 + -A) in the present indicative sing. (54v:23, see **ITZTA**, **PACTA**), as -tah in the pret. sing. (58:24, 61v:22), as -tāz in the future sing. (14v:24, 20v:29, CAR 443:9), as -tacān in the present optative pl. (46v:25), etc. (Sullivan and Dakin find that these -ta forms are typical of 16th-c. Tlaxcalan and Cuernavacan dialects, see "Dialectología del náhuatl," but examples may also be found in LASSO 26:24). To go along or move (in the act of doing s.th.) (Sullivan Compendio pp. 260-61), 60:29, 75v:19(?), etc.; to be (in the act of doing s.th.) (Launey 1:256), cf. **ITLAHTIUH**; to go away or pass away (doing s.th.), 24v:7, etc.; to pass away or die (having done s.th.) (SPC 21: iniuh quitotia propheta = thus said the prophet [who is dead], cf. CAR 526:9: tlamahuiçollí ticchītuhtiāz = irás a la otra vida haciendo milagros), 58:24, 58:25, 74v:28(?), 82:4(?), see ***CĀUHTIUH:TĒ**, **CĀUHTIUH:TLA**; to be going or to intend (to do s.th.) (CAR 489:40, CAR 496:28), 27:15, 27v:13, 28v:26, 48v:7(?), 50:24(?), 61:4(?), etc.; to become (a certain condition) or to get to be (in a certain condition) (CAR 500:3, CAR 529:22), 74v:2. See **ITZTIUH**, **MANTIUH**, **ONOTIUH**, **TLAMIHTIUH:TLA**, **TLA-TLAMANTITIHUIH**, **YAYAHTIUH**, **YETIUH**, etc. See **AH-PĀNA:MO**, **CEHCELIYA**, **CELIYA** 2, **CEMMANI**, **CHŌCA**, **CUĀCUAHUI**, **IHCUILOA:TLA**, **IHMATI:MO** 1, **ILACATZIHUI**, **MĀMA:TLA**, **MIMILIHUI**, **NANATZCA**, **OHTLATOCA**, **PIXAHUI**, **POHPOZŌNI**, **TĒCA:MO**, **TIMALOA:MO** 1, **TLAMACHTIA:MO**, **TOCA:TĒ** 3, **TZACUA** 2, **YAHUALIHUI** 1, **ZOZOHUA:TLA**, etc. Cf. **ĒHUA** 7.

YAYAHTIHCA, freq. of **YAHTIHCA**. To sway or wobble (while standing) (MOL). 15:28, 70v:24. See **YAYAHTIHCAC**.

YAYAHTIHCAC, pret. agentive noun from **YAYAHTIHCA**. One who sways. Yaya[h]ti[h]cacāpīl, 15v:9.

YAYAHTIUH, freq. of **YAHTIUH**. To go little by little (MOL), to go softly or gently (SIM); to go along staggering or reeling (CAR 497:27 and 498:38: yāyātiuh). 37v:22, 79v:10.

YAYĀMANIA, freq. of **YAMĀNIA**. To be comfortable, to be at ease. 73v:19.

YAYAMAZTLI, freq. of **YAMAZTLI**. *īyayamaztla[h]tōl* = his tender words, 79:8.

YĀZNEQUI(from NEQUI:TLA 2), to want to go, to want to leave. 14v:24.

YE, irreg. verb (for paradigm see CAR 437, AND 64-65).

Note: the present indicative sing. CAH has customarily been recognized as the canonical form. To be (in most senses), translates Span. "ser" and "estar" (CAR 436:39), sometimes appears in the pluperfect-as-past to describe what "used to be" before the Spaniards arrived (7:20, 39:23, 57v:6, FC 11:235:24). Cf. IHCA, MAHMANI, MANI, NEMI, ¹O, QUETZAL:MO. For freq. see CACAH, YEHYE. For honorific see YETZTICAH:MO.

1. To exist. 11:1, 32:23, 59:15(?). See *CATQUI.
2. To be, to equal in meaning. 7:20, 31:13, 39:23, 39v:20, 54:30. See 8, below.
3. To be or exist (in a certain condition). 16:20 (xiye-ni), 26:5, 47:18 (yez), 59:22 (ca-*n* for cah), 78v:15 (juhqui nonān catca).
4. To be (located). 1:23, 1v:26, 9:1, 10:15, 11v:14, 17:29, 34:22, 37v:16, 38:4, 39:5, 39v:1, 42v:33, 57v:6, 58v:3, 59:15(?); *in īmpa ca[h] ī*, see īMPA CAH ī; *iz ca[h]*, see IZ; *iz catqui*, see IZ. See -CATYĀN, īPAN YE 1, -YEYĀN.
5. To be (at a certain time). See īPAN YE 2.
6. With directional prefix **on-**, there to be (MOL: onca = ay algo). In canjn vnca necujltonolli = where there's happiness, FC 11:273:7. See 7, below. Cf. IHCA 7.
7. Idiomatic application of 6, above: expresses the English verb "to have" or "to own" (MOL: onca = auer algo). Onca inamjc = it has a mate, FC 11:76:1; onca[h] ye īnguāch = they have their vestments, 12v:8; mach oc onca[h] ye nota[h] = do I have a father?, 12v:5. For negative see 8, below. Syn. ²-EH, -HUAH, YETO 2.
8. Idiomatic application of 2, above: uses AHTLE to express the English verb "to have not" or "to lack." Antle notleyo yez = I will have no fame, 10:23, cf. 10:24. Note: the verb is omitted in the present indicative (for attestations see AHTLE). For affirmative see 7, above.
9. To happen or occur. Aīc yez = it will never be, 35v:2 & cf. 5v:19, 62:28.
10. In idioms of passive transport or accompanying possession. See YETIUH, YETO.
11. As matrix in -ti- compounds. To be (doing s.th.) (OLM 154, Launey 1:254). See īHUATICAH, TĒNTICAH,

YETZTICAH:MO. See ĀHUILIA:MO, CĀHUI, CHIYA:TĒ, CHŌCA 2, CUAHUALĀNI, EHCAPEHUIA:TLA, EHĒHUA:TLA, HUĒHUETZCA, ĪPAN CHIHUA:MO 2, MAUHTIA:MO, NĀHUA-TIA:TĒ, NĒNTLAMATI 1, OLĪNI 1, PAHPĀQUI, PĀQUI, PI-NĀHUA, PIPĪTZA:TLA, POLOA:TLA, POPŌCA, TEQUIPACHI-HUI, TLACQUI, TLAHTLAŌCOYA, TLATETOA, TŌLOA, TZACUA 2, TZĀTZAH TZI, XAXACUALIHUI, XĒLOA:TLA, YACALHUIA:MO.

²YE, var. YA (HTC sec. 213, CM 45v:26 & cf. 28, 50v:10 & cf. 7, 64v:gloss, etc.).

1. Ubiquitous particle, often translated "already" (MOL) but usually untranslatable, merely serving as an intensifier. Key words: now, even, even now, already, yes. Note: the "ye" of CM should no doubt be analyzed as YEH more often than is shown in the Analytic Transcription (pp. 430-678), hence the text remains largely ambiguous with regard to this item. Passim. Cf. ¹YEH. Cf. CV: ye.
2. = IYE (MOL).

³YE, see E.

⁴YE, see ³YA.

¹YE, see ¹YEH.

²YE, see EI.

YECCĀN

1. A good place (= CUALCĀN 1, CAR 417:42). Refers to heaven, 23v:12, 48:9; refers to the earth, 9:10, 26:28, 69:7; refers to the vicinity or presence of Life Giver, 12v:29. See AHYĒCCĀN. Syn. CUALCĀN 1.
2. An opportune time, now is the time (MOL: a buen tiempo, FC 5:153:10). Y#o#[ē]ccān, 76v:20 & cf. 22. Syn. CUALCĀN 2.

YĒCEH, however, but (MOL: conjunction adversativa, CAR 522:2, FC 6:98:8).

YECEN (²YE + CEN), absolutely, by all means, definitely (cf. MOL: vltimadamente), just, rather, indeed, etc., often untranslatable. Çan ijolic in tiaz, çan oiaticaz in mocxi: auh ma no iecen ticcuj = you must go at a moderate pace, your feet must be on the road, but be absolutely sure not to drag them, FC 6:100:28; iece ca tla-mauicocoloc = definitely indeed did people marvel, SPC 233v: auh iece otiquimittaque = and we definitely saw them, SPC 230v; yece[n] ye quīxo[hu]a-n tlālticpac = indeed, all depart from the earth, 5v:17 & cf. 35:29, cf. 35v:29; yece[n] ye oncān = indeed there, 6v:21, cf. 17v:6 & 10, 28v:10, 29v:4, 29v:27, 77:23; yece[n] ye nicān = right here, 20v:14, 23:14, cf. 37:19, 53:2; ın polopeta[h] i yece[n] chi[y]ell-aya = the prophet, indeed the awaited one, 59v:9. Syn. TZON 3.

YECHĀN, contraction of ye īchān. 69:19 (cf. 69:24).

YECMĀITL

1. Good hand, i.e., the right hand (CAR 486:13). *In-tlazo[h]yēcmātitech mantia[h]que[h]* = they (victims) have been transported in their (captors') good and precious hands, 79v:7. Cf. MĀYAUHCĀMPA.
2. Fig., warrior (cf. MĀITL 2). *Tonquetzalyēcmaamanti-hui[h]* = we go dispersing plumelike good hands, 43:14.

YECNEMI, to live righteously (CAR 480:12). 3v:25.

YECOA:TE, to make s.o. (sexually) (CAR 531:25: es verbo desonesto: pecar con vna persona). See YECOLLI.

YECOA:TLA

1. Indef., to do s.th., to make an effort (see YEHYECOA: TLA); indef., to make an effort (on the battlefield), i.e., to make war (FC 4:3:23, MOL). *A[h]nontlayecō-[hu]ja* (did the copyist mean to put the agudo over the "e," confusing the term with YECOA:TLA?) = I make no war, 59:18 & cf. 21.
2. To make s.th., to create or fabricate s.th. *Ahzo nel ahtiyécōz* in *iuhqui chahuayōtl* in *īxōchitzin* (copyist has confused YECOA:TLA?) = couldn't you as a concubine fabricate His precious flrs? (i.e., couldn't you make war as a woman?), 72v:21. See YECOLLI, YEHYECOA:TLA. For synonymy see CHIHUA:TLA 1.
3. To try or taste s.th. (a dish, food) (CAR 531: yécóa).
4. To experience s.th. (hunger, death, punishment) (FC 6:8:7, FC 6:39:2, FC 6:102:26).

YECOA:TLA, to finish or conclude s.th. (CAR 531:5). See YECOA:TLA 1 and 2.

YECOLLI, deveritative noun (from YECOA:TLA 2). A created one, a creation, i.e., a revenant; but the source could also be YECOA:TE, requiring the definition "lover" or "sex partner"—more than likely a pun is intended (note that the term appears only in female songs as described in INTR ch. 10). Key words: creation, revenant. *Quēñ nēchittaz noyecōl* = what will my creation think of me?, 73:20; *i noxōchiyecōl[1]-i āhuilīz* = my flr-creation will revel, 76:2; *toquichhuān* in *toyecōlhuān* = men that are our creations, 73:5; *noyecōltzin* = my creation, 40v:13, 72:16, 73v:5, cf. 40:28 & 30, 40v:22, 40v:25, 40v:28. Note: the copyist at 40:28 & 30 has "no,ye,coltzin," which in the Analytic Transcription would be written no-ye-cōltzin (my forefather)—unless the copyist is in error, as here assumed. For synonymy see TLACHIHUALLI.

Cf. CÖLLI 2.

*YECQUETZA:MO, see next entry.

YECQUETZA:MO, var. *YECQUETZA:MO or *YEHQUETZA:MO, q.v. To dress or adorn oneself elegantly (MOL).

YECTENEHUA:TE, to praise s.o. (MOL). 1:18, 2:12. See YECTENEHUILIA:MO-TE.

YĒCTĒNĒHUILIA:MO-TĒ, honorific of YĒCTĒNĒHUA:TĒ. 38v:27.

*YĒCTĒNTLI, good word, praise, glory(?). In yēqū-i-tēn-tla[h]palihuquetl = O glorious young man!, 52:25.

YĒCTIA, to make oneself good (MOL); to be unfurled or unraveled (MOL).

YĒCTIA:MO, to beautify oneself (from YĒCTLI per AND 356-57); to be pure, beautiful, or good (reflex-pas. of YĒCTIA:TLA); to open out, to display, or unfold oneself (as a bird) (cf. YĒCTIA). Moyēcti[h]tine[h]nemi = he moves along in beauty, 20:23; tontoyēcti[h]toque[h] = we dwell in beauty, 50:8; timoquetzal-i-yēctia = you open out like plumes, 47v:2. See YEHYĒCTIA:MO. Syn. ZOHUA:MO.

YĒCTIA:TLA, to clean or purify s.th. (MOL); to open out or unfurl s.th. (cf. YĒCTIA). To purify, 58:24 (with matrix yauh); to open out, 23:3, 51:4 & 8. See YEHYĒCTIA:TLA. Syn. ZOHUA:TLA.

YĒCTLI, n. or adj., s.th. good (MOL, CAR 460:26), virtuous (MOL: yeclli yyullo), holy (MOL: yecnemiliztica), pure (see YĒCTIA:TLA), fresh (water, as opposed to salt water) (FC 11:63:13 and HG bk. 11 p. 262), beautiful (bird-song) (FC 11:50:29, cf. FC 11:50:5), good (to eat) (FC 11:59:20), etc. Of flrs, songs, 1:2, 1:6, 3:6, 3:30, 4v:19, 10:6, 10v:19 (yēcxōchitl), 15:4, 21:12, 35:27, 44:21, 50v:10, 52:9, 64:7, 78:11, 80:31 (yēcxōchitl), and passim; yēctli = good ones (or holy ones), i.e., revenants, 34:12, 51:7, 51:9, 51v:6 (mā xiyēctza[h]tzitiuh), 64v:13, 80:20, cf. 19v:17, 51:9, 81v:25 (yēctzitzinti[n]); huee[i] yēctli = the great one, the good one, 50:20; toxōchipa[h]-pācyēquicnīhuan = our flowerlike, joyful, and good comrades, 24:25, cf. 52:25; yēctli totla[h]tōl = our lovely words, 69:9; iñ yēctli nomache = my good nephew, 36:26; yēctli conētl = good baby, 40:20; yēctli nemilizzōtl = good life, 47:31; yēctli-n miquiztli, 19v:15; yēctli michin, 45:3; yēctli i ātl, 75:2; niyēccihuātl, 75:23, cf. 75:28; īxama#y#[ch]o yēctli = it is good to know (?), see īXIMATI:TLA; īc yēctli = thus it is good, 35v:8; noco[n]yēctlālia, 38v:10; etc. See YĒCCĀN, YĒCMĀITL, YĒCNEMI, YEYĒCTLI, etc. Syn. CUALLI.

*YE CUĒL, var. YA CUĒL. Already (CAR 491:49, CAR 501:29), soon (FC 6:117:18); used as interj., come on! Ya cuēl conētl = come on, babe!, 46:21 & 24. Syn. MĀCUĒL, MĀ-CUĒLEH. Cf. YE NŌ CUĒL.

¹YEH, var. YĒ (?), see 36:25), comb. form -EH or -YEH. He, she, him, her, it (CAR 414-15), this one, that one (MOL ye = aquel). Note: in CM this pronoun (or particle) is often difficult to distinguish from ²YE (q.v.) and from the vocable ye (see CV). Yeh, 8:3, 54:24, 56v:28, 75:21; presumed attestations (analyzed as ye[h]), 1:4, 9v:20, 10:6, 11:6, 11:16, 34:10, 34v:10, 54:6, 54:8, 54v:26, 55:

6, 55:20 & 23, 55v:gloss, 60v:8, 64v:16, 73v:21, 74:12, 74:20, 74:30, 76v:27, 79:26, to which should be added 7:27(?), 43v:30(?), and passim (?; see note under ²YEH 1); in ye nō ye[h] te[h]huātl = you are the one, 62v:27 (cf. CAR 415:6-7: yē tēhuātl). See ĀC YEH, MĀCUĒLEH, NŌ CUĒLYEH, TĒLYEH. See YEHHUA, YEHHUĀTL, YEHICA.

²YEH, see EI.

¹-YEH, see ¹YEH.

²-YEH, see ²-EH.

YEHCAHUIA:TLA, see EHCAHUIA:TLA.

YEHCO, see EHC0.

YEHCOQUETL, pret. agentive noun from EHC0 (see -QUETL).

One who has arrived. 67v:12, 78:14.

YEHECALHUIA:TĒ-TLA, see YEHYECALHUIA:TĒ-TLA.

YEHECOA:TLA, see YEHYECOA:TLA.

YEHEHQUETZA:MO, freq. of *YEHQUETZA:MO. Var. YEHEC-
QUETZA:MO. To dress or adorn oneself elegantly. Nino-
ye[h]ecquetza-ya, 78v:13 & cf. 16 (ninoye[h]ehquetza-ya).

YEHETL, freq. of ETL. S.th. heavy, weighty (cf. ETIC).
27:29.

YEHHUA, see YEHHUĀTL.

YEHHUĀN, pl. of YEHHUĀTL. Vars. YEHHUĀNTIN (CAR 414),
YĒHUĀN (36:23, 41:18, 41v:5, cf. SPC 235: anqui ieeoano
in angelome = anqui yēhuān ḍn in angelomeh = it seems
that these are angels). 4v:14, 6v:1, 6v:9, 11v:4, 29v:
25, 32v:22 (yēhuān ḍ[n]), 36:23, 38:19, 38:31, 41:18
(yehuān ḍ[n]), 41:25, 41v:5 (yehuān ḍ[n]), 41v:29,
54:29, 57:4, 57v:12, 63:15, 79:8; in māca ye[h]huāntin
tēlpōpōtzitzintin ye[h]huān tlamacaznequi[h] in tlāca
ye[h]huān, 74:16.

YEHHUĀNTIN, see YEHHUĀN.

YEHHUĀTL, vars. EHHUĀTL (2:25, etc.), YEHHUA (CAR 414),
*YĒHUA (?; cf. FC 6:23:24: ieehoatl, FC 6:191:17: iee-
hoatzin, CM 58:16?, cf. YĒHUĀN). He, she, him, her,
it (CAR 414-15), this one, that one (MOL). Note: in CM
the var. YEHHUA, when appearing with a proper noun,
cannot be reliably distinguished from the vocable *yehua*
unless the noun is clearly in the vocative, as at 3v:28,
10:17, 20v:6, 24:22, and 59:17 & 20 (see CV: *yehua*).
Ye[h]huātl, 7:28, 7:31, 11v:30, 15v:8, 15v:22, 16:20, 29:
2, 35:18, 41:4, 41:30, 41v:8, 46:23 (ye[h]huātl tota[h]-
tzin dios), 47:32, 48v:22 & 25, 50:22, 52v:5, 54v:11, 57:
28, 60:gloss 2, 62v:17, 74:22, 82:8; e[h]huātl, 2:25, 5:1, 58:
16(?); yehua-n dios, 20:4; presumed attestations (analy-
zed as ye[h]hua), 7:5 (ye[h]hua-n), 14v:14 (ye[h]hua-n),
22:4, 29:21, 36:21, 50v:14, 54v:23 (ye[h]hua-n), 64:27
(ye[h]hua-ya), 70v:13, etc. See YEH, YEHHUĀN, YEHHUĀ-
TZIN. Cf. CV: *yehua*.

YEHHUĀTZIN, honorific of YEHHUĀTL. 42v:19, 42v:21, 72:3.

Cf. TEHHUĀTZIN.

YEHĪC, see YEHĪCA.

YEHĪCA (¹YEH + ĪCA), var. YEHĪC (54v:20, 56v:28, etc.).

Because, inasmuch as (MOL), because of it, because of these; for this reason; like, as (SIM), like this, in this manner; by this means, by means of. Because of ..., 6v:27, 13:28, 21:31, 41:24, 41v:27, 50:17, 50:29, 58:16, 58v:29, 60v:27, 61:14, 63:30; for this purpose, 54v:20; manner, 56v:13, 56v:28, 58v:29; means, 8:27, 8:30, 56v:17, 56v:18, 56v:32, 60v:22, 78:11; tēl ahye[h]īca-n tī-tlachīhualhuān in dios = yet don't we become God's creatures that way?, 43v:5. Cf. YE īC.

*YEHQUETZA:MO, var. of YĒCQUETZA:MO. For freq. see YEH-EHQUETZA:MO.

YEHTLA, interj., ah yes! (uttered by one who desires s.th.) (MOL: yetla). 44:24, 77v:4. Cf. MEHETLA.

*YEHUA, interj.(?). Note: possible attestations have here been arbitrarily treated as the vocable yehua. See CV: YEHUA. Cf. AHUA.

¹YĒHUA, a while (CAR 519:16, CAR 530:6); a little while ago, just now (CAR 496:14). Cf. CV: ye-ehua.

²YĒHUA, see ĒHUA.

³*YĒHUA, see YEHHUĀTL.

YĒHUA:TLA, see ĒHUA:TLA.

YĒHUĀN, see YEHHUĀN.

YĒHUATIHCAC, fict. name for any warrior, Stands Up. 74v:14.

*YEHUATL, see EHUATL.

YE HUEHCĀUH, formerly, in times past (CAR 418:21, MOL). 39v:18, 46:15. Syn. YEPPA.

YEHYE, freq. of ¹YE (CAR 496:48: yèyetiuh). See CACAH, IPAN YE 2, YEHYETZTICAH:MO.

YEHYECALHUIA:TĒ-TLA, var. YEHECALHUIA:TĒ-TLA (48v:1 & 4). To imitate s.o. (CAR 468:11). 48v:1 & 4.

YEHYECOA:TLA, freq. of YECOA:TLA. Var. YEHECOA:TLA.

1. Indef., to make an effort. Nōhuiāmpa ötlayèyéco = hizo quanto pudo (CAR 521:33).
2. To make or create s.th. (cf. YECOA:TLA 2). Noncuī-[ca]ye[h]yecoa = I create songs, 26:30 & cf. 49v:23 (noncuīcayeheco#hu#a).

3. To taste, try, or sample s.th. (CAR 531:28).

YEHYECTIA:MO, freq. of YĒCTIA:MO. To be beautified intensely or in multiples (?), of revenants or of muses producing multiple revenants), to open out or be displayed (of bird warriors). 45:20, 50v:7; moyehyēcti[h]tinemi[h], 6v:11, cf. 71:6, 71:31.

YEHYECTIA:TLA, freq. of YĒCTIA:TLA. To open out, unfold, or spread s.th. (as a bird its wings). 28:14, 82v:1, 82v:5 & 8. Syn. ZOZOHUA:TLA.

YEHYETZTICAH:MO, freq. of YETZTICAH:MO (cf. YEHYE). 46v:16.

-YEHYEYĀN, freq. of -YEYĀN. Place of being located, sitting place, residence. 72:11, 73v:18, 79v:17 (noyehyeyān = at my fireside, woman speaking).

YĒI, see ĪI.

YĒI PERSONA, Trinity (testament of 1559 in Cuevas *Album* plate facing p. 88).

YE īC, var. YA īC (82:5). Already, now. Ye ic onoc in tlaxtlahuili = ya está aparejada la paga, Mijangos no. 20; ye ic noncā = now I am ready, CAR 524:7; ye īc = now, 13:2, 45v:7; ya īc = now, 82:5. Cf. YEHĀC.

YE IUH, lit., already it is thus, i.e., now, at this time, then, when (AND 287, FC 2:46:8, FC 2:98:6). Cf. niman iuh, see NIMAN 2.

YELOXĀCHITL, see ELOXĀCHITL.

YE Nō CEPPA, var. Nō CEHPA (68:9). Again (MOL). 7:30, 8:1, 45:10, 60v:27, 68:9, 71:15. Syn. Nō CUĒL 2, OCCEPA.

YE Nō CUĒL, see Nō CUĒL.

YEPPA (should be YEPPEA per CAR 500:16-17), previously, formerly (MOL), in the old days. 4:17. Syn. YE HUEH-CĀUH.

YĒQUENEH, finally (CAR 521:27). 54v:6 & 83v:26.

-YET, see ²-EH.

YĒTETL, var. ĪTETL (FC 2:105:27), three items, three entities (ĪI + -TETL 2).

1. Used adjectivally. See -TETL 2.
2. Used as a noun. Yz catq̄ tla yetetl toxochio ahuaye yhuan i tocuic = behold, let our flrs ah! and our songs be threefold (the glossator of RSNE sees a reference to the "3 cabezas," i.e., the triple alliance), RSNE 16v: 14; xivitl ... ieteietia = the comet ... moved along in three parts, FC 12:2:17.

YETIUH, to proceed, to move along (FC 12:2:17); to go along (of burden or possession) (CAR 496:47, AND 197), to move passively, to be carried, to ride. 54:25, 63v:4 (yetāz). For synonymy see MANTIUH 4. Cf. YETO 2.

"YETL," see ĪYETL.

YETO (¹YE + -TI- + O 6).

1. To lie, to lie down. With sexual connotation, 72:30, 75:15, 75:18.
2. To be (in the possession of s.o.). Īxiuhtlacalhuāz yetoqu-i = he has his turquoise blowgun, 58v:6, cf. 58v:7. Cf. YETIUH. For synonymy see ¹YE 7.

YETZTICAH:MO, honorific of ¹YE (AND 113, CAR 516:35). To be. 37v:20. See YEHYETZTICAH:MO.

YĒXCĀN, see ĪXCĀN.

-YEYĀN, apoc. var. -YEYĒ (70v:15). Pos. only. Place or seat (MOL), proper place (of bones in the body) (see CAR 498:28), lit., place of being. Zā cemi[h]cac huel moye-

yā[n] = Your place of being is forever, 48:8; ī-n-yeye
opixpo[h] = the Bishop's seat, 70v:15. See -YEHEYĀN,
YEYĀNTLI.

YEYĀNTLI, place or seat. 13:17.

*YEYATL, see EHUATL.

-YEYĒ, see -YEYĀN.

YEYĒCTLI, freq. of YĒCTLI. Tēyeyēctzin, 79:2.

YEYĒLĒHUIA:TLA, see EHĒLĒHUIA:TLA.

*YOA:TLA, defective v-A (CAR 431:41, CAR 526:41) or v-C (CAR 457), takes embedded noun-object only. To be characterized by s.th., to abound in s.th., to be filled with s.th. (see AND 218). See AHHUAYOA, ĀMALACOYOA, CHACALLOA, EHĒCAYOA, IZHUAYOA, IZHUAYOH, MALACAYOA, MIYĀHUA-YOA, NELHUAYOA, QUILLOA, TĒNYOA, TEŌCUITLAYOH, TI-ZAYOA, TŌNAMĒYOA, TŌNAMĒYOH. See -YÖTL.

YŌCOLIA:TĒ-TLA, applicative of YŌCOYA:TLA. To create s.th. for s.o. (CAR 467:25: "nitlayōcolia"—lapsus for nitētla-yōcolia). Māzo qui[n]yōcoli = let Him go ahead and do it for them, 5v:7 & cf. 62:18.

YŌCOLO, see YŌCOYA:TĒ.

YŌCOLŌC, pret. "agentive" noun from YŌCOYA:TĒ. One who has been created, a creature. Tiyōcol#l#ōc = you creature, 65:2. For synonymy see TLACHĪHUALLI.

YŌCOYA:MO

1. Reflexive of YŌCOYA:TĒ, to create oneself (of God only). See MOYŌCOYA.
2. Reflex-pas. of YŌCOYA:TLA, to be created. Neyōcolo, 24:10.
3. Reflex-pas. of YŌCOYA:TLA, to be imagined or brought to mind (of war) (FC 6:53:25).
4. Reflexive. To offer oneself (to do s.th. voluntarily) (MOL).
5. Reflex-pas. To be offered. See NEYŌCOLLI.

YŌCOYA:TĒ, v-B, nonactive yōcolo (15:2). To create s.o. (SIM). 15:2, 16:1, 27:24, 30:3, 33:9, 41:16, 41v:7, 41v:12, 67:20. See YŌCOLŌC. Syn. CHĪHUA:TĒ 1, PĪQUI:TĒ.

YŌCOYA:TLA, to fabricate, invent, or compose s.th. (MOL, CAR 432:18), to create s.th. (CAR 467:25), to make s.th. (i.e., war) (FC 6:82:3). God created light, 41:30; refers to the creation of songs, "words," war, or revenants (see INTR ch. 2 subsection entitled "Transformation"), 2v:28, 8:15, 8v:19, 13:22, 13v:3, 14:14-26 passim, 17:11, 19v:19, 32:29, 35v:21; nihuällayōcoya īn ayoçuan = I am creating s.th. here: it is Ayocuan, 35:21; ticxōchiyoooco-ya[h] tocñōtlatēmol = by means of flrs we are creating our poor sought one, 43:19. See ¹TLAYŌCOLLI, ¹TLAYŌCO-YA, YŌCOLIA:TĒ-TLA, YOYŌCOYA:TLA. For synonymy see CHĪHUA:TLA 1.

YOHTLI, see OHTLI.

YOHUA

1. To be dark. Yohuatimani ātl-o yan tepētl = the realm lies in darkness, 8:17.
2. Impers., to become dark, to become night (CAR 482: 39).

YOHUAC, at night (MOL). See OC YOHUAC.

YOHUALLACAQUI, to hear s.th. in the night (MOLS: escuchar de noche). Yohual[l]acaco-huaya = one hears s.th. in the night, 77:29.

YOHUALLATONAC

1. Founder of CUAUHQUECHOLLĀN (TORQ 1:262, cf. Muñoz Camargo bk.1 ch.6 p.50 n.4). 8:12(?).
2. 13th-c. Colhuan lord (CHIM 72).

YOHUALLI, night (MOL), darkness; fig., battle, combat (FC 6:14:23). Yohualxōchitl-*i* = darkness flrs, 8:29; moyo-hualāmox = your darkness pictures, 24:21. Syn. TLAYO-HUALLI.

YOHUALLI ĪXELIHUIĀN, middle of the night, midnight (CAR 499:34). 46v:19.

YOHUALPAN, darkness place, i.e., the battlefield. Youalpa ye necalizpa = on the battlefield, in the place of combat, UAH sec. 237.

YOHUAN, nighttime (AND 307), at night (SIM). 79v:13; yāl-hua yohuan = last night, 79:16. Cf. CV: yohuan.

*YOHUAYA, interj. (?), alas (?), cf. YOYAHUE). See 75:23(?), etc. (?). Cf. CV: yohuaya.

YOHYON, see YOHYONTZIN.

YOHYONTZIN

1. Epithet of Nezahualcoyotl (CHIM 195). 3v:5, 18v:16, 18v:19, 18v:23 & 68:29, 18v:30, 20v:12, 25:11. Syn. NEZAHUALCOYÖTL.
2. Jorge Yoyontzin, youngest son of NEZAHUALPILLI 3, served as tlatoani of Texcoco for one year ca. 1531 (IXT 2 ch.57, FC 8 ch.3, Gibson Aztecs p.170). Yo[h]yontōn, 47v:21; niyo[h]yo[n], 69:9.

YÖL-, comb. form of YÖLLI.

YÖLCÄ, adv. from YÖLI. With life. 6:25.

YÖLCÉCEMMANA:MO, var. YÖLCÉCENMANA:MO (2v:16). Lit., to scatter oneself heartwise, i.e., to be troubled or agitated (?). 2v:16.

YÖLCÉHUIA:TĒ, var. YÖLLÖCÉHUIA:TĒ (12v:6). To placate s.o. (MOL), lit., to calm s.o.'s heart. 12v:6, 42v:21.

YÖLCUEPÖNI, to open or blossom heartwise(?). Yölcuepöni-ya xōchitl-*a* = a flr is opening its heart, 17v:29 & cf. 18:3.

YÖLÉHUA:MO, to provoke or incite oneself (to do s.th.) (MOL), to be moved, roused, or stirred (FC 3:16:17). Ximoyöln#1#éhua-yan = rouse yourself (to make war), 3v:30; cf. noyöollo éhua, see ÉHUA 3.

YÖLI, v-B, to live, to be alive (CAR 436:3: vivir), to become

alive, to be born (MOL; FC 6:15:4), to revive (MOL), to be resurrected. 12v:20, 13v:23, 15:17, 26v:5, 27:16, 31v:19, 42v:9 (refers to the resurrection of Christ), 46:6, 63:7; iuhcān ye niyōl, see *IUHQUI TLĀCATI; iuhqui niyōl, see *IUHQUI TLĀCATI. For synonymy see TLĀCATI; see also NEMI 1.

YŌLIATL, pos. only. Soul or spirit (MOL: toyolia, MOLS: alma o anima). Toyollia ytlaqual = manjar de nuestra alma (i.e., a communion paste made in pre-Conquest times) (Mendieta p. 109); fig., revenant. Key words: soul, heart. 2:25, 3:29, 3:31, 5:2, 6:25, 14:15, 42v:10, 43:22 (refers to revenants), 45v:9, 51v:13. Syn. ANIMAH, ĒLI 4.

YŌLIC

1. Slowly, peacefully (CAR 524:15). For synonymy see CEMĒLLEH.
2. With personal prefix. Slowness. Inyōlic yàtihuī = they go slowly, CAR 524:18.
3. With personal prefix. Slowness, caution, hesitation. Moyōlic = you are hesitant, 23v:28, cf. 30v:26; māoc amoyōlic = be cautious!, 58:29.

YŌLIHTLACOA:TĒ, to anguish or offend s.o. (MOL). 43v:10; cf. īyollo niccocoa, see COCOA:TLA.

YŌLĪHUAYĀN, place where one lives. 3:3.

YŌLILIZTLI

1. Life (MOL). Yōlilizxīmo[hu]ayān, 1v:27; yōliliza[h]-huachxōchitl, 4:24, cf. 6:24; cf. yōlxōchia[h]huechtli-a, see YŌLLI 2. Syn. NEMILIZTLI 1.
2. The heart (FC 10:130).

YŌLLI, attested in CM only in composition (YŌL-) or as pos. (-yōl) — except for 41v:6.

1. A living thing (AND). In īxquich yōlli-n = all living things, 41v:6; tamoannempoyon ... moyōlāmox = Tamoa's live narcotics, your living pictures, 24:18. Syn. YŌLQUI 1. Cf. *NENTLI.
2. Life, vitality (AND). Yōlxōchia[h]huechtli-a = flr dew of life, 6v:5; cf. yōliliza[h]huachxōchitl, see YŌLILIZTLI. Cf. YŌLCA.
3. Heart (i.e., the organ), heart (i.e., the seat of reason or feeling) (FC 10:131). Quihuintia ye ī[y]ōl, 11v:8, cf. 21v:20, 28:18, 29:13, 30:28; quinequi noyōl, 21:32; moyōl āhui[y]a, 23v:3; noyōl nicuīcanitl = my singer's heart (i.e., the heart of me the singer), 29:4, 41:11, cf. 29:6 (revenants are born in my heart), 47v:4 (my heart sprouts colors), 64v:31 & 68:27 (my heart is a multitude of paintings), 77:1 (my heart whirls them); tlatzihuiz noyōl, 75:19; noyōl īxpan ni-noquetza, 78v:22; niyōlpoxāhua, see POXĀHUA; for idioms with mati:tla see MATI:TLA 1, 2, and 4; etc.

See TĒYÖLQUIHMAH, YÖLCÉCEMMANA:MO, YÖLCUEPÖNI, YÖLNONÖTZA:MO, etc. Syn. YÖLLÖTL 1.

4. Fig., warrior. Pos. pl. -yöl or -yölyöl (27v:14, 27v:20, 30v:13, 36:18, 36:20, 37:6, 37:26, 46:5, 70:22, 70:27, 70:28, 76v:20 & 22). Key word: heart. 27v:6, 29:16, 29v:2, 30v:12, 45:1, 70v:17, 78v:22, etc.; yöl-i-male[h]-ya = owner of captive hearts, 56:8. Syn. YÖLLÖTL 2.

5. See YÖLLÖTL 5.

YÖLLÖCALLI, attested in composition only. Interior, entrails, bosom (MOL: teyolloccaltitech and toyolloccaltitlan). Moyöllöcaltitlan, 2v:26, FC 6:101:36.

YÖLLÖCÉHUIA:TĒ, see YÖLCÉHUIA:TĒ.

YÖLLÖCOCOA:TĒ, to anguish or pain s.o. (MOL). See TĒYÖL-LÖCOCOHCÄN.

-YÖLLÖCOPA, see -COPA.

YÖLLOHTLI, see YÖLLÖTL.

YÖLLOHXÖCHITL, see YÖLLÖXÖCHITL.

YÖLLÖMALACACHOA:TĒ, see YÖLMALACACHOA:TĒ.

YÖLLÖMAMALACACHOA:TĒ, see YÖLMALACACHOA:TĒ.

YÖLLÖPOLOA:TĒ, to cause s.o. to lose his senses (see MOL: yollopolihui). 33:18. See YÖLPOHPOLOA:MO. Syn. (according to FC 11:129:7) IHUINTIA:TĒ, YÖLMALACACHOA:TĒ.

YÖLLÖTL, vars. YÖLYÖTL (12v:2, 36v:13, 38:3, 56:25, etc.), YÖLLOHTLI (CAR 479:18). Attested in CM only in composition or as pos. Abstract form of YÖLLI.

1. = YÖLLI 3 (FC 10:130-31). 2:17, 2:31, 3v:23 (tinoyöll-lo), 6:15, 21:22 (noyöllö ītech in cuepöni xöchitl = flrs bloom in my heart), 29v:8, 30:5, 32:12 (let no one's heart flow out), 36v:13, 42:19, 48:31, 57:28, 67v:28, 71v:5, and passim. See *IUH MATI:TLA YÖL-LÖTL. Cf. TLÄLNÄMIQUILIZTLI.
2. = YÖLLI 4. 12v:2, 15v:6, 21v:17, 27:26, 28:18, 30:16 (my heart Axayacatl), 34v:30, 35:29, 40:3 (noyöllötzin), 43:22 (toyöllötzin), 63v:4, 68:28, and passim; o yöllö = O heart(?), 11:28. See TLAHTÖLLI/YÖLLÖTL, YÖL-LÖTL/XÖCHITL.
3. Interior (SIM), inside. 72:28 (? with pun on 2, above?).
4. Seed (MOL, FC 11:288:25). -Capolyöllö- = cherry seeds, 79:5.
5. Bud, shoot still in the bud, heart (as in English "palm heart" or "artichoke heart") (MOL: meyollotli = cogollo de maguei antes que tallezca).
6. Glans penis, i.e., inner part of (uncircumcised) penis (?). 73v:1 & 4 (with pun on 1, above?).
7. Authority, ruler, deity. See ILHUCATLIHTIC TYÖLLO, TYÖLLO IN TEPETL, *TEPEYÖLLÖTL.
8. Sweetheart, lover (COMED 21:25: yöllötli).

YŌLLŌTL/XŌCHITL, heart/flr, i.e., revenant. 30v:23. See

YŌLLŌXŌCHITL 2.

YŌLLŌXŌCHITL (or YŌLLOHXŌCHITL per CAR 479:17).

1. Talauma mexicana (Magnoliaceae) (HERN 2:5, Pesman p. 223).

2. Fig., warrior. Key word: heart flr. 18:11 & 15, 18v: 8, 32:21. See YŌLLŌTL/XŌCHITL.

YŌLMALACACHOA:TĒ, var. YŌLLŌMALACACHOA:TĒ (see 11v:4).

To cause s.o. to lose his senses (MOL: desatinar a otro), to keep s.o. constantly on the go (MOL), to bewitch s.o. (MOL), to deceive s.o. (causing him to go astray) (CAR 468:31), lit., to spin s.o.'s heart. Tēyōllōmamacalacachoa (freq.), 11v:4. For synonymy see YŌLLŌPOLOA:TĒ.

YŌLMELĀHUA:TĒ, to confess s.o. (as a soothsayer confesses a penitent) (see FC 6:30:27, cf. FFCC 1 ch. 12), to confess s.o. (as a priest confesses a Christian parishioner) (MOL, cf. SPC 18: neiolmelaoaliztli), lit., to rectify one's heart. See TEYŌLMELĀUH.

YŌLNONŌTZA:MO, to think or reflect. Ypan timoyolnonotzaz = you will reflect upon it, MS 1628-bis 163:3; in tulteca vellamatinq catca vel moiolnonotzanq catca = the Toltecs were wise men, they were thinkers, FC 10:168:32; nino-yōlnonōtza, 1:2.

YŌLPŌHPOLOA:MO, freq. of YŌLPŌLOA:MO. 2v:16.

YŌLPŌLOA:MO, to be perturbed, troubled, or deranged (MOL). See YŌLPŌHPOLOA:MO.

YŌLQUI, pret. agentive noun from YŌLI.

1. A living thing (MOL), that which is alive. Ahmō mi[c]qui yōlqui, 60v:gloss 7. See -HUĀN/YŌLQUI. Syn. *NENTLI, YŌLLI 1. Cf. YŌLCĀ-.

2. One who comes back to life from the dead (MOL). Yōlque[h] in tētēuctin-i = revived are the princes, 39:25.

-YŌLYŌL, see YŌLLI 4.

YŌLYŌTL, see YŌLLŌTL.

YONCĀN, see ONCĀN.

YOO, see OO.

YOQUĪC, see OQUĪC.

-YŌTL (for long vowel see CAR 431), defective noun, forms abstract nouns (see GRAM 8.9). See ĀHUILLOTL, CUĀUH-HUAHCĀYŌTL, MĒXICAYŌTL, TĒUCYŌTL, and passim.

YOYAHUE, var. IYOYAHUE (MOL). Alas! (expressing anguish (OLM 195, CAR 517:13, MOLS: guai); ah! (expressing admiration) (OLM 195, SPC 231v:10). 4v:11, 13:9, 16v:25, 47:4 & 6, 58v:25, 62v:7, 74:3, 74:20, 74:31 & 74v:2. See YAHUE. Cf. *YOHUAYA.

YOYOCOYA:TLA, freq. of YŌCOYA:TLA. 3v:23, 22v:19.

Z

ZĀ, an intensified form of **ZAN**. Only (CAR 514:20), used as an intensifier (CAR 514:38-42), rather, instead (CAR 514: 27-28). Note: the "za" of CM can usually be analyzed as either zā or za[n]. Presumed attestations, 5:13, 24v:4, 37v:13 (z[ā] ane), 40v:1, 58v:3 (zā ye-ehuaya), etc. See **MĀZĀZO**, **MĀZĀZOC**, **TLĀZĀ**, **ZĀNĒN**, etc.

ZACA:TLA, v-A, to carry s.th. See **ĀZACA**, ¹**ZACATL**, **ZAZA-CA:TLA**.

ZACANCO, place where Ce Acatl (i.e., Quetzalcoatl) "made conquests" (GKC sec. 1580). Place traversed by Nacxitl Topiltzin (i.e., Quetzalcoatl) on his flight to the east, 27:1 & 4.

ZACATECATL, Zacatec, inhab. of Zacatlan (a traditional enemy of Mexico) (see DHIST 265, 340, and 345). 25v:20.

ZACATIMALTZIN, name of a Huexotzincan ancestor. 15:17.

¹**ZACATL**

1. Grass (HERN 2:523: pasto), dried grass, hay (FC 11: 196), straw (MOL: paja).
2. Blade of grass (AND).
3. Fig., warrior. Key word: blade. Ōcēlōzacatl īpan = among the jaguar blades (i.e., in battle), 27v:26.
Cf. **ITZTLI**.

²**ZACATL**, deveritative noun (from **ZACA:TLA**). That which is carried, especially a ghost warrior (carried down from heaven). See **ILHUICĀZACATL**, **TLACHINŌLĀZACATL**, **XŌ-CHIĀZAZACATL**. Cf. **ĀZACA**.

ZACUAMETL, attested in CM as apoc. **ZACUAN** or apoc. var. **ZEHHUAN** (80v:2) except at 66:12; comb. form **ZACUA-** (?; see 11:25) or **ZACUAN-** (2:11, 2:15, etc); pl. **zacuameh** (6v:10). Troupial (FC 11:20), fig., ghost warrior (FC 6: 171:17). 2:11, 2:15, 3:6, 3:10, 5:24, 5v:24, 6v:10, 16v: 14, 16v:22, 17v:12 & 15, 28:13 (refers to God?), 39v:11,

47:24 & 27, 51v:27 & 29, 55v:8, 64:15, 64:26, 70v:7, 70v:13, 71:7, 71:8, 80v:2, 81:9, 81v:11, etc.; suchiçaquemetl, SPC 235:12. See MICHZACUAN, ZACUANCALLI, ZACUANPĀNITL, ZACUANPAPALŌTL, ZACUANTI, ZACUANTZIN.

ZACUAN, see ZACUAMETL.

ZACUANCALLI

1. Casa de digiuno per li santi (Il manoscritto messicano vaticano 3738 p. 25).
2. Troupial House, i.e., paradise. 48:3.

ZACUANPĀNITL

1. Troupial banner (i.e., device carried by a warrior of note) (FC 9:3:25).
2. Fig., warrior. 18v:11.

ZACUANPAPALŌTL, troupial butterfly, i.e., ghost warrior. 1:5, 20:5, 43:6 (-zaçuanpapalōcihuātl), 67v:28.

ZACUANTI, to be(come) a troupial. Xiuhzaçuantīhua-on one is becoming a turquoise troupial, 65:18 & 20.

ZACUANTZIN, proper-noun form of ZACUAN. Troupial (fict. name for any warrior). 74:9.

ZAHUA:MO, to fast (CAR 431:5). Nezahualo, 42v:6, cf. 43:27. See NEZAHUALCOYŌTL, NEZAHUALLI, etc.

ZĀ IHU NEMI, see ZAN IHU NEMI.

ZĀLOA:TLA

1. To fasten or mount s.th. (see CAR 498:28-29), to mount (feathers) (FC 10:167:19), to mount (jades) (see FC 10:166:11: tlaçalolli). 3:5, 23:26.
2. To put together or devise s.th. Quipiquja quijçaloaia ... in cujcatl = they composed, they devised songs, FC 10:169:24. Syn. PĪQUI:TLA.

ZAN (should be ZĀN per CAR 510:31 and 526:25). See note under ZĀ. See ZANITL.

1. Adv., only (CAR 513:43); adj., only, mere, just. 31:15, 41v:29, 44:21, 53v:29, 64:29, 70v:22, etc. Syn. ZANIYOH.
2. Used as intensifier (CAR 514:14: with adv.). With adv., see ZANNICĀN, ZANNIMAN; with verb, 31v:21, etc.; with noun, 33:26, etc.; with noun sentence, 69:9, etc.; with vocative noun, 32v:25, 33:22, 33:26, etc.; with vocables, 40v:11, etc.; zan ca, 7v:28, 17v:19, 36:28, 38v:21, 44:5, etc.; zan ca-n, 34:16, 48:26, etc.; ca zan, 40v:1; and passim. See AHMŌ ZAN, ZAN CEN, ZAN ĪC, ZANITL, etc.
3. But (MOL), yet, rather, instead. 9:12, 25v:7 (zan-[n]el), 61:11(?), 68v:10, 69:10, etc.(?).

ZAN CEN, see CEN.

ZĀNEL, certainly, in truth (MOL: çanelli). 25v:7.

ZĀNĒN, by chance, perchance, mayhap (CAR 517:15, FC 6:96:4: intla ça nen = although perchance). See TLĀ ZĀNĒN.

ZAN ĪC, just thus, in just this way (FC 2:45:21), just be-

cause of this, just because of these. 27:15, 27v:13, 28v:26, 32:27, 60v:gloss 9.

ZAN TCA = ZAN TC. 71v:2.

ZANITL = ZAN? Is ZAN the apoc. form of ZANITL? Ca-n zanitl i quetzalli-ýa = indeed these very plumes (cf. ZAN 2), 12:17; zanitl-an conāntinemi = he's just taking it (cf. ZAN 2), 17:12.

ZAN IUH CHIHUA:TLA, to do s.th. on purpose, to do s.th. just for fun (MOL: çaniuh nicchiua). In zan nō iuh ye quichīuh, 47v:18.

ZAN IUH NEMI, var. ZĀ IUH NEMI (?). To be single, to be unmarried (MOL). Zā iuh xinencān (possibly a pun on IUH 1, see also COM song 85 stanza 18), 74v:19. See NEMI 4.

ZANIYOH, only (MOL, HDA 11:25: çan ūyō). 3v:2, 8v:16, 9:16, 10v:1, 13v:27, 14:10, 14:21, 25:8, 25:15, 28v:17, 33v:15, 36:11, 38:2, 40:15, 47:12, 48:20, 48:24, 52:14, 53v:4, 61v:2, 62v:11, 71:23, 76v:23, 81v:19. Syn. ZAN 1. See *IYOA.

ZANNĒN

1. Adv., in vain, superfluously (MOL), to no purpose (FC 6:36:7: ça nen). Zannēn cuepōntimani-o = they blos-som uselessly, 6:22. Syn. ZAN TLAPÍC.
2. Ahmō zannēn = not without cause (CAR 517:23, SPC 229v, SPC 230). 4:1, 42:12.
3. Adj., vain, useless (see MOL: çannen nemiliztli). Syn. QUINNĒN, ZANNĒNYĀN.
4. See ZANNĒN TEQUITL.
5. See TLEH ZANNĒN.

ZANNĒN TEQUITL (ZANNĒN + TEQUITL 2) = ZAN TEQUITL 1 (?). 26v:6, 33v:7.

ZANNĒNYĀN = ZANNĒN (CAR 517:44). Adj., 6:23, 6v:6.

ZANNICĀN, right here (MOL). 32:16, 32:21, 33v:26, 35v:28, 72v:25.

ZANNIMAN

1. Just absolutely (FC 3:26:3, see MOL: zanniman acampa = nowhere). 21v:9, 28:4, 68v:26, 68v:27. Cf. NIMAN 5.
2. Immediately (MOL). Zañnimana ye = right away, 56v:9. Cf. NIMAN 1.

ZAN NŌ, see NŌ 3.

ZAN NŌ CUĒL, see NŌ CUĒL 2.

ZAN NŌ IUH, see NŌ IUH.

ZAN TEQUITL, adv.

1. Just barely, hardly, scarcely (CAR 508:39-46, FC 6:43:4). See ZANNĒN TEQUITL.
2. Only, merely (OLM 186, FC 6:118:36).

ZAN TLAPÍC, without rhyme or reason (CAR 475:35: çantlapíc), uselessly (SIM). 54v:3 & 7. Syn. ZANNĒN 1.

ZĀTĒPAN, afterward, later, ultimately (MOL, CAR 508:10).

60:gloss 2.

ZĀYÖLIN, fly (CAR 458:41, for a description of the fly as a detestable creature see FC 11:102). 45:5.

ZAZACA:TLA, freq. of ZACA:TLA. Note: CAR 474 defines nitláçáçáca ("to hurriedly keep carrying things from one place") and nitláçáçáca ("to hurriedly carry things from various places"). See XŌCHIĀZAZACATL.

ZAZANILLI, joke, jest, funny story (MOL: consejuelas para hacer reir); fig., revenant (for the revenant assoc. with laughter see HUETZCA and its cognates). 82:1.

ZĀZO, no matter, whatever, any (MOL 13v, CAR 528:7). 5:10, 33:22, 72v:29 (any which way).

ZĀZO QUĒN, in some way, somehow (FC 11:70:11, FC 11:89:19).

ZEHHUAN, see ZACUAMETL.

¹ZO, particle used as intensifier, tentatively defined as "surely" (AND). Anca zo, 29:2, 48:14, 62:28, 75:18, etc.; ancacihui, see ANCACIHÜI; anqui zo, 58:16, 72v:5; ác zo mach, 16:19 & 27; o zo = oh, surely, 42v:30; oc zo, 8v:25; zo nelli, 44:16, cf. 48:16; ye zo, 56:10; in tél ca zo, 14v:10; etc. See MĀNÖZO, MĀZÄZOCUËL, MÄZÖ, NÖZO, QUĒNZO, TLACAHZO, TLEHZO, ZĀZO, ZO NĪ NĪ CUÏL, etc.

²ZO, intrans. form of ZO:TLA. To be pierced (as a gem to be strung) (cf. ZOZO); freely, to be strung together (of gems, words) (?). Zotoca huipantoca ïtlahhtöl = His words were strung together, were composed, 8:7.

ZO:TLA, to pierce s.th. (see CAR 433:9), to string s.th. (as a gem to make a necklace) (see ZÖZO:TLA). Toncözcäzo-toque[h] = we are stringing jewels, 47:20; ti[c]cözcäzo-yan = you are stringing them into a necklace, 66:9.

*ZOCTLI, see ZOQUITL.

*ZOCYÖTL, see ZOQUIYÖTL.

ZOHUA:MO, v-B, to unfold or spread oneself, to spread one's wings (see ZOZOHUA:MO), to fly, to wing. 39v:1, 50:13; with matrix huītz, 27v:15; with matrix nemí, 20:22, 51v:27, 52:26, 81:4; with matrix yauh, 80v:16. Syn. YECTIA:MO.

ZOHUA:TLA, to unfold, spread, or open s.th. (LASSO 48:18). 23:3, 67v:14, 71v:1, 78:29. See MAMÄZOHUA. Syn. YECTIA:TLA.

ZOLIN, categorical name for New World "partridges" (HG bk. 11 p. 255, HERN 2:324), evidently quail or partridge (see HG, FC 11:49). Key word: quail. Ni#c#[z]olintötötöl = I am a quail bird, 29v:8 & cf. 10.

ZÖMA:MO, v-D (MOL), to frown (in anger) (CAR 432:23), to become angry (SIM). Of God, 5v:27, 31v:20 (možomázne-qui), 41v:19 (in Biblical paraphrase), 41v:30 (možomázne-qui), 43v:23; of comic muse, 68:4 & 7 (with subject prefix omitted); of Cortés, 82:13 (with suffix -co). See MOTÈUC-

- ZŌMAH, MOTLAHTOHCĀZŌMAHTZIN, MOZŌMAH. Syn. CUALĀ-NALTIA:MO, CUALĀNI. Cf. PEPĒHUALTIA:TĒ.
- ZO NĪ NĪ CUĪL, see *ZO NŌ NŌ CUĒL.
- *ZO NŌ NŌ CUĒL, var. ZO NĪ NĪ CUĪL (72:27). Very much indeed(?). 72:27.
- ZOQUIHUIA:MO, to become muddy or dirtied (SIM). See ĪZOQUIHUIA:MO.
- ZOQUITL, var. *ZOCTLI (see 42v:32). Clay or mud (MOL). In zoquititlan = in the mud, 45:15. See *ZOCYŌTL.
- ZOQUÍYŌTL, var. *ZOCYŌTL (42v:32). Abstract form of ZOQUITL. Feces (MOL), dregs (SIM); flesh (FC 10:96). A[h]zocycān = Place Unsmirched (i.e., heaven), 42v:32.
- ZOTOLIN, a kind of "palm" but not the one that is "well known" (MOLS 92 column a, SANT: sotole); dasylirion (SANT: sotol, Pesman: sotol, see FC 11:111 and HG bk. 11 p. 285: unos magueys pequeños y silvestres [que] tienen puntas y hojas como magueys y espinas como de zarzas de Castilla). See ZOTOLLŌTL.
- ZOTOLLŌCĀN, spear place, spear land(?), i.e., the battlefield(?). Zotol[1]ōcān tlāca[h] = spear-land men, i.e., soldiers(?), 71:4.
- ZOTOLLŌTL, abstract form of ZOTOLIN. Dasylirion thing, i.e., spine(?), freely, spear(?). See ZOTOLLŌCĀN.
- ZOZO, freq. of ²ZO. To be pierced or pinned (of an eagle's prey) (MEX 66).
- ZŌZO:TLA, freq. of ZO:TLA (q.v.). To string things (e.g., beads, chilis, flrs) (MOL, CAR 433:10). Ni[c]chālchiuh-zōzo-ya = I thread them as jades, 38:31. Cf. MAMALI:TLA 2.
- ZOZOHUA:MO, v-B, freq. of ZOHUA:MO. To spread oneself out (see AND 488), to spread out one's wings (of bird warrior). 11:26 (with matrix nemī), 11v:22, 18:1 (with matrix huītz), 23v:5, 28:1, 66:12.
- ZOZOHUA:TLA, v-B, freq. of ZOHUA:TLA. To unfold, spread out, or open s.th. (e.g., blankets, books) (MOL). 15:20, 47v:2, 53:21, 82v:8 (coupled with YEHYĒCTIA:TLA); with matrix huītz, 22:4, with matrix nemī, 51v:17; with matrix yaūh, 51v:20. Syn. YEHYĒCTIA:TLA.
- ZUMARRAGA, see OBISPO 1.

Analytic Transcription of the *Cantares Mexicanos*

Analytic Transcription of the *Cantares Mexicanos*

The transcription that follows has been prepared in an analytic orthography, which must be converted to either the paleograph itself or the modernized Jesuit system (see the Guide to Orthographies, above). Readers who prefer a non-critical text may consult the paleographic transcription in CMSA.

With respect to the paleograph the analytic orthography adds occasional characters (enclosed in square brackets) and suggests the deletion of others (enclosed between the number symbols ##); macrons are added, whenever there is supporting evidence, to show the locations of lengthened vowels; and cosmetic alterations (to bring the spelling in line with modern Spanish usage) appear with subscript or superscript dots.

Since the Analytic Transcription has been reproduced from a working typescript, refinements that occur elsewhere in this volume are lacking here. The letter "i" remains dotted even if it carries a superscript macron or other diacritic—for example, "í." This normal dot does not signal a spelling change (as noted above). Elsewhere, in quoted passages from the Transcription, the "i" dot is omitted if a superscript appears. Also, meaningless song syllables, or vocables, italicized elsewhere, are here distinguished from ordinary text by underlining.

To convert to the modernized Jesuit system, observe the following rules:

- (1) Delete all square brackets, while preserving whatever material is contained within.
- (2) Delete the number symbol, #, wherever it occurs, always in pairs, deleting the included material as well.
- (3) Note the very rarely occurring grave, *agudo*, and

- circumflex accents and convert to the macron. (See GRAM: sec. 1.3, for a list of occurrences.) Remove the superfluous cedilla, sometimes occurring with *c* before *e* or *i*. Convert the rarely occurring *j* to *i*.
- (4) Note the occasional doubled vowel and convert to the vowel with macron. (See GRAM: sec. 1.4, for a list of occurrences.)
 - (5) Ignore the erratic capitalization and punctuation. In those rare cases where commas (or periods) are used to break off affixed or infixes vocables, the commas (or periods) should be replaced by hyphens (as at 10v:19 and 11:9); but the unnecessary comma (or period) sometimes occurring after a terminal vocable should simply be dropped (as at 54:29 and 84v:6).

To convert to the paleographic transcription in CMSA, observe these rules:

- (1) Delete the number symbol, #, wherever it occurs, always in pairs, while preserving the included material. Note that in some cases the included material has been stricken in the paleograph, as at 5v:26.
- (2) Delete all square brackets, also deleting whatever material is contained within.
- (3) Remove all macrons.
- (4) Remove all hyphens and close up the spaces. Ignore the underlining (or italicization) of vocables.
- (5) Convert all characters with subscript or superscript dots to the following equivalents:

<i>í</i> = y	<i>ý</i> = u
<i>ó</i> = u	<i>ý</i> = i
<i>ô</i> = v	<i>z</i> = ç
<i>û</i> = v	<i>ç</i> (before "u") = q

-ç[h]ual- = -qual- (see 39:6)

ç (at the end of a syllable) = qu

qú = c

que = q with an arc

qui = q with an arc

vowel + h = vowel + Rincónian saltillo

vowel + ñ = vowel marked with a tilde

vowel + ñ = vowel marked with an arc

(For the textual forms of the arc, the saltillo, and the tilde, see GRAM: sec. 4.1.)

Note that the double virgule enclosing a numeral signals the beginning of a manuscript line. Thus /12/ marks the beginning of line 12.

As mentioned above, vocables, including meaningless phonemes attached to ordinary words, have been written in italics (here indicated by underlining). Wherever these elements are affixed or infixes, the boundary between the lexical and nonlexical material is marked by a hyphen (which may or may not coincide with the syllabic boundary). Thus the paleographic "anch anca" appears as "a-n-ch anca" in the Transcription, to be understood as "ach anca" for lexical purposes. And "nictlamicin" appears as "nictlamic-in," to be read as /niktlami:sin/, not /niktlami:kin/, understood as "nictlamīz" for lexical purposes.

Hyphens have also been added within vocables or between vocables to indicate uncertainty whether these meaningless syllables should be run together or broken apart.

Because of the paleograph's remarkable conformity with the modernized Jesuit orthography, the Transcription will not prove as hard to read as might seem from the rather numerous conversion rules listed above. Observe that the Transcription throughout gives a running report on the presumed phonic aspect of the text, while showing trouble spots at a glance.

1

Cuīcapēuhcāyōtl.

- 2 Ninoyōlnonōtza, cāmpa ni[c]cuiz yēctli a[hh]uiācāxōchitl?
 /3/ āc nictlahtlanīz? mānōzo ye[h]huātl nictla[h]tlani in
 quetzal/4/huītzitziltzin, in chālchiuhhuītzitzi[1]catzin, mā-
 nōzo ye[h] nictla[h]tla/5/ni in zaçuanpapalōtl, ca ye[h]huāntin
 īnmachiz, omma/6/ti[h] cāmpa cuepōni: in yēctli a[h]huiāc
 xōchitl, tlā nitlahuihuil/7/tequi, in nicān acxoyatzinitzcan-
 cuauhtla[h], mānōce[h] ni/8/tlahuihuiltequi in tlāuhquechōl-
 xōchiçauhtla[h] oncān hui/9/huītōlihui, a[h]huachtōnamēyo[h]-
 toc in oncān mocehcemēlquīx/10/tia, a[h]żo oncān niquimittaz,
 intlā ūnēchittiti[h]que[h] nocue/11/xānco nictēmaz īc
 niquintla[h]palōz in tēpilhuān, īc niqui/12/mēl[1]elquīxtīz
 in tētēuctin.
- 13 Tlaca[h]żo nicān nemi[h]; ye ni[c]caqui in īñxōchicuīcatzin
 iuhquiñ /14/ tepētl quinnahnānquia, tlacahżo ītlan in meya
 que/15/tzalātl, xiuhtōtōāmeyalli oncān mocuīcamomōtla, /16/
 mocuīcana[h]nānquia; in centzontla[h]tōltożoh quinna[h]-
 nān/17/quilia in coyoltōtōtl, āyacachi[h]cahuacatimani[h] in
 nepā/18/pan tlazo[h]cuīcanitōtōme[h] oncān quiyēctēnēhua[h]
 in tlāltic/19/paque[h] huel tētozcatēmi[h]que[h].
- 20 Niqūihtoa-ya nitlaōcolta[h]tzi-a; mā namēchēlleltih ītlā-
 zo[h]/21/huāne, niman cactimotlāli[h]que[h] niman huālla[h]-
 to[h] in que/22/tzalhuītzitziltzin, āquin tictēmo#hu#ā
 cuīcanitzine? niman /23/ niquinnānquia niquimilhuia?
 cāmpa catqui in yēctli /24/ a[h]huiāc xōchitl īc niquimēl[1]el-
 quīxtīz in amohuāmpoh/25/tzitzinhuān? niman ūnēchi[h]ca[h]Ca-
 huatzque[h]. ca nicān tlā /26/ timitzittitīti[h] tikuīcani
 a[h]żo nelli īc tiquimēl[1]elquīxtīz in to/27/quichpo[h]huān
 in tētēuctin.

28 Tepēi[h]tic tōnacātlālpa[n], xōchitlālpa[n] nēchcalaqui[h]-
que[h]-oncān /29/ ona[h]huachtotōnamēyo[h]timani, oncān
niquittac aya in

folio 1v

1 nepāpan tlazo[h]a[h]huiāc xōchitl tlazo[h]huelic xōchitl
aha[h]/2/huachquequēntoc, āyauhcozamālōtōnamēyo[h]timani /3/
oncān nēchilhuia[h] xixōchite[h]tequi, in catle[h]huātl
tocon/4/nequiz mā mēl[1]el quīza in tikuīcani, tiquinmacata[h]/5/-
ciz in tocnīhuān in tētēuctin in quēl[1]elquīxtīzque[h] in
/6/ tlālticpaque[h]. .

7 Auh nicnocuecuexāntia in nepāpan a[h]uiāc xōchitl, in /8/
huel tēyōl qui[h]ma[h] in huel tētlamachi[h], niquīhtoa-ya
mānōzo /9/ āca[h] tohuān tihuālcalacaquini[h], mā cенca[h]
miec in ticmāmani[h] /10/ auh ca tēl ye[h] ōnigmatico nitlanonōtz-
tahciz īmīxpan in tocnīhuān /11/ nicān mochipa tiç[h]uālte[h]-
tequizque[h] in tlazo[h]nepāpan a[h]huiāc /12/ xōchitl īhuān
ti[c]cuiquīhui[h] in nepāpan yēctli yan cuīcatl /13/ īc
tiquimēllelquīxtīzque[h] in tocnīhuān in tlālticpac tlāca[h]
/14/ in tēpilhuān çuāuhatl-ya ōcēlōtl.

15 Ca moch ni[c]cuito-ya in nicuīcani īc niquimicpacxōchiti[h]
in tēpil/16/huān in īc niquimahpān in zan īnmāc niquintēn nimān
/17/ niquēhua-ya yēctli ya cuīcatl īc netimalōlo[h] in tēpil-
huān īx/18/pan in tloque[h] in nāhuaque[h], auh in ahtlei
īmahcēhua/19/llo: cān quicuiz? cān quittaz in huelic xōchitl
auh cuix /20/ nohuān a[h]ciz aya in xōchitlālpan in tōnacā-
tlālpan ī/21/n ahtlei īmahcēhuallo in nēntlamati, in tlai[h]-
tlaco#hu#a /22/ in tlōpc ca zan quitēmahcēhualtia in tloque[h] in
nāhuaque[h] /23/ in tlōpc ye nicān īc chōca-n noyōllo noconilnāmi-
qui-a in ūm/24/pa ūnitlachi[y]ato ī xōchitlālpan a nicuīcani.

25 Auh niqūihtoa-ya tlaca[h]zo a[h]mō çualcān in tlālticpac ye
 ni/26/cān, tlaca[h]zo oc cecni in huīlohuayān, in oncān ca[h]
 in netla/27/machtīlli, tle[h] զառնēn in tl̄pc tlacahzo oc
 cecni yōlilizxīmo[hu]ayān /28/ mā ōmpa niauh mā ōmpa īnhuān
 noncuīcati in nepāpan /29/ tlažo[h]tōtōme[h] mā ōmpa nicno-
 tlamachti yēctli ya xōchitl /30/ a[h]huiācāxōchitl in tēyōl
 qui[h]ma[h] in զan tēpāccā tēa[h]huiācā/31/ihuintia in զan tē-
 pāccāa[hh]uiācāihuintia.

folio 2

- 1 Xōpancuīcatl Otoncuīcatl tlame/2/lāuhcāyōtl.
- 3 Ónihuālcalac nicuīcani nepāpan xōchitlālpan huel tēellel/4/-
 quīxti[h]cān tētlamachti[h]cān, oncān a[h]huachtōnamēyō-
 quiauh/5/timani, oncān cui[h]cuīca[h] in nepāpan tla-
 zo[h]tōtōme[h], oncuī/6/catlāža in coyoltōtōtl cahuānti-
 mani in īntozquitzin in /7/ quēllelquīxtia[h] in
 tloque[h] in nāhuaquē[h] ye[h]hua-n Dios ohuaya ohuaya
- 8 Óncān ni[c]caqui in cuīcanelhuayōtl in nicuīcani, tlacahzo
 ah/9/mō #quiñ# tl̄pc in pēuh yēctli yan cuīcatl tlacahzo
 ōmpa in ilhui/10/catli[h]tic huālcauquizti in conēhua in
 tlažo[h]coyoltōtōtl in /11/ quimēhuilia[h] in nepāpan
 teōquechōlme[h] զականտու օնցān /12/ tlacahzo qui-
 yēctēnēhua[h] in tloque[h] in nāhuaque[h] ohuaya ohuaya.
- 13 Niyōlpoxāhua in ni[c]caqui-a nicuīcani, ahcoquīža in notlal-
 nāmī/14/quiliz-o, quinpepetlatiquīža in ilhuicame[h],
 nēlci[h]cihuiliz ehēca/15/yo[h]tiuh in īlç i nālquīxtia in
 ōmpa ontlatēnēhua in զական/16/huītzitzil in ilhuicat-
 i[h]tic ohuaya, ohuaya
- 17 Auh nōhuiāmpa nictlachi[y]altia in noyōollo auh tlaca[h]zo

nelli in /18/ a[h]mō Īxquich quēhua in tlažo[h]tōtōtl,
 tlaca[h]zo ye[h] oc tlapanahuia /19/ in ilhuicatli[h]tic
 īyōllo in tloque[h] in nāhuaque[h] mochīuhtica[h] /20/
 ca in tlācamō teuhyo[h]tiuh in notlalnāmiquiliz a[h]zo
 huel qui/21/nālquīxti[h]cājttaz o in tlamahuižōlli in
 ilhuicac īc pa[h]pāqui[h] /22/ in ilh^c tlažo[h]tōtōme[h]
 īxpan in tloque[h] nāhuaque[h]. ohuaya et.

- 23 Quēnin ahnichōcaz in tlpc. ye nicān tlacahzo oncā[n] nemo-
 [hu]ayāñ /24/ ninoztlacahuia niqūihtoa a[h]zo zan ye īxquich
 in nicān in tpc. /25/ ontلامي-an toyōlia mācuēle[h]
 e[h]huātl in tloque[h] in nāhuaque[h] /26/ mā ōmpa
 īhuān nimitznocuīcatili in ilh^c mochāne[h]cā/27/huān ca
 noyōllo ēhua ōmpa nontlachi[y]a in monāhuac in /28/
 motloc tīpalnemohua#ni# ohuaya ohuaya.
- 29 Mā xi[c]caqui-ñ nocuīc in tinocnīuh xōchihuēhuētl in nictzo-
 tzo/30/na-ya ilhuicacuīcatl in niqūehua-ya, īc niqui#ñ#m-
 ēl[1]elquīx/31/tia in tētēucti[n] xōchicuepōni in
 noyōllo izquixōchitl nic-

folio 2v

tzetzelo#hu#a-ya īc malīñtjuh in nocuīcatzin īxpan in
 tloque[h] /2/ in nāhuaque[h] ohuaya et.

3 Occē al mismo tono tlamelāuhcāyōtl

4 Xōchicalco nihuālcalaqui-a in nicuīcani oncān i[h]cac in
 chāl/5/chīuh[h]uēhuētl oncān chi[y]alo-ñ īpalnemohuāni
 in tētēuctin xō/6/chitl tzetzeliuhtimani tōlcuātēctitla[n]
 xōyacaltitlan ona[h]huiax/7/timani in xōchicopaltlena-

- mactli huel tēyōl qui[h]ma[h], ca[h]huiā/8/cā̄huintia in
toyōllo īxpan in tloque[h] in nāhuaque[h]
- 9 Y#c#[e] motoma-n toucīc xōchia[h]huiācā̄huinti in toyōllo
aoc ticmati[h] īnīc /10/nepāpan xōchicuīcatl īc ticceh-
cemēltia[h] in tloque[h] nāhuaque[h] /11/ quēn ahtontla-
ēlēhuia-n tinocnīuh mā nohuēhuētitlan ximo/12/quetza-ya
nepāpan xōchitl īc xima[h]pāna-ya chālchiuhocoxō/13/chitl
mocpac xicmana-ya xiqūēhua-yan yēctli yan cuīcatl /14/
īc mēl[1]elquīxtia in tloque[h] in nāhuaque[h].
- 15 Tleīn mach tīquilnāmiqui-a cā̄n mach in nemī-an moyōllo y#c#[e]
ti/16/moyōlcēcenmana-ya a[h]huiīcpa tichuīca timoyōlpo[h]-
poloa-ya in tlīpc. /17/ cā̄[n] mach titla[h]tiuh xihuālmocuepa-
ya xiccaqui-n yēctli yan cuī/18/catl ximoyōlciahua-ya
xōchiātica-ya ona[h]huiaxtimani oncān /19/ niqūē[h]ua-ya
in yēctli yan cuīcatl nicuīcani īc niqūēllelquīx/20/tia
in tloque[h] in nāhuaque[h].
- 21 Xihuāllachi[y]a-n tinocnīuh īn oncān īhcayān xōchihiuēhuētl
tō/22/namēyo[h] ontotōnauhtimani quetzalehcacēhuaztica=
ya, on/23/xōpalēuhtimani in oncān īc chi[y]alo īc mal-
huīlo in īpetl īn īc/24/pal in tloque[h] in
nāhuaque[h], xiccahua-ya in mixtecomatla[n] /25/ xihuāl-
mocuepa-ya tohuān xiqūēhua in yan cuīcatl nicuīca/26/ni
īc niqūēl[1]elquīxtia in tloque[h] in tlañēciz īnīc
moyōlliōcal/27/titlan
- 28 Tle[h] #c#[z]annēn in nicyōcoya in nitlaōcolcuīca īnīc
niquimilnāmiqui /29/ in tēpilhuān in tlazo[h]māquīztin,
in tlazo[h]teōxiuhme[h] in quetzal/30/tōtōme[h] in mo-
tēyōtīco[h] in motleyōtīco[h] in tlālticpac īn ocno[h]ma[h]

folio 3

caquizti in īntēnyo in īncahuānca, cāmpa nel tiāzque[h]?
 ca ɗan /2/ titlācatico[h] ca ōmpa huel tochān in cānīn
 xīmo[hu]ayān īn oca[h]pa /3/ in yōlīhuayān. aīc tlami[y]ān.

4

Mēxi[h]caotoncuīcatl.

- 5 Nicchālchiuhētōnamēyōpetlāhua-ya nictzinitzcani[h]hui-
 #c#[ɗ]aloa-ya ni/6/quilnāmiqui-a nelhuayōcuīcatl-a
 niczaquanhuipana-ya yēc/7/tli yan cuīcatl nicuīcani nic-
 chālchiuhētlažo[h]nenelo[h] īc nichuāl/8/nēxtia in xōchicuepōnal-
 lōtl īc niqüēl[1]elquīxtia in tloque[h] /9/ in nāhuaque[h].
- 10 Zaquantažo[h]i[h]huitica-ya tzinitzcan tlāuhquechōl īc
 nic-ya-i[h]mati-a /11/ nocuīcatzin; teōcuitlatzitzilin i
 nocuīc nitozmi[y]āhuatōtōtl non/12/cuīca cāhuantimani-a
 niqüēhua-ya xōchitzetzelōlpān īxpan /13/ in tloque[h] nā-
 huaque[h].
- 14 Cualli cuīcanelhuayōt1-o, teōcuitlaqui[h]quizcopa niqüēhua-ya
 i1h^c cuī/15/catl-o nictēnquīxtia nitozmi[y]āhuatōtōtl,
 chālchiuhētōnamēyōti/16/ca niccuepōnaltia yēctli yan
 cuīcatl-o niqüēhua-ya xōchi/17/tlenamaquiliztica-ya īc
 nitlaa[h]huialia nicuīcani īxpan /18/ in tloque[h]
 nāhuaque[h].
- 19 Teōquechōlme[h] nēchna[h]nānquia[h] in nicuīcani
 coyoliha/20/huaca-ya yēctli ya cuīcatlan, cōzcapetlati-
 ca-ya chachālchiuh/21/quetzalitztōnamēyo[h] xōpalēuhtimani-a
 xōpanxōchicuīcatl on/22/ilhuicaa[h]huiaxtimani-o xōchi-
 tlenamactli onmilintima/23/ni onāyauhtōnamēyo[h]timani-o,
 xōchia[h]huachtitlan nihuāl/24/cuīca-ya nicuīcani etc.
- 25 Nictlapalihmati-a nicxoxōchineloa-ya yēctli yan cuīcatlan
 cōz/26/capetlatica-ya ett^a.

27 Nocontimaloa-ya nocontlamachtia-o xōchitēyōlqui[h]ma[h]
 cuīcatlañ /28/ poyomapōctli īc ye ā[h]ui[y]a-n ye
 noyōllo, nihuālyōlcuecuechā/29/hua-ya niqūihnecui-a
 a[h]huiācāxōcomiqui in noyōlia niqū/30/ihnecui-a yēctli
ya xōchitl-a netlamachtilōyān xōchi-ye-ihuin/31/ti
 noyōlia.

folio 3v

1 otro Mēxi[h]catlamelāuhcā#euiea#yōtl

2 Zani[y]o[h] in xōchitl tonequimilōl, zani[y]o[h] in cuīcatl
 īc huehue/3/tzi in tēllel īn dios ye mochān et.

4 In mach noca ompolihuiz īn cō#hu#āyōtl mach noca onpolihuiz
 īn /5/ icnīuhyōtl in ūno no[n]ya[h] in ye īchān, ye
 niyō[h]yontzin on cuī/6/catīllan-o ye īpalnemohuāni

7 Mā xiuhquechōlxōchi zan in tzinitzcan malīntoc-a ca-n
 mi[c]qui /8/ huā[c]qui xōchitl zan īc tonmoquimiloa
 #c#[z]an titla[h]toāni ya ti/9/nezahualcoyōtl.

10 Mā yan moyōl iuh quiMati in antēpjilhuān in ancuāuhtin
 amō/11/cēlō c[a] a[h]mochipa-n titocnīhuān zan cuēl
 achīc nicān timochi[n] ton/12/yāzque[h]. o ye īchān-o et.

13 C[a] a[h]-ye-ompolihuiz in motēyo nopiltzin titezozomoctli
 anca #c#[z]an ye[h] in /14/ mociīc-o, ay ca nihuālchō-
 ca-o ca nihuālicnōtlamati ca-n ūtia[h] /15/ ye īchān et.

16 Anca nihuāllaōcoya o nicnōtlamati ayoquīc o, ayoc quē[m]ma/17/-
 niān, namēch-a-itthaquīuh in tpc. i i ca-n ū-n-tia[h] ye
 īchān et.

18 Otro chālcayōtl Canto de tētlepanquetzanitzin.

- 19 A[h]ua nocnīhue ninēntlamati-a ɗan ninochōquilia in monā/20/-
huac aya yehuan dios, quēxquich onmitzicnōtlamachtia
mo/21/mācēhual cemā#ma#nāhuac on to[n]ni[h]tlanilīlo
iñic tontlahuīca /22/ tontēcemilhuitiltia in tlālticpac
23 Mācazo tle-on xoconyoyōcoya tinoyōllo, yehua cuix īc nepō-
hua/24/1ōyān in oncān nemohua yehua, in ahtle tlahuēlli
in antēco/25/colia huel onyēcnemiz in tlālticpac etc.
26 Ín quimati noyōllo nichōca yehua huele ɗa[n] ye nellī in
titocnī/27/huān huel#1#e nellī nemo[hu]a in tlōpc. in
tonicnīuhtlatzihuiz ye/28/huan Dios.
29 Xontlachi[y]a-yan huitztlāmpa-yan, íquīzayān in tōnatiuuh
ximo/30/yōl#1#ēhua-yan oncān mani-an teōatl tlachinōlli,
oncān mocui-a

folio 4

in tēucyōtl in tla[h]to[h]cāyōtl yēctli ya xōchitl in
a[h]mō ɗannēn /2/ mocui-a, in quetzallalpilōni aya mac-
çauhtica chīmaltica /3/ nei[h]calolōyān in tlōpc. īc
moma[h]cēhua-ya in yēctli ya xōchitl /4/ in tiquēlēhuia
in ticnequi-a in tinocnīuh in quitēma[h]cēhual/5/tia in
quitēnemactia in tloque[h] in nāhuaque[h].

- 6 Nēn tiquēlēhuia#ya# in tictēmoa-ya in tinocnīuh yēctli ya
xōchitl cān /7/ ti[c]cuiz intlācamō ximi[h]cali-#y#a,
mēlchiquiuhtica-ya, mitonaltica/8/-ya ticma[h]cēhuaz-
ya in yēctli ya xōchitl-a, yāōchōquiztli íxāyō/9/tica-ya
in quitēma[h]cēhualtia in tloque[h] in nāhuaque[h].

- 11 Tlein mach ōamāxque[h]-on, in antocnīhuān in anchiapanēca/12/-
otomi[h], ōmach amēl[1]el ahcic: īnīc ōamihuintique[h]-o
octī#c#[z]atl in ū/13/anquique[h] īc ōamihuintique[h],
xic[h]uālcuicān, in amomā in an/14/huehuetztoque[h]-o
ximozcalīcān-o in antocnīhuān nipa tiāzque[h] /15/ in
tochān-o, xōpantlālpan ye nica [a]nmāquīža[h] īn amihuin-
tiliz-on /16/ xitlachi[y]acān-o ohui[h]cān ye
anmaquia[h]-o.
- 17 Ca yeppa iuhqui in tīzaoctli in tl̄pc. quitēmaca-o ohui[h]cān
īc tēcala/18/quia-o teōātl tlachinōlli qui[h]toa-o
tēxaxamatza-o tēpo[h]poloa-o /19/ oncān in xaxamāni-o
in tlažo[h]chālchihuitl, in teōxihiutl in mā/20/quīztli
tlažo[h]tetl in tēpilhuān in conini[h]-o in xōchitīža-
octli-o /21/ cuelcān in antocnīhuān in toni[h]cahuaca[h]-o.
- 22 Mā ye tiqūiti[h] in xōchitlālpan in tochān xōchitlālticpac
i1h^c/23/pa-o in huelic xōchiamemeyallōtl ona[h]huiaxtimani,
tēyōl /24/ qui[h]ma[h] yōliliza[h]huachxōchitl in
tochān in chiappan̄ oncān ti/25/malolo in tēucyōtl in
tla[h]to[h]cāyōtl in chīmalxōchitl oncue/26/pōntimani
tōnacatlālpan.
- 27 Quē[n]mach in a[h]mō antlacaqui[h]-o in antocnīhuān
to[n]huiān to[n]huiān-o /28/ xi[c]cāhuacān-o, in
tīzaoctli-o teōātlachinōloctli mā ye tiqūiti[h] īn
ōmpa tinec/29/tilo[h] in tochān xōchia[h]huachoctlī žan
īc a[h]huiācāīhuinti /30/ in toyōllo, tētlamachti[h]-o
tēyōl qui[h]ma[h]-o tixōchiāchīchinatī/31/hui[h]
netlamachtilōyān in toquīzayān xōchitlālpan tōnacā-

folio 4v

tlālpan tlemaχ ōamāxque[h]-o xīchuālcaquicān in tocuīc
/2/ in tamocnīhuān etc.

3 Otro, quēuh cē tla[h]to#hu#āni in quimilnāmiqui /4/ in
tla[h]to[h]que[h].

5 Tlaōcolxōchi^īxāyōtica-ya īc nichuipana in nocuīc nicuīcani
/6/ niquimilnāmiqui in tēpilhuān, in teīntoque[h], in
tlacoh̄titoque[h] /7/ in cāmpa in xīmohuayā[n] in
ōtēuctico[h] īn ḍtla[h]to[h]cātico[h] in tlālli-a /8/
īcpac in quetzalhuahuāc iuhtoque[h] in chalchiuh-
teīntoque[h] in /9/ tēpilhuān in māoc īmīxpan in
māoc ḍquittani[h]; īn ye itto /10/ in tl̄pc. īxi-
machōca in tloque[h] in nāhuaque[h].

11 Iyoyahue nitlaōcolcuīca-ya in niquimilnāmiqui in
tēpilhuān /12/ māzan ī[n]tla[n] ninocuepa, mā
niquimonāna, mā niquinhuāl/13/quīxti in ōmpa in xīmo-
[hu]ayān māoc oppatīhua in tl̄pc. māoc /14/ quimahuizō-
qui[h] in tēpilhuān in ticmahui^īzoa[h], a[h]zo huel
ye[h]huān/15/tin tlatlazo[h]mahui^īzōzquia[h] in
īpalnemohualōni quēmmach to/16/mahcēhual in tlāzan iuh
ticmaticān in ticnōpillahuēlīlōque[h] /17/ īc chōca in
noyōllo. ninotlalnāmiquilizhuipana, in nicuīca/18 ni
chōquiztica tlaōcoltica nitlalnāmiqui-a.

19 Mānōzo ḫan nicmati in nēchcaquizque[h] intlā ī[n]tla[n]
yēctli cuī/20/cat1 niquimēhuili in ōmpa xīmohuayān mā
īc niquiñpāhpāc/21/ti mā īc niquima[h]cotlāza in īntōnēz
in īnchichinaquiliz in tē/22/pilhuān cuix onmachiaz?
quēnnel nihuālnēllaçuāhua ahquēn/23/maniān ōmpa

niquimontocaz? ahnō niquinnonōtzta[h]ciz in /24/ ye
iuquin in tlālpac.

25

otro tlaōcolcuīcaotomitl.

26

In titloque[h] in tināhuaque[h] nimitzontlaōcolnonōtza-ya
nēlcihcihuiliz /27/mīxpantzincō noconiyāhua-ya
ninēntlamati in tlālticpac ye ni/28/cān nitlatēñmati-a,
ninotolīnia, in aīc ḥonotech a[h]cic in pāctli /29/ in
necuiltonōlli ye nicān tle[h] zannēn nā[y]ico-i c[a]
ahmō īmochiuh/30/yān, tlacahzo ahtle nicān xōtla cuepōni
in nēntlamachtilli-a

folio 5

4 Quē[m]mach ami[h]que[h]-o in motimalo[h]tinemico[h]-i
in tlpc in ayāc /5/ contēnmati[h]-o in
ahtlamachīlizne[c]que[h] o tlaca[h]zo #c#[z]an moztla/6/-
cahuia[h]-on in ahmitztēnmati[h] in titloque[h] in
tināhuaque[h] /7/ inīc momati[h]-o ca mochipa tlpc
nemizque[h]-o ninotlamatti/8/motlālia-o niquimitta-o,
tlaca[h]zo mīxītl tlāpātl öquique[h]-o /9/ īc
nihuālnēl[1]acuāhua in ninotolīnia o tlaca[h]zo ömpa in
xī/10/mohuayān neittōtīuh-o, zāzo tiquēnami[h]que[h]-o
quini[h]cuāc /11/ ye pachihuiz ye tēyōllo a.

12 Mācayāc quēn quichīhua-ya in Iyōllo-o in tlpc ye nicān
in /13/ titlācoxitinemi[h] in tīchōcatinem[i][h]-a, ca

zā cuēl achīc ḡontla/14/#ni#[m]iz oo, tlacahzo zan
 tontlatocathui[h]-o īn iuh oo tla[h]to[h]cātque[h]
 /15/ tēpilhuān mā īc ximīxcuīti in tinocnīuh in ahton-
 āhui[y]a /16/ in ahtihuel[1]amati in tlīpc. o māoc ye
 ximāhpāna in tlaōcol/17/xōchitl chōquizzxōchitl xoco[n]ya-timalo-o
 xōchiēlci[h]cihuiliz/18/tli-o in īhuīcpa toconiyāhuaz-on
 in tloque[h] in nāhuaque[h].

- 19 īca ye nina[h]pāna-o tlaōcolxōchicōzcatl-on nomāc onmaní/20/-an
 ēlci[h]cihuilizchīmalxōchitl-on niqūēhua-ya in tlaōcol-
 cuīca/21/tl oo nicchālchiuhcōzcahuic#o#[ā]mana yēctli
 yan cuīcatl nic/22/a[h]huachxōchilacatzoa i nochālchiuh-
 [h]uēhuēuh ilh^{t1} ītech nic/23/tlaxil[1]ōtia in nocuīcatzin
 in nicuīcani ye niquincuīlia i/24/n ilh^c chāne[h]que[h]
 o zacuantōtōtl quetzaltzinitzcantōtōtl teō/25/quechōl
 in on tlahtoa quechōl in quice[h]cemēltia in tloque[h], etc^a

20 Mēxi[h]caxōpancuīcatl tlamelāuhcāyōtl.

- 27 Tlaōcoya in noyōollo nicuīcanitl nicnōtlamati-a yehua za[n]
 ye i xōchitl-i /28/ zan ye in cuīcatl-in, īca ni#n#tlacocoa
 in tlālticpac ye nicān mānēn /29/ qui[h]tōcān in
 tēchcocolia[h], in tēchmiquitlani[h] moch ūmpa onyāzque[h]
 /30/ cāno[n] i īchān-i ohuaya et.
- 31 ī in quē[n]maniān in ūtonciahuic, in ūtonlatzihuic
 toconīnāyaz in

momahuizzo in motēnyo in tlīpc. mānēn qui[h]tōcān etc.

- 2 In māzan oc huel nemohua on in tlīpc. māzanō ī[h]uiān

- yehuan dios /3/ quini[h]cuāc onnetēmolo a in tia[h]que[h]
in cānin ye īchān etc.
- 4 Huin in titotolīnia[h] mā iuhqui timiquicān mā ōmochīuh in
mā-n /5/ tēchonittōcān in tocnīhuān īn mā tēchona[h]huacān
in cuāuh tin y/6/a ōcēlōt1
- 7 Māzo qui[n]yōcoli mā#c#[z]aoc xictēmachīcān, cān#a#[o]n
tlahuīca-ya īca-ya /8/ amēchmotlātili[h] īn īpalnemohuāni
etc
- 9 Ay yayo xicnōtlamaticān tēzcacōācatl Ātēcpānēcatl mach nel
ami/10/huihuinti[h] in cōzcatl in chālchiuh tli mā ye
anmonecti[h] mā ye /11/ antlaneltoca[h]ti[h].

12

Otro.

- 13 Nichōca ehua nicnōtlamati niqüelnāmiqui ti[c]cāuhtēhuaz-
que[h] yēc/14/tli ya xōchitl yēctli yan cuīcatl māoc
tonāhui[y]acān, māoc toncuī/15/cacān cen tiyahui[h] tipoli
hui[h] ye īchān etc.
- 16 Ach tle-on ahiuh quimati[h] in tocnīhuān cocoya in noyōllo
cualāni /17/ yehua ayoppa-n in tlācatīhua-ye ayoppa
piltīhua-ye yece[n] ye quī/18/xo[hu]a-n tlālticpac.
- 19 Oc achi[h]tzinca ī tētloc ye nicān tēnāhuac-an aīc
ye#zc#[z]-o on aīc nāhui[y]az /20/ aīc nihuel[1]amatiz
- 21 īn cānon nemi-an noyōllo yehua? Cān huel ye nochān?
cān huel no/22/calla[h] mani-an? ninotolīnia tlīpc.
- 23 Zan ye tocontēmaca ye toconto[h]toma in mochālchiuh, ye
onquetzal/24/malīntoc, zācuanicpacxōchitl zā yan
tiquinmaca-yan tēpilhuān-o
- 25 īn nepāpan xōchitl conquimilo[h], conihui[n]ti[h] ye
noyōllo niman nichō/26/ca-ya īxpan niauh in tonān.
#in-Santa-Maria# [in Santa Maria]

- 27 Zan nocolhuia: Ipalnemohua māca ximozōma, māca ximone[h]-
ne/28/qui-n tl̄pc. māzo te[h]huāntin motloc tinemicān-i
zan ca ye mochān-a /29/ ilhuicatli[h]tic-a etc.
- 30 A[h]zo tle nell-o nic-ya-ihto#hu#a nicān Ipalnemohua
zan tontēmiqui[h]-i zan /31/ toncochi[h]tlēhuaco[h]:
niqūi[h]toa in tl̄pc. ye ayāc huel-on tiquilhuia[h]
ye /32/ nicān-a.

folio 6

- 1 In mānel ye chālchihuitl, mā-n tlamātilōlli, on aya māzo-ya
/2/ Ipalnemohuāni ayāc huel tiqūilhuia[h] nicān-a.
- 3 Xōpancuīcatl nenonōtzalcuīcatl Impan/4/#pam#pa in
āqui[h]que[h] ahmō onmīxtilia[h] in yāoc.

- 5 Cantares ā#los#tiguos de los naturales otomis que
solian cātar /6/ en los combites y casamientos.
bueldo en lengua Mexicana siempre /7/ tomando el jugo
y el alma del canto ynazenés, metaforicas que ellás
de/8/#d#cian, como .V.r^a. lo entendera i mejor que no
yo por mi poco talento /9/ y tan yban cō razonable
estilo y primor para que .V.r^a. las ap[ro]ueche /10/ y
entremeta A sus tiempos que conuiniere como buen
maes/11/tro que es Vuesa reueren^a.

- 12 Xōpancuīcatl nenoñōtzalcuīcatl īpampa in āqui[h]que[h]
 /13/ A[h]mō onmīxtilia[h] in yaōc.
- 14 Nictzotzona-n nohuēhuēuh nicuīcatlamatquetl īc
 niquimoni[h]xitia īc /15/ niqui[m]mītlēhua in tocnīhuān
 in ahtle īnyōllo quimati in aīc tlat/16/hui, īpan in
 īnyōllo yaōcochmictoque[h] in ī-n-pan motimaloa[h] in
 /17/ mixtecomatlayohualli ahnēn niqui[h]to#hu#a-i
 motolīnia[h]-i mā qui/18/caquiqui[h] #y# xōchitlathui-
 cacuīcatl ḥcceh tzetze[li]uhtimani-a huēhuēti/19/tlan-a
ohuaya ohuai.
- 20 Tlāhuizcalteō[xō]chitl-a oncuepōntimani in īxōchi#quiya#-
 [quiyauh]pan in tloque[h] in /21/ nāhuaque[h]
 ona[h]huachtotōnamēyo[h]timani in tēyōl qui[h]ma[h]-a
 mā xi/22/c[h]uāli[t]tacān in ahtle īpan ontla[t]ta[h]-o,
 zannēn cuepōntimani-o ayāc /23/ mah āca[h] quēlēhuia-o
 in antocnīhuān a[h]mō zannēnyā[n] xōchitl yō/24/liliz-
 tlapalneucxōchitl-a e.
- 25 Quiyōlcāīhuintia-ya in tēyōlia zan oncān ye o[n]mani-a
 zan oncān ye on/26/cuepōntimani-a cuāuhtepētitlan in
 yahualiuhcāncopa-ī ixtlāhuatl /27/ i[h]tic-a oncān
 īnemanayā[n] #oc#[oo] teōātl tlachinōlli-a oncān
 īnepo/28/yāhuayān in teōcuāuhtli oncān īquiquinacayān
 in ḥcēlōtl, īpixauh/29/yān in nepāpan tlazo[h]māquīztetl,
 īnemomolotzayān in nepā/30/pan tlazo[h]pili[h]huitl, oncān
 teīntoque[h] oncān xamāntoque[h] in /31/ tēpilhuān.

folio 6v

- 1 Tlacua[u]h ye[h]huāntin in tēpilhuān-ī conēlēhui.a[h]-o: in
 tlāhuizcalxōchitl-an /2/ ya nemamal#l#īhua-o īc

tētlanehnectia-o, in ilhuicac onoc-on i ce olīn/3-
tzin in i o tēpiltzin-a quitzetzelo[h]timani-o a in
tēpilhuān in cuāuh/4/tli ya öcēlōtl, in quinnemac#h#tia-o
in xōchicuepōnal[1]ōtl-on in /5/ quimihuintia ye
yōlxōchia[h]huechtli-a.

- te[h]huāntiñ /25/ ōtiquittaque[h] in cocōc ye macho-yan
ohuaya.
- 26 Ticmo[h]moyāhua ticxoxocoya-n in momācēhual-i in tlatilōlco
 cocōc /27/ motēca cocōc ye macho-yan ye[h]īc ticiahui-
 [y]a[h] īc ye titlatzihui[y]a[h] īpalne/28/mo[hu]āni
ohuaya
- 29 Chōquiztli motēca īxāyōtl pixahui oncān a in tlatilōlco
 in ātlan yah/30/que[h]-on o in Mēxi[h]ca[h] ye cihua[h]
 nel ihui īca ye huilo[hu]a-on cānon tihui[h] /31/ in tocnīhuān
 a ohuaya.

folio 7

- 1 Inīc neltic [c]o[n]-ya-cāhua[h] ātl-o yan tepētl o in Mēx^{co}
 in pōctli ēhua/2/toc āyahuitl onmantoc in tocon-ya-
chīhua-ya īpalnemo[hu]āni /3/ ohuaya.
- 4 In anmēxi[h]ca[h] mā xiquilnāmiquicān oya zan topan qui-
 te/5/mohuia īēllel-on īmahuiz[z]o ye[h]hua-n zan ye[h]hua-n
 Dios yehua /6/ anqui-n ye oncān in coyōnacazco ohuaya.
- 7 Za[n] ca-n ye oncān zan quinchōquiztla[h]paloa o anqui
 huitzmanatl /8/ in zan ye[h] iñ#uh# motelchīuh onya
 o anqui-n ye mochin ha in tlailo/9/tlaqui, ah in tlacotzin,
 ah in tlācateūctli in oqui#h#[z]tzin i hui hui /10/ īca zan
 ye con-ya-cāuhqui in tenochtitlan ohuaya.
- 11 In antocnīhuān mā xachōcacān aya mā xoconmaticān īca ye /12/
 ticcāuhque[h] Mēxi[h]cayōtl huiya zan ye i ātl chichīx
huiya nō zan /13/ ye tlaqualli chichīx aya zan
 con-aya-chīuhqui in īpalnemo[hu]āni /14/ ha in
 tlatilōlco i ohuaya.
- 15 Tēl ah zan īhuiān huīcōqueho eh-on in Motelchīuhztzin ha in
 tlacotzin /16/ zan mocuīcaēllaçūāuhque[h] Āacchinanco in

ah i[h]cuāc in tle/17/pan quīxtilōto[h] in coyōhua[h]cān
ohuaya.

18

.IHS.

19 Nicān ompēhua in cuīcatl motēnēhua melāhuac huexōtzinca/20/yōtl
 īc moquichi[h]toaya[h] in tla[h]to[h]que[h] huexōtzinca[h]
 mānime[h] cat/21/ca[h]: yēxcān quīza inīc tlatlamantitica[h],
 Tēuccuīcatl ahnō/22/#c#[z]o cuāuhcuīcatl, xōchicuīcatl, icnōcuīcatl.
 Auh inīc mo/23/tzotzona huēhuētl: cencamatl mocāuhtiu, auh
 in occen/24/camatl īpan huetzi yētetl ti: auh in huel īc
 ompēhua ca /25/ centetl ti, Auh inīc mocuepa quini[h]cuāc
 i[h]ticpa hue/26/tzi i huēhuētl zan mocemana in māitl, auh quini[h]/27/-
 cuāc i ye īnepantla[h] occeppa ītēnco huālcholoa in huē/28/huētl:
 tēl ye[h]huātl ītech mottaz, in īmā in āquin /29/ cuīcani
 quimati in iuh motzotzona. auh yan/30/cuicān ye nō ceppa inīn
 cuīcatl īchān .D. Diego /31/ de leon Gouer^{dor} Azcapōtzalco:
 ye[h]huātl īquitzo/32/tzon in .D. fr^{co} Placido īpan xihuitl .1551.
 /33/ īpan īnezcalīltzin tt^o Jesu christo.

folio 7v

- 1 Zan tzinitzcan im petlatl īpan ohuaye on tzinitzcan i
 celiztoc a on/2/cān i za[n] nēn ninēntlamati-a, in zan
 icnōxōchicuīcatica in nocon/3/-ya-tēmo#hu#a ya ohuaya
ohuaya.
- 4 In cānin nemi-ya i cānon in nemi toconchi[y]a[h] ye nicān
 huēhuētitlan /5/ a ayyahue, ye onnēntlamacho, ye moca
 tlaōcoyalo a i xōpancali[h]/6/tec a ohuaya ohuaya
- 7 Āc īpiltzin? ach anca īpiltzin yehuayan Dios jesu

ch̄yo: ca-n /8/ qui[h]cuiloa-n tla[h]cuiloa qui[h]cuiloa-n
 cuīcatl a ohuaya ohuaya.

9 O ach anca nel ōmpa huī[t]z cānin ilhuicac īxōchintla[h]-
 cuilōl xōchincali[h]tec /10/ a ohuaya ohuaya.

11 In mā ontlachi[y]alo-ya in mā ontlahtlamahuizōlo in
 tlapapalcal[1]i /12/ mā nicān i īpalnemo[hu]a ītlayōcol
 ye[h]hua-n dios ohuaya et.

13 Tēchtolīnia-n tēchtlahtlanectia i īcuīcaxōchiāmīlpan in
 tēchontlah/14/tlachi[y]altia-n īpalnemohua ītlayōcol
 ye[h]hua-n Dios a ohuaya et.

15 Ya i xōpantla[h] i xōpantla[h] tine[h]nemi[h] ye nicān
 ixtlāhuatl i[h]tec i, za[n] /16/ xiuhquechōlquiahuítl
 zan topan xaxamaca-i in ātlīxco ya o/17/huaya ohuaya.

18 Zan ye nāuhcāmpa i ontlapepetlāntoc, oncān onceliztoc in
 coza/19/huiz xōchitl oncān nemih in Mēxi[h]ca[h] in
 tēpilhuān a ohua/20/ya ohuaya.

21 Tezozomoctli īc motécpāc.

22 Zan ca tzihuactitlan, mizquititlan aÿyahue chicōmōztōcpa
 mochi /23/ ōmpa ya huītze[h] an tlahto#hu#a[h] ye nicān
ohuaya ohuaya.

24 Nicān momalīnaco in cōlcahuahcatēcpillōtl huiya nicān
 mila/25/catzoa in cōlhuahcachīchīmēcayōtl in totēuchuā[n] huiya.

26 Māoc achi[h]tzinca xonmotlanē[h]uicān antēpilhuān huiya
 Tlācateūh/27/tzin huītzili[h]huitl aya Cihuācōātl i
 cuauhxilotl huiya totomi/28/hua[h] ca-n tlalnahuacatl
 aya Zan ca xiuhētōtōtl īxtlīlxōchitl /29/ i Quēñman
 tlatzihuiz quimohmoyāhuaquīuh īāuh ītepēuh /30/ yehuan
 Dios īca ye chōca tezozomoctli ohuaya ohuaya.

- 1 ye nō ceppa mizquitl ye nō ceppa tzihuactli ya cahuāntimani
 /2/ huēi tlālpan-i anqui zan ītla[h]tōl yehuan Dios an
ohuaya .etc.
- 3 Cānon ye#h# yauh xōchitl cāno[n] ye yauh yeh ī-n-tōcā
 cuāuhltli īcēlōtl /4/ huia ya moyāhua-ya xēlihui-a
 ātl-o yan tepētl huēi tlālpan-i /5/ anqui zan ītla[h]tōl
 īpalnemohua ohuaya ohuaya.
- 6 Ōnecuīltōnolōc, ōnetlamachtilōc, in tētēuctin cemānāhuac i
 huel /7/ zotoca huipantoca ītlahtōl
 īpalnemohuāni, huel quimothuitīco[h] /8/ huel quīxima-
 tico[h] īyōllo yehuan Dios huiya chālchihuitl mā/9/ quīztli-ya
 tlamātelōlli-ya tīzatl-a i[h]huitl-a za[n] xōchitl
 quimatico /10/ yāoyōtl a ohuaya ohuaya.
- 11 0[n]ya[h] in tōchin i miccacalcatl i ācōlmīztl-an tēuctli
 zan ca tocih tēuc/12/tli yohuallatōn#o#[a]c i yehuan
 cuetzpaltzin izzac coyōtl totomihua[h]/13/cān
 tlaxcallān ohuaye coātzi[n] tēuctli hui tlalotzin
 za[n] xōchitl qui/14/matico[h] yāoyōtl a ohuaya ohuaya.
- 15 Tleī anquiyōcoya[h] antētēuctin i huexōtzinca[h] mā
 xontlachi[y]acān /16/ ācōlihuahcān in cuātlapāncā[n]
 oncān ye huexōtla[h] itztapallō/17/cān huia ye
 yohuatinmani ātl-o yan tepētl, a ohuaya. etc.
- 18 Oncān in pōchōtl āhuēhuētl oncān i[h]cacā[n] mizquitl ye
 öztōtl huian /19/ tletlacuāhuac quimati-a īpalnemohuāni
 o yao aýyahue, ohuaya etc.
- 20 Tla[h]cahteōtl nopiltzin Chīchīmēcatl i tle-on mach itla[h]
 tēchcocolia-n /21/ tezozomocatl tēch-in-miqūitlani
yeehuaya at ay īahuil i quine/22/qui-a yāoyōtl nehcaliztl-on
 quima[na] ācōlihua[h]cān ohuaya etc.
- 23 Tēl ca tōnēhua ticāhuiltia[h] īpalnemohuāni cōlihua[h] oo

- Mēxi[h]catl /24/ i tlahcahteōtl huia ya at a īāhuil i
 quinequi-a yāoyōtl ne[h]caliztl qui/25/mana ācōlihua[h]cān
 a ohuaya ohuaya
- 26 Zan ye onnecuīltōnolo in tlÿc. ayoppa-n tītlano chīmalli
 xōchitl a/27/yoppa-n āhuiltylo-n īpalnemohua ye[h]īc.
 an ā[h]ui[y]a in tlailotlaqui /28/ xayacamacha[n] huia
ho ayya ii ee o ahuayaha ohuaya etc
- 29 In ācon anquēlēhuia chīmalli xōchitl-i yohualxōchitl-i
 tlahchinōl/30/xōchitl ye[h]īc neyahpānalo antēpilhuān
huiya quetzalmamatzin /31/ huitznāhuacatl ohuaye ho hayyā
 ii ee. o[h]ua i yaha ohuaya etc

folio 8v

- 1 Chīmaltenāmitl ī[c]pac oncān in nemohua yehua ne[h]calī[y]a
 huilotl ō-ya-/2/huālla[h] ihcahuaca yehuaya oncān in ye
 nemi[h] in tēcpīpiltin xiuhtzin /3/ xayacamachan i
 ame[h]huān oo anconāhuiltia[h] īpalnemohua ohuaya et.
- 4 In mā huel nehtōtilo mā-n nema[h]manalo-ya yāōnāhuac a
 onnetla/5/machtilo-yan īpan nechīhuallano ohuaye in
 tēpiltzin cān ye mocue[h] /6/ tlāca[h] ohuaya ohuaya.
- 7 Quetzal-i-pāntica o[n]-y#o#[a]-huīlo[hu]a āhuiltylo-n
 īpalnemohua ixtlāhuacān in ta/8/palcayōcān a ohuaya
ohuaya.
- 9 Oyohualēhua-ya ye tocal īpan oyohua ye[h]hua huexōtzincatl
 i toto#t#[m]ihua[h] /10/ oo iztac coyōtl-a ohuaya ohuaya.
- 11 A[h]cemēlle[h] īca tonahcoquīza i nicān topan titemo-n
 titlaxcaltēcatl i toco/12/ya cahcalī[y]a in āltepetēl
 i huexōchinch ya ohuaya et.
- 13 Cāuhtimaniz o polihuiz tlālli yan totomihua[h]cān huia
 cēhuiz ī[n]yōllo o /14/ antēpilhuān a huexōtzinca[h]
 i ohuaya ohuaya

- 15 Mizquitl īmancān tzihuactli īmancān j Āhuēhuētl oni[h]caca
huiya ī/16/palnemohua xonicnōtlamati mochi[y]el īmancā[n]
 huexōtzinco ya zani[y]o[h] /17/oncān in huel ommani
tlāll-a ohuaya ohuaya.
- 18 Zan nōhuiān tlaxixinia tlamo[h]moyāhua i ayocān mocēhuia
 momā/19/cēhual i huālcaco mociūc īn īcēlteōtl oc
 xoconyōcoyacān antē/20/pilhuān a ohuaya ohuaya.
- 21 Zan mocuepa ītlahtōl conāhuiloa īpalnemohua tepēyacac
ohuaye /22/ antēpilhuān a huaya ohuaya
- 23 Cā[n]nel amonyāzque[h] xoconmolhuīcān antlaxcaltēca[h] i
 tlacomihua/24/tzin hui oc o[n]yauh ītlachinōl ya
yehuan Dios a ohuaya etc.
- 25 Cōzcatl ihuīhui[h] quetzal nehuihui-a oc zo conhuipanque[h]
 zan chīchīmē/26/ca[h] i totomihua[h] a izzac coyōtl a
ohuaya ohuaya.
- 27 huexōtzinco-ya zan quiauhtzin tēuctli tēchcocolia Mēxi[h]catl
 i tēchcoco/28/lia a cōlihua[h] o ach quēnnel o[h]tīhua
 tonyāzque[h] quēnonami[h]cān a /29/ ohuaya ohuaya
- 30 Ay antlayōcoya[h] anquimi[h]toa[h] īn amota[h]huān an-
 tētēuctin ayocuan/31/tzin īhuān a in tlepetztic in ca
 [a]ch a ohuaya tzihuacpopōca i ohuaya .et.

folio 9

- 1 ca zan catca-n chālco ācōlihua[h]cā[n] huia totomihua[h]cān
 īāmīlpan /2/ in cuāuhquechōllā[n] quixixinia īn īpetl
 īcpal ye[h]hua-n Dios o/3/ohuaya ohuaya.
- 4 Tlacocoa ye nicān tlālli tepētl ye cocolīlo ya cēmc a ohuaya. et
 Quēnnel conchīhuazque[h] ātl popōca ītlācoh in tēuctli
 tlālli mo/6/cuepa-ya mictlān onmati-a Cacamatl on
 tēuctli quēnnel /7/ conchīhuazque[h] ohuaya ohuaya.

- 8 O nonēllela[h]ci#c# quēxquich nic-ya-i#h#ttoa antocnīhuān
ayyā[h]ue /9/ noconne[h]nemīti[h]tica[h] noyōllo-n
 tl̄pc i, noconi[h]cuilo[h]tica[h] a i/10/n iuhcān tinemi[h]
 āhui[y]a-n yēccān a i cemēlle[h]cān in tēnāhuac /11/ i
 ahnonnohuīcallani-n quēnonami[h]cān ohuaya etc.
- 12 Zan nelli-n quimati ye noyōllo za[n] nelli niqūittoa
 antocnīhuā[n] /13/ ayyahue āquin quitlātlauhtia īcēlteōtl
 īyōllo #itlahco#[ītlazoh] ca con/14/-aya-maca-i Mach a[h]mō
 oncān? in tl̄pc mach a[h]mō oppa-n /15/ piltīhua? ye
 nelli nemohua in quēnonami[h]cān ilhuicatl-i /16/ i[h]tec-i
 #c#[z]lanīyo[h] oncān in netlamachtilo i ohuaya etc
- 17 Oyohualli ihcahuaca-n tēuctli-n popōca āhuiltilo-n Dios
 īpalne/18/mohuāni: chīmalli xōchitl in cuecuepōntimani
 in mahuiz/19/tli motēca molīnia-n tl̄pc. ye nicān ye xōchi-
 micohua-yan /20/ in ixtlāhuaqūi[h]tec a ohuaya ohuaya
- 21 Yāonā[h]jac ye oncān yāōpēuhcā[n] in ixtlāhuaqūi[h]tec i
 tēuhlti-n /22/ popōca ya milacatzoa i momalacachoa
 yāōxōchimiquiztica /23/ antēpilhuān in antētēuctin zan
 chīchīmēca[h] i ohuaya et.
- 24 Māca mahui noyōllo ye oncān ixtlāhuatl i[h]tic noconēlēhuia
 /25/ in itzimiquiliztli zan quinequi-n toyōllo yāō-
 miquiztl-a ohuaya etc.
- 26 O anqui-n ye oncān yāonāhuac noconēlēhuia in itzimiquiliztli
 /27/ #c#[z]an quinequi-n toyōllo yāōmiquiztl-a ohuaya
ohuaya.
- 28 Mixtli ye ēhuatimani yehuaya moxoxōpan īpalnemohuāni
 y/29/#c#[e] oncān celiztimani-a in cuāuhlti-n ūcēlōtl
 ye oncān cuepō-

folio 9v

ni[h] oo in tēpilhuān huiya in tlachinōlēhua[h]-ya ohuaya etc.

- 2 In māoc tonāhui[y]acān antocnīhuān ayyahue māoc xon#n#ā/3/-
 hui[y]acān antēpilhuān in ixtlāhuatl i[h]tec i
 nemo[hu]aquīhu īc /4/ zan tictotlanēhuia[h] o a in
 xhīmalli xochitl in tlachinōl#1#ē/5/hua-ya ohuaya ohuaya.

6 XōchiCuīcatl.

- 7 Cān ti-ya-nemi-a ticuīcanitl mā-ya huālmoquetza xōchi-
 huēhuētl /8/ quetzalica huiconti[h]cac teōcuitla-
 xōchinenepaniuhti[h]cac i ay/9/amo aye iliamo aye
hui i ohuaya ohuaya.

- 10 tiquimonāhuiltīz in tēpilhuān tētēucti[n] o in cuāuhloocēlōtl
a/11/yamo etc

- 11 In tlacaħce[h] ōtemoc aya huēhuētitlan ye nemi in cuīcanitl
huia /13/ zan quiquetzal-in-toma-ya quexexēloa aya
 īcuīc īpalnemo[hu]a /14/ qui-ya-nānquia in coyol-yan-
 tōtōtl oncuīcatinemi xōchi/15/mana mā-n aya toxōch-a
ohuaya ohuaya.

- 16 In cānōn in noconcaqui ītla[h]tōl aya tlacaħzo ye[h]huātl
 īpalne/17/mo[hu]a qui-ya-nānquia qui-ya-nānquia in
 coyol-yan-tō/18/tōtōtl oncuīcatinemi xōchimana mā-n aya etc

- 19 In chālchihuitl ohuayee onquetzalpihpixauhimani-a in a /20/
 motla[h]tōl huia nō iuh ye[h] quittoa i ayocuan yehuayan
 cuetz/21/pal ohuaye anqui nel[1]i-n ye[h] quimati-n
 īpalnemo[hu]a ohuaya etc

- 22 Nō iuh quichīhuaco-n tēuctl-on timalo[h]-a ye zan quetzal-
 māquīztlā/23/mātilōltica-ya conāhuiltia īcēlteōtl huia
 ach cānōn a[h]zo ce/24/ya-n īpalnemo[hu]a ach cānōn
 a[h]zo tle nel in tlōpc a ohuaya etc

25 Mā cuēl achīc aya māoc īxquich cāhuitl niquinnnotlanēhui in
 chāl/26/chiuhtin ī in māquīztin ī in tēpilhuān aya zan
 nicxōchima/27/līna in tēcpillōtl huia zan ca nicā[n] nocuīc
 īca ya noconila-

folio 10

catzoa a in huēhuētitlan a ohuaya ohuaya.

2 Oc noncō#hu#āti nicān huexōtzinco i nitlahto#hu#āni ni-
 tēcaēhua/3/tzin huiya chālchiuhti[n] zan quetzalitztin
 ī niquincenquīx/4/tia in tēpilhuān aya zan nicxōchimalīna
 in tēcpillōtl /5/ huia ohuaya ohuaya

6 A īn ilhuicaqūi[h]tic ūmpa ye[h] ya huītz in yēctli yan
 xōchitl yēctli /7/ yan cuīcatl-i, conpoloa-n tēllel
 conpoloa-n totlayōcol-i in tlacah/8/zo ye[h]huātl in
 chīchīmēcatl tēuctli in tēcayēhuatzin īca xon/9/āhui[y]acān
 a ohuaya ohuaya.

10 Moquetzalizqui xōchintzeloa in icnīuhyōtl Aztacaxtlatla-
 pan/11/tica ye onmalīnti[h]cac in quetzalxīlōxōchitl
 īmāpan onneh/12/nemi conchihchīchintinemih in tētēuctin
 in tēpilhuān a etc

13 Zan teōcuitlacoyoltōtōtl o huel yēctli-n amocuīc huel yēctli
 in anquē/14/hua[h] anqui-n ye oncān i xōchitl īyahual-
 iuhcān i xōchitl īmā/15/pan amoncate[h] īn amontlātlahtoa[h]
yeehuaya ohui ohui ilili /16/ i yao ayyahue ho amaha ilili
ahua i yao huia

17 O ach anca tīquechōl in īpalnemo[hu]a o ach anca tītlā[h]to[h]-
 cāuh yehuan /18/ Dios huiya achto tiame[h]huān
 anquitztoque[h] tlāhuizcalli amon/19/cuīcatinemih
ohui ohui ilili. etc

20 Māciuhtia oo in quinequi nōyōollo zan chīmalli xōchitl in
 īxōchihu /21/ īpalnemo[hu]āni, quēn conchī[h]uaz

- noyōollo yehua ōnēn ta[h]cico[h] ton/22/quīzaco[h] in
tl̄pc a ohuaya ohuaya
- 23 Zan ca iuhqui no[n]yāz in ōompo[h]poliuh xōchitl-a antle
notle/24/yo yez in quēnmaniān, antle ni[h]tauca yez in tl̄pc.
mā/25/nel xōchitl mānel cuīcatl, quēn conchihuaz noyōollo yehua
/26/ ōnēn ta[h]cico[h] tonquīzaco[h] in tl̄pc. ohuaya ohuaya.
- 27 Mā-n tonāhui[y]acān antcnīhuān aya mā onnequechnāhua/28/lo
nicān huiy#a#a xōchintlālticpac on ti-ya-nemí[h] ye nicān
a/29/yāc quitlami[h]tēhuaz in xōchitl in cuīcatl in mani-a
īchān /30/ īpalnemohuāni i yāo a ilili i yāo ayahue aye
ohuaya etc
- 31 in zan cuēl achi[h]tzinca-n tl̄pc. aya aya oc nō iuhcān
quēnonami[h]cān i

folio 10v

- cuix oc pācohua icnīuhtīhua-i auh in a[h]mō zani[y]o[h]
nicān ton/2/tīximatico[h] in tlālpc i iyāo ha ilili
iyāo etc
- 3 Noconcac on cuīcatl noconcaqui-n tlapītza-ya xōchimecatl
/4/ ayocuan tēuctli ya ahuayye ohuayyao ayyo yo ohua
- 5 Zan mitz-ya-nānquili[h] ōmitz-ya-nānquili[h] xōchinca-a-
i[h]tec i /6/ in aquiauhatzin in tlācatēuhatl ayapancatl
yahuayye etc
- 7 Cān tinemi noteōuh īpalnemohua nimitztēmo#hu#a in
quēnmaniān i /8/ moça nitlaōcoya-n nicuīcanitl huia
zan nimitzāhuiltia-ya /9/ ohuiyan tilili yancohuia
ohuaya ohuaya
- 10 In zan ca izquixōchitl in quetzalizquixōchitl pixahui ye
nicān xōpan/11/cal-a-i[h]tec i tla[h]cuilōlcali[h]tec
zan nimitzahāhuiltia-ya ohui etc
- 12 O anqui ye oncān tlaxcallā[n], ayahue, chālchiuhetzilaca-

cuīcatoque[h] /13/ in huēhuētitlan, ohuaye, xōchinpoyon
 poyon ayyahue xicontencatl /14/ tēuctli in tizatlatzin
 in camaxōchitzin cuīcatica īmēl[1]el quīza, xō/15/chitica
 ya onchi[y]elo ītlahtōl ohuay īcēlteōtl ohuaya
 16 O, anqui nōhuiā[n]-i, ye mochān īpalnemohua, xōchipetlatl ye
 nocā[n] xō/17/chitica ontzāuhti[h]cac oncān mitztlātlauh-
 tia[h] in tēpilhuā[n] ohuaya.
 18 In nepāpan xōchicuahuitl oni[h]cac, aya, huēhuētitlan a
ayyahue, ca#n#/19/cantica ya quetzaltica malīntimani,ya,
 yēcxōchitl motzetzeloa/20/-ya ohuaya ohuaya
 21 #C#[Z]an quetza#tza#1petlacootl īcpac o, ye nemi coyoltōtōtl
 cuīcatinemi/22/-ya, #c#[z]an quinānquili[h] tēuctli-ya,
 conāhuiltia-n cuāuhloo/23/cēlōtl ohuaya ohuaya
 24 Xōchitl tzetzeliuhtoc i, mā onne[h]tōtilo antocnīhuān
 huēhuētitlan /25/ āc onchi[y]elo #c#[z]an nēntlamati
 toyōollo yehua ohuaya ohuaya.
 26 In zan ca ye[h]hua-n Dios tlā xic,ya,caquicān
 ye huāltemo-ya o ilhuicatl/27/i[h]tic,i, cuīcatihuītz-i,
 quinānquia[h] o, angelotin ontlapītzihuītz[e] /28/
aya oyyahue yāyā oo ohuaya ohuaya
 29 Zan ninēntlamati-a #c#[z]an nićuāuhēncoz, ayahue, #c#[z]an
 tlayōcoltica/30/-ya, zan ye onmahpānti[h]cac toxōchi-
 huēhuēuh huiya, cuix oc nelli-n /31/ tlāca i yē iuh, ca
 [a]yoc nelli-n tocuīc a ohuaya ohuaya.

folio 11

1 tlēnōzo i[h]ca-ya tlē huālquīza ai, in oncān tinemi[h]
 in oncān ticate[h] /2/ timotolīnia-n tinocnīuh oo, tlā
 nimitzonhuīca tlā oncān xoni[h]ca /3/ ohuaya ohuaya iyo
ahuayyā oo a ohuaya i hui.
 4 #Canic#[Zan yē] noncuīcatoc iyo ahuaya et. tlein anqui[h]tōa[h]

- in antocnihuān /5/ tla[h]toa ye nicān ohuaya ohuaya.
- 6 Xochithualli mani ómpa ye[h], ya, huītz tēpillóhuān a in
coyolchī/7/uhqui chōquitztica in oncuīcatihuītz xōpan-
cali[h]tec a[h]Ihuiān xō/8/chitl a[h]Ihuiān cuīcatl
nochi an cocōlli mochīhua in nicān ohuaya et.
- 9 In ye nelli āyāxcān in cocōc yoa tlayōcoltica-ya, ti, ya, ti-
nemi[h] i ihua#, #/10/ya, icnōcuīcatica noconquetzal-
malīna in tēcpilliōtl nimotēnē/11/huatzin tēucyōtl
tla[h]to[h]cāyōtl telpolo#hu#atl tépolo#hu#atl tēuctli
/12/ tinochi ye to[n]nemi[h] xōpancali[h]tec i,
a[h]Ihuiyā[n] xochitl a[h]Ihuiān /13/ cuīcatl nochí
cocōlli mochīhua ohuaya ohuaya
- 14 Noconcac on cuīcatl noconithua xōpan a xoxōchiātl ītech
onneh/15/nemi-a tlāhuizcalli-n quinonōtztinemi xiuh-
quechōl elotōtōtl /16/ ye[h] tlāuhquechōl aya, monēn-
cāuhtzin tēuhtli ayye a oo ohuaya et.
- 17 Ohuay yao aye, Antocnihuāne āqui[h]que[h] ya onoque[h]
īxiuhquechōlca/18/cahuaxōchicali[h]tec i, yehuan Dios huia,
in māoc xic[h]uālahcocui /19/ quetzalcuemitl-i, mā, ya, mā
niquimonithua chālchiuhhui/20/lacapītzhuēhuetzcaticate[h]
xōchiteponāztica monōtztoque[h], auh /21/ a[h]zo
ye[h]huān tēpilhuān in tētēuctin in contzotzona[h] in
cono[h]olīnia[h] /22/ xi[y]ōtlā[h]uil[1]ōhuēhuētl
xōchincal#e#[ih]tec a ohuaya etc
- 23 Mā xi[c]caquicān-a, i [h]cahuaca ye tla[h]toa xōchicuāhuitl
īmāpan /24/ motzetzelo[h]ti[h]caqu-in in teōcuitlaxōchi-
coyolāyacach[h]uītzilin que/25/chōl monēncāhuatzin
tēuctli #c#[z]acua[n]ehcacēhuaztlapaltica onmo/26/zozouh-
tinemi patlāntinemi xōchihuēhuētitla[n] ohuaya etc
- 27 Pa[n]huetz pa[n]huetz xōchitl cuepōnti[h]cac xōchitl īxpan
īpalnemo[hu]āni /28/ mitznānqulili[h], o yōllo aye o
yoa o yoo aya ohuia ohuaya etc
- 29 Itōtōtzin yehuan Dios #c#[z]an ca tictemohuia, quēxquich ye

mocuīc /30/ in ye monecuītōnōl tontēāhuīltia yoo ye
olīni xōchitl a ohuaya.

31 Nōhuiān nonnehnemi nōhuiān nontlahto#hu#a nicuīcanitl huia, in

folio 11v

- quetzalizqui xōchitl ca ye ontzetzeliuhoc xōchiithualco
ye/2/hua papalōcali[h]tec i yao ayahue ohuaya etc
- 3 Zan moch ūnpa ye huītz xōchitl i[h]caca[n] ayahue, tēcuecuepal
xōchitl /4/ in tēyōllōmamalacachoa-i, tzo ye[h]uān
ohuaya, conmoyāuh/5/tihuītze[h] contzetzelo[h]tihuītze[h]
in xōchitl-a malīn xōchipoyon /6/ ayyahue
- 7 Xōchinpetlatl onac ayyahue, cenza[h] ye mochān ye āmoxcal-
i[h]tec cuīca ye[h]/8/hua ontla[h]toa ye[h]hua
xayacamach quihuintia ye ī[y]ōl cacahuaxō/9/chitl a
iyo ahuaya.
- 10 In huel yēctli on cuīcatl i[h]cahuaca ye[h]ua conēhua ye
īcuīc tlapaltēuc/11/citzin aya, huel āhui[y]a īxōchiuh
tzetzeliuhui xōchitl cacahuaxōchitl /12/ iyo ohuia
- 13 Antocnīhuāne namechte[h]tēmo#hu#a cēcencuemitl nictoca auh
/14/ tzo nicān ancate[h] xonpahpāctiacān xontlatla-
quetztiacān zan ye ūni/15/huāla[h]cic iñ namocnīuh
namocnīhuān ohuaya etc
- 16 In cuix ītlā[n] xōchitl #c#[z]an niç[h]uālcalaquia iñ
tzitziquilxōchitl mozo/17/quilxōchitl cuix iuhquin
cuix nayohui[h] ni#tono#[noto]līnia iñ antocnī/18/huān
ohuaya ohua,
- 19 Āquin ne[h]hua nipa[h]patlāntinemí yehuaya no[n]tlatlālia
nixōchincuīca-n /20/ cuīcapapalōtl aya, mā nēllel
quīza mā noyōl quimati-a ohuaya.
- 21 A i topa[n] nihuītz ū-ya, nitemoc in nixōpanquechōl-1,

- tlālpan na[h]cico-#tt#[h]i /22/ ninozozohua xōchihuēhūē-
 titla[n] nocuīc ēhuatl#1#o tlālpan onquīza yo/23/huaya.
- 24 0, anqui #c#[z]an nō ne[h] nicxōchi[y]ōpa[n]huia cuīcatl
 īntlan nonqui[h]quīza i nō zan /25/ tlatlālhuiat[h]
 noquetzalhuicolōl teōcuitlamecatica niqūlpia namoc/26/-
 nōicnīuh ahuaya ohuaya.
- 27 Zan nixōtla[h]tlapi[y]a namocnīuhtzin huia, xōchintlapal-
 izhuatica no/28/co[n]tzoma noxōchintlapf[x]xa[h]caltzin
 īnīc nonpāctica[h] ye [ī]cuecientla[h] /29/ yehuan
 dios mā xonāhui[y]acān ohuaya.
- 30 tlāoc cenza[h] xonpācta xōchincocōzcapa[h]tzine tēl ca
 ye[h]huātl tēuctli cuix /31/ occe[p]pa ye tonnemiquīuh
 īn iuh quimati moyōl hui zan cen tinemico /32/
ohuaya ohuaya.

folio 12

- 1 Ó-ya, nihuāla[h]cic xōchincuahuitl īmāpan ayahue
 nixōchihuītzil /2/ ninoyacāhuili[h]tica[h] īnīc
 nompāctica[h] tzopēlic huelic notēn ohuaya.
- 3 Yehuan Dios īpalnemo[hu]āni ye xōchitica tontlātlauhtilo-
 ya, ye tonto/4/pechtēca[h] cān timitzonāhuiltia[h]
 xōchihuēhūētitlan ātēcpañēcatl /5/ tēu[h]tli-a,
ohuaya etc
- 6 Onpi[y]alo huēhūētl om̄pi[y]alo ye oncān xōpancali[h]tec
 mitzonchi[y]a[h] ye /7/ mocnīhuān yāōmanatzin in
 mico#hu#atzin, īn ayocuauhtziñ /8/ ye xōchitica
 onēlci[h]cihui[h] in tētēuctin ohuaya et.
- 9 Huālīxtococ huālcocolīlo-ya īn ātl, in tepētl-i, huexō-
 tzinco tzihuac/10/tlan tzacualōtoc in tlacocha[h]hua-
 yo[h]toc in huexōtzinco ya ohuaya.

- 11 Tetzilacatl āyōtl cahuāntoc aya amocal ī#n#manicā[n]
 huexōtzinco ya /12/ in oncān ontlapi[y]a in tēcayē-
 huatzin quecehuatl tēuctli ontlapītza /13/ oncuīca
 zan ca ye īchān ye huexōtzinco ya ohuaya.
- 14 Yaya papa ilili xontlacaquicān ye huāltemo-ya in tota[h] Dios
 #c#[z]an ca ye /15/ īchān ūcēlō c#ac#[u]ā[uh]huēhuētl comōntoc
 aya, in tetzilacacuīcatl on/16/cahuāntoc ye oncān
 ohuaya ohuaya.
- 17 Ach in iuhcā[n] a ayahue, xōchitl ca-n zanitl i quetzalli-ya,
 quemitl huilān/18/toc ayahue, ūmoxcali[h]tec īnīc
 onpi[y]alo tlāl[1]-o yan, tepētl īnīc onpi[y]alo /19/ īn
 īcēlteōtl a ohuaya etc ayyao
- 20 Xōchimītletlēhuatoc mochālchiuhcāncācal noteōcuitlaāmoxcācal
 /21/ anca ye mochān īn īcēlteōtl.
- 22 Āuh tocnīhuāne tlā xoconcaquicān īn ītla[h]tōl tēmictli
 ayahue, xo/23/xōpantla[h] tēchnemītia īn teōcuitlaxīlōt1
 tēchonīthuitia tlāuhque/24/chōlelotl tēchoncōzcatia īn
 ticmati[h] ye ohuaya ye ontlaneltocato /25/ ī[n]yō11o
 tocnīhuān ohuaya ohuaya.
- 26 īcnōcuīcatl.
- 27 Cān yehuan Dios īn īpalnemohua cān tonnemi yehuayan ye
 mitzon/28/chīxtoque[h] īn mocnōicnīhuān ye cuīcatica
 onnēntlama[h]toque[h] ye xōchitica-

yan ca-n quitēmo#hu#a mēllel tlaīcōltia mitzon-ya-
 i[h]tlanilia moyōl/2/#1#yo īn tleyōtl mahuizyōtl aya
 ohua:

3 Ca-n niquittoa onon niquilnāmiqui ye antla ye iuhqui a
 icnōpillōtl tle /4/ īca cēhuiz in noyōollo tle īca
 polihuiz in notlayōcol nihuexōtzincatl /5/ mach oc
 onca[h] ye nota[h], mach oc onca[h] ye nonān oc
 nēchon#ne#chīxti[y]ez /6/ oc nēchonyōllōcēhuiz auh in
 a[h]mō niccentlami[h]tinemiz a icnōpillōtl /7/ ohuaya.

8 Nontēihua pāquīhua a[h]āhui[y]elo nicān tocñihuān onca[h]
 ye īncuāch īncōz/9/ qui ahu in ne[h]hua ninotolīnia
 antle īc nonpāctāz antle īc nāhuīx/10/tēhuaz tēnāhuac
 ye nicān ohuaya

11 Momalīna-n tēucyōtl momalīna-n#n# icnīuhyyōtl in tēcpillōtl
 aya ca oncān /12/ ca ūmpa huāllāz noconnequi noconēlēhuia
 in tlōpc antle īc non/13/pāctāz antle. et

14 Titloque[h] tināhuaque[h] timitzāhuiltia[h] nicān antle
 mocnōpilhuia mo/15/nāhuac īpalnemohua ca-n ihui xōchitl īpan
 titēchmati-a ca-n ton/16/cuetlahui[h] timocnīhuān.

17 In #c#[z]an nō iuhqui quetzalitztli ticxaxamānia #c#[z]an
 nō iuhquin tla[h]cuilōl/18/li ticpo[h]poloa īxquich
 ūmpa yahu i zan nō ye mictlān #c#[z]an tocēpanpo/19/liuhyān

20 Tle īpan titēchmati īcēlētōtl ihui-n tiyōl#1#i[h] ihui-n
 ye to[n]polihui[h]-an #c#[z]an /21/ tonpo[h]polihuitīhui[h]
 timācēhualti[n] cānnelpa tonyāzque[h].

22 #C#[z]an ye[h]īc nichōca-yan inīc tontlatzihui īpalnemohuāni
 chālchihuitl /23/ tlapāni quetzalli poztequi-a timoquequeloa
 o antāque[h] antle ī/24/pan titēchmati tēchtlatia
 titēchpo[h]polo#hu#a nicān-a.

25 Anca moneyōcol ticmana[h]-ya motzaçual motlaçual in īpal-
 nemo[hu]āni /26/ ayāc #c#[z]an quittoa monāhuac icnōpillōtica
 tontla[h]tlanīlo.

27 Chālchiuhitzmolīntoc onquetzalcuepōntoc achi-n moyōollo
 īpalnemo[hu]a /28/ ayāc zan quittoa monāhuac icnōpiltica.

29 Achi-n oncān yēc[c]ān tinemi[h] xonahā[h]ui[y]acān in zan
 cuēl achīc cō#hu#ātīhua /30/ in zan īxquich cahuitl

ommahuiztīhua in tlaca[h] ayāc nelli mocnīuh /31/ in zan
 cuēl achīc onnetlanēhuilo i yēctli moxōchiuh #c#[z]an
 co#c#[z]ahuic /32/ xōchitl.

folio 13

- 1 T̄xquich in cuepōni mopetlapan mocpal īpan in tēcpillōtl
 intlāhuatl /2/ i[h]tec in tēucyōtl tla[h]to[h]cāyōtl
 ye īc malīnti[h]cac in moyāōxōchiuh #c#[z]an /3/ co#c#[z]a-
 huic xōchitl.
- 4 Ye antle nel o tiqūi[h]to#hu#a[h] nicān īpalnemohua #c#[z]an
 iuhquiñ tēmictli #c#[z]an /5/ toncochi[h]tlēhua[h] in
 tiquittoa[h] tl̄pc. ayāc nelli-n tiquilhuilia[h] nicān.
- 6 Tlānel ye chālchihuitl tlamātelōlli timaco īpalnemo[hu]āni
 xōchicōz/7/catica tontla[h]tlanīlo to[n]ni[h]tlanīlōlo
 ach in tēcpillōtl in cuāuhyōtl /8/ ōcēlōyōtl ach ayāc
 nelli-n tiquilhuia[h] nicān.
- 9 Yoyahue īpalnemohuāni moqueueloa ca tēmictli in toco[nih]toa[h]
 in tocnīuh /10/ ontlaneltoca toyōollo ye nelli moqueueloa
 yehuan Dios.
- 11 Tlā tonicnōāhui[y]acān xōpancali[h]tec tla[h]cuilōlpan in
 tēchnemītia ī/12/palnemohuāni ye qui[h]mati ye coni[h]toa
 īnīc timiqui[h] timāēhual/13/tin ayāc ayāc ayāc, nel on
 tinemi[h] ye nicān.
- 14 Ónēn nontlācat Ónēn nonquīzaco anqui ye nicān in tlāpc
 ninotolīnia /15/ in mānel nonquīz in mānel nontlācat
 niquittoa tle[h] nā[y]iz onohuaco-n /16/ tēpilhuān Mā
 tēlēxco ninen in quēn huel ximi[h]mati-a ye no[n]yēhuatāz
 /17/ yeyāntli nolhuil ca-n ninotolīnia tōnēhuaz ca-n
 noyōollo tinocnīuh /18/ in āyāxcān in tl̄pc. ye nicān.
- 19 quēn nemo[hu]a in tēnāhuac mach īlihuiz tinemi[h] an

tēhuīt tēlxco nine/20/mi zan ihuiān ca-n īcēl nelli
 in #c#[z]an nonnopechtēca zan nontōlo[h]tinemi in
 /21/ tēnāhuac.

- 22 Māca xicnōtlamati noyōllo mācaoc tle[h] xicyōcoya ye
 nelli āyāxcān icnōpil/23/tīhua in tl̄pc ye nelli-n cocōc
 y#c#[eh] ontimalihuiz in motloc monāhuac /24/ īpalnemohua.
- 25 Zan niquintēmo#hu#a niquimilnāmiqui in tocnīhuān cuix
 occe[p]pa huītze[h] in /26/ cuix oc nemiquīhui[h] #c#[z]a[n]
 cen tipolihui[h] za[n] ce[n] ye nicān in tl̄pc. mācāc
 coco/27/ya īyōllo ītloc īNāhuac īpalnemohua.
- 28 Zan ye[h]īca nichōca nicnōtlamati nonicnōcāhualoc in tēnāhuac
 in tl̄pc. /29/ quēn connequi-n moyōllo īpalnemohuāni māoc
 mēllel onquīza icnōpillōt1 /30/ māoc ontimalihu
 monāhuac titeōtl yehuan Dios an tinēchmiquitlani.
- 31 A[h]zo a[h]mō tipāctinem[i]h tl̄pc. anca zan titocnīhuān
inīc huālpāquīhua tl̄pc.

folio 13v

anca noch ihui-n titotolīnia[h] anca noch ihui-n teo[h]pōhui
 tēnā/2/huac ye nicān.

- 3 Zan ca ilhuicatli[h]tec oncān ticyōcoya motla[h]tōl ca-n
yehuan Dios quē/4/nin toconnequiz Mach titlatzihuiz ye
 nicān tiqūīnāyaz in motēn/5/yo in momahuiz[z]o tl̄pc ye
 nicān quēnin toconnequiz.
- 6 Ayāc huel īcnīuh īpalnemohuāni antocnīhuān ancu[ā]uht-a
 amōcēlōt1 /7/ cānnelpa to[n]yāzque-n titlacoco#hu#a[h]
 ye nicān antēpilhuān.
- 8 īn mā onnētlamati tēchcocolia in tēchmictiāni ximotla[h]pal-
 očān /9/ moch ḥnpa to[n]yāzque[h] quēnonami[h]cān
- 10 Mā mīxco ninen ca-n ninotolīni[h]tinemi in īxpan

Ípalnemo/11/[hu]a-n yehuan Dios zan tēchoncuīlia zan
tēchoni[h]cuanilia in Í/12/tleyo Ímahuiz[z]o tl̄pc. ye
nicān oc xonmocenmatican namēchon/13/cāuhtēhuaz in
antocnīhuān in antēpilhuān

- 14 In tlaca[h] ayāc huel Íxpa[n] in Ípalnemohua ca-n ihui-an
Dios ca-n tēchon/15/cuīlia ca-n tēchoni[h]cuanilia in
Ítleyo Ímahuiz[z]o tl̄pc ye nicān /16/ oc xonmocenmaticān.
- 17 In ca-n ticcac ti[c]coco#hu#a moyōllo huel xitēchonithua
xitēchonitztlāco /18/ ihui-n tinemi nicān Íxpan Ípalnemohua
mācaīc ximiqui /19/ mā cemi[h]cac nicān xinemi tl̄pc.
- 20 Auh i ne[h]hua niquittoa e #c#[z]an achica zan iuhquin
eloxōchitl Ípan /21/ titomatico[h] in tlāpc #c#[z]an
toncuetlahuico[h] antocnīhuān māoc /22/ ompolihui
icnōpillōtl māoc amēl[l]el
quīza ye nicān.
- 23 Tlein ti[c]cuāzque[h] antocnīhuān tle Íca tāhui[y]azque[h]
cānon i yōli-ñ tocuīc cā/nin tlācati tohuēhuēuh
ninēntlamati-an tl̄pc. cāniñ nemí-a mā /25/ malīntimaniz in
icnīhuhyōtl mā malīntimaniz in cō#hu#āyōtl /26/ huēhuētitlan
mach oc niquīzaquīuh mach oc niquēhuaquīuh in /27/ cuīcatl
ahu in zani[y]o[h] nicān in a[h]tāc-a ye nicān #c#[z]an
āyahuitl zan /28/ yacahuilotl ninomanaz mā tontlaneltoca-n
noyōllo cuix nicān /29/ tochān t̄pc zan#n# i tolīni[h]cān
i teo[h]pōuhcān tinemi[h] cān noconcui/30/tīuh cān
niqui[h]tlanitīuh cuix iuhqui xōchitl ma[h] occeppa
nicpi/31/xōz, cuix tōnacāyōtl occe[p]pa nictōcaz in nota[h]
in nonān cuix oc

tēchicnōcāuhque[h] tl̄pc. cān ihcac in ohtli mictlān in
 temoyān /3/ ca xīmohuayān, cuix oc nelli nemohua
 quēnonami[h]cān cuix /4/ ontlaneltoca toyōllo zan tōpco
 petlaacalco ontētlātia onte/5/quimiloa īpalnemohuāni cuix
 oncān niquimi[t]taz īmīx/6/co nontlachi[y]az nonān nota[h]
 in cuix nēch[ch]ālmacazque[h] /7/ īncuīc īntla[h]tōl
 nocontēmo#hu#a ayāc-on tēca tēchicnōcāuh/8/que[h]

9 Ye[h]coc xōchitl mā-n nequimilōlo mā-n necuīltōnolo
 antēpil/10/huān huelīxtihuītz cuecueyontihuītz
 zāni[y]o[h] xōpan no[h]ma[h]ci#h#cātihiuītz /11/ cempōhual-
 xōchitl ye[h]coc xōchitl tepētitech.

12 īn zan ca-n xiuhcali[h]tic noncuīca māquīzcali[h]tic
 niontlā[h]toa zan nicuī/13/canitl
 14 Oc xoconyōcoyacān xiquilnāmiquicān quēnonami[h]cān
 ōmpa ye īchān aya nel/15/li ye ton-ya-hui[h] in ōmpa
 xīmo[h]ua zan timācēhualti[n] anca toyōlia
 īxpan /16/ ye[h] onyāz quīximatiz zan yehuan Dios

17 Tlein anquīyōcoya[h]? tlein anquilnāmiqui[h] antocnīhuān
 mā catle[h] xicyōcoyacān /18/ totech onqui#c#[z]a in
 yēctli xōchitl zan iuhqui īēlēl in īpalnemohua zan
 mochi /19/ ticyōcoya[h] mochi tiquilnāmiqui[h] ticNōtlamati[h]
 ye nicān

20 Mochīhu in tēpilhuān mochīhu in cocōc teo[h]pōuhtica
 nezcaltilo yehuan Dios /21/ Mā xihuāl[1]a-n tinocnīuh
 tlein ticyōcoya tlein tiquilnāmiqui mochipa-n tl̄pc
 zāni[y]o[h] /22/ nicān māca xitlaōcoya īcnōpil[1]ōtl in ye
 nicmati cocōc īca teo[h]pōuhtica titone/23/mītia[h]
 nochipa-n tl̄pc.

24 Óa[h]cico ye nicān in īēl[1]el ītlaōcol īpalnemo[hu]a ye[h]
 i[h]tic onnemi-a mā onnechōquilīlo /25/ in cuāuhltli
 ōcēlōtl ye nicān ca-n tipo[h]polihuizque[h] ayāc
 mocāhuaz.

26 Xicyōcoyacān antēpilhuān a[n]huexōtzinca[h] mānel ye
 chālchihuitl mānel teōcuitlatl /27/ nō ye ūmpa yāz in
 cānin xīmohua quēnonami[h]cān ayāc mo[cā]huaz.

28 Nichōca nihuālicnōtlamati i niquilnāmiqui chālchihuitl
 tlazo[h]xihuitl /29/ in ūtictlāti[h] in ūti[c]quimilo[h]
 īcēlteōtl ach tle īca Cuix in toyōllo tle īca poli/30/huiz
 in totlayōcol zān ninēntlama[h] in tlānel moxōchiuh in
 tlānel yēctli-n /31/ a mocuīc mach oc mocuepaquīh in
 ayocua[n]tzin cuix occē[p]pa niquittaz cuix /32/ occē[p]pa
 nicnōtzaz in huēhuētitlan.

folio 14v

1 Ye toCuīc toxōchiuh tiqūēhua[h] īcuīc īcēlteōtl īc
 onmoquechnāhuatiuh in ic/2/nīuhyōtl i mātitech māntiuh
 in cō#hu#āyōtl in #nico#[coni][h]to[h]tēhuac in
 tochihui/3/tzin in coni[h]to[h]tēhuac in coyolchīuhqui
 zā toncochi[h]tlēhuaco[h] zā tontēmiquico[h] /4/ ahnelli
 ahnelli tinemico[h] in tlpc.

5 Xoxōpan xihuitl īpan tochīhuaco[h] huālce[h]celi[y]a
 huālitzmolīni in toyōllo /6/ xōchitl in tonacayo cequi
 cuepōni oncuetlahui-a in coni[h]to[h]tēhuac /7/ in
 tochihuitzин

8 Zan ītla[h]tōl zan īciehuiz ontlāhuīz in toca moquequelo
 tēchahāhuilo/9/#hu#a nicā[n] ayāc huel-o ayāc huel-on
 quilhuīz in ītla[h]tōl īpalnemo[hu]āni.

10 ītē ca zo huemac in timalo[h] tezozomoc tēuctli
 tlācatecolōtl i coyāuh /11/ in cuetzpal ozoma[h]tli-n
 tēuctli tlachquiehuitl zan ontemo huēhuēyō/12/tia-n
 tlpc ayāc huel-o ayāc huel-o.

13 Mā huel mani-n tlālli mā huel i[h]ca tepētl quihuāli[h]toa
 ayocuan zan ye[h]/14/hua-n cuetzpaltzin.

15 Tlaxcallān huexōtzinco in a izquixōchitl cacahuaxōchitl mā
onne/16/mahmaco mā huel mani tlāll-a

17 Nihuinti nichōca nicnōtlamati nicmati niquittoa
niqūilnāmiqui mā/18/caīc nimiqui Mācaīc nopolihui
19 īn cān ahmicohua in cān ontepētīhua i mā oncān niauh mācaīc
ni/20/miqui Mācaīc nopolihui.

21 A#n#monecuiltōnōl a#n#monmoquimiloa[h] antēpilhuān
cuāuhltli iztac /22/ in petlācalcatl mā yanquitlatzihuili[h]-
ti[h] chīmalli xōchitl, īc totōnqui-a /23/ īc etic mochīuhtoc
xayacamachan.

24 Anca icnōpillōtl ontitimaliuhtāz quēnonami[h]cān anca
a[n]yāznequi[h] antēpil/25/huān amontlachi[y]aznequi[h]
īn ūmpa nemohua amachcahuān. Zan /26/ ca īellel
ītlaōcol-i īxōchiuh ye īcuīc mā īc tonāhui[y]acān
petlācalcatl /27/ in cuāuhltli iztac quēnman tlacāhuaz īn
īcēlteōtl īn īpaltinem[i] /28/ ye nicān

29 Tēicnōhuīca tēicnōcemilhuitiltia īn īpaltinem[i] yehuan
dios anqui /30/ īcococauh ontēmocnīuhtia īpetlapan
quēnman tlacāhuaz īn īcēl/31/teōtl īn īpaltinem[i]
ye nicān.

folio 15

1 Xōchincuahuitl oni[h]cac in tamoan īchān dios ye [ī]chā[n],
oncān /2/ tiyōcolōc tināhuatīlōque[h] tēuctla[h]tōltica
tēchīlacatzoa /3/ in zan ye[h]hua-n toteōuh īn īpaltinem[i].

4 īhui īn teōcuitlatl in nicpītza nicchālchiuhtequi yēctli
tocuīc /5/ īhui-n teōxihuitl #icni#[inīc] nappa,
tēchīlacatzo#hu#a nappa tamo, tamo/6/a[n] īchān ye[h]hua-n
Dios īpalnemohuāni e xonāhui[y]a e nicān xōpa/7/n-yan
xōpancali[h]tic

8 Ye monecuiltōnōl motēicnēlil huel-on nemohua īpalnemohuāni

/9/ tlālp^w#c#que[h] timohui[h]huixoa i timotzetzelo nicān
 moqu i nochān /10/ moqu i nocal īmancān #quemon#[quēmman]
 in tlpc īnīc ye nemohua /11/ mōpetlapan momahuiz[z]ōcān
 ayāc zan quittoa monāhuac ton/12/tēicnōitta tontēmope[h]penia
 13 īca-n mono[h]ma[h] in te[h]huātl tontēicnōitta mochi[y]el
 īmancā[n] mocal īman/14/cā[n] cān mitzontlapi[y]elia[h]
 īpalnemo[hu]āni xiuhtzin in coyolchīuhqui xi/15/huitl popō-
 ca moquihuitzin ayāc zan quittoa monāhuac tontē/16/icnōitta.
 17 Cuīcatl a[n]yōlque[h] xōchitl ancuepōnque[h] antēpilhuān#N#
 i zacatimaltzin /18/ in tochihuitzin ōmpa ye huītze[h]
 xōchimecatl
 19 Zā ye colīnia īhuēhuēuh īayacach īpalnemohuāni āmoxi[h]-
 cuili/20/uhtoc a#n#mocuīc anquizozo[hu]a[h] a huēhuētitlan
 motēnēhua/21/tzin mocuāuhetzetzelo xōchiyāōyōtica
 conāhuiltia īcēl/22/teōtl.

23 Nicān ompēhua Huēhue[h] cuīcatl īnnepa[h]pāquiliz/24/cuīc
 tla[h]to[h]que[h] Titico titico titico.

25 Ye[h]hua-n tlācatl obispo-n cuīca ōztōcali[h]tic mimilintoc
 ī-n-teponāz xōchi/26/huēhuētl comōnti[h]cac
 27 Quēnonmach in quēhua ca-n tiquittaz tictēmoa xōchimecatica
 quihi/28/huicon i cuix nepaniuh yaya[h]ti[h]cac īcuīc
 ic a#n#mococōl Motēuc/29/zōma[h].

30 Xōchiithualli-n nicpoxāhuaco-n-n amocohcōl xōchiithualli-n
 nicpoxāhua/31/co-n amocohcōl xiuhchicuacoltica ye
 nitlaczatihuītz tzonco cāhuilti[h]

xōchitl nic/2/tzetzeloa tlāhuilli xōchitl xiuhchicuacoltica
ye nitlaczati/3/huītz.

- 4 At ticualāni in nipa ti[h]cac at ticualāni in nechcapa
ti[h]cac tlācuēl /5/ tlā xicto[h]toma xōchimecatica
nāuhcāmpa ca cencal[h] huel xi#h#[c]xitto/6/monilpi[h]ti[h]ca
noyōollo noyōollo quēn anquichīhuazque[h].

7 Toco toco toti.

- 8 Āquin tlācatl ōyehcoc ōztōcal[ih]tic xōchitl tzetzeliuhtoc
tlaca[h]zo ye[h]/9/huātl in tla[h]toāni yaya[h]ti[h]cacāpīl
tlanitzayo[h]chicāhuazcacala/10/catinemī zan ca omicicuiltoto-
pochpīl īcuitlapan tetzel#il#a/11/cuīco Dios īchān tzontli
īma[h]pil canāhuacan cuātlahtlalhua/12/yo tetehuilacachpīl
mamāzohua motēuczōma[h]pīl.

- 13 An noc#a#[ō]lihuān an tlācuēl xompēhuacān tlācuēl xoncuīcacān
noconca/14/quiz īcuīcayo motēuczōma[h]pīl īxonehnecuil
xoquechtlan tzīñcuāuh/15/caxpīl tzīñteponpīl ca-n
iuhquiñ tāpīzmiqui[h] xillāncapītz yōl/16/lōilacatz
omicicuiltecui[h]cuipīl i yacachicuacolchicolpīl ah
an/17/nelli-n iuh tōncatcāpīl ah a[h]nelli-n iuh toccatcāpīl.
18 Zan tlapītzal.copa mitzhuāla[h]hua[h] in huēhuetque[h]
motēuczōma[h]pīl in cuā/19/tlatlacuācpīl
cuā[x]xōchimecahuicon ticatcāpīl ah a[h]nel iuh
tō[n]cat/20/cāpīl

21 Coto coto coto.

- 22 Nicuīcanitl tihuēhuetque[h] āc ye[h]huātl ye co[n]pō[hu]az
ītla[h]tōl īcēlteōtl /23/ in īāmox īn ītla[h]cuilōl in
cuīcatl huēhuetl teponāztl āyacach#tli# te/24/tzilacatl
āyōtl ye chicāhuaztli cuepōnqui cozahuic xōchitl cāhui/25/lia
xōchitl tlōpc cān tonyāz cān ta[h]ciz cān tinemiz.

26 Ximotlālīcān noxhuihuāne xonmotlālīcān noxhuihuāne mā
iuuhqui /27/ #obispo#

[adjacent gloss:] obispo

#c#[z]an ca centzonxiquipilli cuix huīmolintoc momama-
līn/28/toc xincue moliuhtimani iñ ī-ñ-tla[h]tōl i
ye[h]hua īyōollo.

29 Āc onmottīz·āc ontlachi[y]az xōchiōztōcalco āmoxtla[h]cuilōl-
cali[h]tic cān /30/ #e#i[h]cac tlatla[h]tohquetl
ahnēch[h]ueli[h]toa chicotēne[h]que[h] chicotla[h]to[h]que[h]
/31/ mānēn quittōcān ye[h] conpō[hu]az ye[h] conchīhuaz
noxhuiuhtzin.

folio 16

1 Cāno[n] Dios nē[ch]chīuhca, cāno[n] Dios nēchyōcoxca
xōchiquimiliuhti[h]cac /2/ xōchpetlailacatz huīmoliuhtoc
momamalīntoc ye onquetzal/3/pachiuhti[h]cac ni[h]tic
noyōollo nicuīcanitl

4 San fran^{co} ontla[h]toa fray pedro ye nēchnāhuatia
nicuīcanitl zan /5/ ca-n ye oncān òztōcali[h]tic
ye[h]hua-n Dios ītla[h]tōl niqūihtoa ca ya i[h]cac /6/ zan
noca huetzca nēchpīnāhuia noxhuiuhtzin mā ye huālmo/7/quetza
mā quitto īchicotla[h]tōl mā ye īc cahāhuilti noxhuiuhtzin.

8 A conmatiz nō huel quittaz noyōollo nicuīcanitl at a[h]iuuhquiñ
niqūehuaz /9/ niqūittōz ca ya i[h]cac zan noca huetzca
nēchpīnāhuia noxhuiuhtzin /10/ mā ye huālmoque.

11

toco toco toti.

- 12 Noc#a#[ō]ltic nohuēhue mā mitztla[h]tlani āc īpatiuh
 nezahualpilli ēlteponāz/13/cuecueliuh ye xōchihuēhuētl
 īc a[h]tlācnecuipīl cēceyaca netlatlalōlo /14/ in
 īxopīlhuan cequi a[h]ontēa[h]ci cequi a[h]ontēa[h]ci.
- 15 Ach anca ye[h]huātl in tla[h]toāni nezahualpilli cuācopzīl
 cuāxa[h]cal-yan-te/16/cui[h]cuil ilacatztepīl in
 cuappa[z]cemixt1apalnecuipīl. Nō nimitz/17/a[h]hua in
 tla[h]toāni in tāxāyaca in cua[m]mimilpōl in
 cuauh[h]uitzoc/18/tepōl īxcocotzo#hu#alcacatzactepōl
 tēntzonpachpōl māhuēhuē/19/yacapōl āc zo mach iuhquin tlācatl.
- 20 Zā ye tiquinēuh in mā-n̄ tocotzotl xiyenī in mā tlatlachcuitl
 zan̄ ca ye[h]huātl /21/ ācacalotl mitztla#t̄z#cilhui[h]
 quech[h]uēhuēyacapōl, ye tēnpitzacpōl īpan /22/ tetepo[n]
 cēcen maapōl in tocnīhuān ye ye#ch#[hc]o xi[c]caquicān̄
- 23 Coto Coto coto.
- 24 Nihuelcuīca-ya mā mi[h]tōti totoquihuaz in tēnno[h]paltitilāc
 ahmō tlaah/25/hua pēhualpōl in yacatlapītzaltēuccizcoyōpōl
 ye iuhqui in tlan
- 26 Xōchhuēhuetque[h] nichuālitta ahmō-n̄ iuh totoquihuazpōl
 ēlmozoqui1/27/la[h]cacatzacpōl īxcuātolehexōquimilpōl āc zo
 mach iuhquin /28/ tlācatl.
- 29 Ca xoila[c]cāxōchicuahuitl neh [c]uepōnti[h]cac oncān̄
 i[h]cac i i ye[h]hua xohuīcol/30/li-n̄ tezozomoctōn
 quezepol[1]ōco texoloxomolli quēn̄ cāhuitica[h] in
 tenoch/31/titlan tzīncapītz eloizquipahpatzacpīl tezozomoctōn.

Ípan mochíuhuítz in axoquenpíl xotle[h] xi[h]xilhuāzpíl
 tlan/2/cuāohōlmápíl quechtepolōlomití[h]tic [h]uitzpíl
 tezozomoc/3/píl.

4 Nicān ompēhua in motēnēhua Melāhuac cuīcatl in /5/
 mēhuaya tēcpán Mēxi[h]co Ācōlhua[h]cān tlālhuācpán
 /6/ inīc īmēl[1]el quīzaya tlahto[h]que[h].

[marginal gloss:] yēxcān quīza xōchicuīcatl
 [c]uāuhcuīca[t]l ienōcuī[c]atl zan neliuhtoc

7 Xiāhuil-om-pēhua xiāhuil-on-cuīca-n ticiūcanitl huiya mā
 xonāhui[y]acān-i, on/8/ēl[1]elquīxtilo-n īpalnemohuāni
iyeo ayahui ohuaya etc.

9 Mā xonāhui[y]acān-i ye tēchonquimiloa īpalnemohua ye
 xōchimāquīztica /10/ ne[h]tōtilo ye ne[h]huihui-o aya
moxōchiuh a ohuaya, yao yao ho ama i yehuaya /11/ ahuayyao
aye ohuaya ohuaya, ye moma[h]mana ye momana yan tocuīc
 /12/ māquīzca[1]i[h]tec i zan teōcuitlacalico moyāhua-n
 xōchincuahuitl oo ye /13/ mohui-

[marginal gloss:] hui

xo#hu#a i zan ye motzetzeloa mā-n tlachīchina quetzaltōtōtl
 /14/ mā-n tlachīchina-n ya zacuan quechōl-an ohuaya etc.

15 Xōchincuahuitl timochīuh timaxēlihui tihuítolihui o-ya-
 timoquetzaco /16/ in ye[h]hua-n Dios i īxpan timomati
 te[h]hua-n nīpāpan xōchitl-a o/17/huaya ohuaya
 18 Māoc xo[n]ya[h]ti[h]ca-i oc xoncuepōntí[h]ca in tlpc i

- timolīnia tepēhui xōchitl /19/ timotzetzeloa ohuaya
ohuaya, ahtlamiz noxōchiuh ahtlamiz /20/ nocuīc in
nocon-ya-yēhua-ya zan nicuīcanitl huia xexēlihui/21/-ya
moyāhua yaho cozahua-ya xōchitl zā ye oncalaquīlo
za/22/çuan cali[h]tic-a ohuaya ohuaya
- 23 In cacaloxōchitl-i mā ye xōchitl aya ohuaye tic-ya-moyā
tic-ya-tze/24/tzeloa xōchincāl-a-i[h]tec a ohuaya ohuaya
- 25 Iyoyahue ye nonnocuiltōno#hu#a on nitēpiltzin ninezahualcoyōtl
huia /26/ nicnechico[h] cōzcatl in quetzal in patlāhuac ye
nō niqūiximati-n chāl/27/chihuitl yao in tēpilhuān
ohuaya ohuaya
- 28 Ixco nontlatlachi[y]a nepāpan cuāuhltli-n ōcēlōtl ye nō
niqūiximati-n chāl/29/chiuhltli-ya in māquīztli-ya ohuaye
- 30 ChālchiuhtlaMātilōlmāquīztli i popōca yeehuaya in a#n#moyōollo-ya

folio 17

in amotlahtōl antētēuctin i nezahualcoyōtzin motēuczōma[h]tzin
/2/ anquicnōcāhuazque[h] in quēnman-o a#h#momācēhual-a. ohuaya
etc.

- 3 oc xonmocuiltōnōcān ītlloc īnāhuac in Dios aya īpalnemohuāni
a/4/yoppa tēuctīhua-o a in tl̄pc. ye anquicnōcāhuazque[h]
in quēnman-o /5/ amomācēhual-a ohuaya ohuaya.
- 6 oc xonmocuiltōno i yeehuaya oc xonmoquimilo in titēpiltzin
nezahualco/7/yōtzin xoconmotlacui in īxōchiuh in
īpaltinemi[h] onciahuitiuh ontla/8/tzihuitiuh ye nicān
in quēnmaniān conīnāyaz in ītlēyo in īmahuiz[z]o /9/ zan
cuēl achīc onnetlanēhuilo antēpilhuān ohuaya etc.
- 10 oc xonmocuiltōno i yeehuaya, oc xonmoquimilo in titēpiltzin etc
Māoc ye /11/ xicyōcoya i nezahualcoyōtzinanca huel
īchān Dios aya īpalnemo[hu]ā/12/ni zanitl-an conāntinemī

- in īpetl in īcpal#1# i zan co[n]-ya-mahma[h]tine/13/mi in tl̄pc. in ilhuicatl ayahue #c#[z]an ye huel[1]amatiz ūmpa ye con/14/manatūh in īnecuiltonōl ohuaya ohuaya.
- 15 Tiāzque[h] yehua xonāhui[y]acān niquittoa o ninezahualcoyōtl huia /16/ cuix oc nelli nemohua o a in tlāl̄pc i hui ohuaye
- 17 Annochipa tl̄pc. zan achica ye nicān ohuaye ohuaya, Tēl ca chālchihuitl /18/ nō xamāni nō teōcuitlatl in tlapāni oo quetzalli poztequi ya/19/hui ohuaye. annochipa tl̄pc. zan achica ye nicān ohuaya etc.
- 20 Ya-n cuecuepōntimani yeehuaya a in icnīuhxōchincuahuaitl i cō#hu#āyōtl īneh/21/nelhuayo mochīuhtoc ya in tēcpillōtl a īca mahmani ye nicān. etc
- 22 Zan niquittaz cuāuhyyōtl mahuiz[z]ōtl ūcēlōyōtl in ninotolīnia-ya nicā[n] huia /23/ in zan #icnoyotl#[icnīuhyyōtl] īca mahmani ye nicān ohuaya ohuaya.
- 24 Mā-n cuāhuitōtōtl iȳehuaya zan tlacochtli-n tōtōtl ti-ȳa-patlāntihuītz īpal/25/nemo[hu]a o aya timoquetzaco-n mochi[y]al īmancā[n] motzaçual īmancā[n] /26/ timopohpō[hu]a-ya zan timotzetzelo-ya huēhuētitlan ye nicān etc^a
- 27 Zan tepēhui-n tī#c#[z]atl in i[h]huitl zan ca quetzalaztatl timopo[h]poyāhua-n ti/28/motzetzelo-ya etc
- 29 īc onxiuhī[h]cuiliuhto in cuāuhpetlatl ayyahue a ūcēlōicpall[i] īpan amonca/30/te[h] in xōpancali[h]tic in motēuczōma[h]tzin in totoquihuatzin. etc^a

- 1 quēn quittoa-n īpalnemo[hu]a aoc achi[h]tzinca in īpetlapan in ye[h]hua-n Dios hui/2/an a in oncān amēchīcnōcāuhtēhuac

chīchīmēcatl nezahual/3/pill-a ohuaya ohuaya

4 Yāōxōchitl i moyāhua yeehuayo cequi cuepōni īxquich
 oncuetlahui-a /5/ cuāuhyōtl ḍcēlōyōtl huia quēxquich
 o[n]ya-i quēxquich oc nem[i]/6/quīuh motloc monāhuac i i
yehuan Dios huia i yece[n] ye oncān /7/ a ohuaya ohuaya
 8 Óhūllo[hu]ac quēnonami[h]cān huiya in tlācahuepantzin in
 tla[h]to#hu#āni-ya /9/ īxtlīlcuechahuac ye ḍcuēl achīc
 onnemico[h] īxpan in yehuan Dios /10/ huiya ixtlāhuacān
 yece[n] ye oncān ohuaya. etc

11 Xōchincuahuitl i nelhuayōcān a īchān in Dios oncān
 cuepōnti[h]cac i que/12/tzalmi[y]āhuayōcān huāla[h]ci-an
 zacuan yehco xiuhquechōl mahuiqui-n /13/ quetzaltōtōtl
 a ohuaya etc.

14 In moch ḍmpa anhuītze[h] i ye nono#hu#alco ya in cemānāhuac i
 in amīquechōl/15/huān īpalnemo[hu]āni in amītlachīhualhuān
 huāla[h]ci-a zacuan ye[h]co xiuh/16/quechōl mahuiqui-n
 quetzal etc

17 Xiuhquechōlxōchinpetlacōtl oncān ya mani-a xiuhāmoxcalico
 oncān ya /18/ onoc i ye[h]hua-n Dios i tlāhuizcalli-n
 quitztoco[h] mitzon-ya-i[h]xitia[h] in mo/19/quechōlhūān
 zan ca xiuhētōtōtl tlathui-an tzahtzi-an ohuaya etc

20 Onchachalaca moquechōl mitzon-ya-i[h]xitia mitzoyohuia
 tzinitzcan tlāuh/21/quechōl zan ca xiuhētōtōtl tlathui-an
 tza[h]tzi-an ohuaya ohuaya.

22 In tamoan īchā[n] xōchitl ye i[h]cacā[n] ḍmpa ye ya[n]huītze[h]
 yantotēuchuā[n] huiya /23/ timotēuczozoma[h]tzin, in
 totoquihuatzin in a#n#mehcoque[h] ye nicān xōchi/24/ithualli
 īmançā[n] huel anconēhua[h] i yēctli-n a#n#mocuīc yapa
yatan tilililin /25/ tlacui[h]cuilōlcali[h]ticpa-n
 a[n]huītze[h] ohuaya ohuaya

- 26 O anca ame[h]huān in ancoholtīnia[h] a#n#moxōchihuēhuēuh
 moxōchāyacach-i /27/ in amehcoque[h] ye nicān xōchithualli
 [ī]mancā[n] huel anconēhua[h] etc
- 28 Iilin-cohui ilihuan-cano tle-on in quittoa a in quechōl
 ye[h]hua-n Dios i huītzilin-i /29/ ilihuan-cano ye
 ontlachīchina mā yāhui[y]a ye i yōlcuepōni-ya xōchitl-a etc^a

folio 18

- 1 Zan ye huītz ye huītz in papalōtl huia ye ompatlāntihuītz
 ye mozozouh/2/tihuītz xōchiticpac nemi-a ye ontlachīchina
 mā yāhui[y]a īc i yōlcue/3/pōni-a xōchitl-a ohuaya. etc
- 4 Chālchiuhcal īmanicā[n] huiya in quetzalcal īmanicā[n] huiya
 a oncān in /5/ tontlahtoa ohuaye timotēuczozoma[h]tzin
 huiya ca-n ticma[h]cēuh a/6/ya ye oncahuāntimani-a in
 motēyo ye nicān ohuaya etc
- 7 Tēl a oncā[n] mocococauh aya tēl a oncā[n] motlamahcēhual i
 īxpan in /8/ tichōca ye[h]hua a in s^{ta} maria oncān
 mitzīxima[h] īcēlteōtl in ye[h]hua-n /9/ Dios a ohuaya ohuaya.
- 10 On tlacochī[h]cuiliuhyān ohuaye chīmali[h]cuiliuhicān in
 tenochtitlan /11/ i oncān ya mani-a in cacahuaxōchitl
 yōllōxōchitl-i in cuepōnti[h]/12/cac i īxōchiuh in
 īpalnemo[hu]āni cemānāhuac i ye onchīchinalo[h] in /13/
 tēpilhuān ayyo ayyaha ohuaya ohuaya.
- 14 Ontlamahuizmahmani-a in a Cōlhua[h]cān xiuhtla[h]cuilōlli-ya
 āmoxca/15/l-a-i[h]tec i oncān ya mani-a in cacahuaxōchitl
 yōllōxōchitl etc.
- 16 A in ilhuicatli[h]tic oncān tonoc o in Dios in tēta[h]tzin
 nepāpan xōchitl to/17/contimaloa ayanca hui yaha iya
 iyaha ohuaya etc

- 18 Zan mocēhuallōtitlan zan cān ye yoncāntlan i onneyacalhuilōto
aya /19/ antēpilhuān huiya zan ye teh momahuiz[z]o i
 teh motleyo yehua īca piltī/20/hua i īca mahuiztīhua i
ayanca hui yaha iya iyaha etc
- 21 Zan quetzalpetlatl īpan-i ye momalīntoc i in amotla[h]tōl aye
 antēpilhuān /22/ hui yaha in cāhualtzin huiya chīmallpopōcatzin
 o ayahui ho /23/ ayyaha etc
- 24 O anca ye oncān anco[n]pi[y]a[h]-ya oncān ye īpetl īcpal
 i ye[h]hua-n dios /25/ aya īcēlteōtl īpalnemo[hu]a i
ohuaya ohua
- 26 Cuāuhyōtica ūcēlōyōtica mā onnequechnāhualo antēpilhuān-i
 i[h]cahcahua-n-ca /27/ in chīmalli-n cō#hu#a[h] mā
 [a]hl-i-mani oo iyao ayyaha ohuaya ohua.
- 28 Zan topan moyāhua-ya topan tzetzelihui-a nehcalizxōchitl-i
 īahuiltilōca in ī/29/cēlteōtl Dios tēta[h]tzin
 i[h]cahcahua-n-ca i chīmalli-n etc.

folio 18v

- 1 In pozōni-ya ye oncā[n] zā milini-ya in tlachinōlli-ya
 nemahuizzōtilo-ya nechīmal/2/tōcāyōtilo-o a oyohualpan
 tēuhtl-am motēca-ya ohuaya e
- 3 O ahquēnman ontlatzihuiz yāōxōchitl mani yeehuaya at[1]-o
ya tēmpa[n] in on cuepōn/4/timanique[h] ūcēlōxōchitl-in
 chīmalli xōchitl-i a oyohualpan tēuhtl-an motēca-ya. ett
- 5 A ūcēlō-n-cacahuaxōchitl-aya oncā[n] ya mani-ya zan ca
 i tzetzeliuhyā[n] in ixtlāhuatl /6/ i[h]tiqu-i zan topan
 a[h]huiaxti[h]cac oo ācon anquinequi on anca ye timallōtl
 in /7/ mahuiz[z]ōtl ohuaya etc
- 8 O a[h]cemel[1]e[h] xōchitl #ha#[ah]cemelle[h] āhui[y]a

- mochīuhti[h]caqu-i yōlloxōchitl-i a ixtlāhuacān /9/
 yaōnāhuac oncān quīza[h]-ya à in tēpilhuā[n] oh-ya o anca
 ye timallōtl etc^a
- 10 In cuāuhuehueltica ócēlōpānitl-i nepanihui yeehuaya
 quetzalli-n chīmal/11/tica ye onnema[h]manalo zacuanpānitl
 huītōliuh-on pozōni-a ye oncā/12/n-o huālēhua-ya in
 chālcatl oo Āmaquēme[h] oo ayohuilo ihcahuaca /13/
 yāoyōtl ohuaya ohuaya.
- 14 In tlacōtl xaxamacatoc itztli-n teīntimani-o chīmalteuhltli
 topan-ya /15/ motēca-ya ho hualēhua-ya in chālcatl oo. etc^a
- 16 Nihuāla[h]cic ye nicā[n] ye niyohyontzi[n] huiya zan
 ni#c#xōchiehēlēhuia yeehuaya #in#[ni]/17/xōchin-
 tlahtlapānaco-yan tlōpc ye nicā[n] noco[n]-ya-tlapāna
 in cacahuaxō/18/chitl, noco[n]-ya-tlapāna icnīuhxōchitl-i
 ye te[h]hua monacayo-n tetēpiltzin /19/ nezahualcoyōtl
 tēuctli yohyontzin-i iyao ohuili iya ayyo yao ayya/20/ha
yohuiya.
- 21 Zan nic-ya-temohui[h]tihuītz mocuīc in yēctli īhuān
 nic-ya-temohuia-n titoc/22/nīhuān aya mā onpa[h]pācohua
 yehua icnīuhlamacho-ya iyao ohuili etc
- 23 Achi-n īc nonāhuiya-o achi-n #yc#[ye] ompahpāctinemī noyōllo in
 tlōp#c#qu-i ye niyohyon/24/tzin nixōchiehēlēhuia oo
 nixōchincuihcūcatinemī-ya ohuaya etc
- 25 Nicnehnequi niqüehēlēhuia in icnīuhyōtl in tēcpillōtl
 nixōchiehēlēhui#y#a /26/ oo nixōchin etc^a
- 27 O anca iuhquin chālchi[h]uitl ohuaya zan ca iuhquin cōzcatl in
 quetzalli-n patlā/28/huac īpan ye nicmati-a yēctli ye
 mocuīc aya tota[h] Dios īpalnemo[hu]āni /29/ īca
 nonāhui[y]a īca nonni[h]tōti#y#a huēhuētitlan-o
 xōpancal-a-i[h]tiqu-i /30/ ye niyohyontzin huiya ha
 noyōl quimati ohuaya ohuaya

folio 19

- 1 Mā xic-ya-hueli-n-tzotzona moxōchihuēhuēuh ticuīcanitl i
yeehuaya mā iz/2/quixōchitl-i mā-n cacahuaxōchitl-i, mā
onmoyāhua-ya mā ontzetzelihi /3/ ye nicā[n] huēhuētitlan-o
mā-n tāhuiyacān-i ohuaya ohuaya.
- 4 ya zan ca xiuhquechool tzinitzcan tlāuhquechōl oncān
oncuīca-n tlahto#hu#a/5/-ya i xōchitl a ī[c] pāqui
hoo a ilili-o a ililililin-cohui yao ayyaha o/6/huaya
ohuaya.
- 7 A oncā[n]-ya i[h]caqu-i i xōchincuahuitl i huēhuētitlan a
ayahue zan ye ītech on/8/nemi-ya in quetzal-in-quechōl
iñ tōtōtl īpan mochiūhtinemi-o, iñ neza/9/hualcoyōtzin
o xōchicui[h]cuīcatinemī-o i xōchitl a īc pāqui hoo a ilili-o /10/ a
ililililin-cohui yao etc
- 11 Nehco nehco-ya yapapa yapapa ōmpa ye nihuītz huiya iñ ilh.^{t1}-
a-i[h]tic-o ātl i[h]cuiliuh/12/yā[n] tlāhuizcall-a in yehua
#o#[c]ani nītlapal huan-cano in nicuīcanitl huiya /13/
xōchitl in noyōollo-ya nicmana nocuīc-a ohuaya ohuaya.
- 14 zan nihuāla[h]cico in qui#y#a[p]pan ohuaya zan
nicahāhuiltico ye[h]hua-n Dios in nicuīca/15/nitl huiya
xōchitl in noyōollo-ya ett^a
- 16 Ala iyan #q#[h]uē āc mach-on mach-on hue te[h]hua on tilhuicateōtl
in yehuan Dios-i /17/ quēxquich moxōchihuēuh quēxquich
mocuīc īca-yan nontēāhuilti#y#a-i /18/ in co-yapano
iñ nicuīcanitl-a ohuaya etc
- 19 In moch oncān nimacoc iñ nehcacēhuaz huia iñ
noquetzal-in-poyoma[h]-i /20/ ye nochicuacol iñ
nāmaxōchihu-i iñ āmoxcall-a īmancā[n] tlāuhcall[i]
īman/21/cān-i quēxquich moxōchihuēuh etc^a
- 22 Ho ama iye yao aye yao aye Nihuālahcic ayyahua

- xinēch-a-i[t]tacān in /23/ nicuīcanitl huiya in
 nicāhuiltico nichuēhuetzquītia ye[h]hua-n Dios /24/
huiya in nicuīcanitl-a ohuaya ohuaya.
- 25 in cacahuaxōchitl-o nicnocōzcati[h] nepāpan xōchitl i
 nonāhui[y]a nonnittōtia /26/ cozahuic xōchitl i
 quetzal-i-xōchi-o in ye nochicuacol in nehcacēhuaz huiya
 /27/ in nicāhuiltico nichuēhuetzquītia ett^a
- 28 0 ahcемēl[1]e[h]cān in nihuāla[h]cic ayyahue moquiappan-o
 yehuan tota[h]tzin in ye/29/huan dios huiya in
 nimitce[h]cemēlti[h]tihuītz aya in noconpolo[h]tihuītz
 in /30/ notlayōcol i ahua ihua iyaho iyao ao ya-tatan-tilili
 nihue-

folio 19v

- li-n-cuīca ay yohuiya.
- 2 Zan nicpopoxāhua-yan cuāuhithualli yehuaya noconehecapehuia
 o xōchit/3/hualli [ī]manica[n] huiya ohua iyao iyao etc
- 4 Ye itzmolīntimani[h] xōtlancuepōntimani[h]-an zan ca
 Inchōquiz i nitlahtoa-ya-i /5/ in ācōlmī#t#ztli-ya i
 techo-n-tlalatzin-i in ācōlihua[h]cān-i in tenochtli
 [ī]man/6/cā[n], in Ācamāpich in tlālhuācpa[n]-i in
 tezozomoctli yēhua[h] īncococauh īn/7/tla[h]tōl
 nozan onnemi-a ohuaya etc
- 8 In cuāuhpetlapan ōcēlōpetlapa[n] ontlatlauhtilo-ya a in
 S^{ta} Maria ohuaya etc
- 9 Zan chīmaltemo ye[h]hua-n īpalnemo[hu]āni oyohualtemoc
 Mēxi[h]co-ya tīzatl i[h]huitl /10/ moyāhuatihiuītz tlālpan
 ahci ye nicān ohuaya etc
- 11 A#m#monāhuatīl a#m#monecuiltōnōl antētēuctin in

cuātleckō#hu#ātl in cā/12/hualtzin-i ūancontlanēuhque[h]
 īmahuiz[z]o in īpalnemo[hu]a chīmalte/13/moc nicān a in
 Mēx^{CO} ya ohuaya ohuaya

- 14 Zan ye tēnyo[h]timani ātl-on yan tepētl a in tenochtitlan
 i ye īca mahuiz[z]ōhua /15/ ayāc quīmacaci yēctli-n
 miquiztli antēpilhuān huiya iuh amēchnāhuati[h] /16/
 īcēlteōtl i ye[h]hua-n Dios in amīpilhuān a ohuaya e
 17 I yēctli-m mā ihui āc nel quiciehuiz i chīmal-in-petlatl-i
 ya ītlacochicpal i /18/ ye[h]hua-n Dios ohuaya. etc
 19 Ye xicyōcoyacān xiquelnāmiquicān antēpilhuān huiya āc
 quimoyāhuaz ātl-o /20/ yan tepētl-a in tenochtitlan-i āquiñ
 quitopēhuaz in ītlaxillo in ilh.^{t1} a ohuaya
 21 In māoc huel o[m]mani-ya ātl-o yan tepētl-a in tenochtitlan
 i māoc zan īhuiyān /22/ tēchmotlātili-n īpalnemohuāni
ohua iya iye ohuaye ninēntlama/23/ti-a māquin-t-oh nicā[n]
 in quēni[n] tlama[h]maniz a ohuaya.

- 24 Ni-ya-noquetzaco-ya xōchiithuall-a-i[h]tic ayahue āmoxtli-n
 cueponī ye nohuē/25/huēuh huiya cuīcatl notla[h]tōl
aya xōchitl in notlayōcol in noco[n]-ya/26/-chīhua-i
 noco[n]-ya-chi[y]a nicā[n] ye[h]hua-n Dios aya auh
 nōhuiān chi[y]alo-n tlpc. /27/ ye nicān ohuaya ohuaya
 28 Zan nocon-ya-tēmolia ohuaye a in īla[h]tōl huiya cuix
 īellel-i cuix nō

ītlayōcol in noconi[h]tlanilia-n tētēuctin antēpilhuān
 i ancuāuh a/2/mōcēlō ca-n ninēntlamati-a nimotēuczōma[h]-i
ohuaya. etc

- 3 Zan ti-ya-yehcoc ye nicān toncuīca āmoxtla[h]cuilohtihuītz

- huiya īcēlteōtl yeh/4/hua-n dios xōchithuall
 īmanicā[n] ohuaya.
- 5 Timoxiuuhquechōltzetzeloa īpalnemo[hu]a a īhuāla[h]cico in
 zacuanpapalōtl ca/6/1i[h]tic ayahue xōchieħcacēhuaztica
 coneħcapēhuia in motēuczōma[h]tzin /7/ zan ca-n ye nicān
 xōchinpetlapan o ohuaya ohuaya.
- 8 Zan tlapalxīlōt1 oncuepōñtihiūtz huiya ý#c#[e]
 onmalīntihuūtz in quetzalizquixōchitl /9/ zan
 nichuāla[h]xītia xōchiithuall īmanicān ohuaya
- 10 Nepāpan tla[h]cuilōl noyōllo yehua nocuīc ay yeehuaya zan
 noconāhuiltīco /11/ niccemēltia-n īpalnemo[hu]āni zan
 ca-n ye nicān xōchinpetlapan o ohuaya etc
- 12 Yo[hu]ayan ohuaye xiuhtōtōcalihcuilihuicā[n] toncuīca
yehua timotēuczōma[h]/13/tzin chīmal-yan-māquīztōnati[h]cac
 i xictzotzona moxōchihuēuh ohuaya etc
- 14 Xiuhi[h]cuiliuhtimani cuāuhpetlatl onoc i xōchithuall
 īmanicā[n] toconcenquīx/15/tia-n īpalnemo[hu]āni
 nepāpan xōchitica yehuan, tzetzeliuhtimani-ya ohuaya.
- 16 Tōnacāxōchincuahuitl-a oni[h]cac aya a oncān ye moch āhui[y]a
 onahhuachtzete/17/liuhti[h]cac aya cuīcatica-ya
 o[n]ce[h]celizti[h]cac onquetzalmiyāhuayo[h]ti[h]cac
 /18/ aya Mēx^{CO} nicān aya ohuaya etc
- 19 zan ye ītech onnemi-a teōcuítlacoyol-yan-tōtōtl oncuīca-ya
 tla[h]to#hu#a Motēuc/20/#ze#zōma[h]-i onquetzalmi[y]ā-
 huayo[h]ti[h]cac aya etc
- 21 In xōchiāyahuitl onquīztoc yan ye oncān-o a oncān ya
 i[h]cac i xōchincuahuitl /22/ aya a oncān ya nemi-an
 quetzal-yan-tōtōtl mozouhtinem-i-a in tlacahzo /23/ ye[h]huātl
 in motēuczoma[h]tzin xōchia[h]huac[h]tica yan aya
 moyēcti[h]tine[h]ne/24/mi-a a ohuaya ohuaya
- 25 Zan ye oncān-o ohuaye īxōchin-quia[p]pan ye[h]hua-n dios
huiya ītla[h]cuilōlcali[h]tec /26/ oncān ya i[h]cac
 i xōchitl-a olīnticatca ohuaya ohuaya.

- 27 Motēuczōma[h]tzin nezahualcoyōtzin totoquihuatzin[n],
 anquimalīnaco[h] anqui/28/lacatzoa[h]-i in
 tēcpillōtl a ohuaya ohuaya.
- 29 Māoc cuēl achīc xocontlanēhuicān amāuh amotepēuh īpan
 amonoque[h] a in tē/30/tēuctin a ohuaya etc.

folio 20v

- 1 Cuā#u#huimani-a òcēlōmani-a mani-an huin cahcalīhua huin
 in ātl-o yan te/2/pētl-i in Mēxi[h]co ya ohuaya etc.
- 3 Ihcahuaca yohui iyo ohuili yēctli yaohaye nepāpan xōchitl
 zan quitzetzelo/4/a-ya huel a huēi āquin a mani
ohuaya etc^a
- 5 Cuāuhltli oncān tlācati òcēlōtl ye tlahtoa ye oncān in
 Mēx^{CO} i ye oncān tontlahtoa /6/ yehua timotēuczōma[h]-i
ohuaya etc.
- 7 Ca ye oncān ye onnehtōtilo ye oncān ye onmomamalīna in
 cuāuhyōtl ye onmī/8/ximati òcēlōyōtl a ohuaya etc
- 9 Cuā#u#huixōchimecatica oye ahāntoc i in ātl-on yan tepētl
 òcēlōxōchitl-a in /10/ onmomalīntoque[h] in tépilhuān
 i Motēuczōma[h]tzin o[hu]a in cāhualtzin /11/ i iya iyao ahuaο
ayeo aye-ohuaya ohuaya.
- 12 A in totoquihuatzin yehua yo[h]yontzin i tomīuh īca-yan
 tochīmal īca īca ma/13/ni ātl-o yan tepētl i-hiya
iyaho etc^a
- 14 Mā moquetza huēhuētl antēpilhuān i yece[n] ye nicān
 xonahāhui[y]acān i in ī[x]pan īpal/15/nemohuāni i yohuiya
- 16 Chōquiztli motēca īxāyōtl pi[h]pixauhtimani huēhuētitlan ye

- nicā[n] in īxpan īpal/17/nemo[hu]a i yohuiya
- 18 Mocuāuhetzeloa moōçēlōhui[h]huixo#hu#a in tēpiltzin in
Motēuczōma[h]tzi[n] tēqui/19/miloa-ya xi-ya-ontlamaticān
ixtlāhuatl i[h]tec ay yohuiya
- 20 In nepāpan cuāuhatlī in nepāpan ōcēlōtl huiya nepāpan
tēpilhuān quimēllaçuā/21/hua in motēuczōma[h]tzin
tēquimiloa-ya etc.
- 22 Tēyōlmelāuh in tīzaxōchitl a in i[h]huixōchitl in tēyōllo-n
qui[h]mat ay yeehua/23/ya a in cuāuhxōchitl a īca ye
hui[h] yēhua[h] chīchīmēca[h] o in tēpilhuān a etc^a
- 24 In Motla[h]to[h]cāzōma[h]tzin in chāhuacuē-ye in cueyatzi[n]
yehua i[h]huitzi[n] hui[h] huia /25/ aya nelli anquittaque[h]-o
a i xāltemoctzin aya nelli-n amēchīxima[h] tēuc/26/tl-on
quihnatzin i tzihuacpopōcatzin ohuaya etc^a
- 27 Zan achica-n tlatzihuiz oncuetlahui-an chīmalli xōchitl-i
anconmotlanēhuia[h] /28/ antēpilhuān iyao ayyaha ohuaya ohuaya
- 29 O ayāc contlamittāz īca to[n]yāzque[h] in quēnonami[h]cān
onnetlālcāhuilo-n tlpc. /30/ ye nicān anco[n]motlanēhuia[h]
antēpilhuān iyao etc^a

folio 21

- 1 ohuaye o ayyee xichōca oon Chīmalpopōcatzin tācōlmītzin
oo titiza/2/huatzin i xi[c]quetza-n tohuēhuēuh mā
tēl[1]el quīza mā iuhti-an totlaō/3/col-i iyohuaya
a o amaha iyaha ohuaya ohuaya.
- 4 In catli[h]-an cuīcanitl oon mācuēl contzotzona-n tohuēhuēuh
mā tēl[1]el quī/5/za mā iuhti-a in totlayōcol i iyoho
huia ha etc
- 6 Chīmalehcamalacotl momalacachoa in teuhtli-n popōca i

māpipīztatl-a i[h]/7/cahuaca in tenochtitlan in Mēx^{CO} ye
nicān ohuaya etc

- 8 Zan chīmalcal[1]-a īmancā[n] tlāchīnōlcalico cuāuhpetlatl
onoc in ōcē/9/lōpetlatl īmancān i oncān quimamali
yāoyōtl quipītzta-n tlachi/10/nōl[1]-a īxōchiuh aya
chīmalpopōcatzin tēl ahnelli oon tēl ahnelli o /11/ aīc
cēhuiz i aīc polihuiz iya ohuaya
- 12 īca xichōca in chīchīmēcatl i ca-n tlaīxtoctzin huiya a i
huiya an yēctli /13/ īxōchiuh Dios īpalnemohua īca
tiquincoco#hu#a, cocoya ī[n]yōllo in tēpil/14/huān i
quēnnel conchīhuazque[h] ohuaya ett^a
- 15 īn yāoxōchitl oncuepōntimani chīmalizquixōchitl aya nomāc
in mani-a nō /16/ quipāqui [ī]xōchiuh ōcēlōxōchitl i
cuāuhxīlōxōchitl zan ye quiñcoco#hu#a quēn/17/nel
conchīhuazque[h] ohuaya.
- 18 Huin titotolīnia[h] mā iuhqui timiquicān mā ūmochīuh
huiya in mā-n tēchonih/19/tōcān in tocnīhuān īn
mā-n tēchonahhuacān cuāuhtin ya ūcēlōtin-i a ohuaya etc
- 20 Quēn huel xoconchīhua quēn huel xoconcuīli īxōchiuh aya
īpalnemo[hu]āni nēncuīhua-ya /21/ aħcuīhua-ya ohui[h]cān
mahuizcān mahuizpan ixtlāhuacān a ohuaya etc^a
- 22 Zan nōmpēhua ye nicāno[n] in nicuīcanitl huiya noyōllo
ītech in cuepōni xōchitl i /23/ yēctl-on cuīcatl i
īca-yān noconehecapēhuia-n īpalnemo[hu]a ohuaya etc.
- 24 Iye nonni[h]tōtia nicān-aan o in nicuīcanitl huiya noyōllo
ītech in cuepō/25/ni xōchitl. etc^a
- 26 Oncuāhuice[h]celi[y]a ohuaye ūcēlōitzmolīni in tēcpillōtl
in tla[h]to[h]cāyōtl a in Mēx^{CO} /27/ i Mītica chīmaltica
yehuaya ontla[h]toa-n tēuctli in ahuitzotl a ohuaya etc^a

- 28 In tlāca aya cuīhua moxōchiuh o īpalnemo[hu]āni teuhtli-n
 popōca i ixtlāhuatl i[h]tec i /29/ oncān tiquincōzcati[h]
 o in tlahchinōlxōchitl īc tiquimahpān zan chīmalli
 xōchitl/30/-i in acōlihua[h]cān nezahualpill-o in
 totoquihuatzin[n] mītica etc^a
- 31 Ye nicnōtlamati-a nichōca yahuaya quēn mach ami[h] oo ye[h]īc
 momahmantiuh in chīmalli /32/ xōchitl-i ye tlehcahuīlo-ya
huixahue cān niqūittaz quinequi noyōl a ohuaya etc^a

folio 21v

- 1 O ahtle iuhqui yāōmiquiztli ahtle iuhquiñ xōchimiquiztli
 quitlazo[h]tlac o īpalne/2/mohuāni huixahue etc^a
- 3 in cānōn i huītz-aya yēctl-on cuīcatl-i nocon-ya-témoa hui
 huee ninotolīnia mā/4/nēn noncuīca[h] ohuaya ohuaya.
- 5 Cān niqūittaz o in moxōchiuh aya īpalnemo[hu]a hui huee
 ninotolīnia etc^a
- 6 Cānīñ tinemi-ya tonēl[1]elquīxtilo-n īpalnemo[hu]āni a oncān
 tichi[y]elo iñ moxiuhque/7/chōlicpal īpan i xōchitica-i
 ton-a#h#-cemēltilo o xōchi[h]cuiliuhtoc zan ca-n ye
 mo/8/cuīc in nimitzehēhuilia nicuīcanitl huēhuetitlan-o
ohuaya ohuaya
- 9 Zanniman ye nicān iñ ye tonahāhuiltilo-n īpalnemo[hu]āni
 o xōchi[h]cuiliuhtoc zan /10/ ca-n ye mocuīc etc^a
- 11 Dios aya in mopalnemo[hu]āni cānin ya tinemi-ya ilh^c in
 tinemi tlīpctli-n tocon/12/-ya-napaloa yehua Ānāhuatl in
 momāc onmani ohuaya etc
- 13 Nōhuiān tichi[y]alo cīc i in tontza[h]tzilīlo-ya in
 tonihtlanilīlo, ca-n tontēmolīlo /14/ in momahuiz[z]o
 motleyo a ilhuicac in tinemi Ānāhuatl in momāc onma/15/ni-ya
 etc^a

- 16 Ach anca chālchihuitl māquīztli ya mahuiztli yao in
 tlazo[h]tli #in tlazo[h]tli# mo/17/yōollo tota[h] dios
 īpalnemo[hu]āni quēxquitza in niquitto o in motloc in
 mo/18/nāhuac i nitotoquihuatzin cān ticiahuitiuh? cān
 titlatzihuitiuh? ohuaya etc^a
- 19 In zan ayohui[h] in zan cuēl achica-i tontlatzihuiz yehua
 tota[h] dios etc^a
- 20 Quihuintia ye noyōl xōchihui-n o i ye notech onquīzā
 á in tlpc i īc nihuinti /21/ yāōxōchitl i yohuiya ett^a
- 22 Mochin conittitia in icnōyōtl-i in īca nemohua-n tlpc.
 o ye nicān ontlamati yehua /23/ in ilhuicatli[h]tic i
 īc nihuinti yāōxōchitl i yohuiya.
- 24 Xōchinquiāhuac i xōchithualli [ī]manicā[n] oncān ontza[h]tzi
 tla-ya-papahui#y#a-o an cuīca/25/nitl ahuayya ohuaye iyao
ayye ohuaye ahuayyo huiya.
- 26 Óyehcoque[h] hue óhuāla[h]cic in nepāpan tōtōtl xoxohuic in
 tōtōtl cozahuic in tōtōtl /27/ teōcuitlaxōchitōtōtl niman
 ye tlāuhquechōl ye huel-on-cuīco ye īchān i ye[h]/28/hua-n
 Dios i iyao etc
- 29 Māquīztli-n tlamatelōlli ya zan quetzalchālchihuitl zan ca
 teōcuitlatl i huel in /30/ tlapītzalli zan ca ye[h]hua-o
 in īpan nicmati-a yēctli ye mocuī#tl#[c] yēctli ya
 moxōchiuh

folio 22

- o ye[h]hua-n Dios i iyao aye etc^a
- 2 chālchiuhlt ololiuic-o in quetzalli-n patlāhuac i
 huītōliuic zan ca teōcui/3/tlatl i huel in tlapītzalli etc^a

- 4 Cuīcailhui^zolli xōchintla[h]cuilōlli quito[h]tontihuītz
 qui^zozouhtihuītz ye[h]hua /5/ in S^{ta} Maria in mochipa
 ichpōchtli tlāoc xi[c]-ya-caquicān a ilili ohuaya etc^a
- 6 Papalōcali[h]tic i ye āmoxcali[h]tic īchān Dios i tlāuhcal-
 i[h]tic i oncān oncuīca /7/ i #he#[eh]co a ye[h]hua-n
 S^{ta} Maria etc^a
- 8 Tlāhuimomōz#tie#pan#e# ohuaye oncān ya ihcac īxōchiuh i
 ye[h]hua-n Dios huiya /9/ zan quixōchintzeloa īcuīc
 mā āhuili yeehuaya ayya ayyaha oo a i/10/1i ayan-cohuili
 ya-cohuia ohuaya ohuaya.
- 11 Xōchihuilacapītzolōtoc i a īchān Dios hi oncān onchi[y]alo
 S^{ta} Maria onāhuil/12/tilōtoc quihquizcpa-n cuīcōtoc i
 a onnetlamachtilo ya ay়া ayya/13/ha oo. etc^a
- 14 Xōchitzapocalco Āmalacoxōchi o timani-a ye xōchitzapoicpalli
 Tpan aya ti/15/ya[h] oncā[n] tota[h]tzin ye[h]hua-n Dios
 aya īcēlteōtl a ohuaya etc
- 16 Titlapalizquixōchitl aya ticuepōnti[h]cac in Mēx^{CO} nicān
 huiya motech tlachī/17/china in quetzal-yan-papalōtl a in
 tlpc. i motech tlachīchina in cuāuhlti/18/-an tōtōtl-o in
 patlāntinem-i ohuaya ohuaya
- 19 Teōcuitlatōnati[h]cac i motzinitzcantzapocal in chālchiuh-
 āmalacoyo[h]ti[h]cac mo/20/chān yehuan tlazo[h]pilli
 Jesu X^O Ānāhuac in tontla[h]toa yehua ohuaya etc^a
- 21 Xōchitl chayāhuati[h]cac ohuaye coyol#1#-a-ihcahuacati[h]cac
 in ye mohuēhuēuh huiya /22/ tlazo[h]pilli Jesu ch̄ro. ett^a
- 23 Titlapali[h]huixōchitl aya ticuepōnti[h]cac i Mēx^{CO} nicā[n]
 huiya tona[h]huiaxtimani /24/ cemānāhuac, i tēpan
 motēca-ya ohuaya etc
- 25 chālchiuhlti-n chayāhuac ye xōchitl ya tlācati ye mocoīc
 zan tocon-ya-ēhua/26/-ya Mēx^{CO} nicā[n] moxōchiuh
 tōnatiman a etc^a

- 27 Oyohuall-a ihcahuaca ixtlāhuatl i[h]tic i oncān ye cāhualōc
 Tlācahuepantz in /28/ cozahuic xōchitica onahhuiaxtia[h]
 quēnonami[h]cān o ohuaya ohuaya.
- 29 Zan ye tonmotlātia in chicōmōztōc mizquitl ihcacā[n]
cuāuhtli-n tza[h]tzi-a ōcēlōtl chō/30/cac i
 titlāuhquechōl-in ye tonpatlāntinemi-a ixtlāhuatl
 i[h]tic in quēnon/31/ami[h]cān ohuaya ohuaya.

folio 22v

- 1 Xōchiithualco ninemi xōchiithualco niquēhua nocuīc nicuīcanitl
huiya tantili /2/ yao iyao-o oyya-e ay yohuiya.
- 3 Zan-iya huāla[h]cico Īxpan in Dios ye[h]hua-n tota[h]tzin
huiya noquetzalehcacēhuaz /4/ nohuahcalcōzqui zan
 noxiuhquechōlpoyomáxōchiuh in zan nic-ya-tzete/5/loa ca-n
 niquēhua cuīcatl i ya-tantili etc^a
- 6 Ōhuāla[h]cic in tocuīc ōhuāla[h]cic toxōchiuh ohuaye in
 nicuīcanitl huiya á ilh^{t1}/7/i[h]ticpa ye huītz zan
 nictemohui[h] in tocuīc nictemohui[h] toxōchiuh a
ilili ohuiya
- 8 Cacahuaxōchitl i quetzalizquixōchimecatica ninahpāntihuītz
 aya i nicuīcanitl /9/ huiya a ilhuicatli[h]ticpa ye huītz et
- 10 Zan teōcuitlaxōchincōzcapetlatl o īpan tiya[h] oncā[n]
huiya ti#m#[n]opiltzin o ca-n /11/ titlācateūctli
 zan timoquihuitzin tilili oh-ama ayyo huiya etc
- 12 Zan tocontimaloa īxiuhquechōlicpal ītlāuhquechōlpel
 ye[h]hua-n Dios-i /13/ tilili et
- 14 Zan quetzalli-n patlāhuac i ye huītōlihuic īpan ye momati-a yēctli
 nocuīc huiya /15/ nicuīcanitl nahāhui[y]a niqūitta
 xōchitl o niquēhua nocuīc mā īca xonā/16/hui[y]acān
 antēpilhuān ay yohuiya etc^a
- 17 O a īchān itquīhua-n i xōchitl o a īchān temohuīlo-n

- cuīcatl at a[h]iuh quimati-a /18/ a#n#moyōl
 antēpilhuān ay yohuuya.
- 19 Zan mochi nicyoyōcoya yehuaya ninenēntlamatico-n tlpc. i
 nimoquihuitzi[n] niqū/20/e[h]elnāmiqui-n āhuillōtl
 in pa[h]pāquizyōtl aya cuix tictlami[h]tāzque[h]
ye/21/hua ohuaya
- 22 Zan nōhuiān nonnehnemi yehuaya nōhuiān nontla[h]toa yehuaya
 xōchitl i/23/cuepō[n]yā[n] cuīcatl īyahualuhcān aya
 in oncān nemi-a noyōollo ahuay/24/ya ohuaye cuix tictlami[h]-
 tāzque[h].
- 25 Chālchimmalacayo[h]timani-n Ātl-o yan tepētl huiya zan
 quetzaltōnamēyo[h]/26/timani Mēx^{co} nicān huiya ītlan
 neyacalhuilōtoc in tētēuctin-i i xōchi/27/āyahuitl in
 tēpan motēca-ya ohuaya etc^a
- 28 oanca ye mochān á īpalnemo[hu]āni o anca ye nicān in
 tontlahsto#hu#a ye[h]hua-n tota[h]/29/tzin aya īcēlteōtl
 i ānāhuac in huālcaco mocuīc in tēpan motēca-ya etc^a

folio 23

- 1 iztac huexōtla[h]-ya iztac tōlin i ye īmanicā[n] Mēx^{co}
 nicā[n] huiya timatlalazta/2/tōtōtl tipatlāntihuītz
 te[h]hua-n tjteōtl spū s^{to} ohuaya et^a
- 3 o anca ye te[h]huātl aya īpan ticzhohua-ya īpan ticyēctia
 in ye mocuitlapil /4/ in ye ma[h]tlapal aya in
 momācēhual i cōc in zan tontla[h]toa yehua /5/ Mēxi[h]co
 nicā[n] huiya ohuaya.
- 6 Mācāc āno-ya huiia ne[h]nemi yēhua a#n#motlaōcol aya
 Motēuczōma[h]tzin /7/ in totoquihuatzin[n] āc nel

- quitlācohtīz in Īpalnemo[hu]ja ca quitzītzquīco[h]
 /8/ in ilhuicatl aya in tl̄pc̄ ohuaya et.
- 9 O anca tlachinōlmilini īntla[h]tōl ye[h] co[n]-ya-ihtoa[h]
 i nāuhcāmpa iyao qui/10/tlāhuizcallōtia[h] in ātl-o
yan tepētl īn tenochtitlan i Motēuczōma[h]tzin
 /11/ Ne#c#[z]ahualpilli-n ācōlihua[h]cān a ohuaya
ohuaya.
- 12 Zan quetzalehcacēhuaztica o[n]neyacalhuilōtoc i ēlci[h]cihiu-n
 tlaōcoya-n o/13/huaye quēn onmaniz-o īn ātl-o yan
 tepētl in tenochtitlan i quēn qui[h]toa-n /14/ dios a
 i yece[n] ye nicān ohuaya e
- 15 Tle[h] zānnēn nōmpēhua noncuīca Īxpan in tota[h]tzin
 ye[h]hua-n Dios Īpalnemo[hu]a /16/ huiya zan
 ninotolīnia o aye o aye ohuaya.
- 17 Mā cuī-n-can a huītz īn huel-in mitzāhuiltīz Īpalnemo[hu]a
 xiuh tlāmatilōltica-n /18/ quipītza-n quimamali-n
 cuīcatl auh in ne[h]hua-n ninotolīnia o aye o etc
- 19 Tlā nimitzonāhuilti tlā zānēn ninēntlamati-a zan
 niciuīcanitl huiia icnō/20/pillōtica nēlci[h]cihi
 mīxpan i zan icnōxōchitl īn zan icnōcuīcatl īn
 nimitz/21/onēhuilia-n tlācatl in īcēlteōtl Īpalnemo[hu]a
ohuaya ohuaya.
- 22 Cānin tinemi-an tonēl[1]elquīxtilo-n Īpalnemo[hu]āni
 nōhuiān tichi[y]alo cemānhua[c] /23/ īn zan
 icnōxōchitl īn zan icnōcuīcatl etc^a
- 24 Ya-n noncuīca-yan i on mā-n īc i xōchitl on mā-n īc īn
 cuīcatl ahua iya iya /25/ ayyo huiya etc^b.
- 26 Nicchālchiuhmamali teōcuitlatl nicpītza ye nocuīc chālchihuitl
 niczaloa ye /27/ nocuīc o ayyo aya ayyo huiya
- 28 Dios aya ninotolīnia nimitzonāhuiltia niqūihtoa yeehuaya

nitotoquihua/29/tzi[n] mah cuī-n-can huītz huel-in
 mitzāhuiltīz mah cuī-n-can huītz huel-in /30/ quitomaz
 mocuīc ohuaya ohuaya.

folio 23v

- 1 Ouēnmach ami[h] tlācatl ye xiuhte[uh] ye quihchiqui-n
 cuīcatl quetzalte[uh] huehuel-in /2/ quicuecueyāhua
 in totoquihuatz[i]n mā cuī-n-ca huītz mā cuī-n-ca huītz etc
- 3 Tzinitzcan quechōl xiuhtōtōtl īpan timomati-a īpalnemo[hu]a
 moyōl āhui[y]a /4/ i yeehuaya co[n]-ya-chīchina-ya
 tla[h]cuilōlxōchitl ihcuilihui-n cuīcatl a et^a
- 5 Zan moquetzalahtlapal o zan timozozō[hu]a tzinitzcani[h]huitica
 timilacatzoa /6/ in tayopalquechōl xontlachīchina nicān
 aya i ye xōchitl in tlālpan a[h]ci /7/ ye nicā[n]
ohuaya ohuaya.
- 8 Mā#c#[z]an nimitznōtza tota[h]tzin o īpalnemo[hu]āni in
 ninēntlamati aya māzan /9/ titocnīuh a mā
 tocontolhuīcān i yēctli motla[h]tōl mā toconī[h]tōcā[n]
 īca ni/10/tlaōcoya yeehuaya nocon-ya-tēmoa moxōchi-a[h]āhuiлиз
 o in mocuīcapāquiz /11/ i ye monecuītōnōl huiya
ayyahue yao ayyahue ohuaya ohuaya.
- 12 Zan quittoa i yēccān ilhuicatlī[h]tec i nemo[hu]a-n
 pāco[hu]a o oni[h]cac in huēhuētl /13/ mani-an cuīcatl-i
 in ca zan nell ohuaye zan ye tochōquiz-i zan ye
 to/14/tlaōcol-i, iñ nemī-a īchān-i mā iuh quimat
 amoyōll antēpilhuān-i o ayahue
- 15 Ya-n ticchīmali[h]cuiloa tocontlacochīhcuihoa a in
 tēcpillōtl a in tlachinōlli-ya /16/ niman ye oncān

- timopotonia tīzatica in ye timoxconoa ha in tlācahuepa[n]
 /17/ huiya īca to[n]ya[h]-o quēnonami[h]cā[n] huiya ahua
ihua ya chuaya aye ahua iyo yahui
- 18 O anca ye tīnpatiuh in tētēuctin a in tlācahuepa[n] huiya in
 camacpa tontla[h]toa ye/19/huaya mitzo[n]-ya-nānquia
 cuāhuinquechōl in tōtōtl yehuan ma[h]cēuhqui-ya /20/
 māpipītzo[h] aya o anca ye oncā[n] quēnonami[h]cān huiya
ahua iyao etc.
- 21 Ócēlōihcuiiliuhqui-ñ a mocuīc cuāhuintzetzeliuhtoc moxōchiuh
aya in tinopiltzin /22/ yehuan ma[h]cēuhqui-ya chīmalcocom
aye mohuēhuēuh tic-ya-hueli-n-tzo/23/tzona ahua iyao
- 24 Zan ticcūāhuixōchilacatzoa yeehuayan tēcpillōtl in
 icnīuhuyōtl yehuan ma[h]cēuh/25/qui-ya cacahuaoctli-ya
 ontēihuintia ontēquimiloa ye yēhua īncuīc ye /26/ yēhua
 ī[n]xōchiuh īc onmochīuhtia[h] quēnonami[h]cān in mach
 e[h]ēhua in Mēxi[h]ca[h]-i /27/ ahuayyao et
- 28 Moyōlic zan timahui noyōollo ahtonmotlahpaloa ye oncān
 āhuiltylo-n Dios /29/ ohuaya aye huiya
- 30 #Zanel#[Cānnel] a tonyāz in ōmpa xīmo[hu]a ye oncān aya
 xonmi[h]cuani ye oncān āhuiltylo-n Dios ettc^a

folio 24

- 1 Nicce[h]cemēltia noyōollo-n īpalnemo[hu]a nicmana moxōchiuh
 niqüehua mo/2/cuīc aya māo[c] cuēl achīc nimitzonāhuilti
 quēnmaniān tontlatzihiuz /3/ ī[h]cuāc tinēchonmotlātilīz
 i[h]cuāc nonmiquiz iyao.
- 4 In cuix aoc īlōtiz moyōollo-n īpalnemo[hu]a nicmana
 moxōchiuh ettc^a
- 5 Zan tīneneloa ahticcenquīxtia īcēlteōtl īpalnemo[hu]āni
 zan onnemi-n pā/6/qui zan onnemi-n huēl[1]amati-n tlīpc.

- yé nicān īca nichōca niicnōtla/7/mati-a ohuaya ohuaya
- 8 Zan mochin qui[h]toa noyōllo mochin quilnāmiqui īxquich
ahtāhui[y]ah /9/ ay ahtihuel[1]amatih īca nichōca
nicnōtlamati-a ett^a
- 10 Mach neyōcolo in tlōc. i dios ītlahtōl huel-on nemo[hu]ja-i
timotolīnia-n ti/11/nēchcocolia-n zan xinēntlamat a
ohuaya ohuaya
- 12 Zan nōhuiān tēmolo ohuaye zan nōhuiān nōtzalo ontza[h]tzilīlo
ya tēmolo /13/ ītla[h]tōl huel-on nemo[hu]a i
timotolīnia ett^a
- 14 Quēnin tiquittoa ya īcēlteōtl īpalnemo[hu]āni aya oc
cemilhuitl i mo/15/tloc monāhuac i in cuix aoc nell-o
ninotolīnia iyao iyahue ohuaya et^a
- 16 I canel oc no[n]mati-a monāmiquiz i xōpanxōchitl iya in canel
oc no[n]mati/17/-an cuepōniz iñ ye xōchitl-i i
cempō[hu]alxōchitl iyao iyahue ohuaya et^a
- 18 Tamoannempoyon in quechōl huia noconēhua-ya ye tamoan īchān
i moyōl/19/āmox i yehuan dios ye mocuīc ohuaya ohuaya
- 20 Zan ca te[h]huātl huel ticmati inīc onmēhua-ya īca onmi[h]toa
yehua īc tontēih/21/cuiloa[h] īc tontēnonōtza[h] ye nicān
i moyohualāmox i etc^a
- 22 Anca zan totlaōcol i yehuaya īca-ya ommomalīna in tlazo[h]pilli
yehuan dios /23/ ye mocuīc ohuaya ohuaya
- 24 Āhuillōtl i mach ticpolo[h]tēhuazque[h] ōtia[h]que[h] ye
nicā[n] huiya icnīuhtīhuaquīuh /25/ toxōchipa[h]pāc-
yēquicnīhuān-i mā-n tonāhui[y]acā[n] ohuaya ett^a
- 26 In māoc ompa[h]pāqui-n toyōllo yehuaya antocnīhuān-i tiāzque[h]
yehua /27/ ohuaya ohuaya
- 28 Āc quimati-n Āxcān mōztla-n huīptla i ahcázoc tāque[h] i
mā tēllel onquī/29/za mā tiquilnāmiquicān cuix nelli-n
ti-ya-nemico[h] ohuaya et^a

30 Titloque[h] tināhuaque[h] Diose tonicnūhtlatzihuiz
tona#h#hāhuiliztlatzihuiz /31/ tlpc. aya tiqüehua[h]
mocuīc aya iuh quimati-n toyōl a ohuaya et

folio 24v

1 Icēlteōtl Ípalnemo[hu]āni ticiehuiz tontlatzihuiz
titechonmotlātiliz /2/ aya iuh quimati-n toyōl a
ohuaya ohuaya

3 In zan ticpīctinemico[h] in tlpc i tontīximatico[h] in
huēhuētitlan i titoc/4/nūh a-huiya i zā actle Ic yāz
i zā actle Ic ompolihiuz a in tlāl/5/ticpac a ohuaya ohuaya

6 Ayāc tlaçuāhuac ayāc tlazo[h]tli con-aya-chīhua Ípalnemo[hu]āni
cuāuh/7/tli-n patlāntiu hīyōllo in tepētl ōcēlōtl i nō
tlāco[h]ti nō yauh in nicā[n] o/8/huaya ohuaya

9 Zan cozahuic ōcēlōtl i ye chōcatihcac-a yahue a iztac
cuāhtli ya māpipītzoa /10/ ye Ichān xihuitl popōca
i tlaca[h]zo ye[h]huān in huexōtlālpan-i in tēpilhuā[n]
/11/ huiya chīchīmēcatl tēuctli a in coxanatzī[n] nopiltzin
o tlamayo/12/tzin tēuctl-a ohuaya et.

13 In mā onnetlanēhuilo i yeehuaya zan cocomocati[h]cac i
teōcuitlahuē/14/huētl tzitzilicati[h]cac o
mixcō#hu#ā-n-cal[i]tec ayyahue ahnochipa tēuctīhua /15/ ye
nicā[n] huiya ahnochipa tēucyōtl mahuiz[z]ōtl tlahto[h]cāyōtl
o antēpilhuān in zan achīc oo /16/ zan cuēl achīc a in
tinemi[h] ye nicān ohuaya ohuaya.

17 Tīzayo[h] in amohuēhuēh o antēpilhuān i anMēxi[h]ca[h]
yeehuaya an oncān ya i[h]cac /18/ i ixtlāhuatl i[h]tic

- ye oncān a in itzquēme[h]cā[n] huiya in cuāhuixōchitica
 ma/19/linti[h]cac i at āc connequi ohuaye cuāuhtin
ōcēlōtl ohuaya e
- 20 I zan ca nima[n] ye ye[h]huā[n] contzotzonque[h] o a in
 tēpilhuān #n#i cecēpa[h]ticātzin in tēzca/21/tzin huiya
 in cuāhuixōchitica malinti[h]cac i at āc connequi etc
- 22 Cuāuhtli nechīhualōc huiya ōcēlōtl ye necuepalōc a in
 tēpilhuān i nepo[h]poyāhua/23/1ōc necuāuhtzelzelo in
 ixtlāhuatl i[h]tec i cān āca[h] āc connequi ye/24/hua
 in ītlacnēlil ye[h]huā-n dios īpalnemo[hu]āni āquin
 conhuelmati-an cuē/25/1 achīc a i zā ye conmocnīuhtia
 mā ontlaneltoco-ya ohuaya ohuaya
- 26 ūcēlōxōchitl oncuepōntoc ye oncā[n] huiya itzimiquil[iz]xōchitl
 huehuelīxtimani /27/ a ixtlāhuatl i[h]tec i a in ātl
 īxco-ya ohuaya etc
- 28 Zan mixcō#hu#ā-n-cali[h]tec a īcehuaya[n] āmapāncalco
 mocuīcatia ye huālmotza[h]/29/tzilia in tlācahuepantzi[n]
 īxtlīlcuechahuac cuīcanāhuatīlo ye onnāhua/30/tīlo in
 īcnīuhyōtl aya īhuān nāhuatīlo in tēcpillōtl a ohuaya etc

folio 25

- 1 Quēn huel xoconchīhua quēn huel xocon-ya-ne[h]nequi in
 īxōchiuh in Dios a /2/ mopalnemo[hu]āni mopal ti-ya-nemico[h]
 in tlīpc i timācēhualti[n] quēxquich /3/ onmani-a
 mocuāhuixōchinecuiltōnōl a noyōllo ma[h]mahui quē[n] /4/
 nona[h]ciz a ohuaya ohuaya
- 5 o ach i ye iuhcā[n] ixtlāhuacā[n] tlachinōli[h]tic i
 chīmalteuhtli yēhua-ya chīmal/6/cocomoca-ya tlacochtli
 pixahui-n tzetzelihi yehua noyōllo mahma/7/hui quēn
 nona[h]ciz a ohuaya ohuaya.

- 8 Zani[y]o[h] in xōchitl in tonequimilōl zani[y]o[h] in cuīcatl
 īc huehetzi-n tēl[1]el /9/ a in tlōc a ohuaya ohuaya.
- 10 In mach noca ompolihiuz in cō#hu#āyōtl mach noca ompolihiuz
 in icnīuh/11/yōtl in ūno[n]ya[h] yehua niyo[h]yontzin
 ohuaya on cuīcatillan-on in īpal/12/nemo[hu]āni ohuaya
 ohuaya
- 13 Tinezahualcoyōtzin Motēuczōma[h]tzin māoc xonahāhui[y]acān
 xoconāhuiltīcān /14/ Dios īpalnemo[hu]āni ohuaya ohuaya.
- 15 A īz āc onmati-a ūmpa tonyāzque[h] o ye īchān-o zani[y]o[h]
 o ye nicān in tinemico[h] /16/ tlālticpac a ohuaya ohuaya.
- 17 Mā xiuhquechōlxōchitl-a o zan tzinitzcan in malīntoc oo in
 mocpacxōchiuh za[n] /18/ ye tonmoquimiloa zan
 titla[h]toāni-ya tinezahualcoyōtl a ohuaya.
- 19 In mā ya moyōl iuh quimati antēpilhuān o ancuāuht amōcēlō
 ahmochipa-n ti/20/toenīhuān a ca-n cuēl achīc nicān
 timochi[n] #tozazque#[tonyāzqueh] o i[n] ye īchān o ohuaya
- 21 Nitlayōcoya-i nicnōtlamati-ya zan nitēpiltzin ninezahualcoyōtl
 huiya xōchitica /22/ yeehuan cuīcatica niquimilnāmiqui
 tēpilhuān-o a in ūya[h]que[h] ye[h]hua tezo/23/zomoctzin-o
 ye[h]hua-n cuahcuauhtzin a ohuaya ohuaya
- 24 Oc nelli-n nemo[hu]a-n quēnonamī[h]cān mā ya niquintoca
 inīn tēpilhuān huiya /25/ mā ya niquimonitquili toxōchiuh
 aya mā īc ītech nona[h]ci yēctli yan /26/ cuīcatl-i
 tezozomoctzin etc^a
- 27 O aīc ompolihiuz in motēyo nopiltzin titezozomoctzin anca
 za[n] ye[h] in mo/28/cuīc o[hu]a īca nihuālchōca in zan
 nihuālicnōtlamati c#o#[ā]non tiya[h] ehua /29/ ohuaya ohuaya
- 30 Zan nihuāl[l]ayōcoya o nicnōtlamati-a ayoquīc oo ayoc
 quēnmaniān

títēch-ya-i[t]taquīuh in tlāpc i cānon tiya[h] yehua
ohuaya ohuaya.

- 2 Tlānel nichōca in yehuaya tlā nicnōtlamati-a yehuaya tlānel
 cenca[h] quēn /3/ quihuālnequi-an noyōllo yeehuaya
 cuix nell-a no[n]yāz quēnonami[h]/4/cān huiya o-yahue-
yo ahuayya ohuia. Tlāpc. ahuaya ohuaye /5/ quittoa toyōllo
 mācaīc timiquini[h] antocnīhuān huiya cān ahmi/6/cohuayān
 cuix ōmpa nonyāz huiya cuix ōmpa nemi nota[h]
 quēno/7/nami[h]cān huiya huixihueya noyōllo zānel
 ahnipolihuiz nino/8/tolīnia ayahueyyo ahuayya ohuia
- 9 Tictlāli[h]tēhuac in motēyo te[h]hua titēpiltzin a in
 tlācahuepantz in an/10/ca zan īca ontlāco[h]tīhua i anca
 zan ye īxpan-i onnequetzalo ī/11/palnemohuāni quīxīhuaquīuh
 nemo[hu]aquīuh a in tlāpc a ohua/12/ya ohuaya
- 13 In zan cuēl achi[h]tzinca onnetlanēhuilo īmahuiz[z]o o
 īpalnemo[hu]āni /14/ quīxīhuaquīuh nemo[hu]aquīuh et^a
- 15 Pāntli nenelihui yeehuaya ixtlāhuatl i[h]tec i itzimizquixōchitl
 ne/16/nepaniuhti[h]cac i in tī#c#[z]alīlhuitl-i
 tzetzeliuhti[h]cac i oncā[n] ye nimi-a in tlācahue/17/-
 pantzin ūtiqūittaco quinequi-a moyōllo yehua in
 itzimiquiztl-a ohuaya.
- 18 Moteōcuitlaehuauh chālchiuhtzetzeliuhtoc ye tom̄moquimiloa
 ye ton̄motlamach/19/tia a ixtlāhuatl i[h]tec i
 ūtiqūi[t]taco ett^a
- 20 Ūcentlan in tomiquiz ūti[h]tolōque[h] in tīzacatēca[h]-i
 onquīza-n totēyo zan toca /21/ o huellamat-i
 īpalnemo[hu]āni in chīmaltepētl īxpan-o ohuaye ye
 i1/22/huizōlo#hu#a-n īcēlteōtl ayyao ya-haya ohuaya ohuaya

23 Tlālli mocuepa-ya milacatzoa tlacochquiahui-a in teuhlti
motēca-i in /24/ chīmaltepētl Īxpan ohuaye ett^a

25 ū-ya-noconic in nanacaocatl ya noyōl in chōca nicnōtlamati-n
tlpc oo, zan /26/ ninotolīnia yahueya ili-yayye
ohuaya ohuaya

27 Zan nichuālelnāmiqui in #ha#[ah]n#n#āhui[y]a
#ha#[ah]nihuel[1]amati-n tlpc. oo zan ni-

folio 26

notolīnia ohuaya ohuaya.

2 Nicxiuitta miquiztli zan ninotolīnia-n quēnnel noconchīhuaz
ayamo ya /3/ nelli a yantlayōcoya[h] in aŋcuaahcualāni[h]
ay-yohuiya

4 In mānel quetzalteuh in nehuān in ye tonmani[h] ohuaye
mānel ye /5/ cōzcateuh nehuān i ye toncate[h] ohuaye
ayamo ya nelli et

6 Nocnīuh nocnīuh ye y-a[h]zo nelli-n nocnīuh zan ītla[h]tōltzin
zan īc tonto/7/nequi[h] i yehuaya ye īca noconelnāmiqui
#oa#[oo] mā iuht-a mā-n polihui /8/ a iż ca-n toxōchiuh
a ohuaya ohuaya

9 Māca cocoya amoyōollo ye[h]hua in amotla[h]tōltzin antocnīhuā[n]
huia nō /10/ iuhqui nicmati nō iuh#q#ca [a]nquimati[h]
ohuaye iya in-ehuaya ceppa /11/ ye yauh in tonemiz
ohuaya ohuaya

12 Cemilhuitl on tiyahui[h] ceyohual o xīmo[hu]a nicā[n] huiya
zan toptīximatico[h] zan /13/ tictlanēhuico[h] o ye
ni[c]ān o in tlpc. i mā īhuiān mā-i cēMēlle[h] i mā-n
ton/14/nemicān xihuālla mā-n tonahāhui[y]acān mā-n

- conchihuhtinemi in oncuā[h]/15/cualāntinemi-yan
 tlah̄tlahu#e#[i]#y#a nicān huiya Mā cemi[h]cac onne/16/mi-a
mācaīc onmiqui-a ohuaya ohuaya
- 17 In tēle[h] tzo onnemi-an tēchtlatlatztinemi tēchoniztlācoa
 nicān huia in /18/ tēle[h] tzo motolīnia mā onnēntlamati
mā cemi[h]cac onnemi-a
- 19 Nochālchiuhetonāz noxiuhquechōl-in-qui[h]quic-i noco[n]-ya-
pītza-ya za[n] ye niçuah/20/cuauhtzin huiya önihuāla[h]-
 cic a ō#noni#[nino]quetzaco-ya niçuīcanitl ayyo huiya
- 21 Cuelcā[n] xonāhui[y]acān i mā ya huālmoquetza a Iyōollo nic-
 cocoa zan niqüehua-n /22/ cuīcatl i önihuāla[h]cic etc
- 23 Mā ya moyōollo motoma-i mā ya moyōollo huāl#1#a[h]çitinemi-an
 tinēchcocolia /24/ tinēchmiquitlani in öno[n]ya[h]
yehua in önompoliu h ianca za[n] yoquīc /25/ oo noca
 tihuāl-i-chōcaz noca tihuāl içnōtlamatiz zan#n# tinocnīuh o
 #c#[z]a[n] ye /26/ niauh o #c#[z]a[n] ye niauh yehua
ohuaya e
- 27 Zan qui[h]toa noyōollo ayoc ceppa ye nihuītz aya ayoc ceppa
 niquīzaquīuh /28/ in huel yēccān in tlālticpac o za[n]
 ye niauh o za[n] ye niauh etc
- 29 Quinehnequi xōchitl za[n] noyōollo yeehuaya zan noncuīcanēn-
 tlamati o /30/ zan noncuī[ca]ye[h]yecoa in tlāp̄c i ye
 niçuā[h]cuauhtzi[n] huiya noconnequi

folio 26v

- xōchitl mā nomāc ommani qui ninēntlamati-a yo haye i-ho
ohua /2/ i-hi-a ohuayya
- 3 Cānnelpa tonyāzque[h] in aīc timiquizque[h] huiya māzan

nichālchihuitl /4/ in teōcuitlatl o za[n] ye nō
 nipītzalōz nimamalihuaz in tlatillan /5/ o za[n]
 no[n]yōli-yo za[n] ye nicua[h]cuauhtzin ninotolīnia i-ho et^a

- 6 Zannēn tequitl-i xonāhui[y]acā[n] xonāhāhui[y]acān
 antocnīhuā[n] at amon/7/āhui[y]ezque[h] at
 a[n]huel[1]amatizque[h] tocnīhuān ohuaye ca-n
 ni[c]cuiz /8/ in yēctli xōchitl i yēctli yan cuīcatl
 i ahuayya o ahuayya /9/ iýaa ohuaya ohuaya
 10 Aíquin o xōpan in quichīhua ye nicā[n]-i ninotolīnia za[n]
 ye nicua[h]/11/cuauhtzin huiya at amonāhui[y]ezque[h]
 at a[n]huellamatizque[h] /12/ tocnīhuān o ohuaye ca-n
 ni[c]cuiz in yēctli xōchitl et^a

13 Nicān ompēhua Teponāzcuīcatl.

14 Tico,tico, toco toto, auh īc ontlantiuh cuīcatl Tiquiti /15/
 titito titi.

16 Tōllān-aya hua[h]palcalli manca nozan in mahmani cōātlaquetzalli
 ya qui/17/-ya-cāuhtēhuac Nacxitl topiltzin on qui[h]quitzica
 ye chōquilīlo[h] in to/18/pilhuān ahuay ye yauh in
 polihuītīuh nechca-n tlapallān ho ay.

19 Nechca-yan cholōllān oncān tonquīza-ya poyāuhtēcatitlan in
 qui-ya-pana/20/hui#y#a i acallān on qui[h]quitzica ye
 chōquilīlo-n et^a

21 Nono#hu#alco ye nihuītz ye ni[h]huiquechōl-i nimamalī[n]
 tēuctl-a nicnōtlama/22/ti-a ḍyahqui-n notēuc ye
 i[h]huitimal-i nēch-ya-icnōcāuh-yan i mahtlac/23/xōchitl
 a-yao a-yao o ayya i-yao ay.

24 In tepētl huītomi ca ni-ya-i-chōca-ya a xāl[1] ī#h#qu ēuh ca

[marginal:] yehuayannicnōtlamati-ya /25/ oya[h]qui-n notēuc ett^a

folio 27

- 1 In tlapallān aya mochi[y]elōcā[n] monāhuatīlōcā[n] ye
cochiztlā[n] o anca #caç#[zac]anco /2/ ayao ayao et.
- 3 Zan ti-ya-olīn ca ye notēuc y#c#[e] i[h]huitimal-i
tināhuatīlo-ya ye xicalanco o /4/ anca zacanco Et
- 5 Ayyanco ayyanco ayamo aye ay-huiya ayanco ay-yanco ayamo
a/6/ye a-huiya quē[n] ye ma[h]maniz mochā[n] moquia[p]pan-a
o quē[n] ye mahma/7/niz motēuccalla[h] tic-ya-icnōcāuhqui
nicān tōllān nono#hu#alco /8/ ya iya iyao ay.
- 9 I#n#ye #q#[h]uin tichōca[h]-ya tēuctl-on timalo-n quē[n] ye
mahmaniz mochān et.
- 10 In tetl in cuahuitl oon timi[h]cuilo[h]tēhuac nachca-n
tōllān-i in oncān in ū/11/tontla[h]tōco Naxitl topiltzin-i
aīc polihuiz ye motōcā ye[h]īc ye chō/12/caz in
momācēhual ayyo.
- 13 Zan ca-n xiuhcalli-ya cō#hu#ācall-a ya in ūticmantēhuac
nachca-n Tōllān/14/-i in oncān in ūtontla[h]tōco
Naxitl topiltzin Et.
- 15 Tico Toco Toco tiquitiquiti quiti quito. #C#[Z]an īc
mocueptiuh.
- 16 In tlapapalxōchicentli niyōl aya nepāpan tōnacáxōchitl
moyāhua-ya /17/ oncuepōntimoquetzaco-yan aya aya
ye#te#[hc]o-ya īxpan tonā[n] a /18/ Santa Maria ayyo.
- 19 Atl ya ya cuīca-ya zan quetzalāxihuitl tomolihue-yan aya

ye nītla/20/chīhual īcēlteōtl i ye dios aya niītlayōcol
a oya yehcoc-ya Et.

- 21 Zan ca' tla[h]cuilōlpan nemi-a moyōllo āmoxpetlatl īpan
toncuīca-ya /22/ tiquimon-ya-ihtōtia tētēuctin aya in
obispo-ya zau ca tota[h]tzin aya /23/ oncān titla[h]toa
ātl ītēpan ayyo.
- 24 ye[h]hua-n Dios mitzyōcox aya xōchitl-a ya mitztlācatili[h]
yan cuīcatl /25/ mitzi[h]cuiloa Santa Maria in obispo-ya etc
- 26 Tōltēca[h] ihcuilihui[h]-a ahaa yaha ontlantoc āmoxtli-ya
moyōllo ya on-aya /27/ moch onahciti[h]cac oo
tōltēcayootl a īca-ya ninemiz ye nicān ayyo.
- 28 Āc ya nēchcuīlīz āc ye nohuān o[n]yāz oni[h]craz a ann#ihi#[ihi]-
cuihuān ayayyan /29/ cuīcanitl i yehetl i noxōchiuh
noncuīcai[h]huitequi on tētēpan ayyo.

folio 27v

- 1 Huēi-n tetl nictequi-n Tomāhuac cuahuitl niqūi[h]cuiloa yan
cuīcatl ītech /2/ aya oncān nō mi[h]tōz in quēnman-on
in ca-n niyāz nocuīcamachi[y]o nic-ya/3/-cāuhtiāz
in tlpc. i onnemiz noyōl zan ca ye nicān ya huālla[h]
i-yancoya /4/ nolnāmīcōca nemiz ye notēyo ayyo.
- 5 Nichōca-ya niquittoa-ya nicnōtza noyōllo mā niquitta-n
cuīcanelhuayōtl aya mā /6/ nic-ya-tlālaqui#y#a mā
i[h]ca-ya tlpc quimmañ mochīhua onne[h]nemiz noyōl Et
- 7 Zan ca tēucxōchitl a[h]huiacāiħpotocati[h]cac mocēpanoa
yan toxōchiuh ayye /8/ ayao hui yoncān #g#[h]uiya
itzmolīni ye nocuīc celi[y]a notla[h]tōlla[a]quīllo o/9/hua
in toxōchiuh i[h]cac i quia[p]pan-i ayao
- 10 Tēl cacahuaxōchitl a[h]huiāc xēliuhihuītz a ihpotoca-ya
in a[h]hui#y#ac poyomah/11/tli-n pixahui-a oncān

ninehnehnemi nicuīcanitl iye ayao ohui /12/ yoncā[n]
 #g#[huiya itzmolīni ye nocuīc celi[y]a Et.

[marginal gloss:] huexōtzincayōtl

[v]iniendo los de hue-

[x]ōtzinco a pedir socorro

[a] motēuczōma[h] [c]ō[tra] tlaxcallā[n].

13 Toco ticoto Cotoco tititico tititico zan īc mocueptiuh.

14 Tla[h]cuilōltzetzeliuhti[h]cac moyōlyōl timotēuczōma[h]tzi[n]
 nichuīcatihuītz nictzetzelo[h]/15/tihuītz-i o huetzcani
 xōchinguetzalpapalōtl moquetzal-i-zouhtihuītz nocon/16/ihtōtia
 chālchiuhātlaquí[h]quizcpa ni-ya-huel-on-cuīca
 chālchiuhhuila/17/capītztlí nictēocuitlapītza yaho a ilaya
ohaye o-huichile amiyacale

18 Ohuaya ye-on niqüe[h]ēlēhuia moxōchiuh aya īpalnemo[hu]āni
yehuayan Dios aya /19/ ilihuancan a-huiche
nictzetzelo-ya noncuīcatīlo ya-hoy.

20 Tozmilini xōchitl in noyōlyōl ayyahue tozmilini xōchitl
 noteponāz ayan/21/co ayanca-yo-me oncana i-yahue nicxōchiā-
 moxtoz-im-mana-ya ītla[h]tōl /22/ ayanco ayanca-yo-me ho.

23 Xompāqui xonāhui[y]a ahnochipa nicān tiyázque[h] ye
 īchān-o nohuēyōtzin tēuctli /24/ motēuczōma[h]tzi[n]
 totlanēuh tlpc. totlanēuh [huelic xōchitl o ayanco Et.

25 Tlachinōltepec in a[h]hui[ā]cācopa tixōchitōnamēyo[h]timoquetzaco
 i yehuan Dios /26/ a ūcēlōzacatl īpan cuāuhltli
 chōca i mopo[h]poyāuhtoc i-yanco ili-yan/27/cay-yahue
 a ili ī-ya-calco i-ya i-yeho za[n] ca i-yahue

folio 28

- 1 Ohuaya yehe nipatlāntinemī-a īxpan dios a ninozozohua-ya
 tlāuhque/2/chōl zacuan quetzal-in-tlayahualōlpapalōtl
 mōpili[h]huitzetzeloa tēix/3/pan-a xōchiātlaqui[h]quizcopa
 ohtlatoca ye nocuīc i-yanco-ili Et
- 4 Nehco-ya ūmpa ye nihiuitz huiya xoxōuhqui huēi ātl-a
 īmancān aya zan nimān olī/5/ni pozōni tetecuica y#c#[e]
 nipatlāni-a zan niquetzal-in-tōtōtl xiuhquechōltō/6/tōtl
 nochīuhtihuītz i niyahu-i na[h]ci-a huexōtzinco ātzālan ayome
- 7 Zan niquintocaz aya niquimīximatitīuh nohuēyōtzitzinhuān
 chālchiuhque/8/chōl i zan ca xiuhquechōl in
 teōcuitlapapalōtl in cōzcatōtōtl ontlapi[y]a /9/ ye
 oncā[n] huexōtzinco ātzālan ayome.
- 10 Xōchiātzālaan teōcuitlaātl chālchiuhātl īnepaniuhyān i
 tla[h]toa-ya in que/11/tzalcanauhtli quetzal nō
 cuitlapilli cuecueyāhua-ya iliya iliya yaho /12/ a ili
 yaho aye huichile anicale
- 13 Hue[h]capan nihcac nicuīcanitl huiya zacuan peti-a
 tōlin īmanicā[n] ye ninemi-a /14/ niceye[h]yēctia-n
 cuīcatl-a in nicxōchi[y]ōtia ya yaho yahi.
- 15 Tico tico ticoti tico tico ticoti auh īc ontlantiuh
 in cuīcatl /16/ totoco tocoto.
- 17 Xichōca-yan nicuīcanitl niqūitta noxōchiuh zan nomāc
 onmani-a zan quihuintia /18/ ye noyōl in cuīcatl aya
 nōhuiān nemī-a zan ca ye noyōollo notlayōcol-a /19/ in cayo.
- 20 Xiuhtlamātelōll-a quetzalchālchiuhatl-a īpan ye nicmati-a
 nocuīc aya /21/ mā yēctl-a xōchitl-i zan nomāc
 ommani-a et

- 22 In quetzal-in-chālchiuhtl-a īpan ye nicmati-a yēctli ye
 nocuīc yēctli noxō/23/chiuh j annicuihuān tēpilhuān-aya
 xonāhui[y]acān a ayāc onnemiz /24/ o in tlālticpac ayo.
- 25 O anniuitquiz ye niāz yēctli nocuīc yēctli noxōchi#u#hu-i
 annicuihuān /26/ tēpilhuān aya.
- 27 Ohuayanco o nichōca-ya ahuayanco o cahua i-yahue nictzetzelo[h]
 xō/28/chitl ayyo.
- 29 Mach nohuān tonyāz quēnonami[h]cā[n] o ahniqūitquiz xōchitl
 zan nicuīcanitl /30/ huiya mā ya xonāhuiya ca-n
 to[n]-ya-nemi-a ti[c]caqui ye nocuīc ahuayye et^a.

folio 28v

- 1 A Ica nichōca-ya nicuīcanitl i a[h]īchaa[n] huīcalo-yan cuīcatl
 #ha#[ah]mictlān temohuīlo/2/-ya yēctli ya xōchitl oncā[n]
 ya oncaa[n] i-yao ohuayancaya ilacatziuh /3/ ancana iyo Et.

4 Amonequimilool amonecuītōnōl antēpilhuān-i a[h]īchaa[n]
 o[n]huīcalo-yan /5/ cuīcatl.

6 īcuīc nezahualcoyōtzin.

7 Totoco totoco tico totoco totoco īc ontlantiuh tico
 titico titico tico.

- 8 Nic-aya-quetzaco-n tohuēhuēuh a o niquimi[h]tōtia cuāuhtlō-
 cēlo[h] in ca tiya[h] ihcac in /9/ cuīcaxōchitl nictēmoa-n
 cuīcatl ye tonequimilōl ayyo.
- 10 Tinopiltzi[n] o tinezahualcoyōtl ḍtiya[h] mictlā[n]
 quēnonami[h]cā[n] i yecen i yoncān /11/ ayyo.
- 12 #Q#[H]uiyon #g#[h]uiyoncaya nichōca-ya a niNe#c#[z]ahualcoyōtl

huiya quēni[n] ye no[n]yāz o/13/ya nopolihuiz oya
miquitlā[n]-i ye nimitzcāhua-n noteōuh īpalnemo-o
tinēch/14/nāhuatia ye niāz nopolihuiz ayyo.

15 Quēn onmaniz tlālli-n ācolihua[h]cān huiya cuix oc quēnman oo
ticmohmoyāhuaz /16/ in momācēhual-i ye nimitzcahua-n noteōuh.

17 #C#[Z]aniyō[h] cuīcatl-i tonequimilōl quipoloa-ya a in
totla[h]cuilōl-i tēpilhuān oo /18/ mā yahhuilīhua Nicān
aya ayāc īchān tl̄pc oo tic-ya-cencāhuazque[h] /19/ huelic
ye xōchitl ayyo

20 O ayā#e#[c] quitlamī[h]tāz monecuiltōnōl īpalnemo[hu]a
ahnoyōl quimati cuēl a/21/chīc òtictlanēhuico
nezahualcoyōtzin ayoppatīhua-n nicān an aya īchān /22/
tl̄pc. oon in ayoppatīhua in tl̄p#c#qu-i, zan nicuīcanitl
ayaho on nichōca/23/-ya niquelnāmiqui nezahualcoyōtl ayyo.

24 Xō a[h]cico ye nicān in Dios aya īpalnemo[hu]a ayaho on
nichōca-ya a niquel/25/nimiqui nezahualcoyōtl ayyo.

26 Quititi quititi quiti quiti tocoto tocoti tocototocoti zan
īc mocueptiuh

27 Mā xōchicuīco-ya mā ihto-a nichuān-a ayyahue tēihuinti[h]
xōchitl a-oya/28/no yehcoc ye nicā[n] poyomaxahuall-an
timaliuhtihuītz ayyo.

folio 29

1 Mā xōchitl ōye[h]coc ye nicān ayyahue zan tlaahhuixōchitl-a
moya/2/hua-ya motzetzeloa anca zo ye[h]huātl in
nepāpā[n] xōchitl ayyo. /3/ Zan comōni huēhuētl mā ya
nehtōtilo et.

4 In quetzalpoyomatl-a īc īhcuihuic noyōl nicuīcanitl in

- xōchitl /5/ ayan tzetzelihui y#y#aan cuēl in cuīya
 mā xonāhui[y]acān ayyo zan /6/ noyōli[h]tic ontlapāni-on
 cuīcaxōchitl nic-ya-moyāhua-ya i xoo/7/chitl-a Et.
 8 Cuīcatl ya ninoquimilo[h]tēhuaz in quēnmaniā[n]
 xōchinene liuh tiāz no/9/yōllo ye[h]huān tēpilhuān oon
 tētēuctin in cayyo
- 10 Ca-n ye[h]īc nichōca in quēnmaniān zan nic-aya-ihtoa
 noxōchitēyo no/11/cuīcatōcā nictlāli[h]tēhuaz in
 quēnmaniā[n] xōchinene liuh tiāz et^a.
- 12 Tico toco tocoto īc ontlantiuh ticoto ticoto.
- 13 Toztli yan quechōl nipatlāntinem-i-a in tlāll-a īcpac
 oquihuinti ye noyōl /14/ ahuayyai
- 15 Niquetzaltōtōtl niye[h]co-ya ye īquia[p]pan īcēlteōtl i
 xōchiticpac nihuēl-on-cuīca /16/ oo nicuīcaihtoa
 pāqui ye noyōl ahuay etc
- 17 Xōchiātl in pozōntimani-a in tlāll-a īcpac oquihuinti ye
 noyōl ahua Et.
- 18 Ninochōquila niqu-i-nōtlamati ayāc ī-n-chān on tlālli
 [ī]cpac ahua Et.
- 19 Zan niquittoa-ya ye niMēxi[h]catl mā niyāhuiya nohtlatoca
 tēcuantepēc /20/ niyahui-i polihui-n chīltēpēhua[h] aya
 ye chōca in tēcuantepēhua[h] ohuaye Et.
- 21 Māca cuālāni-a nohuēyo ye[h]hua Mēxi[h]catl-i polihui chīl Et.
- 22 Cītlalin in popōca-ya īpan ye motēca i ɣā[n] ye polihui-a zan
 ye xōchitē/23/catl ohuaye Et.
- 24 Zan ye chōca-ya Amaxtēcatl aya ca ye chōca-ya tēcuantepēhua[h].
- 25 Toto tiquiti tiquiti īc ontlantiuh, tocotico tocoti
 tototitiqui toto/26/titiquiti

27 ð-ya-moquetz nuēhuētl ooon mā onne[h]tōtilo tētēuctin aya
 mā onnetlanēhui/28/#hui#lo chālchihuitl on quetzal i
 patlāhuac ayāc īchān tlpc. ayyo zan nomāc /29/ onmani-a
 ooo īxōchiuh aya īpalnemo[hu]a mā onnetlanēhuilo
 chālchihuitl.

folio 29v

1 oyohual[1]i-n colīnia oon in īcēlteōtl īpalnemo[hu]a
 ānāhuac o onnemi-a /2/ noyōl ayyo
 3 In yancuicā[n] oncān quixīma īpalnemo[hu]āni ca ye nonoalco
 āhuilizāpan-i /4/ in tēuctli ye[h]hua nezahualpilli i
 yece[n] ye oncān aya in tlacochtenānpan /5/ ātlīxco ayyo.
 6 Zan momāc ōtitēmic motlahuahzomal a īca ticāhuiltia
 īcēlteōtl in /7/ tēuctli ye[h]hua Et
 8 iyeho aye icnōtlamati noyōllo zan ninonoalcatl zan ca-n
 ni#c#[z]olintōtōtl /9/ o nocamapan aya Mēxi[h]catl
 in cayyo
 10 Onquetzalpi[h]pixauhtoc motlachinōlxōchiuh in īpalnemo[hu]a
 zan ca ni#c#[z]oli[n] Et.
 11 Toco toco tiqui tiqui īc ontlanтиuh tocotico tocoti
 12 Mā ya pēhualo-ya nicuihuā[n] in mā ya oncuīco ye nicaan aya
oya yehcoc ye[h]/13/hua-n dios in cayyo in mā īca-ya
 onāhuilīhua-n tēpilhuān a aya mociūc /14/ oya yehuan
 dios oncān titemoc yehuan dios a oncān hueli-n
 on/15/cān tlācat i ye[h] Jesu ch̄ō. in cayyo
 16 In oncān tlāhuizcalli milintimani mochān aya moxōchiuh aya
 dios aya /17/ chālchiuhcuepōni māquīztzetzelihi on
 netlamachtilōyā[n] in cayyo /18/ in oncān yao nepāpan
 izhuayo[h] moxōchiuh aya dios a Et

- 19 Zan ye xōchitl moyāhua oo zan ca ītla[h]tōl in īpalnemo[hu]āni
oon tēpan /20/ ye motēca ānāhuac oo īca tichuelmana
ātl-on yan tepētl ayyo
- 21 Zan te[h] momāc mani-a cemtl in niman ye te[h]huātl
tocon-ya-ittoa-ya ī/22/palnemo[hu]āni.
- 23 īcuīc Āxāyacatzin Itzcōātl Mēxi[h]co tla[h]to#hu#āni.
- 24 Coto tocoti tocoti cototi coto tocoti coto tocoti Et.
- 25 #C#[z]an nicān temoc i xōchimiquiztli tlālpan a[h]ci[h]
ye[h]huā[n] ye nicān in tlapallā[n] qui/26/chīhua-n
tonāhuac onoque[h] ohua[n]ca cani-yanca iyo
- 27 chōquiztli ēhuatiuh ayahue yece[n] ye oncān nepa-n netlāzalo
i1h^{t1}i[h]tic i cuīcachō/28/co[hu]a īca huīlo[hu]a-n
quēnonami[h]cān ohuanca Et

folio 30

- 1 zan tonilhui#c#[z]ōlo-n teōtla[h]tōlli-n ticchīuh aya zan
ca-n timomiquili[h] in ītech /2/ in coloz tētlayōcolti[h]
tēicnōtlamachti[h] ticchīuh ayyio
- 3 o ach anca ōquitto[h] in tlācatl aya in mahman-a tlatzihui
ayāc quiyōco/4/ya-n īpalnemo[hu]a chōquizilhuitl in
yēhua-ya īxāyōilhuitl aya huā/5/llaōcoya moyōollo-o
te[h]huātl a in Santa Maria ohuanca Et
- 6 Cānnelocpa huītze[h] tētēuctin a ohuaye zan niquimonilnāmiqui
in itzcōātl /7/ notlayōcol o ohuaye ītech a[h]ci-a
noyōl ayyo.
- 8 O ach anca ciahui-a ontlatzihui-n Dios ye[h]hua-n chāne[h]

- in īpalnemo[hu]āni o /9/ ayāc tlacuāhuac quichīhua-n
 tlpc. ayan cānnelpa-n tonyāzque[h] notla/10/yōcol
ohuaye ītech a[h]ci-a noyōl Et.
- 11 Ye ūonetocōto ūhuīlo[hu]ac-a in tēpilhuān-i in tla[h]toānime[h]
 Tētēuctin aya tēch-ya/12/-icnoocāuhēhuaque[h] mā-yan
 tlayōcoxti[n] o antēpilhuān ayyo.
- 13 Mach oc huālquinēhua-ya mach oc huālīlōtīhua-yan cān ūmpa
 xīmo[hu]a in /14/ cuix oc tēchmatiquīuh in
 Motēuczōma[h]tzin in nezahualcoyōtzi[n] To/15/toquihuatzin
 tēch-iya-icnōcāuhēhuaque[h] mā-yan Et
- 16 Cānon in nemi-a noyōllo iñN āxāyaca o za[n] niqu-iya-tēmoa
 in tēchcā/17/huaco in tezozomoctli notlayōcol a
 nocon-aya-ihtoa yan-cayyo.
- 18 O anca īnmahcēhual ātl-o yan tepētl huiya a in ūquitquico[h]
 in tētēuctin /19/ in concāuhēhuaque[h] o ach a[h]#c#[z]oc
 nē[z]cēhuīz ach a[h]#c#[z]oc huiītz nēchonma/20/tiquīuh
 notlayōcol aya Et.
- 21 īcuīc Tlaltecatzin Cuauhchinanco.
- 22 Titocoti tocoti tocoti Et. titocoti titocoti īc tlantiuh.
- 23 Nicpi[y]eco-n tepētl cana[h] ni[h]tolo-yan xōchintlahcuiloa-ya
 īpalnemo[hu]āni in cō/24/#hu#āyōtl toncāhuilīlōc ye mochaan
 titlat tecatzi[n] ton-aya-tla[h]toa-yan cay/25/yo oo ohuiyya
- 26 Zan ye īhuān noncuīca ye[h]hua-n noteōuh in Dios-i in
 ton-aya-tla[h]toa-yan.
- 27 i ye xōchincacahuatl in po#c#[z]ōntimani-a xōchioctli
 noco[n]-ya-ic oo noyōl quimati /28/ quihuinti[h] ye
 noyōl ayyo hui yoncā[n] anca-ya a noyōl quimati Et.
- 29 Zan ca tlāuhquechōl celiya pozōntimani-a moqu-i-pacxōchiuh

[superscript gloss:] [mo]c[pacxōchiuh]

tinaan oo hue/30/lic-a cihuātl cacahuaizquixōchitl zan
tonnetlanēhuilo ticāhualōz tiyāz o /31/ xīm#o#[hu]az
nicān ayyo.

folio 30v

- 1 Ca-n tiyeħcoc ye nicān īmīxpan-o Tētēuctin aya timahuiz-
tlachħuall-a mone/2/quetzca Noxiuhtoz quetzalpetlapan
tonihcac-a zan tonnetlanēhui/3/lo ticāhualōz tiyaaz o
xīmo[hu]az Et.
- 4 Zan ca ninēntlamat-a niqūihtoa-yan aya māca niyahu-i a
ōmpa xī/5/mo[hu]ayān tlazo[h]tli noyōllo-n ne[h]hua
ne[h]hua zan niuīcanitl teōcui/6/tlayo[h] an noxōchiuh
anca y#c[e] oo oh ya-iya, zan niqu-iya-cāhua-ya niquitta
/7/ nochā[n] xōchima[h]mani-a mach [h]uei-n chālchihuitl
o quetzalli-n patlāhuac /8/ Mach nopatiuh oo īca ninoquīxtīz
quēnmani#y#ā[n] anca ca niāz nipoli/9/huitīuh ayyoo
ohuiyya.
- 10 A oya ninocāhua-ya noteōuh in īpalnemo[hu]āni niqūihtoa
mā niauh i /11/ mā ya ninoquimilo niuīcanitl-i mā ya
ihui mā ya āca[h] teteħl mach āca[h] /12/ ca[h]ciz ye
noyōl ayyo.
- 13 Zan ca iuh no[n]yāz xōchihuiconti[h]cac ye noyōlŷōl
onchālchiuhnenelihui mā/14/quīztli ya tlazo[h]tli
yēctl-a mochħuhtoc-a ahcān machi[y]ōtica tlālpac i
/15/ i huia ho ahuiyan-ayyo.

- 16 Totocuīc Totoquihuatzin Tlacōpan tlahtoāni
- 17 Tiquiti tiquiti tiquiti.
- 18 Nictzotzona-yan tohuēhuēuh xāhui[y]acā[n] annicuihuā[n]
 mā ihto-huaya /19/ aya totototo tiquiti tiquiti xōchitl i
 huelic o mā ihtoa īchān in /20/ totoquihuatzin[n] totiquiti
 toti totototo Et tiquiti tiquiti tlāc mā ā/21/huilīhua ohua
 iye ayao totiquiti toti mā-n tāhui[y]acān ayyo /22/
hiya tiquiti
- 23 Chālchiuhtli noyōollo toto Et teōcuitlatl noxōchiuh īca
 nīna[h]pāna-ya /24/ in nepāpan xōchitl i noxōchiuh a
 niquitquitēhuaz quēnmaniān /25/ iye totiquiti totitl-on
 cuīcatl iyo-huiya tiquiti. Et
- 26 Ca-n oc moyoolic a xoncuīca-ya toto Et nicān nicmanā-ya
 poyoma/27/xōchitl-a āmoxtla[h]cuilōl[1]-a totiquiti
 toti-n ye Et.

folio 31

- 1 Teponāzcuīcatl titoco titoco titocoti.
- 2 Tlāll-a olīni-a quitzīntia īcuīc Mēxi[h]catl-an īca
 quinihtōtia cuāuh/3/tli ōcēlōtl i-ayo.
- 4 Mā huāllachi[y]a nicā[n] o huexōtzincatl i cuāuhpetlapān a
 on-aya-tlah/5/toa-ya in Mēxi[h]catl ye teh tiqūi[h]toa-ya
yancayo.
- 6 chiquiuhtepētlān ayyahue tīzaxōchitl-a tēmaco-ya in
 cuāuhtepētl īx/7/pan aya oo chīmalāyahuitl za[n]
 huālmotēca ayyo

- 8 Oyohualpan tēpoloa in Mēxi[h]catl i chīchīmēcatl a ayao
chīmal/9/āyahuitl zan huālmotēca ayo.
- 10 A oyohualehhua-ya cuāuhtli ya ōcēlōtl tōlchīmaltica-ya
tlachīxti[h]cac /11/ i quetzalpānitlan moyāhua-ya īpan
mīhcali mēxi[h]catl ayaho.
- 12 Ayaya hoy-iye mā xiquitta nopan NiMēxi[h]catl i chīmalcalco
no/13/ni[h]cac aya nīcā[n] aya ayāc nocnīuh yez in
tonāhuac onoquē[h] cān /14/ ti-ya-nemi catli[h]-ya
in motla[h]tōl ye teōātl tlachinōlli īpan nitlācat/15/-on
zan NiMēxi[h]catl ayo.
- 16 Ācōlihua[h]cān in nezahualcoyōtzin moteōāuh pohpozōntoc
in motla/17/chinōl a mimilintoc popōcatoc ye oncān
o ātl in tēmpan aya
- 18 Titoco titoco titocoti.
- 19 I niquetzal a xōchiātōtōtl ilhuizōlmana-ya nicuīcatl
ilhuicac ānā/20/huac o nemí aya noyōllo tlācatempan
a nīcmoyāhua ya noxōchiuh aya /21/ īca yehua in ihuintīhua
Tēpilhuān o nequimilōlo yayaye yahao.
- 22 Nicnōtlamati-a yaye yaha ohua zan nēntlamati noyōl
nicuīcanitl /23/ chiucnāuhātl ī#[t]ēmpan
xōchitlālpan i annicuihuān i mā yāhui/24/yelo-ya
nequimilōlo-ya oncā[n] yahue-ha
- 25 Chālchiuhtli ololiuic a nicnōcōzcatia nicuīcanitl ye
noma[h]cēhual /26/ a i-yehuaya chālchiuhtli-n popōca
zan nictimaloa cuīcatl aya /27/ quihuinti[h] ye noyōl
xōchintlƿc. o nequimilōlo-ya.
- 28 Zan noncuīcanēntlamati in tlƿc. aya nicuīcanitl ohuaye zan
ni[h]ticpa /29/ quiža-ya notlayōcol aya cuīcatl aya
quihuinti[h] ye no[yō]l xōchin/30/tƿc. o nequimilōlo-ya
on[c]ā[n] yahue aya.

folio 31v

- 1 Tōltēcayōtl ye mihcuiilo[h]tēhuaz nicuīcanitl nocuī[ca]yo
 nemiz a in tlāpc. /2/ cuīcatl #ijca#[īca] i nilnāmicoz
 ohua nopolohuān niāz nopolihuitīuh cōz/3/catozpetlac
 ninotēcatiuh chōcōtiāz nonanānhuān īxāyōtl pi/4/xauhtiāz
 i notomi[y]o1[1]ōxōchi[y]o nitepēhui co#c#[z]ahuic ātl
 ītēmpa n/5/ha ca-yahue aya ohuaya.
- 6 Ayao aya ohuaye nicnōtlamati-a a #m#[n]opino[hu]ā[n] ihui
 petlacōtl nihuī/7/calōni cānīn tlapallā[n] pōctlāntīhuatoc
 ōmpa ya no[n]yāz niyāz /8/ nopolihuitīuh cōzcatozpetlac
 ninotēcatiuh
- 9 Nicān ompēhua īn chālcayōtl Melāhuac yēxcān quīza
 /10/ Melāhuac yāōcuīcatl, Melāhuac xōchicuīcatl
 ī/11/huān icnōcuīcati
- 12 Yaōcuīcatl.
- 13 Ca ye nō yan cuīcani ū-ya-moquetz huēhuētl ū-ya-moman cuīcatl
 chālco /14/ ye nicān-i ixtlāhuacān-i cōcotitlan i ohuaya.
- 15 Cuāuhīthualco mittōtia[h] ye oncān in tētēcutin i
 Motēuczōma[h]tzī[n], Ne/16/zahualcoyōtzi[n],
 chīmalpopōcatzi[n] amēl[1]elquīza[h] ixtlāhuacān-i Et.
- 17 Pixahui-n tzetzelihiye itzmolīni-a īn īxōchiuh ī in
 īcēlteōtl zan chīchīmē/18/catl tēuctl-a ohuaya.
- 19 A[h]iuhquin yōli-n tlācati[h] tēpilhuān-i in mocnīhuā[n]
ayahue ūcuēl achīc mitzā/20/huiltīco in ayocuantzin
 iztac coyōtl huiya cuix mozōmāznequi yeehua/21/ya zan
 pepēhualtilo in īpaltinemi[h] ohuaya.

22 Chālchiuhtica yan tlapahui-a teōcuitla-yan-tlapānqui anca
 ye moxōchiuh /23/ īpalnemo[hu]a in oncān ye onmani-a
 cōcotl īxpan-i ahcān iuhqui mani-a /24/ moxōchiuh in
 chīmalli xōchitl-a ohuaya.

25 Ton-cohuili ton-cohuili tēpcan oncozahuia xōchitl ontzetzelihi
 chīmalli-an papa/26/lōtl mā-n tlachīchina-ya
 mocuāhuixōchiuh tōnatimani-a xelihui-a xeli/27/hui-a
 mochīmal#1#-i-xōchiuh ye[h]īc ye chōca-n tēuctli yan
cuateōtl ohuaya

folio 32

1 Ye mimilintihuītz in xōchiātl in tlahchinōlli-ya oncān
 ammonmani[h]-a antēpilhuān /2/ zan chīchīmēca[h] i
 A mecatzin a iztac coyōtzin conmotlanēhuīcān a/3/naya
 īmīuh īchīmal īn īpalnemo[hu]a a#n#momāc quimana
 tla/4/chinōlxōchitl-a i yāoxōchitl-i āc-on anquinequi,
 āc-on anquēlē/5/huia o antēpilhuān ohuaya.

6 In tēle[h] mā ihui-an cāhuilti-a in īpalnemo[hu]āni in tēle[h]
 mā ihui-an cāhuilti-a /7/ in īcēlteōtl oc oni[h]cac
 huēhuētl oc onmani xōchitl a#n#mēchontlanēhui /8/
 chīchīmēcatl i toteōci tēuctli tēle[h] cuāhuipāntica
 teōcuitla-n-chīmal/9/tica conāhuiltia in
 cuāuhtlēhuanitl-a ohuaya

10 Qui-ya-manaznequi-a īquin ontlamati-n īpalnemo[hu]āni
 īāuh ītepēuh o /11/ Chālco ye nicān Āmaquēme[h]cān
huiya ohuaye iya īchā[n] ohuaya.

12 Im mācāc o[m]meya īyōollo antēpilhuān i chīchīmēca[h]-i
 īn mācāc ce[n]/13/tlani pani-ya conilhuia-n Dios tlīpc
 ye nicān ohuaye iya i īchā[n] /14/ aha aya.

- 15 Aya iyá iyé-ehuaya tēchtolīnia-n īpalnemo[hu]āni antēpilhuā[n]
huiya ca-n o[n]/16/cān tla[h]toa ye-ehuaya cuix
tōlquēme[h]cān cuix ātlappan i zannicān /17/ chālco
ohuaya
- 18 O Aīc ompolihuiz in motēyo yehua in motōcā in īpalnemo[hu]āni
o yo[hu]all-a /19/ īmancān a-aya ne[h]calizxōchitl i
chīmalli xōchitl i tī#c#[z]atl-a i[h]hui/20/tl-a
moyāhua ye-ehuaya īmaztall-a īmancā[n] yōllōxōchitl in
/21/ cuepōntimani-a zannicān chālco i ohuaya.
- 22 Zan ye icnōmani ye-ehuaya ye cāuhtimani ya itztompa[h]tepēc
huiya /23/ ayaoc quēnman-i ayaoc īc yec-i icnōtlamatiz
i cēhuiz in moyōllo /24/ yehua moqueueloa-n
īpalnemo[hu]āni tiqintolīnia-n tēpilhuān /25/ huiya
chōquiztlēhua in momācēhual-a ohuaya.
- 26 Mācazoc tēchmauhti i yā[ō]yōtl zan chīmalli xōchitl i
antēpilhuā[n] huiya /27/ za[n] īc mi[h]cuiloa
motōcāmaca téci[h], técol, huiya mo#n#[m]anaz in
tlālli /28/ icnōtlamatiz i cēhuiz in moyōllo yehua Et.
- 29 Mā xachōcacā[n] mā xicyōcoyacān i antēpilhuā[n] huiya
anchālca[h] o in ā/30/maquēme[h]que[h] ye tocal
īpan īchīmal aya yahuin tlacochquiahu-a ohuaya Et

folio 32v

- 1 Quēn qui[h]toa-n īpalnemo[hu]āni īcēlteōtl huiya ye
chichinauhimani-n ātl-i /2/ an tepētl in chālco
ye-ehuaya ye mo[h]moyāhua momācēhual i mā īx/3/quich
mā-on tlanqui-n in ītla[h]tōl in īpalnemo[hu]a Mā
icnōtlamatī ī/4/cēlteōtl a ohuaya.

- 5 Oyohuall-a īmancā[n] nehcaliztl-a īmancā[n] ācatl
 xamāntoc in chālco ye /6/ nicā[n] huiya huiya
teuhtli-n cozahuia i calli-n popōcato[c]
chōquiz/7/tlēhua-ya momācēhual in chālco ye nicā[n]
ohuaya.
- 8 Aīc polihuiz in ayelcāhuiz-i i ye quichīhua in īcēlteōtl
 tlaxixinia /9/ tlamo[h]moyāhua ītztonpactepēc huiya
teuhtli cōzahuiya Et.
- 10 Tōllān tontla[h]to#hu#a-ya ye-ehua timotēuczōma[h]tzin
 nezahualcoyōtl huiya /11/ ticpo[h]poloa-n tlālli
 ticxixinia-n chālco ye nicā[n] huiya mā-on
 nēntlama/12/ti moyōllo yehua ohuaya. Et.
- 13 Zan tonilhuižōloa ye-ehuaya in tlālticpac i ticpoloa-n tlālli-n Et.
- 14 Zan tonilhuižōloa Tontlāli[h]cuiloa-n A cōlihua[h]cā[n]
 Motēuczōma[h]tzin in oncān /15/ ye tlatzihui-n in
 īpalnemo[hu]a ye tihuīcalo i zan cān ye chālco
 īhua[h]palcal-a i[h]tec /16/ i in oncān ye mitznāhuatia-i
 in tlatquic in cuateōtl a ohuaya Et
- 17 In tēle[h] mā ihui aīc polihuiz i motēyo ye-ehuaya anc#o#[a]
 īpan timochīuh in tla/18/zō[h]xōchitl i tōnacāxōchitl
 i pixahui ye-ehuaya moyāhua ye /19/ nicā[n] ohuaya ohuaya.
- 20 Nihuālchōca nicnōtlamati niqimelnāmiqui in tēpilhuān zan
 tinecuā/21/metl huiya in Totomihua[h]tzi[n] in cē
 ācatzi[n] ūnel ya[h]que[h] ye mictlān /22/ in tēpilhuān
 iye yēhuan ū[n] īnca ye mi[h]cuiloa Ātl-on yan tepētl
 chālco /23/ ye nicān aīc polihuiz īntēnyo nicān-a ohuaya.
- 24 Zan timotolīnia Tinēchcocolia tinēchihua ye mictlā[n]
 chīchīmēcatl tayocuan /25/ zan tiiztac coyōtl huiya
 tictoca-n cocōc in teo[h]pōuhqui mā iuh quima/26/ti
 moyōl huexōtzinco-i ohuaya.
- 27 Nachca ye oncān tlapitzāhuacān-i in c#o#[a]-n cali[h]tec
 tla[h]tōz in īpalnemo[hu]āni xō/28/chithualli

Ímanicā[n] áyahuitl éhua-ya chōca-ya in tlatquic o
chālchiuh/29/tlatōnac i ayohuaye ayao ahuayyo ohuaye
ohuaya.

folio 33

- 1 Ác ye[h] xoconcaquicā[n] in Ítla[h]tōl in concāuhtéhuac
i chichicuepontēuctli yāocēuh/2/qui mach oc mictlámpa
i quihuálittōzque[h] Ímihíyo Íntlahtōl in
tépilhuān /3/ a ohuaya ohuaya
- 4 Nehuihuíxtiu h chālchiuhtli nehuihuíxtiu quetzalli oya
xímo[hu]ac quēnon/5/ami[h]cān a ohuaya
- 6 Zan ye ontlamachōtoc a in tépilhuān in pilli-n Tlaltecatl-aya
in xocuahua[h]/7/tzi[n] Tozmáquetzin aya ye nequāmetzi[n]
achi-n-ca tla[h]cuiloa Ípalnemo[hu]āni /8/ in
tlama[h]cēhualli Ípan tonca[h] aya tēuctli
ca-n cuateōtl chālchiuhtlatōnac i Et.
- 9 Mā xicyōcoya xichōca xiquelnāmiqui in toteōci tēuctli mā
ya huālaqui-a in nā/10/hualāpan itzmolīni-n quetzalhuexōtl-i
aya tlami in Ítla[h]tōl in Tezozomoc/11/tli o
ayya iyo-hiyo-ayyo ohuaye ohuaya.
- 12 Mā kontlachi[y]a mihcān ohuaye yahqui-n tehconēhu-a
yahqui-n cuappolocatl in /13/ cuāuhtecōlōtl
huiya o xímohua in totēuchuān-i yahqui huetzi[n] in
Caca/14/matl in tzincacahuaca ayamo Ípan timochihuaz
aya in chīchīmēcatl/15/-i in toteōci tēuctli o ayya iyo
ayyo ohuaye ohuaya
- 16 In anchālca[h] tētēuctin ayahue mā xachōcacā[n] huiya
tonmotlamachia-n Ípalne/17/mo[hu]āni tonilhuižōlo#hu#a-n
Átlīxco i in toteōci tēuctli Cō#hu#ātl tēuctli /18/ yehua
mitzyōllōpoloa in Ípalnemo[hu]a aya ayao aye auh-ayao
ayahui Et.

- 19 Tlcxeloa-n chālchiuhtli māquīztli-ya ticneneloa in
 patlāhuac quetzalli /20/ chōquiztl-aya īxāyōtl in
 pixahui ye-ehuaya zan ye onnenāhuatīlōc aya /21/
 huitzilac teōhua[h]-o in tozan in tēuctl-a ayahue Et.
- 22 Ca ye tommoneeltoca-ya ohuaye teōhua[h] oo zan cuateōtl
 a ohuaya. I zāzo /23/ polihui-ya moyōllo cāuhtimaniz
 i cuāuhĀtl īxpan in tlālli mocuepa/24/-ya ilhuicatl
 olīni-a oncān ye cāhualo chīchīmēcatl i tlācamazātl a
 /25/ ohuaya ohuaya
- 26 Moneneloa[h] i zan chālca[h] nelihui huexōtzincatl i zan
 tlailotlaqui quiyehu/27/tzin tēuctli quēn ticalaqui-a
 īn āmaquēme[h]-i ticmotenāntia in chāl/28/catl ohuaya ye
 toteōci tēuctl-a ohuaya
- 29 Ach qu#ā#[ē]n tiquittoa-i ayāc īmīuh i ayāc īchīmal
 toco[n]-ya-tītlani toco[n]-ya-htoa /30/ in
 mic[ca]calcatl i zan tlailotlaqui quieuhtzin tēuctli
 quēn ticalaqui-a īn ā/31/maquēme[h]. Et.

folio 33v

- 1 Zan ye chōca-n tēuctli nacān-aya Toteōci o Cō#hu#ātzin
 tēuctl-a ohuaya. zan ye /2/ huālicnōtlamati in
 temilotzin huiya ca-n o[n]ya[h] in tótzi[n] ohuayya
 ohua/3/ye moxēloa-n chālcatl moneloa ye oncān
 ālmoloyā[n] ayyahue ce/4/qui yan cuāuhltli-a ōcēlōtl cequi-ya
 mēxi[h]catl acōlhua[h] tepanēcatl o /5/ mochīhua[h] in
 chālca[h] ohuaya.

6

Xōchicuīcatl. [copyist's numeral:] 8

- 7 Zannēn tequitl i īca xonāhui[y]acān tocuīc #tocuīc# i
 antocnīhuā[n] huiya tihuel-in/8/-cuī[ca]-ya
 moquetzal-i-huēhuēuh tic-ya-moyāhua-ya tic-ya-tzetzelo-ya
 cozahuia /9/ xōchitl ohuaye iýa iyeha ohuaya
- 10 Ye nō yancuic in tocuīc tiqüēhua[h] ye nicā[n] ye nō yancuic
 in toxōch tomāc onmā/11/niqui, māīc onāhui[y]elo
 antocnīhuā[n] huiya mā īca ompolihui-n tēllel in
 totlayō/12/col iýao iýao iýahue ayýaa ayýaa ohuaya.
- 13 Mācāc tlaōcoya mācāc quelnāmiqui in tlīpc ayýahue iz ca[h]
 in toxōchiuh īhuān /14/ in yēctli yan tocuīc māīc
 onāhui[y]elo mā īca ompolihui-n tēllel in totlaōcol Et
- 15 Zani[y]o[h] nicān in antocnīhuān tontotlanēhuīco[h] in
 tlīpc. i ticcauhēhuazque[h] yēctli /16/ yan cuīcAtl-i
 ti[c]cauhēhuazque[h]. īhuān in xōchitl a ohuaya
- 17 īca nitlaōcoya yehuaya ye mocuīc o īpalnemohuāni
 ticcauhēhuazque[h] /18/ yēctli yan cuīcatl-i.
- 19 Itzmolīni xōchitl, celi[y]a, mimilihui, cuepōni yeehuaya
 mi[h]tecpa onquīza /20/ in cuīcaxōchitl-in tēpan
 tictzetzelo tic-ya-moyāhua-ya ticuīcanitl. Et
- 21 Ohuaya ohuaya ohuaya anahue xonāhui[y]acā[n] huiya
 antocnīhuā[n] iye/22/huaya mā onne[h]tōtilo i
 xōchincali[h]tec i oncā[n] ye noncuīca nicuīcanitl
 /23/ i ohuaya ohuaya.

[copyist's numeral:] 9

- 24 Nictzotzona nicān mochālchiuh[h]uēhuēuh teōcuitlahuēhuētl
 ye[h]hua-n Dios ī/25/palnemo[hu]āni in tla[h]toāni a
 īcelteōtl a ohuaya ohuaya
- 26 Zannicān tonāhuiya yehuaya īmēllel onquīza a in tēpilhuān
ayahue

- cuauha[h]tlapaltzin aya a in tacxocuauhtzin Tēpanquīzcātzin
aya /2/ cō#hu#ātzi[n] tēuctli ya ohuaya.
- 3 Xiuhteyahuali[h]tec i oncān amonmani[h]-a a in tēcpīpilti[n]
 ayocua[n]tzi[n] zan tac/4/xocuauhtzi[n] oc achica
 ye nicā[n] mā xonāhui[y]acān ohuaya
- 5 An cuauhnenelhui[h] ōcēlōihcuihuhtimanique[h] in
 tēpilhuān ayahue mā/6/za[n] ī-y#c#[e]-xōchiuh
 onchīchinalo yehua oc achica ye nicā[n] ohuaya.
- 7 O ahquēnman aya ahquēnman polihuiz in īhuēhēuh in īcuīc o
 in īpalne/8/mo[hu]a xonāhui[y]a nopiltzi[n]
 te[h]huātzi[n] ohuiya ahnochipa tlƿc. ohuaya.
- 9 Āc ticcāhuazque[h] in mōztlā huīptla xiquimonāhuilti
 in cuāuhtlōcēlo[h] /10/ ye ye[h] tonequimilōl zan
 ca-n ye xōchitl-a ohuaya
- 11 Ye mochi tlācatl-i óntlaneltocatinemi nicān tlƿc.
ayahue zan achica /12/ yēctli tīxpan quīza a[h]huiāc
 xōchitl ohuaya.
- 13 In īpalnemo[hu]a catli[h]-ya moxōchiuh monecuīltōnōl
 momacxōchiuh que/14/tzalizquixōchitl mā
 onnetlanēhuilo-n tlƿc. i mach tic-ya-itquizque[h] oncā[n]
 /15/ ye mochān huiya ticcāuhtēhuazque[h] xīmo[hu]a
yehua ohuaya.
- 16 Quetzalhuexōtl zan ca-n pōchōtl huiya in āhuēhuētl aya
 īpan timochīluhtē/17/huac in tītēuctli yehua in
 cacamatl on tēuctli ye itzmolīni-a ye /18/ totomolihui-a
 māuh motepēuh aya.
- 19 Āmaquēme[h]cān huiya totōl-im-pan aye ohuaya za[n] ye
 icnōtlamati mo/20/yōllo-n īpalnemo[hu]a a[h]zo
 quīzaco[h] ūitzmolīnico[h] a in tēpilhuān i
 chīchīmē/21/catl tēuctli-n tay[o]cua[n] huiya in
 teōhua[h] in cuāuhtliztac a ohuaya.

[copyist's numeral:] 10

- 22 Toztli ih[c]juiliuh yahuia in quetzalla[h]cuilōlcalli
 o t#a#[o]nca[h] tomotlamachtia-i /23/ in oncān
 tocontēmolia īla[h]tōl aya in īpalnemo[hu]a ye[h]hua-n
 Dios-i aya/24/ho amayye o ayahue huia a i lili ahuayya
 iyaha ohuaya.
- 25 Ach anca [ā]c īxpan-in ach anca [ā]c īmatiā[n] nitlācat o i
 noteōuh īpalnemo[hu]a /26/ ye[h]hua-n Dios i ayao amayyee Et.
- 27 Xōchitl yahualihui-ya āmoxcali[h]tec i papalōcali[h]tec
 i tlāll-a i [h]cuilihui-ya /28/ moyāhua mōcuīc
 moyāhua-ya motla[h]tōl zan ca[h]cahuāntoc i in
 tota[h]tzin /29/ īcēlteōtl īpalnemo[hu]āni ohuaya.
- 30 Nepāpan in moquechōl papalōtl papalōcali[h]tec i
 ti-ya-ontla[h]toa-i ya-tan-tilili

folio 34v

o ayyahue huaya a i lili ohuayya i-yaha ohuaya.

- 2 Zan nocontlapahpenia mōcuīc ohuaye ni[c]chālchiuhnepanoa
 yeehua/3/ya nicmāquīznepanoa-n teōcuitlachacallo[h]toc
 īca xima[h]pāna-n te[h]hua/4/-yan pale[h]-i za[n] ye
 monecuīltōnōl i xōchitl a ohuaya
- 5 In ne[h]huihui-n quetzalli-n mōcohuīcpa huiya tzinitzcan ye
 tlāuhquechōl aya /6/ īca ti[c]cuiloa mōhuēhūēuh in
 tl̄pc. i ca-n ye monecuīltōnōl Et.
- 7 In anteōpīxque[h]-i mā-n n#e#[a]mēchtla[h]tlani e cān
 ōmpa ye huītz tēihuinti[h] xō/8/chitl tēihuinti[h]
 cuīcatl i yēctl-on cuīcatl i zan ca ūmpa ye huītz in
 īchān /9/ ohuaye ilh^{t1}i[h]tec i zan ca īchāmpa ye huītz
 nepāpan xōchitl a ohuaya.
- 10 I ye ye[h] quitemohua in īcēlteōtl in īpaltinemi[h]
 xīlōxōchitl ca-n moyāhua /11/ yehua eloquechōl huiya

- xōchiticpac ye tla[h]toa mahāhuilia ca ye /12/
 tēmachtia i ohuaya.
- 13 Tōllān chālco-n Dios Ichān huiya quetzaltzanatla[h]toa
 tlāuhquehōltza/14/nat1 i chālchiuhtetzacuālticpac
 cuīcantla[h]toa-ya zan quetzaltōtōtl /15/ huiya aye
aye ayyanco iya iye-ehuaya onco aye ahuaya
/16/ ha ohuaya.
- 17 Xōchātl īmancā[n] Chālchiuhxōchicali[h]tec quetzalpoyon
 a[h]cic-a zan tzinitzcan /18/ ye xōchitica īhuān
 malīntoc nepaniuhtoc ayyahue i[h]tec oncuīca-ya i[h]tec
/19/ ontla[h]toa-ya zan quetzaltōtōtl huiya aye aye ayanco Et.
- 20 Tlā nipēhua o nicuīcanitl huiya xīlō[xō]chinepanihui oo
 nocuīc i[.]-ye-ehuaya iz/21/quixōchicuahuitl-a i[h]cacān
ohuaye ahuayyo ohuayyo iyahā Et
- 22 Cacahuaxōchinpoyon o ye mi[h]tōtia huēhuētitlan ye nemi
 a[h]huiaxtinemi xēli/23/hui yehuaya Et.
- 24 A oni[h]cac in tota[h]tzin ye[h]hua-n Dios huiya chālchiuhxicalco
 quetzalpachiuuh/25/ti[h]cac i anca xihuítl māquīzīhcuixt
 ti[h]cac aya xōchinpihpixahui-a tla[h]/26/cuilōlcali[h]tec
i ahuayyo Et.
- 27 In māoc toncuīcacā[n] antēpilhuā[n] huiya in māoc
 ticāhuiltī[cān] in īpalnemo[hu]a on/28/quetzali[h]-
 cuiliuhimani xōchicuīcatl i ahuayyo Et.
- 29 Ónō ye[h]coc xōchitl xōpan-i-xōchitl to[h]tōnatimani
ehuaya nepāpan i xō/30/chitl moyōollo monacayo yehuan
 dios a ohuaya.

- 1 Ācon anquinequi moxōchiuh aya in yehuan Dios
 īpalnemo[hu]āni īmāc /2/ onmani-a miccacalcatl-i

mimilihui-n cuepōni cozahuia xōchitl to[h]tō/3/na-timani-ye Et.

4 Zan ca īchāmpa nihuītz niquetzal-in-poyon i niquēhua in cuīcatl nic/5/tēmaca noxōchiuh a ohuaya.

6 In mā onchīchinalo in quetzaliyēxōchitl aya moyāhua quitoma-ya /7/ īxōchiuh ye[h]hua-n Dios huiya hui zan ca ye īchān i aya xōchitl-i ca /8/ cāna ohuaya Et.

9 īcnōcuīcatl.

10 Pēhualo nequetzalo xōchitl ca-n moquetza huēhuētitla[n] a-ayyahue non/11/āhuīlyja huan-cano mā ya huīco ye-ehuaya xōchitl malīntimani Et.

12 Zan niquimāhuiltia in tocnihuā[n] aya chālchiuhcalico xōchinpetlapán i[h]/13/ticpa huēhuetzca-n tlahto#hu#a-ya in cuīcanitl ahua iyao iyā iyao ay/14/yaha ohuaya.

15 Tlā zānēn namēchonāhuiltil-n tlā zānēn namēchoncuīcati at ayoc huelic-on /16/ at ayoc a[h]hui#y#ac in toxōchiuh ye tocūfc ohuaya ohuaya ayya iyaha Et

17 In cuīx occēppa huītz a in pilli cuāuhtli-ya a in cacamatl ayyahue cuīx /18/ occelp̄pa huāllāz ayocuan oo ilhuicamīnax oc ye[h]huātl amēchon/19/āhuiltīz zan oo ayoppatīhua-i za[n] cen tihui[h] yehua ohuaya ohuaya /20/ ayya iyaha ohuaya.

21 Za[n] nihuāl-i-chō[c]a ya yo-ohui ya-hayon nihuāllayōcoya in ayocuan tēuctli /22/ ye nicān-i yāōtequihua[h] tīcha[h]hua tla[h]toa i ohuaya.

23 Zan ye ontimalihui ye ompo[h]pōhui-n tētloc ye nicā[n] in tēnāhuac i ayoc /24/ [qu]imati-an yoo o ayoc quihuālmati nonān o ye nota[h] īca nichō/25/ca-i Yo-yahuia yo-yahui yehua cāno[n] xīmo[hu]ayā[n] ohuaya.

[copyist's numeral:] 13

- 26 Nichōca yehua nicnōtlamati-a zan niqüelnāmiqui ticcāuh-
tēhuazque[h] /27/ yēctli ya xōchitl yēctli yan
cuīcatl in māoc tonāhui[y]acān o ohuaye mā/28/oc
toncuīcacān cen tiyahui[h] tipolihui[h] yehua ohuaya Et.
- 29 Ach tle-on a[h]iuh quimati[h] in tocnīhuān i cocoya īyōollo
cuālāni yeehuaya ayoppa-n tlācatīhua yehuaya ayo[p]pa-n
piltīhua i yece[n]

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ye quīxīhua-n tl̄pc o ohuaya.

- 2 Māoc achi[h]tzinca-i tētloc ye nīcā[n] tēnāhuac a-ayyahue
aīc yez o aīc nā/3/hui[y]az aīc nihuel[1]amatiz ohuaya.
- 4 In cānon nemī-an noyōollo yehuaya cā[n] huel ye nochā[n]
cā[n] huel nocal-a maniz /5/ ca ninotolīnia-n tl̄pc. o
ohuaya
- 6 Timotolīnia noyōollo yehua māca xinēntlamati-n tl̄pc ye
nīcā[n], O anca iuhqui no/7/tōnal ohuaye quimati-a
ohuiyahue huixahue cānon nīcma[h]cēhuia /8/ in mach
iuhcān nitlācat in tl̄pc. īxama[cho] ihui yeehuaya īc
yēctli ya /9/ huel ihui ahcāmpa nemo[hu]ja zan quittoa
noyōl a ohuaya
- 10 Quēn quittoa in Dios aya nell-on tinemī[h] aya nell-on
ti-ya-hue[h]cāhuaco[h] tl̄pc oo /11/ īyao īyao ayya
a ayo ohuaya.
- 12 O aya nīc-ya-cāhuaz yēctli ya xōchitl-i aya nīc-ya-temohuīz
quēnonami[h]cā[n] /13/ huiya O ancacihui zan achīc
zan tictotlānēhuia[h] yēctli-on cuīcatl-a Et

[copyist's numeral:] [1]4

- 14 Noncuīcapēhua nīcān-aya yēhco-ya moxōchiuh īpalnemo[hu]āni

- toxōchihuēhuēuh /15/ tic-ya-hueli-n-tzotzona[h]
 tonequimilōl in tl̄pc. o ohuaya.
- 16 O a[h]itquīhua-n i xōchitl o a[h]itquīhua-n in cuīcatl
 quēnonamī[h]cān cen tiyahui[h] a/17/yāc mocāhuaz in
 tl̄pc. i ohuaya.
- 18 Māoc cemilhuitl ye nicā[n] antocnīhuā[n] a-yahue
 toconcāuhēhuazque[h] toxōchiuh /19/ ye tocuīc
ay-yahue tic-ya-on-cāhuazque[h] in tlālli manic iyao.
- 20 Mā xonāhui[y]acā[n] antocnīhuān ohuaye ya-ohuaye
xonāhui[y]acān a ohuaya.
- 21 Tlen ticyōcoya tlein tiqüelnāmiqui tinocnīuh o ahtāhui[y]a
 ticcui-n cuīcatl /22/ i a[h]tiqüelēhuia īxōchiuh in
 īpalnemo[hu]a tlā xonāhui[y]a huēhuētitlan
 xon/23/mi[h]cuani quēn quinequi moyōollo o ohuaya.
- 24 Xōchipalōtl tēpan āhui[y]a mā-n tlachīchina-ya
 toxōchiuh O tomacxōchiuh i /25/ tehcacēhuaz-huia
 tācai[y]euh o īc malīntimani īhuān a[h]huiaxtima[ni]
 /26/ huēhuētitla[n] o xonāhui[y]acān a ohuaya.
- 27 Cān ūmpa nonyāz huiya cān ūmpa no[n]yāz aya ome ī[h]cac
yohui yohui ye[h]/28/huā-n Dios huiya a[h]mach
 temochi[y]a ūmpa xīmo[hu]ayā[n] a[h]ilh.^{t1}i[h]tec i
 zanni/29/cān i ye[h]hua yece[n] xīmo[hu]ayā[n] in tl̄pc. i
ohuaya Et.

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- 1 Cen tiyahui[h] Cen tiyahui[h] oncān ye īchān huiya o ayāc
 tēca-i in tl̄pc o /2/ āc-yan quittoa-ya in catliame[h]
 ha in tocnīhuā[n] xonāhui[y]acā[n] Et.
- 3 Mā xiuhquechōlxōchitl in tlāuhquechōlxōchitl in malīnti[h]cac
 o in /4/ moyōollo motla[h]tōl nopiltzin a-ayahue zan

chīchīmēcatl tēuctli in /5/ tayocua[n] huiya cuēl achīc
ye nīcā[n] xoconmotlanēhui in tlpc i ohua/6/ya ohuaya
ayahui ohuaya.

7 Ahuay-ya ohuaye īca nichōca-ya compoloa tomiquiz, compoloa
in totla/8/yōcol yēctl-on cuīcatl-i cuēl achīc ye
nīcā[n] xoconmotlanēhui Et

9 TlapapalCuextēcayōtl.

10 Xiquincaquicān hue in cuechi[h]ahuaca[h]-ya in
tlācahuepantz in īxtlīl/11/cuechahuac o ayoc nelli in
cāno[n] xīmo[hu]ayā[n] za[n]i[y]oh ye nīcān tlpc /12/
i yaya

13 Cuāuh[hu]A[h]cāyōtl.

14 Tiqui tiqui tiqui tiqui, totototo Et.

15 In mā xoncuīca tlāuhēnatih chīmale[h] cuīcani me[h]etla
tlā xonicō/16/tlamati yao ayyahuee mā-ya huichale
ocnale māzo çeya huichi/17/le ele.

18 In cozan-a īpan-aya a īca-ya a niquitta-ya moxōchiuh Dios
noyōlōool /19/ pāquiní huan-cano hue-e yoo mā-n
chālchihuitl nīmati-a nichīchīmē/20/catl iyo ya ye
mach a nicaan a xōchitl-a quitquitihuītz noyōl#1#yōl
pā/21/quini huan-#z#[c]anno hue-e yoo i-ya-oo aye aya
auh i ye[h]hua īnhuaa[n]-ya /22/ ya quimāōya ya
quimāxēlo ayoo.

23 Auh in ye[h]huān cuaa[uh]hua[h]que[h] auh i yeehuā[n]
mācuāhue[h]que[h] in conquetzalman/24/tihuītze[h] contō-
nacāxōchimoyāuhtihuītze[h] aya cuauhēncatl-i a
tozque/25/chōltzin #yce#[yee] ītōnal a yao.

26 Chiappan-oo chiappan-o ómpa ye huītz in yēctli nomache quēn
quihiālitta que/27/en quihiāl-i-caqui tonāhuac onoc o Et.

28 Nee nochaa[n] nee nitla[h]toa o za[n] ca cuilōlpa[n] chiuc-
nāuhēcatepētl a īcatyā[n] /29/ tōnatihuā īaqui[y]ān an o.

30 Ye mimiliuhtiuā ye po[h]pozōntiuā quetzalāxōchitl-i
tlachinōlōxōchitl aya

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in āxcā[n] i ye tonāhuatīl mītl chīmall-a aya nicān cholōl-
lān ye /2/ huexōtzinco tlā ninomahmana O

3 In oquīc niman ātēmpan-i zan oquīc nima[n] ye oncā[n]-ya huāl-
ol#o#[īn]que[h] /4/ ye chīchīmēca[h] aya chīmalcalco
huālolīnque[h] ce[n] huītze[h] quihiāltoca[h]
/5/ chiucnāuhixtlāhuatl ay-iyo.

[copyist's numeral:] 16

6 Coto cotoco. tico ticoti ticoti ticoti.

7 Nicmana-ya nicmana-ya xōchincacahuatl mā ya onīhua-ya
ye īchān /8/ nopiltzin Motēuczōma[h]tz[i]n] o ancayome.
9 In yēctli ya huellazo[h]tli ya quetzal[1]ayahualōlli mā
ya niqūīximati ye īchān /10/ niauh Et.
11 O ayāc īyōl quimati in quetzalpoyamaxōchitl cacahuaxōchitl
nicmo[h]mo/12/yāhua nicān-a ihpotoca-ya ye huexōtzinco
ātl-i-a ītzālan ayo.
13 In quēzqui tōnatihuā ayo niye[h]coc tepētitlan-i in chooca
noyōlōyo icnō/14/tlamati ii-ya mā xōchitl noyōllo
quetzalihcuihuhtoc i-ya-a yehua /15/ īchān i ye[h]hua-n
Dios īcēlteōtl aye ohuaya ye xōchiticpac cuīca-n
/16/ tlailotlac tēuctli ay-ya-o-co ay-yahue.

- 17 Mā xochihuintīhua-ya Mā ilhuitlamacho-ya antēpilhuān mā-n
que/18/tzalihtōtilo īchān tota[h]tzin īcēlteōtl ye Et
- 19 I xiuhntenāmpan aya toni[h]cac-aya oanca milintoc in
quetzaltepe/20/titlan anqui ānāhuac iya oo öztōmēcatl
hui-hue iyo ay-ay.
- 21 A ömpa nicahcito-ya cōāixtlāhua[h] īxiuhchīmal nicmēme[h]
niqüehcahui[h] /22/ oo tōnacāxōchitl ayye ayay.

[copyist's numeral:] 17
23 coto coto coti ticoti ticoti.

- 24 Temohuac-i temohuac-i yohuaya mizquitl īcpac netēco oya
xōchitl temo/25/-ya Motēuczōma[h]tzi[n] tlachinōltemo-ya
Nezahualcoyōtzin Ānāhuatl /26/ quitoca milini-aya
- 27 Cuāuhtli-n tōtōtl ye mochīuh öcēlōmixcōātl mizquitl īcpac
mātlahua[h]cal/28/co oya tlācatl Mixcōātl pilli
nezahualcoyōtzi[n] i-yo-ohui cani-huaya /29/ oya
yo-ohui cani-hua yo-oya.
- 30 Ye quima[h]cēuhque[h] mocōlihuā[n] Ācamāpīch
Huītzili[h]huitl huēi tlālli a cōlihua[h]cān-i

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- mitzpi[y]elti[h] mixcō#hu#ācalli öztōmēcacalli
Nezahualcoyōtzin yo-ohui /2/ #z#[c]ani-huaya oya
yo-ohui cani-huaya yo oya Et.
- 3 Tzihuactitlan Necuāmetla[n] huāllacxipetlati[y]a[h]que[h]
iez[z]ōcalco netlālilōc huēi cōmitl necpaltiōc
/4/ nocōlihuān qui[h]natzi[n] tlaltecatzi[n] tehchotlalatl
tēuctli chicōmōztōc ne[h]/5/neco[h] oya.
- 6 Nichōca nichōca icnōyō[hu]a noyōlýōl ne[h]hua-yan

Nezahualcoyōtzi[n] cāno/7/n-aya xīmo[hu]ayā[n]

nocōlihuā[n] in qui[h]natzi[n] Et.

8 Cocōc-ayo in ehcohua^c īca ittōc ācōlmīztli huālcuīca[h]
 nehnēnque[h] cōl/9/hua[h]cān-o atotoztli a itzmolīn-o
oya xōtlac īnchōquixxōchiuh Cox/10/cotzin
 Calco#c#[z]ametl huin oya xahuini

11 Āyāxcān in quittaue[h] huēi tlālli a cōlhua[h]cān
 mizquititlan o tzi/12/huactitla[n] quitlālaquico[h]
 īnchōquixxōchiuh Et.

13 yo yo mihua mā ya quīza nomāl-i ay-yahui yahuiya ayahuiya /14/
 mā ya quīza nomāl-i.

15 Mēxi[h]cayōtl [copyist's numeral:] 18

16 Toco tico tocoti tocoti tocoti tocoti Et.

17 Cō#hu#ātepēc xiuhtlaquetzall-a īmanicān quetzalcalli
 oni[h]caca aya /18/ quē[n] ye cāhualōc ātl in tepētl
 in oncān a ye quihuālmatque[h] in /19/ mēxi[h]ca[h] in
 huēhuetque[h] yece[n] nicān chapoltepēc īca ta[h]cico
 oo tolna/20/huacatl ye tozcuecuex i-yā ohuia.

21 Ancoc yohuayan in āc ya īmatiā[n] quē[n] ye cāhualōc Ātl
 in tepētl Et

22 O ama-ih-ye-e ayoc nell-o on quittoa[h] Mēxi[h]ca[h] aya cān īn-
 nelhuayo in ilh^{t1} /23/ in cānon in tla[h]toa īpalnemo[hu]āni
hui-xahue-e xi-ya-chōcacā[n] cām polihuiz /24/
 īmacēhual? i-yao ohuiya.

25 Tlein quima[h]cēuh hue-e tle īcoco-n-cauh a in Mēxi[h]catl
 Āxōlo[hu]a[h] ye tīza/26/ātl īmancā[n] chōca īyōlyōl
 cām polihuiz īmacēhual Et.

27 In chīmalli cuecuepalōc i ye tepantōnco i-yehuaya

- ōcāhualōc in cōlihua[h]/28/cā[n] īca tolīnque[h] ye
 tiMēxi[h]ca[h] chōquiztlēhua i ye-ehuaya ye cem ātl
 /29/ mani-a īmācēhual i-yao ohuiya.
- 30 In pīpiltin totēuchuān ay ye-ehuaya ōcāhualōc Et.
 31 In nic-aya-ihtoa ye niMēxi[h]catl nōcēlōpa[n] quēnmach
 [h]uel oncā[n] ay ye mo-

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- tlama[h]cēhuia[h] in tētēuctin Acolnahuacatl
 tezozomocatl at quēnma/2/nīān a in yēctl-a īntla[h]tōl
 in azcapōtzalca[h] pīpilt-a iyo ohuiya Et
- 3 I[h]cuāc in ūni[y]a[h] quēnonami[h]cān in anNopilhuān
 tēcpanēcatl ye i #o#[ā]/4/cacihtli a#n#mopan tzopiz
 yāoyōtl topan miliniz ye tlachinōlli o /5/ o-ohua
 ye-e māzoc achica ontlapi[y]a[h] i ye y-azcapōtzalco
 iyo ohuiya.

[copyist's numeral:] 19

- 6 Ničān ompēhua Cōzcacuīcatl ītechpa i/7/n
 ītlācatilitzin tot^o Jesu x^o ūquitecpan don
 frān^{co} placido /8/ īpan xihuītl 1553. años.
- 9 Tiqui tiqui tocoto tiqui tiqui tocoto tiqui tiqui tiquiti
 tiqui tiqui tiquiti
- 10 Mā ontlātlauhtilo-ya xicteōxiuhcōzcato[h]tomacā[n] in
 amotlayōcol antēpilhuā/11/n-i mā chālchiuhcōzcatl
 teōcuitlacōzcatl in amocuentax i mā īca-ya
 ticā/12/huīltīti[h] in ūyehcoc in Belem cemānāhuaqu-i

14 tēmāquīxtiāni tlā ti/13/hui#y#ā[n] tlatlacuāuh z[ā] ane
 In mā ontlachi[y]elo-ya tomach[h]uāne ticcahuā[n]
 tlapalizquixōchitl moyāhua yehua /15/ oncān temoc in
 ītlayōcol ye[h]hua-yan Diox-i cemānāhuaqu-i.
 16 In quetzalcali[h]tec #h#o[h]tēnco-ya oncān ye tonca[h] in
 tichpōchtli Santa M^a. quē[n]zo/17/huel oncān tic-ya-tlāca-
 tili[h] in Dios īpiltzin nepāpan cōzcatl mā i[h]ca-ya
 /18/ mā-n tlātlauhtilo-ya.
 19 Zan timotimaloa inlc-aya iuhquin cōzcatl tōyāhua-ya ye
 momactzinco mo/20/yetztica[h] in Dios piltzintli
 nepāpan cōzcatl.

[copyist's numeral:] 20

21 Titoco toto titocototo titiquititi titiquiti.

22 Cuelcān cuelcān Pīpilte tomachhuāne i-yahue tlā to[n]yaya[h]-
 tihuiā[n] in īxpan Tiox /23/ Jesu xp̄o. teōcuitlaxahcalli
 [ī]mancā[n] tictottilīzque[h] ticchālchiuhcuentax/24/cōzca-
 macazque[h] o anqui ye #ch#[tl]āuhquechōltlaztalēhualto[h]-
 tōnatoc an/25/qui ye oncān iyo aye ho-aya ye-ha.
 26 Cuīco-ya tlapītzalcali[h]tequ-i toncuīcatinemi[h] tle-on mach
 i xōchitl a[h]huiaxti/27/mani-a o anqui ya
 tlāuhquechōltlaztalēhualto[h]tōnatoc.

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1 O anqui ye huel axcā[n] tlazo[h]cōzcatl quetzalli-yan
 tonlpilelōque[h] motlazo[h]co/2/nētzi[n] zaniyō[h]
 mochālchiuhmāquīz mocōzcatzin#n#-i mochipa ichpōchte
 /3/ Santa Maria-ni ililili yahuiya toyōlyo aye aye
 āhuiya nicaan-a.
 4 In quetzalpetlatipan aya tonca[h] ca ye mochā[n]

ilhuicaciuhāpilli yehua nepā/5/pan in māquīzteōxiuhcal-
 i[h]tequ-i tonlatlāuhitulo-yan tlapalchālchiuhih/6/huitl
 moxōchicuentaxtzin ticpōuhitinemi[h]-a īpan īpan-aya
 timitz/7/tla[h]tlaōcolteōmo[h]tinemi[h]-ya īlilili
yahuiya.

[copyist's numeral:] 21

8 Toquiti toquiti tiqui tiqui tiquiti tiqui tocoto.

9 In nepāpan tōtōtl īn moquechōlhuān tiox tza[h]tzi[h]-huaya
 nicaa[n] aquīn huel /10/ iuhquiñ tlāhuizcalli
 patlāntinemi[h]-a angeloti[n] oncuī#y#[c]a[h]: gloria
 in excel/11/sis deo xāhui[y]acā[n] xompāquicā[n] ane.

12 O anqui-n huel i[h]cuāc topan temoc īn ilhuicac tlanēxtli
 ya nepāpan xōchitl /13/ moyāhua-ya oncuīca[h] ay in
 moquechōlhuān Dios gloria in excelsis Et

14 A īn ēquica[c]que[h] in oriente in tētēuctin-i in ilh^cpa
 onilhuilōque[h] aya tlp̄c. ca /15/ ēmonēxti[h]
 tēmāquīxtiāni teōcuitlatl, copalli-ya, Mirra
 concuique[h] /16/ ye īc ona[h]cico[h]-ya im pelem conīximatque[h]
 nelli tiox nelli oquichtli-ya.

17 In attopa-ya mitzīximatque[h] tiox on cōzcateuh
 quetzalteuh tlamatque[h] īn /18/ tla[h]to[h]que[h]
aya contlātlauhti[h]que[h] aya īn ichpōchtli Santa
 Maria /19/ āqui[n] huel ye[h]huān conitquita[h]que[h]
 motēyo-ya nelli Dios nelli oquich/20/tli-ya.

21 In tlā timochi[n] titlamahuizōcān ticcahuāne oncā[n]
 belem huel īxpoliuhtoc que/22/tzalli yan cōzcatl chāl-
 chiuhteuh oncān xamānque[h] īn pīpiltzitzinti[n]
 [tla]papalmā/23/quīzcōzcatica a motim#o#[a]lo[h]ti[y]a[h]-
 que[h] īlh^{t1}i[h]tec aya īn tēpilhuā[n] an a

24 In chōquizcuīcatl momamalintoc tlayōcolxōchitica a īmēl[1]el
 quīza in motla/25/zō[h]huān Dios tlapapalmāquīzcōzcatica Et.

[copyist's numeral:] 22

- 26 Tico toco ticoti tico toco ticoti tiquitititi tocotiti.
- 27 Nono#hu#alco ye nicān in tlālhuācpa*n*-i conchālchiuhih-
cuilo[h]tihu-iya in nono#hu#a1/28/cat1 tēuctli in
don diego i ye ūnel ya[h]-o xīmohuayān-i
concāuhtēhuaco i/29/n ātl-o yan tepētl-i yaho yaho ili
yaho aye mā ica nichōca iyo.
- 30 Teōcuitlacoyolihcahuaca ye nocuīc huiya niqui[n]-ya-tēmoa
in cōzcatēca[h] in no/31/huēyōhuān-i ni[c]chālchiuhzōzo-ya
īntla[h]tōl niquimelnāmiqui ye nelli ye[h]-

folio 38v

huān-o contlāli[h]ti[y]a[h]que[h] in ātl-o yan tepētl-i
yaho yaho.

- 2 iyo ahua iyaoo hohuaye yaho aye ye moxiuhtomolcōzqui īpan
nitla[h]/3/tlayōcolcuīca nicnōtlamati-a an catli[h]que[h]
in tēpilhuān-o catli[h]-yan cuāuh/4/tlōcēlōtl inīn ca ye
mi[h]cuilo[h] ātl-o yan tepētl ūnel ya[h]que[h] xīmo[hu]aya[n].

[copyist's numeral:] 23

- 5 Totiqui titiquito totiquititiqui toti toti totoco
totoco totocoto

- 6 Yancuicā[n] chālchiuhtli nocuīc tlācati niquelcāhua-ya
nicempō[hu]altēcametl-a no/7/huēyōhuā[n] ololihuic acatic
cenquīztoe nichuipan īc īxpan nonquīz/8/tihuetzi īcēlteōtl
o anqui ye huel#1# āxcā[n] tlāltech a[h]cic yehcoc in
belem /9/ iýaha yaha ililili hoo ahua ye nel-a mā
onne[h]tōtilo nicān.
- 10 On tlazo[h]tlanqui cōzcapetlatipan-a noco[n]yēctlālia

- nocuīc nic#c#empōhualtēcametl/11/-a nohuēyōhuā[n]
ololihuic ācatic.
- 12 Chālchiuhizquixōchitl ī#[n]#mancā[n] nontlachichina ya
nitla[h]cuilōlcōzcaquetzal/13/tōtōtl
- nictzinitzcanāmatlapaltzetzeloa-n cuīcaye[h]cahuīlo
yo[h]tica #c#[z]an /14/ nonpahpatlāntinemí oo ahuayyá oo
a-illili yancaya.
- 15 On nepāpan in cōzcane[h]nelhuatica nicxēloa ye oncān
noncuīcapehpena-ya /16/ nitla[h]cuilōlcōzcaquetzal-
tōtōt#o#1 nictzinitzcanāmatlapaltzetzeloa cuī/17/cayehcahuīlo
yo[h]tica zan nonpahpatlāntinemí oo ahuayyá oo
- [copyist's numeral:] 24
- 18 Cihuāīxnēxcuīcatl īpan tlatecpantli teōtla[h]tōlli
i[h]cuāc mē/19/hua in īlhuitzin spū santo quitecpán
Christoual de rosario /20/ xiuhtlami[n] cuīcani
īpan Agosto de 1550 años.
- 21 Zan ca tlāuhquechōtlapalāyuhtimani a oncaan i ye mochān-i
tisanta /22/ Maria ayyá ye-oo ayyá yeha
- 23 I zan ca xiuhquechōl nepāpan tōtōtl chachalaca-ya īca
tontlātlauhilo /24/ yani tisanta Maria
- 25 I yaho yaho i-yhue a īhuīc temoc san gabriel ye quitemohui[h]
oo a īnīc tlātlauh/26/tilo-ya a i Santa M^a. Ave m^a. an o
ticihuāpille tla[h]to[h]cācihuāpille īxquich/27/capa-ya
timitzontotlazo[h]yēctēnhuili#y#a[h] ho
- 28 Coto coti quitiquiti īc tlātiuh quitiquiti quiti quiti
quitiquiti quiti /29/ coto coti coto coti.

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- 1 In tlapapalmāquīztōtōtl motzetzelo#hu#a-ya spū sancto-ya
a īmpa[n] /2/ ye temoc Apostolosme[h] zan īpaltzinco
totēcuiyo in dios a
- 3 In Apostolosme[h] ay-ÿahue huel itlazo[h]huān dios
tlaneltoquiliztica /4/ momiquili[h]que[h] in tlapqu-i
zan īpaltzinco tot^o in Dios a.
- 5 Ontōnacāxōchitlāhuizcalehuati[h]cac oncā[n] ye tonca[h]
yehuayan Dios ilh.^{t1}/6/i[h]tec aya nepāpanchālchiuh-
chayāuhtoc-a in motlayōcol tic[h]uāltzetzela /7/ aīc
tlamiz in cuepōntoc xōchitl yēctl-on cuīcatl
tlapītzalōtoc angelot-a. /8/ in mohuīcpatzinco
titotepechteēca timācēhualt-a a īcēlteōtl-aya nepā/9/pan-
chālchiuh. [et.]
- 10 Toticoto ticoto titico.
- 11 In quetzaltōtōtl-i temoc-a anaya zan ca-n xiuhtōtōtl-i ye
#h#e[h]co-ya a i san /12/ Pilipe santiago-ya oncān an
quīza-ya yēctli-n chālchihuitl-a ayya/13/hue xihuít
canāhuac oncā[n] īchān-i ahuayye ahuay-yancoya 0
/14/ a-n-ch anca īnchān a in tēpilhuān an tetēuctin aya
oncān quīza-ya tē/15/yōtl mahuiz[z]ōtl tla[h]to[h]cāyōtl-i
ahuayye.
- 16 Xiuhtlapalla[h]cuilōlāmoxtli [ī]mancān-aya māquīzcōzcapetlatl
īonocā[n] /17/ īpan tonca[h] aya tinopiltzin tēuctli don
diego aya ahuayye ahuay-ÿancoya
- 18 0 aīc īlcāhuiz in motēyo nohuēyōtzin xiuhtotomoliuhti[h]cac
in #ch#[t1]āuhquechōl/19/xōchitl oncuepōntimani-ya cōzcatl
nepanihui-ya īc nelhuayo[h]ti[h]caqu-i zan /20/ mochōquiz
aya īcpac tontla[h]toa-ya titocnōtlatēmol ahuayye ahua Et.

21 cotocoti quiti quiti.

22 In nicān nompēhua noncuīca-ya tōltēcachinampan-aya
 nono#hu#alcatzacua/23/lli catca in San Pilipe mach
 āquin āxcāñ tēpilhuāñ mach āquin āxcāñ /24/ in ātl-o
yan tepētl-a i xoxōuhqui mizquitl on i[h]cacā[n]
 tōnacācūahuítl /25/ i nelhuayōcā[n] a oncā[n] ye yōlque[h]
 in tētēuctin-i mach āquin āxcā[n] tē/26/pilhuāñ.
 27 in chālchiuhtica-ya onihcuiliuhimani-ya in ātl-o yan tepētl
 a in .s. Pilipe ye /28/ Santiaco yani coni[h]cuilohti-
 [y]a[h]que[h] in nono#hu#alca[h] in tēpilhuāñ an a
 29 0anca īnmahcēhual ye chīchīmēca[h] tēpilhuāñ in ton tieco
 ton Paltasal in tēuc/30/tli yehua coni[h]cuilo[h]ti-
 ya[h]que[h] in nono#hu#alca[h] in tēpilhuāñ an a.

31 toticototi coto titico.

folio 39v

1 Māquīzquechōlli quetzalli ya macpan tica[h]-ya
 tima[h]tlapalzohua quēno/2/nami[h]cāñ a i don Pilipe
 ūcen tiya[h] oo ūcen tiya[h] nopiltzine.
 3 Oyohualli xōchitl-a yeehuaya tlachinōlxōchitl-a
 cuepōntimani-ya chīchīmē/4/capa[n] ītech ye to[n]nemi-ya
 tixōchilhuitl-i ūcen tiya[h] oo.
 5 #C#[Z]an ca tlāuhquechōltzin chīmal-iya-xōchincōzcatica ya-a
 tiya[h] mahpan tiya[h] /6/ in toquitzēuctli ce[p]pa-n
 amonnemico[h] in don Pilipe yaho.
 7 In cacahuaxōchipetlatl i-yooo noacaan-aya anconcāuhtēhuaque[h]
 in tētēuc/8/tin-i ce[p]pa-n amonnemico[h] in don Pilipe
yaho.

9 Cotoco tiquiti quiti.

10 In ahua nohuēyōhuā[n] na[h]cico-yan nicān-i i .s. Pilipe
Azcapōtzalco nique[h]/11/cahuīco nepāpan i[h]huitl zacuan
patlāntihuiitz ayaÿya yan-caya

12 Mā onnetlanēhuilo[h] cōzcatepēhua[h]que[h] tētēuctin-a ya
titon Baltasal titon /13/ tieco tētēucte ye āxcān
tēchtlayōcoli[h] īcēlteōtl-i īyāÿyancaya.

14 Nixiuhquechōlpapalōtl patlāntihuiitz-aya notoz ca [ā]nāhuac
oya anqui /15/ nicā[n] anqui nicaan-a xinēchnānquili-ya
tixōchāyacachtōtōtl xi-ya-/16/tlapītza-ya tocuīc toxōchiuh
tic-ya-mana[h] i san Pilipe notoz ca [ā]nā/17/huac oya
anqui nicā[n] anqui nicaan-a.

18 Nicān ompēhua cōzolcuīcatl ītōcā, ye hue[h]cāuh īc
coquichi[h]/19/to[h]que[h] tepanēca[h], in Mēxi[h]co
tla[h]toāni Ahuitzotzi[n] ītlatlālil /20/ nextēnco
nohnōhuiāntzi[n] cuīcani īhuān Pilli catca.

21 Tocotico tocoti. Auh īnīc ontlanтиu h cuīcatl toco toco
tocoto tico tico tico/22/ti tico tico ticoti
toco toco tocoti.

[copyist's numeral:] 29

23 A īn ompēuh i ye nocuīc-o xōchicali[h]tec niman noconmāma
nopillōtzi[n] /24/ noconāhuiltīz ololotzin ololo
mahcēhua in conētl Ahuitzoton oo hui/25/ya mācaoc xichōca
nopillōtzin īn toconi[h]tōtīz i moxōchitzin-i īhuān /26/
mocacalatzin olo#e#[o]lotzin

27 Ānāhuatl nichui[h]huixō#hu#a ye nimēxi[h]catl nichpōtzintli ye
nochīmalcōzol/28/tzin nicmāma[h]tiuh oncān onotiu h aitzi[n]
ye noyāōxōchiconētzin oo /29/ huiya.

- 1 A oyohualli-n cahuāntihuītz i ye nonchōca aitz[i]n]
ye noyāoxōchiconētzi[n] ohuiya.
- 2 Zan ca izquixōchitl nochichihualtzin cacaloxōchitl tonto-
malīnque[h] tēl/3/pōtzintli Ahuitzotōn in tocochi[y]ān
o a-ililia o xōchipahpāqui noyōllō/4/tzin iñ
tēlpōtzintli ahuitzotō[n].
- 5 Tizatl i[h]huitl malīntihuītz chōquixōchitl chīmalli
xōchitl cuecuepocati[h]cac /6/ tēlōlti[h] tētlanecti[h]
Ātlīxco tenāmitl īxpan cāhuilti#y#a-o ohuiya.
- 7 Ye noyāoxōchi[uh] malīntinemí ye chālcotlāca[h] ye
quimāma[h]tihui[h] xōchicuahuitl /8/ ye huexōtzinco
ātlīxco tenāmitl īxpan cāhuiltia-o ohuiya.

[copyist's numeral:] 26

9 Tocotico tiqui tiqui tocotiqui tocotiqui.

- 10 A ololotzin ololo mahcaoc xichīca in tinoconētzi[n] tzo
nimitzontēcaz mocōzoltzinco /11/ huāllāz ye mota[h]
Ahuitzotō[n] mitzonhui[h]huixōz iÿao ohuiya.
- 12 Noyōllo quimati nimitznochīhуili[h] in tinoconētzi[n]
huāllāz ye mota[h].
- 13 Nicutzi[n] Ahuitzotō[n] mācazo cenza[h] xitla[h]tla-
yōcoya oo in tiquilnāmiqui mo/14/pi[h]ticātzin
āxāyacatōn ohuiya.
- 15 In zaniyō[h] oncān ontimalihui-n tlpc. in ichpōchyōtl
in Āhuilnemiliz[z]ōtl māca/16/zo cenza[h] xitlayōcoya-o
- 17 Quē[n]zo timochīhua tiniuctzi[n] in timochōquila
tiniucticātz[i]n] nezahualpilli xi/18/huālmohuīca
tlā nimitzonmāma tlā nimitzahāhuilti i ximocāuhtzi/19/no
tiniucticātz[i]n] nezahualpilli yao huiya.

- 20 Óhuāla[h]cic cuepōni xōchitl toconi[t]tazque[h] in yēctli
conētl Ahuitzotōn xi/21/mocāuhtzino.
- 22 Chīmalli xōchitl īca ninoxauh nimēxi[h]cacihuātl nichpōchtzintli.
tlachinōl/23/tica-i popōcatimani-n nonehcuilōltzin
#queehellehuiya#[queheelēhuiyah] tonāhuac onoque[h]
/24/ oo huiya.
- 25 Yāōxōchitl īpan momati nonehcuilōltzi[n] queheelēhuiy#a[h].

[copyist's numeral:] 27

- 26 Tocoti tocoti tocotititi tocotititi tocotititi.

- 27 zan nontla[h]tlayōcoxtica[h] aitz[i] niuctzi[n]
ticihuātzintli quē[n]zomach nō-n tlācatl i no/28/cān-a
momiquili[h] #no,ye,coltzin#[noyecōltzin] in
Ahuitzotl iyaohuiya.
- 29 quē[m]mach in ōquichīuh noyōllōtzin-i ayoc hueli-n niuctzi[n]
ayoc hueli-n niqu-i-cā/30/huaz #no,ye,coltzin#[noyecōltzin]
in Ahuitzotl iyaohuiya.
- 31 Tlāca a i nicutzi[n] tinicuticātzi[n] tlāca monāhuati-i
Ahuitzotō[n] tlā xonquīza aitz[i] /32/ a[h]to[n]huālla[h]
ohuiya.

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- 1 A iz tle[h]zo huālā[y]iz ca zan tlahuēlīlōc ye zā [ah]mō
niuctzin tlā xonquīza aitz[i]
- 2 Cenca[h] nelli cenca[h] nelli xōlotzi[n] cenca[h] ye nenelli in
tinēchcalaquīz Ahuitzotō[n] /3/ tlāca nelli motzī[n] zan
titlahuēlīlōc cenca[h] nell[i] ītzī[n] iyaohuiya.
- 4 A imma[n] nell[i] ītzī[n] cenca[h] ye nelli in tinēchcalaquīz
Ahuitzotō[n].

- 5 Toqu#o#[i]tico tócoti tocotocotocoto ticoticoticoti
ticotico ticoti toco /6/ toco tocoti.
- 7 A-iili-a-oo cocomoca huēhuētl tamoanchā[n] ye molīni#y#a
chīmalli xōchitl oyo/8/hualli-n cahuāntihuītz oohuiya. /9/
i xōchimilintoc moteponahuāz ye milini-ya chīmalli xōchitl.
- 10 Noconcac on cuīcatl in ye nichpōtzintli nicnomahmāmalti#y#a
niuctzi[n] toconi[t]taz/11/que[h] ahuitzotōn zan
tiliilitilili-i on ōcuepōnico ixōchicuahuitl oohuiya /12/
i xōchimecatl malīntihuītz quito[h]toma īcuīc ahuitzotō[n]
zan tililiili
- 13 Nimitzilnāmiqui noyecōltzin-i in tla[h]to#hu#āni
Ahuitzotōn quēnmach in ōticchīuh /14/ ye noyōllōtzin
ohuiya.
- 15 I za[n] nō iuhqui mociūcatzin-i za[n] nō iuhqui ye motla[h]tōl-
tzin ahzoc niquilcāhuaz /16/ quēnmach.
- 17 Titi toco tocoto titito titito.
- 18 Aya iiliiololotzi[n] ololo nopol māmaltzi[n] Ahuitzotō[n]
tlā nimitzi[h]tōti ūhuāla[h]cic /19/ i xōchiconētzintl-o
ohuiya.
- 20 Ca-n quetzalxīlōxōchitl ye oncuepōntihuītz ūhuāla[h]cic
xōchiconētzintli conāhuil/21/ti[h]tihuītz in nezahual-
piltōntli iiliiiliili ahuay-ya ohuiya.
- 22 Māzāzoc nicān caltetzinco to[n]ya[h]-ya ca noyecōltzin
tēlpōtzintli Ahuitzotōn huiya.
- 23 Nimitznohuīquilīz totēcatihui[h] in tocochiyān
xōchi-a-tlā[1]pan tamo#hu#a[n]chā[n] in tine[h]ne/24/mi[h]
xōlotzin iya oohuiya.
- 25 Ninihcuiro[h] aítzi[n] tinocnīuhtzi[n] huiya quēn nēchittaz
aítzin noyecōltzi[n] in neza/26/huālpiltōntli
xōchimecatl in momamalīntoc in nonehcuirolōtzin oohuiya

27 O anca izquixōchitl in momalīntoc ī ye nomātz[i]n] ye
 nichpōtzintli īca nicnā/28/huatequiz-ī noyecōltzi[n]
 īn nezahualpiltōntli yaohuiya.

folio 41

1 Nicān ompēhua Tēquihquīxtīlizcuīcatl īpan tlacueptli
 teōtla[h]/2/tōlli īc ōquīz īlhuitzin San Philipe
 ī[h]cuāc īn ūahcico spaña /3/ ītētlauhtiltzin Su
 mag^t in tlahuiztli quimomaquia ālte/4/pētl
 Azcapōtzalco Tepanēcapan īpan xihuítl 1564
 ye[h]/5/huātl ōquitecpa .d. fran.^{co} Placido
 gouer^{or}/6/ xiquipilco. auh i[n] xihuítl īpan
 ūmēuh /7/ 1565. ī[h]cuāc Couer^{or} In azcapōtzalco
 /8/ .d. Ant^o Valeriano.

9 Tico tico tico tico tocotico tocotico tocotoco tocoticoto

10 Mā xic[h]uāl-yan-caqui oo īn nono#hu#alcatl on tepanēcatl
 yehuaya yancuic xi/11/huitl cuepōni-ya īpan nicmati
 ye noyōl nicuīcanitl ī yehuaya ni/12/quehuaz oohuaye
 īn īca tzīntic in ilh.^{t1} īn īca manalōc in tlāpc īyo
 /13/ ohuiya.

14 In mānōzocuel mā huāllacaquicān īn nono#hu#alco tonāhuac
 onoque[h] ni/15/quehuaz oo ohuaye.

16 In zan ca ye oncān i[n] xōchitlālli-ya īpan-aya ye qui[n]-
 yōcoya o in īcēlteōtl tot^o /17/ īyehuaya ūmentin
 tlācaxināchti[n] ye chīhualōque[h] o-ohuiya

18 Zan ca yeehuān ū[n] oohuaye in Adam, in Eua, tlapixo[h]que[h]
 ye cemānā/19/huac īyo ohuiya

20 Tēl#1# a[h]nelli-n toca mani tlālli nic[h]uālihtoa
 quēnmaniyā[n] īyao oohuiya tleīc /21/ onāxque[h] in

- tlahtlaco[h]que[h] in Adan in Eua, in palaiso in
 xochitlāl/22/pan ca huel motelchīuhque[h] huel īntla[h]tlacōl
 in cocōc īca-ya ti-ya-ne/23/mi[h] tlpc. tēl ahnelli
 huel timaliuhtiu o-ohuiya.
- 24 Zan ye#ih#[h]ca-yan chōca[h] quēnmaniyā[n] in padre[h]me[h]
 in qui[h]to#hu#a[h]-ya ca huel mo/25/telchīuhque[h] in
 Adam in Eua huel īntla[h]tlacōl ḥnelli ye[h]huān
 quixi/26/ni[h]que[h] in īnāhuatīl in ihīyōtzin
 tot^o ohuiya.
- 27 Tlein commottili[h]que[h]-e quilmach quinēnehuilīzque[h]
 i cemi[h]cac chāne[h] i/28/n īcēlteōtl totēcuiyo o iyo
iyo a[h]mopīnāhuīz a o-ohuiya
- 29 Tocoticoto coti. īc ontlanтиuh tocoto toti cotico
 [copyist's numeral:] 30
- 30 Ye qui[h]to#hu#a-ya in dios quiyōcoya yeehuaya yacatto
 ye[h]huāt in tlanēxtli /31/ ya inīc ḥmilhuitl ye
 quichīuh in ilhuicatl-o ohuiya.

folio 41v

- 1 Ye īlhuitl ye c-aya-chīhua in huēi Ātl īhuān in tlālli
 auh ye nāhuilhuitl /2/ ye quimana-n tōnatihu oo īhuān
 mētztlī īhuān īxquich i cītlali[n] /3/ o-ohuiya
- 4 Mācuīlilhuitl ye īpan-ohuaye ḥchīhualōque[h] in ātlan
 chāne[h]qui niman /5/ yeehuān o[n] nepāpan tōtōtl
 patlāntinem i^oya ohuiya.
- 6 Ye chiçuacemilhuitl ye quimochīhuali[h] tot^o, in māma#c#[z]a[h]
 in īxquich yōlli-n /7/ tlpc. īhuān i[h]cuāc ye
 quiyōcox in achto tlācatl huixa mā īhui huel /8/ topatillo
 huel tixiptla mochīhuaz aya ye[h]huāt tla[h]tōz in
 tlpc i^oya Et

9 Za īcemāxčā īcentlatqui mochīhuaz o ye nicā[n] in notlachīhual
 in īxq[u]ich /10/ onoqu-i in tlpc iyo ohuiya.

11 Totico toticoto.

12 A in i[h]cuāc-o in āqui[n]yōcox tios aay-yahue in attopa
 tlāca[h] niman quiñmo/13/teōchīhuili[h] quinmolhuilia-ya mā
 ximozcaltīcān-aya ximotlapihuīcā/14/n-a ay-ÿahue mochi ca
 xinencān in tlpc. iyo ohuiya.

15 In iz catqui ca īnamēchmacac nepāpan in cuahuitl aay-ÿahue
 in mo/16/tlaaquīl[1]ōti#y#a.a cēmc. onoqu-i nepāpan
 celiztoc i xihuitl ye nicaa/17/n-aya mochi ca xinemicān

18 Cenca[h] zan cuēl achīc huiya in īquitlanēuhque[h] in
 īpetl in īcpal īcēlteōtl /19/ dios niman ye mozōma in
 tlahto#hu#āni ye-ehuaya cenca[h] zan ye qui/20/[h]to#hu#a-ya
 Adane Adane cenca[h] huel xi[c]caqui yehua mitonal īca-ya
 /21/ in ticnēxtīz in motlacual tlpc. iyo ohuiya

22 īhuān ye mittoa-i in īca ye quīxnāhuati#y#a yehua in īquin
 in niquitōz /23/ in nicnequiz aya tlamiz #yc#[ye] nicān
 monemiliz aya canel ti/24/tlālli yehuaya occel[p]pa
 titlāltiz iyo ohuiya.

25 Tico tico tico. tocotico tocotico tocotoco tocotico.

26 In ye ce[m]mani[h] yehuaya in mopixo#hu#a[h] in tlpc
 tlāca[h] zan nō iuhqui tlapihui[h]que[h] /27/ nepāpan-o
 o in tla[h]tlacōlli yehuaya ye[h]īca i ca oppa
 ōmocualānaltı[h] /28/ in dios ūcāpacho[h] ye cemānāhuatl
 iyo ohuiya

29 In zan chicuēi tlācatl in ūmocāuhque[h] in īpilhuān Noe ye
 nō ye[h]huān-o in /30/ tlācaxinacho[h]que[h] huel mahuiztico[h]
 cuix mozōmáznequi-n totēcuiyo zan /31/ pepēhualtilo ohuiya.

- 1 An ōtlamito ma[h]tlactzonxihuitl omēi ye-ehuaya
 ōicnōtlama[h] in /2/ dios ca ōquihuālmihuāli[h] in
 ītlazo[h]piltzin in tēmāquīxtiāni yao Et
- 3 In ca ītechpa yeahuaya ōquimocuili[h]tzinōco in ītlazo[h]nacayō-
 tzi[n] Santa /4/ Maria ōtēchmomāquīxtilīco in īc-aya
 ītlazo[h]miquilitzin īhuān ōtēch/5/momaquili[h] i
 cemi[h]cac nemiliztli ohuiya
- 6 tocotico tocotico.
- 7 In mā totlamachtīcā[n] mā tipahpāquicā[n] tētēucti[n]
 tēpilhuā[n] xi[c]caquicān-i /8/ tlāhuizcalli
 moquetzaco zan ca-n ye i[h]cuāc ōhuālmoquīxti[h] in
 huel /9/ nelli tōnatihu o i Jesu x^o topan quicenmanaco
 in ītlanēxil[1]o/10/-ya xapotl-i moquetz ilhuicatli[h]tic
 iyo ohuiya.
- 11 I[h]cuāc tocnīhuān mochīuhque[h] ho Angeloti[n] in tlpc
 titlāca[h] oo ye īca #h#a[h]/12/mō zannēn achtopa
 quittac in tepetla#@[a]caltitla[n] in maria magda/13/lena
 iyo ohuiya.
- 14 Quēnmach [h]uel te[h]huātl tonmotlamachti[h] cihuāpille
 Magdalena tot^o /15/ ach[to]pa mitznōtz nelli Dios nelli
 oquichtli Jesu x^o zan ca ye oncā[n] /16/ in tepetlācalli
 onoca Alleluya ohuiya.
- 17 In ōquicacque[h] Apostolome[h] ōmozcali[h]tzino[h] cenza[h]
 mahcomanque[h] huālēhua/18/que[h] San Petolo[h] San
 Xihuan in oncān tepetlācalco i xōchitla[h] /19/ īc
 ī[n]yōollo pachiuh cenza[h]

20

Totico toticoto.

- 21 Ómpo[h]alilhuitl ontlan-o ye qui[m]monáhuatili[h]-ya
in Apostolome[h] in tot^o /22/ ye-ehuaya in nōhuiān
cemānāhuac caquitztiz in Euangilio ni/23/man ye mo-
tle[h]cahuil[h]-o in ilh^{t1}i[h]tic iyo ohuiya
- 24 A in i[h]cuāc in ye cenmani[h] in nōhuiān in Apostolome[h]
ayyahue in Sant /25/ Pilipe i ómpa ye ihualo-ya
Ítōcāyōcān Asia, ómpa coloztitech /26/ momiquili[h] zan
Ípampa yehua in Ítla[h]tōltzin in dios iya ohuiya
- 27 In mā cuēl achīc mocéhual[1]ótitala[n] nicā[n] huiya
mā onneyacalhuīlo in San /28/ Pilipe i in
tazcapótzalca[h] zan motlahuiztica Íxtónatimani ye/29/-
ehuaya in māuh in motepēuh in motláhuācpán-ao ohuiya.
- 30 In totēpantla[h]to[h]cāuh Ípan timochīuhtica[h] in Íxpan
in Dios Ípalnemo[h]āni /31/ cuix oc nelli achica ye
nicān timitztlanēhuizque[h] iyeahuaya mā /32/ xic[h]uālicnōmati
o in māuh in motepēuh in tláhuācpán-ao ohuiya.

folio 42v

- 1 Cihuācuīcatl Ítechpa Ínezcalílitzin tt^o quitlāli[h]
.d. Baltasar Toquez/2/cuauhyo cōlhua[h]cān
tla[h]to#hu#āni quitlauhti[h] i nicān Azcapótzalco
Tepa/3/nēcapa[n] tla[h]to#hu#āni .d. Diego de león
tocnōtlatēmol Ípan xihuitl /4/ 1536. años.

5 Ticoticoticotico tocotico tocotico tocotocotocotico.

- 6 Íc ómpohualli ye anchicueítica nezahualo tlatēmachīlo ye
on tlaōcoyalōtoc /7/ nēntlamachōtoc ye Íxquich-an
motlachīhualhuān ye cemānāhuac-o ohuiya.

- 8 Cuelcān cuelcān tihuīān annicutzitzinhuān ichpōpōtzitzinti[n]
 mā tic-ya-ittati[h] in ōmono[h]/9/ma[h]izcali[h]
 ō-ya-moquetz ye ō-ya-yōl Jesu christo ohuiya
- 10 Māquīzcoyolcahuāntihuītz in mocuīcatzin in tt^o mā
 toconēhuacān mā i[h]ca īca pahpāqui-n toyō/11/lia in
 moquiappan .S. fran^{co} mā onpahpāquīhua aye ūta[h]cico[h]
 i huēi #pacaca#[pascua] ohuiya.
- 12 On quetzalcoxīlōtl cuecuepōntihuītz on tozmi[y]āhua
 o xexēlihui mā toconcuācā[n] /13/ mā īca .Et.
- 14 Tocoto tocoto tocoto tocoto īnepantla[h] onahci in
 cuīcatl niman ye ontlami /15/ tiquiti ticoto
 tiquiti tocoto.
- 16 Mā tonhuiān nicuhuān ū-ya-moquetz mozcali[h] īpiltzin-o zan
 ye[h]hua-n dios i mā-oya /17/ nōtzalo ye ompōhualo zan
 tictochi[y]elia[h] ūye[h]coc nicān iŷa oohuiya.
- 18 Zā im momecahuēhuēuh mā ontzotzonalo ya mā i[h]ca-o mā
 tictochi[y]alīcān ūye[h]coc Et
- 19 Māoc achtopa ye[h]huātzi-n mā tictlātlauhtīcā[n] in ichpōchtli
 Cihuāpilli ye tonāntzin /20/ S^ta M^a a[h]zo achi[h]tzi[n]
 ye topampa co[n]-ya-tlātlauhtīz in tla[h]tlaco#hu#āni[h]
- [marginal gloss:] i[n tlahtlacoāni]me[h]
- in tt^o Dios iŷo ayŷo /21/ Zan totēpantla[h]to[h]cāuh ye
 nell-o huel ye[h]huātzi[n] quiyōlcēhuia in īconētzi[n]
 Sancta /22/ Maria.
- 23 Tocotico tocoti tocotoco tocoto ticotico ticoti
 ticotico ticoti, tocotoco /24/ tocoti
- 25 In ye huēi pascua tēchmāquīxti[h] ūmozcali[h] tot^o mā

- ompa[h]pāco[hu]a tītlachīhualhuān i teō/26/cuitlatica
 i antlachinōlcuātech#o#[ā]nehque[h] noconētzi[n] āxcāmpa
cualcān a mā tic/27/totlātlauhtilīcā[n] oohuiya.
- 28 In mā īxquich tlācatl mā quimolnāmiquili inīc topampa
 tonēhualōc i Jesu x^o in /29/ anquetzalnehcuiēlehque[h]
 noconētzi[n] āxcāmpa cualcā[n] .Et.
- 30 In āxcān niquittoa niton palacisco nocihuāpo[h]tzitzinhuān
 oo o zo niquitta in dios /31/ tēta[h]tzin-i in
 quimochīhuii[h] ye cemānāhuatl ohuiya.
- 32 In ūnel ya[h]que[h] ye tonānhuān an topihtzitzinhuān
 oo a[h]zocyōcān ūquimottili[h]ti[y]a[h]que[h] in īmāc
 /33/ ticate[h] in dios tēta[h]tzin Et.

folio 43

- 1 Tocoti tocoti tocotititi i tocotititi tototititi
 tocotititi īc ontlanliuh.
- 2 Mā ompēhualo nicān mā ya nequetzalo yaye ūta[h]cico[h]
 i pascua-ya oya yehcoc in /3/ teōtl tēmāquīxti[h] tlpc.
nicā[n] ye nell-o huiya.
- 4 Tlatlapalcamacaxōchitl tozcui[h]cuiltzetzelihui
 moxōchi[y]ōtzin topan onpixahui mā /5/ i[h]ca īca Mā
 neyahpānalo anniuctzitzinhuān tlpc nicā[n] cēcentlamān-
 tīhua.
- 6 Toznenexōchizacuanpapalōcihuātl don palacisco iz ca[h]
 moxōchitzi[n] mā xonmi[h]/7/tōti-ya oncuīca
 cuīcantlahtlahmachmoyāhuac moxōchi-a-cuētzin ye
 nohui/8/piltzi[n] ye īpan-aya xiquimoni[h]tōti ye
 mopilāhuiltihuān ichpōpōtzitzinti[n] cuix mo/9/chipa ye
 nicā[n] ca zan totlanēuhc-on tlpc. nicā[n]
 cēcentlamantīhua iyohuiya.

- 10 Tlā xi[c]caquicān i annicutzitzinhuān in mōztla huīptla
tēchontlatīz in īcēlteōtl to[n]yāzque[h] /11/ cān ūmpa
xīmohua tichpōpōtzitzinti[n] maniz in cuīcatl o īc
onne[h]tōtilōz in xō/12/chitl o tl̄pc nicān Et.
- 13 titicoto tocoto tocoto titicoto titicoto īc
on̄tlantiuh.
- 14 In annocihuāpo[h]huān ye tonquetzalyēcmaamantihui[h] o ye nicān
tichpōpōtzitzinti[n] toco[n]-ye/15/-cōzcamecaihcuix-
tihui[h] o ye tocuīc ye īquiappan dios totōtzin aitzin
ohuiya.
- 16 Aitzin icutzin Nocihuāpo[h]tzi[n] tozpapa[h]tzi[n]
titlatlapalxōchitl-a nimitzonmāma no/17/pilāhuiltiltzi[n]
tocnōtlatēmol don tiegotōn-i tlā nimitzi[h]tōti iz ca[h]
moxōchitzin /18/ īhuaan mocuīctzi[n] tlā nimitzonēhuili
ololotzi[n] aitzin .Et.
- 19 Tlein ti[c]cuīcaēlci[h]cihuilia[h] ticxōchiyooocoya[h]
tocnōtlatēmol mā ūya[h]que[h] o i mopihtzi/20/tzi[n]huān
in tētlepanquetzatzin ilhuicamīnatzi[n] oye
ticmahuizo#hu#a-i iz ca[h] moxō/21/chitzin[n] īhuān
mocuīctzi[n] tlā nimitzonēhuili Et
- 22 In on tzinitzcan tonpilihui-a o ce[h]celiztiuh toyōllōtzin
toyōlia īca teōtla[h]tōlli /23/ toco[n]-ye-cōzcameca-
ihcuixtihui[h] Et.
- 24 Michcuīcatl. /25/ In i[h]cuāc ūmotlāli[h] īn ūiu hōmpēhualō-
que[h] īntlanepañhuil Mēxi[h]ca[h] /26/ īhuān tlatilōlca[h].
- 27 Inye ūya xamoquetzacā[n]-a in ye ūmpō[hu]altōnal ca iic
onnezahualo-ya, anteō/28/cuitlanepāpa[n]michime[h] anqui nellī

ye āxcān moquetz-a mozcali[h]-o Jesu Ch̄o. /29/ in
 īpaltinem[i] ahua nomatzi[n] in a O anqui zā
 #nelil#[nelly]-ya yehcoc i/30/n ilhuicaqu-in
 ī-n-māyauhcāmpa motlālīto īta[h]tzin in dios. ahua
 noma/31/tzin in a.

folio 43v

- 1 Quēn huel ximi[h]mati-ya titeōcuitlamichin-i titotolīni#y#a[h]
 i ye a[h]tle tocuīc a in ātli[h]tec /2/ a ana-yahue
 toconēlēhui#y#a[h] in quetzalācatzanatl ontlazo[h]coyol-
 cahuāni-ya ye /3/ concuīcati#y#a īcēlteōtl in ahua
 nomatzin in a. Zan ye[h]īc nichōca /4/ cān mach
 toma[h]cēhual in nixālmitzin tixohuiltzin-i ye toca
 ilhuitla-ya in obis/5/po-ya tēl ahye[h]īca-n tītlachīhualhuān
 in dios a in ahua nomatzin in a.
- 6 Nēlcī[h]cihui-ya an a tolocatzi[n] huiya in nāchcāhue
 āxōlohua[h] ye-ehuaya tiquimē/7/lēhuiā[h] a in tocnīhuān
 Āxāyacatzin cuātecomatzin a ihahuacatimani[h] yēc/8/tli
 ya īncuīc zā [a]nqui monānquia a chīlacachti pani-a a i
 xōchcatzi[n] in a.
- 9 Ótotlahūēliltic ca-n tinocniuhtzin tātetepitz in ātopinantzi[n]
huiya ca-n ticyō/10/li[h]tlaco[h]que[h] i ye[h]huā-n
 Diōs i ye ahticualōni[h] quēnmach ami[h]que[h] ātoznene /11/
 ya in acociltzi[n] chālchihuauhquilitl-i a īpan
 huilohuati[h]caqu-i a ilhuica/12/tli[h]tec-a an a
- 13 Zan tīchīchīmēcamitzitzintin aay-yahue titotolīnia[h]
 tēchātzatzacua[h] in tonāhuac /14/ onoque[h] a i
 mēxi[h]co i cān[n]elpa tonyāzque[h] in zan ca ye nicān
 in tipo[h]polihuizque[h] an a.
- 15 Mā xamēl[l]acuāhuacān in coyōnacazco ōhuīlo[hu]ac a in

tēpilhuān on tlāuhquechōl/16/michin-i in oquitzti[n]
 cuāuhxohuili[n] a in tlacotzi[n] a ūcēlōmichin-i in
 Motelchī/17/uhtzin in cuix quitlehuātzazque[h] in cuix
 Inca ilhuitlaz-i i ye[h]hua-n dios in /18/ coyōhua[h]cā[n]
 an a.

19 In huītzitzili[n] michin-i teōcuitlaāmox zan i mātlati[h]tec
 timāhuilia oncān ticpolo/20/#hu#a in motlayōcol ohuioha.

21 In huel pahpāqui i ēllelquīza xiquittacā[n] teōcuitlaāmox
 zan i mātlatitech ti/22/māhuilia.

23 Ācallā[n] mozōma īpalnemo[hu]āni in quetzalxomomichin-i
 mātlac in ye quīza-i /24/ in temilotzin-i in ūonānōc
 tlapalxohuili[n] in ton helnanto[h] in don Petolo[h]
 /25/ in ye nelli huēi pōchōtl ītech tez[z]ōhuaque[h]
 ācacueptitlan-i acon ah calaquiz /26/ ca timitzitzinti[n]
ohui-oha

27 Zan tlācateccatl titemilotzin-i tiqui[m]-ya-nōtza mocnīhuā[n]
 tiquelnāmiqui ye[h]īc ma/28/līntoc cocōc īca-ya mochōquiz
aya in ūonānōc tlapalxohuili[n].

29 In xiuhquechōl-i michin-i on tzinitzcan pepetlacatinemi
 teōcuitla[ā]tl a chālchihuātl /30/ in ye i[h]tec-aya
 in quetzalacpatl cuecueyāhuatoc ītlan tonqui[h]quīztinemi
 /31/ ahua tota[h]tzine obispoye.

folio 44

1 In michzacuantzin xālmitzitzintin ampa[h]pāctoque[h]
 xiuhācanelhuatl ye /2/ ītlan-aya in quetzalacpatl i in
 cuecueyāhuatoc.

3 In titlapaltecuci[h]tzin-i quetzalli-an ātzālan
 ticnōcāhualōc tiSan Joan ūtiya[h]

[superscript gloss:] [ō]niya[h]

/4/ ilhuicatli[h]tec ye Jerusalem

[superscript gloss:] gloria

ticmati-ya yan cuíx nicān tochā[n] obispo-ya in
 pah/5/pācohua mā y[a] āhuilitilo īpalnemo[hu]a zan ca ye
 nicān-i in teōcuitlachaca/6/lin-i tlapapalmichin-i
 ötiya[h]

[superscript gloss:] [ō]niya[h]

ilhuicatli[h]tec.

7

3

- | | |
|----|---|
| 8 | Nonpēhua-ya no[n]cuīca-ya an a xōchinquiya[p]pan-i
noconāhuiltia-i ye[h]hua-yan dios /9/ ye
xiuhquechōlmichzacuantzitzin cuecueyocatinemi[h] ye
chālchiuhātitlan-i /10/ xonpāquicā[n] ahua tomach[h]uāne |
| 11 | Auh in ne[h]huātl nicuīcanitl-aya quetzalācatica
teōcuitlacoyoltica niquimē[1]/12/lelquīxtia ticcahuā[n]
ye xiuhquechōlmiz[z]acuantzitzi[n] cuecueyocatinemi[h] |
| 13 | Amotlan nonquīztinemi nixiuhātlatla[h]cuil[1]ōtzi[n]
nāchcāhuā[n] teōcuitla-yan/14/ca-pītzal[1]ōme[h] zan
titon Johuan#n#-o titapia cuix quēnmaniān huāl[1]āz
/15/ quetzalaxoque[n] amēchonchopinīquīuh
xamēl[1]acuāhuacān o anqui ya nell-a. |
| 16 | In ye ya zo nelli niccāhue mā ye ūmpa tēchhuīca-ya a
ilhuicatli[h]tec aya a i zan /17/ nō
tītlazo[h]pilhuān ca ye[h]hua-yan dios o anqui ya nell-a. |

- 18 In nicmahuizo#hu#a-i nixālmitzin in tēhuān nēchtēnēhua-ya
īpalnemo[hu]āni tī/19/huān tonti[h]tōti[h]tinemi[h]-ya
ye xiuhcoyolla[h]toa michin-i in ton Jihuān San/20/tiago-ya
iyanca yancaya.
- 21 Toconāhuiltīco[h] tic-aya-yēhua[h] yēctli-ya i#n#cuīc
zan timimitzitzinti[n] #ha#[ah]nochipa /22/ ye nicān
iyanca yanca.

23 .4.

- 24 In zā tlālhuācpa[n] ye tēchtepēhua ye timimichti[n] ye
timēxi[h]ca[h] cueptitlan-o ye[h]tla /25/
chocholihui-n tācacueyame[h] tlachinōl[1]-a xōchiātl ye
topan quimana calli /26/ popōca con-aya-chīhua Santiacō
oyahue-yao
- 27 In ātoznene cencocopime[h] ūnecuepalōc in tonāhuac
onoque[h] mā īxquich o /28/ mā yacpatitlan
titocalaquīcān ye tiMēxi[h]ca[h] tlachinōll-a xōchiātl
ye topan.
- 29 In ye māmox īpan motla[h]cuilōl ye īnepantla[h] mitzontla-
chi[y]alti[h] īcēlteōtl in tapia ye /30/ Motelchīuh
tēchōcti[h] tētlaōcolti[h] i nicā[n] ye yauh in
Mēxi[h]cayōtl tēchmohmo/31/yāhua ye timimichtin Santiacō
cehceyaca huīlohua-ya yeha Ayyo yahue

folio 44v

- ya Ahua nomache niccāhue in tapia tidon Joan-o aya mā
xiuhtōtōtica/2/-ya tic-aya-huīcacā[n] in tla[h]to#hu#āni
in cosma[n]-ya an a.
- 3 O an niquetzalmichin-i ātl-iya-i[h]tec ni-ya-nemi chālchiuhāca-

xōchitl-o ītlan [n]onquīz/4/tinemí nic-ya-tēmoa ītla[h]tōl
ye ye[h]hua-n dios a

- 5 I huālla-yo huālmomana necuīcatīlo-n tzinitzcan in
ācacueyame[h] oncān tla[h]to#hu#a[h] /6/ quequexquia[h]
xōchitl-a īmancān-ao.
- 7 In ye xiuhquechōlātetetzon mā īlan-a a tontlahtlaōcolcuīcatiyacān
oo ticnō/8/xoxōchcame[h] in tapia-n ao.
- 9 In ītla[h]tōl ca ticchi[y]elia[h] oo in tot^o īcēlteōtl-i
iztac michime[h] sabadotica-ya /10/ in tequitīhua ayyo.

11 5.

- 12 Zan teōcuitlapītzxōchitica a mohuihuicoma-ya tocuīc a īca
onmi[h]tōti#y#a[h] im a/13/n i mimitzitzinti[n] in
quetzalātlātla[h]cuil[1]ōtzin ye xiuhchopiltzin-a in
Mēxi[h]co /14/ xoncuīca-ya ahua nomatzine nocnīuhtzine ya.
- 15 O anqui ye nicān-i quetzalmiyāhuaxōchitl xēliuhtimani-a
in tlap̄c aya a chālchiuh/16/ayō[h]xōchiquilteuh toncue-
cuepōntimani-ya ītech tontlahtlachīchina xiuhto/17/miyol-
pipiyoltzine.
- 18 Zan niqui[h]to#hu#a-ya nichālchiuhātopinantzin cāmpa
ti[y]āzque[h] in móztla huīptla tlā/19/nel tōlmātlatitlan
ticalaquicān ye ya[h]zomō nocnīuhtzine i mā
timēlla/20/cuāhuacān iyahue.
- 21 #C#[Z]an noconilnāmiqui yehuaya zā iuhqui nacociltzin īca
niquīz ye yacpatitlan-i ye /22/ īc nona[h]ci ye cōlihua[h]cān-a
a niMēxi[h]camichin-i ye ya[h]zomō nocnīuhtzine ya /23/ mā
timēl[1]acuāhuacā[n].
- 24 I xihuālquīza timitzitzinti[n] tlā timochin tontihtōtīcān-i
ye īquiyap[a]pa[n] ye[h]hua-yan /25/ dios ye īpan-aya
tonquīzatīhui[h] obispo-n tēuctli yancayyo.
- 26 In tlā mochi tlācatl oncuīca-ya timitzitzinti[n] ḍti[c]-

quetzque[h] ye tohuēhuētzi[n] xon/27/mittōti pala[h]
 petolo[h]tzi[n] quē[n] ye mitzi[t]taz ye tota[h]tzi[n]
 obispo-n tēuctli.

29 A ilh^{t1} a i[h]tec ye huālmotza[h]tzilia ayocuan michin-i
 ātetetzonātlauhcatl a/30/hua conētle a īpan ye tlāpān
 ātl-iya-i[h]tec chālchiuhācalli-ya in tēpiltzin /31/ cē
 tōchtli cōzcamichi[n] onnecuepalōc in qui[n]nē[n]
 nopiltzi[n] nomache.

folio 45

1 Xonicnōtlamati noyōl huiya i nidon Joan-o zā ye nahueli[h]toc
 huiya zan /2/ niqui[t]ta-ya huāl[1]a[h]toc ātl qui-ya tla-
 ca[h]zo tēuctli-ya ye[h]hua zan ca motelchīuh i /3/ ye nelli
 huel yēctli michin ātexcall[i] ūpa[n] huel co[n]-ya-nōtza-
 ya Santa Maria /4/ in qui[n]nē[n] nopiltze nomache.

5 Zā nic[h]uālittoa yehuaya ye niquetzalxiuhzāyōlin-i
 toconcēcentlami[h]toque[h] toyōollo/6/-ya a
 toconcēcehtlami[h]toque[h] tlāco[h]yōtl tequiyōtl
 tamilome[h] ūhuālla[h] in itztec /7/ i ye cecēc o cuēl
 achīc onnetotōnilōtoc-a timēxi[h]cacueyame[h] cenmanca[h]
 /8/ ye nelli yahue i mach oc tēch[ch]ālmati[h] tāchcāhuā[n]
 ye ūmotēcato quēnona/9/mi[h]cān-i in āxāyacatzi[n] in
 tēuctli yehua ūhuālla[h] in itztec i ye cecēc.

10 Oanca nicāhuāne[h] ācatitlan tonoque[h] mā-n
 titotlāti[h]cān ye nō ce[p]pa huītze[h] āmox/11/tli in
 cue zan nōhuiyā[n] tlaxi[h]xiltihuītze[h] cānnelpa
 to[n]yāzque[h] in nepāpan ātlan /12/ tonoque[h]

i-yancayome ho ahua i-yahue mā xinēch-ya-ittacān i
 natepocatzin /13/ mā-ya-oc nicaan onēhuato-ya
 nictlanquiquizcuīcatia ahua tēuctziñtle /14/ Jesu xpō-n
 i in īpalnemohua-ya īxquich ti-ya-nemi[h] hue.

15 In zoquititlan īc nontlācahtoqu-i nāxōlotl-i ye[h]co-ya
 to[h]toma īncuīcaxōchimecauh /16/ acociltzin āhuihuitlatzin
 nechōquilīlo mā necuīcatīlo-ya i yancayome.

17 Zan ninotolīni#y#a i zā nichōca-i Nāxōlotl huiya in mā
 y-onāhui[y]acā[n] mā-n i tēhuān /18/ in mā ya
 īnpal nātlī ye[h]co-ya to[h]toma īncuīcaxōchimecahu-i
 acociltzi[n].

19 .7.

20 A in quiahua[h] i yahue ye chālchiuhātl īmancā[n]
 tiquetzalmichin-i timoyehyēc/21/ti#y#a oo a in Mēx^{CO}
 nica[n] xāhuiyacā[n] ticcahuā[n] xinēch-a-i[t]tacā[n]
 an a O anqui /22/ huel te[h]huātl nimitzonmahuizo#hu#a
 timoteōcuitlaa[h]huachtzetzelo#hu#a aya /23/ i
 cemānāhuaqu-i tlaōcoya noyōollo xāhuiyacā[n] ticcahuā[n]
 xinēch-a-ittacā[n] an a.

24 Teōcuitlapapalōtla[h]cuilōlmichin-i tontlachīchina-ya ye
 cozāmetl i[h]tequ-iya cuix oc/25/ceppa ihui-n cuīcatl
 aya mā-n timitzonpīquicā[n] mā-n timitzēhuacān aya
 mā mo/26/ca tontēllacuāhuacā[n].

27 Xiuhquechōlmichin-i teōcuitlatzitzicuīcatinemi quetzalātl-
 i[h]tec aya San pala/28/cisco tēuctli ticosma[n]-ya.

29 A i[h]cuāc domingo yehuaya oncān yancuicān zan qui-ya-caqui[h]
 motla[h]tōl /30/ mēxi[h]camimitzitzi[n] ye don
 Joan-o ye tapia tēuctli ticosma[n]-ya

31 I xōchimitz[i]n patlāntihuītz in Mēxi[h]co nicān ani
 onahpetzcuecueyoca-ya

quetzalāxīlōxōchitl xēlihui-ya i ye īcuīc San palacisco-ya.
 2 Timotzinitzcantzelo#hu#a-ya in centlāl motēca-ya ani
 ona[h]petzcuecueyoca-ya.

3

.8.

4 Oncuīcapēhua-ya quitzīnti#y#a-o in obispo cemānāhuac nemí-a in
 motēyo-ya que/5/tzal tolīnī xēlihui-a in motla[h]tōl
 chālchiuhātatapalācaxōchitl-i mā īc to/6/nāhuiyacā[n] hoy
 7 In ahua aho aye antētēuctin-i ye īc pachiuhtāz toyōl#l#-i-yo o[hu]a
 in ūtiqui[t]taque[h] tlōp#e#que[h] /8/ ye-ehua in dios
 timimitzitzinti[n] xāhuiyacān hoy
 9 In tlahtlatla[h]cuilōlāmoxnepaniuhtoc in amoyōlia
 anmitzitzinti[n] chālchihuitl /10/ in ācatic in īca nō
 ticoīca[h] ye co[n]-ya-tlātlauhtīzque[h] dios ahua
 nomatzine ānā/11/huac-a michin-o in tapia-n ayyo.
 12 In tlā xihuālhui#y#ān-i in ātlan amochān in quetzalteuh
 nepāpan-o anmimitzitzinti[n] /13/ ye cuīcatīlo-yyaa
 dios ahua nomatzine
 14 Ātlan chānē[h]que[h] ītlachīhualhuān dios zan ca michin
 Āxōlotl, Amilotl, antle ye /15/ īncuīc quimocuīcati#y#a[h]
 xōchcatzin ācacueyatl huehya-n cuīca-o āxaxā/16/yacatzitzin
 māhuilti[h]tinemi[h]-o aye.
 17 O ayāc ye quimitta tlamach mani ye īncuīc ī[n]xōchiuh āchīlin
 an tlapalācaxō/18/chitl tōnal-a-xōchitl-a īca
 onmi[h]tōti#y#a[h] chālchiuhātla[h]cuilōlme[h]
 quimocuīca/19/ti#y#a[h] xōchcatzin.

- 21 #C#[Z]an ca chālchiuhĀtl ya-yahui [i]ca in mēxi[h]co nicān-i
 quetzal#1#-āmoxtli yaa a ītlan ton/22/qui[h]quīztinemi
 zan tixiuhtōtōmichin-i ca-n tidon Joan-o titztlolīnqui-ya
 i zan ca dios /23/ īchān-i, Mā xoconcaquicān-i
 A[n]huexōtzinca[h] i zan ca chālchiuhetzilacatzitzilica/24/toc
 a īxōchicampana San palacisco-ya.
- 25 I nicnōtlamati-yani nimēxi[h]catl i-yehuaya chālchiuhācatitlan
 nine[h]nemi īn nāchichi/26/mātzin-i oncān-aya nictla[h]tōl-
 chi[y]a yehuayan dios īchān-i i xamēl[1]acuāhuacā[n] ya
 nell-a
- 27 In#n# ahua tomach[h]uāne[h]e ᄀtēch-a-huātz īpalnemo[hu]a zan
 ca ye oncā[n] coyōnacazco timimitzitzi[n] /28/
 ne[h] ya ca tlami-no cāmpa oc nēn tonyāzque[h] hui
 xamēl[1]acuāhuacā[n] ye nell-a.
- 29 O ach āqui[n] īcnīuh oo ōcuēl momātlahui[h] xictlālcāhuīcā[n]
 ne antocnihuāne tocnīhuāne /30/ yaa ᄀtitocenquīxti[h]que[h]
 ye āxomolco timimitzitzinti[n] ca-n mōztla huīptlatiz ca-n
 /31/ tēmātlac cē tihuetzitīhui[h] zan ihui-ya
 ton̄tez[z]ōhuazque[h] i xompāquicā[n] ne.

folio 46

- 1 In ātl-iye-i[h]tec nompēhua-ya nic-aya-huītequi noxōchihuēhuēuh
 nicuīcanitl āchichimā/2/tzine xonmāhuilti māmaxōchiuh
 īca-ya o a-ilililili ho aya heyā.
- 3 In tlapapalātlacuezona[n] īntlan to[n]nemi-ya āchichimātzine
 xonmāhuilti māma/4/caxōchiuh īca-ya.
- 5 In icnōtlamati noyōlýōl ātl-iya i xictli [i]manicā[n]
 timēxi[h]ca[h] timimitzitzinti[n] /6/ ātl īmāxaliuhcā[n]

oncān tiyōl oncān titlācat tidon Joan-o titapia
 teōcui/7/tlaitztōlin pepetlāni-a īmanicān quetzalhuexōtitlan
 8 In māoc tonāhui[y]acā[n] tīmēxi[h]ca[h] timimitzitzinti[n]
 ātl īmāxalihuicā[n] teōcui/9/tlaitztōlin pepetlāni a
 īmanicā[n]

10 In ye īc ēxpa i ye monāhuatili[h] tot^o ōme michin in
 quiñchīuh cē oquichtli niman /11/ ye cihuātl-i ye
 quinmonāhuatili[h] ame[h]huā[n] ye annemizque[h]
 ātl-iya-i[h]tec-a.

12 O aīc mocēhuīz tētlayecoltīz ye īxquich michin-i tlānel
 cencā[h] quēxquich mi/13/tzānaz nomācēhualhuān
 ame[h]huān ye annemizque[h] ātl-iya-[ih]tec-a

14 Nicān onpēhua in Pilcuīcatl ahnōzo Piltōncuī/15/catl
 ye hue[h]cauh mēuh (ōmpa) Mēxi[h]co S. fr^{co} īpan
 īlhuitzin /16/ tomatiān mochīuh i[h]cuāc in ōmpa
 teōpan tinemia[h] oc /17/ tipīpiltotōnti[n].

18 cototicoto ticoto tiquiti cototiquiti cototiquiti.

19 Ya mā-n toncuīcatla[h]tōcān tihuexōtzinca[h], mā
 toncuīcapepēhuacān aya xō/20/chitl totlayōcol in
 tocon-yā-chīhuazque[h] in tipīpiltzitzinti[n] mā
 onahāhui[y]alo-n /21/ āmoxcal[1]i [ī]manicān. Ya cuēl
 conētle mā xihuāllacān Antēpilhuān i mā /22/
 oncuīcatlatlanīhua anqui ya nicān i ācon i ye quichīuh ilh^{t1} in
 tlālp̄c aya /23/ o anqui ya ye[h]huātl tota[h]tzin Dios aya
 ontlaneltoca toyōollo-n tipīpiltzitzin/24/ti[n] mā
 onahāhui[y]alo-n āmoxcal[1]i [ī]manicān ya cuēl conētle.

25 O xiuhquechōlchooca-n tla[h]toa ye noyōollo zan niquelnāmiqui-a
 in anpīpiltzitzinte tomach/26/huāne quē[n]huelzo te[h]huā[n]

a ye ticmahuizo#hu#a in ītla[h]tōl īcēlteōtl i ilh^{t1}
 īyōllo /27/ dios mochīuhtoqu-in cayyo.

- 28 In mā ontlaōcoyelo-n titocnīhuā[n] anpīpiltzitzinte
 stomach[h]uāne iñ teōcuitlatica-ya /29/ cecenpō[hu]al-
 xōchintlatlāhuizcal#1#ēhuatoc ye iquelesia[h] in oncān
 nōtzalo on/30/tlātlauhtilo ya ilh^{t1} īyōllo-n dios
 mochīuhtoqu-in cayyo.

folio 46v

- 1 iye o zan ayohui[h]cā nemoh#o#[u]a-ya anayan tlatlayohualpan tlālpc
 ayāc huelon/2/qui iñc-ya tiyāzque[h] tlatzontequiz tot^o
 Dios in īpal-on-tinem[i]h] tocnihuāne /3/ tocnihuāne
 xompāquicā[n] hue.

- 4 Ceyohual in tlatzontequi-n Dios ontēitto#hu#a ontēihua ca
 òmpa xīmo[hu]a tocnihuāne /5/ tocnihuāne xompāquicā[n]
 hue.

- 6 Tocotiqui tocoti tocotiqui tocoti tiquitiquitiquito
 tiquitiquitiquito.

- 7 On òpēhualōc .S. Palacisco ye cuīco-ya tidon Jihua[n] o
 ye titztlolīncātōn i mā /8/ ye tocontocacā[n] ye totata in
 Pelesidente ye quitlātlauhtia īcēlteōtl in
 ti/9/pīpiltzitzinti[n] māoc tonahāhui[y]acā[n] o anqui
 ye nicā[n] an a.

- 10 Mā calaco[hu]a in tipīpiltzitzinti[n] ye nō cuēl chōcaz in
 topilāhuiltiil īxhuetzcato/11/cātō[n] māoc xoconāhuilti
 a i xāltemoctō[n] mācaoc xichōca mā māmāma /12/
 tinotēicatzin o anqui ye nicān an a.

- 13 A oncā[n] a belem zā ye motlācatili[h] Jesu Ch̄o īcēlteōtl

- i ye cēmc ontotōnatoc iñ /14/ motlatlanēxtzi[n] ye
 mitzonmotlātlauhtilia[h] a iñ Angeloti[n] huile[h]
 huile[h] hui/15/le[h] huile[h]tzine.
- 16 Anca ye monāntzin ooo Santa Malia zan ca ye īpa[n] ye
 tonmoye[h]yetztica[h] i ye cihuā/17/pilli ye cēmc
 ontotōnatoc i motlanēxtzi[n] ye mitzonmotlātlauhtilia[h] a
 iñ /18/ Angeloti[n] huile[h] huile[h] huile[h] huile[h]tzine
- 19 Ca yohuall[i] īxelihuiā[n] ye temo-ya o iñ spū santo
 #noti#[tino]Jesu Ch̄o. on ca oncān /20/ anaya i
 moxa[h]cal īmancā[n] tonehco-ya onilhuizo[h] Ca
 [ā]moxxōchintla/21/paltōtōtl iñ īcēlteōtle ohua nomatzine i a
- 22 Tlā ticmahuizōcā[n] tihuexōtzinca[h] pīpiltzitzintine
 ticcahuāne on ca oncān aya i mo/23/xa[h]cal īmancā[n] &.
- 24 Cototiqui titiqui titoti cototiqui titiqui titoti
 cototo cototo cototo coto.
- 25 Mā xonpāctacā[n] tomachhuāne anpīpiltzitzinti[n] māca
 ximochōquilitacān oo tlāzā /26/ tlāzā xontla[h]tlayōcol-
 cuīcatacā[n] ayao ohuaya-ye zā ye īc nichōca-n
 tinotlatla[h]tzin /27/ iye i #aco#[ahzo] tle[h]
 tontlaquetz in i zan ca iuhqui to[n]yāzque[h] ca-n ōmpa
 xīmohua zan /28/ tipīpiltzitzinti[n] yao ohuaya-ye.
- 29 Iñ tlapalomixōchitl i ye xōchitl tlatlatzcatimani-a zan
 tiquiñcēcenquīxtia[h] oo a īca tita[h]/30/pāna[h]
 zan tipīpiltzitzinti[n] o xiuhquechōlce[h]celiztoc
ohuao aye.

- 1 Mā xihuāllacān ticcahuāne iñ mā-n toconteōcuitlaāmatlayēhuacā[n]
 iñ /2/ to[z]papalōmatl īc tēllel onquīzaz ohuao aye.

- 3 In zan totlayōcol ipan toncacate[h] in tipīpiltzitzinti[n]
 quēn toconchīhuazque[h] e in /4/ ma[h] huel tiquēhua[h]
 yēctli a īcuīc Dios a iyoyahue yao aye.
- 5 Mā xihuālhuiān tocñihuāne i a in mā-n tonahui[y]acā[n]
 a-yahue-ye a[h]zo huel to/6/conpō[hu]a[h] toconēhua[h]
 oo yēctli ya īcuīc Dios ha iyoyahue yao aye.
- 7 CoTotico toticoto tiquiti cototiquiti cototiquiti.
- 8 In mā-n tikuīcayēlci[h]cihuicān-i tiMēxi[h]capīpiltzitzintin-i
 ye āxcān motle[h]cahui[h] /9/ o ye tota[h]tzin .S. Palacizco
 yehuaya ilhuicac i [h]tec ho ohuili aye-a.
- 10 In mā īpampa-n tonchōquizcui[h]cuiicacā[n] tonahāhui[y]acā[n]
 xōchitēcpān caltecā[n] ya /11/ ye[h]co-ya tlāl[1]i īcēlteöt
 yehuaya ilhuicatli[h]tec ho ohuili aye-a
- 12 O a mach ya nel tomach[h]uā[n] mā-n tlātlauhtilo-ya in
 ca zani[y]o[h] in teöt Jesu ch̄ō in /13/ ca tīpilhuā[n]
 an tītlachīhualhuā[n] i mā īc xonahāhui[y]acān tēteucti[n]
 tomach[h]uāne.
- 14 Huālchōca-n toyōollo tihuexōtzinca[h] conētzitzinte ya in
 tipīpiltzitzinti[n] o anqui toma[h]/15/çēhual
 āmoxihcuiliuhqui ya ītla[h]tōl Jesu ch̄ō. in Ca tīpilhuān
 tītla/16/chīhualhuān i &^a
- 17 O anca iuhquin quetzalli-n tonhuītōliuhtoque[h] o in tipīpil-
 tzitzinti[n] īc tontopech/18/tēca[h] īc tocontlātlauhtia[h]
 ao in s^{ta} malia in mochipa ichpōchtli yez ayanca/19/-yancaya.
- 20 In nepāpan īhuiān tlatlapalpōuhtoque[h] in toncōczazotoque[h]
 īc tontopechēca[h] īc /21/ tocontlātlauhtia[h] oa in s^{ta}
 Malia in mochipa ichpōchtli.
- 22 Ticotico tiquitiqui tico tiqui tiquiti. &^a
- 23 Tihuexōtzinca[h] netle tipīpiltzitzinti[n] in tlāoc ya

- te[h]huānti[n] toconcuīcaxōchicuen/24/taxpō[hu]acā[n]
yēctli yan cuīcatl i mā-n tiquetzalzācuā[n]xiuhquechōl-
huihui/25/comacān-i in īxpan dios nocnūhe Mā ne[h]tōtilo-ya.
- 26 A onquetzalāmoxihcuiliuhti[h]cac ontla[h]tlahmachnenepaniuhtoc
motla[h]tōl /27/ Jesu ch̄ro.-n aya mā-n tiquetzalzācuā[n]-
xiuhquechōlhuīhuicomacān-i &^a
- 28 Tlāa[h]tlapalilpi[h]toqu-i tlayō#lco#[col]pixauhtoc in
motla[h]tōl a amoxcali[h]tec in dios aya /29/ oncān
mitznonōtza[h] mitzo[n]-ya-tlātlaughtia[h] in Patili[h]me[h]
ye topampa-ñ timomā/30/cēhualhuān a.
- 31 Ahua i ahua conētle huexōtzinca[h] anpīpiltzitzinti[n]
#aco#[ahzo] ye[h] quinēxti[h] yēctli ne/32/milizzōt
ahua o aye o anqui ya ye[h]huātl tota[h]tzin .S. Palacizco
icnō-

folio 47v

- yōtica monehnenītīco-n tlāpc ye nicān iuh nēnca in tt^o
Jesu ch̄ro.-n a.
- 2 Timoquetzal-i-yēctia toncuī#y#[c]a tēīxpan timoquetza-ya
āmoxtli mahtlapal an ticzo#[z]o/3/hua-ya
tixiuhcoyol-in-papalōtl i ya pelesidente zan
toncuīcatinemī-n tla[h]cuilōl/4/-a-pan-i zan timotzetzeloa-ya
tlapalcamo[h]palcamilce[h]celi[y]a moyool i-yancaya
/5/ yēctli-ya mocuīc yēctli-ya moxōchi-ya toztlapalhuicon-
ti[h]cac īlan tonne[h]nemi ton/6/qui[h]quīztinemi
quetzalācaxōchi-a-titla[n] tonlatlatlahtoa-yan
tlapalcamo[h]palcamil &^a
- 7 A o xoxōpan on tinemī[h] tlālli-ya īcpac tomach[h]uān
ticcahuāne mā-n toconte[h]tequicā[n] ca /8/
camo[h]palcaxtlatlapaxoxochitl-aya ca-n cuēl achīc
onnene[h]neco-ya.

- 9 A īhuān ommomalīn cuepōntimani ya tōlciimaxōchitl mā-n
toconte[h]tequicā[n] /10/ ca camo[h]palcaxtlatlapa. [etc.]
- 11 Coto coto tiqui tocoti coto coti quito coti cotocoto cotocoto
quitiquitiquitiquiti.
- 12 In mocoyoltzin mocoyoltzin mocoyoltēcuecuex ontzitzilintoc
ye cemānāhuac Pele/13/sitente mā xāhuiya-o xāhuiya-oo
yao ayahue.
- 14 I mā quihiūtequicān īnteponāz pīpiltzitzintin xonmihtōti
xonmittōti &^a
- 15 Zan nixōchintlatlayōcoya nihuexōtzincatl ye nipiltzintli ye
nitztlolīnqui no/16/conēlnāmīqui cē tōtzi[n] oncān ye
poliuh ātl-i[y]a-i[h]tec iihuicaāpan xitlanelto/17/cacā[n]
ahua tomach[h]uāne.
- 18 In zan nō iuh ye quichīuh Nozcacāuhtzin oo āpa[n] huālhuetz
ye tenochtitlan-i īmati/19/yā[n] ye yehua Malques xitlanelto-
cacā[n] ahua &^a.
- 20 Xiquincaquicān i xiquimo[t]tacān-i an tētēuctin-i zā ye
huītze[h] huītze[h], mittōti[h]tihuī/21/tze[h] a in
pīpiltzitzinti[n] ācōlihua[h]cā[n] yehua yo[h]yontōn i
tlacōpan ton Capilel in /22/ xiuhcoyoll-a a ihcahuaca
amoteecuecueyōtzin ayeo. ho aya yeha.
- 23 In mā xonmittōti mā mēllel onquīza tlā yaa ontzitzilica
mocuāoximā-ya-tzi[n] /24/ an tinoMātzin titon palacizco
nepāpan cōzcatl i ilacatziuhqui mocaca/25/latzin i
ayeo ho aya yeha.
- 26 Ahuā teōtle xiuhtōtōa[h]huachpixahui-a a in motlayōcol
tihuanitzin-i tiquimilnā/27/miqui #m#[i n]iccatzitzinhuāne
ye īquia[p]pam īcēlteōtl i quioxoxōchimacato[h] /28/ in
tla[h]to#hu#āni ye[h]hua-n #pelaloz#[pelatal] ahua tocnīhuāne
- 29 Tinotēicatzin-i ye titztlolīnqui mā tihui#y#ā[n] .S. Palacizco
mā tiquittati[h] totlazo[h]/30/ta[h]tzin-i toconmacazque[h]

tocacalatzin i oncān nō cenquīza[h] in tēpilhuā[n] a/31/hua
tocnīhuāne.

32 Tiquitocotiquitoco tititi.

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- 1 I xīhuāll[a]aquīcān tonāhuac onoque[h] ye ilhuitl aya
tiquīxtili#y#a[h] o anqui /2/ tozcacāuhtzin .S. Palacizco
ya anqui ye āxcān ye ītech ahcic īmahui[z]/3/zo-n dios
tēucyōtl oo anqui tla[h]to[h]cāyōtl ilhuicatli[h]tec
zacuancalco que/4/tzalcali[h]tec con-aya-tlāli[h]
īcēlteōtl i mā īca-ya an netlamachtilo i ti/5/pīpiltzitzin-
ti[n] ya.
- 6 Mā ya pa[h]pāquīhua Mā īc momalīna tlayōcol[1]i-a
tēchtlama[h]cēhui[h] o anqui ye /7/ tozcacāuhtzin
S. Palacizco-ya anqui ye āxcān &c^a.
- 8 In tlaōzo[h]tēuctle Diose aīc tipēuh aīc titzīntic zā
cemi[h]cac huel moyeyā[n] ilh^c /9/ i[h]tec oncān
titla[h]toa yēccān-aya in moch motlachīhual in ilhuicatl
/10/ i nicā[n] mani-yan tlīpc. aya īca nichōca nicuāoxitzin
oho huio m#i#[o]chi mo/11/hueli ya oo huio mochi
mohueli i-ya.
- 12 Chālchihuítl-a quetzalāyahuitl-a īca ontzauctimani o anqui-n
ye mochān aya. /13/ in moch motlachīhual in ilhuicatl &c^a.
- 14 Quetzaltoztli nicmēme-ya tixāl#m#[n]elōlo nomache anca zo
nelly-n tiquehca/15/huīco yēctli ye mocuīc huīco huīco-n
tilili o aye xonāhui[y]acā[n] an a.
- 16 In māoc onēhualo yēctli yan cuīcatl i anca zo nelli ye īc
concuico[h] tipīpiltzi/17/tzinti[n] totēcuehuetzin
tocuāuhcoyoltzin huihco huihco-n tilili o aye &^a

18

Tocoto Cotiti tocoto cotititi quiti quiti

19

In mā on#n#ahāhui[y]alo ticcahuā[n] o antē#c#pilhuān-i
 in mā huālnequetzalo in mā ya /20/ oncenpantīhua
 tictlātlaughtīzque[h] īcēlteōtl i zani[y]o[h] i ye oncān
 ītloc i nā/21/huaque[h] ao ce[h]celiztoqu-i a in iye
 xōchitl oncān toconhuītequizque[h] in /22/ tecozauhtic
 xōchipapalōtl ohaye ho aya yeha.

23

Tlatlapalpō[hu]alti[h] a in pīpiltzitzinti[n] i huexōtzinca[h]-i
 camohpaltic huitztecōlō/24/chipaltic aya īxpan onquīza
 īcēlteōtl i zani[y]o[h] i ye oncān zan tzinitz/25/#ni#can
 i celizti[h]cac ooy cempō[hu]alxōchitl ontozi[h]huimo[h]-
 moyāhuatima/26/ni ye oncān-i zan ca-n xiuhquechōlāyauhtōna-n
 in mamatlallāhuiz/27/cal#1#ēhuatoc ītech ye oncuīca teōcuitla-
 chopiltzi[n] quimonāhuiltia i ye /28/ īxquich ītlazo[h]huā[n]
 ye īquechōlāhuān Dios ho-aye ho-aye i-ha.

29

Mā xihuāllahlacān papalōme[h] o antlahtlachīchina[h] ye
 onnetlamachtilo ye /30/ īquia[p]pa[n] x̄po ye īxquich
 ītlazo[h]huā[n]. &^a

31

In tlāpalāmoxtli moyōollo-n tipala[h] petolo[h] in
 quēxquich mocuīc in toconēhuilia

folio 48v

x̄po zan tocontlayehecalhui[h] in .S. Palacizco ya īc
 nemico tl̄pc a o anqui ya /2/ nell-a nomache.

3

In huel mēl[1]el ahciti[h]cac tipala[h] petolo[h] o antle[h]
 toāyacach in quēnin tahāhui[y]azque[h] /4/ in
 tipīpiltzitzinti[n] ca-n tocontlayehecalhui[h]-ya. &c.^a

- 5 Totocoto tototo cototo titiquititi titiquito.
- 6 In mā onne[h]tōtilo-ya aya tomach[h]uān anpīpiltzitzinti[n]
 a ontzitzinitczaxōchi-a/7/-on-ilacatziuhtihui[h] zan
 toxōchiāmoxcuīc toco huilililili i-anca i-yahue.
- 8 Mā toconāhuiltīcā[n] aya tota[h]tzin yehuayan dios ya
 ontzitzinitczaxōchi-a/9/-on-ilacatziuhtihui[h] &^a
- 10 In mecatzitzine in tlā to[n]hui#yā[n] in xōmīlpan īcēlteōtl
 i ūmpa tocontāhuiltīzque[h] /11/ huel tēcemēlti[h]
 tlatlatzcatimani āhuil[1]i xōchitl #ha#[ah]huiāc xōchitl
 aya tocon/12/tehquequizque[h] in tipīpiltzitzinti[n]
 i-anca i-yahue.
- 13 Onitzmolintoc īxōchiuh in Dios i ī-ye-tlāuhquechōlātl-a-tzonpīl
 in i piliuh/14/ti[h]cac quillo[h]ti[h]cac aya
 toconte[h]tequequizque[h].
- 15 Tico tico tiquiti tiquiti &c.^a
- 16 Xōchiaatē[m]pa[n] panahui#yā oo S. Quilistopal zā ye
 quipanahui#yā o in tla/17/zo[h]teōtl Jesu Quilisto[h]
 xōchinpalomātlahuī[h]que[h]
- 18 Xōchiātēmpan zan mitztlācanōtza i yehuan Dios S. Quilistopal
 zan ye /19/ īxquich oo ca ye[h] o ticnapaloa in ilh^{t1} o i
 cemānāhuaqu-i xōchipapaiō &c.^a
- 20 Xamēl[1]acuāhuacā[n] tihuexōtzinca[h] pīpiltzitzintine tlā ton-
 tāhuiltīcān ay-yahue /21/ tlā tonquetzalhuītzitzilpapalō-
 mātlahuīcān tlā tiquimonchi[y]acān ay-yahue /22/
 in tlaca[h]zo nō ye[h]huātl in pala[h] petolo[h] in
 totlazo[h]ta[h]tzin īqu-i tlatlatzti/23/huītz in
 tocentēucyo ya īcēlteōtl a.
- 24 Tlā tonhui#yā[n] to[n]hui#yā[n] hui tipīpiltzitzinti[n]
 tlā tocontequicān tlālapalxōchitl /25/ mā īc
 tonti[h]tōtīcān i-yahue in tlaca[h]zo nō ye[h]huātl

[copyist's numeral:] 33

26

Icnōcuīcatl.

27 Tlānel nichōca i yeahuaya tlā nicnōtlamati-ya ye-ahuaya
 tlānel cencā[h] /28/ quēn quihuālnequi-a noyōollo
i-yeahuaya cuix nel ahno[n]yāz quēnona-

folio 49

mi[h]cān huiya o-yahue-yo ahuayya ohuiya.

2 Tlāpc ahuayya ohuaye quitto#hu#a toyōollo mācaīc timiquini[h]
 antocnīhuā[n] /3/ huiya cān ahmicoahuā[n] cuix ūmpa
 no[n]yāz huiya cuix ūmpa nemī no/4/nān cuix ūmpa nemī
 not#t#a[h] quēnonami[h]cān huiya huiixihueya /5/ noyōollo
 zānel ahnipolihuiz ninotolīnīa oyahueyyo ahuayya Et.

6 Tictlāli[h]tēhuac in motēyo yehua titēpiltzin a in
 tlācahuepantz inanca #c#[z]an ī/7/ca-n ontlāco[h]tīhua
 i anca za[n] ye[h]īc īxpan-i onnequehquetzalo
 īpalnemo/8/huāni quīxohuaquīuh nemohuaquīuh a in tlāpc.
 o ahuaya Et

9 In zān cuēl achi[h]tzinca onnetlanēhuilo īmahui[z]o o
 īpalnemo[hu]āni quīxo[hu]a/10/quīuh nemo[hu]aqū#i#[i]uh
 a in tlāpc. a ohuaya ohuaya.

11 Pāntli nenelihui ye#c#[e]huaya ixtlāhuatl i[h]tic
 itzimizquixochitl nenepa/12/niuhti[h]cac i in tī#c#[z]atl
 i[h]huitl-in tzetzeliuhti[h]cac i oncā[n] ya nemī-a in
 /13/ tlācahuepantz in otiquittaco quinequi-ya moyōollo
 yehua itzimi/14/quiztl-a ohuaya ohuaya. [copyist's
 numeral:] 34

15 Moteōcuitlayeyauh chālchiuhetzeliuhtoc y#c#[e]
 tonmoquimiloa ye tonmotla/16/machtia a ixtlāhuatl
 i[h]tic i otiquittaco &c. [copyist's numeral:] 34

- 17 Ōcentlan in tomiquiz ōtihtolōque[h] in tizacatēca[h]-i
 onquīza-n totēyo zan toca /18/ o huel[1]amati-n
 īpalnemohuāni in chīmaltepētl īxpan-o ohuaye ilhui/19/-
 zōlo#hu#a-n īcēlētētl ayyao ya-hayya ohuaya.
- 20 Tlālli mocuepa-ya milacatzoa tlacochquiahuia-ya in teuhtli
 motēca-i in chī/21/maltepētl īxpan-o ohuaye &^a
- 22 Ō-ya-noconic in nanacaoctli ya noyōl#1# in chōca
 niqu-i-nōtlamati-n tlpc. oo /23/ zan niNotolīnia o
yahueya ili-yaÿye ohuaya ohuaya.
- 24 Zan ni[h]uālelnāmiqu in #ha#[ah]nāhui[y]a
 #ha#[ah]nihuellamati-n tlpc oo zan ninoto/25/līnia
ohuaya ohuaya
- 26 Nicxiquitta miquiztli zan ninotolīnia quēnnel noconchīhuaz.
 ayamo /27/ ya nelli a yantlayōcoya in ancuahcualāni[h]
ay-yohuiya.
- 28 In mānel quetzalteuh in nehuān i ye tonmani[h] ohuaye
 mānel ye cōzcateuh /29/ nehuān i ye toncate[h] ohuaye
 ayamo ya nelli &.
- 30 Nocnīuh nocnīuh ye y-a[h]zo nelli-n nocnīuh zan ītla[h]tōltzin
 zan īc tontonequi /31/ i yehuaya ye īca noconelnāmiqu
 oo mā iuht-a mā-m polihui a iz ca-n /32/ toxōchiuh a
ohuaya ohuaya.

folio 49v

- 1 Māca cocoya amoyōllo ye[h]hua in amotla[h]tōltzin in
 antocnīhuā[n] hu[i]ya nō iuh /2/ nicmati nō iuhca
 [a]nquimati[h] ohuaye iya i-yehuaya ceppa ye yauh
 /3/ in tonemiz ohuaya ohuaya [copyist's numeral:] 35
- 4 Cemilhuitl on tiyahui[h] ceyohual o xīmohua nicā[n] huiya
 zan tontīximatico[h] zan /5/ tictlanēhuico[h] o ye

nicaan o in tlpc i mā īhui#y#ā[n] mā-i cemelle[h] i mā-n
 /6/ tonnemicān-i xihualla mā-n tonahāhui[y]acā[n] mā-n
 conchīuh tinemi a in /7/ oncuā[h]cuālāntinemi-yan
tlah̄tlahu#e#[i]#y#a nicā[n] huiya Mā cemihcac onne/8/mi-a
Mācaic mīqui-ya ohuiya ohuiya.

9 In tēle[h] tzo onnemi-an tēchtlatlatztinemi-n tē[ch]oniztlācoa
 nicā[n] huiya in tēle[h] tzo /10/ motolīnia mā
 onnēntlamati mā cemi[h]cac onnemi-ya Et.

11 Nochālchiuhteponāz noxiuhquechōl-in-qui[h]quiz-i noco[n]-ya=
 pītza-ya zan ye ni/12/cuahcuauhtzin huiya ūnihuāla[h]cic
 a ūninoquetzaco-ya nicuīcanitl /13/ ayyo huiya.

14 Cuelcān xonāhui[y]acān i mā ya huālmoquetza a īyōllo
 ni[c]coco#hu#a zan ni/15/quēhua-n cuīcatl ūnihuāla[h]cic
 Et.

16 Mā ya moyōllo motoma-i

/17/ Mā ya moyōllo huāla[h]citinemī-an tinēchcocolia-n tinēch-
 miquitlani in ūno[n]ya[h] yehua /18/ in ūnompoliu h
 anca za[n] yoquīc oo noca tihuāl-i-chōcaz noca
 tihuālicnōtla/19/matiz zan tinocnīuh o zan ye niauh
 o zan ye niauh yehua ohuaya Et

20 Zan quitto#hu#a noyōllo aoc ce[p]pa ye nihuītz ayaoc ce[p]pa
 niquīzaquīuh i huel yēccān /21/ in tlālticpac O zan ye
 niyah Et.

22 Quinehnequi xōchitl za[n] noyōllo yeehuaya zan noncuīcanēn-
 tlamati ho zan /23/ noncuīcayeheco#hu#a in tlpc. i ye
 niçuahcuauhtzin huiya noconnequi /24/ xōchitl mā nomāc
 onmaniqui ninēntlamati-ya i-ho-aye i-ho Et

25 Cā[n]nelpa tonyāzque[h] in aīc timiquizque[h] huiya māzan
 nīchālchihuitl niteō/26/cuitlatl o za[n] ye nō
 nipītzalōz nimamalīhuaz in tlatillan o zan no[n]yōli/27/-yoo
 zan ye niçuahcuauhtzin ninotolīni#y#a i-ho aye i-ho
 ahuayya Et

- 28 Zannēn tequitl-i xonāhui[y]acā[n] huiya xonāhuiyacā[n]
 antocnīhuā[n] huiya at amo/29/nāhui[y]ezque[h] at
 a[n]huellamatizque[h] tocnīhuān ohuaye ca-n ni[c]cuiz
 in yēctli xō/30/chitl in yēctli yan cuīcatl i ahuayya o
ahua i-iyaha ohuaya Et.
- 31 Aīquin o xōpan in quichīhua ye nicān-i ninotolīnia #c#[z]a[n]
 ye nicuahcuauhtzi[n] huiya

folio 50

huiya at amonāhui[y]ezque[h] at a[n]huellamatizque[h]
 tocnīhuān o o/2/huaye ca-n ni[c]cuiz in yēctli xōchitl. Et.

- [copyist's numeral:] 36
- 3 Icuīc don her^{do} de guzman. cācacuīcatl el tono. Coto-
 tiqui/4/titi totocoto.
- 5 Tonpa[h]pāctoque[h] in toncuīcacui[h]cuīcatoque[h] a hue,
 titlālācuezaltzitzin a i xiuh/6/quechōlcapolticpac aya
 anqui nel ye oncān in toconchichīxtoque[h] in /7/ huēi a in
 Malquex yaya in tomatzin a
- 8 Tontoyēcti[h]toque[h] hue tontlazo[h]coyolcahuāntoque[h] in xiuh-
 quechōlcapolticpac /9/ anqui nel ye oncān #im#[in i] in
 toconchichīxtoque[h] in huēi a Malquex aya Et
- 10 Xōchitl tlapaltōtōtl ya cāca-n-tza[h]tzzi ye tota[h]tzin in
 Padre aya a īmāc oni[h]cac in /11/ xōchi-ya-coloz
 quitlātlaughtia on in tiox aya xam palacizco-ya māoc
 ce/12/milhuitl on xictlātlaughtīcān ca-n cuēl achīc ca īmāc ya
 nicān tipatlānti/13/nemi[h] in ticācatzitzin mā ya āhui[y]al-
 nicān tiox ixpan in mā ya nezohualo /14/ cāca[h]tine e
- 15 In cīmīc in nohuiān nemi-an in cāca[h]tli mochīuh yehuan

tota[h]tzin om in Padre aya īmāc /16/ oni[h]cac in
xōchi-ye-coloz quitlātlauhtia om in tiox aya Et.

17 Ye[h]īca tichōca[h] nicān tinepāpa#n#ntlālācuezaltzitzintin
aya in huel tocolnāmiqui[h] ya /18/ tomatzin in
tla[h]cuilōltōtōtl cāca[h]tli mochīuh ye[h]hua-n capitán
īca ye tlācat con/19/tzinitzcantlapalaqui[h] in
īcuitlapiltzin conchālchīuh a i[h]cuil[1]ōtzin
īa[h]tlapaltzin /20/ teōcuitlatl ītēntzin anqui nelli
huee[i] yēctli aya tomatzin ne a.

21 Zan titlaōcoxtoque[h] tinepāpantlālācuezaltzitzintin aya in
huel tocolnāmiqui[h] a ye /22/ tomatzin tla[h]cuilōltōtōtl
cāca[h]tli mochīuh ye[h]huātl capitán a.

23 In huel,E, compāqui-a zan noyōollo ya in nitlazo[h]cācatzin
nito[n] helnanto[h] mach nic/24/-ya-o[n]huīcaz yēctli ya
xōchitl in mā īc ninahpāntiu quēnmaniān nicān /25/ in
auh in a[h]mō zan ninēl[1]acuāhua noconi[t]ta-ya
xōchincapolxōchitl on /26/ quetzal[1]i a xēliuhti[h]cac
on tzinitzcan in xōtlati[h]cac onchālchihuitzmolīntoc
/27/ ya nō cuēlye[h] nō huītz huītzitziltzin in
papalōtl in pipiyoltzin īxquich tlachī/28/china nepāpan
xōchincuahuitl ommochīuhimani ye nicā[n]

29 In ye[h]īca nichōca in nitlazo[h]cācatzin niton helnanto[h]
mach ye nic-ya-huīcaz in yēc/30/tli ya xōchitl in mā īc
nina[h]pāntiu quēnonami[h]cān.

folio 50v

[copyist's numeral:] 37

1 īc ūme huēhuētl. Titoco titoco titocoto titiquiti,
titiquiti, titiquiti

2 I-n niquetzaltzihuactōtōtl oncuīca-yan in cācatzin in ton

- helna[n]to[h] onquetza1/3/pepeti-a mamātlapaltzin in in
 motēntzin tictzetzelo-a-yan in īxpan tiox /4/ in
 īpaltinemi[h] nohuēyōtzine E ahua nomache.
- 5 A oncān ti-[y]an-nemi-an in xōpancācatzin in Palacizco yan
 conquetzalpepetia-n /6/ mamātlapaltzin Et.
- 7 In tlāca nelli on in tla[h]cuilōl-a-pan ninoye[h]yēcti-a
 zan ninotzetzelo-a aocāc ye /8/ nocnūh nicācatzin in
 āmoxpetlatipan oncānon titla[h]cuiloa zan niton /9/ helnanto[h]
 in timamān#n#āhuiltia in nohuēyōhuān nomache E #Et.#
- 10 Nictlaōcolto[h]toma yēctli ya nocuīc aocāc ya nocnūh nicācatzin Et^a.
- 11 īxihuinquetzalhuitzitl papalōtl a i Palacizco ya ācac[i]h]tli
 tēuctli in tlāuhque/12/chōlhuītzitzilin papalōtl a i
 ton helnanto[h] ūmācatl tēuctli quetzalqui[h]/13/quizco-
 pa-yan quinōtza quitlātlauhtia in tiox nohuēyōhuān nomache.
- 14 O anquí ya ye[h]hua īn i āmoxpetlapan o[n]cēcenquīztinemi[h]
 in tēpilhuān huiyan in /15/ tlāuhquechōlhuītzitzilin
 papalōtl ai in ton helnanto[h] Et^a.
- 16 In noncuīcatōlo[h]tica[h] on zan nixōchitla[h]tlaōcoxtica[h]
 īmāpan in chālchiuhcapoltzin /17/ in nixōchitlālācozaltzin
 in niton helnanto[h] oc xonāhui[y]acān anca zan
 totla/18/nēuh in ticāca[h]tzitzinti[n] nohuēyōhuān nomache.
- 19 Oc nontzātza[h]tzitica[h] in nontlateto[h]tica[h] īmāpan
 in chālchiuhcapoltzin in nixō/20/chitlālācuezaltzin
 in niton helnanto[h] Et^a.
- 21 īc yēi huēhuētl, Toto, tiquitiquiti, tiquitiquiti
- 22 Chālchiuhcapolxōchitl aya teōcuitlamātzatzaya-n-ti[h]cac
 zan nictzetzelo-a-yan nixiuh/23/quechōlcācatzin in
 Palacizco-ya.
- 24 O anqui tonequimilōl quetzalcuilo[h]ti[h]cac teōcuitlamā-
 tzatzaya-n-ti[h]cac zan nic-ya-ya-tzete/25/loa-yan
 nixiuhquechōlcācatzin in Palacizco-yan.

- 26 Xichōcacān xiquilnāmiquicān in anCācatzitzinti[n] ahua
nomachhuānE ūquitolāti[h] /27/ in chālchiuhcapolin
Ipalti-a-a-nemi[h]-an
- 28 In cuix oc tomatiān in cēxiuhtica yan on quēxquich īxpan
Ancācatzitzintin ahua tomach/29/huān ne ūquitlāti[h]
in chālchiuhcapolin Ipalti-a-nini[h]-yan
- 30 In pāqui noyōollo noconi[h]toya-n nomatzin ton helnanto[h]
tēuctli mā xōchi-an-tlapala/31/qui ye motla[h]mach-i-tla-
zo[h]cācatzi[n] in tlāoc ompāqui nicān #niin#[in i-n]

folio 51

- 1 In quetzalli yam ye mo[h]moyāhua-n ya mocuitlapil ton
helnanto[h] tēuctli an /2/ moxōchi an motlapal aqui
ye motla[h]mach-i Et^a
- 3 Īc nāhui huēhuētl. titotito totoco titiquiti tiqui titiquiti
[copyist's numeral:] 39
- 4 I nāhuiya-ya nicān E in nitlapalA lotzin i nepāpan #n#i
i[h]huiyōtzin noconyēc/5/tia niquetzalxīlōxōchiocoticpac
xinēchittacān īxquich in cāca[h]tli i/6/n ahua nomache a.
- 7 In huel yēctli niqui[h]toya-n in nitlapalA lotzin in#n# o
nepāpan#n# i i[h]huiyōtzin /8/ noconyēctia Et.
- 9 Mā xonāhui[y]acān i antēpilhuān cācatzitzinti[n] ū-ya-moman
yēctli yan iuhquin /10/ tiox a Ipaltzinco
xompā[c]quiāhui[y]acān a nomache Et
- 11 In xōchiquechōlcapolin #n#īmancā[n] ya oncān o īquelexia[h]
a in ton Joan-o an.
- 12 O anqui momācēhual ye[h]co olīni-a in Ipalti-a-nemi[h] īcpac
ontla[h]toa xōchita/13/pachcācatzin in ton xoan-o an.
- 14 Teōcuitlacácatzine chālchihuitl ye motēntzin o quetzalli-m

- a a ma[h]tlapal^{tzin} /15/ tompa[h]patlāntinemi tontlatla[h]toa
ye nican a
- 16 In huel nimitzmahuizo#hu#a nomatzine chālchihuitl ye motēntzin am.
- 17 Īc mācuīlli huēhuētl. Titoco titoco titocoto, titiqui,
titiqui titiquiti
- 18 Zan niquittoa-yan ca-n-iya īc icnōtlamatīhua zan
nitētlacāuhtzin niton /19/ helnanto[h] in māoc
to[m]maco-n mani-an in tlalpuahcalxōchitl on in /20/
antēpilhuān in toconcāuhtēhuazque[h] a in quēnmaniān
yanco yancayame.
- 21 I anca-m īca-yan mā ximēl[1]acuāhuacān antēpilhuān in
mā onchīchinalo /22/ acai[y]etl om a xōchitl an ya in
mā īc toconpolo[h]ti[y]ecān a i totlaōcol im /23/ iya
xan loixco i-yanco yancayome.
- 24 Zan tinohueiyōtzin zan titla[...], aya-m taacaci[h]tli
tēuctli nimitzcauh/25/quetza-ya īxquich īca-m i iyo
ach cānnel-on cāmpanel to[n]yāzque[h] a/26/hua pille
nomache
- 27 Zan nimitzcauhquetza on o aye i E o anca nimohueyo zan
niton helnanto[h] /28/ ach quē[n]nel-on cāmpanel
to[n]yāzque[h] ahua pille nomache.
- 29 īc chicuacen huēhuētl toto tiqui tiquiti tiqui tiquiti.
[copyist's numeral:] 41
- 30 Zan tēmāc nipa[h]patlāni nicoyoltōtōtl ninēlla^cuāhua
nitēuctli yehua niton /31/ helnanto[h] nichōca-yan
cāpanel toncalalizque[h]
- [subscript gloss:] [toncalal]qui[zqueh]
- ticahuāne ye tomach[h]uān.

folio 51v

[copyist's numeral:] 41

- 1 I māzoc nicān ye xan luixco to[n]xōchihuihuicomacān
 ticāuhE ye tiPalacizco ye tā/2/caci[h]tli cāmpanel
 toncalaquizque[h] ticahuāne ahua tomach[h]uān
- 3 In ninēntlamati nichōca-yan Nelotōtōtl ye cuauhnepantla[h]
 ninoquīxtia in ni/4/tēuctli Ehua niton helnanto[h]
 nichōca-yan zan nicnōtlamati īpalnemo[hu]a ti/5/cemilhuitia
 in tl̄pc. ancāca[h]tzitzintin tāchcāhuān.
- 6 Mā xiyēctza[h]tzitiuh timatlaltōtōcācatzin tinohuēyōtzin ye
 tācac[i]tli ye toma[h]cēhual /7/ inīn ōtopan temoc
 Xesu quilisto tāchcāhuān
- 8 Īc chicōme huēhuētl, tocotocotiti tocotiti.
- 9 In niquittoya-m ye nicācatzin niton helnanto[h] at aoc
 tomatiān in monāmiccān /10/ mochīhuatīuh chālchiuhElotl
 tāchcāhuān
- 11 I tzon in no[n]chōca-yan nixōpalēhuac ya nicāca[h]tli at
 aoc tomatiān Et^a.
- 12 Ca tītlaōcol toncuīca-yan ahua conētle E, titon helnanto[h]
 ca īmāc tipa[h]patlāni /13/ in tla[h]toāni cozman
 mōztla huīptla quēn quinequiz īyol#1#ia
- 14 Ticxōchicōzcamacamalīna icnīuhyōtl ya Xan luisco
 xiquintlanēhui in a /15/ mohuēyōhuā[n] ye nicān chālco
 tépilhuān
- 16 Īc chicueī huēhuētl tocoto cototo tocotoco totīq tiquito
 tiqui tiqui tiquiti

[copyist's numeral:] 43

- 17 In no-n-cuīcaāmoxtlapal ya nocon-ya-zo#c#[z]ouhtinemí

nixōchiAlotzin nontlate/18/to[h]tica[h] in
 tla[h]cuilōlcali[h]tic #c#a.
 19 In quēnman onnemiz niquittoa in nontlatlateto[h]tica[h] in
 tla[h]cuilōlcali[h]tic a
 20 No[n]quetzalāyauhzo#c#[z]ouhtiāz in ne[h]hua nicuīcaAlotzin
 īc ūmpa niāz #un#[i in] īchān /21/ in Xesu Quilisto[h] yayaya.
 22 In niquetzalaapetzcācatzin teōcuitlacapoltitech aya
 nopipilo[h]tinemi a nitlapal/23/cācatzin in oay ye oy.
 24 Nināhuilti[h]tinemi yan teōcuitlacapoltitech aya
 nopipilo[h]tinemi-n ya nitlapal/25/cācatzin oay E o ī-m

[copyist's numeral:] 44

īc chicunāhui huēhuētl. titotito totocoto titiqui
 titiqui titiquiti.

27 Topan mozouhtinemi anqui a māquīzcācatzin in īpaltinemi[h]
 xōchizacuanque/28/tzalli ī ya motzetzeloa-yam ahua
 nomatzine
 29 Tlā toconāhuiltīcān anqui a māquīzcācatzin in īpaltinemi[h]
 xōchizacuanque/30/tzalli-yam motzetzeloa-yam Et.
 31 In niqui[h]toa-yam cācatzin nitomax tēuctli anqui ya nelli
 īc nonecuiltōnōl

folio 52

in tlazo[h]i[h]huixōchitl īn ce[h]celi[y]a ye mocoīc
 tocon-ya-yēhua ahua noma/2/tzin tēuctle E
 3 Ye cōzcaa[h]huachpixahu-a in manima[h] in tomox tēuctli
 #anqui-ya-nelli# et^a
 4 Ilhuicamixquiāhuac oncān ti-ya-nemi-yan quetzalli cācatzin
 nomatzin /5/ in Palacizco tēuctli mā ye xoco#nncaquicān
 o anqui am īcuīc īn tiox a.

- 6 Ticmāquītzetzeloa moxoxōchitla[h]tōltzin in Palacizco tēuctli
mā ye xo/7/concaquicān Et.
- 8 Īc ma[h]tlachuēhuētl tocotocotiquiti tocotocotiquiti totiti.
- 9 In to[n]pa[h]pāqui nomache in titon hēlnanto[h]
toconquetzalitztōltzetzeloa yēctli /10/ a mocuīc in
Īxpan tiox ye timāhuilia zan ticācatzine a.
- 11 In compoloa motlaōcol nomache in titon hēlnanto[h]
toconquetzalitztōltze/12/tzeloa Et^a.
- 13 O anqui a nelli ye oncān tonahāhui[y]azque[h] a in ilh^{t1}i[h]tic
aya in ticācatzitzinti[n] /14/ a[n]nomach[h]uāne
tlālācozaltzitzintinE at zani[ylo[h] nicān māoc on-
necui/15/cuīca#ne#nonōtzalo huēhūtitlan #n#aya ca-n
tiāzque[h] in ya īchān yehuaya /16/ in tiox a Ea.
- 17 In cuix occel[p]pa ye nicān ompa[h]patlāntinemiquīuh a in
cācatzin xihuān /18/ pelez aya annomachhuāne
tlālācuizaltzitzintinE at za#n#ni[ylo[h] in /19/ nicān Et^a.
- 20 Ahua conētle nomatzine a in palacizco motzinitzcan capolin
īcpac in ya ne/21/mi in i[h]cahuaca īca ontla[h]to#hu#a-ya
īxquich in tōtōtl quetzal[1]i-n cācatzine E^a.
- 22 Zan momācēhualhuān ca an motlaōcolhuān aya motzinitzcan
capolin īcpac /23/ in ya nemī E^a.
- 24 .10. Tocotocotiquiti tocotocotiquiti totiquiti
totiquiti
[copyist's numeral:] 46.
- 25 In nicān niE[h]coc nicāca[h]tli a ye i quia[p]pan in
yēqu-i-tēntla[h]paliuhquetl in ton /26/ hēlnanto[h]
aya tlāoc xiqui[t]tacān tlazo[h]tla[h]machcācatzin
mozouhtinemī /27/ ya moxōchinchamolcuātlapalne[h]mach

quē[m]mach mixtlan mīti i nicā[n] /28/ in īchīuh ahua
conētle ahua pille xa[h]āhui[y]acān Netle Ea.

29 In xōpantla[h] tihuāl[1]a [ā]pa[n] īāmīl īpan totēcaco[h]
in tiox aya ye ācuecuentla[h] /30/ in ton helnanto[h] mā
nic-ya-huīca-ya chālchiuhelotl xiuhquechōlxī/31/1ōtl
cuepōntōn aya mā-n āmatlapaltitlan nictēca-ya mā
nica[h]xīti que/32/tzaloyametl īmāpan aya ahua conētle
ahua pille xa[h]āhui[y]acān netle an

1 Māquīznelhuayo[h]ti[h]cac tzinitzcan ahua izhuayo[h] i
tlaaquīllo[h] in ahua cuahuitl /2/ īmāpan momalacachoa
mopipiloa yam xihu-in-quetzalcācatziñ ton /3/
helnanto[h] ahua tzatzapotl quicuatinemi-a

4 Cecnipa cuahuitl īmāpan aya oncān ye nimi-an quetzalchitoctzin
cuauhtotopo[h]/5/tzin #n#i cuahuitl īc o tiauh in oncān
cuauh-ye-huīlo[hu]a tlaca[h]zo ye[h]huātl in āca/6/ci[h]tzin
tla[t]quic aya Et^a

7 Tlatlamantitihui[h] inīc xīmo[hu]a ilh^{t1}i[h]tic ticācatzin
in nepāpan niquittoa nicān /8/ inīn mānel huel
quetzalli niquixhaulti-a mach īc nitlazo[h]yāz ayāc
/9/ tlacuāhuac nomache

10 Totolīnīco[h] ya nicān i xōchitlālpan ticāca[h]tin in
nepāpan niquihto#hu#a in Et.

11 finis.

[copyist's numeral:] 47

- 13 Ótocontēcaque[h] in moxōchinpetl ya in nēn oncān
onnēntlamatizque[h] in mocnōic/14/nīhuān īpalnemo[hu]a
ohuaya Et^a
- 15 Tlā toconēhuacān moxōpancuicuīcatzin chālchiuha[h]huach-
chopiltzin ye timotelchīuh /16/ ye te[h]huātl
tonmati-a in ātli[h]tic te[h]huātl tictlapoa chālchiuh-
ōztōcalli in tenochtitlan Et^a
- 17 Tlā timitzmacacān motlāuhquechōl xōchia[h]huachquetzi
chālchiuha[h]huachchopiltzin Et^a
- 18 Chālchiuhtla[h]cuilōlli o in cuīcaāmoxtli onquetzalxīlō-
huītōliuhtoc in yēctl-on cuīcatl xō/19/chinpapalōcalli
ya īc ōmpa huāltemo in cuīcatl ōmpa niccaqui-a nicuīcanitl
/20/ yehua in ītla[h]tōl ilh^c ye īchān angelot-a ha Et^a /21/
zan nepāpa[n] zan i[h]tic-a yao ontzauctica[h] ca
xōchipapalōcal[1]i-a &.
- 22 īxōchiāmīl īpan ca-n ye onnemi in patlāntinem-i-a ca ye[h]hua
in Tiox īxiuhquechōl/23/icpitziñ ī-n-teōcuitlatlapal īca
tlapetlāni-a in huēhuētitlan xōpançali[h]/24/tic
cuīcatlapayahuítl mani-a Et^a
- 25 īchālchiuhxāltomacocōzqui-a zā ye[h]hua-n Dios īxiuhquechōlicpi-
tzin Et^a
- 26 Tlāoc te[h]huān tompēhuacān tlāoc te[h]huān toncuīcacān
Mā toconnēntlamachtícān īpa1/27/nemo[hu]āni at cana[h]
hueli aahuilttilōyān at ca hueli ēllelquīxtilōyān Et^a
- 28 Mā icnōxōchitl,a, ye nicmana-ya nicān nictzetzeloa
xōpan-in-xōchitl cempōhual/29/xōchitl aye īca on
aahui[y]alōyā[n] Et^a
- 30 Ni[c]quetza in tohuēhuēh niqūinnehicoa in tocnīhuān

Ímēllel quíza níquincuīca/31/tia tiāzque[h] ye íchān
ximotlamachtīcān ximocuiltōnōcān in antocnīhuān /32/
ahuaya Et^a

folio 53

- 1 Ma izquixōchitl i mā cacahuaxōchitl mā onneaquīlo mā
necōzcatīlo /2/ huēhuētitlan-a yece[n] ye nicān
xōchināhuatīlo, yece[n] ye nicān in cuīcanāhua/3/tīlo
in tlīpc o ximotlamachtīcān ximocuiltōnōcān in
antocnīhuān ohuaya.
- 4 Tiquetzaltōtōtl titlāuhquechōl tompa[h]patlāntinemī in
Ípalnemohua timohui[h]hui/5/xoa timotzetzeloa nicān,
Moicnōchān moicnōcal a Ímancān /6/ ohuaya za[n] ye
monecuiltōnōl motēicnēlil in tlīpc huel-on nemo[hu]a
timo/7/hui[h]huixoa#hu#a &.
- 8 Xiuhquechōlxōchitl in tlāuhquechōlxōchitl in malīnti[h]cac
o-n in moyōllo in mo-
[copyist's numeral:] 48
/9/tla[h]tōl nopiltzin oh in chīchīmēcatl tēuctli in
tiayocua[n] cuēl achīc ye nicān /10/ xoconomotlanēhui in
tlīpc ohuaya. &^a Íca nichōca compolo#hu#a in to/11/miquiz
compoloa in totlaōcol yēctl-on cuīcatl cuēl achīc &
- 12 Tiquetzaltōtōtl tīpatiuh ye[h]hua-n in Tiox ca-n quetzalhuexō-
tica chālchiuhā/13/tica zan toconāltia-n ātl-o ya in tepētl
āyahuitl zan topan mani mā /14/ quíza om a yēctli xōchitl
mā momāc onmani-a onxōchimalīntoc /15/ amocuīc amotla[h]tōl
- 16 Moquetzalehcacēhuaz tīquehcapāhuia ye tlachi[y]a in cōzcatl
Ín ye tlachi[y]a in quetza/17/lli Í ye nemalīnalo
āyahuitl Et^a.
- 18 Tlāhuilli xōchitl oncuepōntimani āmoxtli [Í]mancā[n]

- 20 Mēxi[h]co-n i[y]a ohuaya /19/ tōnatimani-a ahuaya &
 Cenca[h] ye māmox hi cenca[h] i tla[h]cuilōli[h]tic
 onmani-a in ātl-o yan tepētl in /21/ tenochtitlan
 quizozohua-ya con-ya-cuecuepa yehua in Pale[h] yehua in
 Ca/22/pitan ontla[h]toa ye oncān ontlachi[y]a
 ilh^{t1}i[h]tic ohuaya Et^a
- 23 Xiuhlaquetzalli mochīuhti[h]cac in S^{ta} Malia ilh^c tlaquetzalli
 mochīuhti[h]cac ye/24/hua in Tiox anco[n]napaloa[h] calli
 [ī]manicān anconpacho[h]timani[h] ānāhuatl-o /25/ a in
 ilhuicatl ahuaya &
- 26 Zan chālchiuhxicalli amomāc ommani-a zan quetzalhuexōtica
 anquia[h]huachpēhui[h]/27/toque[h] in Ātl in tepētl
 cīc māoc cemilhuitl ohuaya. Et^a
- 28 Yancuic tictlālia in möztōcal zan titla[h]toāni ca yehua in
 tiox yancuic ticma/29/na-ya mochālchiuhteponāz
 tictzetzeloa Et^a
- 30 Āmöxtli toconitta yehuaya in Pale[h] in moch ömpa
 to[n]neci[h] in timācēhaulti[n] ilh^{t1}i[h]/31/tic zan
 tontlacaqi[h] ömpa toconnōtza[h] yehua in Tiox &

folio 53v

[copyist's numeral:] 49

1 Mätlatzinayōtl

- 2 A nonpēhua noncuīca nimâcuîlxōchitl zan noconāhuiltia
 o a in īpalnemo[hu]a /3/ in mā#c#[z]o-n ne[h]tōtilo
ohuaya ohuaya.
- 4 Quēnonami[h]cān cāno[n] ye īchān i mā itquīhua in cuīcatl
 i zani[y]o[h] nicān i iz ca[h] a#n#mox[ō]/5/chiuh

#aya mopapalouh-Ie-tœeñahuiltia-in-mātlatzineatl

in-tōlo[h]eā[n] in-tlaeetē/6/pē# in mā onne[h]tōtilo
ohuaya ohuaya

7 Te[h] moma[h]cēhuāl Mātlatzincatl Ītzco#hu#ātzin

[marginal gloss:] Ītzcoātzin

In āxāyacatzin ticmo[h]moya/8/huaco in Āltepetl in
 tlacotepēc

[marginal gloss:] huel mi[h]toa chālca[h] mani

a ohuaya.

9 O īlacatziuh-ya

[marginal gloss:] ilacatzihui s. momalīna.

om moxōchihuā aya mopapaloouh īc toconāhuiltia in
 mātla/10/tzincatl in tōlo[h]cā[n] in tlacotepēc a ohuaya.

11 Āyāxcā[n] o contēmaca in xōchitl a i[h]huitl-a īpalnemo[hu]a
ohuaya &

12 In cuāhuichīmalli in tēmāc ye quimana ohui[h]cān cuīhua yan
 tlachinōlli /13/ i[h]tic īxtlāhuatl i[h]tic ohuaya ohuaya

14 In ne[h]neuhqui in tocuīc ne[h]neuhqui in toxōchihuā ca-n
 tīcuāochpān in tocon/15/āhuiltia īpalnemo[hu]a ohuaya ohuaya.

16 In cuāhuixōchitl in momāc ommani-a Tāxāyacatzin in
 teōāxōchitl in /17/ tlachinōlxōchitl īc īzhuayo[h]timani
 īca ihuintīhua ya in tonāhuac onoc-a /18/ ohuaya ohuaya.

19 Topan cuepōni-a yāōxōchitl a in ehcatepēc a in Mēxi[h]co
 ye oho-ye huīloya /20/ īca ihuintīhua &

21 Za[n] ye netla[h]palōlo in tépilhuān in âcōlihua[h]que[h] in an
 tepauēca[h] ohuaya Et^a

[copyist's numeral:] 50

22 In ōtépéuh Āxāyaca nōhuiān mātlatzinco Malīnalco, ocuillān,
 Tēcualōyā[n], xōco/23/titlan, nicān ōhuālquīzaco xiquipilco
 oncān ōquimetzhuītec cē otomitl /24/ Itōcā Tlīlātl, auh
 in ūahcico quimilhui[h] īcihuāhuān xitlacencāhua/25/cān
 in Māxtlatl in tilma[h]tli Et^a anquimacazque[h] amoquich[h]ui /
 ūqui/26/nenōtzallan mā huāllauh in otomitl in
 ūnēchmetzhuītec momauhtih/27/tica[h] in otomitl quittoa
 anca ye nēchmictīzque[h] quihuālhuīca in huepan/28/tli,
 in tlaxipehualli in Mazātl īc quitla[h]palōco in
 āxāya momauhti[h]/29/tihuītz, auh zan ūquitlauhti[h]que[h]
 in īcihuāhuān Āxāyaca

folio 54

1 Tlaxcaltēcayōtl

2 ūta[h]cico ye nicān Tenochtitlan i ximochicāhuacān
 antlaxcaltēca[h] ye huexōtzinca[h] /3/ quēn concaquiz
 tēuctl-o xicotencatl-i i nelpilōni-ya ximochicāhuacān
 /4/ netla-ya

5 Huāltza[h]tzi-a in tāchcāuh in cuāuhēncoztli zan conilhuia
 in capitān-i ya o tonān /6/ ye[h] malintzin i
 xa[h]caltē[n]coz ācachinanco ūta[h]cico huel
 ximochicāhuacān netla-ya.

7 Tlāoc toconchi[y]acān ī-n-ācal capitān aya huel ye oqu-i
 huāla[h]ci in īcuāchpān in tepe/8/-

[marginal gloss:] Aztahua[h]cān

- pōl#1#-i zan ye[h] īxpan aya ye īxpolihui[h]-o in mā-
cēhaultin Mēxi[h]came[h] hue /9/ ximochicāhuacān netle-ya.
- 10 Xiquiñpalēhuīcān totēcuyōhuān a ayahue tepoztlahuice[h]que[h]
quixixinia[h] ātl-on /11/ yan tepētl quixixinia[h] Mēxi[h]ca-
yōtl ximochicāhuacān netle-ya.
- 12 Xictzotzona in mohuēhuēuh xihuēhuetzca y#c#[e] īxtlīlxōchitle
xo[m]mittōtia-o in cuā/13/uhquiāhuac Mēxi[h]co nicān
mocuezalizchīmal-o cuecueyāhua yan te/14/malacatitlan
i ximochicāhuacān netle-ya
- 15 Yāōpa[h]pāquinitzin tlahuizne[h]nequitzin ayyahue in
cuāchic aya īxtlī[1]xōchitle /16/ xonmittōti-a in
cuāuhquiāhuac Mēxi[h]co nicān i Mocuezalizchīmal-o
cue/17/cueyāya-n temalacatitlan-in ximochicāhuacān
netle-ya.
- 18 In oc huālmomantihui[h] Ahua tomach[h]uāne-yay-yano in cuāchic
aya in Ānāhua/19/catzin in otomitl tēuctli tēhuetzquīti[h]
hue ximochicāhuacān netle-ya.
- 20 O cuēl achica cemilhuitl o yeehuaya in tlachinōlxōchitl
motla[h]tōl tīcuāuhtemoc/21/tzin aya moteōcuitlayacaxōchiuh
tlatlāhuizcal#1#ēhuatimani-ya in mochca/22/xōchiuh quetzaltica
#q#[c]ueyāhuatimani ōtitlamahuizo[h] huītziltepētl
ximo/23/chicāhuacān netle-ya.
- 24 Quē[n]huelzo te[h]huātzin Tētoca yeh mopan o mantiāz tāuh
totepēuh yeh mach oc timo/25/xīcōz çequi mopatiuh
yetiuh oo moteōcuitlayehuatzac[c]āy#a#[o] mochcaxōchiuh
/26/ quetzaltica cueyāhuatimani ōtitlamahuizo[h]
huītziltepētl

[marginal gloss:] huītzilōpo[ch]co

ximochicā/27/huacān netle-ya.

28

Íc óntetl huēhuētl

29 Tlā huel xiquimottacān a ye[h]huāntin chīmaltica mittōtia[h],a,
 ótonnexīne[h]que[h] /30/ in tēhuetzquīti[h] in
 tecōātzin tlehnōzo anyezque[h] māyecuēle[h] mā
 onne[h]/31/tōtilo in tlā xicuīca a[n]nicāhuān, Mā cēcen
 o[h]tlipan ximochicāhuacān /32/ tīcō#hu#āi[h]huitl in
 tiitzpotonqui tlehnōzo anyezque[h] māocyecuēle[h] mā
 onneh/33/tōtilo in tlā xicuīcacān annicāhuān.

folio 54v

1 Ónel tic-ya-cāuhque[h] tlā xi[c]caqui ye nocuīc in tāuh
 totepēuh in tenochtitlān o /2/ Mex^{co} nicān in huel
 nelli,a, niquitto#hu#a nique[h]ēhua ye-ehua ye tona[h]/3/-
 cizquia[h] in#n# i[t]zta nanāuhcā[n] in tlatelōlco mā
 zan tlapīc ye mochīuh Tlax/4/caltēca[h] aya in tlā
 xicuīcacān annicāhuān.

5 Zan nic-ya-ittac nicmahuižo[h] ye oncān #N#ānāhuacaltēuctli chīmalti-
 ca i ex/6/palatica yēquene[h] quihuāltoca[h]-ya in Tlaxcaltēca[h]
aya in caxtillān /7/ tlāca[h] Ātitlan quincāhuato ya ta[h]cito[h]-ya
 mā zan tlapīc ommochīuh /8/ Tlaxcaltēca[h] aya in tlā
 xicuīcacān a[n]nicāhuān

9 Íc yēi huēhuētl

[copyist's numeral:] 53

10 Tlāoc xonmi[h]tōti o tooquiztēuctli titla[h]to#hu#a-ya
 xictzotzona in teōcuitla/11/huēhuētl xiuhtlemi[y]āhuayo[h]
 concāuhēhuaqueh in tētēuctin tla[h]to[h]que[h] auh
 ūo[n]ya[h] ye[h]/12/huātl ye xiquimonāhuilti in nepāpan
 tlāca[h] tonāhuac onoque[h] tlaxcaltēca[h] /13/ in
 me[h]etlo ye huexōtzinca[h] i me[h]etla

- 14 Tēlhueliy#c#[eh] aye ónēz Mēxi[h]co ye nicān cuitlāchi[h]h#ih#uitl
aya in tlahto#hu#āni i huaniltēuc/15/tli Tēpixo#hu#atzine
anqui mochtin ye mi[h]cuilo[h]que[h] ye in chīmaltitech
oo nepā/16/pa[n] tlāca[h] tonāhuac onoque[h] tlaxcaltēca[h]
i n me[h]etlo huexōtzinca[h] i n me[h]etla
- 17 Mochīmalihtōtīco nicān aya in tla[h]to#hu#āni in Āpopóca
Mēx^{co} anqui nicān chī/18/malaztaxōchihuāque[h]
huahuanpatza#c#que[h] i n tēuctli-o amīxpan o tlaxcaltē/19/ca[h]
i n me[h]etlo ye huexōtzinca[h] i n me[h]etla
- 20 Auh a[h]zo nelli ye[h]īc ona[h]cic quimon,ya,cuīli[h] i n
tepoztōpīlli ixpayolme[h] anqui /21/ nicān chīmalazta-
xōchihuāque[h] huahuanpatzaque[h] i n tēuctli o amīxpan
/22/ o tlaxcaltēca[h] i n me[h]etlo ye huexōtzinca[h] i n
me[h]etlo.
- 23 Huālchīmallāza-ya ye[h]hua-n motelchīuhtzin i n
#teucylhuitl#[tēcuilhuitl] i tēlhuelye[h] onnēzta /24/
i n ò-n-ca[h]cique[h] i n ītlequiquiz[z]o in tēpēhuānime[h]
conittoa in A tōch mā on/25/ne[h]tōtilo tlaxcaltēca[h]
i n me[h]etlo ye huexōtzinca[h] i n me[h]etla
- 26 ye xixinia ye[h] cuāuhtenāmitl a òcēlōtenāmitl i n
#teucylhuitl#[tēcuilhuitl] tēlhuelye[h] on/27/nēzta i n
a ca[h]cique[h] i n ītlequiquiz[z]o in tēpēhuānime[h]
quittoa in A tōch /28/ mā onne[h]tōtilo tlaxcaltēca[h]
i n me[h]etlo huexōtzinca[h] i n me[h]etla.
- 29 īc nāhui huēhuētl
- 30 In huel ximotzomoco mā xonmī[h]calita zan titlācateccatl a
i n temilotzin

- in ye ōquīzaco in īmācal caxtiltēca[h] chinanpa#n,#nēca[h]
yāōyahualōlo /2/ in tenochcatl-aya yāōyahualōlo in
tlatelōlcatl.
- 3 In oc tlatzatzacuato-a in tlacochcalcatl in coyōhuēhuétzin
a ye on ōquīzaco[h] /4/ in Ācōlihua[h] o in Tepēyacac
o in huēi o[h]tli īpan yāōyahualōlo in Te/5/nochcatl-a
yāōyahualōlo in Tlatelōlcatl-a.
- 6 In ye[h] huel pati[y]ōhua-i in Tenochtitlan i ye[h] īxpolihui-o
ye[h] īpilhuān in ye zan /7/ ye[h]hua-n Tiox
chālchiuhcapitan ye[h]hua-n Guzma[n] Mēx^{CO} nicān yāōya/8/hualōlo
in Tenochcatl-a yāōyahualōlo Tlatelōlcatl-a.
- 9 I xiuh#hu#alcapoxtica tlahtlahtla[h]tzini-a ayahuitl motēca
i nō conānque[h] ya /10/ in cuāuhtemoctzin a_yahue cém
ātl onmantia[h] in Mēxi[h]ca[h] in tē/11/pilhuān aya
yāōyahualōlo in Tenochcatl in Tlatelōlcatl-a.
- 12 īc mācuīlli huēhuētl [copyist's numeral:] 55
- 13 Mā xiquilnāmiquicān Tlaxcaltēca[h] tomachhuān in iuhqui
ticchīuhque[h] Co/14/yōnacazco Neīzoquihuīlōc in
Mēxi[h]ca[h] ye cihua[h] ye tēpe[h]penalo in tlā/15/ca-
hua[h]que[h] ayahue.
- 16 A īc pachiuhitia[h] īyōllo A īximachoetzin chīmalpāquinitzin,a,
ayahue in iuh/17/qui ᄂticchīuhque[h] coyōnacazco
neīzoquihuīlōc in Mēxi[h]ca[h] ye cihua[h] ye /18/
tēpe[h]penalo in tlācahua[h]que[h] ayahue.
- 19 Ye o[n]netzacualōc Āacchinanco Tēhue[h]xōlotzin ayahue
coni[h]cihuitia īnīn /20/ tlamēmeltzin īn Xicotencatl
in Caxtañeta ye[h] mā ihui netlē ye[h] ya /21/ mā
ihui netle.

- 22 I xihuālpainacā[n] ticcāhuāne in tinelpilōnitzin-o yahue
 con[ih]cihuitia in in tlemē/23/meltzin in Xicotencatl in
 Caxtaneta ye[h] mā ihui netle ya ye[h] mā ihui netle.
- 24 In chiucnāhuilhuitica ontēa[h]xītilo in Coyōhua[h]cān in
 Cuāuhemoctzin in Cōā/25/nacoch tētlepanquetzatzin
 ye ne[h]cuilōlo in antētēuctin ayyo.
- 26 Quimonēllaquāya,a, in Tlacotzin ye quimonilhuia o Ahua
 stomach[h]uāne /27/ ximochi[cā]huacān aya teōcuitlatepoz-
 mecatica ya onilpilōque[h] in ayahue /28/ ye ne[h]cuilōlo
 in antētēuctin ayyo.
- 29 I īn quihuālitto#hu#a o in tla[h]toāni o in Cuāuhemoctzin-a,
 Ahua nomatzine /30/ ca-n tonānalōc tontzītzquilōc āc
 īnāhuac timotlālia Genelal Capitan /31/ ahuaye nell-a
 toya ixapeltzin-a ahuaya nomachticātzine ayaya
 nell-a /32/ aye ne[h]cuilōlo in tētēuctin ayyo.

folio 55v

- 1 Nel ahontimalihuiz in tētlacāuhyōtl-a ayahue oncōzca-n-chīhuih
 in quetzal/2/nenelihih in coyōhua[h]cān-i ahua nomatzine
 ca-n [ton]ānalōc tontzītzqui/3/lōc āqu īnāhuac aya
 timotlālia in Genelal Capitan ahuaye ne/4/11-a toya
 ixapeltzin-a yahue ye ne[h]cuilōlo ya tētēucti[n] ayyo
 ye ne[h]/5/cuilōlo ya tētēuctin ayyo.

- 6 Īcuīc nezahualpilli īc tlamato huexō/7/tzinco.
 Cuextēcayōtl, Quitlāli[h] cuīcani Tececepōuhqui

[marginal gloss:] Ye[h] ahxīhuac huēhuehtzin īpiltzin
 xayacamachantzin huexōtzinco tla[h]to#hu#āni,
 Mictīlōc temalacac.

[copyist's numeral:] 56

- 8 Nihuinti anaya ihuinti-a noyōllo tlāhuizcall-a moquetza-ya,
o tlahto#hu#a-ya zacuan /9/ quechōl o chīmaltenānticpac
tlacochtenānticpac ximocuiltōno titlāca/10/huepan
tinohuēyo, cuā[x]xomotl aya cuā[x]xomocuextēcatl ayoo
- 11 Zan teōāxōchiocatl-a īc ihuintic ye oncān tōtōatēnpan aya
cuā[x]xomotl aya Et^a.
- 12 In chālchiuhatl teteica, quetzalli po[h]poztequi a nohuēyo
tēpilhuān i tzīn miquiztlā/13/huānque[h] īc oncān
āmīll-an īpan-o, ātēmpan-aya a i Mēxi[h]ca[h] i mehetla.
- 14 In cuāuhtli ya Pipitzca-n a ōcēlōtl chōcatica[h] tinopiltzin
Mācuīlmaīlnalli zan /15/ ye oncān Poctlān tlapallān
ye[h]co[h] i āchīhua[h] a in Mēxi[h]ca[h] Et^a
- 16 In ye ūnihuintic ye nicuextēcatl-a i ye nixōchicuā[x]xoxōya
Nictotōyāhua ye /17/ xōchi-a-octli ya ye oya ye oya ye
aye aye-o.
- 18 In mā tēmaco-n quetzalocoxōchitl nopiltzin titlahpaliuhquetl
in ye ni/19/xoxōya Et^a.
- 20 īc ūme huēhuētl
- 21 In teōatatl īmancān ayyahue opozōntimani[h] teōāxōchioclica-ya
a ihuin/22/ti[h]-a a in Mēxi[h]came[h] chīchīmēcatl aya
noconilnāmiqui-a zan nichōca i hue.
- 23 īca-ya i-yahue o onnichōca-ya Ninezahualpill-a noconilnāmiqui
cānīn-ya ma/24/ni-a ūmpa ye cuepōni-a yāōxōchitl īya
noconilnāmiqui-a ca-n nichōca i hue.
- 25 Cili[n] #q#[c]uiipōn cha[lān]iltzin a i tzīn mahui-a a
īxtlīlcuechāhuac īca ye[h] onmahuizti-a qui/26/nāmoya
in quetzalli patzac-on xiuh qui-ya-moyā cuextēca[h]
tlāhuā[n]que-n.
- 27 Ātl-i-a ixtlāihtec tlachinōlācueyōtl i topan ye pozōni pil[1]i-a

íxtiilotoncohotzin /28/ a íca-n ye[h] mahuizti-a quinámoya
 i quetzal[1]i patzac-on Et^a

folio 56

- 1 In quetzaláxomotzin ompa[h]patlántia[h] noxóchihuéyótzin
 in tlácahue/2/pantzin aya zan quitoca-n tóchin téuc-
 tla[h]paliuhquetl-i in cuextéca[h] /3/ meyetla.
- 4 Ái[h]tec o cuīca-ya a ontlahtoa oo yaye i teōáxochitl-i in
 zan quitláhuāna[h] on/5/chachalaca[h] ī-n-quecholpo[h]huān
 in tēcpilli ya in cuextéca[h] me[h]etla
- 6 Ó-ya-tihuïntique[h] notata[h]huān tlapalihuintitl-i mā
 nemáiti[t]tōtilo-ya zan ca /7/ ye īchān
 huēhuéxochihuāqueh o za[n] quetzalchīmale[h]que[h].
- 8 Ye tlatile[h]que[h] ya yōl-i-māle[h]-ya anca quimittōtia
 in īhuātzalhuān huēhuéxochi/9/huāque[h] o za[n] que[t]zal
 Et^a.
- 10 Ye zo yahqui nopillōtzin cozahuic cuextécatotēc tzapocuēyet-a

[superscript gloss:] [tzapocuēye]h[-a]

- tlácahuepan /11/ motimalo#hu#a-ya, quénonami[h]cān
 ai-iyaye aye oya ya-ya.
- 12 Yaōxōchioctica ihuintitia[h]qui aa nopillōtzin cozahuic
 cuextécatotēc Et^a.
- 13 Ye onmahpāntia[h] in teōáxochi-a-octli a in ma[h]tlaccuiatzin
 ócēn yahque[h] /14/ quénonami[h]cān. iyao ya-yea.
- 15 In teōáctica-ya tlāquihcuilihui-ti-quetl ya nohuéyo nopiltzin

nezahual/16/pil-aya chīmalli xōchioctl-a īca ihuintiqueh
a ye oncān Cuextēca[h] nehtōti/17/lo aya in ātlīxco
yay-yaya.

18 Zan nocon-ya-pītza-ya i nōcēlōāacaqui[h]quiz zā oncuāuhtza[h]-
tziti[h]cac in no/19/temalacac īpan a i tēcpilli
yahquí ya i huēhuehtzin i chīmalli /20/ x#i#[ō]chiocatl-a
īca ihuintīhua ye oncān Cuextēca[h] ne[h]tōtilo-ya in
ātlīxco ya Et.

21 Moteōxiuhhuēuh xictzotzona-ya xōchiahauenta[n]imetz i
moxōchicōzqui /22/ mahci aztatzon īhua[n] timotlāc-ya-ihi-
cuilo[h] o.

23 Ya yo ca[c]que[h] ye onnemi[h] i xōchicuā[x]xoxōme[h] i
tlahpalihuquetl a ōcēlōchīma/24/le[h]que[h]
mocue#n#pa-n i hue.

25 Zan ye onnēntlamati i noyōlyo nitlahpalihuiquetl-i a
ninezahualpil-ya zan /26/ niquintēmoa Nāchīhua anaya ūyahqui-n
tēuctli a xōchiquetzal-aya yah/27/qui tla[h]palihuquetl
īlhuiçaxoxōhuic īchān tla[h]to#hu#atzin in ācapipi/28/yol
mach oc quihuāl-ya-xōchī-a-octli[h] iya ye nicān nichōca
īca ohuana.

29 Ātēquilizcuīcatl

30 ī xi[m]matlalātl īmanicān quetzalhuexōtl a oni[h]caca in
chapolcotitlan.

1 Ye chālchīuhātl-an īquīzayān yaho hi oncān tonahcico[h]
timēxi[h]came[h] ayahue.

- 2 Tā#o#[uh] qui nelli qui nelli ahana-haya nicān in Mēxi[h]co
 oncān chapolco ye[h]co ayan.
- 3 Tzo telco ihuīhui[h]-on inīc tonquīzque[h] acocolco nicān
 inīc tonahcico[h] in timēxi[h]/4/cameh ayahue Tāuh qui
 nelli Et^a.
- 5 Tinīc onahcico in Capitan in Mēxi[h]co hoo Ic quināmiquito
 Motēuczōma[h]tzin.
- 6 Niman Ic huāltemoc Cahuayo[h] Ipan teōcuitlacōzcatica
 conahpāna-ya contlā/7/tlauhtia connāhuatequi-a
 ayahue Et^a.
- 8 Tāuh qui nelli Et^a.
- 9 Auh zanniman ye quilhuia, ūticmihīyōhuilti[h] ūtētech
 ta[h]cico[h] in māuh Mo/10/tepeuh in mēxi[h]co
 ōticpachōco in mōpetl-aya in mocpal-aya ye o cuēl a/11/chīc
 y#c#[e] o cemilhuitl nimitztlapi[y]ali[h] motolīnia in
 momācēhual contlā/12/tlauhtie Et^a. Tāuh qui nelli Et^a.
- 13 Y#c#[e] cue yahue ye yālpopōca-ya ye[h]Ic caliquico inīn
 tēpēhuāni in Capitan ye oc /14/ nemo[hu]a tētēuctin aya
 in tlācatēccatl in ātlīxcatzin an a ayahue ye tla/15/coch-
 calcatl in tēpēhuatzin onātēcaco[h] tépilhuān inīc
 onīxtlāuh Mēxi[h]cayōtl Et^a.
- 16 In ticmahuižōco[h] ātl-iya-i[h]tic titlaxcaltēca[h]
 onātēca[h] in Mēxi[h]co in Tépilhuān /17/ Motēuczōma[h]tzin
 tēuctli i[h]cuāc hue[h]huēcōmitl ye[h]Ic onāzaca
 Āmalacoxōchi/18/tica on-aya-tzauctiuh ye yāltepētl
 ye[h]Ic onīxtlāuh mēxi[h]cayōtl Tāuh qui nelli
- 19 Iye huāltza[h]tzi-a in Malia tēuc̄ihuātl quihuālihtoa in
 Malia Mēxi[h]cah /20/ mā huālcalaqi in amāpilōltzin
 mā ontlamēmelo tētēuctin aya ācōlihua[h]/21/cān
 quetzalacxoyatl ye[h]co yohuan cua[p]popōca hi Tā#o#[uh]
 qui nelli Et^a.
- 22 In huel monequi Ipalnemo[hu]āni ye[h] tla[h]tlapānalo in
 tāpilōltzin timēxi[h]came[h].

- 23 Tlachōquiztlēhua i tlape[h]penalo ye cuāuhquiāhuac
neīximachōyān īāuh /24/ qui nelli Et^a.
- 25 In āzacyān oncān poliuhue[h] huālpopōca[h] Nezahualquēntzin
ye tlacochcalcatl /26/ in tēpēhuatzin ho inīc tonāzaca[h]
tiMēxi[h]ca[h] īāuh qui nelli.
- 27 Neh quīza-n huel centetl ye[h] contēcaco in tla[h]tōani
Motēuczōma[h]tzin Ca yahue.
- 28 Ye tlāuhquechōlxōchitica yeh i yacaxōchitl tzinitzcan-a ocoxō-
chitl ye[h]īc comma/29/małintāz īmecapaltzin īca-ya
quimo[n]timaloa in tenochcame[h] a-yahue Et^a.
- 30 O aīc ompolihuiz ye toāhuīcoltzin patlāhuac xihuitl in
teōcuitlatica-ya chayāhua /31/ cayo ha yahue.
- 32 Ye tlāuhquechōlmācpalxōchitl ye[h]īc ontzauctia[h] i zan
a mopan īc onteīntia[h] ātl-i-a/33/-i[h]tic ātl-i-a
i xictli [ī]mancā[n] īca-yan in quimo[n]timaloa
tenochcame[h], īāuh /34/ qui nelli Et^a.

folio 57

- 1 īc ūnhuēhuētl
- 2 In huel tontlamahuizo[h]que[h] titlaxcaltēcame[h]
titlācatēccatl tiīxtlīlxōchitl /3/ a in Mēxi[h]came[h]
ha tlachinōlĀcazaca-ya-tzi[n] ha ca[h]cote#z#[c]azque[h]
tenochcame[h] ya/4/ha yaha yacayome O anquí ya huel
ye[hh]uāntin ha īmpan ya mochīuh.
- 5 Ha in cuāuhtemoctzin in cōānacoch [h]u#[c][i]a a in
tētlepanquetzatzin qui[m]mocaquili[h]que[h] /6/ nepāpan
tlāca[h] inīc onnemacoc tlacochihcuiliuhtoc tēnāx-a
haya notlatqui/7/tzin-o a Et^a.
- 8 Nāch#he#[eh] [o]yohual[1]i cahuān ca ye[h] tlā xoconmēme
mochālchiuhahpilōltzin moilhui/9/caāzaca-ya-tzin

- toconi[h]tōtic in caxtillān #ha#[ah]nēn tlā xia Et.^a
- 10 Nicāhuāuh i tlacōtl ītēmpān ton Capilel toconilnāmiqui
mochālchiuh/11/Ahpilōl. Amen.
- 12 Ye huālmoquetza-ya īn a ītlān-i īmāc onmani-a in teōcuitlacopa
huel cuecue/13/yoca in quetzalātl quimoit[t]tilia[h] in
Mēxi[h]came[h] huel pa[h]pāqui. /14/ i tlā tōnēhua in
Pixolei. Amen
- 15 Ye[h] mā iuhqui īn intlā mochi cualli īn amáco-n anMēxi[h]came[h]
aīc polihuiz-on in /16/ tātéquiliz i[h]cuāc polihuiz-on
in ītlatzontec īcēlteōtl Amen.
- 17 īc yeh huēhuētl.
- 18 Nomachhuā[n]#he#[eh] netle mā xi[c]caquicā[n] i notequitla[h]tōl
ōjtech tona[h]cicoc i in tātē/19/quiliz ahuayahue
- 20 Āc nel conānatlūh toconmēmezque[h] in tochālchiuhtehuī-
cōl[1]otzin Ayahue
- 21 Auh ūmpa to[n]cenquīza[h] in coyolātēmpān Āxoxōhuicān
Ayaco ayea ayea
- 22 Oh ayāc ontlatequichīhuaz topan oc to[n]yāzque[h]
tēchonyacanaz in totēpīxcātzin /23/ in Ton tiego.
tēhuetzquīti[h]-a. auh ūmpa ett^a
- 24 Tocilac-a tzīnti ah#c#[z]oc tōnacāxōchihuiconti[h]cac Ātl
ītēmpān chālchiuhāhuē/25/huētl in chapoltepētitlan.
Mā ontlatetēco ya ticcahuān īc oncuāl/26/nēztiāz in
chipāhuac Ātl ayahue E aya E.
- 27 Ca niqūihtoa cuīx itla[h] noma[h]cēhual īc nontlaōcoya īn
antocnīhuān cānpa /28/ ye ye[h]huātl noco[n]-ya-tēcatlūh
ca quinequi noyōllo mā ye ūmpa ye[h] iquelexia[h].
- 29 Nichōca ehua icnōtlamati-a nicuīcanitl oc nic-ya-tlapān
noxi#oa#[huā]pitzaipilō[1]tzin.
- 30 In mā iuhquin niccuepa mā nixōchincui[h]cuīcatiuh ye nochān
aya aya.

- 31 In quitlālia mā xōchiātitla[n] ni-ya-i-chōca ehua ūnic-a-tlapān
 in noxiuhāpetz. aya
- 32 Ca-n niquintēmoa ātlacuique[h] tētēuctin aya in
 ne#[z]ahualtecolōtl cōai[h]huitl tēuctli /33/ zan īhuiān
 ōnātēcaco īchān i Pelatol. Mā xonmel[1]acuāhuacān ton
 petolontlie /34/ aya.

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- 1 Zā nic#o#[ā]n huelnēztāz in tēcpil[1]ōtl, Mach īca ompolihuiz
 in tātlamēmel-a /2/ ya mā xa#[m]ēl[1]acuā Et.
- 3 īc Nāhui huēhuētl
- 4 Zan te[h]hua ya Tioxē īcēlteōtle Zan tic-ya-mana in tēzcatl
 tlāhuil[1]i-a on on/5/i[h]cac ye nicān cemānāhuac
 iyaye.
- 6 In cānon nicān catca yaya o aya a in īntlīl īntlapal
 motlachīhualhuān on /7/ ātlamēmele[h]que[h] a in
 tētēuctin oyyaye.
- 8 Ye nonyahu-i, ye no[n]yahu-i, yahu-i, ūmpa na[h]citīuh ye
 xiuhtzone[h]titlan on que/9/tzalātēmpan ūmpa
 noconānaz nomatlaltehuilticāuh ca hui.
- 10 Tixtlīlxōchitl a in Mēxi[h]ca[h]-yan inīc onnemacoc
 tlacochi[h]cuiliuhtoc in tēnāx-a aya.
- 11 A in tlachinōlāzaca-ya-tzin ha īca contēcazque[h] ha inīc
 tequitizque[h] tenochcame[h] ya /12/ ha yaha yacayome. O anqui
 ya huel ye[h]huāntin ha īnpān ya mochīuh ha in
 Cuāuh/13/temoctzin in cōānacoch [huia] A tētlepanquetzatzin
 qui[m]mocaquili[h]que[h] nepāpan tlāca[h]
- 14 Inīc o[n]nemacoc tlacochihcuiliuhtoc in huel conitto[h] capitán
 tēuctli mā xoconxi#o#[hu]ā/15/moxihcuilōcān āmoxtli

- Ipanon ha in Intequiuuh Mēxi[h]came[h] O anqui nohuiān
 /16/ in ātepēpa-n-huīc oncuīhuac tequitl aya ayahaya Et.^a
- 17 Ca-n in ya chōcaque[h] in tlaōcoxque[h] tētēuctin
 tla[h]to[h]que[h], auh ōtoma[h]cēhualtic ōtopan
 /18/ mochīuh in conxi#o#[hu]ahāmoxihcuilōque[h].
- 19 Nequi ōtoconcaquito[h] netle-ya in ticiūauhtemoctzin in
 toqui[z]tzin in tihuāntzin aya
- 20 I ye ōhuāltzontec in aīc o polihuiz in tātlamēmel-aya
 ximēl[1]acuāhuacān cānpanel /21/ tonyāzque[h] in
 quēnmaniān in īhuīcpa in Pelatol haya haya.
- 22 Mā xamēl[1]acuāhuacān tomach[h]uāne in ticiūauhtemoctzin
- 23 Mā tictzinitzcaña[h]huecho[h]tihuiān a[h]huachōtīuh in
 tzacu-a ca-n ḥn in ye tohuīcoltzin xocon/24/teōcuitla-
 quē[m]machhuīmolōcān in tomeccapal aya mā ītlan
 tonaquicān tā/25/tlamēmel aya īhuīcpa in Pelatol. haya.
- 26 Ca niquintēmoa Ātlacuique[h] tētēuctin aya in
 nezahualtecolō#lc#[t1] o cōāi[h]huitl /27/ tēuctli zan
 īhuiān-on ḥnātēcaco.
- 28 īchān in Pelatol mā xamēl[1]acuāhuacān ca īc [h]uelnēztāz in
 tēcpillōtl #ni#[in] ma/29/ch īca ompolihiiz in
 tlamēmel Mā xa#n#[m]ēl #E1.#[Et.]
- 30 īc ḥnhuēhuētl.
- 31 Neh niquittoa-ya nixicotencatl tēuctli aya. #hane#[ahnēn]
 ya tlā xiauh xicāna /32/ in mochīmal ah xōchiācōntzin mohuī-
 coltzin a[h]nōzo ihcac motōltēca-

- #yc#[ye] oncān ye Mē/2/xi[h]co in chapolco ca ātitlan aya.
- 3 Annēn tlā xiauh nomache niccāhuān iya tomach[h]uāne
A#n#[m]āpīpilti[n]
- 4 Nictēca in ātl Cuāuhēncoztli in tēuctli tlā ye noch tonhuiān
tāmēmezque[h] /5/ tāzacatīhui[h] ye ne e
- 6 Nequi ye ontza[h]tzi-a in tochcāuhtzin in ye[h] motelchīuhtzin
tocnīhuā[n] quilmach /7/ ye oc yohuac ticānatīhui[h]
tātlamēmel huel tetehuilotic xiuuhuilitic /8/ ho in
quetzalitz-a-cuecueyocatimani ye[h]īc tona[h]ci[h]-o
oncān tecomatl-a a/9/ya a[h]nēn tlā xiye mach-#no#[on]
#n#[m]oxīco[h]tāz ye nānāhuatl nicāuh#he#[eh]. Titlā/10/ca-
tē[c]catl ticuitlāchi[h]huitl huel tōltēcatic
teōcuitlatica-ya in tla[h]cuilōlli /11/ ye tāhuīcoltzin
coni[h]cuilo[h]ta[h] Axāyacatl tēuctli to[n]cenmantāzque[h].
ye[h]īc tona[h]ci[h]
- 12 Ye chālchiuhātica ontzetzelihi pi[h]pixahui
nonea[h]pānaltzin ye ītech-aya.
- 13 Noxōchiāzazaca-ya-tzin-i huanitzin nēch-ya-macaco[h]
notla[h]tzi#n#tzi[n]huā[n] tlax/14/caltēca[h] ye
chīchīmēca[h] a[h]nēn tlā xia
- 15 In tlachinōlxōchitl chīmalxōchitl oncuecuepōntoc
tlatlatzcacatimani-a /16/ i yacaxōchitl ontzetzelihi
anqui zo ye e[h]huātl ye[h]īc contzacuaco[h]
teōcui/17/tlatl-aya, ye noconāna-ya xiuhtla[h]cuilōlli-a
ye nāpilōltzin īc nocon/18/mēme-ya ha nohuēyōhuān
- 19 Ācōlihua[h]cān in titon Antonio tlā nimitzon-ya-huīca-ya in
ahua nomach i /20/ Tēhuetzquīti[h] aya.
- 21 Onācaxōchiāmatlapalceliztiuh y#c#[e] ontzauctiuh on
xitla[h]cuilōlli a in nāpilōltzin /22/ īc
noconmēme-ya xinechi[t]tacān, nohuēyōhuān.
- 23 Ca-n niPalai petolo[h] ca-n nocō[n]ilnāmiqui i
tla[h]cuilōlāpilōltzin.

- 24 Ton Palai Xihuan in opixpoh aya conteōcuitlapa[h]yōyēcti[h]-
ta[h] conātzetze/25/lo[h]ta[h] ātl-o yan tepētl i-yaye
- 26 Ye mach aya nellianca ōya[h]qui in totlazo[h]ta[h]tzin in
opispo[h] aya conteōcuitla
- 27 In mā tonhuiān-on in chapoltepētlān in quetzalatēmpa
xiuhquechōlceliztiuh /28/ mācpalxōchitl īc ontzauctiu
tochālchiuhhuīcoltzin ahua nicāhuān /29/ māoc amoyōlic
mā antlatlapānti[h] īc tēchona[h]huazque[h] in
totēcui[y]o-an i-yaye.
- 30 I mā huel īc on tlato-to-ya-catihu i-yohuaya i mā huel
ximi[h]mattihuān ōmpa to[n]cenquīza[h] /31/ in tenochtli
aya īmancā[n] in Mēxi[h]co in xiuhquechōlceliztiuh

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- 1 Mā xoconmahuižōcān in antocnīhuān in anhuexōtzinca[h] zā
īpan mochīuhtica[h] /2/ a i papa[h] yehuaya zan ye[h]hua-n
Dios ye[h] contla[h]t#o#[a]lhui#y#a yohuaya ohuaya
- 3 Zā ye-ehuaya īpetl zā ye-ehuaya [ī]cpal#1#-o īpan#n# onca[h]
yehuaya a i papa[h] yehuaya /4/ zan ye[h]hua-n Tiox ye[h]
contla[h]talhuia yay ohuaya ohuaya.
- 5 #Hoch#[Oh ach] āquin ō teōcuitlatzatzazco oncān onhuetztoc
in tlaca[h]zo ye[h]huātl a i papa[h] ya zan /6/ ca
īxiuhtlacahuāz yetoqu-i īc ontlamomōtlatoc ahui in
cīmqu-i ohuaya Et^a
- 7 O anquí nelli yehuaya īc anca īcoloz īteōcuitlatōpīl
yeto#c#qu-i onpepetlānto#c#/8/qu-i in cemānāhuaqu-i
ohua ohuaya.
- 9 Ca-n ninēntlamati-a a in loma[h] yehuaya zā oncān ye[h]
noconi[t]ta i zan ca īnaca/10/yo zā ye[h]hua Xan
Petolo[h], zā ye[h]hua-n Xan Papolo[h]. ya ohuaya.

- 11 O anqui ye nāuhcāmpa yahuaya ye ontzatzac oc ticaqui[h]
 teōcuitla-n-tlatzacua/12/lli ompepetlānti[h]cac ohuaya ohuaya
- 13 Ach in oncā[n] ye īchān zan ye[h]hua-yan papa[h]-ya teōcuitlapa-
 palōi[h]cuiliuhitimani /14/ a ontotōnati[h]cac ohuaya ohuaya.
- 15 Zan moquetza in ehēcatl cocomoca-n tetecuica-ya īc pozōni-a
 in ilhuicaātl /16/ huiya nanatzcatihu-aya in ācalli-a.
 ohuaya ohuaya
- 17 In huel totech onqui[h]quīza-ya īmahuiz[z]o-n Tiox,
 tocon-ya-itta-i ātetepepē/18/yōtl ye xōchipixahui
 nanatzcatihu-aya in ācalli-ya ohuaya ohuaya.
- 19 Iyo ho ahuaya tocñihuāne mā xontla[h]tlamahuizōcān
 ātl-iya-i[h]tiqu-i zan ye ticon/20/chaloa zan ye titon
 Maltin-i huālxaxamacatimani a in ilhuicaātl ya ohuaya Et^a
- 21 I mahuizpan tontlachi[y]a o īpalnemohuāni ācueyōtl ho-n
 totlan motetēca i /22/ mā-n tipo[h]polihuiti[h] a
 xictli a i malacachihu-iya ohuaya ohuaya
- 23 Ho ayāc tlazo[h]tli in ācalli i[h]tiqu-i in antocñihuān
 in cuix nel oc tīlōtzque[h] mā-n /24/ tipo[h]pōhuiti[h]
 a xictl-a i malacachihu-iya ohuaya ohuaya Et^a
- 25 Iyoyahue yahue hui-xahue yahue nihuālicnōtlamatí topan
 moquetza nicān que/26/tzalitza[h]huachtli cānpanel
 to[n]yāzque[h] ohuaya ohuaya
- 27 Tēicnōtlamachi[h] in quichīhua nicān īpalnemo[hu]āni in
 tlānel nocnīuh in tlānel /28/ tonehuān in tiyōlque[h]
 yeehuaya ayocāc tēca i ācall-a i[h]tic-a ohuaya ohuaya
- 29 Ācal[1]-a i[h]tiqu-i huel mahuiz[z]ōcān zan ye topan
 onquiža zan ca chālchiuhātl in ye[h]/30/īc pozōni-a
 in mecatl īhcoyoca-ya #c#[z]an michin patlāni-a mā
 xic-ya-ithuacān ohuaya Et^a

- 1 Ah oncā[n] ya i[h]caqu-i tōnacācuahuitl-a i[h]ca-n ye[h]
 totla[h]to[h]cā[n] in mecatl i[h]coyoca-ya /2/ zan
 michin patlāni-a mā xic-ya-ithuacā#n#n-a ohuaya ohuaya.
- 3 Tlaztalli motēca tlāhuizcalli moquetza tontlachi[y]a[h] in
 āatl[i]tic i mīxāyauhti/4/tlani[h] ye oncān
 māhāhuilia[h] māhuilti[h]tinemi[h] papalōmimichti[n]
 ohuaya Et^a
- 5 Mā xic-ya-ithuacān in antocnīhuān-i ilhuicaāxōchitl-o
 moyāhuatimani /6/ ye oncān ma[h]āhuilia[h] ma[h]āhuili[h]-
 tinemi[h] papalōmimichti[n] ohuaya ohuaya.
- 7 Mīxāyauhtitlani[h] ye tontlachi[y]a[h] i mā ximotla[h]palōcān
 in tī#c#[z]-o-a-i[h]huitl i zan ca tītla[h]/8/tōl
 huiya mā xoconmaticān ātl in xoxōquiuhimani ay ohuaya
 ohuaya
- 9 Ach in iuhcān-o tēihī[h]zahui[h]cān ātl-iya-i[h]ti#c#qu-i
 mā-n xoconmaticān Ātl in xo/10/xōquiuhimani cāni ohuaya
 ohuaya.
- 11 In huel nonmahui, nonmahui, a in ātli[h]tiqu-i huālmoman in
 tōnatiuh ye /12/ topan in moquetza a ilhuicaāpoctli
 yehuaya zan ye quitemohui/13/#y#a-i a in cuāchpānitl-a
 ohuaya ohuaya.
- 14 Ca-n ye huālmotza[h]tzilia a in cō#hu#āi[h]huitl zan ye
 con-ya-ihtoa huēix ahua-ya toc/15/nīhuāneanca cē nicān
 yez in tipo[h]polihuizque[h] ca-n ye quitemohui#y#a
 /16/ a in cuāchpānitl-a ohuaya Et^a
- 17 O ach in ye iuhcān inīc pozōni-ya in huēi māuh īpalnemo[hu]āni
 yehuan /18/ Tiox huiya xinēchi#e#[c]nēl#l#i mā
 tlacāhua-n moyōlllo a[h]nontlayecó#hu#a /19/ cānnelpa
 no[n]yāz in ohuaya ohuaya.

- 20 Zan nihuālnotza[h]tzilia in o mozōma[h] īpalnemo[hu]āni
yehuan Tiox huiya /21/ xinēchicnēl#l#i mā tlacāhua
moyōllo a[h]nontlayeco#hu#a cānnelpa no[n]yāz in. Et^a
- 22 Quēn ca-n #m#o mā#o#[uh] in motelchīuhtzin huiya a ī-n-pan
ye tlapān in#m# ācalli-a /23/ ātl qui-ya-huīcaco-n in
cozamēlco in ohuaya ohuaya.
- 24 In quilmach quihuālitto in motelchīuhtzin mach nel ye
chālchihuitl īc ni/25/noquīxītīz tlapītzalli teōcuitlatl
in mach nel nontlazo[h]tlalōz mā-n/26/-cuēl nopolihui
in cozamēlco i ohuaya ohuaya.
- 27 Tlā xocon-ya-caquicān anhuexōtzinca[h] zan huel īxiptla i
Xan Jihuan paha in /28/ huēi cītlali[n] ontza[h]tzi-a
yehuaya conittoa ximocencāhuacān ca ye huī/29/tz ḍn a
in nelli teōtl a in tla[h]to#hu#āni-an co[n]-ya-nānquia[h]
in nepāpan /30/ tlazo[h]tōtōme[h] ohuaya ohuaya
- 31 ū-ya-moquetzaco yan tlāhuizcalli yehuaya ū-ya-huālquīz a in
īxiptla-n

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- Tiox in tōnatiuh in mā on-ya-tlātlauhtilo-yan in
īpalnemohuāni anhuexō/2/tzinca[h] in ohuaya ohuaya.
- 3 In mā onneīximacho-ya in antēpilhuān-i mā on-ya-tlamahuizōlo
yan quēxquich /4/ i notōcā quichīuh ticcāuhtēhuazque[h]
in quēnmaniān in aŋtocnīhuā#n#n-a ohuaya Et^a
- 5 Zan concāuhtēhuaque[h] a in tlpxc#qu-i in mācēhualli in
īnetlamachtīliz in tētēucti/6/n-i mach āca[h]
con-ya-itquiz ticcāuhtēhuazque[h] in quēnmaniān-i,
ohuaya ohuaya
- 7 Māca xinēntlamaticā[n] in anhuexōtzinca[h] māca xontla[h]-

- tlaōcoxtinēncān ca tictla[h]tōl/8/chi[y]a[h] in Xesus
 Nazaleno[h] a i1h^c. teōtl an ohuaya ohuaya
- 9 Zan con-aya-itto#hu# a in Polopeta[h] i yece[n] chi[y]ell-aya
 mā xoconēlēhuīcān in Croria /10/ in ōmpa tēntica[h]
 īn in cemi[h]cac netlamachtīliztli ōmpa pācohua
 tla[h]to[h]/11/cātīhua in ilhuicatli[h]tic ohuaya ohuaya
- 12 Ca-n chiucnāuhtlamantli-n-i īc onnemi[h]-o in mopillōhuān
 in A[n]gelosme[h] /13/ mitzhuel[1]amachtia[h] on
 īcēlteōtl huiya Alca[n]gel, Biltotesme[h], Potes/14/tates,
 Pilincipatos. ohuaya ohuaya.
- 15 Za[n] ye ītlan-o in tonmēhuiltil[h]tica[h]-on ticihuāpilli
 S^ta Malia ayyahue Tomi/16/naciones, i trones, huiya
 Quelopinesme[h] o-ohuiya-ya Quelapi/17/nes aīc tlami
 oncān in ilhuicatli i[h]tic caya ohuaya ohuaya.
- 18 To[n]necōque[h] ye nicān zā [a]nqui ye īchān huiya in
 ye[h]hua-n Pelatol in mā nēci īāuh /19/ pōhualo quēn
 ye conitto#hu# a zan ye[h]hua Tiox an ohuaya ohuaya
- 20 In mā-n tic-ya-nōtzacān īcēlteōtl in a[h]zo īca yehua a
 oncemilhuitllano[h]-ya ī/21/tloc īnāhuaqu-i ca-n
 timācēhualti[n] ohuaya ohuaya
- 22 Tontlamahuizōto[h] oncān in mal-i za[n] timēxi[h]ca[h] ya
 oncā[n] tēchnāhua[tih]tica[h] /23/ ye[h]hua-n Pelatol
 tēchon-ya-ilhui[h] on mā xiqui[t]tati[h] a j Patele[h]
 Santo /24/ ohuaya ohuaya.
- 25 Zan ye co[n]-ya-itto[h] i a[h]zo tle[h] nicnequi-a teōcuitlatl-o
 in mā huel nepechtēco zan huel /26/ xic-ya-nōtzacān
 in celextial za[n] ye[h]hua-n Tiox an ohuaya ohuaya.
- 27 In zan nō iuhqui ye[h]hua īca tēchonihuа a in Loma[h] aya
 tēchon-ya-ilhuih ūn /28/ mā xiqui[t]tati[h] a in Patele[h]
 Xanto[h] ohuaya ohuaya.
- 29 Zan toyōllo tlomatic īca tēchonihuа a in Loma[h] aya

tēchon-ya-ilhui[h] ḥn mā xi/30/qui[t]tati[h] a in
Patele[h] Xanto[h] ohuaya ohuaya.

- 31 In zā [a]nqui ya īchān i tlapapalōztōcalli [ih]cacān i
yahue zan ye[h]hua-n ya papa-ya teō/32/cuitlatica-ya
a on tla[h]cuilōlli-ya tēchon-ya-ithuiti#y#a ohuaya
ohuaya.

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- 1 Zan qui[h]quitztica tlamimilintoc aya ye ompi[y]elo i[h]cacā[n]
ītla[h]tōl Tiox in tzinitzca[n] /2/ quēntica a
ontzaucti[h]cac-on tēchon-ya-ithuitia ohuaya ohuaya.
- 3 In mā xicaquīcān in antēpilhuān i tonāhuac onoque[h]
cān in ma[h] iuhcān ohua /4/ ca ye iuhcān in īchān
Tiox in Loma[h] aya oncān ontlapiya ḥn ca ye[h]hua ya
/5/ Papa-yan ohuaya ohuaya.
- 6 A oncān ya onoqu-i ca ye[h]hua in tēnān in ītōcā in Santa
sellaya[h] a in Loma[h] aya /7/ oncān ontlapi[y]a ḥn
zan ye[h]hua-ya papa-ya ohuaya ohuaya.
- 8 Xōlatimani-yan onitzmolīntimani-on in huexōtzinco i anqui
moxōchihu-i tāxā/9/yacatzi[n] huel tontlama[h]cēuhta[h]
za[n] tenochtli īmanicān ohuaya ohuaya.
- 10 Aztai[h]huixōchitl aya ye on tzetzeliuh toc in ātlīxco-ya
anqui moxōchihu-i in tāxā/11/yacatzin i tēuctli yehua
huel tontlama[h]cēuhta[h] zan tenochtli īn#manicān
ohuaya Et^a
- 12 Quēnonami[h]cān in ḥmpa xīmohua in ilhuicatlī[h]tic
chālchihuitl anqui xihuitl /13/ ye ontecpano que[h] a
in tēpilhuān Tiox ye īchān in ohuaya ohuaya.
- 14 Anqui tlāuhquechōl ompatlāntinemī-on oquiztēuctli ya anqui
quetzalcuāuhtli a in tla/15/cotzin ye onnemohua Tiox
ye īchān-i ohuaya ohuaya.

- 16 Tlā xontlachi[y]acān īxōchimīlpan-i īcēlteōtl huiya a
 teyōlqui[h]matcān ontlacehceliztimani/17/-ya
onquetzala[h]huachquiyauhitmani-a ohuaya ohuaya
- 18 Zan ye oncān ye onnemi xiuhuechōltōtōtl a in Ton maltin-i
 ma[h]āhuilti[h]tinemi in /19/ Aztatōtōtl
 cō#hui#[ā]i[h]huitl Ton Xihuan. ohuaya ohuaya.
- 20 In tlapalí[h]huinxōchincuahuítl-a cuepōntimani-ya Tiox ye
 īchān-i in conchichintinemí[h] /21/ in tépilhuān-i
 in tēuctli on ānāhuacatl aya anqui tlācatēccatl in
 cuítlachi[h]hui/22/tl-in ye onmotlamachtia[h]
 ilhuicatli[h]tic ay-yo ohuaya ohuaya.
- 23 In quetzalchālchihuitl-i anqui xihuítl tlapā[n]que[h] in
 tépilhuān in mēxi[h]ca[h] in huexō/24/tzinca[h] īn
 in tēuctli on Anahuacatl aya anqui tlācatēccatl in
 cuítlachi[h]huitl /25/ in ye onmotlamachtia#y#a
 ilhuicatli[h]tic ay-yo ohuaya ohuaya.

26

XōpanCuīcatl.

1°

- 27 Quēnin ye olīnque[h] in Mēxi[h]ca[h] i in Chapoltepēc¹
 [marginal gloss:] ¹in oncān achto ōmotlāli[h]ca[h]
 yāoyōtica quinēhuálti[h]que[h].
- huiya zan ye yahuiya /28/ huiya polihuítl huītzili[h]huitl²
 [marginal gloss:] ²huītzili[h]huitl ahmō ye[h]huātl
 in zātēpan Mēx^{co} tla[h]to[h]cāt zan occē
 īmāchcāuh huālmochīuhtia[h] mēx^{ca} zan nō iuhqui
 ītōcā.

in cōlhua[h]cān-a ohuaya ohuaya.
 29 Āmoxtitlan-o³

[marginal gloss:] ³Ātlan onmonehnemīti[h]tiaħque[h].

zan ye ohtlatocatiya[h]que[h]-on a in Mēxi[h]ca[h]-i
 inīc ye onahci/30/to[h] inīc motēcato[h] a in
Cōlhua[h]cān-a ohuaya.

folio 60v

1 Yaōtlatoco¹

[marginal gloss:] ¹Ca nōzo ye iz cate[h] in
 Xāltocān tlāca[h] in i[h]cuāc huāl[1]a[h]que[h]
 in Mēxi[h]ca[h].

yehuaya Xāltocān tlāca[h] i yao
 2 Zan qui[n]nāhualpoloa[h] a i Mēxi[h]ca[h]-i in chapoltepēc
 huiya chōquiztlēhua-ya /3/ īmācēhual#1#-on a in
 huītzili[h]huitl ohuaya.
 4 Oanca ye oncān Tīzaāpan-i²

[marginal gloss:] ²Cōlhua[h]cān

cocōc quimatito[h] Mēxi[h]ca[h] on in chīchīmē/5/ca[h]
 i ohuaya.
 6 Zan ye quitto#hu#a-on Achitometl³

[marginal gloss:] ³Cōlhua[h]cān tla[h]to#hu#āni.

zan ye quihtlani ye[h]hua cuepchi/7/námitl-a⁴

[marginal gloss:] ⁴chinamitl Āpan mohuilāna.

ya Huītzilaztatl⁵

[marginal gloss:] ⁵oncān tlapacho[h]tiāzque[h] ayāc
huel quinpatlānaltīz.

in yacacintli cō#hu#ātl-on⁶

[marginal gloss:] ⁶Zan nō oncān cōātl yahualiuhtiāz.

moya/8/hualo[h]tihuītz in ye[h]-on tlā quīza-ya
Ahmīnqui⁷

[marginal gloss:] ⁷Ahmō mīnqui ahmō mi[c]qui yōlqui
a[h]mō momīnaz.

mazātl huiya īca /9/ quimamaliz⁸

[marginal gloss:] ⁸oncān quicuāz inīc yanquicān
quichalīz īchān.

īchān-i īca qui[h]tlanitoque[h]⁹

[marginal gloss:] ⁹zan īc āi[h]tiyāōyōtl ḍequipēhualti[h]que[h]
īc ḍopoliuuhque[h].

Ātl-o yan tepētl in ce/10/mānāhuaqu-i. ohuaya.

[interlinear gloss:] ¹⁰Māzonel ihui in iuh tēch-
 polōllani[h] ca ye[h]huāntin in polihuizque[h]
 ca nicān huēyaz tlapihuiaz mahuiztiaz in Mēxi[h]co
 iuhquiñ tōllān tlapallān.

Tōllān Tlapallān qui[n]chīhuaz in tonāhuac onoque[h] ye
 nicān /12/ polihuizque[h] in tonāhuac onoque[h] ye
 nicān¹¹

[marginal gloss:] ¹¹in nicān Mēx^{CO} in oc ixtlāhuacān
 nemiuhyān tzanatl i ihcahuacayān cōatl i ihzomocayān.

tzanatl ihcahua/13/ca-yan Cō#hu#ātl i[h]zomoca-ya Zan
 michin patlāni-ya ye nicān

[marginal gloss:] .ojo.

/14/ cuepōntimani-yan in nepāpan xōchitl ahcemēlle[h]cān¹²

[marginal gloss:] ¹²Ahmō cualcān.

16 in to[n]tla[h]/15/to#hu#a on TiMotēuczōma[h] i ohuaya
 Cānon yahque[h]-on in quimanacoh-on¹³

[marginal gloss:] ¹³In óquipēhaultīco[h] in
 óquitzīntilīco[h], in ómotlamaniiltilīco[h],
 in ómotlatecpañilīco[h], in yançuicān
 ómotlatehtēquilīco[h].

in tenochtli yehua in A[h]ā/17/tl-on,¹⁴

[marginal gloss:] ¹⁴mochtin pīpiltin in quīntēnhua.

Ahuexōtl-on a in Tenoch in ōcēlōpan-i niman iuh qui[n]nā/18/-
 huati[h] a in huītzili[h]huitl ye nicān polihuizque[h] in
 tonāhuac ono/19/que[h] ye nicān tzanatl īhcahuaca-yan
 ye nicān cuepōntima[ni]-ya Nepā/20/pan xōchitl
 ahcemel[1]e[h]cān in to[n]tla[h]to#hu#a on
 timotēuczōma[h]-i ohuaya.

21

.2.

22 Zan toconquetzalmana-ya mociūc aya zan titla[h]to#hu#āni-ya
 in Toqui[z]tzin ye[h]ī/23/ca yehua titlacoco#hu#a-n
 nicān in tēnāhuac-an ohuaya.

24 Za[n] nihuālla o caya yehuaya zan Nitlaiłotlaqui māza[n] īhui
yehua māza[n] ī/25/anquitto[h]que[h] in tonāhuac
 onoque[h] onchālchiuhlapāniz toyōollo yehua /26/ ītloc
 īnāhuac īpalnemohuāni ohuaya.

27 Za[n] ye[h]īc xichōcacān #n#aya anMēxi[h]ca[h] ī antēpilhuān
 ye nō ceppa-n tāuh ipa/28/n-i totzacual#1# īmancā[n]
 tipo[h]polihuizque[h] quēn quitto#hu#a īpalnemo[hu]ā/29/ni
ohuaya.

folio 61

1 In mach oc quihuālmati a in Tlā#t#[c]ateuctli in
 Motēuczōma[h]tzin a in Cui/2/tlahuatzin-#n#i
 ximotla[h]palōcān anMēxi[h]ca[h] in Antēpilhuān ī
 quēn /3/ quittoa īpalnemohuāni ohuaya.

4 Ontlāōcolmalīntia īyōollo yehua in Cuāuhcō#hu#ātl ay in
 Teōhua[h]tzin /5/ hui-xahuiya on ohuaya

6 Mā-o[n] contlāti īpalnemo[hu]āni mach oc quihuālmati quēn
 poliōhuaz a in /7/ mācēhualli īc ontimalihuiz
 īcnōpillōtl a in tēnāhuauqu-i ohuaya.

- 8 Zan to[m]motlamacht[i]#y#a i mopalnemo[hu]āni in tlپ#c#qu-i
 mā niman oc an xi/9/quimilcāhua-ni in Mēxi[h]ca[h]-in
 in tlatilōlco in teocuitlapāntica on/10/tlāhuizcalēhua-
 ti[h]cac in a in tlailotlaqui ohuaya ohuaya.
- 11 Zan ninotolīnia ninēnlamati-a zan nitlailotlaqui
 quē[m]mania[n] ōtēchon/12/tlāti[h] īpalnemo[hu]āni
 quēn nemo[hu]az-in? Mā iuh nemohua in mach oc
 ti/13/c[h]uālmati ōtiya[h]que[h] ye īchān ohuaya.
- 14 Ca-n ye[h]īc tichōca[h]-in yehuaya ye tēchihuintia
 īpalnemohuāni mach oc /15/ quihuālmati[h] in Ācamāpīch,
 in huītzili[h]huitl īc onīxtlāhui-ya /16/ in
 Mēxi[h]cayōtl a in Tepanēcayōtl ohuaya.
- 17 .3.
- 18 Xōchinquetzal in quechōl māhuilia, māhuili-on xōchitl-a
 īcpac-an ohuaya.
- 19 Zan co[n]-ya-chīchina-ya nepāpan xōchitl-in māhuilia,
 māhuili-on xō/20/chitl-a īcpac-an ohuaya.
- 21 Zan ca xihuizhuayo[h] i monacayo moyōllo yehua chīchīmēcatl-on
 tēuc/22/tl-o Telitl huiya chālchihuitl moyōllo yehua
 cacahuaxōchitl-in /23/ ye izquixōchitl-in ahua i yao
 ayyayye mā tāhuiyacān a ohuaya
- 24 Timalīntihuītz xōchincuahuitl-on huēhuetzcani xōchitl a in
 tamoan/25/chān xōchpetlapan ayahue mimilihui xōchitl a
 nelhuayōxōchitl /26/ ayehuaya xōchitl i quetzal i[h]ticpa-n
 toncuīca titlailotlaqui ta[h]hui/27/axti[h]caqu-i
 timalīnti[h]caqu-i ahuay-yao ayyayye mā tāhui[y]acān-a ohuaya.
- 28 O ayoppatīhua in tlپ i-yaon antēpilhuān-i anchīchīmēca[h]
 mā tāhui[y]acā[n] o/29/hu[a] a[h]huīcalo-n xōchitl cānon
 ye mictlān zan tictotlanēhui#y#a[h] ye nelli /30/ ye nel
 tihui[h] ohuaya

31 Tlāca nelli ye nel tihui[h] ye nel tic-ya-cāhua[h] in
 xōchitl-aya īhuān in cuīcatl īhuān /32/ in tlāpc ye
 nelli ye nel tihui[h] ohuaya.

folio 61v

1 Cānin tihui[h] yehuaya cānin tihui[h] on timiqui[h] oc nel-on
 in tinemi[h]? oc āhuiyelōyān? /2/ oc āhuiltīllān-o
 īpalnemo[hu]āni? anca zāni[y]o[h] nicān in tlālp#c#qu-i
 huelic /3/ xōchitl in cuīcatl aya mā-n-yan tonecuīltōnōl-in
 mā-yan tonequi/4/milōl īc-an xonahāhuiya-n ohuaya.
 5 Xonahāhui[y]acān antēpilhuān anchīchīmēca[h] in ca-n
 tiyāzque[h] ye īchān

[superscript gloss:] mictlān

Popō/6/catzin huiya in tlailotlaqui in Ācōlihua[h]tzin.
 ayantepētizque[h] ayāc /7/ mocāhuaz in tlāp#c#qu-i huelic
 xōchitl-in in cuīcatl-aya mā-n-yan tone/8/cuīltōnōl
 mā-yan tonequimilōl īca xonahāhui[y]acān ohuaya.

9

.4.

10 Tlachinōlpōctli onchīmalcocoma ehua-ya oyohualteuhtlēhua-ya
 onne/11/nehuīxtoc in moxōchiuh yāōtzin i[h]cahuaca-n
 ye oncān nepāpan in cuā/12/uhtli in ōcēlōtl-a ohuaya.
 13 In zān tēmocnīuhti#y#a-on in zān tēicnōmati
 tlachinōlmilini teuhatl co/14/zahui#y#a Ācaxōchitl
 itza[h]huatztzelihui a oncuecuep[ōn]timan-a ohuaya
 15 Yāōxōchiātlapan aya ye chīmalpapalōcalli [ī]mancā[n] huiya
 a oncān in tlacoch/16/tica quipōhua contlatlāztica[h]

ī-n-teōāxōchiāmoxtla[h]cuilōl in motēuczō/17/ma[h]tzin a oncān in Mēxi[h]co quipatla-n tōnacātīzatl ahuayyao ohuaya.

- 18 Cuāuh-in-te[h]u#c#[e]hueli [ī]māncā[n] totlan tohuā[n] yehuaya a oncān in tlacochtica qui/19/pōhua contlatlāzti-ca[h] īteōāxōchiāmoxtla[h]cuilōl in motēuczōma[h]tzin a oncān /20/ in Mēxi[h]co quipatla-n tōnacātī#c#[z]atl ahuayyao ohuaya.
- 21 Zan motlāuhquechōl moyāuhtiuh on in īca to[n]ya[h] in tītepiltzin a in Tlācahuepan /22/ mopo[h]poyāuhta[h]-ya tiya[h]qui yancohui mitzhuāl-i-xīma Xippilli Cuāuh/23/tlēhuanitl ahuayya ohuaya.
- 24 Zan mopan iya ye oncān milini pozōni yehuaya in tlachinōlli-on in cocomo/25/catima ye tonmotlātia-n totēc teōcuitla-xōchitl mo[h]moyāhua ye oncān No/26/piltzin-o in tlācahuepan-i ahuayya a on ahuaya.
- 27 A hue ye ohuaye ninēntlamati ya icnōyōhua in noyōollo yehua in noco/28/ní[t]ta-n#n# icnōpilli mi[h]huitzetzelo#hu#a-ya in teōpan iyan-ihuayayyo yan/29/-cohui ohuaya.
- 30 In ye cem iya-ye on ca[h]pān tlatlayā[n] tehuehueli-n Pōctlān teōtīhuacān ay/31/yahue in noconitta-n icnōpilli mi[h]huitzetzelo#hu#a-ya in teōpan iyan-ihua/32/yayyo ya[n]-cohui-on.

folio 62

- 2 Tlaōcoya [i]n noyōollo nicuīcanitl nicnōtlamati yehuaya zan ye in xō/3/chitl-i zan ye in cuīcatl-a īca nitlacoco#hu#a in tlp#c#qu-i mānēn quih/4/tōcān in tēchcocolia[h] in

tēchmiquitlani[h] moch ōmpa onyāzque[h] /5/ cānon ye
mictlān-a ohuaya

- 6 In quēnmaniān īn ūtonciauh-in īn ūtontlatziuh-in toconīnāyaz-in
/7/ in momahuiz[z]o in motleyo in tl̄p#c#qu-i mā-n
qui[h]tōcān in tēchcoco/8/1ia[h] in tēchmiquitlani[h]
moch ōmpa onyāzque[h] cānon ye mictlān-i ohuaya.
- 9 In māzan oc huel#1#-o onnemohua in tl̄p#c#qu-i māzan oqu
īhuiyā[n] mo/10/palnemohua on yehuan Tiox in quini[h]cuāc
onnetēmolōz /11/ a īn ūtiya[h]que[h] ye īchān-a ohuaya
- 12 In zan onnepolōllano tl̄p#c#qu-i zan īc on#n#elnāmicōz in tocuīc
toxōchiuh /13/ quini[h]cuāc onnetēmolōz a īn ūtiya[h]que[h]
ye īchān-a ahuaya.
- 14 Hui titotolīnia[h] mā iuhqui timiquicān mā ūmochīuh mā
tēchoni[h]tōcān īn /15/ tocnīhuān Mā-n tēchona[h]huacān
cuāuhtin-i a ūcēlōtin-a ya ohuaya.
- 16 Quēn huel xoconchīhua#?#[!] quēn huel xoconcuīli īxōchihu-aya
za[n] ye[h]hua-n Tiox /17/ huiya nēncuīhua-yan
ahcuīhua-ya ohui[h]cān mahuizpan ixtlāhuacān-a Et^a
- 18 Māzoc qui[n]yōcoli māzoc tictēmachīcān cānīn tlahuīca[h]-ya
īca-ya amēchmo/19/tlātilīz īpalnemohuāni ohuaya.
- 20 Ohuaya-yo xicnōtlamaticān Tēzcacō#hu#ācatl Ātēcpānēcatl
mach nel a/21/mihuīhui[h] in cōzcatl īn chālchihuitl-i
mā anmone[h]necti[h] mā antlaneltoca[h]ti[h] Et^a

- 23 Zan tontēi#e#[c]nēlia anca ca-n tlaōcoya īn īpalnemohuāni
in cuix nelli /24/ cuix nō a[h]mō nelli quēnīn
conitto#hu#a īn māoc onnēntlamati in toyō/25/11o
yehuaya ohuaya
- 26 Quēxquich in ye nelli quilhui#y#a in a[h]mō nell-on? ca-n
tonmone[h]nequi /27/ īn īpalnemohuāni mac onnēntlamati
in toyōollo yehua ohuaya

- 28 In yehuan Tiox Ípalnemohuāni ninēntlamati-a anca zo aīc yez
o/29/huaya anca zo aīc nonāhuiyez in tēnāhuac-a
ohuaya.
- 30 In zan tictlazo[h]tzetzeloa onhuaye in motec[h]pa ye
huitz in monecultō/31/nōl Ípalnemohuāni in izquixōchitl-i
cacahuaxōchitl-in zan no/32/conēlēhui#y#a zan
ninēntlamati-ya ohuaya.

folio 62v

- 1 Oncān xihuitl-aya quetzalli patlāhuac moyollo motla[h]tōl
nota[h]tzin-o Ípal/2/nemohuāni tontēicnōitta
tontēicnōpilitta in zan cuēl achi[h]tzinca in mo/3/tloc
monāhuac-a ohuaya.
- 4 Chālchiuhitzmolīni in moxōchiuh Ípalnemohua ye xōchimimilihui
/5/ xiuhquechōlcuepōntimani-a in zan cuēl achi[h]tzinca
in motloc mo/6/nāhuac ohuaya.
- 7 Iyoyahue-yyaya hui-xahue ahnāhuiya on ahnihuellamati tl̄pc on
/8/ ye nicān ohuaya
- 9 Anca iuhcān ye niyōl iuhcān nitlācat a icnōpillōtl zan
nicmatico-n /10/ ye nicā[n] in tēnāhuac-an ohuaya.
- 11 Māoc netlatlanēuh[il]o nicān in antocnīhuān i zani[y]o[h]
nicān a i tlālticpac /12/ an ohuaya.
- 13 In mōztla huīptla quēn connequi-n moyollo Ípalnemohuāni
tonyāzque[h] /14/ ye Íchān antocnīhuān māoc
tonahāhui[y]acān ohuaya.
- 15 Nicān pēhua Tlāmelāuhqui Tēuccuīcatl.
- 16 Zan ca ye nompēhua zan ca ye nictzotzona íxōchihuēhuēuh
Ípalnemohuāni /17/ Ítla[h]cuilōl a ye[h]huātl onmani-ya

- o ohuaye xōchitl cuepōni-ya ona[h]/18/hui#y#a x̄timani
 tlālpan motēca-i zan ca īxihuāmox i ye[h]hua-n Tiox
 ī/19/huān nicmana-ya o ohuaye cuīcaihuizōlli xōchitl
 moyāhua ye mochān-a /20/ ohuaya ohuaya.
- 21 I-yao ay-yao-hon i yaon zan ticne[h]huihuili#y#a chālchihuitl
 in ācatic in motla[h]tōl /22/ a in toconmaca[h] quetzal-
 huītōlli hui yehuaya oncuīcai[h]huixōchi-ya-pi[h]pixa/23/uh-
 timani ye mochān-a. ohuaya ohuaya.
- 24 Tla[h]cuilōlāmoxtica-ya i[h]cuiliuhitmani-a motlāuhcali[h]tiqu-i
 tlapali[h]huixōchitica /25/ yan ona[h]huiaxtimani oncān
 ya nemi-yan nepāpan tōtōtl ontlachī/26/china-yan
 ompatlāntinemī ye mochān a ohuaya ohuaya.
- 27 In ye nō ye[h] te[h]huātl ye mocēl titeōtl ti-ya-mochīuhctica[h]
 i yehuan Tiox ye motlan /28/ monemiyān zan ca moquechōlhuān
 āmoxtli mociūc achi motla[h]tōl toconē/29/hua ye mochān
 a ohuaya ohuaya.

folio 63

- 1 Tiquetzaltōtōtl timochīuhthiūtz spilito[h] xanto[h] zan
 tihuāla[h]cico ca-n tiquin/2/huīcatihuītz in
 Moquechōlhuān a in a[n]geloti[n] xōchimecatl-o in ye
 /3/ co[n]-ya-to[h]toma[h] in cuīc za-n mitzonāhuiltia
 īpalnemohuāni ohuaya Et^a
- 4 Zan ca ōmpa tihuītz Ātl i[h]cuiliuhcān aya in tocon-ya-itqui-
 tihuītz in mociūca/5/āmoxtla[h]cuilōl zan toncuīcapōhua
 ye nicān-a ohuaya ohuaya.
- 6 Xōchintla[h]cuilōlcal[1]i [ī]manicān-a ya xōchipapalōcali[h]-
 tiqu-i oncān ye mochān /7/ aya cuīcatl ye tiyōl
 tiMotēuczōma[h]tzin xōchitl ticuepōnico in tlp#c#qu-i
 /8/ tontēāhuiltīco A ye huēhuētitlan ye nicān ohuaya ohuaya.

- 9 Íxquich moquechōl aya Íxquich tiquinnehchico#hu#a oncān ye
 mochān-a /10/ ya in papalōtl i huītzitzilin a
 ontlachīchina-ya mā āhuili[h]tinemi huē/11/huētitlan
 ye nicān ohuaya ohuaya
- 12 Zan niquinmahuizo#hu#a-ya a ilhuicac in chāne[h]que[h]-on
 a in A[n]gelot[i]n onxō/13/chicuīcōtoc-on in
 chālchiuhetzilacatl oncahuāntimani ye Íchān-o i
 /14/ yehuan Tiox-a ohuaya ohuaya
- 15 Cuīcato[h]toma[h] in quēl[1]elquīxtia[h]-on ye[h]hua-n Tiox zan
 ca yēhuān-o in quihuā/16/la[h]xītia[h] nepāpan xōchitl Íc
 ona[h]huiaxtimani in ātl-o ya tepētl /17/ Mēxi[h]co
 nicān-a ohuaya ohuaya.
- 18 Tēuccuīcatl
- 19 Ócēlōtl1pc̄ olīni yehuaya oyohualli ilhuicatl-in nanatzcatimomana
 i /20/ ye temo-ya o in spilito[h] xanto[h] Ípalnemohuāni
 motī#c#[z]achīmal#1#i[h] /21/ ihui i onmotlazo[h]tzetzelō#hu#a
 ohuaye Ítzihuac i xōchim#a#[i]yā[h]#cc#[u]a/22/yōcān in
 moquetzaco in tl̄pc-a ohuaya ohuaya.
- 23 In nechōquilīlo nēntlamacho-i cemānāhuaqu-i tētēuctin-i,
 motīzachīma/24/li[h] ihui i onmotlazo[h]tzetzelō#hu#a
 ohuaye Ítzihuac i xōchimiyāhuayō/25/cān in moquetzaco in
 tlālticpac-a ohuaya ohuaya.
- 26 Zan oncān#n# ohuaye om̄pi[y]elo tlālli tepētl huiya iztac in
 cuāuhtli motze/27/tzelo[h]ti[h]caqu-in in tenochtitlan
 in mēxi[h]co nicān huiya nō ihui huexō/28/tzinco ya
 ōztōtl i[h]cuiliuhcān mizquitl. a i[h]cacān ócēlōtl
 mahāhuillti[h]tine/29/m-a ohuaya ohuaya
- 30 Ca-n ye[h]Íca nichōca nicnōtlamati-an nihuexōtzincatl ye
 centlāl mani in /31/ mācuex i quēmitl ye mo[h]moyāhuatoc
 nocuāuhtzotzocol ātl Ítzālan in /32/ huexōtzinco

[adjacent gloss:] cue[xōtzinco]

i ohuaya Et^a

folio 63v

- 1 Tlā #x#xontlachi[y]acān ilhuiatl ilhuicatl ēhua-ya
 huexōtzinco in tlalli yan mocuepa/2/-ya yehuaya oncān
 ye mi[h]cuilo#hu#a in tla[h]to#hu#āni a Motēuczōma[h]
 in aīc /3/ polihuic-in in motōcā motēyo ye nicān ohuaya
ohuaya
- 4 Zan moca huel yetāz noyōollo huaya in nihuexōtzincatl
 xoxōhuic tlacoch/5/tli-yan tehuehueli-n nomāc
 ommantiāz moca nōtzalitāz moca nocuā tzelo[h]/6/tāz
 aya quēnonam#e#[ih]cān aya tlā huel on#m#ohua tlā huel
 onpi[y]elo-yan tlāll-o yan /7/ tepētl in cemānāhuac i
ohuaya ohuaya
- 8 Cuāuhltli-n moxōchiuh toconmana ohuaya ye tlacochtli-n
 motlayōcol tocon/9/-ya-chīhua-i ī#e#[c]pac motepēuh
 a in ātepētl in huexōtzinco ohuaya Et^a
- 10 In calli xa[n]cohuate achanca cōlhuancān#n-o an ye
 tontla[h]to#hu#a ilhuicalli [ī]mancā[n] /11/ in
 Mēxi[h]co in Tiox ye īpiltzin ye te[h] tocontzitzqui[h] in
 ilhuicatl cemānā/12/huac-an ohuaya ohuaya.
- 13 Īc ōme Teuccuīcatl
- 14 Xinēch-a-i[t]tacān #n#aya nihuāla[h]cic-aya niztacxōchin-
 coxcox-aya noque/15/tzalehcaçēhuaz ninezahualcoyōtl
 huiya xōchitl tzetzeliuhti[h]cac a /16/ ōmpa ye nihuītz
 Tamoanchān #n#ea A ohuiya.

- 17 In tlā xi[c]caquicān aya níquēhuaz nocuīc nicāhuiltīco-n
Motēuczōma[h]-i ya tatan /18/ tilili i papa-pa-papa
A chala-n chala chal#1#a ye macza[n] tilli ye maczan
cual/19/cā[n] A ohuiya xiuhtlaquetzalli [ih]cacān Mēxi[h]co-yan
Tlīlāpan-a A iztac /20/ huexōtl in ye ihcacān o anca ye
oncān mitztlama[h]cēhui[h]que[h] in mocōlihuān /21/ zan
ye huītzili[h]huitl, Ācamāpīch, īca xichōca-yan
Motēuczōma[h]-i a īca to/22/compi[y]a-i īpetl īcpal in
ye[h]hua-n Tiox eha a ohuiya.
- 23 A oncān Tlīlāpan a oncān#n# āmochco-yan toco[n]-ya-chīhua-i
mēxi[h]co nicān ye ton/24/tlama[h]cēuh, a oncān tic-ya-i[t]-
tac in mocococauh tinezahualcoyōtl e Et^a.
- 25 In ca illahue yao ooo īca xichōca-yan Motēuczōma[h]-i
Āyāxcān hue tic-ya-i[t]/26/tac Ātl-o yan tepētl a oncān
tic-ya-i[t]tac in mocococauh tine#[z]ahualcoyōtl /27/
ea a ohuiya.
- 28 Ye[h]hua-n Tiox mitz-ya-icnōi[t]tac mitz-ya-icnōmat ca-n
Motēuczōma[h] a īca to/29/conpi[y]a-i ye īpetl īcpal#1#
in ye[h]hua-n Tiox ea A ohuiya
- 30 Cuāuhli pipitzcati[h]cac ūcēlōtl nanalca-n Mēxi[h]co
nicān a oncān tontla[h]/31/to#hu#a-ya itzcō#hu#ātl a
īca tocompi[y]a-i ye īpetl īcpal#1# i ye[h]hua-n Tiox
ea Et^a.

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- 1 A iztac huexōtl īmāpan aya ca-n to[n]tla[h]to#hu#a yehua
Ācatl iztac īman/2/cān Tōlin iztac chālchihuitl
īmancā[n] mēxi[h]co nican ea a ohuiya.

3

Yāōcuīcatl.

4 Nompēhua noncuīca yancohui ye noconēhua in zan ca-n ye
ī-n-cuīc in ye[h]hua-n /5/ Tiox īpalnemohuāni ohuaya
ohuaya.

6 Cuīcailhuizōlpan in necoc huāla[h]cic i ye[h]hua-n Tiox
antépilhuān mā onnetla/7/nēhuilo yēctli ya xōchitl
ahuayya ayyon ohuaya.

8 Nepāpan cuāuhizhuayo[h]ti[h]cac ye mohuēhuēuh īpalnemo[hu]āni
ontzi/9/nitzcan-i-celizti[h]cac ay-yahuen īca
mitzonāhuiltia[h] a in tēpilhuān /10/ huiya o ach i ye
iuhcān cuīcaxōchithuall īmanicān-a ohuaya Et^a

11 Aztai[h]huixōchitl oncuepōntoc ye oncān i[h]cahuaca
ontla[h]to#hu#a ye/12/huaya in quetzalāyacachtōtōtl
īxtlīlcuechāhuac teōcuitlaxō/13/chitōtōtl in tlācahuepāntzin
patlāntinemí o ach in ye iuhcān cuīca/14/xōchithuall
īmanicān#n#-a ohuaya

15 Tzinitzcan in zacuan ye tlāuhquechōl īc an ticlatlapalpōhua ye
mociūc ī/16/palnemohuāni tiquim[m]oquetzalti#y#a in
mocnīhuān ī in cuāuhtin #n#ō/17/cēlō ye
tiquimēllacuāhua ohuaya ohuaya

18 Āqu icnōpilli āc ona[h]citīuh in oncān piltīhua mahuiztīhua
yehuaya in m#a#[oc]nī/19/huān ī in cuāuhtin ōcēlō
y#c#[e] tiquimēllacuāhua ohuaya Et^a

20 I ya#g#[h]ui yancohuiyyo hui-xahue huiya quēn noconchīhuaz
in mācuēl non/21/miqui yehua mā niquetzaltōtōtl mā
nipatlāntihu-i ilhuicatli[h]tiqu-i /22/ īca nichōca-yan.
ohuaya ohuaya.

23 Cuēl achīc monāhuac yehuaya īpalnemohuāni in ye nelli
tontēi[h]cuiloa /24/ oncān tontēicnōmati in motloc
monāhuac-an ohuaya ohuaya

- 26 Zacuan quetzaltōtōtl zan tiquimonnechico#hu#a-n a in
tēpilhuān huiya /27/ inī[n] xōchipoyon a in ye[h]hua-ya
niquinmaca niquimoncōzcatia-on /28/ in nepāpan xōchitl
in icnīuhyōtica-n-ya titoīximati[h] huēhuētitlan-a Et^a
- 29 Zan tictlanēhuico[h] toxōchihuēhuēuh zan tictlanēhuico[h]
toxōchiāyacach in /30/ īhuān in ye tocuīc toxōchihu-aya
zan achica onahāhuiltilo-ya ohuaya Et^a
- 31 In quetzalizquixōchitl aya ōitzmolīnico mimilihui, cuepōnih,
in tépilhuān

folio 64v

- in cuāuhltli ōcēlōtōl īxquich oncuetlahuiya quēxquich
 onquīza/2/quīuh huiya quēxquich onmomanaquīuh in tlīpc-a ohuaya.
- 3 O a[h]mochipa ye te[h]huān ticāhuiltīzque[h] in
 īpalnemo[hu]ā#me#[ni] in a moxōchiuh //4/ īhuān in
 cuīcatl mā #ye#[ic] tonāhuiyacān zan titotlanēhui#y#a[h] in
 īxō/5/chihu-i #c#[z]an titotlanehui#y#a[h] cozahuic
 xōchitl-a ohuaya ohuaya.
- 6 Yāōxōchitl in mamalīnti[h]cac ixtlāhuatl i[h]tiqu-i teuhtica
 yehuaya /7/ ilacatziuhti[h]caqu-i quihuīmolo#hu#a[h]
 tlachinōlxōchitl con-ya-nequi[h]/8/-on zan quitemo#hu#a[h]
 an tēpilhuān huiyayyaya on mach oc za/9/n āhuilli za[n]
 miconua yehua ohuaya
- 10 A zan conēlēhui#y#a[h] ohuaye a #c#[z]a[n] contemo#hu#a[h]
 iyo in hueliqu-i iyo totōn/11/qui-yan iyayya on mach oc zan
 āhuilli zan micohua yehua Et^a
- 12 Quēno[n]mach i quimana quēno[n]mach i quicalti#y#a in īxōchiuh
 īpal/13/nemohuāni yēctli ya malīnti[h]caqu-i zan ye

itzmolīnti[h]cac on/14/cuepōnti[h]cac-a. ohuaya ohuaya.

15 īpan tzetzeliuhti[h]caqu-i yehuaya pixauhti[h]caqu-i in
 itzquiye huitl i tla/16/cochquiye huitl i ye nelli
 ye[h]-on zan tlemimiyāhuatl pixauhti[h]cac-on /17/ ayāc
 huel ye[h] īhuīc ye onmotla[h]palo#hu#a-yyo ayya an ohuaya. Et^a

18

Xōchicuīcatl

19 Xompēhua xoncuīca #c#[z]an ticuīcanitl huiya mā-n tēmaco
 xōchitl mā īca onāhui[y]e/20/lo mā ya onnetlamachtilo-yan
 in tl̄pc-a ohuaya ohuaya.

21 Cān monecuīltōnōl ticuīcanitl huiya cānin tic-ya-ma[h]cēuh
 xōchitl aya cānin /22/ tic-ya-ittac in cuīcatl tictēmaca ya

[superscript gloss:] [y]e

nicān xōchimecatl in Mocamacpa /23/ quīzti[h]cac
 tontēāhuiltia in mā ya īca onnetlatlamachtilo-ya in tl̄pc-a
ohuaya Et^a

24 Nihuālchōca-i nihuālicnōtlamati zan nicuīcanitl huiya tlāca
 a[h]nichuīcaz in /25/ toxōchiuh ohuaye māīc
 nina[h]pāntiāz cāno[n] xīmohuaya [a]huaye nihuā/26/llaōcoya
ohuaya ohuaya.

27 In zan nō iuhqui xōchitl-aya īpan momati in tl̄p#c#qu-i
 #c#[z]an cuēl achīc tocon/28/totlanēhuico[h] a in
 xōpanxōchitl-i xonahāhui[y]acān ohuaye nihuāllayō/29/coya
ohuaya ohuaya

30 Quetzalpapalōcalco ūmpa ye nihuītz ayaon ye #mi#[nic]toma ye
 nocuīc ahuayya /31/ onhuiya nepāpan xōchitl in nepāpan
 tla[h]cuilōlli i ye noyōl nicuīcanitl /32/ ayaon ye
 nictoma ye nocuīc ohuaya ohuaya.

folio 65

- 1 Yāōcuīcatl īcuīc in Motē#cu#[uc]zōma[h]tzin
- 2 Ilh.^{t1}i[h]tiqu-i tiyōcol#l#ōc timotēuczōma[h]tzin Mēxi[h]co
tontla[h]to#hu#a-i in te/3/nochtitlan-i ahuaya ahuaya
ohuaya.
- 4 Nicān in nepāpan cūauhtli īpolihuiyān momāquīzcal i tōnati[h]cac
/5/ ye oncān īchān tota[h] Tiox a ohuaya ohuaya.
- 6 In an nemico ye oncān ye iuhcān-o A ixtlāhuatl i[h]tiqu-i
cuēl achīc onmo/7/malīnaco in cūauhyōtl a in tēcpillōtl
huiya īxtlīlcuechāhuac i mac/8/tla[c]cui#y#etzi[n]
ohuaya ohuaya.
- 9 In iuhcān mahuiz#z#o#hu#a ontōcāyōhua in Teucpillōtl huiya
oyohual mote/10/tēca teuhtli ya c#a#[o]zahuiya-on ohuaya ohuaya.
- 11 xōmellaçuāhuacān antocnīhuān an tontotla[h]palo#hu#a[h]
in oncān in on/12/cuīhua tleyōtl in mahuizzōtl in
oncuīhua in tēcpillōtl zan onma[h]cēhualo xō/13/chimiquiztl-o
ohuaya ohuaya
- 14 Nemi-n amotōcā in amotēyo in in antēpilhuān in tinopiltzin a
in tlācahue/15/pantzin īxtlīlcuechāhuac yāōmiquiztl
y#c#[e] a[n]ya[h]que[h]-on in ancornah/16/ceuhque[h] ahuaya. ohuaya
ohuaya.
- 17 Ilhuicatlāhuizcalli in yēhua ca-n nepāpan #n#iccahuaca tōtōtl
tlazo[h]quechōl/18/tīhua-yan xiuhzacuantīhua-on ohuaya
ohuaya
- 19 Amocnōpil#l#-aya in tīzatl, in i[h]huitl anmoquimilo[h]toque[h]
in xōchitlā/20/huān Motla[h]to[h]cāzōma[h]tzin tlazo[h]-
quechōltīhua-yan xiuhzacuantīhua/21/#yan#-on ohuaya ohuaya.

- 22 Yāōcuīcacuextēcayōtl, inīn, tocontoco tontiton tintinti.
- 23 A oyohual[1]-a i[h]cahuacatimani in tlachinōlteuhtl ēhua-ya
 oncān aya huīca/24/1#1#o-ya yāōxōchicuextēcatl
 tlācahuepan-o aye o aya y#c#[e]a.
- 25 In tlapapaltzihuaccal-a-i[h]tic oncān ye onoqu-i xōchiocatl
 coni-yan tlācahuepan /26/ oo-a ye oo aya y#c#[e]a
- 27 Xiquincaquicān hue yāōcuīcatihuītze[h] in otontepēticpac
 tihuintique[h] a ti/28/cuextēca[h] i me onchīma#h#[1]-
 āhuītilo zan ca totēuh ye[h]hua-n in tlachinōlli ya

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milacatzo[h]tihuītz in tocoxōchiuh ticuextēca[h] i me
 oyo#n#[hu]altza[h]tzitihuītz onchī/2/malāhuītilo
 za[n] ca totēuh ye[h]hua-n Tiox a

- 3 Tocotocotiti, tocotocotiti / tinco tinco tinti.
- 4 In quetzal#1#ātica-yan tlāqui[h]cuiliuhquetl aya nohūeyo
 nopiltzin Nezahualpill-a/5/ya chīmalli xōchiocatl-a
 īca ihuintīhua-ya ye oncān cuextēca[h] ne[h]tōtilo-ya
 a/6/ya in ātlīxco i-yayya.
- 7 Zan tocon-ya-pītza-ya in mōcēlōācaqui[h]quiz ayan
 toncuāuhcta[h]tziti[h]cac in motemalac /8/ īpan a in
 tēcpilli ya[h]qui a i huēhue[h]tzin chīmalxōchiocatl-a
 īca ihuintīhua/9/-ya ye oncān cuextēca[h] ne[h]tōtilo-ya
 aya in ātlīxco-yan i-yayya.
- 10 Ayyayye ayao iyayye ayao ayaye ayeo ayahue cuix ūmpa nemohua
 ni/11/quitto#hu#a nihuintico nicihuātl ayeon ayyayye.
- 12 Māoc xonmittōti-yan tla[h]palihuquetl aya cuix o[p]pa nemohua
 niquitto#hu#a nihuin/13/tico nicihuātl ayeo ayyayya

- 14 Tocontocontiquiti tocontocontiquiti tintocotico tiquiti
tiquiti tiqui tiqui tiquiti tiqui ti/15/qui tiquiti.
- 16 In quetzalā xōchiā oo quitlāhuān in quihuinti[h]tinemi-ya
i mactla[c]cui#y#atzin zan /17/ ca-n ye oncān in
ixtlāhuacān i-yao ayaye ayaye
- 18 Īc onma[h]pāntiya[h] in quetzalāxōchitl in tlachinōlxōchitl-o
i mactla[c]cui#y#atzin /19/ o #ceyaque#[ayahue]
quēnonami[h]cān iyao aya#g#[h]ue yahuayye-a
- 20 In hueli noxaxahual nonecpa[c]cui#y#el aya nitēucxōch
nicihuātl tīhuān mih/21/tōtia in tōl#l#amāz mā
tlapalihui[n]tīhua toxōchinnāhualhuān tocēpan ti/22/-
huintique[h] a[n]nopilōhuān anā.
- 23 #C#[Z]an tiyehcoque[h] ye nicān tihihuintique[h] aya
nitēucxōch nicihuātl tī[n]huān mihtō/24/ti#y#a[h] in
tōl#l#amāzme[h] tlapalihuinti[h] toxōchinnāhualhuān
ticēpan tihuin/25/tique[h] a[n]nopilōhuā[n] anā
- 26 In qu#o#[e]tzal#l#ātl īmancā[n] anayan in pozōntimani-ya
tēchon-yaha-i-huin/27/ti#y#a tiMēxi[h]ca[h] i me
chī[chī]mēca[h] aya noconelnāmiqui ya zan nichōca i hue.
- 28 A īca-ya iyahue oo nichōca-ya ninezahualpill-aya cāni[n]-yan
mani-ya ōm/29/pa ye cuepōni yāoxōchitl ayan
noconilnāmiqui-a zan nichōca i huen.
- 30 In quetzal#l#āxomotzin tonpa[h]patlāntiya[h] tinoxōchihuēyōtzin
in tlācahue#n#pan/31/tzin aya zan quitocac ī-n-ta[h]
quēnonami[h]cān Anā.

- quetzalāxōchiocatl quitlāhuāna-ya /2/ onchachalaca-ya
 īquechōlpo[h]huān īn tēucpīpilti[n] īn cuextēca[h] ī
 me[h]Etla-n.
- 3 Ci1#1#i[n] #q#[c]uiip#a#[ō]n cha[1ān]i#i#tzin a ī tzīn
 mahui-yan īxtlīlcuechāhuac īca ye[h] onmahuiz#z#o/4/#hu#a
 quināmoya ī quetzal[1]-on in patzac-on iuhquin oya
 iuhquin oyan cuextē/5/ca[h] tlāhuanque[h]. Ātl-iya
 īxiqūi[h]tic īn tlachinolācueyōtl īnpañ ye pozōn.
 /6/ Pilli-ya īxtlīlōtoncochotzin a īca ye[h] onmahuizo#hu#a
 quināmoya ī quetzal/7/li-n patzac-on iuhquin oyan
 cuextēca[h] tlāhuanque[h].
- 8 Titititititi ticon toncon ticoton.
- 9 E chālchiuhtica ī[h]cuiliuhtoc Ātl in tepētl huītziltepētitlan
 ti[c]cōzcazo-yan quetza/10/l-i-chaal[1]-a tiyamān#c#[i]a-ya
 īn īcēlteōtl Tiox ī noteōuh Aya Jesu quilisto[h] /11/ Aya
 ohua. Aīc polihuiz motēyo yehuan Tāxāyacatzin ye
 tlāuhque/12/chōl zācuametl ye nezozohualo xōchintlapal[1]ān
 a īn tēpilhuān A no/13/pilohuān aya ohuaya.
- 14 I-n-tzimiquiztequiti[h] ohua nopilōhuā[n] huītzili[h]huitl
 ma[h]huīlmalīnal ca-n /15/ concāuhēhuaque[h]
 huītzilxōchiātl pozōntimani-a Mēxi[h]co nicān mā ī/16/ca
 īhuīntīhua-ya
- 17 In mach o[c] quihuālmati cāno[n] īchān tēuctla[h]palihuquetl
 Ahuitzotl ī /18/ chālchiuhcōzca-n-quetzal[1]i-n
 patlāhuac-a za[n] ca quimaca ye[h]hua īcēlteōtl Et.
- 19 occē yāōtla[h]tōlcuīcatl
- 20 I nōmpēhua ye nicānon in nicuīcanitl huiyan noyōollo ītech

- in cuepōni /21/ xōchitl in yēctl-on cuīcatl īca-yan
noconehecapēhuia īpalnemo[hu]a ohuaya Et^a
- 22 In ye nonni[h]tōti#y#a nicāno[n] in nicuīcanitl huiyan
noyōollo ītech in cuepōni /23/ xōchitl in yēctli-n
cuīcatl īca-yan noconehecapēhuia#y#a-n īpalnemo[hu]a Et^a
- 24 Oncuāuhce[h]celiya ohuaye īcēlōitzmolīni in tēucpillōtl in
tla[h]to[h]cāyōtl /25/ A in Mēx^{CO} i Mītica-n
chīmaltica-n yehuan ontla[h]to#hu#a-n tēuctli in
ahuitzotl a Et^a
- 26 In tlāca aya cuīhua-n moxōchiuh o īpalnemohua-n teuhtli-n
popōca in ixtlā/27/huatl i[h]tic in oncān tiquīncōzcati[h]-o
īc tiquima[h]pān ca chīmalli xōchitl-i /28/ in
ācōlihua[h]cān Nezahualpill-o in totoquihuatzin mītica
chīmaltica /29/ yehua ontla[h]to#hu#a-n tēuctli in
ahuitzotl-a ohuaya ohuaya
- 30 Ya nicnōtlamati-yan nichōca yehuaya quē[m]mach ami[h]-on
ye[h]īc #n#[m]omanti/31/hu-in chīmalli-n xōchitl-in ye
tle[h]cahuīlo-yan hui-xahuen cā[n] niqui[t]az /32/
quinequi noyōll-a ohuaya ohuaya

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- 1 O a[h]tle iuhqui yāōmiquiztli A[h]tle iuhqui xōchimiquiztli
quitlazo[h]tlac-o īpalnemo/2/huāni hui-cahue cā[n]
niquittaz quinequi noyōll-a ohuaya ohuaya.
- 3 In cā[n]#n#on i cuītz-ayan yēctl-on cuīcatl-i nocon-ya-tēmo#hu#a
hui hue ninotolī/4/nia mānēn noncuīca[h] ohuaya ohuaya.
- 5 Cā[n] niqui[t]az-on in moxōchiuh aya īpalnemohuāni hui huen
ninotolīni#y#a /6/ mānēn noncuīca[h] ohuaya Et^a

- 7 Ícuīc In ácolhua[h]cān, in Nezahualcoyōtzin Íc quitla[h]palōco
 in /8/ huēhue[h] motēuczōma[h]tzin, Mex^{CO} i[h]cuāc
 mococo#hu#aya
- 9 Xinēch-a-i[t]tacān aya nihuāla[h]cic-a niztacxōchincroxcox
 aya noquetzal#l#e[h]cacēhuaz /10/ ninezahualcoyōtl
 huiya xōchitl tzetzeliuhiti[h]cac a ómpa ye nihuītz
 ácolihua[h]/11/cān #c#[e]ha a ohuiya
- 12 In tlā xi[c]caqui-n aya niquēhuaz nocuīc nicāhuiltīco
 motēuczōma[h] ya-tatan /13/ tili i papa pa papa a
 chal#1#a chala chal#1#a ye maczan tilli ye maczā [a]nqui
 /14/ #nalle#[nelly] a-a-ohuiya xiuhtlaquetzalli [ih]cacān
 #xiuhtlaquetzalli ca# mēxi[h]co-yan /15/ tlīl#1#āpan aya.
- 16 A iztac huexōtl in ye i[h]cacā[n] o #hu#anca ye oncān
 mitztlama[h]cēhui[h]que[h] in mocōl/17/huān zan ye
 huītzili[h]huitl Ācamāpīch Íca xichōca-yan Motēuczōma[h]
 /18/ a Íca toconpi[y]a-i ye [I]petl Ícpal#1# i ye[h]hua-n Tiox
 eha a ohuiya.
- 19 Ye[h]hua-n Tiox mitz-ya-icnōittac mitz-ya-icnōmat ca
 Motēuczōma[h]-i a Íca /20/ toconpi[y]a ye petlatl icpalli
 yehuan Tiox ea.
- 21 In ca ilahue yao ooo Íca xichōca-yan Motēuczōma[h]-i
 ayāxcā[n] hue tic-ya-i[t]tac a/22/ya ātl-o yan tepētl
 a oncān tic-ya-ittac in mocococauh tinezahualcoyōtl ea Et.³
- 23 A oncān tlīlāpan a oncān āmochco-yan tocon-ya-chīhua in
 #maxoco#[mēxihco] nicān ye tontla/24/ma[h]c#a#[ē]uh a
 oncān tic-ya-ittaqu-in in mocococauh tinezahualcoyōtl
 ea a a-ohuiya.
- 25 Cuāuhtli-n pipitzcati[h]cac ócēlōtl nanatzca
 #maxoco#[mēxihco] nicān a oncān tontla[h]to#hu#a
 itz/26/cō#hu#ātl a Íca toconpi[y]a-i ye Ípetl Ícpal#1#
 in ye[h]hua-n Tiox ea a ohuiya
- 27 Iztac huexōtl Ímāpan aya zan tontla[h]to#hu#a yehua ácatl

iztac īmancān tōlin /28/ iztac chālchihuātl īmancā[n]
Mēxi[h]co nicān Ea a ohuiya

- 29 In santo Patile[h] tīpatiuh zan ye[h]hua-n Tiox zan
quetzalhuexōtica-n chālchiuh/30/tica za[n] ye
toconālti#y#a-n ātl-o yan tepētl āyahuitl ca-n topan
mani mā-n quīza-on

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mā-n yēctl-a xōchitl amomāc onmani-yan xōchimalīntoc
#amohuic#[amocuīc] in amo/2/tla[h]tōl#-a ohuaya ohuaya.

- 3 Moquetzal#1#e[h]cacēhuaz tiquehcāpēhui#y#a in ye tlachi[y]a-n
#a#[cō]zcatl in ye tlachi[y]a-n /4/ quetzalli in ye
nemalīnalo-n tépilhuān#n#-o āyahuitl ca-n topan /5/ mani
mā-n quīza-on mā yēctl-a xōchitl amomāc ommani-yan
xō/6/chimalīntoc amocuīc in amotla[h]tōl#-a ohuaya ohuaya.
- 7 Tlāhuil[1]i xōchitl in cuepōnti[h]cac i āmoxtli [ī]mancān
ohuaye #moxico#[mēxihco] ni/8/cān huiyan tō#m#[n]atimani-yan
ohuaya ohuaya.
- 9 Q#a#[e]nca[h] i māmox i c#a#[e]nca[h] i tla[h]cuilōli[h]tic
onmani-a in ātl-o yan tepētl in /10/ tenochtitlan-i
quīzozohua-i ye co[n]-ya-cuecuepa in yehuan tota[h]tzin
#ye-e/11/Pixpo ayan#[ye opixpoh ayan] ontlachi[y]a ye
iuhcān ontlachiya yehua ilh^{t1}i[h]tic-a Et^a
- 12 Xiuhtlaquetzalli yan mochīuhti[h]caqu-in ye San[t]a [Mal]ia
ilhuicatlaquetzalli /13/ mochīuhti[h]caqu-in ye[h]hua-n
Tiox huiyan a compacho[h]timani a in tlā[1]/14/li
manqui ye connapaloa ānāhuatl-on A #m#[in] ilhuicatl
ahuaya ohuaya.
- 15 Chālchiuhxōchitl i amomāc ommani-yan in quetzalhuexōtica-yan
/16/ anca[h]huachpēhui[h]toque[h] in ātl-o yan tepētl
cemānāhuaqu-in /17/ māoc cemilhuitl-an ohuaya ohuaya.

18 Ilhuicatl anqui[h]cuilo#hu#a[h] Ānāhuatl in tlāll
 anqui[h]cuilo#hu#a[h]-yan /19/ Tēpilhuān huiya.
 20 Tinezahualcoyōtl Timotēuc#c#[z]ōma[h]tzin o ūamēchyōcox
 in Īpalnemo/21/huāni ūamēchyōcox in tota[h] Tiox a
 ilhuicatli[h]tic-an ohuaya.

22 Xōchicuīcatl Cuecuechtli.

23 Hue nāche ni[y]ehco-ya nihuēhuetzcatihuītz ye nīxcuecuech
 aya xōchitl-i /24/ ye nōcuīc momamalīna za[n]
 nic-ya-to[h]toma ho ohuaya canicalle.
 25 ūmpa ye nihuītz xōchitl iztac ihcacā[n] anca ye mochān i
 qui[h]quizcalihtic /26/ i ūamoxtōnati[h]cac ho ohuaya
anicalle
 27 Mā ya pēhualo-ya ū-ya-moquetzaco ya izquixōchitl o īca ya
 āhui[y]alo /28/ ya ohiya-yea.
 29 Hohuaya haya tzetzelihi xōchitl-on īca āhui[y]alo ya
ohiya-yea.

30 .2.

31 Nepāpan xōchitl-a nictzeloa ho ho noncuīcamanaco xōchitl-a
 ihuintīhua-ya

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ho nīxcuecuech ha.

2 ūmpa nihuītz hue #ha#[ah]quīzayā[n] noncuīcamanaco xōchitl-a
 ihuintīhua Et^a
 3 To-ho-hue nepāpa[n] xōchitl-a oc #oc# moyōl quimati tlā
 nimitzhuīca hiyao.

4 Mā nimitzmāma ahuiya to-ho-huiya to-ho-huia mochān
 nicmāmatihuītz /5/ ah nelhuayōxōchitl nicmāmatihuītz
 a[h]hui#y#ac xōchitl-i o anca ye mo/6/chān i xōchitl
ihcacān-i aho.

7 Ya-tata tililili ye-ohaye haye ticāhuiltīco ho anca ye[h]hua-n
 Tiox īpalnemo/8/huāni Santa Malia tonāntzin chita#i#lalala
xōchitl mil#1#i[n]toqu-i aho

9 Zan to#na#[yō]llo quetzalli papachihui hoo i[h]huitl
 moyāhua-ya āmoxcall-o ī#n#/10/mancā[n] chitalalala
xōchitl mil#1#i[n]toqu-i a[h]o

11 .3.

12 Ho ni[y]#c#[e]hcoquetl-a nimazātl omitōchin-a mozotōchin mā
cuācuahue[h] ma/13/zātl-i yatantili aya ohua

14 Hue nāche bohua nicuihuān-i tlā ticzohuacān īxōchiāmox
īcuīcailhuizōl /15/ ha ca ye[h]hua Tios yatantili aya
ohuan

16 Xōchincuahuitl malīnti[h]cac huiconti[h]cac ya
 pixahui-in-ticcac-o ye moqui/17/a[p]pan a īcēlteōtl
 īmāpan ye tonnemi quetzalli coxcox ha toncuīcatine/18/mi
hiyao hamao hama hohohi-yaya.

19 Nēchnānquia ī nochāl īchā[n] ihcahuaca-ya hi ye noni[h]tōti#y#a
tēīxpan /20/ aya hohohoho hehehan

21 4

22 Ye nō cequi ye nocuīc nīxcuecuech aya nitzanaquechōl tzaatzi
 ye no/23/cuīc hohohohon

24 Zan nontlāli[h]cuilo[h]tihuītz aya hethualli [ī]mancā[n]
 nitzanaquechōl tzaa/25/tza[h]tzi ye nocuīc hohohohon

26 Mozotōchtli-o ya yehco-ya quiappan aya moxōchitzetzelo#hu#a mā
 xiqū/27/ittacān a nopillōhuān hanaya yaha ohi-ya-yan

28 Zacuanpapalōtl-a co[n]-ya-chīchīna-ya xōchitl cuepōnqui
 noyōllo ha nicui/29/huān i ye izquixōchitl ye
nictzetzelo#hu#a-ya yahoyyan

30 .5.

31 Nictzetzeloa yāōxōchitl nīxcuecuech ianca ūmpa ye nihuītz
yao a/32/-hiyea

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1 Zan ye niquetzaltōtōtl za[n] ni-ya-patlāntihuītz ayahohua ca
 ūmpa ye nihuītz /2/ yaho-a-hiyea
 3 Niquetzaltzanaquechōl i napatlāntihuītz [xōchitl-i yehuaya] īpan
 nochīuhtihuītz nimo/4/zotōchin a xinēch-ya-ittacān
 nozōma teyoyomoctzac-a nīxpēh/5/peyocatzin nihuetzcatinemi-an
 6 Xōchithualli ihticpa nihuītz xōchitl-i yehuaya īpan
 nochīuhtihuītz ni/7/mozotōchin a xinēch-ya-ittacān
 nozōma teyoyomoctzac-a.

8 .6.

9 Nehco-ya o nō cehpa nehco-ya nichahuichalotzin noncuīca-ya mā
 ya xicca/10/quicān-a nichuitequi-a nicchachalatza-ya īpan
oho ya nomatzin /11/ noxōchiāyōuh [h]ueya hueya Et^a hoyyaya
hian
 12 Nonēhua hue nona[h]cito-ya ha ca ye panotlā[n] ye nichahuichalotl
 ūmpa ye ni/13/[c]cuito-ya nichuitequi-a nicchachalatza-ya Et^a
 14 Ni-ya-ompēhua-ya nihuel-on-cuīca-ya ūmpa ye nihuītz aya
 tōllān aya i[h]/15/tic-a nihuelicuīca-ya ūtozcuepōn
 motoma xōchitl ayan

- 16 Hohua niah aya yehuaya huel xi[c]caqui ye nocuīc cuīcaichtequini
quēn /17/ ti[c]cuiz noyōl timotolīnia iuhquin tla[h]cuilōlli
huel xictlīl[1]ani huel /18/ xictlapalaqui-ya at
ahīhuetzyān timotolīnia ayyo.

19 Xōpancuīcatl

20 Noopēhua noncuīca zan nicuīcanitl huiya mā-n tēmaco
xōchitl mā ī/21/ca onāhui[y]elo a īca ontلاماچتيلو
in tlƿc-a hohuaya ohuaya.

22 Cā[n] monecuītōnōl ticuīcanitl aya cā[n] mach in
tic-ya-ma[h]cēuh xōchitl aya /23/ cā[n] mach in
tic-ya-ma[h]cēuh in tic-ya-i[t]tac in cuīcatl tictēmaca
ya nica[n] /24/ xōchimecatl ī mocamacpa quīzti[h]cac
tontē#c#[āh]uiltia-i aya īca #h#on[n]e/25/tlamachtilo-ya
in tlƿc #ayc#[aya] aha ohuaya ohuaya

26 Quetzalpapalōcalc#a#[o] ōmpa ye nihuītz ayao ye nictoma ye
nocuīc. Et^a.

27 Nepāpan tla[h]cuilōlli ye noyōl in nicuīcanitl ayao ye
nictoma ya nocuīc /28/ ahuaya-o. Achi īhuīc
tonāhui[y]a[h]-o achi-n īc tonpa[h]pāctinemi[h] toyō/29/11o
in tlƿc#qu-i ye niyo[h]yontzin nixōchiyeyēlēhui#y#a-o
nixōchicuih/30/cuīcatinemi, ohuaya, ohuaya.

31 Nicne[h]nequi niquehēlēhui#y#a in icnīuhyōtl in tēcpillōtl
achi cō#hu#āyōtl /32/ nixōchiehēlēhui#y#a
nixōchicui[h]cuīcatinemi ohuaya ohuaya.

ahnic[h]uīcaz /2/ in noxōchi[y]o ohuaya māīc nina[h]pāntiāz
 cāno[n] xīmohuayā[n] ohuaya /3/ nihuāllaōcoya ohaýya
ohuaya za[n] nō iuhqui xōchitl-i aya īpan mo/4/mati in
 tl̄pc#qu-i zan cuēl achīc tocontotlanēhui#y#a a i
 xōpanxōchitl-o /5/ xonahāhuiyacān ohuaya
 nihuāl[la]oyōcoya ohuaya ohuaya.

- 7 Mā ya huālmoquetza in tohuēhuēh mā ya huālmoquetza in
 cuīcanitl aya zan /8/ ye quitzetzelo#hu#a-ya nepāpan
 xōchitl-on omne cultōnolōc o[n]netlamachtilōc /9/ in
 īxōchihu-i īxpan-i in īpalnemohuāni ohuaya ohuaya
- 10 Zan oc tocontlātia ye-aya in mone cultōnōl īpalnemohuāni
 quēn connequi /11/ in moyōollo ehua ohuaya ohuaya
- 12 Tētloc ye nicān oo a in tēnāhuac #c#[z]a[n] īca nichōca
 za[n] ya ninotelchīuh mā ye huel /13/ nimiqui mā
 ni qui montlālcāhui in tonāhuac onoque[h] ohuaya ohuaya
- 14 A[h]nihueli[h]tolo nichicoi[h]tolo za[n] nitla[i]lotlaqui
 ni cmati-a ni[c]caqui-a noyōl iyoo /15/ māyecuēl
 nimiqui mā ni qui montlālcāhui in tonāhuac onoque[h] ohuaya Et^a
- 16 Za[n] nichōca ni quiitto#hu#a yehua in motloc monāhuac
 īpalnemo[hu]āni māyecuēle[h] /17/ tlacāhua moyōollo
yehua quēnin ticnequi in tl̄pc-a ohuaya ohuaya.
- 18 Mā ximotla[h]palōcān antēpilhuān tētēucti[n] in huanitzin-i
 in mayehuatzin /19/ in Cō#hu#ānacoch a[h]mō mācēhualli
ohua aīc polihuiz in amotēyo-ya in /20/ Mēxi[h]co nicān-a
ohuaya ohuaya.
- 21 #C#[z]an teōcuitlamāquīzcalco zan titlāco[h]ti oncā[n]
 titlailotlaqui mā titlaōcox xic/22/hueīli in moyōollo in
 [tlāl]ticpaqu-i mach āca[h] [a]nyāz ca ye īchān-i
ohuaya Et^a.

- 23 Zan mi[ch]chōquitzla[h]paloa a in tēpiltzin oqui[z]tzin-i
quiuhāli[h]to#hu#a-i xichueili in /24/ moyōllo in
tlp#c#qu-i mach āca[h] a[n]yāz cāno[n] ye Ichān-i ohuaya Et^a
- 25 īc öntlamantli Melāhuac Xōpancuīcatl.
- 26 Tlālpan temoc in xōchitl tlālpan quitemohuia in īpalnemohuāni
za[n]nimān ye/27/hua yēctli ya xōchitl za[n]nimān
yehua cozahuic xōchitl-a ohuaya ohuaya
- 28 In māīc nea[h]pānalo o antēpilhuān antētēuctin ayahue
īchōquiz tlatelōlō/29/tihuītz-a aya #c#[z]a[n]
quitemohui[h] in īpalnemo[hu]āni za[n]nimān yehua
yēctli ya xō/30/chitl za[n]nimān yehua cōzahuic
xōchitl-a ohuaya ohuaya.

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- 1 Ach tle-on i quinequi in toyōllo in tlp#c#qu-i huel tēyōl
qui[h]ma[h] in īpalnemo[hu]a /2/ moxōchihu-aya mā
onnetlanēhuilo cozahuic xōchitl-a #c#[z]a[n] i[h]cahuac
/3/ xōchitl ayāc quicentlamittāz inīc timiquizque[h]
ahuaye ohuaya Et^a
- 4 Intlānel teocuitlatl mā xo[con]-ya-tlāti-ya intlā mochālchiuh
mocōzqui mo/5/quetzal zan tictlanēhuico[h] ayāc
quicentlamittāz inīc timiquizque[h] /6/ ahuaye ohuaya
ohuaya
- 7 Yē[c]cān tinemico[h] xōchipan tinemico[h] oh in
titocnīhuā[n] oo mā iuhcān quēntēl#1# /8/ mā onnemohua-i
ohuaya ohuaya.
- 9 In za[n] niyo[h]yo[n] ye nicā[n] pāqui toyōllo tīxco timatico[h]

yēctli totla[h]tōl antocnī/10/huān-i i #c#[z]an i chico
ohuaya ohuaya

11 Hui-xahue-e ye ninotolīnia icnōpil[1]ōtl aya in a[h]nāhuiya in
a[h]nihue[1]/12/lamati zan nontla[h]tlaōcoxtinemi in
tlōpc ye nicā[n] ohuaya Et^a

13 #C#[Z]a[n] ya nihuizoc in quinequi in noyōollo in īmahuiz[z]o-n
Tiox ho īpal/14/nemohuāni īc oqu-i piltīhua i nicā[n]
mahuiztīhua tlōpc#c#qu-i in tēuc/15/yōtl in tla[h]to[h]cāyōtl
ohuaya ohuaya.

16 īc ētlamantli.

17 Totototo / tototototo, tititi, totititi, toti, tihti tihtiti.

18 Māoc onicnīuhtīhua ehehuaya māoc tontīximaticān xōchitl
īca-i onēhua/19/lōz in cuīcatl o tiyā[z]que[h] yechān
ohuaya, #c#[z]a[n] ye toconcāuhuī[h]-on /20/ ohuaye
in totlayōcol in tocuīc-on za[n] ye onīximachōz o onēhualōz
/21/ o tiyā[z]que[h] īchān ohuaye ohuaye.

22 Cuīcatl-on quicaqui za[n] noyōollo nichōca ye
nicnōtlamati-a xō/23/chitica ti[c]cāuhēhuazque[h] tlōpc
ye nicān-i zan tictotlanēhui#y#a[h] hoo tiāzque[h] /24/
ye īchān ohuaya ohuaya.

25 Mā nicnocōzcati nepāpan xōchitl mā nomāc ommani-a mā
nopacxōchiuh /26/ in ticcāuhēhuazque[h] tlōpc ye nicān
#can#[zan] tictotlanēhui[h] ooh tiāzque[h] ye ī/27/chān
ohuaya ohuaya.

28 O-huanca iuhqui chālchihuitl-on ohuaye in toconpehpena-i
yēctli ye mocuīc /29/ īpalnemohuāni zan nō iuhqui in
icnīuhyōtl aya toconconquīxtia tlāl/30/ticpac ye nicān
ohuaya ohuaya.

31 Ic nontlaōcoya in nicuīcanitl īca nichōca a[h]itquīhua xōchitl
 cānon ye ī/32/chān-i, a[h]itquīhua yēctl-on cuīcatl
 zān ce[n] nemiz ye nicān in tlālticpa#c#qu-i

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Māoquīc tonāhui[y]acān antocnīhuān ohuaya ohuaya.

2 Mācanelāc icnōtlamati ye nicān antocnīhuān anca zo ayāc
 huel īchān /3/ in tlāpc ayāc mocāhuaz quetzalli-an
 poztequi ayehuaya iñ tla[h]cuilōlli-a /4/ #c#[z]an
 onpo[h]polihui xōchitl oncuitlahuiya yehua īxquich ōmpa
 yahu-i cāno[n] /5/ y[e] īchān-a ohuaya ohuaya.

6 Za[n] nō ihui-n tinemi[h] zān cuēl achīc motloc monāhuauqu-i
 iñ īpalnemohuāni /7/ huālneīximacho tlāpc ye nicān-i
 ayāc mocāhuaz quetzalli-an poz/8/tequi-a yehuaya in
 tla[h]cuilōl[1]i-a zān onpo[h]polihui xōchitl oncuitlahuiya
 /9/ yehua īxquich ōmpa yahu-i cāno[n] ye īchān #n#a
ohuaya ohuaya.

10 Totototo, tototototo tititi, toti tihti titi tihtiti.

11 Za[n] nompēhua noncuīca yancohui ye noconēhua-i zān ca-n
 ye ī-n-cuīc ye[h]hua-n Tiox /12/ īpalnemohuāni
ohuaya ohuaya.

13 Cuīcaihuizōlmayanā[n] iñ ye necoc huāla[h]cic īpalnemohua
 antēpilhuān mā onne/14/tlanēhuilo yēctli ya #mo# xōchitl-i
ahuayo ayoo ohuaya ohuaya.

15 Nepāpan cuāhuizhuayo[h]ti[h]cac in mohuēhuēuh za[n] yehuan
 Tiox ohuiya a on/16/tzinitzca[n]celizti[h]cac ayyahue
 īca mitzonāhuiltia[h] in tēpilhuān o ach in ye /17/
 iuhcān cuīcaxōchithuall īmanicā[n] ohuaya ohuaya.

- 18 In tlapali[h]huixōchitl oncuepōntoc ye oncā[n] huia
i[h]cahuaca ontla[h]to#hu#a /19/ ye yehuaya in
quetzalāyacachtōtōtl a in tlacotzin teōcuitlaxōchin/20/tō-
tōtl oqui[z]tzin i patlāntinem-i-a o ach in ye iuhcān
a cuīcaxōchit/21/huall īmancā[n] ohuaya ohuaya.
- 22 Zan tzinitza[n] in zācuān ye tlāuhquechōl īc a
 tictlatlapalpō[hu]a ye mocuīc /23/ īpalnemo[hu]āni
 tiquinmoquetzaltia in mocnīhuān ī in mēxi[h]ca[h]-i
y#e#e/24/ tiquimēllaquāhua ohuaya ohuaya i yanqui
yancohui yo xahue /25/ quē[n] noconchīhuac-in mā huel
nimiqui-a mā niquetzaltōtōtl ya pa[tlā]n/26/tihu-i
ilhuicatli[h]tic ohuaya ohuaya.
- 27 Cuēl achīc ye nelli tontēcuiloa oncān tontēicnōmati in motloc
 mo/28/nāhuac ohuaya ohuaya.

29 Chīchīmēcayōtl

30 coTo, coto coti, coto coti

31 Xōchincuāppetlapan Teōxinmac i xōchitica quilacatzoa yēctli
yan

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cuīcatl-i nopiltzin chīchīmēcatl Motēuczōma[h]tzin cuix
 oc nō in /2/ mahmani cāno[n] ye mictlān-i chōca-ya aa
 chālchi#uh#mmamātlac /3/ Teōatēmpa a
 4 chālchiuhitzmolīni quetzalizhuayo[h]timani-a Teōcuitlaxōchin-
 cuepōntima/5/ni ye mochān: Nopiltzin chīchīmēcatl
 Motēuczōma[h]tzin Et^a

- 6 In quēn xontlamaticān xontlalnāmiquicān in ohtlan a mītl
 īmancā[n] /7/ in Ācape#h#chohcān i quetzalmamaztli
 īpatlānyān matlalcuē/8/ye[h] ītzā1#1#an oncān aya
 icnōtlamachoc nechōquilīlōc ye chīchī[m]ē/9/ca[h]
 tētēuctin iyo.
- 10 In tlaca[h] iuhqui niyōl iuhqui nitlācat nichīchīmēcatl in
 Motēuc#c#[z]ōma[h]/11/-i notzihuac in māmalīhuaz ye
 nahahuitz-a ni[h]huitzelzelōl-i, noz/12/tacmahcuex ayyo.
- 13 A[h]zo tle nelli hueh, ahmō itla[h] in topatiuh īhuān-a ayyahue
 i za[n] ye xō/14/chitl onnene[h]neco-ya ēlēhuilo-ya
 xōchi-a-micohua yehuaya zān ā/15/huizlmicohua yehuaya
 Tlācahuepantz in īxtlīlcuechāhuac i /16/ hui-xahue
yao hayyo hohui.
- 17 Ye hueli-a ho iztac cuāuhtli m#a#[o]pohpoyāhua yehuaya ye
 quetzaltōtōtl oo /18/ ye tlāuhquechōl i mopo[h]poyāuhque[h]
 ilh^{t1}i[h]tic aya tlācahuepantz in Et^a.
- 19 Cān anhui[h], cān anhui[h] i[h]huihua[h]yān yāōnāhuac teōpan
ayya hayyahue /20/ oncān aya ontēi[h]cuilo-ya yehua
 tonān itzpapa#pa#1ōtl ixtlā/21/huacān iyo hohui. #ayyahue#
- 22 In teuhtlayēhuayān aa yahue tlachinōlāi[h]tic aya icnōtlama[h]
 iyō/23/iyōl in teōtl Camaxtle aya i mactla[c]cui#y#etzin,
 Mācuīlmaī/24/naltzin nehcaliztli xōchitl iuhqui amomāc
 mantiu hantia[h] /25/ iyo hayyohohui
- 26 Cā[n]nelpa tonyāzque[h] cānon aya micohua ye-ehuaya īc
 nichōca hui /27/ noyōlīyōl ximēl[1]acuāhua ayāc nicān nemiz i.
- 28 Tēl ca tēpilhuān ōmico[hu]aco netlātilōc i hui noyōlīyōl
 ximēllacuā/29/hua ayāc nicān nemiz i #hui noyōlīyōl Et^a#
- 30 īc ūnhuēhuētl
- 31 Xōchincal-a-ihtec oya aya haya ha momalīnti[h]cac in ye
 tlāuhquechōl xīlō-

- xōchitl xēlihui-a izquixōchitl-a moyāhua-ya pixahui-a
 ho xōchitla[h] /2/ īmanicān-i yaho ayye hayyahue
- 3 Tlāīc xontēya[h]pāna-ya tlāīc xontēcuiltōno a īcēlteōtl
 dios ho xōchithual/4/pan ye ničān ah ayyahue Za[n]
 ye icnōxōchitl-i #c#[z]a[n] ye icnōmoyāhua
 mo/5/yāhuatihcac yaho ayyahue.
- Koncuīca-ya. /6/ Xiuhtlapaltec chālchihuitl āmoxtla[h]cuilōlli
 moyōlyo-n ahua chīchīmēcatl /7/ Motēuczōma[h]tzin tlazo[h]-
 zacuan quechōl patlāntinemī-a xōchiāyāhuiya-n.
- 8 Oc ximocēhui nohuēyōtēcui-a nehnenuetl in mōtēuczōma[h]tzin
 caca/9/huacuauhtitlan i oncā[n] ya mā-n īc i tōnacāxōchitl
 tlazo[h]zacuan /10/ quechōl patlāntinemī-a Et^a.
- 11 In māoc xoncuīca-ya Motēuczōma[h]tzin xontlachi[y]a
 teōcalli huīac-on i /12/ xontlachi[y]a mamaztli
 īpilcayān-o hay Et^a.
- 13 In temohuayān tlāca[h] zacuanxōchihua[h]que[h] oncuīca
 otomitl i ye[h]hua /14/ mitz-aya-chōquila
 tichīchīmēcatl iyo.
- 15 ī-n-yeȳē opixpo[h] y-onoc-a quetzaltepetítlan aya mā
 xontlachi[y]acān i nohuē/16/yōhuān tlaxcaltēca[h]
 oncān onoc Tota[h]tzin ye ye[h]hua-n Tiox
- 17 In tla[h]cuilōlxōchipeatl īpan tla[h]to#hu#a-ya īcēlteōtl
 in Tiox aya tlami-m ī[y]ōl /18/ ilhuicatli[h]tic
 īchān ayyo
- 19 Nomizquixōchiuh Notzihuacxōchiuh cuepōni huaya ha ayyo ohui i
- 20 .3.
- 21 Noncuīca ohoyo huīloya-n ī ca ye[h] otomitl ye[h] cōzcaquāuhtli
 ayāc huel-o[n] /22/ ye[h] co[n]-ya-1[t]taz ye[h]

- con-ya-caquiz īotontla[h]tōl ca zan ticpīqui[h] iyoho ayyo.
 23 In Axāyacatēuctli oo aīc tlamiz īquetzali[h]hui[y]o
mochālchiuhācayōti[h]tia[h] /24/ yaya[h]#ti#ti[h]cac in
īmāquīznelhuayo ayāc huel-o[n] con-ya-i[t]taz ye[h]
co[n]-ya-caquiz /25/ īotontla[h]tōl ca zan ticpīqui[h] Et^a
 26 In nocuīc īpan i ninēntlamati-a at a[h]ihu in niquēhua
cuīcatl aya mācazo /27/ quēn xicchīhuacān amoyōollo-ya
auh in nelhuātl ca nel notomitl i/28/yo ho ayyo.
 29 Zan ya onca[n] #c#[z]an ya i[h]cac? huel conēhua i yēctli
ye īcuīc aya huel ca co[n]cui in /30/ xōchitl aya
īhuān īayacach aya mā ye nicān xonahāhui[y]acān auh
/31/ in ne[h]huātl ca nel notomitl. Et^a

folio 71

- 1 Nixōchinēntlamati-a haa ahtle nocuīc Nitechalotepēhua
quēn mach /2/ ami[h]que[h] in tocnīhuān-o quilmach
tlapalchālchiuhtica-ya on tlah/3/cuillōlli īnyōllō
yehuaya iyaaa ayyo.
 4 Niquimonēlēhuia ha o-ya-moman ya īncuīc aya zotol[1]ōcān
tlāca[h] quil/5/mach tlapalchālchiuhtica Et^a
 6 Moxōchi-an-tzetzeloa moxōchi-an-yehyēctihtinemi iztac otomitl
ī/7/zacuanotonxahcali[h]tec ooo iyoho ayyo.
 8 Amotlapaltecuiznacoch ancontimalo[h]toque[h] anmēxi[h]ca[h]
i zacuan/9/otonxa[h]cal#l#i[h]tec ooo Et^a

10

4

- 11 In cānon ye huih tētēuctin-aya zan con-aya-tlālihque[h] in
chālchiuhete/12/pētl Ācamāpīch i huītzili[h]huitl in
oncān ontla[h]toa Ton Anto/13/nio Mentoza in quetzalāpōctli

- motēca yao īqui[n] nochān īchi/14/[y]elōcān in Tiox
i
yao hueya hueyao
- 15 In ye[h] icnīuhchōca-n i Ton Tiego-n i huanitzin ye nō ceppa
ye nicān i /16/ mitzi[h]cuiloa chīchīmēcatl Motēuczōma[h]-
tzin mitzi[h]cuiloa ye totla[h]/17/to[h]cāuh. Et^a
- 18 Xōchinpetlatl necāhuilīlōtiuh aya in ayoc īmatiān Tezozomoctli
acol/19/nahuacatl ūahcico ītla[h]tōl commahuizoa ho in
ton Maltin /20/ Coltes tēuctli-a, in ton Palacizco ya
con-aya-chi[y]a ye ītla[h]tōltzin in Jesu /21/ Quilisto[h]
i
yao hueya hueyao.
- 22 In nepāpan xōchitl mātlahuahcaltica yan i xonmi[h]tōtīcān
i tētēuctin /23/ tla[h]to#hu#ānime[h] xo[n]mīximaticān
huēhuētl īmanicān i zāni[y]o[h] /24/ nicān chālchiuhlapalōtōtl
Jesu Christo in māoc toconcuīcati/25/-n-o i
yao hueya
hueyao.
- 26 I mācēhualchīchīmēcatl ton Tiego tla[h]cuilōlxile[h] īpanon
ca anqui /27/ ye oncān aya ye que#11#[tz]almizquitl
īmanicān ye ītlan aya on/28/neyacalhuīlōtoc i
yao hueya
hueyao
- 29 Ye īpetlapan ye[h]hua-n dios nihuāllayōcoya ye niMēxi[h]catl
niquimilnāmīqui /30/ in tēpilhuān tētēuctin aya oquiztēuctli
Cōāi[h]huitl To[n] Xihuan i
yao Et^a.
- 31 Māoc xoncuīca-ya zan tixōchiotomitl ātlan ca tepētitlan o
zan timoyehyēc-

- ti[h]tinemi ticzohua moahtlapal īchān Dios in catli[h] in
tēuctli a Cōāi[h]huitl /2/ in don Joan in zan īca-ya
onne[h]huihui-a in tēucyōtl mahuiz[z]ōtl i
yao Et^a
- 3 In tlāca ayoppatīhua a in Mex^{CO} i nemo[hu]a yao connequi-a

toyollo tlapapal/4/xochitl ihuān in cuīcatl
 mochālchiuhomichicāhuaz ōmpa icnōyōhua /5/ moyōlŷo o
iyao hueya hueyao.

- 6 In huel xonmihtōtihiuh zan ticuīcanitl huiya in tlazo[h]tli
 an chālchihuitl conē/7/hua[h] chīchīmēca[h]
 tlaxcaltēca[h] aya huēi ya ohtli īpan-i o nec

[superscript gloss:] [ne]h

#h#at ācah popo/8/locah aya in ācaxōchitl neneliuhtimani-a
 ātl-i-a ītēmpān aya iyao Et^a

- 9 Ye quetzalpānitl moyāhua-ya īc onmihtōtia-n a in tocnīhuān
 Tlaxcaltēca[h] /10/ aya huēi a ohtlipan Et^a

11 .5.

- 12 Mā-n tlātlauhtilo nicān īcēlteōtl in Dios īpalti-a-nemi[h]
 in totomih toto/13/mi[h] me-yo.
 Quēn toconmocaquiltia oo in īcēlteōtl in Dios
īpalti-ya-nemi[h] i totomih /15/ totomi[h] me-yo.
 16 Mā tahui in mā tahui mā ihto-huayan i ānāhuac oncaquizsti
 moxōchi/17/huēhuēuh titla[h]to#hu#āni o don diego
 tēhuetzquīti[h] tēuctli o[n]ne[h]tōtilo nicān /18/ in
 yancuic tlālpan-o tihuexi ax-aho a xacon#t#ta-ya mā ya
 netlamach/19/tilo-ya mittōtia[h] espayolti[n] mittōtia[h]
 in Mēxi[h]ca[h] in yancuic tlālpan-o /20/ o tihuexi
 ax-a[h]o a xa-n-conta-ya.
 21 Tlā xi[c]caquicān anootomi[h] antocnīhuān tlānel a[h]zo
 chālchihuitl-on mānel#1# a[h]/22/zo quetzalli ca zan
 ontlapāniz-o oncān zan poztequiz i ayao ya o/23/huia
ayao ya huia ohuiya.
 24 Titotolīnia[h]-o tle[h] titocuepazque[h]-o a titomiquitlani[h]

nicān-i ayāc tetl mo/25/cuepaz-o o ayāc cuahuitl mocuepaz
nicān-i aya ya ohuia aya/26/o ya huia ohuia.

27 Zan huel achi[h]tzinca on huālpalēhuilo in Dios in tl̄pc ye
nicān catli[h] tlāca-

[marginal gloss:] ojo

/28/huepan-o o? catli[h] cuitlāchi[h]huitl-on ānāhuacatl
aya ca īpampa mi[c]/29/que[h]-on in Dios mā ūya[h]que[h]-on
in dios mā ūya[h]que[h]-on motlamachti[h]tihui[h] oo

30 In māca-n quennel aya huel ītlazo[h]huān-on in dios in mēxi[h]ca[h]
in tépilhuān mā ūya[h]que[h]-o motla/31/machti[h]tihui[h]
anayahui mā ūya[h]que[h]-o motlamachti[h]tihui[h] o.

folio 72

1 Chālcaciuhācuīcatl /2/ īntlatlālil chālca[h] īc
quimopa[h]pāquiltillco[h] in tla[h]to#hu#āni in
Āxāyacatzin /3/ ca nōzo ye[h]huātzin ūquimmopēhuili[h]
in māzan cihuātzitzintin.

4 Toco tico tocoti, toco tico tocoti toco tico tocoti

5 Xa-n-moquetzacān oo annicutzitzinhuān aye tonhuiān tonhuiān
tixōchitēmōz/6/que[h] he, tonhuiān tonhuiān,
tixōchitehquizque[h] nicān mani-a nicān mani-a
/7/ tlachinōlxōchitl-i oo chīmalli xōchitl-i tēihīcōlti[h]
huel tētlamachti[h] yāō/8/xōchitl-a oohuiya.

9 Yēctli-yan xōchitl-i yehuaya mā nocpacxōchiuh, mā īc
nina[h]pāna nepāpan i /10/ noxōchiuh aya nichālcatl
nicihuātl ahuayyao ohuaya

11 Nicnehnequi xōchitl nicnehnec-on cuīcatl aitzin in totzāhuayān

in toye[h]eyān /12/ o ohuaye noconehehuhtica[h] īcuīc
 in tla[h]to#hu#āni Āxāyacatōn nicxō/13/chimalīna
 nicxōchilacato#hu#a o o-ahuayao ohuiya.

- 14 A iuhquin tla[h]cuilōlli yēctli ya ī-n-cuīc iuhquin huelic xōchitl
 a[h]huiāc a no/15/yōl quimati in tlpc ahuayyao ohuiya.
 16 Tlemach īpan nicmati motla[h]tōltzin noyecōltzin
 tāxāyacatōn tla no-

[marginal gloss:] ojo

/17/conahāhuilti a-ilili a-ilililili hii o#lo#[lo]lotzin ololo
oyyaye ayyo Et.^a

- 18 Zan nictocuilēhuilia zān ni[c]qui[h]quixhuia hooo ye-e
 tla noconāhuilti Et.^a

- 19 Cotiti tototototo cotiti tototototo.

- 20 Xōlo xōlotzin titlahto#hu#āni tāxāyacatōn ohuiya nel
 toquichtli iz mā/21/#c#[z]onel titlaihtōlli; cuix nel
 ahoc tīcuahcuahuitiuh ayye xoconque/22/tza-n nonexco-n
 cencia[h] niman xocontoqui-o.

[marginal gloss:] chālco tla[h]tōlli .q.n. xitlatlati

- 23 Xic[h]uālcui ō xic[h]uālcui īn ūmpa ca[h] ō xinēch[h]uālmaca
 ū in conētzintli teh xon/24/tlatehtēca tīhuān
 tonhuehuetztozque[h] tzo nō tonpāquiz tompāquiz pāquiz
 /25/ tzo nō nictlatlamachīhuaz oo
 26 Mācamō māca o māca #notla#[noca] ximāyahui xōlotzin
 titla[h]to#hu#āni Āxāyacatōn /27/ iya o zo nī nī cuīl-o
 i cuecuetzoca ye nomātōn o ayee ye nō cuēl ye nō /28/ cuēl
 tictzītzquīznequi in nochichihualtzin achi-n noyōllōtzin
ohuiya

29 In ye ahcazo mone[h]huiān ticmi[h]tlacalhuīz

[insertion:] [ticmihtlacalhui]lī[z]

nonehcuilōl huiya tzo nō tiquitz/30/toz xiuhquechōlxochitic#o#[a]
ohuaye nihtic nimitzonaquīz oncā[n] ye/31/toz motēnchal[1]oh-
tzin nimitzmācochihiūz.

folio 72v

1 In quetzalizquixōchitl in ye tlāuhquechōlcacaloxōchitl i
zan moxōchicuāch/2/petlapan ti-ya-onoc ye oncān i[h]tic
i iyoyyo aocmo hui yao a-ilili.

3 Teōcuitlapetlatl īpan ti-ya-onoc quetzalōztōcalco
tla[h]cuilōlcali[h]tic i yoyyo /4/ aocmo hui yao a-ilili.

5 Anqui zo ye īchān ye nontlayōcoya tinonāntzin ahzo huel
nitzāhua ahzo huel /6/ nihquitia-a za[n] neñ ca niconētl
tzo nicihuāpilli inīc nihtolo in noquich[h]ua[h]/7/cān yao

8 Tētlatlahuēlcāuh tēyōllōcocoh[cān] in tlōc in quēnman-on
nontlahtlayōcoya ni/9/notlahuēlnequi nonexiuhtlatīlco
nichuālihtoa cue conētl māno/10/ce[h] nimiqui i yao.

11 Toco tico tocoti toco tico tocoti toco tico tocoti

12 Yacue nonāntzin nontlaōcolmiqui o ye nicān ye noquich[h]ua[h]-
cān a[h]huel ni/13/qui[h]tōtia in malacatl a[h]huel
nocontlāza in notzotzopāz noca timo/14/queloa
noconētzin yao ohuiya.

15 Auh quēnnel noconchihuaz cuix ihui chīmalli īca nemanalo
ixtlāhuatl /16/ i[h]tic ninomahmantāz a ayya ooo noca
timoquehoa noconētzin ohuiya

17 Xōlotzin noconētzin titlahto#hu#āni Tāxāyacatōn zan

timonēncahua-n no/18/huīc timomahmana-ya tonmoquich-
itto#hu#a o ohuaye cuix nonmati yā/19/ōpan niquimīximati
ye moyāōhuān noconētzin zan timoNēncahua /20/ nohuīc ohuiya.

21 Mā teh ticihuātin-i ahzo nel ahticyécōz in iuhqui
chāhuayōtl in īxōchitzin i/22/n īcuīcatzin noconētzin iyao
23 A oquichpilli not^o titlahto#hu#āni Tāxāyacatōn ōnōzo tonpēuh
ye nō ticua/24/lāni xōlotzin ye nō niauh in nochān
noconētzin yao ohuiya.

25 Anca zo #c#[z]annicān tinēchnāhua #l#[z]an yēctli ticchīuh
ye motla[h]tōltzin iz in āx/26/cān tlāhuānquetl, māzo
teh titlāhuānquetl ahzo nō netlācamacho-n /27/ tochān
iyao ohuiya

28 Cuix nōzo tinēchcōuh tinēchmocōhui[h] noconētzin cuix
tlapahpatlaco[h] nā/29/huihuān ye notla[h]huān zāzo
tictlācanequi ye nō ticualāni xōlotzin /30/ ye nonyauh
in nochān noconētzin iyao ohuiya.

31 Tocotico tititi tocotico tititi tocotico tititi.

folio 73

1 Tiniuctzin ticihuātlamacazqui mā xontlachi[y]a in ūmach
moman cuīcatl in /2/ Cō#hu#ātepēc in cuāuhēnāmpān i
Topan motēca Panohuayān ohuaya iyaho.

3 Z#o#[a]n [n]ocihuāyo ninā[y]ītia noyōllōtzin mococo#hu#a ach
quēnnel noconchīhuaz ī/4/huān noquichtiz o māzoc cenza[h]
ye īncuē ye #ye# īnhuipil in toquich/5/huān in
toyecōlhuān iyaho ohuiya.

6 Xic[h]uālquīxti nonextamal in titla[h]to#hu#āni Āxāya#ya#catōn
tlā cē nimitz/7/manili neoc in noconēuh neoc in
noconēuh xoconāhuilti xic/8/tocuilehuili ololotzin
ololo ayye ayyo.

- 9 A[h]zo ticuāuhatl tōcēlōtl in timitto#hu#a noconētzin
Ohuia a[h]zo moyāōhuān /10/ īnhuīc ticuecuensi meoc
 in noconēuh xoconāhuilti .Et^a
- 11 Aya tle[h] nocuē aya tle[h] nohuipil nicihuātzintli ye[h]ua
 ya nicān quimana/12/co yēctli ye ī-n-cuīc nicān quimanaco
 chīmalli xōchitl quēnmach /13/ tōntlāca[h] ye nichālcaciuhātl
 nayocuan ohuia.
- 14 Niquimēlēhuia nocihuāpo[h]huān in ācōlhua[h]que[h]
 niquimēlēhuia īn nocihuā/15/po[h]huān tepanēca[h]
 quēnmach tōntlaca[h] ye nichālcaciuhātl nayocuan Et^a
- 16 Ca pīnāuhicate[h] in chāhuahuīlo[h] noconētzin i huia cuix nō
 iuh tinē[ch]chīhuaz /17/ i nō iuh toconchīuh in cuāuh-
 tla[h]to#hu#atōn māzāzo i hui-an a ximocuē/18/tomacā[n]
 ximomāxahuīcān Antlatilōlca[h] in am-i-ya[h]que[h] a
ayaya /19/ xihuāllachi[y]acān nicān chālco ahuayya ohuia.
- 20 Mā ninopotoni tīnonāntzin mā xinē[x]xahua oo quēn
 nēchittaz in noye/21/cōl īmīxpan-on tonquīzatīuh ahcazo
 mihīcōltīz ye[h] o huexōtzinco /22/ xayacamachan ohuia
- 23 Quēn ami[h] in cuīcatl ēhualo in cuīco-ya o in
 cuāuhquechōlli anca zo mi/24/hīcōltīz ye[h] huexōtzinco
 xayacama#h#chan ohuia.
- 25 In tetzmol[1]ōcān nicihuātl ninomāoxihuia ninocxioxihuia
 nocon/26/cuico ye nochuē ye nochhuipil niccēcentlami[h]-
 tāz aitzin ai aitzin Et^a
- 27 Niquimēlēhui[h] xaltepētlapan ye huexōtzinca[h] tzo
 īncuetlaxtlamalīn tzo /28/ īncuetlaxtetēcuecuex
 niccēcentlamittāz aitzin ai aitzin iyao Et^a
- 29 Tocotico, tocotico, tocotico, tocotico, tocotico,
- 30 In quēn oc zan in tlamatī nēchmī[h]tlania in conētl in
 tla[h]to#hu#āni /31/ in Āxāyacatōn cue e tle-on in ma[h]
 i#c#[z] i tēpal nochāhuatlālia o-ohuaye

folio 73v

- noca titlaōmepi[y]az noconētzi[n] ahzo iuh quinequi moyōllo
 māzohui [ī]huiān /2/ mociahua-n iyao ohuia.
- 3 Cuix ahmoyōllōcopa noconētzin ye toconcalaquia in chāhuayōtl
 inīc /4/ mochān ahaya-yoho ahzo iuh quinequi moyōllo Et^a
- 5 Quēnmach in tinē[ch]chīuh noyecōltzin ayye mācaoc īc
 ximochi[h]chīhua-n /6/ huel ahtitlācatl tlein
 ticnenelo[h] ye noyōllōtzin ticxōchimalīna /7/ ye
 motla[h]tōl iyao ohuia.
- 8 Notzāhuayān nimitzittoa i nihquiti[y]ān nimitzilnāmiqui
 xōlotzin /9/ tlein ticnenelo[h] ye noyōllōtzin
- 10 Tocotico tocoti
- 11 Nāhuililama[h] namonān nicāhualilama[h] nichpochilama[h] īpan
 /12/ nochīhua o nichālcotlācatl aha a ili nimitzāhuiltīco
 noxōchine/13/netzin noxōchicamo[h]palnenetzin iyaho ohuia.
- 14 Ye nō quēlēhuia in tla[h]toāni in Āxāyatōn xic[h]uālitta
 noxōchitla[h]cui/15/lōlmātōn xic[h]uālitta noxōchi-
 tla[h]cuilōlchichihualtzin oohuia.
- 16 Mācazoc an onnēñhuetztih ye moyōllōtzin tāxāyatōn iz ca[h]
 ye[h] momā/17/tzin mā nō mātitech xinēchonāntiuh a ayyahay-
iyaho xonāhui[y]acān Et^a
- 18 Moxōchinpetlapan moye[h]yeyān xōlotzin īhuiān xoncōcochi
 xon/19/yayamāni noconētzin titla[h]to#hu#āni tāxāyaca
yao ohuaya.
- 20 Huēhueh Cuīcatl. /21/ Ye[h] cona[h]hua in tla[h]to#hu#āni
 āxāyaca in a[h]huel ūquinpēuh in Mich[h]ua[h]que[h]
 /22/ ca nōzo tlaximaloyān in huālmocuep. auh a[h]mō
 zan quēxquiichtin /23/ in pīpilti[n] in tia[h]cāhuān

in ōmpa ōmi[c]que[h], cequintin zan huālcho/24/lo[h]que[h]
 īc zan īnhuehuētiliz in ahmō chicāhuac ītech motlamia[h]
 /25/ in cuīcatl īc quima[h]hua. huēhue[h] tlācatl in
 tla[h]to#hu#āni chichicha.

26 Tico tico tico tico tico tico tico tico tico tico tico

27 Tēchtláhuāncānōtzque[h] in Michhua[h]cān in Camacoyāhuac¹
 [marginal gloss:] [¹īt]ōcā ōmpa
 [t]la[h]toāni.

Tihuítzmanato[h] /28/ ye timēxi[h]ca[h] tihihuintique[h]-o
 quēnman in ti[c]cāuhque[h] in Cuā[uh]huēhuētzin²

[marginal gloss:] [²ī]ntōcā ōmpa
 [m]omi quili[h]que[h]
 tia[h]cāhuān.

/29/ Yāōtzin iya ohuiya.

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1 Quēnmach in mochīuhque[h] in Mēxi[h]ca[h] in huēhuetque[h]
 xoxōcomi[c]que[h] /2/ aocāc quittoa in ye
 tiquinque[h]queza[h] īlamatzitzin Chīmalpopōca /3/ in
 Āxāyaca iyyayahue ye ti[c]cāuhque[h] in amocōltōn
 Cacamatōn /4/ iyaon ohuiya.

5 Tlāhuānōyān nontlacactica[h] namocōltōn mononōtztoque[h]
 Cuāuhhuē/6/huetque[h] in tlacaelel Cāhuatlzin quilmach
 āc onihque[h] /7/ īāchcāhuān concāuhtiquīzque[h] tēuhltli
yehuayan Mich[h]ua[h]cān iya Et^a

- 8 Anc#o#[a] zo oncān tēmāc tlanque[h] Cuecuextēca[h] in Tlatilōl-
 ca[h] noxhuihuān /9/ in Zacuantzin iñ ye Tepāntzin
 cihuācuecueltzin īntzontecon /10/ īca īmēlchiquiuuh īca
 ontēāchti[h]toa[h] xi[c]caquicān hue-e
- 11 cototi, cototi, cototi, cototi, cototi, cototi, cototi,
- 12 Tlein ye[h] quichīhua[h] in tequihua[h]que[h] aoc
 momiquitlani[h] aoc tlama[ca]znequi[h] /13/ in
 ōquimittaque[h] īnyāōhuān īmīxpanpa huālēhua[h] teōcuitlatl
 pe/14/petzcatihuītz i za[n] quetzalpānītl i tlaxōpalehua-ya
 huiya amēch/15/āna[h] hui mā amotzīn ya xontla[c]zacān hue-e.
- 16 In māca ye[h]huāntin tēlpōpōtzitzintin ye[h]huān
 tlamacaznequi[h] in tlā/17/ca ye[h]huān i anca zā oquīc
 tīcuāuhchōcázque[h] Anca zā oquīc /18/ tōcēlōchōcázque[h]
 in tīcuā[uh]huēhuetque[h] huiya amēchāna[h] hui /19/ mā
 amotzīn ya xontlac#c#[z]acān hue-e
- 20 Iyoyahue ya ūnotlahuēliltic in Āxāya cuix ye[h] nohuēhuēyo
 /21/ in īnnetlalōliz in noquā[p]pilhuān hue-e.
- 22 A iñ māca ye[h]huāt1 in noxhuiuh ca-n namēchcāhuazquia xōchitl
 /23/ mantiuuh hue-e īca momāquīxtia[h] in huītnāhuatl
 yāōtl hue-e.
- 24 Tico Et.^a chicopa
- 25 A hoo ye hee o nontotolcatoc nontlatlatlāztoc,
 nonchichic#h#atoc /26/ in Namocōltōn in Āxāyaca hue-e
- 27 Mā ximotlālīcān in antequihuahque[h] am-i-yahque[h] mā
 ītlecax /28/ īpan anhuālcholo[h]tin anmotlatīzque[h] īca
 anhuetzi[h] ī/29/chīcuacol iñ amocōltōn in Āxāyaca hue-e
- 30 Ceceppa tētlaōcol tēhuetzquīti[h] in ye[h] quichīhua[h] in ye
 mēxi[h]ca[h] noxhuihuān /31/ in ūmoxīnque[h] in nāhuitica

i nimān īc onhuēhuēti[h] iy#e#[o]yahue /32/ chīmalli
 xōchitl tomāc ommani-a hue-e.

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- 1 Auh in nelli mēxi[h]ca[h] in noxhuihuān cēcentecpantica o
 ōntecpantica /2/ in huēhuehtitihui[h] i iyoyahue
 chīmalli xōchitl tomāc ommani-a Et^a
- 3 oc nō chicopa, tic#a#[o] Et^a
- 4 Cuāuhpetapan ōcēlōpetapan onēhuatic[h] in aMocōl in
 Axāyaca /5/ contlachinōlpipītzta[h] in ītlecatzin mā
 huel ihui quēntēl popōcatica[h] /6/ hue-e.
- 7 Ohuaye ayye aīc cēhuiz in chīmaltica conehcāpēhui[h]tica[h]
 tlacochtica in /8/ quixēlo[h]tica in ītlecatzin mānel
 ihui quēntēl popōcatica[h] hue-e
- 9 In oc tonnemi[h] hue-e tamocōlhuān-i patlāhuac in tātlauh in
 totlacoch /10/ īc tiquimāhuilti[h]que[h] in tonāhuac
 onoque[h] hue-e
- 11 Tlaca[h]zo ayāxcān in huēhuētīhua tlaca[h]zo āyāxcān in
 huēhuēyōtl zan /12/ ye nicā[n] ninochōquilia namocōl i
 Nāxāyaca niqumilnā/13/miqui nohuēhuēicnīhuān in
 Cuep#a#[ō]nahuāz, in Tē[c]cale[h], in Xōchitlā/14/huān,
 in yēhuati[h]cac Mā cēme[h] nicān huālquīzācān cēcen
 tēuctli /15/ [ī]pan momaticot i nicān chālco hue-e
- 16 Quēcīzqui in quincuitihuētzi oyohualli yehuaya hue-e ye
 quēcīzqui /17/ in ca milacatzoa tēuhlti yehuaya hue-e.
- 18 Oho ehe zan amoca nihuēhuetzca namocōl a#n#mocihuātlahuiz
 a#n#/19/mocihuāchīmal Tequihua[h]que[h] hue-e zā iuh
 xinencañ hue-e.

- 21 Toco toco tiquiti tocon tiquitin toco toco tiquiti
- 22 Nompēhua yaho nicuīcanitl nonni[h]tōtia nitozcuātēctzin
/23/ ayao
- 24 Nicnotlanēhuia nocuīc noxōchiuh ayoppa-n tl̄pc niquihto#hu#a-ya
nitoz/25/cuātēctzin ayao
- 26 Zan nō niāz ayao ohuaye īca nichōca-ya a īhuā[n] niyāhui[y]a
nocuīc no/27/xōchiuh haa
- 28 Nicuīcanitl-an a nixōchipapalōtl aya ninochīuhtiāz tēīxpan-a
nipatlān/29/tiāz ayyahue a īhuān niyāhui[y]a nocuīc noxōchiuh
haa

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- 1 Onca yahue aya nepāpan tōtōtl moyāhuatimani īlhūicaātl
īmancā[n] /2/ yēctli i ātl a ītēmpa[n] aya oncān ni[y]ēhua
noca yēhua[h] nota[h]yōhuān /3/ mā xiyanu-i mochān a ūmpa
ye cuextlān ho hanca yahue
- 4 Zan ca ye nocuīc onca yahue haya cacalotla[n] yehuaya niquēhuaco
ye /5/ nicān cilin ihahuaca-ya tēucciztli i tza[h]tzi-ya
oncān niyēhua #m#[n]oca /6/ #ichua#[yēhuah] not#t#a[h]yōhuān mā
xi-ya-hui#yān mochān ūmpa ye cuextlān o hanca y Et^a
- 7 Nitecpatōtōtl nehco-ya nopinohuā[n] chālchiuhtlan
nicmamali īpañ nicpō/8/hua-ya yēctli-n nocuīc zan
nitlāuhquechōltzin hueli noncuīca-ya tēīxpan o.
- 9 Ūmpa ye nihuītza zan ca xiuhquil[l]ān-i zan ca nimazātatl ca
nictzelō#hu#a-ya /10/ noxōchiuh o.

- 11 Ti. titico, titico, tocotico, tocotocoti titico titico.
- 12 Cā[n] mach timi[h]tlaco[h] tiniuctzin naanootzin
 chālchiuhnene-ya ayoc /13/ nonmati ye nochān in ye toyāō
 ohuaye ne[h] nacha[hh]ua-ya zan ca ye nonān
- 14 Za[n] nihuetzca-ya tinech-a-ittha oquiche[h] cihuātl mochān o
 nicnequi-a mā /15/ nochān niyeto-ya o-ohuaye
 nēch-a-a[h]hua-ya zan ca ye nonān-a.
- 16 Nānōtzin cāmp aquí nehne īn mani mi[c]qui īn tinocihuāpo[h]-ya
 ayoc nel /17/ niccaqui-a nēcha[h]hua-ya-a zan ca ye nonān
 mātēl itla[h] i[h]ca-ya a/18/ qui noca-ya anca zo #a#[o]ncān
 tlācaco ni[y]ez tlācaco ni[y]etoz ha.
- 19 Ohuanca tlatzihuiz noyōl tinonān aquí-ñ huel[1]amati-a
 āhuilnemi-a īn /20/ mach nel oc ni[c]caquiz-a ī ca
 tinēcha[h]hua-ya
- 21 Ye nāhuilnemi-a zan ca tinonān ohuaya-e noquich in yeh ēhua-ya
 a[h]zo /22/ nittolo-ya cuix ninocaqui-a.
- 23 Yohuaya nichōca-ya o niyēccihuātl niquetzalmiyāhuaxōch
 nināhui/24/lo[h] nicihuātl aya a ca nīxtōnac-i zan
 iuhqui nimiquic-in mah ay-aya /25/ ho ohuaye
 ni.nohuetzquila aya-ha ohuaya
- 26 Quēn tinoca-ya tiniuctzi īca nichōca-ya zan iuhqui nimiquic-in
 yah aya /27/ ya oo ninohuetzquila yaha ohuaya.
- 28 Zan ye niquetzalxōtzin aya-ho ninotlazo[h]tla niyēctl-o
 nicihuātl /29/ niquima[h]hua-ya niuchuān-i cōzcamalīntzin
 xiuhtla[h]miyā/30/huatzin ye āhuilnemi[h]-a quetzalcuā-
 tequi[h]-ya oo yao ohaye /31/ ya aya aya ha. Nānō
 tinonān-on ohuaye mā xiquia[h]ya

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nicuihuān-í cōzcamalīntzin xiuhyla[h]miyāhuatzin ye
 āhuilne/2/mi[h]-a quetzalcuātequi[h]-a Et^a

3 Toco toco tico tocoti titico, titico, tocoti

- 4 Yahue aya zan nēntlamati noyōollo Nahuitzotl ohuayee
 nichōca-ya /5/ #c#[z]an [n]ō cuēl niquimittaz in tētēuctin
 Nezahualcoyōtl-a, Motēuc/6/zōma[h] o a[n]ca yahue aya.
Onca yahue aya nitēuctla[h]palihuime[h] /7/ hueli-n
 noncuīca-ya cōzcahui molihui niquēhua-ya ohuaye nichōca-ya
 /8/ #canoc huel#[zan nō cuēl] niquimittaz in tētēuctin
 nezahualcoyōtl-an Motēuc/9/zōma[h] o hanca yahue aya.
- 10 Notēmic īpan nihui#y#a mictlān aya niquintlācaittac in
 nāchcāhuān /11/ tla[h]palihuime[h] a in tēpiltzin-o in
 tlācahuepan-o cana[h] nemí motē/12/yo-ya nah tihtolo-ya
 mociūc ayo nemí-a zan ca tenochtitlan o han/13/ca yahue.
- 14 ī#[z][c]a nichōca oo īca nicnōtlamati nāchcāhuān
 tla[h]palihuime[h] a in tépil/15/tzin cana[h] nemí
 motēyo-ya cana[h] ti[h]tolo-ya mociūc-ayo nemí-ya zan /16/ ca
 tenochtitlan ho hanca yahue
- 17 Huīcalo nāche huīcalo noxōchihuēyo nitlācahuepan ye quitimal-
 o#hu#a /18/ patlāhuac azatl yahao
- 19 Ōcēlōcuāuhtza[h]tzitihuētēzcacō#hu#ācatl-a mociūli#y#atzin
yahao
- 20 Nicocotzin ni[y]ehco-ya noo-n-cuīca niquimāhuilo#hu#a in
 tēpilhuān-oo /21/ ayye ayaho
- 22 Cacaloxōchitl-o o cempōhualxōchitl-a ni[ye]hc#a#[o]-ya
 niquimāhuilo#hu#a /23/ in tēpilhuān-#n#oo

- 24 Toco toco toco tihti tocotoco tihti tocotihtoto.
- 25 Noncuīca ehco mochān an nicuīcanitl nicāhuiltīco nicān-i in motēuc/26/zōma[h] iñ zan nic-ya-i[h]tōtia toc-in-petlacōtl-i ja yao yehaya hoo ohuayye /27/ a ūmpa ye nihuītz tlacpac yahualiuhcān zan nic-ya-ihtōtia toc-in-petla/28/cōtl-i yahoo
- 29 Pēhualo-ya nicān tziuhcō#hu#āc a[n]niuchuān-in ao cocomōntoc īxōchihuē/30/huēuh ahaya nonāhual-ah, ha noyōl quimati-a ohuanca ye nocuīc

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- zan nocon-ya-yēhua-ya īca-ya nompāqui-a nippalōxōch mā-yan ī/2/tlan-aya noncuīca-ya i noxōchiyecōl#1#-i āhuilīz nicmana-ya no/3/ocuīcaihito#hu#a-ya
- 4 Iz tle ye[h] ticchīuhque[h] zan tiniuctzin īca cuałāni-a aya noquich[h]ui /5/ iuhquin ahtittātehque[h] an nopilotzin mā zan nica[h]hua-ya nic/6/cāhua zan tinonān aya noquich-an
- 7 0 cualli nēchitta-ya zan ca ye īcihuāuh ne[h] huālmotlāli[h] ācatēñpan-in /8/ ach quēñ noconchīhuaz aya noquich in ācaxōchitl-o īpan no/9/mati īmāc noncuetlahuix nēch-ya-cāhuaz.
- 10 Xōchinçuahuitl cuepōni-a on quetzalli xēlihui-a za[n] ye conittōtia[h] ni/11/cuihuā[n] zan ca ye nopilohuā[n] ho ha mā-yý#e ayoo ohuaya ninocāya.
- 12 Quetzalcoyolin-a huia cuepōni-a topan-a motēca-ya xōchihui molihui /13/ motzetzelo#hu#a-ya o a mā-ye ayýao haha mā-yye ayao ohuaya ninocāya.

- 14 Cototi tocoti cotoquit i quiti quiti #quit i# tico tocoti
- 15 Mā ya pēhualo-ya mā ya nequetzalo-ya nōpinohuān-a o ohuaya
ye ho/16/huaya haye oya.
- 17 In chōquīzxōchitl-a ompixahui-a xōchihuēhuētitlan necuīcatīlō-
yā[n] /18/ ohuayye ohuaya haye ha.
- 19 Tlacpac tenāntlan oo ye ōmpa nihuītz-on ye nāhuilnemi-a
ninihto#hu#a-ya /20/ yahua hiye i-hua ihi yao ho, A iz
tlein tiqui[h]to#hu#a-ya ohuanca tinona#n#/21/an o
nicō#hu#ānentzin mā non[n]i[h]t[ōt]i-a yahuayye yahuayyao o
- 22 Ama-ya nānōtzin to[n]con huixanatia niccaqui-a cuīcatl
onmanico-ya /23/ ayao ay ha aya ayao haya
- 24 Ahuiia ye niquetzalxōtzin ye non[n]ittōtia
- 25 Toco toco tiquiti tiquiti toco toco tiquiti tiquiti
- 26 On ōyehcoc toxōchiuh ohuaye cuīcanitl-i yeloxōchitl xīlōxōchitl
nomāc /27/ onmani-a ōmpa ye ni[c]cuito-ya ōcēlōāmatitla[n]
aya tlacpac cuāuh/28/tlan aya nic-aya-temohui[h] oo
- 29 In īca nic#ti#[h]ōca-ya āc nicāhuilīz noxōchihuēhuēuh ōmpa
ye ni[c]cuito-ya

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- 2 ōcēlōāmatitlan tlacpac cuāuhlan-a nic-aya-temohui[h]-a o
tlā xoncuīcati nocnīuhtzin #n#ohuayyee tlā xoconcaquicān
cāni[n]-ya /3/ cuīco-ya cānon in caquizti-a comōntoc
huēhuētl noconcaqui-a /4/ anca Mēxi[h]co tōlamāz
nicpi[y]aco tepētl o hanca yahue
- 5 Nichōca-ya on nicuīcanitl noconcaqui huēhuētl comōni-a anca
Mē/6/xi[h]co tōlamāz nicpi[y]eco tepētl.

- 7 Ye nō yehcoc noxōchiuh ohuaye nicuīcanitl ye nicuāuhtzin-a
 huel#1*i-n* /8/ noncuīca-ya teīxpan oo
- 9 Quēn huel xompēhua zan xontēnahua nitlatzotzonquetl ye
 niquetzal/10/iczotzin aya ohaye ayée nicnōtlamati-a mā
 ya motēca-n tohuēhuē/11/tzin ayée aoo
- 12 Toco toco titi toco toco titi toco toco titi
- 13 Tlāltōnayān ātl-#a#[o] #ca#[yā] tēmpañ Moquetzaco xōchitl-a
 xiatōlamāz tla/14/pītza-ya nicōzcatōtōtl tēmāc ninem
 zan ca nicihuātl-in ayao aye /15/ anca yahue aya.
- 16 Quē[m]mach ami[h] ye noxōchiuh quē[m]mach ami[h] ye nocuīc
 tiquēhuaco ye nicān /17/ zan chiauhtzinco xiātōlamāz
 tlapītza-ya nicōzcatōtōtl tēmāc /18/ nine[h]nemi zan ca
 nicihuātl Et^a.
- 19 Tle īpanon tinēchmati tinonān anca nicōzcatl-i tinēchtlatia
 anca /20/ y#o#[ē]ccān āhuilīz tlamatiz noyōlŷōl īca
 nichōca-ya.
- 21 Zan niyāz-on an tinēchquīxtlaní tinonān anca nicōzcatl-an
 tinēch/22/tlātia anca y#o#[ēc]cān āhuilīz tlamatiz
 noyōlŷōl īca nichōca-ya
- 23 Ce[h]celi[y]a noyōl noconcac-on huēhuētl comōnti[h]caqu-i
 zani[y]o[h] īca-ya ye om/24/pāqui ye noyōl cococuīcatl-i
 ayée nichampotzin notoncocci/25/huātl mā noquetzal manalli
 mā ya īpan niquin̄mana in /26/ tōlamāzque[h] ohaye ohaye
- 27 Ca ye[h] notlapalcuētzin oo o ye nō zan īquechquēn oya aya
 nichan/28/potzin notoncoccihuātl mā noquetzal manalli mā
 īpan niqui[n]/29/nāhua in tōl#1#amāzme[h] ohaye ohaye.
- 30 Ócēlōāmatitlan aya niquittoa ye nocuīc ye nicān niquetzalpe/31/-
 tlatzin ayée ayée Mā nequetzalo zan totata[h]huān an

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1 Nichālchiuhnenecihuātl yayye quilacatzo#hu#a ye noyōl
 coyolxōchitl /2/ in ayye mā ya nequetzalo-ya zan
 totata[h]huān a.

3 TōchCococuīcatl

4 toco toco tico ticoti titico titico tocoti

5 Oncuīco-ya in īxpan aya ye Santa Malia nopilo[hu]ā[n] mā
 nic-ya-huīca-ya /6/ chooquillō-ya ilacatzoa huīcalo-ya
 no petlacōuh nicmātēntiāz /7/ chōquizxōchitl-a
 ni[c]cāhuatīuh zan tocnōmā-n i nepāpan xōchitl-i /8/ mā-ya
ya huiche ontlamiz ya ilhuitl o ha[n]ca yahue

9 Ya nichōca in mach nictlamīc-in nicuīcanitl nepāpan xōchitl
 mā-ya hui/10/che ontlamiz ya ilhuitl o ha[n]ca yahue

11 Onlapalhuiconti[h]cac-a huīmolihui molihui-a quetzalizhuayo[h]-
 ti[h]cac /12/ ni[c]tzetzelo#hu#a īxōchi yehehuan Dios
aya hoo oyo hoyo ohuaye

13 Zan ca-n nonyāz quetzalāmatitlan-an chōca moyōollo zan
 nicuīcanitl Et^a

14 Huel pāqui noyōl concac-on huēhuētl chinamēca[h] nicuīca mā
 mani-a /15/ ahuayyā ye nenāhualo yao-o mā nonnittōti-a
 ye ni[c]quetza pe/16/tlatzin ahuayyā ye nenāhualo yao-o.

17 Nica xōchitzin n#a#[o]ton mā nonnittōtia mā ni[y]āhuiye-huaya
 zan tozan/18/#tī#tlan cuāchicpale[h]cān o hanca yahue
 comōntoc huēhuētl nocon/19/caqui-a nānōtzin mā-n
 nonni[h]tōtia mā niyāhuiye-huaya zan tozan/20/titlan
 cuāchicpale[h]cān Et^a

21 Ti titico titico tocoti tocoti ti titico titico &c^a

22 A-huia huitano huichile a-huía noquetzal#1#-a cāhualōtihu-a
chiucnāhuātl ītem/23/pa[n] huīcalo yece[n] xīmohuayā[n]
in mēxi[h]ca[h] in xōchinmayā[n]que[h] cenuīztia[h]que[h]
/24/ in ye[h]huā[n]-ya nāhuatīlo-ya ahuiān toxōchihu ha

25 In yea in yaho āhuiyelo ye toxōchinqahu-i īca ye huīcalo
zan quetzalihpotoca/26/-ya yē#e#[c]tl1-on cuīcatl-in
xōchimayānque[h] cenuīztia[h]que[h] in ye[h]huā[n]
nāhua/27/tīlo-ya ahuiān toxōchihu-an.

28 Olīníquetl tonanā[n]huā[n] San Palacizco huīcalo-ya
nocohua a i chōquizzxōchitl /29/ pixahuita[h]
yohual[1]acaco-huaya.

30 Tōlin Xōchitl-a ihpotoca-ya in tōyā[uh] huīcalo-ya
nopetlacōhu-ahay nechōquilīlo-ya

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tēcpīpiltan cuīcanāhuatīlo-ya chālchiuhāpan ayao ayé
ahuiān toxōchihu-an.

2 Xōchintenāmitl onoc-a hui zan quetzaltenānticpac teuhtli
 motēca milacatzo#hu#a/3/-ya īca ye huīcalo in tēcpilli
 in #tlaca huepani#[tlācahuepan-i] ayocāc tlā[h]to#hu#a
 tlāli/4/huintīhua tlama[h] māle[h]que[h] yehtla

5 Xiuhquechōl milini-a xōchiātl pozōni-a chālchiuhtli tlapāni-a
 īca ye huīcalo /6/ tēcpilli tlācahuepantzин ayocāc
 tlā[h]to#hu#a tlāl#1#ihuintīhua Et^a

7 Cotoco cotoco tico cotí cotí titico Tocoti

8 o[n]ca y[a]hue aya #c#[z]an noncuīcapōhua nicuextēcatlan zan

- niquimāhuiloa /9/ in tēpilhuān chīchīmēcatlahco
 tlālhuāqu-#e#[i] cuīcatl īxam#m#ānca-ya /10/ īca
 mittōtia tōlamāz aya xōchināhualo-ya San Palacizco-ya
- 11 Onca yahue aya oha mā inti-a mā ihto-aya niquitto#hu#a-n
 cuīcatl nicue#i#[xt]ēcatl /12/ cuīcatl īximā[n]ca-ya
 īca mihtōtia tōlamāz tlā aya xōchināhualo-ya sa[n]
 Pa/13/lacizco-ya
- 14 Mā-n cuīco-ya mā-n cuīcanāhuatīlo-ya annopilhuān-i mā
 nic-ya-huīcaz noxōchiuh /15/ oo quēnmaniā[n] quēnman
 nopolihuiz-#z#a
- 16 In#n# a n#i#[e]echnāhuatia[h] notata[h]huā[n] notla[h]to[h]-cā[n] ye niāz nichuīca-ya nopetlacōuh /17/ īhuān
 nopolihuiz in ye nicuextēcatl-in aya ohuaya ye ayoc
 nīlōtiz ha
- 18 Xōchiohlipan huīcalo-ya ye nopetlacōuh cempōhualxōchitl-a
 nicōzcatīlo-ya /19/ huīcalo-yo ahuia zan tocnōmā
- 20 0 a[h]yēccān-o xīmohuaya[n] nopolihuiz-#z#a
 noteōhu-an /21/ xicnōtlamati-a Santa Malia ye tonān
 mā ya nichōca-ya nōtza/22/lo-ya ahuiān zan tocnōmā-i
- 23 Totototo tititi toti toti totititi et^a
- 24 Om mā ya om mā-yay in Pēhualo-ya mā y[a] āhuilīhua ohuan
 nopolihuān /25/ quetzalcoyoltitlan oni[h]cac in
 tocnōhuēhuetzin #n#o oya ya aya
- 26 Xōchia[h]huachpixahui in noyācach aya quetzalcoyoltitlan
 in tohuē/27/huētzin ao Et^a
- 28 Āhuiya ye noyōl xinēchi[t]ta-#c#[y]a nichālchiuhnene-ya
 mātlatl xōchinčua/29/huitl-a aya nicmāma[h]tinemi-a
 ye nitēnāhua-ya niquimittōtia in /30/ tōlamāzme[h] oyaha haya.

1 Mochicāhuiaz noyōltzin#n# aya notoncocihuātl

[superimposed correction:] [n]j[toncocihuātl]

nichālchiuhnene-ya mātlal /2/ xōchincuahuitl-anaya nimāma[h]tinemi-a
ye nitēnāhua-ya niquimi[h]/3/tōtia in tōlamāzme[h] oya ha haya.

4 Cānin noconcaqui-a noxōchināhual#1#-i-a a on cuīco-ya
tēcpanchinameh/5/cān mā nonnihtōti-a aya ayao ayahue-i.yā-i.ye
ayao ohuaye Et^a

6 .yā ayao hayeo huele-n quinequi noyōltzin āhuil[1]i xōchitl-i
at ayaoc /7/ nel nō no[n]yāz in cuīcatl noconcaquico
huīac tētzontitlan-a

8 Cuīcatica ompāqui-a ye noyōl notlāhuinxōchiuh
noquetzalcuā/9/xēlol ahuayé noquetzalcuāxēlol īpan
ni-a-nemi-a San Pala/10/cizco-hui cuix mochipa ye nicān
xōchintlālticpac #ni#[in] mā ninoquimilo-ya.

11 Za[n] ye[h]īc nichōca-ya ohua niquitquiz ye niāz yēctl-on
cuīcatl-i cuix mochipa /12/ ye nicān xōchintlāl. ī mā
ninoquimilo-ya

13 Cototi tocoti cototi quiti quiti quititi

14 I in yeo niyehcoquettl nonāntzin quihuinti[h] noyōl
niximalīntzin-o ach an/15/ca huili-n nicochi ye
noconcaqui-an yēctl-on ye ī-n-cuīc noxōchināhual#1#-a

16 Zan ye xōchincuīcatl topan motēca-o xiuhpapalōtl ye
nipatlāntiā[z] xōchitl yao /17/ quihuinti[h] ye noyōllo
quetzal ye xōchitl cuepōntimani-a īmāpan ye no[n]/18/nemi
noxōchināhual-a

19 Xōchitl moyāhua-ya ay.yao mā nonNi[h]tōtia topan temoc ha-haya
#ahuj/20/yac#[ahhuiāc] xōchitl-a

- 21 Niqui[h]toa tinicuitzin #n#o ohuaya mā nonni[h]tōtia topan
temoc Et^a.
- 22 Xiqu-in-maca xōchitl-an xiqu-in-maca-n nonāhual aya ayao
izqui/23/xōchitl cacahuaxōchitl ayye ayahue xiqu-i-maca
xōchitl-o xiqu-in/24/-maca nonāhual aya ayao.
- 25 Ma-n-ca xōchitl ma-n cacahuaxōchitl ma#z#[c]a-n nonāhual yehua
nohuē/26/huēuh xic-ya-hueli-n-tzotzona ayya ayao.
- 27 Toco toco tiqui tiquiti quiti.
- 28 Tapachtli nonenepil chālchiuhtli ye notēn ninomati-a
niquetza#h#[1]chic/29/tzin notata[h]huā[n] niczohua-n
notlapal a in tēīxpan in nichōca-ya /30/ quēnin tiāzque[h]
a ilhuicatli[h]tic-an onca yahue aya
- 31 Huel yēctli-n nocuīc niquēhua-ya ay ca nēchtlazo[h]mati
ye[h]hua-n Dios

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- nihuēhuētl quitonque ca iica nenque mach cahuān ōtlātiloc
cānon /2/ ye mictlā[n] Et^a.
- 3 Onca yahue aya izquixōchitl īmancān zan tocnōmā tlāca[h] ūmpa
niāz ti/4/nonāntzin zan ca nicmāma[h]tiāz noxōchihiu-aya
maní-ya huit#t#_a[n] tocnōmā.
- 5 Onca yahue aya zan tinēcha[h]hua tinonānōtzin mā nonittōti-a
a[h]tle iuh nicma/6/ti-a noxōchiuh aya īca pāqui noyōl
maní-ya hui#.#tan tocnōmā.
- 7 In niquitto#hu#a-ya ninēntlamati-a ātl īchayāhuayān #n#o ye
xihui#y#ān /8/ xiuht#a#[o]z cue ye ya aya ha
- 9 Anca mā-n iuhqui Dios Ātl ītēpan-a ninēntlamati-a ātl
īchayāhuayā[n] ne /10/ xihuiān xiuhtoz cue ne e

- 11 Tocototi cototi titi tocototi cototititi
- 12 Pācti[h]cac noyōltzin nitoncocihuātl nontēhuehuelitztihcac
cocotzinpan-i /13/ zan ye notlapalcuētzin nānōtzin nino-
ye[h]ecquetza-ya o#hu# ayāc nōpi/14/1#l#otzin ye.
niquetzalxōch-a nicempolihui-a yao.
- 15 Zan #ç#[ca] iuhqui nonān catca ya aya niquīzaco notoncocihuātl
zan ye /16/ notlapalcuētzin nānōtzin ninoye[h]ehquetza-ya
o#hu# ayāc nōpilotzin /17/ ye niquetzalxōch-a
nicempolihui-a yao.
- 18 Ye nihuālnemi-a cocotzinpan-i nicuextēcacihuātl ye
noizquixōchiuh zan /19/ yēctli yehua-yao oya ay-ye ha
- 20 Cuix mochipa ye nicān in tlōpc mā ya iuh ninemi-a nihtolo-ya
āhuil[1]i xō/21/chitl ayye huaya yao oya yao ay-yeha.
- 22 Y#[e] no yohuaye noyōl īxpan ninoquetza-ya ye noco[n]-ya-nōtza
īcēlteōtl ni/23/cihuātl zan ca-n ye nocuentax ololihuic
chālchiuhtli-ya aya īhuān-a /24/ nocon-ya-yēhua-ya īhuān-#n#a
noco[n]-ya-pōhua-ya.
- 25 Āhuiya ye noyōl niquitta nocuentax ololihuic chālchiuhtli-iya
/26/ hayahuana nocon-ya-yēhua-ya nocon-ya-pōhua-ya
- 27 Nitozlatlānilli o#hu# anca-n ye ninentzin moca ye nichōca
ahuayaо ach /28/ ca ōmpa nihuītz in taminchōquincal[1]i
mazātl iyo yahue yao-haye
- 29 Zan nichuātzintli notlapalicpacxōchiuh o anca none[h]huiēl#1#-i
ach ca ōm/30/pa nihuītz taminchoncalli mazātl-in iyo yahue
yao haye.
- 31 finis Laus DEO.

- tochi/2/nantitlan tēyeyēctzin aitzin tēxōchitzin
tēxōchimecatzin
- 3 A[h]mō no[n]huālla niman ye nēchilhuia ahua nicca nomatzine
nenequiz/4/ticātzintle nomatzine ahtle īpan cuācualitz-
ticātzintle nomatzine in /5/ māzāzocuēl nicān
tochinantitlan-i nimitzontēxōchicapolyōllōtoto/6/poni[...] nica
yacue tlamacatzintle on mach tiqui[h]to#hu#a.
- 7 Ichtaca monōtza[h] yacue yacue áqui[h]que[h] in nēnhuitze[h]
huiya a[h]nōce[h] a[h]xini[h] /8/ quinenelo[h]que[h]
īyayamaztla[h]tōl tlaca[h]zo ye[h]huā[n] in tonenequizhuā[n]
/9/ tohuelicnihuān-o ohuiya.
- 10 Niccāuhtzintle toncuā[h]cuālāntica[h] to[n]xaxaçualiuhtica[h]
tontequipa/11/chiuhtica[h] cuix mochipa-on in tlpc.
xōlotzin yacue notēcuiyōtzin /12/ xihuālmohuīca māzo
titlaōcox mā motozqui mococo[h] ūiuh quinec /13/ in
tlp#c#qu-e[h] ahua Et^a.
- 14 īpalnemohuānī Dios aya xonhuēhuetzca xonquequelmiqui-a ca
/15/ xōchitlālli īcpac ye nicā[n] zan cen tihui[h] zan
cen tlapo[h]polihui
- 16 Yālhua yohuan nitopalihuantic nixaxa[uh]cāihuintic ūnō cuēl
nihuin/17/tic xōlotzin a[h]zoc moyōlllo quimati nomā
xicāna mā tihuiān /18/ iyee tochān, zan ūquic zan ūquic
to#n#[z]Cuecueci tihui[h] zan ūquic Et^a.
- 19 HuexōtzincaCuīcatl.
- 20 Tocontin, Tocontin, toco, toco, toco, totototototo,
tocotocotoco to/21/totototo.
- 22 Ye[h] quilhuia in īcihuāuh tzīn; in Ācape[h]penatzin ahua
Pille netle Mā no/23/cān-a, mā nocān-a, achi[h]tzin

- xitechompēhui toconizque[h], ye[h] mā ihui /24/ ye[h]
 mā ihui-o notēcuiyo oquichpilli tzīn
- 25 Ŏhualla[h]que[h] in Pīpiltin ye[h] huexōtzinco i Ton Xihuan
 i nelpilōni /26/ ye[h] tlen conizque[h] in Pīpiltin mā
 nocān-a Et^a
- 27 Ye ca ōnihuāl[1]ah ca ōni[c]cuito-yah ye mā xonmotla[h]palo
 ye cihuātzintle /28/ tlā xic[h]uālcui-ya tlā xictēmaca-ya
 iñ mā-n copatica in mā-n tacatica /29/ ya mā ya onihualo
 in tēteuctin ayyo Et^a

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- 1 In notzinitzcanhuīcoltzin ye zo huel çua[1]tzin tlapalhua[h]-
 calxōchitl i /2/ mā ñca-ya onilacatziuhtihuītz
 Notēco[qui]tzin tlā xic[h]uālcui tlā xic/3/tēma[h]maca-ya Et^a
- 4 īc ōnhuēhuētl
- 5 O a[n]ca ye oncā[n] Pīpilte netle nomātzine in ātl patlāhuac-a
 ātzāl#an /6/ ye oncān mani[h] tlahuilōlxōchiocli in
 huel īntech onquīz i oncān /7/ conique[h] in tēpiltzin in
 nezahualcoyōtzin huel īntlazo[h]yēcmāti/8/tech mantia[h]que[h]
 i huēhue[h]tzin #q#[h]ui xiuhtōtōīxcuātec piltzin
 onchah/9/chayāhuata[h] Et^a
- 10 In conittoa[h] netle mā tiyaya[h]tihuiān ye ötlapilchīuhque[h]
 ye huexōtzinca[h] ye /11/ motlāhuān ye öquitla[h]tlapānque[h]
 ye zo huel cualtzin in moxiuhtōtō[uh] /12/ ye mohuīcoltzin
 i mā ye ninahpāntiu huel īntlazoh Et^a
- 13 I nihuāli[h]zac ye yohuan nicihuātzintli o nātlāli[h]cātzin
 nictēmoa notēc o/14/quitzintli in tlazo[h]oquitzintli
 cānin noconcaqui-o mocuīcachōqui/15/li[h]tiuh in
 tēcpiltzintli za[n] ye ocotepēc in tlachichi quiltzinco

tepētozcatl /16/ cānque[h] iye ya tlāuhetzinco
nimitztēmo#hu#a-ya Et^a.

- 17 Iye nonnēntlamattica[h] noyehyeyān tlapali[h]huixōchitl
nimitzontehqueia /18/ ye #onza#[oncān] te[h]huātzin
cuix ōta[h]cito-ya ātēmpantzinco ālchayāhuacān
/19/ motlaōcolxōchiuh mā ye xima[h]pāntiu h nimitzontēmo#hu#a-ya.

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- 1 .1[ο]

- 2 Tōtōcuīcatl

.D.9.7. .AÑOS.

- 3 1 Tocoticotocoto. / Tiquí tiquí tiquí tiquí

4 Yeho tonā[h]cico ahua conētle nomatzine ye chālchihuāpa[n]
in /5/ #m#itztapal#1#ātl ye īmanicān chachal#1#acatimani
nepāpan /6/ tōtōtl Tlā xitlamahuizo titēcayēhuac nomatzine
netle netle pīpilte

7 He tlā xia nomache tlā tocotati in tēuctli ye[h]hua don alonso
ton/8/tlamahuizōzque[h] in chālchiuhāpan quetzalhuexōtitlan
cha/9/chal#1#acatimani nepāpan Tōtōtl Tlā xitlamahuizo
titēcayēhuac/10/c nomatzine netle netle pīpilte

11 He ūtihuālla[h]que[h] Timitztla[h]pal#1#ōco[h] timotla[h]huā[n]
tidon alonso /12/ āxāyacatzin. mach oc onhuītze[h] in
o pīpilti[n] in Don Lucas in /13/ Don a[n]tonio ācachina[n]
mā titlaōcox nomatzine

14 in tlaōcox pācta[h] in tinomatzin tlāoc tocotati ya motla[h]tzin
tozqueco/15/yōtl tēuctli ayoc āque[h] in ya motla[h]huā[n]
ōquintlāti[h] totēcuyo /16/ mā titlaōcox nomatzine

- 17 In mā mēl[1]el quīza tlā tocontequicā[n] ātlacuezona[n] in
tecoztic to/18/miyoltic ācaxōchitl. tlatlapaltic tlā xia
nomache pīpilte
- 19 Huel tēcemēlti[h] quetzalla[h]tōlli xēlihui-an ya ītech aya
pa/20/tlāntinemī-a xōchitzanaquechōl huel yēctli hōn i
nicon/21/tla[h]to#hu#a mach aya nellī pīpilte
- 22 He mach oc āhuilli Tēuctle titozquecoyōtl O[n]mimil#1#i[n]ta[h]
īxōchin/23/teponāz in tēuctli ye[h]hua in Don alonso
onca[h]cahuānta[h] yēc/24/tli ya īcuīc ho ohuaya nell-a
- 25 hi huel yēctli ya īcuīc y[eh]hua-n Tomach in Don alonso
qui/26/mi[h]tōtia in tēpilhuā#1#n i huexōtzinca[h] hi
o[n]ca[h]cahuā[n]ta[h] yēc/27/tli ya īcuīc o ahuaya
nell-a
- 28 .2°
- 29 tocotocotiti / Ticotico tocotocoto
- 30 Tlā xi[c]caqui tēuctli tēcayēhuatzine huel
tontlamahui#z[o[h]/31/que[h] hi yēcxōchitl-a āxāyacatl
tēcutli ho[n]cān o[n]mani-a teō/32/cuitlaxōchi[t]l in
tlapal#1#i[h]huixōchitl ontlatlatlatzcati-

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- mani co[n]-ya-#o#[chī]china-i, cua[p]pachtōtōtl i
xōchitōtōtl aye-an.
- 2 Ho[n]cān toconi[t]taque[h] xōchiātēnpam motlatlālia
Tlapalze[h]huan/3/tzin o[n]cā[n] ho[n]mani-a teōcuitla-
xōchitl in tlapal#1#i[h]huixōchitl on/4/tlatlatlatzcatimani
co[n]-ya-chīchina-i. cua[p]pachtōtōtl i xōchitō/5/tōtl
aye-an.

- 6 Ho tihuiā[n] netle in tenochtitlan ho[n]cān o tla[h]to#hu#a
 quetzal/7/toznenetzin in Don diego tēhuetzquīti[h] aya ya
 nelly-a noma/8/tzine-yan
- 9 Ye niqui[h]to#hu#a pīpilte huexōtzincaye quinānquil#1#ia i[n]
 /10/ tlāuhquechōltōtōtl ye[h]hua-n tomatzin-o in Don
 hernando /11/ ācōl#1#ihua[h]cā[n] ya nel[1]i-a nomatzine-ya
- 12 In ahua nomache a pīpiltin o huēyōtzin aya xiuhque/13/chōl-
 huītzilintzin-o in don P° in motēczōma[h]tzin
 co[n]-ya/14/-chīchinato chālchihuāxōchitl in ūmpa-ya a
 in /15/ caxtillān o[m]māpa[n]tzetzelo[h] huaya
- 16 I huel ūmozouhtia[h] y#c#[e] ompatlāntia[h] ye[h]hua-n
 tomatzi/17/n-o in P° in motēczōma[h]tzin co[n]-ya-chī-
 chinato chā/18/lchihihuāxōchitl in ūmpa-ya a in caxtillā[n]
 o[m]māpanze/19/tzelo[h] huaya
- 20 .3°
- 21 Toco tico tocoto / Tiqui tiqui tiquiti
- 22 Tlāoc timocēhualhuīti[h] quetzalāhuēhuētl ya ī/23/tlan-o
 māpan-o moyacalhui[h]ticate[h] ācatzanatzitzin/24/tin-a
- 25 huel noconmahuizo#hu#a-i- ye chālchiuh#u#ātapal#1#ā/26/cat1-o
 o. ye ītech ayo ompa[h]pāctica[h] xōchcatzin mociū/27/catia-i-
 quinānquia-i- ācatzanatzin o[n]xiuhcoyol-

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- i[h]cahuaca-ya in īntla[h]tōltzin pīpilte
- 2 Hōmpa tine[h]nemi[h]-a // ye xiuhquechōl chālchiuhāpa[n]
 hue/3/1#i-n tla[h]to#hu#a-on xi[c]caquicā[n] hana. //
 quetzal#1#axoque[n] mo/4/zouhtinemī-a

- 5 Huel yēctli tōtōtl ho m#a#[o]tzetzelo#hu#a mopo[h]poyāhua-ya
 a[n]qui /6/ nicā[n] ya xiuhquechōl chālchihuāpa[n]
 huel#1#i-_n tla[h]to/7/#hu#a ho xi[c]caquicā[n] hana.
- 8 Hi mā tihuiā[n] ḥonontlamahuizo[h] in mēxi[h]co huel
 tēçemē/9/lti[h]cān inīc cūalcān o xōchizacuantōnatimani-a
 i ch/10/ālchihuāpa[n] tlā xia nomache pīpilte.
- 11 Hin ahua nicāuh in tēcayēhuatzin mā tihuiān mā /12/ mēllel
 o[n]quīztihi-a ḥonontlamahuizo[h] in mex^{co} huel
 tē/13/cemēlti[h]cā[n] inī[c] cūalcān o xōchizacuantōnatimani-a/14/nī-a in chālchiuhāpan tlā xia nomache pīpilte
- 15 .4°
- 16 Titocototocoti toco totocoti, Titiqui titiqui titiquiti
- 17 Ho quetzal#1#āyauhtimani-n ātitlan-i ayahue in tla/18/zō[h]-
 tli-n tepētl. ītlan i xiuhtomoltaca-ya ontlatlaxōpa/19/1#1#-
 ēhuatoc aya xi[m]matlal#1#ātl ītēpan aya ūmpa /20/ ya
 noconcaqui nihuexōtzincatl-i a illilli aye /21/ ahua ho aye.
- 22 Honteōcuītlatzilīntimani-ya īhuēhuētzi[n] on chālchi/23/uh-
 coyoltica-ya oni[h]cahuacatoqu-i īxōchinteponāz /24/
 ye[h]hua-n tomatzin-o in don alonso tēuctli-a nepā/25/pan
 i[h]huitica quetzalmoyāhuati[h]cac ya īcuīc īxō/26/chihu-aya
 ūmpa ya noco[n]caqui nihuexōtzinca/27/tl-i a illilli
 aye ahua ho aye.

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- 1 tlā xi[c]caqui netle niqui[h]to#hu#a-ya ayyahue āqui[n]
 huel /2/ pāquinitzin in tēuctli ye[h]hua co[n]cuīca-
 tla[h]tla[h]mach/3/ incui1#1#o#hu#a-ya
 contlāuhquechōltzetzel#1#o#hu#a-ya i[h]cui/4/llōhuān

- teīxpan aya quimo[n]cemēltia tētēucti[n] ācaxō/5/chitica
o[n]ne[h]tōtilo-ya ho co il#1#iamo hue ahuayyeān.
- 6 O cōzcaīl#1#acatzihui māquīzmalīnti[h]cac-a ayahue
/7/ contlāuhquechōltzetzelo#hu#a ya īcuīc īxōchihu-aya
/8/ quixiuhtōtōteōcuitlai[h]cuil#1#o#hu#a-n tēīxpan aya
qui/9/mo[n]cemēltia tētēucti[n] ācaxōchitica
o[n]ne[h]tōtil#1#o-ya ho co /10/ il#1#iamo hue ahuayyeān.
- 11 I[n] nepāpan#n# i[h]huitica quetzalzacuan īca [a]yocua[m]ma/12/na
ye o[n]cān-i in tēpilhuān i nepāpan tla[h]cuilōltica ya
/13/ quixoxōchimana in tēcpillōtl tēucyōtl mahuiz/14/yō
i nicā[n]-ya īpaltzinco Dios ahua conētle-ya ya ne/15/lli-ya
nomache tihuexōtzincaye.
- 16 I cozahuic xōchitica-ya mā neya[h]pānalo in coyol#1#iz/17/qui-
xōchitica-ya mā ne[h]tōtil#1#o-ya tihuexōtzinca[h] a mā
/18/ tocpacxōchihu-i in chālchiuhiyexōchitl-i aya /19/ ca
zani[y]o[h] ye nicā[n] tlālticpac aya ya nelli-a noma/20/che
tihuexōtzincaye
- 21 .59
- 22 Tiqui toco tocoto / tiquitoco / tiqui tiqui tiqui
- 23 Hiya huexōtzinco nic-aya-i[h]to#hu#a-m i tozquecoyōtl /24/ don
xphoual. noco[n]-ya-mahuizo#hu#a ma/25/ch oc āhuilli huel
yēctzitzinti[n] tlazo[h]tōtōme[h] ompa/26/tlāntinemi[h]
tēcpīpilti[n] ya oncān mēx^{co} ātl-i[y]a-i[h]te/27/c-a yean.
- 28 he mach oc āhuilli netle nomatzine titēcayē[h]uac

tēuctli xiuhquechōl#c#[z]azaniltica-ya motla[h]tla[h]mach/2/-
cui[h]cuil#1#o[h]que[h] tlazo[h]tōtōme[h] ompatlāntinemi[h]

tēcpīpil/3/ti[n] ya oncā[n] mēx^{co} ātl-i[y]a-i[h]tec-a yean
 4 in aztaquechōlin-o ūmochīuhta[h] aya arzobispo tota[h]/5/tzin
 ya īcoyoltzin ontzitzilīnta[h] ya īc patlānta[h] iihui/6/catl-
 i[h]tec-aya hi yaca yaca hi yahue hohuaca hi ya/7/hue.
 8 ho-hu a[n]qui huel ye[h]huātzin fray Pōtzin cuīcatōtōtl
 /9/ Patlāntinem-i Sanc Fran^{co}-ya co[n]-ya-cāuhtēhuaqu-i
 /10/ ya īcoyoltzin ontzitzilīnta[h] ya īc patlānta[h]
 iilhuicatli[h]ti/11/c-aya hi yaca ya hi yahue hohuaca hi yahue
 12 hiya ūquitlātīt[h] Tt^o Dios aya ūcuēl#1# achīc
 patlānti#[n]e/13/mico tlālticpac-aya tlachinōlcuauhlti-a
 hōmozō/14/ma#z#[c]o ye[h]hua-ya marques oyohualxōchitica-ya
 /15/ hōmi[h]tōti[h]tinemico nicā[n] ahua ya nell-a
 16 Ayāc #qu#iuhqui cuāuhtli-a ya huexōtzinco mēx^{co} /17/ nicān-i
 chīmall-a xōchitica ūquimo[h]moyāuh ne/18/pāpan
 tōtōme[h] aya marques oyohualxōchi/19/tica-ya
 hōmi[h]tōti[h]tinemico nicān ahua ya nell-a

20

.6°

21

Ticotocoticoti, Tiquitiqui tocoto !

22

In tihuexōtzinca[h] xitlamahuizōcān in tōtōme[h] in
 /23/ tēpilhuān totozcanauhtzin-o in don alonso
 āxāya/24/catzin-o quetzalitzpepetlaca ī-n-tēmpatlactzin
 ohua/25/ya yehon.

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1 Quetzaltōlpatlactipan quiye[h]yēctia īa[h]tlapaltzin-a /2/ in
 don alonso āxāyacatzin-o quetzalitzpepe/3/tlaca
 ītē[m]patlactzin ohuaya yeho.
 4 hi mamatlaltic huexōca[na]uhtzin nohuēyōtzin in Don /5/

- Joan#n#-o īn im itztlol#1#inqui quiye[h]yēctia
 īyama[h]/6/tlapal^{tz}zin cona[h]huat^{tz}zel^o#hu#a ha yeho
hua/7/ya yeham.
- 8 ho mot^{tz}zel^o#hu#a ya co[n]quetzalzozohua quiye[h]/9/yēctia
 īyama[h]tlapal^{tz}zin cona[h]huat^{tz}zel^o#hu#a ha /10/ yeho
ohuaya yehan.
- 11 he #qui#[hui] ye nohuēyōhuā[n] in tēpilhuān huel conque/12/tzal-
 chālchiuhxiuhtōtōi[h]cuil#1#o#hu#a in yēctli-a /13/
 īncuīcatzin ho[n]c#o#[a]n-aya tlapalizquixōchitica/14/-ya
 honne[h]tōtilo ha yehan.
- 15 Huel ontzimitzca[n]pepetzcatine[h]nemi[h] ayaho /16/ xiuhtōtō-
 patlāntinem[i] in tēpilhuān-i honcā/17/n aya tlapal-
 izquixōchiti#tlan#ca-ya ho[n]ne[h]tō/18/til#1#o ha yehan,
- 19 Finis

folio 83

1 J.HS.

2 TLAXCALTECAYÖTL

- 3 Ota[h]cico ye nicān Tēuctitlan ximochicāhuacā[n] in antlaxcal-
 tēca[h] /4/ ye huexōtzinca[h] ye quēn concaquiz tēuctl-o
 xicotencatl in nel/5/pilōni-ya ximochicāhuacān netle-yan
- 6 [H]Uältza[h]tzi-a in tāchcāuh in cuāuhēncōztli #c#[z]an conilhuia
 /7/ in capitan ya o tonān ye[h] malintzin xa[h]caltē[n]cōz
 acachi/8/nanco ḍota[h]cico huel ximochicāhuacān netle-yan
- 9 Tlāoc toconchi[y]acān ī-n-ācal capitan aya ye oqu-i
 huāla[h]/10/ci ī-n-cuāchpān tepēpol#1#-i ye īxpolihui[h]-o
 in mācēhualtin /11/ mēxi[h]came[h] [h]ue ximochicā[h]uacān
 netle-yan
- 12 Xiquinpal#1#ēhuīcān totēcuyō[h]uān a ayayye[h]ue tepoz/13/tla-

huice[h]que[h] quixixinia[h] ātl-#e#[o] yan tepētl
 quixixinia[h] /14/ mēxi[h]cayōtl ximochicāhuacān netle-ye
 15 Xictzotzona in mohue[h]uēuh xihuē[h]uetzca-ya i#n#xtlī[1]xō-
 chi/16/tle xonmi[h]tōtia-o in cuāuhquiā[h]uac mēxi[h]co
 nicā[n] mocue/17/zalizchīmal-o cuecueyā[h]ua-yan
 temalacatitlan i xi/18/mochicāhuacān netle-yan
 19 Yāōpa[h]pāqūinitzin tlahuizne[h]nequitzin ayya[h]ue in cuā/20/chic
 aya ixtlī[1]xōchitle xonmi[h]tōti a o cuāuhquiā[h]u/21/ac
 mēx^{CO} nicān-i mocuezalizchīmal-o cuecueyā[h]ua /22/ yan
 temalacatitlan ximochicāhuacān netle-yan
 23 In oqu [h]uālmomantihui[h] a[h]ua-n tomach[h]uān ayayya[h]ue
 in /24/ cuāchic-ayan in ānāhuacatzin in otomitl tēuctli
 tē/25/huetzquīti[h] [h]uel ximochicāhuacān netle-yan
 26 O cuēl achica cemilhuitl-on ye[h]uaya in tlachinōlxōchi/27/tl
 motla[h]tōl tīcuāuhtemoctzin moteōcuitlayacaxōchiuh
 /28/ tlatlā[h]uizcal#l#ēhuatimani-ya in mochcaxōchiuh que-

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tzaltica cueyā[h]uatimani ōtitlamahuizo[h] [h]uītziltepētl
 ximochi/2/cā[h]uacān netle-yan
 3 Quē[nh]uelzo te[h]huātzin tētoca ye[h] mopan o ma[n]tiāz tāuh
 totepēuh ye[h] /4/ mach oc timoxīcōz. cequi mopatiuh
 yetiuh oo moteō/5/cuitlaye[h]uatzac[c]āy#a#[o] mochcaxō-
 chiuh quetzaltica cuecue/6/yā[h]uatimani ōtitlamahuizo[h]
 huītziltepētl ximochicā[h]uacān /7/ netle-yan

8

.2°

9 Īc ūntetl huēhuētl

10 Tlā huel xiquimo[t]tacān āc ye[h]huāntin chīmaltica mi[h]/11/-

tōtia[h], a ōto[n]nexīne[h]que[h] īn tēhuetzquīti[h] īn
 tecō#hu#ātzin /12/ tle[h]nōzo a[n]yezque[h] māyecuēle[h]
 mā o[n]ne[h]tōtilo īn tlā xicuīca/13/cā[n] [a]nnicāhuān
 14 MĀ cēcen o[h]tli īpan ximochicāhuacān #ticuahuitl#[ticōā-
 ihhuitl] īn ti/15/itzpotonqui tle[h]nōzo anyezque[h]
 māocyecuēle[h] mā on/16/ne[h]tōtilo īn tlā xicuīcacā[n]
 [an]ni#[n]cā[h]uān
 17 Ōnel tic-ya-cāuhque[h] ī tāuh īn totepēuh ī tenochtitlan
 /18/ o mēxi[h]co ye nicān xamēllacuā[h]uacān
 ticōāi[h]uitl īn tiitz/19/potonqui tle[h]nōzo anyezque[h]
 māocyecuēle[h] onne[h]tōtilo /20/ īn tlā xicuīcacān
 an#[n]cāhuān
 21 Tlā xi[c]caqui ye nocuīc īn huel nelli a niqui[h]to#hu#a
 /22/ nique[h]ē[h]ua ye ye tonā[h]çizquia[h] īn itza
 nanāuhcān īn tla/23/telolco mā zan tlapīc ye mochīuh
 tlaxca[1]tēca[h] ayan /24/ īn tlā xicuīca-n annicāhuān
 25 Za[n] nic-ya-ittac nicmahui#c#[z]o[h] ye oncān #n#ānā[h]ua/26/-
 calteuctli chīmaltica ī expalatica yēquene[h]
 qui/27/huāltoca[h]-ya īn tlaxcaltēca[h] aya īn caxtillān
 tlāca[h] /28/ ātitlan quincāhuato ya ta[h]cito[h]-ya mā
 zan tlapī/29/c o[m]mochīuh tlaxcaltēca[h] aya īn
 tlā xicuīcacān /30/ annicā[h]uān

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1 .3.^o

2 īc yēi huēhuētl

3 Tlāoc xo[n]mi[h]tōti o tooquiztēuctli titla[h]to#hu#a-ya
 xictzotzona /4/ īn teōcuitlahuēhuētl xiuhtlemiyāhuayo[h]
 Concāuhē[h]ua/5/que[h] īn tētēucti[n] tla[h]to[h]que[h]

- auh ya[h] ye[h]huātl y#c#[e] xiqui/6/monāhuiltil in
 nepāpan tlāca[h] tonāhuac onoque[h] tlax/7/caltēca[h]
 in me[h]etlo ye huexōtzinca[h] in me[h]etla
- 8 Tēlhuely#c#[eh] aye onnēz mēxi[h]co ye nicān cuitlāchi[h]huitl.
aya /9/ in tla[h]to#hu#āni i huaniltēuctli Tlachtepēc
 tlāl[1]i tōcati Tēpi/10/xo#hu#atzine anqui mochtin
 ye ūmi[h]cuilo[h]que[h] ye in chī/11/maltitech o nepāpan
 tlāca[h] tonāhuac onoque[h] tla/12/xcaltēca[h] in
 me[h]etlo ye huexōtzinca[h] in me[h]etla
- 13 Mochīmali[h]tōtīco nicān in tla[h]to#hu#āni in ālpopōca
 mē/14/xi[h]co anqui-n nicān chīmalaztaxōchihuāque[h]
 /15/ [h]ua[h]uanpatzaque[h] in tēuctli #oquixpan#[o-hu
 īxpan] o tlaxcaltēca[h] /16/ in me[h]etlo in
 huexōtzinca[h] in me[h]etla
- 17 Auh a[h]zo nelli ye[h]īc #c#ona[h]cic #quemoyancuili#[quim-
 on-yan-cuīlīh] i#n#nīn te/18/poztōpīlli ixpayolme[h]
 anqui nicān chīmalazta/19/xōchihuāque[h] hua[h]uanpatza#c#-
 que[h] i#tēuctli o-[h]u an/20/īxpan o tlaxcaltēca[h] in
 me[h]etlo in#n# huexōtzinca[h] /21/ in me[h]etlo
- 22 huālchīmallāza-ya ye[h]hua-n motelchīuhtzin i tēcui/23/lhuitl
 in tēl huel onnēzta in#n# ūca[h]cique[h] in īntle/24/[qui]
 quiz[z]o in tēpēhuānime[h] coni[h]to#hu#a in a tōch maa
 /25/ o[n]ne[h]tōtil#l#o tlaxcaltēca[h] i me[h]etlo ye
 huexōtzinca[h] in me[h]/26/etla
- 27 Ye x[i]xinia ye[h] cūauhnenāmitl #auh#[a-hu] ūcēlōtenāmitl in
 /28/ tēcuihuitl tēl[h]uelyn#c#[eh] onnēzta in ū-
 ca[h]cique[h] in#n# īntlequipi/29/z[z]o i tēpēhuānime[h]
 qui[h]toa in a tōch Mā o[n]ne[h]tōtilo /30/ tlaxca[1]tēca[h]
 in me[h]etlo ye huexōtzinca[h] in me[h]etla

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1

.4°

2 IC NĀHUI HUĒ[H]UĒTL

3 I huel ximotzomoco mā xonmihcali-a zan#n# titlācateccatl a
 in temil#l#o/4/tzin, in y#c#[e] ōquīzaco in I[m]ācal
 Caxtiltēca[h] Chi[n]anpanēca[h] yāōyahualō/5/lo in
 tenochcatl-aya yāōyahualōlo in tlatelōlcatl-a

6 In oc tlatzatzacuato.a. in tla#ca#cochcalcatl in coyōhuēhuē-
 tzin a /7/ ye on ōquīza#n#co in ācōlihua[h] o. in
 tepeyacac o in huēi o[h]tlipa[n] /8/ yāōyahualōlo in
 tenochcatl-a yāōyahualōlo in tlatelōlcatl-a

9 Ye[h] huel pati[y]ōhua-i in tenochtitlan i ye[h] īxpolihui-o
 ye[h] īpilhuān /10/ i zan ye[h]huāntin chālchiuhcapitan
 y[eh]hua-n guzman mēxi[h]co /11/ nicān yāōyahualōlo in
 tenochcatl-aya yāōyahualōlo tlatelōlcatl-a

12 I Xiuhalcapoxtica tla[h]tla[h]tzini-a āyahuitl motēca
 i nō co/13/nānque[h] ya in cuāuhemocztzin a. çem ātl
 on#n#[m]antia[h] i[n] mēxi[h]ca[h] /14/ in tēpilhuān aya
 yāōyahualōlo in tenochcatl-a yāōyahua/15/lōlo in
 tlatelōlcatl-a

16

.5°

17 IC mācuīlli huēhuētl

18 Mā xiquilnāmiquicān tlaxcaltēca[h] tomachhuān in iuhqui
 /19/ ticchīuhque[h] coyōnacazco neīzoquihiīlo in
 mēxi[h]ca[h] ye cihua[h] /20/ ye tēpe[h]penalo in
 tlācahua[h]que[h].a. IC pachiuhzia[h] īyōllo a

i #c#[í]xi/21/machoctzin chīmalpāquinitzin.a. in iuhqui
 óticchīuhque[h] /22/ coyōnacazco neízoquihuilo in
 mēxi[h]ca[h] ye cihua[h] ye tēpe[h]pe/23/nalo in
 tlācahua[h]que[h]

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- 1 Ye o[n]netzacualōc ācachinanco tēhue[h]xōlotzin a
 coni[h]/2/cihuitia in in tlemēmeltzin in xicotencatl in
 cax/3/taneda ye[h] mā ihui netle-ya ye[h] mā ihui netle
 4 I xihuā[1]p#o#[a]inacā[n] ticāhuāne in t#l#inelpilōnitzin-o
 in /5/ yahue coni[h]cihuitia in in tlamēmeltzin
 xicoten/6/catl in caxtaneda mā ye[h] ihui netle in
 chicunā/7/huilhuiti#ti#ca ontēa[h]xitilo in coyōhua[h]cān
 in cuā/8/uhtemoctzin in cō#hu#ānacoch tētlepanque#que#-
 tza/9/tzin ye ne[h]cuilōlo in tēteucti[n] aynyo
- 10 Quinēl[1]acuāhua-ya a in tlacotzin ye quimo/11/nilhuia o
 a[h]ua tomachhuāne ximo/12/chicāhuacān Teōcuitlatepoz-
 mecatica ya to/13/nilpilōque[h] in ye ne[h]cuilōlo in
 tēteuctin ayyo
- 14 Quihuāl#l#i[h]to#hu#a o in tla[h]to#hu#āni o in cuāuh/15/temoc-
 tzin-a ahua nomatzine ca-n to/16/nānalōc tontzītzquilōc
 Āqu īnāhuac /17/ timotlālia genelal capitán ahua[y]le
 nell-a /18/ doya-n ixapeltzin-a ahuaya nomach/19/ticā-
 tzine ayaya nell-a ye ne[h]cuilōlo in tētēuc/20/tin
 ayyo
- 21 FINIS.

Grammatical Notes

Grammatical Notes

The translation of a document like the *Cantares mexicanos* requires a grammar more powerful than any that has yet been devised. In the expectation that such a grammar, if constructed, would benefit from the special data to be gleaned from the *Cantares*, and with the immediate purpose of revealing the steps that led to my own solutions, I have prepared the following notes.

My point of departure is J. Richard Andrews' *Introduction to Classical Nahuatl*, which serves as a convenient restatement of Carochi's *Arte de la lengua mexicana*, the most complete of the early grammars. To Carochi's basic work, Andrews adds his own, more penetrating analyses of verb affixes, noun sentences, and, especially, denominative verbs and deverbal nouns, providing the first workable rules for dealing with the well-known neologizing aspect of early colonial Nahuatl. It will be taken for granted that the reader is acquainted with Andrews' methods.

Although these notes are intended mainly as an additive, they attempt a few minor correctives as well. Among the troubling aspects of Andrews' work are his decision to present Jesuit orthography as an unambiguous system; his treatment of "embeds," which he views as semantically subordinate to "matrices"; his oversimplified presentation of modes; his notion that reflexive verbs can be used as passives only with inanimate subjects; his undoubtedly erroneous invention of the passive reflexive; and in general his tendency to exclude possibilities that lie beyond his examples.

Some of Andrews' terms, such as "admonitive" and "purposive," are too restrictive and potentially misleading. But since his overall presentation is the most practical so far, it would be at least pedantic, if not foolhardy, to propose yet another terminology, especially at this formative stage of

Aztec linguistics. I, in any case, would not be qualified for the task. I am a translator, not a grammarian. Accordingly, Andrews' terms are used in the following notes wherever needed.

In these pages quotations from the *Cantares* are given in the orthography of the manuscript, not in the orthography of the Analytic Transcription. As elsewhere, citations identified only by folio number and line number (e.g., 23:6 or 1v:17) refer to the *Cantares*. Citations from other sources are given in the orthography of the source itself, regardless of incompatibility with the *Cantares*. Occasionally, as noted, specimens are reconstructed in the modernized Jesuit orthography; otherwise, where no particular source is being quoted, Nahuatl terms are usually written in the modernized Franciscan system. (See the Guide to Orthographies, above.)

The contents of the Grammar are as follows:

1. The Long Vowel
 - 1.1 Vowel varieties
 - 1.2 Long vowels in Carochi
 - 1.3 Long vowels with diacritics
 - 1.4 Long vowels as doubles
 - 1.5 Rules for lengthening
 - 1.6 Long vowels replaced
 - 1.7 Secondary replacements
 - 1.8 Further observations
2. The Glottal Stop
 - 2.1 Varieties of the glottal stop
 - 2.2 Glottal stops as diacritics
 - 2.3 The glottal stop as *h*
 - 2.4 The nonsignificant *h*
 - 2.5 Terminal glottal stops
 - 2.6 Glottal stops replaced
 - 2.7 The intrusive glottal stop
3. Deformation
 - 3.1 Introductory remarks
 - 3.2 Terminal deformation
 - 3.3 Nonlexical apocopation
 - 3.4 Truncation
 - 3.5 Contraction and elision
 - 3.6 Assimilation
 - 3.7 Character replacement
 - 3.8 Omitted characters
 - 3.9 Intrusive characters
 - 3.10 The Nahuatlization of loanwords
 - 3.11 Alien orthographies
4. Paleography
 - 4.1 Symbols used in the *Cantares*
 - 4.2 Variant script forms
 - 4.3 Copyist's errors

5. Verbs: Form and Meaning
 - 5.1 Protostems
 - 5.2 Stem prefixes
 - 5.3 Defective verbs
 - 5.4 Instability of verb class
 - 5.5 Unusual resolution
 - 5.6 Dangling and indefinite objects
 - 5.7 Irregular verbs
 - 5.8 On the nature of *-ti-* compounds
 - 5.9 Reflexives and passives
 - 5.10 Purposives
 - 5.11 Honorific and reverential forms
6. Tenses and Modes in the *Cantares*
 - 6.1 Present
 - 6.2 Customary present
 - 6.3 Imperfect
 - 6.4 Future
 - 6.5 Preterite
 - 6.6 Pluperfect
 - 6.7 Present optative
 - 6.8 "Past" optative
 - 6.9 "Past" optative with order prefix
 - 6.10 Preterite optative
 - 6.11 Future optative
 - 6.12 Coercive indicative
 - 6.13 "Admonitive"
 - 6.14 "Conditional"
 - 6.15 Subjunctive
7. Nouns
 - 7.1 Variant noun endings
 - 7.2 Unusual combining forms
 - 7.3 Unusual plurals
 - 7.4 Preterite agentive nouns
 - 7.5 The "impersonal patientive"
 - 7.6 Apocopation
 - 7.7 Proper nouns
 - 7.8 Kinship and age terms
 - 7.9 The noun sentence
 - 7.10 Definite and indefinite nouns
 - 7.11 Ambiguous possessives
 - 7.12 Numbers and enumeration
 - 7.13 Relational nouns
8. Nouns in Combination
 - 8.1 Matrix and embed
 - 8.2 Double-term nouns
 - 8.3 Complex nouns
 - 8.4 Semantic operators
 - 8.5 Nouns embedded in verbs
 - 8.6 Nouns embedded with affixes
 - 8.7 Embeds with converted suffixes

- 8.8 The embedded noun as antecedent
- 8.9 The defective noun as matrix
- 9. Modifications of Nouns and Verbs
 - 9.1 Negation
 - 9.2 Reduplication
 - 9.3 Omission of subject prefix
- 10. Person and Number
 - 10.1 The imperial plural
 - 10.2 The third person divine
 - 10.3 The divine "Someone"
 - 10.4 The singular as plural
 - 10.5 The impersonal "you"
 - 10.6 The impersonal "we"
 - 10.7 Impersonal verb with "each one"
 - 10.8 "I" as a member of "we"
 - 10.9 Idioms of fellowship
 - 10.10 "One of"
 - 10.11 "Named partner"
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- 11. Syntactic Bonding
 - 11.1 Qualified bonding
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1. The Long Vowel

1.1 Vowel varieties. According to Rincón, a vowel may have five different forms (not including nasals): *agudo* long (rising in pitch), *grave* long (falling in pitch), medium, short, and short followed by a glottal stop (RINC 63–64v; RIN 61–62). In the *Cantares* there is rudimentary evidence of both *agudo* and *grave* marking on long vowels, to be discussed below. But Carochi, in his *Arte*, pays little or no heed to the distinction between rising and falling pitch, nor does he mark vowels of medium length (CAR 403). Carochi writes long vowels with a macron and short vowels with an acute; and if the short vowel is followed by a glottal stop he changes the acute to either a grave or a circumflex, depending on the environment. There are no other diacritics in Carochi.

As is well known, the distinction between long and non-long can affect the meaning of a word. But the distinction between Rincónian *agudo* and Rincónian *grave* is nonlexical, as is the distinction between short and medium. If the glottal stop is treated as a consonant (see sec. 2.1), then the only nonshort vowel of interest to the translator is the long, as defined by Carochi—though the translator as paleographer will do well to recognize Rincón's *agudos* and *graves* wherever they happen to be marked in old manuscripts. In passing, it should be mentioned that though Rincón was the first to describe the *agudo* and the *grave*, it is possible that these symbols had been used sparingly by the Franciscans who preceded him (see DICT: *xōcotl*).

1.2. Long vowels in Carochi. As the most important source of long-vowel information, Carochi's *Arte* must be taken into careful account. For the purposes of these notes the relatively accessible 1892 edition (CAR) will be treated as the edition of reference, despite its occasional errata. The rare first edition, dated 1645 (CARO), will be cited only where there are differences between the two editions. (In the course of this work I have been assisted by Frances Karttunen's "Inconsistencies, Errors, and Discrepancies in and between Carochi 1645 and 1892.")

Even with this safeguard, there is cause for confusion, owing primarily to Carochi's negligence in marking long vowels. In his prefatory remarks he himself admits, "El acento breve se dejará algunas veces, y aurá mas cuenta con el acento largo" ("The short accent will sometimes be lacking, and more care will be taken with the long accent") (CARO 2v-3; cf. CAR 402-3). The point to be grasped is that long vowels are not always marked, even though Carochi is "more" careful with these than he is with the others. As for the vowels in those words or roots that are never marked,

at least some may be "medium" (see above), but unless they are covered by one of Carochi's or Rincón's general prescriptions there is no way of knowing for sure whether they are meant to be medium, long, or short. We may summarize by formulating two rules for reading Carochi:

- (1) Once marked, always implied
- (2) Never marked, proceed with caution

And still there are complications. Obviously the 1645 edition has uncorrected errata of its own. In those cases where the Arte has a vowel marked long in one passage and the same vowel, in the same stem, marked short in another passage, we must try to decide if there is a misprint. In a few cases we may feel that Carochi is equivocating, and at times we may suspect that there is a rule for length change unknown to us. It must be remembered that Carochi is neither comprehensive nor infallible.

Returning for a moment to the second of the two rules given above, one might be tempted to rewrite it: Never marked, always short. Since Carochi by his own admission is less careful with short vowels than with longs, most of his unmarked vowels, no doubt, are meant to be short. Yet he fails to state, as Rincón does, that unmarked vowels are defined as short (RIN 62). What we are actually presented with is a spectrum of never-marked vowels ranging from the undoubtedly short (in such common words as *ach*, *caqui*, and *itta*) to the presumably long (in *Azcapotzalco*, completely unmarked in CAR 525:11: *Atzcapotzalco*, but with the first o long in HDA 9v:4: *Azcapōtzalco*; or in *amoxtli*, with the o never marked in Carochi's seven attestations, yet marked long in HDA 10v:8). Between these extremes are a potentially large number of vowels whose length is debatable (such as the first i in *āhuilli*, discussed below in sec. 1.5). Whether these problems can be cleared up by referring to texts collected three or four hundred years later in dialects several to many miles removed from Mexico City is an intriguing question, given the apparent retention of basic phonological traits over the centuries; the subject certainly merits debate. In the meantime, a considerable number of longs and glottal stops in texts written between 1525 and 1650 are waiting to be garnered.

Further doubts about Jesuit phonology are discussed in section 1.8. It must also be kept in mind that at least some of Carochi's examples are drawn from old books and manuscripts that did not mark vowel length.

Nevertheless, many problems can be cleared up by referring to the first of the two rules given above; and despite its pitfalls, the marking of long vowels may be practiced with advantage, especially for the purposes of textual analysis.

1.3 Long vowels with diacritics. Diacritics are employed with such freedom in sixteenth-century Nahuatl manuscripts that it is almost impossible to make rules governing their use. Long vowels in the *Cantares*, when indicated at all, are indicated in at least three different ways: with a circumflex, with a Rincónian *agudo*, and by doubling the vowel.

The circumflex occurs only five times in the *Cantares*, all at 53v. The interested reader may consult the Transcription.

The *agudo* (long vowel with rising pitch) appears no more than forty-five times, mostly in the nonspecific possessive prefix *te-*, written té- at 20v:10, 32:27, 51v:15, 53v:21, 53v:22, 56v:15, 56v:16, 60:21, 60:23, 64:6, 64:31, 67:4, 71v:30, and 75v:14. The remaining examples, in order of occurrence, are as follows:

motécpac,	7v:21	tótzi,	33v:2
momácehual,	8v:18	cácatzintzinti,	51:9
amontlátl'a'toa,	10:15	teocuitlacácatzine,	51:14
tepillóhuan,	11:6	otépeuh,	53v:22
tépolohuatl,	11:11	apopóca,	54v:17
ýc,	15:28	coyohuehuétzin,	55:3
noconyatémoa,	21v:3	cém atl,	55:10
á,	21v:20, 22v:6, 22v:28	amácon,	57:15
tótotl,	21v:26	tátéquiliz,	57:16
noxiuhquecholpoyomáxo-		anontlayecóhua,	59:18
chiuh,	22v:4	mámalihuaz,	70:11
tonacáxochitl,	27:16	ahticyécoz,	72v:21
cócotitlan,	31v:14	tátlauh,	74v:9
cócotl,	31v:23		

In light of Carochi's *Arte* these markings are correct, or at least plausible, except for the *mámalihuaz* and the *ahticyécoz*, which should probably have the marked vowels short, not long (see DICT), and the *cócotitlan* (reaffirmed in *cócotl*), which contradicts Carochi's short o (CAR 528:42; 530:26). The incorrect *anontlayecóhua* at 59:18 is perhaps no more than a lapse for *anontlayécohua*, which would probably still be in error (see DICT). It is also possible that in some of these cases the copyist in writing an *agudo* intended a mere ligature stroke (see sec. 4.1).

The Rincónian grave, or long vowel with falling pitch, does not occur in the *Cantares* unless in these four examples (the reason for doubt is that the mark might be a calligraphic flourish, not a grave): *netlè*, 55:20; *anà*, 65v:22, 65v:25, 65v:31. A grave is ordinarily to be expected if a long vowel occurs in the final syllable of a word. But *netlè* and *anà* are interjections, and interjections are not specifically treated by Rincón—except that he in fact prescribes an *agudo* not a grave for the terminal e in vocatives (RIN

64; see also CAR 408:10). Hence it is unclear whether *netlè* and *anà* would be in agreement with Rincón.

1.4 *Long vowels as doubles.* Although long vowels as doubles have always been a feature of Maya orthography, they are seldom encountered in Nahuatl writings. In the *Cantares* they are relatively rare, yet common enough to deserve notice.

Anyone familiar with the *Cantares* manuscript might suppose that the vowel + vowel is really a vowel + vocable infix. (For examples of vocable infixes, see Appendix.) Or the repetition might be a mere copyist's error. An examination of the material, however, shows that the doubled vowel never occurs except where a long vowel is at least possible if not required. Vowels known to be short or medium are never unambiguously doubled in this codex. (Specimens like *tiiztac coyotl* at 32v:25 and *ninoyeetcquetzaya* at 78v:13 exhibit nonassimilation and reduplication, respectively—not doubling.) In the following examples the canonical forms as written in modernized Jesuit orthography appear first, in alphabetical order, followed by citations from the *Cantares*:

- ācatl → taacacitli, 51:24
- ātl → xochiaatepa, 48v:16
- chālli (hypothetical form; CAR attests chālco and chāl-chihuítl) → quetzalichaala, 66:9
- chāntli → aychaa, 28v:1 28v:4; mochaan, 30:24; nochaa, 36:28
- chōca → chooca, 36v:13; xiuhquecholchoocan, 46:25
- chōquila → chooquiloya, 76v:6
- cīmatl (not attested in CAR) → tolciymaxochitl, 47v:9
- cuāuhtli → quaauhnhenelihui, 34:5; quaahuaque, 36:23
- cuīcatl → nocuiic, 28:20
- cuihcūca → tonchoquizcuiucuiycaca, 47:10
- ehēlēhuia:tla → queheelehuiya, 40:25; queehellehuiya (metathesis for queheelehuiya?), 40:23
- huān → yhuaa, 36:21; yhuaan, 43:18
- hueī → huee yectli, 50:20
- huitz → patlantihuiytz, 39v:11, 39v:14
- icnōtl → techicnoocuauhtehuaque, 30:12
- mā → maa, 84:24
- māitl → maapol, 16:20; tonquetzalyecmaamātihui, 43:14
- Nānōtzin (proper name not attested in CAR) → naanoo-tzin, 75:12
- nāntli → tinaan, 30:29
- nē (normally neh; see sec. 1.6) → nee, 36:28 (twice)
- nēch- → niechnahuatia (copyist's error for neechnahua-tia?), 77v:16
- nequimililli → amonequimilool, 28v:4
- nicān → nicaan, 29v:12, 41v:16, 45:13, 49v:5; nicaa, 38:9; nicaana, 38:3, 39v:15, 39v:17; anicaana, 36:20; nocaan, 39v:7

ócēlōtl (HDA 2v, 3r) —> quauhtloocelotl, 9v:10, 10v:22
 olōloa:tlā (the derived form in CAR 520:48 is unmarked)
 —> oloelotzin (copyist has blotted the third o), 39v:
 26
 oncān —> oncaa, 28v:2; oncaan, 38v:21
 Óquitztin (proper name not attested in CAR) —> tooquiz-
 teuctli, 54v:10, 84:3
 papalōtl (not attested in CAR) —> mopapaloouh, 53v:9
 petlācalli —> petlaacalco, 14:4; tepetlaacaltitla (copyist
 has blotted the second a), 42:12
 petlacōtl (not attested in CAR) —> petlacootl, 10v:21
 quechōl —> quechool, 19:4
 quēn —> queen, 36:27
 tēcuecueyōtl (not attested in CAR) —> amoteecuecueyotzin,
 47v:22
 -tzālān (second vowel not marked in CAR 419) —> xochi-
 atzalaan, 28:10
 tzātzahtzi —> tzaatzatzi, 67v:24
 tzātzi (normally tzahtzi; see sec. 1.6) —> tzaatzi, 67v:
 22
 xōchitl —> xoochitla, 29:6; camopalcaxtlatlapanaxoxoo-
 chitl, 47v:8
 yāz (yauh, 3d pers. sing. fut.) —> yaaz, 30v:3
 yē (normally yeh; see sec. 1.6) —> yce (error for yee),
 36:25
 yēhuān (normally yehhuān) —> yeehuan, 41:18, 41v:5
 yōcoya:tē —> ticxochiyooocoya, 43:19
 yōlic —> moyoolic, 30v:26
 yōlli —> noyoliool, 36:18; moyool, 47v:4
 -yōtl —> toltecayootl, 27:26

This is a conservative list, which might have been padded
 with examples better treated as vocable affixes or as reduplica-
 tives. Further doubles are to be looked for in the codex
Romances de los señores de la Nueva España, Tezozomoc's
Crónica mexicana, and other sources. Potential long-vowel
 information may appear in unexpected places, as where
 Bernal Díaz writes *Mase Escasi* for *Maxixcatzin* (Díaz del
 Castillo, chs. 43-51; cf. Muñoz Camargo, ch. 13).

1.5 *Rules for lengthening.* Rules for lengthening the
 vowel are given by Rincón and by Carochi (RIN 64-65,
 CAR 536). Most of these prescriptions are repeated by
 Andrews, who takes a major step toward simplifying (occas-
 ionally oversimplifying) the rules for lengthening, espe-
 cially in his treatment of verbs. Still further rules may be
 gleaned from textual examples given by Carochi. For in-
 stance, the plural endings *-in* and *-tin*, used in certain
 animate nouns and pronouns, should probably be *-īn* and
-tīn. And class B verbs in *-iya* lengthen the *i* before tak-
 ing *x* in the perfective stem. This can be seen from the

verbs *ātiya*, *chiya*, *huēiya*, *piya*, *tzopēliya*, and *yēctiya* in CAR. Hence *teōpīxqui*, with the first *i* long, not short.

Syllable position may affect vowel length. For example, the honorific stem *-tzīn-* suffers a loss in length when it occurs as the final syllable of a word or as the second member in a reduplicated pair. Thus *Nezahualpiltzīntli* but *Nezahualpiltzin* and *nopiltzīntzine*, with the unmarked *i*'s short (or medium?); while in the compressed reduplication *-tzitzin-* both vowels are nonlong. The rule is implicit in the diacritical material contained in *Huehuetlatolli documento A* (HDA). Similarly the noun *petlatl* ("mat") has the a lengthened when it appears in *petlācalli* ("hamper").

Rules given by Carochi may be challenged. For example, on page 449 of his *Arte* (CAR) he states that "all" deverbal nouns ending in *-illi* or *-olli* have the vowel lengthened; and this seems well attested by such forms as *tlah-tōlli* and *tlamachtīlli*. But he does not mark the penult in *āhuilli*; and *Huehuetlatolli documento A* has *tlāhuilli* and *tlāōcōlli*, with the penult short (see DICT). Perhaps Carochi's rule should be rephrased as follows: deverbal nouns in *-illi* and *-olli* may have the penult lengthened provided the antepenult is nonlong. Yet CAR 448:43 gives *necuitlō-nōlli* (cf. 519:8). We are left with the impression that no rule is possible.

1.6 *Long vowels replaced.* For replacements demonstrated in variety, see section 3.7. Here it will only be necessary to show how the long vowel is replaced by a (short) vowel + glottal stop. In other words: *ā* → ah; *ē* → eh; etc.

At least a few cases are well known. *Teōtl*, for example, may have the combining form *teō-* or *teoh-*; and *mātl* has *mā-* or *mah-*. So far as the *Cantares* is concerned there is no clear evidence that these are other than free variants, devoid of lexical content. In the following additional citations the expected forms, written in the modernized Jesuit orthography, precede the actual examples:

con-ya-māmahtinemi → *coyamahmatinemi*, "he keeps on governing it," 17:12

mīcān → *mihcan*, "arrow place," 33:12

tēconēhu-a → *tehconehua*, "somebody's child," 33:12

nōnōhuiāntzin → *nohnohuiantzin*, "he is Every Place" (used as a proper name), 39v:20

mācaoc → *mahcaoc*, "let there be no more," 40:10

cēceyaca → *ce'ceyaca*, "each one," 44:31

onāpetzcuecueyoca-ya → *onahpetzcuecueyocaya*, "they shine like pearls," 45v:2

huēyā-n → *huehyā*, "it becomes great," 45v:15

Observe that the process is reversible. In other words: *ah* → *ā*; *eh* → *ē*; etc. Examples, however, are less common: *yehhuān* → *yeehua*, "These," 36:23; *neh* → *nee*, "I," 36:28; *tzahtzi* → *tzaatzi*, "they shout," 67v:22.

And note that replacements are to be found in Carochi's *Arte* itself: motlatlātlauhtilihcaya → motlátlàtlauhtiliti-caya, "he prayed to Him" (CAR 521:29; remember that Carochi's graves and acutes are entirely different from Rincón's graves and *agudos*; see sec. 1.1). In the *Arte* we find *ehēcatl* ("wind"), but in the *Cantares* the stem is often *ehca-* (see DICT). In the *Arte* we have the stem *ā-* ("water") replaced by *ah-* in the verb *ahhuachiya* ("to water") (CAR 502, 508).

Perhaps some of these examples could be charged to copyist's or printer's mistakes. But the general pattern is clearly larger than the capacity for error. It may be added that Whorf found what is apparently the same phenomenon in the modern Nahuatl spoken at Milpa Alta, where a single informant alternately pronounced the Spanish loanword *aceite* ("oil") with the a long—and with the a short, followed by a glottal stop (Whorf, "Pitch," p. 5).

1.7 *Secondary replacements.* The above discussion was limited to what might be called primary replacements. But secondary replacements are possible as well. Looking ahead to section 2.6, we find that:

h → c
and h → n
thus ā → ac
and ā → an, where "a" is any vowel

In other words, the long vowel may be replaced by vowel + glottal stop (as we have seen), which in turn is replaced by a vowel + velar stop, or nasalized. Examples, however, are rare and not unambiguous. Here is a case with apparently three attestations in the *Cantares*: mā → mac (optative particle), 62:27, 63v:18, 66v:13. And here are two interesting specimens, in reverse: nonpēhua → noopehua, "I begin," 68:20; noncuīcaitoa → noocuicaihitoaya, "I utter songs," 76:2. The following example appears to illustrate the same phenomenon, but with an intrusive "n": noncuīca → nooncuica ("I sing"), 75v:20.

Dialectical variation might be postulated as a reason for these and other replacements. But Carochi's *Arte* (which provides examples of replacement) was intended for use in Mexico City. As for the *Cantares*, I hope to have established elsewhere (see INTR) that its texts derive only from Mexico City and its environs. The possibility that dialects are systematically imitated in the *Cantares* is discussed, and tentatively dismissed, in INTR: ch. 10, note 10.

1.8 *Further observations.* If the long vowel can be replaced, as shown above, then the case for marking long vowels is compromised. Ambiguity is not being reduced to the extent we had hoped, and we may ask whether long-

vowel marking is a proper feature of Nahuatl orthography or whether it should be reserved for grammarians' and lexicographers' glosses.

It may be worth recalling that the Franciscan linguists Olmos, Sahagún, and Molina rarely if ever bothered with long-vowel marking. Olmos appears to have avoided it completely, though his Franciscan colleagues in Yucatan were writing Maya with a system that included doubled vowels to show length. Not until the Jesuits arrived did long-vowel marking really get under way in Nahuatl territory.

Interestingly, Rincón's *Arte mexicana* (with its *agudo* and *grave* prescriptions) appeared in Mexico in 1595, just about the time of the "hand A" *Cantares*, which likewise has Jesuit associations (see INTR: ch. 1).

Perhaps the Jesuits had a greater passion for accuracy than the Franciscans, who nevertheless may be credited with a safer view of the language. (For doubts about Rincón's and Carochi's long vowels, see Whorf, "Pitch," pp. 34-35.) Given Carochi's work, it would be tempting to criticize Molina for failing to distinguish between homographs. For example, the stems *mahcēhual-* ("reward") and *mācēhual-* ("vassal") are both written *maceual-* in Molina's dictionary. But if the two forms are even occasionally homophonic, then Molina was on surer ground than Carochi—unless Carochi had qualified his rules. Unfortunately he did not.

For the translator the result is more, not less, ambiguity. Problems that might have been solved by orthography must be shunted to the less inviting domain of contextual analysis. Yet the active pursuit of these orthographic ins and outs, which is made possible only by the work of the Jesuit grammarians, leads to a firmer grasp of sixteenth-century paleography and, in the long run, a better chance to translate a manuscript like the *Cantares*.

2. The Glottal Stop

2.1 Varieties of the glottal stop. If the glottal stop occurs at the end of an utterance it is merely a closure and is not followed by an audible exhalation; in mid-utterance the stop and its exhalation are heard as a kind of "jump," or *saltillo*, as the Jesuit grammarians styled it (CAR 402; RIN 62; cf. Whorf, "Pitch," p. 4). But while Carochi's orthography distinguishes these two varieties, the *Cantares* paleograph does not. Moreover, the difference carries no lexical significance. Therefore I do not distinguish the two from one another.

The presence or absence of glottal stops in Classical Nahuatl is by no means clear cut. With reference to section

7.1, below, note that a compound noun like *xochicuicatl* (written in Franciscan orthography) could be either /xo:chicui:catl/ or /xo:chihcui:catl/. And note that the glottal stop cannot always be predicted in frequentatives (see sec. 9.2).

2.2 *Glottal stops as diacritics.* The Jesuits preferred to treat the glottal stop as an "accent." Thus, for an a followed by the stop, Carochi wrote à (mid-utterance) or á (utterance final). Rincón prescribed the saltillo marker ', but did not show how it was to be placed in relation to the vowel.

In the *Cantares* we find the saltillo marker placed above and slightly to the right of the affected vowel. Thus *ytl'a'tol* (10v:15).

In the *Florentine Codex* (FC) a circumflex over the vowel usually indicates a glottal stop but may sometimes mark a long vowel, as in the *Cantares* (see sec. 1.3; and for an example from FC, sec. 4.1). This interesting ambiguity suggests once again the phenomenon of replacement discussed in sections 1.6-1.8.

2.3 *The glottal stop as h.* Glottal stops are usually omitted in the early Franciscan writings, but if shown they may be represented by the letter *h*, as in Olmos' *Arte* of 1547 and in the *Florentine Codex*. Thus the *h* of the *Cantares* (e.g., in -yehyec-, at 6v:11, points to the presumed Franciscan origin of the text, whereas the *Cantares* saltillo markers are evidently additions made by the Jesuit copyist.

In the *Florentine Codex* the *h* in question often appears before, not after, the vowel. Similarly, we find the following attestations in the *Cantares*:

- hotenco, 37v:16
- heco, 39:11
- hamo, 42:11
- hanochipa, 44:21

For additional examples, see 48v:11, 57:8, 57:9, and 57v:31. These may be accepted as orthographic variations; but the oddly inverted *yehica* of 41:24 (should be *yehica*, i.e., *yehīca*) is evidently a bad usage, out of keeping with the etymology of the word.

2.4 *The nonsignificant h.* A word that rightfully contains no glottal stop will sometimes appear with an initial *h*, perhaps indicating a nonsignificant stop as conjectured by Andrews (AND 5, 407), perhaps reflecting an optional feature of Spanish orthography (as noted by Karttunen and Lockhart, *Nahuatl in the Middle Years*, p. 2). For *Cantares* examples, see DICT: *hi*, *hin*, *hōmpa*, *hōn*, *hon-*, *honcān*.

In the case of *hethualli* (67v:24) it is not entirely clear whether we have a nonsignificant stop, a nonsignificant

Spanish *h*, or a variant orthography for the hypothetical *ehtualli* (compare the examples listed under sec. 2.3), elsewhere attested only as *ithualli* ("patio"). Whatever its origin, the term is indeed a variant of *ithualli*.

2.5 *Terminal glottal stops.* There is some question whether a glottal stop at the end of a word was customarily pronounced. Olmos implies that it might have been omitted in ordinary speech (OLM 18, 200). Outside the grammars of Olmos and Carochi it almost never occurs in classical texts. Yet in the *Cantares* it is sufficiently represented to attest its validity as a speech sound. Among verb forms we have, for example:

namechelleltih, 1:20	-nenelihuuh, 55v:2
titoliniah, 6v:24	cueponih, 64:31
-nemih, 10:12	huih, 71:11
ahtahuia', 24:8	popolocah, 71v:8
-matih, 24:9	onihuualah, 79:27
-chihuuh, 55v:1	

Nouns with terminal glottal stops may be seen at 1:16, 9:5, 56:7, 71v:12, etc. For examples with attached vocables, see 7:15 and 60v:16. For terminal *h* replaced by *c*, see 15:2 and 57:9; and for terminal *h* replaced by *t*, see 74v:15.

2.6 *Glottal stops replaced.* The glottal stop may be replaced by the velar stop (*c*) or the dental stop (*t*), as already noted in sections 1.7 and 2.5. It may also be replaced by *n*. Examples are listed in section 3.7.

Conversely, the *h* may replace *c*, *t*, or *n*; and of this the most frequent example in the *Cantares* is the verb *ittoa*, "to say," whose usual form is *ihtoa*.

Where words normally ending in the glottal stop have nonsensical song syllables, or vocables, as extra suffixes, it is not clear whether the stop is retained or assimilated, since there are no attestations in the *Cantares* that could settle the matter. If the vocable suffix is *-a*, *-huaya*, *-o*, or *-ya*, the stop might well be retained (though it is unwritten at 3:19, 32:1, 42:23, 80v:15, and elsewhere). In preparing the Analytic Transcription, I have sometimes suggested its retention, sometimes not. But if the extra suffix is the euphonic *-n* (as at 26:8, 51:19, and 55v:26), it would seem that this can hardly be other than a replacement for the unwritten and now unpronounceable *h*.

2.7 *The intrusive glottal stop.* As is well known, many frequentatives carry a glottal stop in the duplicated syllable. Words like *cocolli* (pain) and *neneatl* (doll) do not belong in this category. Yet we find *amocohcol* at 15:30 and 15:31, *nehne* at 75:16.

3. Deformation

3.1 Introductory remarks. Deformation is the name here given to any change in what is thought to be the normal shape of a word. That the *Cantares mexicanos* is particularly rich in these changes owes as much to the fact that its texts were chanted as to the obviously Indian origin of the archetypal manuscript, which, though it was probably presented to Sahagún, exhibits a certain freedom from the more or less normative orthographies he imposed on the *Historia general* and the *Psalmodia christiana*.

It is natural to ask whether such presumed deformations are not mere allophonic or orthographic shifts, or, if they are true deformations, whether they carry a semantic burden. Is the speaker emphasizing the affected word? Is he imitating a dialect? It must be conceded that we know far too little about sixteenth-century Nahuatl elocution, contemporary dialects, sex-correlated speech, the speech of commoners, and so forth. Rudimentary evidence for dialect in the *Cantares* is briefly noted at various points in the Dictionary-Concordance; for a short discussion see INTR: ch. 10, note 8.

If there is one general rule to be drawn from the examples of deformation abounding in the *Cantares*, it is that a deformative process, if it is susceptible of reversal, may indeed be reversed. Thus if we find *h* replaced by *t*, we may look for cases where *t* is replaced by *h*. The rule is restated at the close of section 3.8.

3.2 Terminal deformation. The final syllable of a word may be replaced by a vocable suffix. For common examples, see Appendix: a, o, on. As a single illustration, note how *toxochiuh* becomes *toxocha* at 9v:15. In the Analytic Transcription this is written *toxōch-a* in order to clarify the reading. The euphonic suffix *-n* creates a similar distortion, as already discussed in section 2.6.

3.3 Nonlexical apocopation. As pointed out by Andrews, the apocopation of a noun may add the meaning "small," "incomplete," or "contemptible" (see AND 161-62). The apocopation of proper nouns is an exception (see section 7.7 [a], where the apocopated bird names *quechol* and *zacuan* are also noted). In the realm of deformation, however, we may include some *Cantares* examples:

-xochitl → -xochi, 3v:7

poyomahtli → poyon, 10v:13, 11v:5, 64:27

cuicani → cuincan (with intrusive nasal in the first syllable), 23:29

-miyahuatl → -miahua, 42v:12

-tonalli → -tonal, 43:27

quetzallli → quetzal, 45v:5

tlamemelli → tlamemel, 57v:29

macuextli → macuex, 63:31

Verbs as well as nouns are apocopated in the *Cantares*:

- mana → -ma, 8:22
- quetza → -que, 16:10
- moyahua → -moya, 16v:23, 55v:26
- mani → -ma, 35v:25, 61v:26

The loss of *-uh*, pronounced /w/, has the appearance of apocope if it occurs at the end of a word, as in *-xochi* for *-xochiuh* (40:7, 51:2, 77:12). In the example at 16:12 (*nohuehue*), apocope seems indicated. But in general this is better treated as an omitted "character" (see sec. 3.8).

3.4 Truncation. Very rarely a word suffers a frontal loss: *tlapapal-* → *papal-*, 38:22; *oyohualli* → *yohualli*, 57:8; *canah* → *nah*, 75v:12. Whether these are examples of deformation or mere copyist's errors is open to question. Yet it is well known that a verb in certain contexts may lose its subject prefix. Thus *ninomati* becomes *nomati* (76:8; cf. CAR 530:23).

3.5 Contraction and elision. Vowels are lost in such examples as:

- mochihua in* → *mochihu in*, 14:20
- papaloamatl* → *-papalomatl*, 47:2
- tihualla apan* → *tihuala pa*, 52:29
- ye ichan* → *yechan*, 69:19; *yichana*, 69v:5; *ye cha*, 15:1
- azō oc* → *açoc*, 79:17

Other, more common illustrations, hardly qualifying as deformation, are given by Andrews as instances of "vowel replacement" or "vowel assimilation" (AND 12).

A frequent and troubling example is the loss of *i* in the particle *in*. Often it is impossible to tell whether the remaining *n* is actually a reduced *in* or simply a euphonic nasal. The latter seems clearly indicated at 32v:15, while the former is perhaps the case at 65:14; but the examples at 32v:11, arbitrarily treated as nasals, could just as well be elided particles. In either case the translation would be the same.

Severer forms of contraction may be seen in such usages as:

- noconilhuia* → *nocolhuia*, 5v:27
- toconitoa* → *tocotoa*, 13:9
- xiquimonittacan* → *xiquimotacani* (with vocable suffix), 47v:20

toconilnamiqui → *tocolnamiqui*, 50:17 & 21

Similar examples outside of song texts are noted by Carochi (CAR 445).

3.6 Assimilation. The assimilation of one consonant by another is a regular feature of Náhuatl usage and therefore need not be regarded as deformation. Yet there are a few

Cantares specimens that seem sufficiently unusual to be considered here:

ch + y → yy or y, see DICT: tēcuecueyōtl

uh(?) + x → xx(?) or x(?), see DICT: cuāx-, cuāxxo-motl

uh(?) + y → yy(?) or y(?), see DICT: *xiyōtl

Conversely, the reader must be prepared for cases of nonassimilation, contrary to established rules. Hence *cuauhpetlatl* where *cuappetlatl* would be expected (see DICT). For a treatment of assimilation in general, see AND 9-11.

3.7 Character replacement. Unless the phenomenon of replacement is taken into careful consideration the analysis of a text like the *Cantares*, or indeed any text prepared under Indian auspices, is likely to encounter insuperable difficulties. The following checklist, it is hoped, will serve as an aid to translators, helping them to decide whether a suspected replacement has any validity in the written tradition. If, for example, a translator is wondering whether *ilhuitl* might possibly be a substitution for *ihhuitl*, he will find his hunch gratified in the series headed *h* → *l*. In this, as in other cases, it is possible that the scribe was groping for the better of two inexact alphabetic equivalents, either of which might be written for a given sound. Hence no deformation, merely an orthographic change. Nevertheless, all cases that might conceivably represent deformation are here included. (In the following specimens the replacement appears in bold type.)

a → e nemechtlatlani (34v:7), contlatlauhtie (57v:12), tlapalçehuantzin (80v:2); see DICT: ahāhuiye, chiye:tē, ciehui:sla, cuelcān, tlaōcoye, etc.

a → i See DICT: caliqui, pācqui(?), -ximānca.

a → o(?) Examples at 5:21, 32v:17, 38:23, etc., are probably copyist's errors, since script *a* closely resembles script *o*.

c → h See DICT: mahuiłmalinal(?), ²oh, *yeh-quetza:mo, zehuan(?). Note that in these examples the replaced character is *c* = /k/.

c → hu See section 3.8.

c → t tlatateuctli (61:1); see DICT: -huīt.

c → tl mocuitl (21v:30); cf. DICT: ānāhuatl.

c → y cuiya (38:10, 47v:2)

ch → tz See DICT: quēxquitz.

cu → c See DICT: *cozalin, tzac.

cu → hu See DICT: tēcuehuextli, tēhuantepec, teuhtli. Note that *hu* = *uh* = /w/. See also section 3.8.

e → a nalle (66v:14), maxoco (66v:23 & 25), teoxinmac (69v:31), nach (75:13); examples at 33:

	29 and 66v:24 may be copyist's errors; see DICT: <i>netla</i> , ¹ <i>tlamach</i> .
e → i	See DICT: <i>āpitztli</i> , <i>cuipōni</i> , * <i>cuizalin</i> , ¹ <i>pal-</i> <i>tininih</i> , <i>nimi</i> , <i>nipāpan</i> , <i>quimman</i> , ² <i>ti-</i> , ¹ <i>tīch-</i> <i>moxico</i> (67:7)
e → o	
h → c	toyocoloc (15:2), <i>toconitotic</i> (57:9), <i>tonaci-</i> <i>coc</i> (57:18), <i>teoxinmac</i> (69v:31), <i>nec</i> (71v:7) as observed by the copyist); see DICT: <i>icca</i> , <i>itztonpactepēc</i> , <i>mactlaccuiatzin</i> .
h → l	ilhuitl (25v:16, 39v:4), <i>nelhuatl</i> (70v:27)
h → n	<i>xicontencatl</i> (10:3), <i>colhuancanno</i> (63v:10), <i>toconcuicatino</i> (71:25), <i>intia</i> (77v:11); see DICT: <i>an-</i> , <i>incuiloa:tla</i> .
h → t	<i>contlamittaz</i> (20v:29), <i>ximichoquilittacan</i> (46v:25), <i>quicentlamittaz</i> (69:3 & 5), <i>nicce-</i> <i>centlamittaz</i> (73:28), <i>momaticot</i> (74v:15); see DICT: <i>ittoa:tē</i> , <i>ittoa:bla</i> , <i>ittōtia:mo</i> , <i>ittōtia:</i> <i>tē</i> or <i>sla</i> .
hu → cu	<i>cuitz</i> (66v:3 & cf. 21v:3); see DICT: * <i>acuina-</i> <i>ta</i> .
hu → o	<i>yao</i> (56v:2, 56v:21), <i>mao</i> (59:22). Note that <i>hu</i> = <i>uh</i> = /w/.
hu → y	<i>cahcalia</i> (8v:12 where the <i>y</i> is unwritten between <i>i</i> and <i>a</i>), <i>cuiya</i> (29:5), <i>moteocuitla-</i> <i>yeyauh</i> (49:15), <i>noconitoya</i> (50v:30), <i>niqui-</i> <i>toyan</i> (51:7), <i>huiloya</i> (53v:19), <i>yalpopocaya</i> (56v:13), etc.
i → a	<i>tecipiльтan</i> (77v:1); see DICT: * <i>acuinta</i> , ¹ <i>an</i> , <i>anca</i> (cf. <i>anqui</i>), <i>xa-</i> . Note: in verbs and nouns where a terminal <i>i</i> has been replaced by <i>a</i> this has been treated in the Analytic Transcription as a vocable suffix (see Appendix: <i>a</i> 2 and <i>a</i> 3).
i → e	<i>quenonamecan</i> (63v:6), <i>nalle</i> (66v:14); see DICT: <i>ahuelihtoc</i> (?), <i>huele</i> , <i>que-</i> , <i>-que</i> , <i>te-</i> , <i>tozquecoyōtl</i> (?).
i → o	<i>neicaloloyan</i> (4:3), <i>maxoco</i> (66v:23 & 25); see DICT: <i>no-</i> , <i>nocān</i> , ² <i>on</i> . Note: in nouns where a terminal <i>i</i> has been replaced by <i>o</i> this has been treated in the Analytic Transcrip-tion as a vocable suffix (see Appendix: <i>o</i> 4).
m → n	<i>monanaz</i> (32:27), <i>ypaltiany niyan</i> (50v:29), <i>xanel-</i> (57v:29), <i>anapipiltin</i> (58:3), <i>teoxin-</i> <i>mac</i> (69v:31), etc.; see DICT: <i>nochi</i> .
n → h	See DICT: <i>cēcehtlamia:tla</i> .
n → m	<i>timopiltzin</i> (22v:10), <i>iquiapam</i> (47v:27), <i>ti-</i> <i>xalmelolo</i> (48:14), <i>patlatimemico</i> (82:12), <i>-tzimitzca-</i> (82v:15), etc.

o → a	ximaaaz (30:31), tanca (34:22), anchicueytica (42v:6), etc. But note that these presumed replacements could be mere copyist's errors in view of the similarity between script o and script a.
o → i	michi (48:10), xichioctla (56:20), intia (77v:11); see DICT: ² chico, nī.
t → h	'limani (18:27), tete'l (30v:11), nōtlaca'toqui (45:15). Note that h = '.
t → p(?)	ypempā (31:23). Probably a copyist's error.
tl → ch(?)	chauhquechol- (37v:24, 39:18)
tl → l	ticalylhuitly (25v:16), nanahuacalteuctli (54v:5), -xochil (80:32), etc.; see DICT: āltepetētl. Note that this replacement is common in sixteenth-century writings and may be regarded as a phonic necessity when immediately followed by certain consonants.
tz → ch	hueyochinco (8v:12)
tz → /s/	huiz (7v:9), cili(?) (55v:25), queçal (56:9). Cf. AND 235: sec. 1a.
uh → hu	See cu → hu, hu → o.
/w/ → hu	See cu → hu, hu → cu, etc.
x → ch	quetzalchitocetzin(?) (52v:4), amochcoyā (63v:23)
x → n(?)	ŷtlahuatl (i.e., intlahuatl) (13:1). Could be a copyist's error.
y → /s/(?)	toçazque (25:20 & cf. 3v:12). A copyist's error?

For replacement in Spanish loanwords, see section 3.10.

3.8 Omitted characters. Sometimes a character or pair of characters will be omitted without replacement. Specimens better treated as examples of contraction or elision have already been discussed in section 3.5. Sometimes, as in the case of the dropped c at 35:21 or the missing m at 84v:4, it is not quite clear whether we have contraction or a mere slip of the pen (see sec. 4.3).

The most common case is the loss of a consonant where a double is required. Thus we find c for cc at 16:22, c for cqu at 21:2, p for pp at 52:17, t for tt at 4v:20, z for zz at 17:9, and so forth. (Most likely this represents orthographic irregularity, not deformation.)

The sound of /w/, spelled *uh*, is frequently missing at the end of a syllable, as in *nohuehue[uh]* (16:12), *xochi[uh]* (40:7, 51:2, 77:12), and *toyaol[uh]* (75:13). Similarly, Sahagún writes *ololi[uh]qui* and *iquezquilhui[uh]* (SPC 19v, 234v).

A c may be omitted if it precedes a /w/. Hence: *neh* [*c*]ueponticac (16:29); *toztli h[c]uiiliuh* (34:22). It may be said that the /k^w/ has been replaced by /w/. Yet it is not clear whether the native speaker conceives of *cu* as a single

phoneme, /k^w/, or as /k/ + /w/. If the latter, then he is free to drop the /k/, while leaving the /w/ intact. See also section 3.7: cu → hu.

An *l* may be dropped, as in these specimens:

- chalchiuhhuitzitzi[1]catzin, 1:4
- xochiatla[1]pā, 40v:23
- yxtli[1]xochitle, 54:15 & 83:21
- apilo[1]tzin, 57:29
- cua[1]tzin, 79v:1
- xihua[1]paynaca, 85:4 & cf. 55:22

Observe that the (no doubt voiceless) *l* is lost before a consonant. But in *maquizca/l/ytēc* (16v:12) it drops out before a vowel—assuming the loss is not due to a copyist's error.

The presumed loss of *z* (or *s*) at 42v:11, 47:2, 69:19, and 69:21 may be due to copyist's errors. (Comparison with 69:23 and 69:26 suggests that *z* is indeed missing at 69:19 and 69:21). But see DICT: *tocuilcoyōtl*, *tocuilēhua*.

The loss of *n* (as at 5v:25, 23v:2, 79:18, and passim) is matched by the frequent intrusion of *n* (to be mentioned in sec. 3.9).

Observe that in general a deformative process is reversible.

3.9 *Intrusive characters*. Just as one member of a consonant pair may be omitted (see above), so may a single consonant be doubled. Thus *c* becomes *cqu* (82:16), *l* becomes *ll* (9v:4), */w/* becomes */ww/* (55:9), *x* becomes *xx* (63v:1), and so forth.

Note the deformative *l* in *tepilhualn i huexotzinca* (80:26). The historian Tezozomoc provides an example in *xayacamalcan* (TEZ 344). MS 1628-bis has *conhuitlequizq* for *conhuitequizque* (fol. 227, l. 12). Further specimens are reported by Karttunen and Lockhart (*Nahuatl in the Middle Years*, p. 14).

The intrusive *n*, common in the *Cantares* and elsewhere, has been treated as a vocalic distortion. For examples, see Appendix: **n**. The intrusive *i*, also treated as a vocalic, may occur in midstem, as in *niqu-i-notlamati* (29:18, 49:22) and *noqu-i-pacxochiuh* (30:29).

The intrusive *hu* (as at 30v:8, 40v:23, and passim) typically occurs in the combination *-ohua*, which terminates a large number of regular verbs usually regarded as ending in *-oa*. On the phonic validity of *-ohua*, see DICT: *ihtoa:tla* (note).

Intrusive glottal stops are mentioned in section 2.7.

3.10 *The Nahuatlization of loanwords*. Loanwords from other Indian languages are difficult to identify in Nahuatl—except for a few proper nouns, which are generally disguised in the manner of *Porto Rico* (a presumed corruption

of Taino *boriguen*). Aztec folk etymologies are not lacking for such names as Tamoanchan (from Maya?), Nonoalco (source unknown), Tecayehuatzin (source unknown?), Mexico (source unknown), and Colhuacan (source uncertain), but lexicographers should view them with suspicion.

Spanish loanwords, by contrast, are ill-disguised and in fact usually appear unchanged in Nahuatl writings. If Nahuatlized, as in the *Cantares*, they are seldom so thoroughly assimilated as to fall prey to folk etymology. Among the more extreme specimens are Quilisto (for Spanish Cristo) and Capilel (for Gabriel), yet even these abide by clear-cut rules.

For the most part the Nahuatlization of Spanish words in the *Cantares* is accomplished by such character replacements as:

- b → p, as in Pelem (Belem)
- d → l, as in expala (espada)
- d → t, as in Tieco (Diego)
- f → p, as in Palacizco (Francisco)
- g → c, as in Capilel (Gabriel)
- j → x, as in Xihuan (Juan)
- ll → l, as in xile (silla)
- ñ → y, as in ixpayol (español)
- r → l, as in Loma (Roma)
- s → x, as in Tiox (Dios)

(Observe in passing that we gain some insights into sixteenth-century Spanish pronunciation.) In addition, the replacements listed in section 3.6 are operative.

It will be noticed that Nahuatl speakers—at least those responsible for the *Cantares*—hear the rolled *r*, especially the *r* that follows a velar, dental, or labial stop, as a vowel plus *r*. Hence the following complex replacements: cr → c + vowel + l; dr → t + vowel + l; pr → p + vowel + l. In such cases the inserted vowel is usually a duplicate of whatever vowel follows the *r* (or *l*). Thus:

- cruz → coloz
- padre → patele
- Pedro → Petolo
- presidente → pelesitente

The only exception to this rule in CM is the Nahuatlization of *padre*, which yields either *patele* (as noted above) or *pale*. In the latter case the consonant plus *r* has simply been replaced by *l*; or perhaps it is better to say that the *r* has been dropped and the *d* replaced by *l*. Whatever the process, it represents a deviation from the *Cantares* norm.

According to Carochi, all Spanish words entering Nahuatl with a terminal vowel acquire a terminal glottal stop (CAR 536). Thus in modernized Jesuit orthography, *Tieco*, *xile*, and *Petolo* should be written *Tiecoh*, *xileh*, and *Petoloh*.

Loanwords may be embedded, as in *coloztitech* (42:25) and *Luisco* (see DICT: San Luisco), or pluralized, as in *angelo-me* (SPC 173v), or redundantly pluralized, as in *a[n]gelos-me* (59v:12).

Quasi-optional elements may be dropped. Thus Spanish *emperador* becomes *pelatol*, dropping the *em*, which sounds like the optional particle *in*. Similarly, *interrogatorio* becomes *telocadorio* (Lockhart, "Views," p. 34), *espíritu* becomes *spiritu*, *España* becomes *Spaña* (41:2). *Semana* becomes *mana*, dropping what sounds like the Nahuatl indefinite article *ce* (see CAR 511:34). By the same token, it appears that *Cecilia* becomes *Sellaya* (60:6), dropping the *ce*, replacing the *i*'s with *a*'s, and picking up an intrusive *y*. And perhaps by the same kind of procedure, *fray* becomes *palah*, dropping the tacked-on *y* (which might strike the Nahuatl ear as an optional demonstrative).

Unless otherwise indicated, all the preceding examples are from CM and may be located in the Dictionary.

3.11 Alien orthographies. Examples of deformation must be distinguished not only from copyist's errors, but from orthographic peculiarities, which, though true to their own standards, deviate from the basic method in use.

In the *Cantares* manuscript, as it has been preserved, the basic system is a Jesuit orthography presumably developed in the 1580's and 1590's. Yet here and there are traces of an earlier Franciscan method, which the Jesuit copyist has failed to cover up.

The Franciscan *u*, or *v*, for /w/ becomes *hu* in CM. Yet the naked *u* shows through at 1:2, 2v:19, 3:28, 7v:26, 8:27, 8:31, 9:8, 9:21, 18v:17, 57:4, and elsewhere. It is even written *v* at 30v:7, 37:31, 68:11, and 76:4.

The Franciscan *oa* for /w/ may be seen at 57:29 (corrected to Jesuit *uh* in the copy passage at 57:31).

The old *cu*, for /kw/ at the end of a syllable, is everywhere written *uc*—except at 15v:14, 31v:15, 65:1, 80:31, and 80v:13.

The old *u* or *v*, now *o*, still occurs at 45v:26 (with a copyist's correction in the margin).

The Franciscan *j*, formerly written for *i* and *y*, was copied by the Jesuit scribe at 37:16, who then crossed it out and wrote an *i* directly above. But the *j* is left standing at 75v:26. At 28v:13 it is subtly replaced without disfiguring the manuscript. It also appears at 2v:1, 3v:10, 23:2, 28:23, and 31v:2. But though the scribe prefers *i*, he opts for the *j* if it must be used as a superimposed correction (as at 78:1).

The Franciscan *h*, signaling a glottal stop, is more plentiful in CM than in most other Franciscan texts. The Jesuit scribe has allowed it to stand and has added *saltillo*

markers of his own to show further glottal stops. At 24:30 he has thoughtlessly added a (Rincónian) saltillo marker where the *h* was already present. It must be mentioned, however, that the post-Franciscan *Comedias en mexicano*, dated 1640, has occasional *h*-stops, even with added (Carochian) saltillo markers in such specimens as *àhmo*, *àhnoço*, and *xiquihto* (COMED 19-19v), showing deliberate redundancy as well as the continued use of a Franciscan orthographic feature far into the Jesuit era.

I do not know whether the long vowel written double should be regarded as a Franciscan or an Indian invention (see sec. 1.4). In either case the Jesuit copyist has tolerated it and has added Rincónian *agudo* (and *grave*?) markers to show long vowels at various other points (see sec. 1.3).

The long vowel marked with a circumflex is an obvious Franciscan feature, which remains unmodified in the Jesuit manuscript. (For a list of occurrences, see sec. 1.3; see also sec. 4.1.)

Few missionaries, whether Franciscan or Jesuit, would permit *qu* to be written for /k^w/ before *i* or *e*. Spanish usage requires *cui* and *cue*, though of course the *qu* may be written before *a* or *o*. But in manuscripts evidently prepared by Indians we sometimes find *qui* and *que* with the underlying phonology /k^wi/ and /k^we/. In CM there seems to be an example at 55v:25, repeated at 66:3. Probably the Jesuit copyist did not correct it because he did not understand the very difficult passage in which it occurs. Another example is at 54:22; here the copyist should have corrected it but did not. Note, however, that both Olmos and Sahagún write *tocuil-* for *toquil-* (see DICT), implying that in this case, at least, the /k^wi/ may be a legitimate replacement for /ki/.

4. Paleography

4.1 Symbols Used in the Cantares. Nonalphabetic symbols are here treated in five categories: diacritics, abbreviation marks, punctuation marks, editorial marks, and calligraphic flourishes.

(a) Diacritics

Rincónian *agudo*. Example: *yn*
otépeuh (53v:22). For discussion, see section 1.3.

Rincónian *grave*(?). Example: *anà* (65v:31). *Anà*
 For discussion, see section 1.3.

Circumflex. Example: *nimâcuñxo-*
chitl (53v:2). Marks long vowel in CM;
 for discussion, see section 1.3. Occasionally marks long

vowel in the Florentine Codex, as in *tīquechol* = you are His quechol (FC 6:171:17), *īquac* = at its top (FC 3:31:28).

Saltillo. Example: ne'cuiele'que (42v: 29). For discussion, see sections 2.1–2.2. *nīcuile'que*
For the arc with saltillo, see (b), below.

Tilde. Example: Caxtañeta (55:20). *Caxtañeta*
Also used as an abbreviation mark (see below).

The scoop-shaped tilde, shown here, is rare in CM but common in other manuscripts of the period.

Slanted tilde. Example: *años* (37v:8). *años*
Also used as an abbreviation mark (see below).

(b) *Abbreviation marks*

Arc. Signals missing letter or letters other than *n* or *m*. Examples: *mononotztoq* *Mononotztoq*
(for mononotztoque, 74:5), *xpoual* *xpoual*
(for xpistoual, 81v:24). The arc may have an included dot, especially in words meaning "Christ" or "Christopher."

Arc. Signals missing *n* or *m*. Example: *totatzf* (for totatzin, 67:10). *totatzf*

Arc with flourish. Example: *oyaq* *oyaq*
(for oyaque, 43:19). I have not pre-served the flourish in printing this symbol.

Tilde. Signals missing *n* or *m*. Example: *ȳcūic* *ȳcūic*
(for yncuic, 63:3). In the Analytic Transcription this symbol has been invariably converted to *n*, even where the better choice would be *m* (as at 6:3)—an allowable practice and one that helps to simplify the transcription.

Slanted tilde. Signals missing letter or letters other than *n* or *m*. Example: *spū* *spū*
(for spiritu, 38v:19). The example appears to violate the general rule in that the tilde follows, rather than precedes, the omitted material.

Slanted tilde. Signals missing *n* or *m*. Example: *antepilhuā* *antepilhuā*
(for antepilhuan, 60v:27).

Flattened tilde. Signals missing *n* or *m*. Example: *ye ānemizque* *ye ānemizque*
(for ye annemizque, 46:11).

Omega-form superscript. See examples in Millares, vol. 2, plate lxix; and SPC 72:3. Example: *tlpc* *tlpc*
(for tlalticpac, 68:21). Note: the omega normally appears above the last letter before an omission; but if the letter in question is an ascender, the omega is variously extended, flattened, or omitted.

Flattened omega. See entry above.
Example: *ilhtlytica* (for ilhuicatlytica, 67:11). In transcribing CM, I have not considered it necessary to reproduce this mark in type.

Paired periods. Example: .d. Diego (for don Diego, 42v:3).

(c) Punctuation marks

Period. As in English. Examples: *passim*.

Period. Used as a division between syllables, especially to set off vocables. Example: *tlatzatzaquato.a.* (84v:6).

Comma. As in English. Examples: 31v:15, 45v:14, etc.

Comma. Used as a division between syllables, especially to set off vocables. Examples: *xic,ya,caquican* (10v:26); *mittotia,a,* (54:29).

Colon. As in English. Examples: 1v:19, 38:10, etc.

Semicolon. As in English. Examples: 1:13, 1:16, 4v:9.

Question mark. As in English, not as in modern Spanish. Examples: 1:25, 21v:18, 62:26, etc.

Parentheses. Occurs only at 46:15.

Double scratch. Used to break a word at the end of a line. Example: 40:22. *Hachinayt*
In transcribing CM, I have not considered it necessary to reproduce this mark in type. For the same mark used as a caret, see (d), below.

(d) Editorial marks

Caret. Used to place an insertion (as in English). Example: 37:3.

Double scratch. Used as a caret. Example: 11:25. For the same mark used as a hyphen, see (c), above.

Cross. Used as a caret. Example: 45v:28.

rgu ne yacahamino campao nentonyaque Suixamela Suixamela.

Paragraph marker. Signals the beginning of a stanza. Example: *rampa ni huitz sue* 67v:2.

Parallels. The significance is not clear. Example:

*x homyat nerenmia yxciuhquechol chalchiuh apahu
Uin kauhuon xicaguica hanan. yugallanoyuma
coatl teneica,*

81:2-3. For discussion, see Anderson et al., *Beyond the Codices*, p. 39.

(e) Calligraphic flourishes

Ligature stroke. Examples (affected letters are shown in bold type): *cencocopime* (44:26), *nicipieco tepetl* (76v:6), *o anqui ya* (44:15),

cencocopime

nicipieco tepetl.

o anqui ya

Chalcacihuacuicatl
(72:1), titecayehuac
(80:6).

Chalcacihuacuicatl
titecayehuac

"i" flourish. Used to dot the *i* or the *j*. Example: cozcamalintzin

cozcamalintzin

(75v:1).

4.2 Variant script forms. The *Cantares* is written in a highly legible Italian-style script, which by and large gives the modern reader no trouble. The one treacherous character is the descending *h*, misinterpreted by some students as *q* or even *g*. For comparison, consider the variant forms of the normal *h* as it appears in the manuscript:

h (54:6)

ſ (66v:17)

h (66v:29)

The much rarer descending *h* appears as follows:

ſ (54v:14)

ſ (50:30)

ſ (53:25)

ſ (30v:22)

In the Analytic Transcription the descending *h* is not distinguished from the normal *h*, but in the paleographic transcription in CMSA it is printed thus: *ꝑ*. (For copyist's errors involving this character, see sec. 4.3.)

Less likely to cause confusion is the minuscule *s*, sometimes written *ſ* (as at 38v:20 and 39:2) and once distorted as *ſ* (at 45:28). The slightly odd-looking *b* or *B*, written *ꝑ*, is standard in sixteenth-century Spanish writing; examples are at 38:21, 59v:13, and 82:4.

One must also be wary of the nondescending *z*, written *ꝑ* at 26v:4, 38:25, 69:19, and elsewhere. The usual forms are *ꝑ* or *ꝑ* or *ꝑ*. The nondescending *z* is found in the *Florentine Codex*; it recurs in MS 1628-bis on fols. 227ff and in *Huehuetlatolli documento A*.

Calligraphic flourishes, which may be confused with diacritical marks, are mentioned in the preceding section.

4.3 Copyist's errors. Metathesis, or transposition, is not uncommon in CM. Examples may be seen at 14v:2, 15:5, 18v:16, 47:28, and elsewhere.

A word or phrase may be inadvertently written twice in succession, as at 21v:16 or 67v:3. But repetition often seems to be a stylistic feature of the text, as at 37:6, 37v:22, 39v:2, 39v:15, 40v:2, 40v:21, 41v:20, 46v:23, 46v:15, 46v:26, 47:31, etc.

In haste the copyist may skip a character (as at 6v:1 and 68v:14) or a full syllable (as at 6:20, 6v:1, 13:10, 14:27, 34v:20, 61v:14, 62v:11).

A superfluous character is carelessly inserted at 80v:25, a full syllable at 3v:21, 12v:5, 48:25, 52:15, 73:6, 85:7.

The cedilla is often dropped from the *c*, as at 2v:28, 3:5, and 9:16; or needlessly inserted, as at 36:21.

In copying from what may well have been a messily written original, the scribe frequently confuses one charac-

ter for another. Such cases will not be reviewed in full. But it should at least be mentioned that the e and the c are often mixed up, as are the a and the o. Perhaps owing to the misleading form of the descending h (see sec. 4.2) an erroneous q is written for h at 19:16, 27:9, 27v:8 & 12, 28v:12, 64:20, and 65v:19. And probably because the nondescending z resembles an h, the copyist has written h at 7:9 where he should have had z.

5. Verbs: Form and Meaning

5.1 Protostems. It is sometimes helpful to postulate an obsolete stem in order to grasp the relationship between presumed cognates. The hypothetical *cue-* (or *cui-*) is a case in point. Comparison with such canonical forms as *acueyotl*, *cuepa:mo*, and *ihcuiya* suggests that the protostem has something to do with turning or twisting. The result is that we may now attempt to define the rare verb *cueyahua*, which does not appear in the dictionaries of Molina and Siméon. Contextual analysis of CM examples confirms the supposed meaning, "to twirl"; and a frequentative attestation in FC lends further support. See DICT: *cueyāhua*, *cuecueyāhua*, *cuecueyāhua:tla*.

5.2 Stem prefixes. A verb stem may be augmented by a noninflectional prefix, which may or may not change the meaning. Examples are *hui-*, *i-* (DICT: *ih-*), and *il-* (or *el-*):

- huimolihui, "to move?" = molihui, "to move?"
- huimolini, "to move?" = molini, "to move"
- huimoloa:tla, "to cause movement" = moloa:tla, "to cause movement"
- huitequi:tla, "to thrash something," but tequi:tla, "to cut something"
- huitoloa:tla, "to bend something"; cf. toloa, "to bend"
- huitoma:tla, "to free something" (see MOL) = toma:tla, "to free something"
- ica, "to be," "to stand"; cf. ca, "to be" (see DICT: *ihca*)
- ichiqui:tla (DICT: *ihchiqui:tla*), "to scrape something" = chiqui:tla, "to scrape something"
- icuiloa:tla (DICT: *ihcuiloa:tla*), "to paint" = cuiloa:tla, "to paint"
- ilcahua:te, "to forsake someone" = cahua:te, "to forsake someone"
- ilnamiqui:te, "to remember someone," but namiqui:te, "to go meet someone"

Observe that the meaning is usually unchanged. Thus if confronted with a prefixed form, we may conjecture the definition, provided we already have it for the unprefixed state. And vice versa. In addition, we may tentatively

account for an oddity like *antlāpixquè* (CAR 489:37), i.e., *antlahpīxqueh* = "you keepers," which ought to be *antlapīxqueh* (from *piya:sla*). But the form with *h* before the *p* is acceptable if we postulate *ihiyiā:sla*. Similarly, *tlachchinōlli* may be accepted as a variant of *tlachchinōlli*.

In rare cases the nonspecific object prefix *tla-*, if fused to the verb, may lose its status as an object and become a mere stem prefix. The pair *cuia:mo-tla* / *tlacuia:mo-tla* seems to represent this phenomenon. Probably the *tla-* in *tlanehui* is also a stem prefix. If so, the old stem *nehui* is no longer in use.

5.3 *Defective verbs.* Andrews' treatment of the defective verbs -e (see DICT: 2-eh), -hua (DICT: -huah), -tlanī, and *yoa:sla has here been accepted. For CM usages, see DICT. For -ecan and -huacan (written -ehcān and -huahcān in modernized Jesuit orthography), see section 7.13.

5.4 *Instability of verb class.* Verb classes assigned by Molina may be standard, but they are by no means obligatory. The most frequent switch is from class B (as defined by Andrews) to class A. For examples, see DICT: *ihcali:mo*, *mani*, *tlatzihui*. Cf. AND 20.

5.5 *Unusual resolution.* Many verbs have distinct forms for intransitive and transitive usages. Hence *icuilihui* and *icuiloa:sla*. Yet in some cases the transitive form may be used intransitively, either with agentive or patientive meaning.

With agentive meaning:

- itoa (DICT: *ihtoa*), "to speak"
- panahua, "to ferry"
- toca (i.e., *tōca*), "to sow"
- xixinia, "to wreck"
- tzacua, "to enclose"

With patientive meaning:

- ahuilia, "to be pleasured"
- moyahua, "to be scattered"
- tolinia, "to be poor"
- tzacua, "to become enclosed"

Note that *tzacua* appears in both lists. For attestations, see DICT.

By the same process, a double-object verb may lose one object. See DICT: *maca:sla*. Conversely, a form that is customarily intransitive may be used transitively. See DICT: *tlāhuāna:sla*.

5.6 *Dangling and indefinite objects.* Dangling object is the name here given to the pronoun in such English colloquialisms as "Beat it!," "Step on it!" For idioms of the same type in Nahuatl, see DICT: *mati:sla* 2.

The English expression "to step on it," however, is translated by the indefinite form *tlacza*, literally, "to step on things," freely, "to hurry." The *tl*a is not a dangling object, as here defined, but a nonspecific, or general, object. (I might point out in passing that *tl*a, though it usually refers to inanimate entities, may occasionally refer to persons; see DICT: *tl*a- 2.)

Indefinite (i.e., nonspecific) usages, employing either the human object *te* or the general object *tl*a, are characteristic of Nahuatl; for the most part they are successfully translated into English by skipping the object entirely.

5.7 *Irregular verbs.* The verb "to go" (*yauh*) and the several verbs "to be" (*ica* [DICT: *ihca*], *mani*, *o*, and *ye*) are the basic irregular verbs in Nahuatl, to which may be added *nemi*, meaning either "to be" or "to go." By enriching the stem, *yauh* forms *huallauh* ("to come"); and *ye* (or its co-stem *ca* [DICT: *cah*]) forms *pilca* ("to hang"). If we do not fail to mention *itta* ("to see") with its variant stem *itz*, also *huitz*, "to come" (which may represent *itz* plus the stem prefix *hui-*), then all the irregular verbs are accounted for.

Paradigms are adequately given by most grammarians (especially Andrews), except that *nemi*, *mani*, and *yauh* have been slighted. *Nemi* is occasionally irregular in the present optative plural, which has either the regular form *xinemican* (41v:17) or the irregular *xinencan* (41v:14, 74v: 19; cf. SPC 230: *ma tlamatcanēca*, "may they live in peace"). *Mani*, regularly class B (sensu AND), occasionally takes a class A preterite in certain derived forms (see DICT). *Yauh* is most fully treated by Siméon (SIM xlix), who nevertheless omits several variants. For attestations, see DICT: ³*ya*, **yahui*, *yauh* 4.

5.8 *On the nature of -ti- compounds.* When appearing as the matrix in *-ti-* compounds, the irregular verbs are highly idiomatic, producing semantic resonances that have yet to be described, and that will probably turn out to be unreproducible in English. Treatments by Olmos, Carochi, Andrews, Launey, and others are helpful but incomplete. As a step toward further work, the most important verbs have been made the subject of lengthy entries in the Dictionary-Concordance. See DICT: *ihca*, *mahmani*, *mani*, *nemi*, ¹*o*, *yauh*, *ye*. Meanwhile it is safer to avoid overtranslation, and in CMSA a term like *xeliuhcticac* has usually been rendered by such minimally charged locutions as "they are being dispersed" or "they are dispersed," not "they stand dispersed."

In rare specimens, as noted by Andrews, the embed of a *-ti-* compound will be a substantive rather than a verb (AND 372). For examples in CM, see DICT: *-ti-* 3; see also *-ti-* 4.

5.9 *Reflexives and passives.* Much as in such Spanish verbs as *llamarse* ("to be called"), the reflexive construction in Nahuatl may be used with a passive meaning. Examples are abundant in FC, CM, and elsewhere. See DICT: cāhua:mo 2, calaquia:mo, nāhuatia:mo, neltoca:mo, quetza:mo 2, toma:mo, etc. In the present work this usage is termed reflexive-as-passive, abbreviated in the Dictionary as "reflex-pas."

To avoid confusion, it must be mentioned that Andrews has conjectured a passive reflexive, or "afterimage," construction, supported by the odd example īnīnezōhuac, "I was self-bled" (AND 76). Probably the example should read īnīnezzōhuac, "I bloodied myself" or "I was bloodied" (from ezzōhua:mo, not from zo:mo). It seems unlikely that there is a passive reflexive in Nahuatl.

Reflexive-as-passive constructions that are in fact transformed into inflectional passives (or nonactives) become impersonal, not passive reflexive. In such cases the verb cannot occur except in the third person. For examples, see 5v:3, 18v:11, 24:10, 45:16, and *passim*. The topic is partially discussed by Andrews (AND 80-81), who correctly shows that impersonal verbs of the nonactive type may be keyed to specific subjects (AND 367-68). For an impersonal verb of the *tla-* type, keyed to a specific subject, see 74:14.

5.10 *Purposes.* Andrews' term "purposive" may be traced to Olmos' "gerundial of going" and "gerundial of coming" (OLM 89-90). But though it is true that the construction usually means "to be going or coming in order to do something," it may also be used idiomatically, especially with verbs that express a habitual state or an act of completion.

(a) Habitual state (in these examples the underlying idea may be that the subject has been born, or has "come" to earth, in order to fulfill a particular destiny):

Xonmotta ... quēn ḍōnnemico, "Look how you've lived!," CAR 509:40
 ihui in īnemicō in ḍōtlamanilticō in huehuetquē, "this is how [our] ancestors lived, [how] they did things," CAR 528:37

in moteyotica in motleyotico, "they who were famous, they who were illustrious" [refers to ancestors], 2v:30

in motimalotinemico, "they who go along praising themselves," 5:4

See also 41v:30, 47v:1.

(b) Act of completion (here the underlying idea seems to be that the subject has journeyed through space or time in order to reach a goal):

ahcico, "he arrives [here]"; see DICT: ahci 1
 ahcito, "he has arrived [there]"; see DICT: ahci 1

otlamito matlactzonxihuitl omey, "4,003 years passed,"
42:1

ompa momiquilito, "they died there," UAH, sec. 34
nica miq̄co ū moteucçomatzin, "here Montezuma died,"
AUB 52

tontlatocatihui, "we will pass away," 5:14
tla tocotati; see DICT: *toca:tē* 3. Observe that the
nonactive form of the verb *toca:tē* ("to die"), is
embedded in the verb *yauh* ("to go"), which in
turn has the optative purposive suffix *-ti-*, signi-
fying the act of completion.

tlaneltocato, "they have been converted to the faith,"
12:24

For a list of CM attestations, see DICT: *-co*, *-to*. Note
that a verb serving as a matrix may carry a purposive
suffix, as in *patlantimemico* (82:12) and *tocotati* (see above).

5.11 Honorific and reverential forms. By contrast with
Sahagún's overwhelmingly honorific *Psalmodia*, the *Cantares*
is poor in these forms. For examples, see 2:11, 2:26, 24v:
28, 40:18, 40:21, 40v:23, 41v:6, 60:gloss 3, 60v:gloss 13, etc.;
see also DICT: *miquilia:mo*, *tzahtzilia:mo*. A reverential, or
doubly honorific, form may be seen at 42:3.

Respectful forms are ordinarily used only to honor the
subject or object of the verb. Hence they do not appear
with an intransitive or reflexive verb in the first person,
unless the context makes it clear that the speaker is not
honoring himself—or unless the verb in question is the verb
"to die." The following examples illustrate these exceptions:
nihuānotzatzilia yn o mocoma, "I am shouting here, O Angry
One!" (59:20); *oninomiquili*, "I will have died" (Anderson et
al., *Beyond the Codices*, p. 54, line 10). The honorific form
of the verb "to die" is used in the third person at 73v:
gloss 2, with no clear intent to honor the subject. Presum-
ably it is death itself that is being handled with respect or
caution.

6. Tenses and Modes in the *Cantares*

6.1 Present. If the context warrants, verbs in the
present indicative may express either the past or the future.
For past, see 42:26. For future, see 20v:27, 72v:18 (with
conditional meaning), 74:23 (with conditional meaning).
(The present may also be used in a coercive sense; see sec.
6.12.)

6.2 Customary present. As we are told by Rincón (RIN
24–25) and again by Clavijero (see Anderson, *Rules*, pp.
27–28), verbs with the inflectional suffix *-ni* may be used
either nonindicatively or indicatively. In the latter case
the usage has lately been called the habitual or customary

present—of which there are perhaps only two examples in CM, at 4:20 and 13v:8. (For optative or subjunctive usages, see secs. 6.8 and 6.15.)

6.3 *Imperfect*. The imperfect indicative occurs rarely in the *Cantares* manuscript, perhaps only in glosses, not in song texts. See 7:20, 16v:5, 16v:6, 46:16, and 66v:8. Care must be taken not to read the vocable suffix -ya (or -a) as an imperfect ending. The *ticiahuia* at 6v:27 appears to be an imperfect, but the *quinmolhuiliaya* at 41v:13 is probably not.

6.4 *Future*. Often a future-tense form has the force of a weak imperative, requiring such translations as "I must..." or "I am to...." For examples, see CAR 494:8, 495:6, 498:5-6, 504:31; and in CM, 27v:23, 74:17, etc. Conditional or subjunctive meanings seem implicit in specimens at 4v:19, 21v:19, 46v:27, and 73:16.

The future perfect, lacking in Nahuatl, may sometimes be supplied by the preterite, according to Carochi (CAR 414). For a CM example, see section 6.5. In CM the future perfect may also be supplied by the future itself, as at 27v:2 and 59:15.

6.5 *Preterite*. As noted in the preceding paragraph, the future perfect may be supplied by the preterite. For an example, see 45v:7.

Preterites with pluperfect meaning may be seen at 41v:12 and 53v:22. The subordinate conjunction "when" is evidently the key factor in both these examples; without it the pluperfect meaning would remain undeveloped.

As noted by Andrews, the preterite also supplies the present perfect (AND 21).

6.6 *Pluperfect*. The label remote past is no doubt to be preferred over pluperfect. According to Carochi, the tense is sometimes used in Nahuatl exactly as in Spanish, to express priority or antecedence in relation to a more recent past (CAR 424). For examples, see 47v:1 and 60:gloss 1. But in the specimens at 16:1, no such relationship is evident. (For the preterite with pluperfect meaning, see sec. 6.5.)

6.7 *Present optative*. The present optative (which also serves as the imperative) is characteristic of CM and may be found throughout. Observe that the optative particle *ma* and its congeners may be introduced by the particle *in*; see DICT: ¹in. In other words, the particle *in* connects the *ma* to the verb.

6.8 "*Past*" *optative*. Andrews' term "past" optative is here used to denote the mode called preterite imperfect optative by Olmos, Rincón, and Carochi. Carochi's example, *mā nitlapōhuani*, is translated *oxalà que yo leyera* (CARO 26v; cf. CAR 426). The fact that Andrews' description of this form is somewhat inadequate may be due in part to its

rarity. Four specimens are available in CM: two at 1v:9 and one each at 16:20 and 25v:5. The "past" optative is roughly equivalent to the English present subjunctive and may also supply the past subjunctive (as allowed by Rincón and as attested at 16:20), but always in an optative context. (Cf. sec. 6.15.)

6.9 "Past" optative with order prefix. If the "past" optative (see sec. 6.8) appears with the order prefix *o*, it becomes what the early grammarians called preterite perfect optative. Carochi's example, *mā ōnitlapōhuani*, is translated *oxalà que yo vuiera leido* (CARO 26v; cf. CAR 426). The only CM example is at 4v:9. Note that this form serves as a kind of past subjunctive—which may also be supplied by the "past" optative of section 6.8. Modern grammars generally ignore it.

6.10 Preterite optative. For a brief description, see AND 50. For CM examples, see 1:10, 5v:4, 43:19, 60v:23, and 71v:29.

6.11 Future optative. Two attestations are at 13v:25.

6.12 Coercive indicative. In Nahuatl, as in other languages, indicative verbs may be used in a coercive sense, distinguishable from the ordinary indicative only by context or vocal inflection. Outside of incantations translated from non-Western languages the mode is rare in English. It is used by the hypnotist ("You are becoming sleepy") and by the drill sergeant ("You will shine your boots"). Present perfect usages are possible, as in this Navajo prayer: "Today your spell for me is removed./Away from me you have taken it" (Matthews, *Night Chant*, p. 73).

Thus a locution normally voiced in the optative (or imperative) may be presented in the indicative. In CM the switch is actually demonstrated at 53:8, where a coercive indicative replaces the optative in the otherwise identical passage at 36:3. Similarly, a desire for "butterflies" is expressed twice in the preterite-indicative-as-present-perfect (48v:17 & 19) and once in the present optative (48v:21). See also 46v:1, 62:30, 70:14, etc.

6.13 "Admonitive." In effect the "admonitive" mode says, "let it not happen" or "may it be prohibited." Hence the old term *vettive* is preferable to Andrews' "admonitive," which covers only warnings and admonitions—though indeed, according to Carochi, this is largely its use (CAR 425). An ideal textbook vettive is given by Mijangos: *manen nopan mochiuh*, "may it not happen to me!" (Mijangos, no. 1). Carochi gives the following example: *ma cánā mopantzinco tlayohuā*, "may darkness not overtake you!" (CARO 91v, cf. CAR 496).

For CM examples, see 5v:10, 5v:11, 21v:4, 51:19 (with the expected *h* replaced by *n*), 58:29, 70:24-25 (with the *h* replaced by *n*), and 80:13.

6.14 *Conditional.* See DICT: -quia. (See also secs. 6.1 and 6.4.)

6.15 *Subjunctive.* The usage designated subjunctive for the purposes of this discussion might have been treated as a special case under section 6.2 or even section 6.8. It is merely a verb with the -ni suffix, but one that appears to be a pure subjunctive, devoid of optative associations. Carochi offers no formal treatment but includes this example: *cuix noco xiccāhualōnī?*, "Are they to be neglected?" (CAR 515:25). In CM there is one example, at 79:7.

7. Nouns

7.1 *Variant noun endings.* If a noun ends in vowel + *tl*, the ending may be replaced by *tli*, usually without changing the meaning of the word. Thus:

- acachatl = acachtli
- cuicatl = cuictli
- panitl = pantli
- zoquitl = *zoctli

But compare *camatl*, "mouth," and *cantli*, "jowl." It is perhaps by an extension of the same process that **petla-comitl* becomes *petlacotl*, implying the intermediate form **petlacontli*.

The noun ending *tli* may be replaced by *itl*:

- colli = *colitl
- cuauhtli, "eagle" = cuahuitl, "eagle"
- huitzli = huitztl
- itztli = *itzitl
- ixtli = *ixitl
- teuctli = tecuitl

The ending vowel + *tl* may be replaced by vowel + *htli*:

- cacatl = cacahtli
- ezzotl = ezzohtli
- xochitl = xochihtli (per AND)
- yollotl = yollohtli

And by a now familiar process of character replacement (see sec. 3.7) the *htli* may become *ntli*: *ihhuitl* = **ihhuichtli*(?) = **ihhuintli*; *xochitl* = *xochihtli*(?) = **xochintli*. The starred items are hypothetical, but their combining forms, *ihhuin-* and *xochin-*, are well attested. To this group may be added **huehuentli*, "old man," attested in the form *huehuenton*, "little old man" (per MOL).

A noun stem ending in *l*, if it normally takes the absolute suffix -*li*, may take the alternate suffix -*in*. Thus *quecholli* = *quecholin*.

Rarely a noun stem ending in a vowel, if it normally takes the absolute suffix *-itl*, appears to take the alternate suffix *-nitl*: *maitl* = **manitl*; *mitl* = **minitl*. For presumed attestations, see DICT.

7.2 *Unusual combining forms.* An embedded noun ordinarily loses its absolute suffix. But in the case of such short words as *ohtli* and *xotl* the suffix may be retained in full (see DICT). For *tl* converted to *l*, see DICT: *ātl*, *mātlatl*, *tozquitl*, *yacatl*. For *tl* enlarged to *tla*, see DICT: *āmatl*, *ātl*. Similarly *tli* becomes *tla* (see DICT: *teuhtli*) and *in* becomes *a*, as in *tolin*, which combines to form *tulasuchil* (per SANT), *tollamoiwl* (per FC 11:102), and *tolamaz* (see DICT: *tōlamāz*).

7.3 *Unusual plurals.* Inanimate nouns, if used figuratively to denote persons, may take animate plural forms. Thus *chalchiuhtin* (9v:25), *maquiztin* (9v:26), and *tlaçoteoxiuham* (2v:29). Animate nouns that normally take the plural suffix *-h* may take *-tin* or *-me*, as in *-cihuatin* (72v:21) and *mexicame* (see DICT: *mēxihcatl*). For the variant plural *tolamazme*, see DICT: *tōlamāz*.

7.4 *Preterite agentive nouns.* Preterite agentive nouns used as personal names normally omit the ligature *-ca-* (DICT: *-cā-*) before the suffix *-tzin*. Otherwise the ligature is required wherever a preterite agentive noun is terminally linked with another element. In exceptional cases it may be omitted nevertheless, as in *quāquāhuēhuā* (CAR 459:14), *nochtecpō* (CAR 488:6), or *tlapīxahcalli* (DICT). One had expected *quāquāhuēcāhuā*, *nochteccāpō*, and *tlapīxcāxahcalli*. In CM we have *teopouhtica* (14:20) and *xiuhtzonetitlan* (57v:8), suggesting that the ligature *-ca-* has been forced out by the relational-noun ligature *-ti-*. Evidently we cannot have two ligatures in juxtaposition—except in the case of the effeminate *-ticatzin* (see DICT: *-ticātzin*).

Andrews gives the single example *tlamacazqui* to illustrate the "future agentive noun" (AND 221). See also DICT: *tōlamāz*, *tōlānaz*. For an example carrying the suffix *-tzin* but with the ligature *-ca-* omitted, see DICT: *tlamacazqui* 4.

We may also have present agentive nouns. For examples, see DICT: *tlahpalihui*, *tlahuiznehnequi*, *tlamaca*.

Future and present agentive nouns are perhaps more likely to form irregular possessives and plurals. But note that in CM, preterite agentive nouns may take the unusual singular ending *-quetl*.

7.5 *The "impersonal patientive."* Andrews has devised the useful category "impersonal patientive" to embrace deverbative nouns that appear to come from an impersonal verb, such as *tlapitzalli*, "flute," from *tlapitzalo*, "one blows something" (AND 235-39). But there are two errors in his presentation: (a) he excludes reflexive-as-passive constructions and (b) the category is not essentially patientive.

The first of these errors goes back to the "passive reflexive" conjecture discussed in section 5.9. Thus Andrews assigns the noun *nehtolli*, "promise," to a category he calls passive patientive (AND 232-34), believing the literal translation to be "a thing that has been self-said." But the source is *nehtolo* (or *neihtolo*), "something is said" (not "it is self-said"). Hence the source is impersonal, and the noun *nehtolli* belongs in the category at hand, called impersonal patientive.

Yet *nehtolli* does not have a patientive meaning. Nor do the similarly derived nouns *necuiltonolli* ("prosperity") and *nemachtilli* ("learning"), not to mention *tonalli*, *yohualli*, and others. In general the nouns in this group are best translated analytically as "that which there is when something is said" (a promise) or "that which there is when one is rich" (prosperity) or "that which there is when one blows something" (a flute), etc. Hence *tonalli* is "that which there is when there's sun" (i.e., heat), not "a thing that is warmed," as Andrews oddly puts it.

Another kind of noun that belongs in this group is the *tla-* deverbal represented by *tlapacholli* ("that which there is when one governs things," i.e., a subject or vassal) and *tlatemolli* ("that which there is when one seeks things," i.e., a sought one). As mentioned in section 5.6, *tla-*, though conveniently translated as "things," represents a general category that includes both persons and things (thus AND 237-38: sec. 3 is here questioned).

With these modifications the rules and examples given in Andrews' treatment of "impersonal patientives" may be used successfully in analyzing a large number of nouns in the *Cantares*.

7.6 Apocopation. As mentioned in section 3.3, apocopation may or may not change the meaning of a noun. In CM it usually does not. Examples in which it does, appear to occur at 43v:19 & 21 (*teocuitlaamox*), 55v:26 (*xiuh*), and 75:16 (*nehne*). In these cases it may be argued that apocopation serves to demean the thing signified. (For apocopation in proper nouns, see sec. 7.7[a].)

7.7 Proper nouns. In view of the idiomatic nature of Aztec names and titles and their overwhelming prevalence in surviving texts, it is unfortunate that the old grammars do not treat the subject more fully. The notes that follow can do no more than touch on a few key points.

(a) **Apocopation in proper nouns.** Apocopation either demotes a common noun to an inferior status (see sec. 7.6), elevates it to the status of a proper noun, or changes it not at all (in song texts only; see sec. 3.3). The apocopation of such bird names as *quecholli* and *zacuametl* probably reflects the fact that birds are, in a sense, regarded

as persons. Of course, a common noun may be personified without apocopation. It may also be personified by adding the suffix *-tzin*, with or without a reduction of the noun stem. Thus *axayacatl* ("boat bug") becomes Axayacatl or Axayaca or Axayacatzin or even Axaya, denoting a particular king of Mexico. Syncopation is also possible (see DICT: *tēhuetzquītih*, *toteōtzin*). Since such variants appear to be used interchangeably, there is no hint of what their semantic value might be, if any.

(b) Synonymic variants. The name *Ipalmemohuani*, or its apocopated variant, *Ipalmemohua*, may be changed to the synonym *Ipaltinememi* (see DICT). Similarly, *Motlatocazomatzin* may be used for *Moteuczoma*. These are literal synonyms, not to be confused with such conventional synonyms as *Nezahualcoyotl* and *Yoyontzin* (DICT: *yohyontzin*), which refer to the same person but have different literal meanings.

(c) Epithets. If elder and younger kings bear the same name, as in the case of *Moteuczoma*, the elder may be styled *Huehue Moteuczoma* ("Montezuma the elder"). Sometimes an attributive epithet may be added to a king's name (for typical variants, see DICT: *ilhuicamīna* 2). The name *Yoyontzin* (see [b], above) should perhaps be regarded in this category. Such epithets may stand alone.

(d) Fictitious names. Attributive names used antonomastically (cf. such English examples as Sunshine, Funny Face, Beautiful) are characteristic of CM, where they usually seem to designate a stock character or stereotype. For examples, see DICT: *-tzin* 3; and for fictitious place names, *-tlan*.

(e) Titles of rank. Two basic locutions, the "king of France" type and the "Philip of Spain" type, may be noted. In the former category we have *Tetzcōco Tlātoani*, "el Rey de Tescuco" (CAR 501). In the latter we have *Huexotzinco Xayacamachan*, "Xayacamach of Huexotzinco" (73:21); *Huehue Moteuc̄omatzin Mex^{co}*, "Montezuma the elder, of Mexico" (66v: 8); and *acolhuacan in neçahualcoyotzin*, "Nezahualcoyotl of Acolhuacan" (66v:7). The title *teuctli* ("lord") is often added to the name of a nobleman, and occasionally the name is prefixed to the title, as at 54v:5 and 54v:10; but the title may also precede the name, as at 20v:26 and 21:27.

7.8 *Kinship and age terms*. In normal usage kinship and age terms present no particular problem. *Machtli* is nephew, *iccauhltli* is brother, *conetl* is baby, and so forth. But in CM such terms often assume figurative meanings. For examples see DICT: *āchcāuhltli*, *conētl*, *iccāuhltli*, *iuctli*, *ixhuiuhltli*, *izcacāuhltli*, *machtli*, *nāntli*, *pihtli*, *pilotl*, *tahtli*, *tlahltli*.

7.9 *The noun sentence*. As is well known, the verb "to be" is latent in every Nahuatl noun. If a complete sentence or subordinate clause contains no other verb, the

latent verb comes to the fore and must be expressed in translation (see OLM 23, AND 148). Of this peculiar phenomenon five types may be identified: (a) "I am...," (b) "I am of...," (c) "This is...," (d) "There is...," and (e) "Things are...."

(a) "I am..."

Nimopilhtzin, "I am your child," OLM 23

Annopilhuan, "You are my children," OLM 24

titocnihuan, "We're friends" (literally, "We are our friends), 18v:22

ayoc nelli, "It is no longer true," 36:11

(b) "I am of...." *In manelè tlaçòpípiltin*, "even though he is [one] of the nobles" (CAR 494:26). See also sec. 10.10.

(c) "This is..."

ca amochān, "for this is your home" (i.e., for you are welcome here), CAR 502:13

Ca ye qualli, "That's fine," CAR 502:19

macuele ehuatl, "Let this be," 2:25

noquetzalehcaçehuaz, "This is my plume fan," 63v:14

ma amotzin, "Let this be your beginning," 74:15

See also 74:16, 74:17, 74:22.

(d) "There is..."

Aocac tlācatl, "There are no people," CAR 514:31

In tēhuāntin totepàyo, "There's suffering for us" (i.e., we are suffering), CAR 526:29

ach in tecpillotl, "Are there nobles?," 13:7

See also 41:22, 52v:28, 53:1.

(e) "Things are...." Aço çan ye ixquich, "Perhaps things are finished" (2:24).

(For relational nouns as noun sentences, see sec. 7.13.)

7.10 Definite and indefinite nouns. Nouns become definite or indefinite when preceded by *in*(?) or *ce*; strongly definite or strongly indefinite when accompanied by *īn* (or *ōn*) or *itla* (see DICT: *cē* 2, *īn*, *īn* 1, *itlah* 3, *ōn*). In English, unless the noun is an abstract noun, a proper noun, or a plural, such qualification is usually required. But in Nahuatl it appears to be optional. (For translational solutions, see CMSA: "Guide to the Translation." For further discussion of the particle *in*, see secs. 11.1-11.6.)

7.11 Ambiguous possessives. As in other languages, possessives in Nahuatl need not imply ownership or authorship. For a discussion, with examples, see INTR: ch. 11: "The 'I Am' Formula."

7.12 Numbers and enumeration. Like Spanish, but unlike English, Nahuatl counts the first day beyond a given series of days as part of the series itself, thus including the day on which the series is complete. Accordingly, the seven-day week is said to be "eight days" (MOL: chicueilhuitl,

"8 días o una semana"). Similarly, the forty and six days of Lent seem to be regarded as forty-one and seven, totaling forty-eight (see 42v:6).

On the other hand, the expression "every week" may be given as *chīchicōmetica*, "every seven [days]" (CAR 511:34). And the forty days of Lent may be spoken of as *ompohualli*, "forty" (see 43:27).

7.13 *Relational nouns.* Nouns sometimes called postpositions are here referred to as relational nouns, following Andrews.

Note that locatives formed with -yan often violate Andrews' rules (AND 306-8). For examples, see DICT: -yān.

Note the unusual locatives with *ica* (DICT: *ihca*), *mani*, and *o*, characteristic of CM. See DICT: -ihcacān, -mancān, -onocān.

Proper-noun locatives in -ecan, -huacan, and -huayan have been misleadingly analyzed by Carochi and other grammarians. Coyohuacan, for example, has been translated "place of coyote owners." The rendering cannot be judged incorrect, but a more useful translation would be "coyote owner place," with the semantic role of "owner" unspecified (see sec. 8.2). "Place that has coyotes"—or "coyote place" or "Coyoteville"—is thus a possible reading (and a more idiomatic one than "place of coyote owners"). Such an analysis is corroborated by Molina's *ytzinecan* (MOLS: al principio), which can only mean "its place that has the beginning," i.e., "its point of origin," not "its place where there are origin owners." In CM this distinction becomes important. See DICT: -ehcān, -huahcān, -huahyān.

Note that relational nouns usually thought of as adverbs may be used as nouns per se. Thus *iecnemiliztica ilhuuac quimouiquiliz*, "he will bring the saintly way of life from heaven" (SPC 230).

Note the adjectival use of -ca. See DICT: 1-ca 2.

Note that relational nouns may form sentences in themselves (cf. sec. 7.9). Thus *nicān*, "he is here" (AND 322), *tinoca*, "you are with me" (75:26), etc.

8. Nouns in Combination

8.1 *Matrix and embed.* The terms matrix and embed will be used in the following paragraphs, but with the understanding that they refer to an anatomical, not a semantic, relationship. In other words, in the case of two joined nouns, the second is always (or almost always) anatomically superior in that it loses none of its shape, while the first fits against it by dropping or changing its absolute suffix; yet the second noun, the matrix, is not necessarily

superior from a semantic point of view. Either matrix or embed may be the primary significate.

8.2. *Double-term nouns.* As suggested above, when two simple nouns form a compound, either may become the semantic modifier, or adjective. In the first and more common type the embed modifies the matrix. For example, *xochimilli* (flower + garden) = flower garden. In the second type the relationship is reversed: *tilmapepechtli* (blanket + bed) = bed blanket (MOL); *nacapalaxtli* = putrefied flesh (CAR 452); *tlapalcamiliaiastic* = brown color (FC 11:203); *ilhuicaxoxohuic* = Blue Sky (DICT); etc. In yet a third type the combined nouns remain semantically equal, as in such English expressions as artist-author, which may also be written author-artist. Thus *quetzalcuauhtli*, denoting the warrior (who is figuratively both a plume and an eagle), may be translated "plume eagle" or "eagle plume." (For further observations, see sec. 8.4.)

Compounds of a quite different nature occur when two words are run together in the manner of such English colloquialisms as "whatchamacallit." Thus *atl tepetl* ("water" and "hill") may be written *altepetl*; and *tlazotli nepapan ahuiac xochitl* ("precious sundry sweet flowers") becomes *tlaçonepapan ahuiac xochitl* (lv:14), where *tlaç-* at first glance appears to modify *nepapan* but actually modifies *xochitl*.

8.3 *Complex nouns.* Luxuriantly descriptive nouns of three or more terms are characteristic of CM but virtually nonexistent in other manuscripts. For a four-term noun, see 24:25; for a six-term noun, see 11:17-18. For particularly outrageous examples, see song 19. Carochi supposed that such baroque configurations belonged to an "ancient" diction (see INTR: ch. 13: Horacio Carochi). But the truth is that no surviving text with a rightful claim to pre-Conquest status, including the "demons' songs" in book two of the *Florentine Codex*, can match the *Cantares* in this respect.

If the songs in CM were composed between 1550 and 1585, as set forth in CMSA, then complex nouns of this sort must also belong to that period. I have conjectured that hypertrophism was a feature of mid-sixteenth-century Aztec culture (see INTR: ch. 4: Hypertrophism, and ch. 12: The Older Songs). Similarly, the Peruvianist George Urioste finds "uncharacteristic, lengthy noun phrases" in the Quechua of the colonial chronicler Waman Puma de Ayala (Urioste, p. 17). In the case of Waman Puma, Urioste believes that the tendency stems from a desire to imitate Spanish rhetoric. But given that the imagery of the Nahuatl examples is strictly non-European, it would be difficult to support a theory of imitation here. Rather a case of acute nativism seems indicated—even though the first few songs

in the manuscript, which show traces of having been composed in "missionary Nahuatl" (see INTR: ch. 4), are occasionally embellished with complex nouns.

Significantly, the songs that appear to be the most likely candidates for pre-Conquest authorship, such as song 65, are precisely the songs in which complex nouns are either lacking or barely noticeable.

8.4 Semantic operators. When two substantives are joined, their semantic relationship is established by a latent operator that cannot be revealed through linguistic analysis. Arbitrary custom, not grammar, tells us that an elephant gun is a gun for procuring elephants—rather than a gun that is big like an elephant, or a gun that sounds like an elephant. But a boat song is not a song for procuring boats or even a song on the subject of boats. Rather it is a song sung while in a boat. Thus it may be said that the semantic operator is *location*, as against *procurement* for the elephant gun.

According to Langacker, location is one of the four most common operators in Uto-Aztec language, though "many other types" are attested as well (Langacker, *Studies in Uto-Aztec Grammar*, vol. 1, pp. 72-73). In Classical Nahuatl, as in English, the potential for variation appears to be limitless, and I shall make no attempt to explore the question here. Let me point out, however, that blind translations are always safer than those that attempt to guess the operator. Thus "female song" is an acceptable rendering of *cihuacuicatl* and allows for the (likely) possibility that such songs were performed by transvestites, while not excluding other interpretations. The translator who attempts to guess the operator and writes "song of the females" or "song by a female" is taking an unnecessary risk.

8.5 Nouns embedded in verbs. Nouns embedded in verbs are governed by semantic operators, just as are nouns embedded in other nouns (see above). Several common types have been treated by Andrews (AND 166-71), but as with noun-plus-noun combinations it seems impossible to predict every case. Peculiar formations such as *nioxochinentlamati* ("I flower-grieve") and *icniuhchoca* ("he comrade-weeps") are characteristic of CM. In translating them as I have done, the operator is sidestepped. It will be up to the reader to determine its precise nature.

8.6 Nouns embedded with affixes. Nouns are not normally embedded with a possessive prefix. Yet there appears to be an example at 74:10. (For nouns embedded with absolute suffixes, see sec. 7.2.)

8.7 Embeds with converted suffixes. See section 7.2.

8.8 The embedded noun as antecedent. A pronoun may have an embedded noun as its antecedent. For two examples, see 45v:2 and 45v:4.

8.9 *The defective noun as matrix.* The nouns *-catl*, *-huaztli*, *-palli*, *-tetl*, and *-yotl* are defective in that they serve only as the matrix in compounds; they may not stand alone. In meaning they correspond roughly to such English terms as thing, piece, stuff, business, etc., and in general are said to form abstract nouns, such as *icniuhyotl* ("friendship"). But although the term "abstract" has been retained in the present work, it would perhaps be more accurate to say that the defective noun merely broadens the range of meaning for the embed. Thus *icniuhyotl* can mean "friendship," but it can also mean "friends." Sometimes the meaning is extended so subtly or so slightly that the difference cannot be conveyed in translation. For example, *nemiliztli* means "way of life," and so does *nemilizzotl*. For attestations, see DICT: *-catl*, *-huāztli*, *-palli*, *-tetl*, *-yōtl*. See also DICT: *-metl*, **-pahtli*.

Carochi implies that a nominalized verb like *mochipāhuáca*, "your cleanliness," takes the ending *-yōtl* to form an abstract such as *chipāhuacāyōtl*, "cleanliness" (CAR 452:14-15, see also AND 244). But Carochi does not explain how *-ca* (with the a presumably short) becomes *-cā-*. More likely the abstract is derived from *chipāhuac* ("clean") + the anatomical ligature *-cā-*. Anatomical ligatures are the rule in Nahuatl (despite the exceptions noted in sec. 7.4). Thus *tōnacāyōtl* (see DICT) appears to be the correct Jesuit spelling of the word for "sustenance." Note that the expected combining form *tōnacāyō-* is replaced by *tōnacā-* (see DICT).

9. Modifications of Nouns and Verbs

9.1 *Negation.* The particle *a* (DICT: *ah*) may be used to negate a noun as well as a verb. But in the following examples, though it may seem that the particle is negating the noun to which it is joined, it is actually negating the verb (just as the order prefix *o-* modifies a verb even if attached to an element other than the verb):

aychaa huicalo, "they are not taken to His home," 28v:1
hamictlā temohuiloya, "they are not carried down to Mictlan," 28v:1

a'noyol quimati, "is my heart unaware of it?," 28v:20
at ahyhuetzian timotolinia, "perhaps when it falls you won't be poor," 68:18

9.2 *Reduplication.* The old term frequentative has been used in the Dictionary-Concordance to designate those nouns and verbs that carry a reduplicated syllable, usually at the beginning of the stem. Such usages are highly idiomatic,

and even Carochi, the only early grammarian who attempted to sort them out, despaired of conveying their true essence (CAR 473). Those who believe, as Carochi evidently did, that every reduplicated syllable carries a translatable semantic charge may wish to reconsider the matter on re-viewing the abundant evidence in CM. Here it appears that reduplication, especially in verbs, may be used as a mild affectation, perhaps intensifying the utterance but not in a particularly meaningful way. Note that frequentatives and nonfrequentatives are used interchangeably in these duplicate passages: 40:13 & 16; 40v:2 & 4; 46v:14 & 17. In the Dictionary all frequentatives have been carefully accounted for, but in the majority of cases no special definition has been assigned.

In the Analytic Transcription I have inserted a glottal stop in the reduplicated syllable only if it is attested elsewhere. In such cases the vowel, though unmarked, is no doubt short. Where the stop is missing and the vowel is unmarked, the case may be /CV:/, /CV'/, or /CV/, where C = consonant, V = vowel, : = lengthened, and ' = stopped. The species /CV/ typically occurs in shape-changing verbs like *cacalaca* (from *calani*) but may also occur in nonchanging verbs like *huehuetzca* (CAR 531: *huéhuetzca*) and *cuacula* (CAR 532: *quáqua*).

9.3 *Omission of subject prefix.* The subject prefix *ti-* ("we") is omitted from the noun *tlatlacohuani* at 42v:20. More often the "we" is dropped from a verb, as at 8:23, 14v:5, 40v:23, 42:7, 43:9, 44:25, 45:17, 48:16, 48v:17 & 19 (cf. 48v:21), 52:29, 52v:10, 59v:20, and 76:5. First-person singular verbs with an omitted *ni-* ("I") may be seen at 18v:23, 51v:22 & 24, 57:29, 57:31, 57v:8, 68:3 & 6. For second-person singular verbs with an omitted *ti-* ("you"), see 12v:24 and 72:24.

(For other forms of truncation, or frontal loss, see sec. 3.4.)

10. Person and Number

10.1 *The imperial plural.* A ruler may be addressed in the second person plural. Thus *antotecujiooa*, "you are our lord," literally, "ye are our lords" (FC 6:57:25). For a CM example, see 39v:6 & 8. God is similarly addressed at 53:24. At 41v:8 God refers to himself in the first person plural ("Our very likeness, our very image shall be made").

10.2 *The third person divine.* A third-person singular pronoun with no antecedent may be understood as referring to the supreme spirit. In English the usage would appear in such archaic oaths as "'swounds," "'sblood," "'snails,"

if these were understood as shortened forms of "by His wounds!," "by His blood!," etc. (but they are customarily analyzed as shortened forms of "by God's wounds!," etc.). For a CM example, see 72v:21 ("His flowers, His songs"). See also 5:30.

10.3 *The divine "Someone."* The nonspecific object prefix *te-* ("someone") may refer to the deity, e.g., *tetlaqualtziz*, "he will feed Someone" (FC 6:11:19). In CM, see 31:6.

10.4 *The singular as plural.* Nahuatl occasionally betrays a weakly developed sense of the plural, even when dealing with animate quantities. Note the following example: *tlanel cenza quexquich mitzanaz nomacehualhuā amehuan ye annemizque atlyyateca*, "no matter how many shall catch thee, ye are them that are my charges and ye shall dwell in the waters (forever)," 46:13.

10.5 *The impersonal "you."* Awaiting further evidence, I conjecture that the impersonal you, appearing in such English expressions as "How do you get to Ipswich?," i.e., "How does one get to Ipswich?," is lacking in Nahuatl. A weak case could be argued, however, based on such examples as those at 62:16.

10.6 *The impersonal "we."* In describing a mirror, Sahagún's informant comments, "*vmpa tonneci*" ("One is reflected in it," literally, "There we appear"). For CM examples, see 14v:3, 46v:2, etc.

Similarly, the possessive prefix *to-* ("our") is often used in an impersonal sense—as is well known.

10.7 *Impersonal verb with "each one."* Note the usages at 16:13 and 44:31.

10.8 *"I" as a member of "we."* See 43v:4 and cf. 22v:6.

10.9 *Idioms of fellowship.* The label "male community" has been applied by Andrews to the term *toquichtin* (literally, "we men") when used idiomatically by male speakers to mean simply man or men (AND 279). Apparently the underlying idea is that a male recognizes another male as a fellow creature, a member of "we men." Although Carochi implies that this usage is limited to the word *oquichtli* (CAR 489), he describes a similar idiom based on the term *titehuan* (literally, "we are us"), which may be used to denote a member of one's own race or nation. For example, *can titēhuan*, "you are of our race" or "they are of our race"—note the remarkably flexible meaning (CAR 490). In CM we find a comparable usage in such vocatives as *yn tihuexotzinca xitlamahuicocan in totome*, "O fellow Huexotzincans, rejoice in these birds!" (82:22). See also 71v:12 & 14, 81v:15 & 19, 81v:17.

10.10 *"One of."* Similar to the idioms of fellowship (see sec. 10.9) is that particular kind of noun sentence (see sec. 7.9) in which the noun stands for a group, or class, of

which the subject is merely a member. Note the following examples:

manoço aca tohuan tihuacalaquini, "would that one of our comrades might come here with me," literally, "let-it-be-that someone of-us [and I] we-might-enter-here," 1v:8-9; cf. AND 279
 achto tiamehuā anquitztoque tlahuizcalli amoncuicatinemi, "you are the first of these singers to watch for the dawn," literally, "thou art the first of ye that are singing to be watching for the dawn, 10:18
 ye ipilhuā, "it's one of his children," 55:6
 ma teh ticihuatini, "would that you were one of the women!," 72v:21

10.11 "Named partner." The first of the four specimens offered in section 10.10 may also be cited as an example of the "named partner" construction (AND 201), in which the subject and co-subject of a plural verb are both represented by the co-subject only. According to Carochi, the construction occurs where the subject is in the first or second person and the co-subject is in the third person (CAR 490)—as in the example here quoted. For an unusual specimen, in which the co-subject is named in the main clause and the "named-partner" verb falls in a subordinate clause, see 6v:16.

10.12 Singular verb with multiple subject. See 30:14.

10.13 The generic singular. When the poet Robert Browning writes, "The lark's on the wing," he is not referring to a particular lark but larks in general. The line could be paraphrased, "Larks are flying." In Nahuatl the usage is more pervasive than in English, even permitting singular and plural nouns to stand in cross-reference. Note these two specimens: *zan michin patlania*, "the fish is flying," i.e., fish are flying (58v:30); *çäquan quetzaltototl çan tiquimō-nechicohuan a in tepilhuā*, "we're assembling troupials, quetzals, ah! they're princes (64:26). See also 5v:5-6, 60v:3, and 60v:12.

11. Syntactic Bonding

11.1 Qualified bonding. In English we may speak of such common nouns as "plume," "warrior," or "flower" without qualification (cf. sec. 7.10). But if we are to knit them into a sentence they must be qualified by an adjective, typically "the," "a," "this," "that," "my," etc. With the possible exception of "the," all such adjectives have their counterparts in Nahuatl, yet their presence is not required in the Nahuatl sentence.

11.2 Unqualified bonding. Examples of qualified bonding in the *Cantares* may be located by tracing the various adjectives to their textual sources (see secs. 7.10 and 11.1). Unqualified bonding of the sort not permitted in English or Spanish may be seen in such specimens as *quinōyacuili ynin tepoztopilli ixpayolme*, "this one has taken a lance from the Spaniards" (54v:20). The adjectives "a" and "the" must be supplied by the translator. Of course, the truly literal translation is not "this one has taken lance from Spaniards" but "this one has taken it from them, it is lance, they are Spaniards." Thus the syntax is formed by cross-references. Still the noun "lance" begs for qualification.

11.3 Bonding with in. According to Molina the particle *in* serves as an "adornment" to the language—and also creates such locutions as *in tlacua*, "they who eat" (MOL 38). It will be noticed that the expression *tlacua* ("they eat") has here become a dependent element, *in tlacua*, unable to stand alone. Using it in a sentence, we may write *quinxochimaca in tlacua*, "He gives flowers to they who eat," or, respecting the English case system, "He gives flowers to them who eat." But if we write *in quinxochimaca in tlacua*, the translation is "he who gives flowers to them who eat," and once again we have no more than an unfinished piece of syntax. Assuming that this line of argument does not strain Molina's brief explanation, the following may be proposed as a general rule: Every Nahuatl sentence contains at least one word free from the particle *in*.

One of the unusual features of *Cantares* syntax is that interrogative adverbs, interjections, and adverbial particles used with optatives may be connected to the rest of the sentence by *in*. (Interrogative adverbs often appear with a suffixed *in* in texts outside CM, but in CM the *in* may precede the adverb.) Here, evidently, is one of the many cases where *in* serves as a mere "adornment." Nevertheless, the rule stated above continues to be operative. For a detailed summary of *in*'s various uses in CM, see DICT: ¹*in*. (For a roundup of virtually everything that grammarians have had to say about *in*, going back to the mid-sixteenth century, see Rosenthal).

11.4 Variants and homographs of in. The difficulty of dealing with *in* in song texts is heightened by its orthographic and phonic disguises. For a list of variants and presumed variants, see DICT: ¹*in*; and for homographs, ²*in*, ³*in*.

11.5 On the definition of in. Although it is no doubt premature to attempt a full analysis of *in*, the translator must nevertheless have a working definition if he is to proceed with his business. If the discussion offered in section 11.3 is not incorrect, then the particle *in* is a pointing

device, indicating something that is being added in order to expand the sentence. Roughly speaking, it corresponds to the English weak demonstrative "this," as in the Shakespearian "This royal throne of kings, this scepter'd isle, this earth of majesty, this seat of Mars...."

And since any adjective, such as "this," is basically a noun in Nahuatl, it may also be treated as a noun sentence (see sec. 7.9), to be analyzed as "it is this" or "it is of this," or, in plural contexts, "they are these," etc. But in the case of *in* it is apparent that the noun sentence may not stand alone: the "it" must always have a referent somewhere in the sentence, while the "this" points to the element with which it is intimately bound. Molina and other authors, incidentally, treat *in* as an affix (writing *canin*, *incuicatl*, *intlacua*, *iquin*, etc.).

Returning now to the example devised in section 11.3, *quinxochimaca in tlacua*, we may analyze it as "He gives them flower, they are these, they eat." The idiomatic English translation is "He gives ... flower(s) to them who eat," where the ellipsis stands for the missing qualifier, e.g., "the," "a," "some," "this," etc. Lacking further information, the translator may write, "He gives flowers to them who eat," thus sidestepping the qualifier. Observe these additional examples (of my own devising)):

niquehua in cuicatl, "I sing them, they are these, they are songs," i.e., "I sing songs"
tlacua in nican, "They eat, it [their eating] is of this [pertains to this], it is here," i.e., "They eat here"
in cuix tlacua, "It [their eating] is of this, it is perchance, they eat," i.e., "Do they eat?"

As Molina suggests, the *in* is probably no more than an adornment in all these examples. Yet in view of the rule proposed in section 11.3, it unquestionably helps to clarify the syntax.

Note also that *in* cannot be translated into idiomatic English. Consequently, if I render *niquehua in cuicatl* as "I sing this song," I am not translating *in* as "this." Rather I am taking the "this" out of thin air in order to supply a term of qualification, required by English but lacking in Nahuatl. The *in* actually remains untranslated.

In some contexts it is difficult not to view *in* as the equivalent of the definite article "the." And sometimes it does indeed seem that the qualifier "this" (as used in the preceding paragraph) comes out of the *in*, not out of thin air. The examples given in the Dictionary under ²*in* suggest that there may be merit in such a view. But to pursue the argument further, even if only to quash it, would be beyond the scope of these remarks.

Redundant usages, as with *yn acon* (= *in + ac + in?*; see 8:29), and usages where *in* connects an entire phrase are additional features that should not be overlooked.

11.6 *Sentence fragments.* It would appear that a sentence fragment may stand alone if it is the answer to a question. At 37:22 the phrase *in ilh^{t1}* ("sky") answers the question *can innelhuayo* ("Their source is where?"). Presumably the *in* connects *ilh^{t1}* to *innelhuayo*, which is expressed in the question and not repeated in the answer.

11.7 *Bonding with ic.* See DICT: ²ic 3.

Appendix

Concordance to Vocables in the *Cantares Mexicanos*

The special concordance that follows is complete only insofar as it attempts to account for every vocable, or nonsense, syllable in the *Cantares*. Combinations of such syllables are represented to a limited degree. Care has been taken, however, to include all vocables, whether monosyllabic or poly-syllabic, that might be confused with actual words. Though not vocables, strictly speaking, the word-distorting phonemes *hu* (pronounced /w/), *m*, and *n* have also been included here. As noted on page 429, above, the hyphens that connect related vocables to each other have been added to express uncertainty whether a space or a closure should be preferred. Cross-references to main entries in the Dictionary appear in bold capitals.

a

1. Free-standing. 63v:27 & 29, etc. Cf. **2A**.
2. As verb suffix. 9v:7, 30v:2, 30v:14, 31:22, 39:6, etc.; as var. of *ya*, see songs 41-43 (in CMSA) and their copy passages *passim* (for copy passages, see COM or INTR: Table 2); with verb distortion, 32:30, 61v:14, 63:29.
3. As noun suffix. 10:23, 16v:16, 31v:24, 43:27, 68:25, etc.; with noun distortion, 6v:23, 9v:15, 30v:27, 31:2, 32v:5, 37v:2, 39:7, 55v:11, etc.
4. As infix. 45:21, 47v:4, 58:8, 63v:14, etc.

aha 68:25, 73v:12, etc. Cf. *yaha*.

ahana 56v:2.

aho 67v:6 & 8 & 10. Cf. *ao*, *yaho*.

ahua 10:16, 29:17, 35:13, 81:21 & 27, etc. Cf. **AHUA**.

ahuao 20v:11.

ahuay- 10v:4, 11:3, 16v:11, 34v:21, 40v:21, 61:27, 81v:5, etc.; *ahuay-ya*, 21v:25; *ahuay-ýa* *ohuaye*, 36:7.

- ahuaya 11v:9, 34v:15, etc.; paired with ohuaya, 52v:32 & 53:3, etc. Cf. ohuaya.
 ahui 58v:6; ahuin, 77v:1. Cf. yahui.
 ahuia 76:24, 77v:19, cf. 77:22; ahuiyan, 77:24 & 27; ahuiya, 67v:4, cf. 27:6. Cf. ĀHUIYA.
 ai 11:1, 50v:15, 56:11, 73:26 & 28; cf. a-īlilia, 40:3, etc. Cf. AY. Cf. aya, yai.
 ala 19:16; chitalalala, 67v:10 & cf. 8.
 am 18v:2. Cf. an.
 ama 16v:10, 19:22; amaha, 10:16, 21:3; ama-ya, 76:22; etc. Cf. hama.
 amay- 34:24 & 26.
 amiyacale 27v:17. Cf. ani.
 an Suffixed to verb, 17v:19, 35:24, etc.; suffixed to noun, 17:12, 55v:13 (with noun distortion), etc. Cf. a, -am, yan. Cf. ¹AN, ²AN.
 ana anaya, 39:11; anayahui, 71v:31; cf. ANĀ, hana.
 anahue 33v:21.
 anca O a[n]ca yahue, 75v:6; cf. ayanca, hanca, ohuanca, onca, yanca, yancayo.
 ani 45:31 & 45v:2; anicale, 28:12; anicalle, 67:26; cf. canicalle, see cani. Cf. amiyacale.
 ao 19:30, 42:29 & 32, 44v:6, 44v:8, 75v:29. Cf. aho, yao.
 auh-ayaao 33:18. Note: this is merely an orthog. var. of ahuayyao (16v:11). Cf. ahuaya.
 ay- ayya, 64v:17, etc; ayyaha, 18:13, 18:27; ayyahue, 10:16, 11v:6, etc., cf. aay-yahue, 41v:12; ayyo, 18v:13, 28v:23, etc.; ayýáy, 36v:22; etc. Cf. ai. Cf. AY.
 aya Free-standing, 31v:5, 32:15, etc.; as suffix, 39v:7(?), etc.; as infix, 28v:8, 29:10, 30:17, 44:26, 81v:23, etc. Cf. AYA.
 ayaco 57:21. Cf. ayanco.
 ayahue See yahue.
 ayahui See yahui.
 ayamo 9v:8 & 10. Cf. AYAMO.
 ayanca ayanca hui, 18:17 & 20; ayanca-yancaya, 47:18; etc.
 ayanco 27v:20, 27v:24, etc.
 ayao See yao.
 aye 9v:9, 10:30, 45v:16, 47:32, etc.; ayýe, 11:16; ayeo, 47v:22, 65v:10, etc.
 ayeo See aye.
 ayo 28:24, 36v:12, etc.
 ayyahue See yahue.
 ca ancana, 28v:3; caya, 28v:2, 59v:17, 60v:24; cayo, 28:19, 56v:31, cf. 29:9, 29v:9, etc. See ayanca, ohuanca, yanca, etc. Cf. CA.
 cahua 28:27. Note: this is a var. of caya (see GRAM 3.7).
 cahue See hui-cahue.
 -cal- amiyacale, 27v:17; anicale, 28:12, cf. 67:26; canicalle, 67:24.

cani 29v:26, 59:10; #o#[c]ani, 19:12; cani-hua, 36v:29, cf. 37:2; canicalle, 67:24. Cf. yani.
 -cano 17v:28, 19:12, 35:11, etc.
 caya See ca.
 cha- See CHAHUICHALOTL.
 chala See CHALA CHALA CHALA.
 -chale See huichale.
 -che ilihuancan a-huiche, 27v:19.
 chi chitalalala, 67v:10 & cf. 8. See huichile.
 co 81v:5 & 9; ayaco, 57:21; co-yapano, 19:18. See ayanco, yanco, etc. Cf. CO, TOCO.
 -cohui 17v:28, 19:5. See yancohui.
 -cohua 10v:9, 22:10.
 -cohuli 22:10, 31v:25.

e

1. Free-standing. 63v:24. Cf. E. Cf. he, ye.
2. Terminal. oyya-e, 22v:2. See amiyacale, huichile, etc.; as adverb suffix, 50:23.

ea (should be eha?) ea a ohuiya, 63v:27 & 29, cf. 63v:16; cf. eha a huiya, 63v:22; ea e^a (i.e., ea et cetera), 63v:31.

eha See ea.

ehua See yehua, yehuaya. Cf. EHUA.

ele 36:17. Cf. ili.

*elele See ELELE. Cf. ilili.

ha 67v:1. See aha, oha, yaha, yeha, etc. Cf. HA.

hamo hiyao hamao hama hohohi-yaya, 67v:18, cf. 22v:11. Cf. ama.

hana 81:3 & 7. Cf. ana, ANĀ.

hanca o hanca, 75v:9, 75v:12, 76v:4, cf. 75v:16. Cf. anca.

-hao 31:21.

haya 56v:2, 57:6, 57v:25, 67:29; haya haya (stanza final), 57v:21.

haye 20v:3, 26v:1.

-hayon 35:21.

he heya, 46:2; hehehan, 67v:20. See yehe. Cf. HE.

hi 11v:21(?), 56v:21; yahi, 28:14; -hiyo-, 33:11; hian, 68:11. Cf. ih. Cf. HI.

hiya See iya.

ho 10:16, 18:22, 19:22, and passim; hohohoho, 67v:20, cf. 67v:23 & 25. Cf. oh-. Cf. HO, ²O, ³O.

hohua See ohua.

ohuaca See ohuanca.

hoy See ooy.

hu-, orthog. var. uh- 69:28, 82:8, 84:19, 84:27.

-hua See ahua, yehua, etc.

huan-cano 19:12, 35:11, 36:19, cf. 17v:28, 36:21.

huaya 34v:1, 38:9, 77:17 & 19.

hue 67v:2, 81v:5 & 10; hue-e, 37:25, 74:10-74v:19 passim.

See anahue, yahue. Cf. HUE.

hueya 68:11, 71:14, 71v:5, etc.
 hui 9v:9; hui-hue, 36v:20; ayahui, 16v:8. Cf. ahui, ohui,
 etc. Cf. HUI.
 huia See huiya.
 hui-cahue 66v:2; cf. hui-xahue, see xahue.
 huichale 36:16.
 huichalo See CHAHUICHALOTL.
 huiche 27v:19, 77:8.
 huichile 27v:17, 28:12, 36:16, 77:22.
 huixihueya See xihue.
 huilililili 48v:7.
 huio 48:10, 48:11.
 huitan 78v:4 & cf. 6; huitano, 77:22. See tan.
 huixa 41v:7; huixanatia, 76:22; huixahue, see xahue.
 huuya 31v:20, 32:11, 59:8, and passim; huia, 9v:12, 9v:20,
 34:24. See ahuia, ohuiya.
 huiyon 28v:12; huiyoncaya, 28v:12.

i

1. Free-standing. 10v:2, 16:29(?), 16v:10, 41:11, etc.; cf. i-, 37:24, and passim. Numerous possible attestations have been assigned to ¹I or ²I.
2. As verb suffix. 10v:27, 16v:7, 55:6, etc.
3. As noun suffix. 34v:7, 36v:30, 39v:4, 40:23, 40:31, and passim; written separately after a final c in order to avoid mispronunciation, 10v:5, 16v:12, and passim.
4. As infix. 18:27, 34v:29, 52:25, 73:18, etc.; within the stem, 29:18, 30:29, 49:22.

-i-a 36v:12, etc.

ih o ama-ih-ýe-e, 37:22; cf. i ha, 48:28. Cf. hi.

ihua 19:30.

ihua-ya 11:9, cf. 61v:28.

ila ilahue, 66v:21 & cf. 63v:25 (illahue); ilaya, 27v:17.

ili 22:9, 27v:27, 28:12, 73v:12, etc.; cf. 28:12, etc. Cf. ele.

iliamo 9v:9, cf. 81v:5 & 10.

ilihuancan 27v:19; ilihuancano, 17v:28.

ilili 10:15, 12:14, 22:5, 22v:7, 34:24, 40v:21, cf. 10:30, 81:20, etc. See huilililili, tilili. Cf. ELELE.

in, var. im (27v:21, 34:19).

1. Free-standing(?). Possible attestations (e.g., 19:12, 19:18) have been assigned to ¹IN.
2. As noun suffix. 5:28, 43:30, 46:27, 76:7, etc.
3. As infix. 8:21, 27v:21, 28:2, 34:19, 35:4, 67v:16, etc.

inye 43:27. See also iye.

iya 18:17 & 20, 32:11 & 13, 35:13, 58:3, etc.; as infix, 30:16, 39v:5, 44v:3, etc.; hiya, 30v:22, 81v:23, 82:12, cf. 20v:13.

- iyayye 65v:10, cf. 61v:30.
 iye 30v:21, 56v:19, 79v:17, etc.; as infix, 46:1. See also
 inye. Cf. IYE.
 iyo 58v:19, etc.; iyoo, 68v:14. Cf. IYO.
- m 19v:17, 70v:17, 81v:23. Cf. n- et al.
 -ma See ama, hama.
 -me 27v:21, 27v:22, cf. 28:6, 36v:8, 45:12, 57:4, etc. Cf.
 ME.
 -mi- amiyacale, 27v:17.
- n- or -n or -n-. Word initial, 51:4, 52v:5; word final, 32v:
 15, 45v:11, 81:17, etc.; mid-word, 33:7, 39:14, 51v:17,
 56:5, 64:4, etc.; vocable initial, 52:15; vocable final,
 35:21, etc., see also an, yan, etc. Cf. -m.
 -na- See ocnale.
 -ni 37:10, 61:9. See cani, yani.
 -no 45v:28; huitano, 77:22; -yano, 54:18, cf. 28v:27; etc.
- o
1. Free-standing. 40:3, 80:27, etc.
 2. As verb suffix. 16v:10, 45v:15, etc.
 3. As adverb suffix. 17:2, 41v:12.
 4. As noun suffix. 44v:1, 80v:10, etc.; with noun dis-
 tortion, 37:22, 40v:19, 42v:21, 54:3, 75:28, etc.
- oa See ohua.
 oay 51v:23.
 ocnale 36:16.
 oh- 18v:9. Cf. ¹OH.
 oha 31v:5, 43v:26.
 ohaye 27v:17, 48:22, 75:30, etc.
 ohiya- 67:28 & 29, cf. 67v:27.
 oho See oo.
 ohua 10v:4, 19v:3, 26v:1, 27v:8, 30v:21, 61:28, etc.;
 o[hu]a, 20v:10, 25:28; hohua, 68:16. Cf. ahua, yoaa. Cf.
 OA, OHUA.
 ohuana 56:28.
 ohuanca 29v:28, 30:5, 75:19(?), etc., cf. 69:28; cf. hohuaca,
 82:6 & 11. See ANCA.
 ohuaya Stanza initial, 27v:18, 28:1, 33v:21 (ohuaya ohuaya
 ohuaya); mid-stanza, 34:19, 53:18, 63v:8, 68v:2 & 5;
 stanza final, 32:5, 66:13, etc.; ohuaya ohuaya (stanza
 final), 2:28, 9v:9, 16v:22, 24:23, 53v:3, 58v:4, 69v:21,
 and passim; ohuayýa, 33v:2, 34v:1, 34v:21. Cf. ahuaya,
 huaya, ohuaye, ohuiya, yohuaya.
 ohuayanco 28:27.
 ohuaye Stanza initial, 21:1, 74v:7; mid-stanza, 10v:13, 34v:
 2, 41v:4, etc.; stanza final, 16v:29, 23:16; ohuayee,
 9v:19.
 ohui 10:15, etc.; hohui, 70:16.

ohuia See **ohuiya**.

ohuili 18v:19, 20v:3, 47:9 & 11.

ohuiya 22v:7, 71v:23, cf. 30:25; stanza final, 40-42v passim, 63v:16, 63v:27, etc.; **ohuia**, 11:28, 11v:12, 37:20, 71v:26.

ololo 39v:24, 40:10, 72:17, 73:8.

on, var. **om** (16v:7).

1. Free-standing (?). Possible attestations have been assigned to ¹ON, ²ON, ³ON, **ON**, ON-.
2. As verb suffix. 31:15, 60:8, 71v:29; with verb distortion, 43:9, 61:18 & 19.
3. As noun suffix. 71v:30; with noun distortion, 9v:22, 21v:3, 35v:10, 52v:18, 62:26, etc.
4. As infix. 16v:7, 29:15, 46v:2.

onca 75:1, 75v:6. Cf. **anca**.

oncana 27v:21. Cf. **ONCĀN**.

onco 34v:15.

onya 7:8. See also **oya**.

oo(?), var. **oho** (?; see 48:10, 53v:19) **oho**, 53v:19; possible attestations have been assigned to **OO**.

oo- 72:8, etc.

ooy 48:25; cf. **hoy**, 27v:19, 31:12, 45v:6 & 8.

oy 51v:23.

oya 7:4, 30v:10, 37:10, 39v:14 & 17, 42v:16, and passim.

See also **onya**. Cf. **OYA**.

-pa See **papa**, **yapa**.

papa 12:14, 63v:18 & 66v:13; **yapapa**, 19:11.

-t- 19v:23(?). Cf. **-TI-**.

-ta- chitalalala, 67v:10 & cf. 8.

tan tantili, 22v:1, cf. 34:30. See **huitan**, **tatan**, **yatan-**.

-tata 67v:7.

tatan 19:30, 63v:17 & cf. 66v:12.

-ti-

1. As vocable syllable. **huixanatia**, 76:22.

2. As false ligature (?). See 56:15 & cf. 65v:4. Cf. **-TI-**.

tili tantili, 22v:1; tilili, 10v:9, 19:30, 22v:11, 34:30, 48:15 & 17, 63v:18, cf. 40v:11; tililili, 40v:11 & 12, 67v:7, cf. 17v:24; cf. tilli, 63v:18 & 66v:13.

tilili See **tili**.

to 67v:3, 67v:4. Cf. **TO**.

toco toco huilililili, 48v:7. Cf. **TOCO**.

toncon to[n]con huixanatia, 76:22.

ton-cohuili ton-cohuili 31v:25.

uh- See **hu-**.

-xa See **huixa**.

xahue 21:32 (huixahue), 21v:2 (huixahuee), 35v:7 (huixa-

hue), 37:23, 58v:25, 62v:7 (hui-xahue), 64:20 (hui-xahue), 69v:24, 70:16, etc. Cf. hui-cahue.

xahuiya 61:5.

xahuini 37:10.

xancohuaye xa[n]cohuaye, 63v:10; cf. yancohua, 10v:9.

xihue huiya huiixihueya, 25v:7.

ya

1. Free-standing. 27:8, 50:24, etc.; yaa, 45v:21, 47v:23, etc. Numerous possible attestations have been assigned to ¹YA or ²YA.
2. As verb suffix. 31:10, 38v:23, 40v:9, etc.
3. As noun suffix. 31:10, etc.
4. As infix. 9v:7, 10:28, 21v:12, 41:22, 57:3, 81v:24, etc.; within the stem, 58:30.

yaa 45v:21.

yaca 57:4, 57v:12, 82:6 & 11.

-yah 79:27.

yaha 18:20, 31:22, 57:4, 67v:27, etc.; as infix, 65v:26.

yahi 28:14.

yaho 28:12, 38v:25, 70v:2, cf. 67v:6, etc.; ayaho, 28v:22, 34:23, etc. See yao.

yahua- 10v:6, 21:31, 65v:19.

yahue 76v:15; ayahue, 10:30, 10v:12, 31v:19, 55:15, 65v:10, etc.; ayyahue, 7v:5, 81v:1, etc.; hayyahue, 70:19. Cf. YAHUE.

yahui 17:18, 35:25, etc.; ayahui, 16v:8.

yai or ya-i 29:14; as infix, 57:31.

yam 52v:2, etc.

yan 10:6, 12:18, 44:4, and passim; as verb suffix, 30:13, 30:23, 30v:4, etc.; as infix, 9v:14, 31v:22, 41:10, etc.

yanca 44:22; as infix, 44:13; iyanca yancaya, 44:20; cf. i-anca, 48v:7 & 12.

yancayo 31:5. Cf. -yoncaya.

yanco 34v:15, 51:20; i-yancoya, 27v:3, cf. 28:3.

yancohui 61v:28, 64:4, etc.

yani 38v:24, 39:28; as verb suffix, 45v:25.

yao 10:16, 10:30, 16v:10, 29v:18, 52v:21, 60v:1, 72v:4, etc.; iyao, 19:30; yaoo, 16v:27; ayao, 31:8, 31v:6, 33:18, 65v:10; yaomeye, 20v:3; cf. ayaho, 31:11. See yaho. Cf. ao.

yapa 17v:24, cf. 19:11, 19:18.

ya-ta- 19:30, 67v:7.

yatan- 17v:24, 67v:13 & 15; ya-tan-, 22v:5, 34:30.

yaya or ya-ya 12:14, 67v:18, etc.; as infix, 50v:24.

yayaya 51v:21.

yaye 43:2, 56:4, etc.

ya yo 56:23.

ye

1. Free-standing. 53v:19, etc. Numerous possible attestations have been assigned to ²YE.

2. As vocable suffix. 46v:26 & 28, 47:5, 53v:19, and passim.

3. With MĀ? See 16:6, 16:7, etc.

4. As infix. 3:30, 3v:13, 48v:13, 50:16.

yea **yayea**, 56:14; **ayeо o aya** **y#c#[e]a**, 65:24 & cf. 26; -yean, 67:28 & 29, 67v:32; cf. **yean**, 81v:27 & 82:3. Cf. **yeha**.

ye-ehua See **yehua**.

yeehuaya See **yehuaya**.

yeha or **ye-ha** 37v:25, 48:22; cf. **yehan**, 82v:10. Cf. **yea**.
yehe 28:1.

yehehuan 77:12.

yehua 5:27, 11v:1, 20:12, 35:25, 51:30, 62:27, and passim; cf. **ehua**, 5v:13, 25:28 (**ehua**) & 25v:1 (**yehua**), etc.; **yehuan**, 3v:20, 3v:28, 5v:2, 12:3, and passim; **ye-ehua**, 32v:10, etc. Cf. *YEHUA, YEHUA.

yehuaya 11v:19, 34v:23, 63v:2, and passim; cf. **ehuaya**, 34v:29, etc.; **yehuayan**, 7v:7; **yehuaya**, 10:15, 16v:30, 31v:20, 58v:28, etc.

-**yeo** See **ayeо**.

yo 10v:4, 37:13, etc.; as verb suffix, 26v:5, 44v:5.

yoa 11:9, 11:28. Cf. **yohuan**.

-**yoho** 71:7.

yohuan 56v:21. Cf. **yoa**. Cf. YOHUAN.

yohuaya 11v:22, 16v:19, 36v:24, 58:30, 75:23, etc.; **yohuayan**, 37:21, cf. 20:12. Cf. *YOHUAYA.

yohui. 20v:3, 35v:27.

yohuiya 18v:20, 19v:1, cf. 30v:25.

-**yoncaya** 28v:12. Cf. **yançayo**.

Source Abbreviations

The following list includes only those abbreviations used in identifying references. Abbreviations of grammatical and other terms in the Dictionary-Concordance will be found on p. 18, above. Wholly numerical citations, such as 52v:12 (i.e., folio 52 verso, line 12), refer to the *Cantares mexicanos*. Numerals immediately following source abbreviations are to be read as page numbers. For example, RUIZ 142 guides the reader to RUIZ, page 142. Complex numerals begin with the page number if the work in question is published as a single volume, followed by the line number. Thus CAR 501:26 refers to CAR, page 501, line 26. For multivolume or multi-book works, the complex numeral begins with the volume or book number, followed by the page number; and, if a third term is given, this refers to the line. Thus HERN 1:202 is HERN, volume 1, page 202; FC 6:32:17 is FC, book 6, page 32, line 17. Citations are occasionally overspecified so that the reader may find the wanted passage in editions other than the one I have used. Thus DHIST ch. 59 p. 449 para. 9. Complete authors' names, titles, and publishing data for these works and others cited in short form will be found in the References, pp. 740-51.

- ANTIG Hernández, *Antigüedades de la Nueva España*
(García Pimentel trans.)
- AUB Dibble, *Historia de la nación mexicana ... Códice de 1576* (*Códice Aubin*)
- AV Bible, Authorized (King James) Version
- BAUT Garibay, "Un cuadro real"
- CAR Carochi, *Arte de la lengua mexicana* (1892 ed.)
- CARO Carochi, *Arte de la lengua mexicana* (1645 ed.)
- CBC Roys, *The Book of Chilam Balam of Chumayel*
- CDC Klor de Alva, "The Aztec-Spanish Dialogues of 1524"
(*Colloquios y doctrina christiana con que los*

	doze frayles de San Francisco ... convertieron a los indios ...
CDHM	García Icazbalceta, <i>Colección de documentos para la historia de México</i>
CHIM	Chimalpain, <i>Relaciones</i> (Rendón ed.)
CM	<i>Cantares mexicanos</i>
CMRP	Sahagún, <i>Historia de las cosas de Nueva España</i> , vol. 7: <i>Códice matritense del Real Palacio</i> (Paso y Troncoso ed.)
CMSA	Bierhorst, <i>Cantares Mexicanos: Songs of the Aztecs</i>
CODMEX	Mengin, "Commentaire du Codex Mexicanus nos. 23- 24"
COMED	<i>Comedias en mexicano</i>
COM	"Commentary," in Bierhorst, <i>Cantares Mexicanos: Songs of the Aztecs</i>
CV	"Concordance to Vocables" (see Appendix)
DCAL	<i>El calendario antiguo</i> , in Durán, <i>Historia de las Indias</i> , vol. 1
DHIST	Durán, <i>Historia de las Indias</i> , vol. 2
DICT	The Dictionary-Concordance (pp. 13-423, above)
FC	Sahagún, <i>Florentine Codex</i> (Anderson and Dibble ed.), 1st ed.
FFCC	Sahagún, <i>Florentine Codex</i> (Anderson and Dibble ed.), 2d ed., rev.
FVM	Sánchez Sánchez, <i>La flora del Valle de México</i>
GHG	Gerhard, <i>A Guide to the Historical Geography of New Spain</i>
GKC	Lehmann, <i>Die Geschichte der Königreiche von Colhuacan und Mexico</i>
GPN	Garibay, <i>Poesía náhuatl</i>
GRAM	The Grammatical Notes (pp. 679-728, above)
HDA	<i>Huehuetlatolli: documento A</i>
HERN	Hernández, <i>Historia natural de Nueva España</i> (UNAM ed.)
HG	Sahagún, <i>Historia general de las cosas de Nueva España</i> (Garibay ed.)
HMAI	<i>Handbook of Middle American Indians</i>
HTC	Preuss and Mengin, "Die mexikanische Bilderhandschrift Historia Tolteca-Chichimeca"
HUMB	Seler, "Mexican Picture Writings of Alexander von Humboldt"
INTR	"General Introduction," in Bierhorst, <i>Cantares Mexicanos: Songs of the Aztecs</i>
IXT	Ixtlilxochitl, <i>Obras históricas</i> (O'Gorman ed.)
LASSO	Lasso de la Vega, <i>Huei tlamahuiçoltica</i> (1649 ed.), as reproduced in Velázquez, <i>Huei tlamahuiçoltica</i>
MEX	Tezozomoc, <i>Crónica mexicáyotl</i>
MOL	The Aztec-Spanish section of Molina's <i>Vocabulario</i>
MOLS	The Spanish-Aztec section of Molina's <i>Vocabulario</i>

NCDHM	García Icazbalceta, <i>Nueva colección de documentos para la historia de México</i>
OED	<i>Oxford English Dictionary</i>
OLM	Olmos, <i>Arte para aprender la lengua mexicana</i>
PAR	Paredes, <i>Compendio del Arte de la lengua mexicana del P. Horacio Carochi</i>
RIN	Rincón, <i>Arte mexicana</i> (1885 ed.)
RINC	Rincón, <i>Arte mexicana</i> (1595 ed.)
RITOS	<i>Libro de los ritos y ceremonias</i> , in Durán, <i>Historia de las Indias</i> , vol. 1
RSA	León-Portilla, <i>Ritos, sacerdotes y atavíos de los dioses</i>
RSNE	<i>Romances de los señores de la Nueva España</i>
RUIZ	Ruiz de Alarcón, "Tratado de las supersticiones"
RUIZA	Coe and Whittaker, <i>Aztec Sorcerers ... : The Treatise on Superstitions by Hernando Ruiz de Alarcón</i>
SANT	Santamaría, <i>Diccionario de mejicanismos</i>
SDF	Leach and Fried, <i>Standard Dictionary of Folklore, Mythology, and Legend</i>
SEL	Seler, <i>Gesammelte Abhandlungen</i>
SELMIT	Seler, "The Wall Paintings of Mitla"
SIM	Siméon, <i>Dictionnaire de la langue nahuatl ou mexicaine</i>
SPC	Sahagún, <i>Psalmodia christiana</i>
TEZ	Tezozomoc, <i>Crónica mexicana</i>
THS	Baudot, <i>Tratado de hechicerías y sortilegios de Fray Andrés de Olmos</i>
TORQ	Torquemada, <i>Monarquía india</i> (1975 ed.)
UAH	Mengin, "Unos annales históricos de la nación mexicana"
ZCHIM	Zimmermann, <i>Die Relationen Chimalpahin's</i>

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