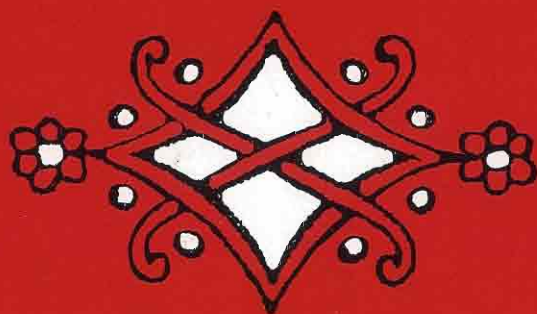


A Nahuatl-English Dictionary
and Concordance to the
CANTARES MEXICANOS



with an Analytical Transcription
and Grammatical Notes

JOHN BIERHORST

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and Concordance
to the *Cantares Mexicanos*

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by JOHN BIERHORST

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A Nahuatl-English Dictionary
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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
 oninòolpi 474
 ilpilōz 490
 onechilpìquê 500
 ilpiticatè 510
 tēilpilōyān 510
 quicàcatzilpìquê 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. tragoedia. tlaocolcuícatl.
Canto de cosas baxas. comedia.e. auilcuícatl.
Canto de reprehensiones. satyra.e. tecuiqueualíztli.
Canto de vaqueros. bucolicum.i. quaquauepíxcacuícatl.
Canto de cabreros. egloga.e. quaquauhtentzonepíxcacuícatl.

(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 loan-words.

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*, *tecuecuxtli*, *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 sizeable 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

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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 γ , 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 loan-words, they customarily appear in this spelling, e.g., huehuetl, Mexico, Nezahualcoyotl, teponastli, 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 Chimapopocatl*, 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 loan-words 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 *Huehuetlatolli 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 HUI-PILLI 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 tiquinquezeza*), 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

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. form, combining form
 conj., conjunction
 d., died
 fict. name, 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 XŌCHITL/CUĪCATL 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 vocable material, (3) connects related vocables 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:	<ul style="list-style-type: none"> ˘ short ˘ stopped - long ˆ stopped 	RSNE:	<ul style="list-style-type: none"> ˆ long(?) ˜ nasalized (but in the manuscript the tilde is hastily written as an overbar)
CARO:	same as CAR		
COMED:	<ul style="list-style-type: none"> ˘ short ˘ stopped - long ˆ stopped 	RUIZ:	<ul style="list-style-type: none"> ˘ stopped ˆ stopped
FC:	<ul style="list-style-type: none"> ˘ stopped (see FC 3:9:12-13) or long (see DICT: xōcotl) ˜ nasalized (FC 6:15:6 and pas-sim) ˆ stopped (FC 11:3:9 and pas-sim) or long (FC 6:171:17, FC 11:55:10, etc.) 	RUIZA:	<ul style="list-style-type: none"> ˘ short ˘ stopped - long ˘ long ˆ stopped
		UAH:	<ul style="list-style-type: none"> ˆ nasalized
HDA:	<ul style="list-style-type: none"> ˘ short ˘ stopped - long 		
LASSO:	<ul style="list-style-type: none"> ˘ 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). Motelchīuhtzin ha in tlacotzin = Motelchiuh ah! and Tlacotzin, 7:15; ÿ a mecatzin a iztac coyōtzin = ah! the garland, ah! Iztac Coyotl, 32:2; xiccaqui a = hey, listen!, SIM 1; xoñāhui-[y]acān a = be pleased, hey!, 10:9; noconīlacatzoa a in huēhuētīlan a = I whirl them, hey! beside the drum, hey!, 10:1; ÿn ahua nomātzi|n| ÿn a = hail, nephew! hey!, 43:29, cf. 43:30, 43v:3, 43v:5; a ca njcan ticmomaqujlia = 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 tlahto#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.; ÿn 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; aḥcazoc tāque[h] = perchance we are here, 24:28; a[h]tāc-a ye nicāḥ = 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 ahueī 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.

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

ĀCACHINAN, apoc *ĀCACHINAMITL (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. *ĀCACHINAMITL.

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

ĀCACHTLI, 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). Ācaci[h]tli tēuctli, 50v:11; taacaci[h]tli tēuctli, 51:24, cf. 51v:2, 51v:6; ācaci[h]tzin, 52v:5. Syn. FRANCISCO 3.

ĀCACUEPTLI, lit., reed turf. Ācacueptitlan-*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. CĀCATL, 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 Quetzalcoatl 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; iñ#m# ācalli-a = boat, 59:22. Cf.

ĀCAPECHTLI.

ĀCAMĀPĪCHTLI, lit., handful of reeds (Código 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 CĒ ĀCATZIN, ŌMĀCATZIN.

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.

ĀCAYŌTIA:MO, v-C, to be provided with "reeds," i.e., warriors. 70v:23.

*ĀCAYŌTL, abstract form of ĀCATL. See ĀCAYŌTIA:MO.

ACH, particle expressing doubt (see CAR 505:38) or intensity (CAR 515:31), Ach in tēpillōtl = are there nobles?, 13:7; ach quēnnel o[h]t̄hua = 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 nihuīt̄z, 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 elder brothers, 45:8, 51v:5, 51v:7, 51v:10; tohcāuhtzin in ye[h] motēlchīuhtzin = elder brother Motelchih, 58:6; tāchcāuh in čuāhtēncoztli = Chief Eagle Yellow Beak, 54:5; amāchcāhuān = O chiefs!, 14v:25; tāchcāhuān ... tēuhtli = a lord's captains, 74:7; īmāchcāuh = their leader (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; -itzmol̄ntoc ... 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; čā huel achi = very soon (CAR 514:34). Syn. A-CHIHTZIN.

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

*ĀCHICHI, lit., water dog, i.e., mud puppy, axolotl, Ambystoma sp. (?). Syn. ĀXŌLOTL. See ĀCHICHIMĀTZIN. Cf. CHICHI.

- ĀCHICHIMĀTZIN, fict. name, Mud-Puppy Soldier (?). Nāchichimātzin-ī = 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 ĀCHĪLLI.
- 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). Achto, 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]huātī = 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, shrimplike 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.
- ĀCŌLHUAHCAN, var. ĀCŌLIHUAHCĀN. Acolhuacan, region governed by Texcoco (IXT 1:532, cf. HDA 12v:29). ĀcŌlihua[h]cān, 16v:5, 66v:7; ācŌlihua[h]cān, 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#l#ihua[h]cān, 80v:11.
- ĀCŌLIHUAHCĀN, see ĀCŌLHUAHCĀN.
- ĀCŌLIHUAHTZIN, epithet for the lord of the Dead Land, lit.,

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

ĀCŌLMĪZTLI (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 **TEZOMOCTLI ACOLNAHUACATL**.

ĀCŌMITL, water jar (MOL). Xōchiācōntzin = water-jar flrs, 57v:32. For synonymy see **HUĪCOLLI** 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. **ĀMĪLLI**.

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

***ACUINTA**, see **IHUINTI**.

ACXOCUAUHTLI, king of the Tlacochealcan tribe of the Chalcán nation during the migratory stopover at Chapultepec in 1298 (CHIM 156, ZCHIM 1:52). Tacxoçauhtzi[n] = O Acxcouauhtzin!, 34:1, 34:3.

ACXOYATL (should be **ACXŌYATL** per RUIZA 81, but HDA 10:5 has äcxōyātl), 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 YEHUĀTL** (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 **²A**.

¹AH-, 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]itquī-hua-n = they are not carried, 35v:16; a[h]īchaa[n] huī-caló = they are not carried to His home, 28v:1; aħnōl quimati, 28v:20 (see GRAM 9:1); a[h]ilh^{t1} i[h]tec = it is

not in the sky, 35v:28; a[h]zocyōcān = the Place Un-smirched, 42v:32; ah̄ihuetzýāñ 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 ATL (see CAR 502:49, 508:9). 56:21(?), 67v:2. See AHPETZTLI(?), AHPILŌLLI.

*AHĀHUACHTLI, see AHHUACHTLI.

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

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

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

AHĀHUILTIA:MO, see ĀHUILTIA:MO.

AHĀHUILTIA: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.

AHĀHUITZTLI, 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.

AHĀHUIYA, 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]acāñ, 20v:14, 25:13, 64v:28, cf. 12v:29, 47:10, 47:13, 62v:13; a[h]āhui[y]elo, 12v:8.

AHĀHUIYE, see AHĀHUIYA.

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

AHĀTL, 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]ātł-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.

AHCEMĒLLEHCĀN, 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. EHCI.

2. To arrive (in the temporal sense). Iniquac onacic penthecocostes = 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, ĒLELAHCI, -TECH AHCI.
4. As matrix in -ti- compounds. To (do s.th.) upon arrival (AND 136). With MACA:TĒ-TLA, 1v:4; with ¹NO-NŌTZA:TĒ, 4v:23; with NONŌTZA:TLA, 1v:10.

AHCI:MO, to be seized (cf. AHCI:TĒ). Mahci = they are seized, 56:22; yc maçi yn cihuà = 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]uālaçcocui quetzalcuemitl-ī = 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). Maçcomanque[h], 42:17.

AHCQUĪZA, 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 tlaahua = 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. EHCAPĒHUIA: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; quetzalitzah]huachtli = emerald dew, 58v:26; yōliliza[h]huachxōchitl, 4:24; xōchia[h]huachtitlan = in a gentle rain of flrs, 3:23; xōchia[h]huachotli, 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.

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

AHHUAYOA, to be spiny (see *YOA:TLA). Tlacochoa[h]hua-yo[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]hui#y#āc, 27v:

- 10, 35:16, 67v:5; #ahujiyac#[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.
- AHHUIĀCĀCOPA, with fragrance, fragrantly. A[h]hui[ā]cācopa, 27v:25.
- AHHUIĀCĀYŌTL, 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 nemi, 34v:22; with matrix yauh, 22:28. See AHHUIĀC, AHHUIĀCĀ. Syn. IH-POTOCA.
- 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 AHIUH.
- AHĪHUIĀN, var. AHĪHUIYĀN (11:12). Without rest, peace, or pleasure (SIM, cf. CAR 524:31). A[h]īhuiān xōchitl a[h]īhuiān cuīcatl = unhappy flrs, unhappy songs, 11:7 & 12.
- AHĪTZĪN, see TZĪNTLI 4. Cf. AITZIN.
- AHIUH, vars. AHIUHQUI, AHIUHQUIN; orthog. var. AHIHU (70v:26). Not thus, otherwise, awry, ill (SIM, cf. CAR 525:15 and 17). At a[h]iuhquiñ niqūēhuaz = isn't that the way I'd utter him?, 16:8, cf. 70v:26; a[h]iuhquin yōli-n tlācati[h] = they are born and brought to life in distress, 31v:19 (cf. *IUHQUI TLĀCATI). Cf. ahcān iuhqui (see AHCĀN). See AHIUH MATI:TLA.
- AHIUH 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 quimati[h] = perchance they know s.th. amiss? (i.e., are they ill at ease?), 5v:16 & cf. 35:29.
- AHIUHQUI, see AHIUH.
- 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 çualcān = 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 çannēn, see ZANNĒN 2;

- 2:18, 4v:29, 10v:1, 16:24, 40v:1, 60:gloss 2, 62:24, 70:13, 79:3, etc. See AHMŌ ZAN. Cf. AHNŌ.
- AHMOCHIPA, var. 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.
- AHMŌ ZAN, not just (CAR 514:1), not (SIM), just not. Nicāñ in auh in a[h]mō zan ninēl[1]açuāhua = but here I am just not cheerful, 50:25; a[h]mō zan quēxquichtin, see QUĒXQUICH 2.
- AHNELLI, it is not true. 14v:4, 15v:17, 21:10, 41:20, 41:23.
- AHNĒN, var. ANNĒN (58:9). Not in vain. 6:17, 57:9, 57v:31, 58:3, 58:9, 58:14.
- AHNŌ, by no means, not at all (SIM). 4v:23. Cf. AHMŌ.
- AHNŌCEH, or (CAR 515:40). 79:7. Syn. AHNŌZO.
- AHNOCHIPA, see AHMOCHIPA.
- AHNŌZO, or (CAR 515:40). 7:21, 46:14, 57v:32.
- AHOC, see AYOC.
- AHPĀNA:MO, v-B, var. YAHĀNA:MO (8:30, 70v:3). To be dressed or adorned (CAR 519:24). Xōchitl īc xima[h]pāna-ya = adorn yourself with flrs, 2v:12, cf. 5:19, 30v:23, 46v:29, 72:9, etc.; māoc ye ximaḥpāna in tlaōcolxōchitl = adorn yourself with sad flrs, 5:16; ye[h]īc neyahpānalo = 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 NEAHĀNALLI.
- AHPĀNA:TĒ, var. YAHĀNA:TĒ. To dress or adorn s.o. (SIM). 1v:16, 21:29, 56v:6, 61v:30; xontēya[h]pāna-ya, 70v:3. Syn. QUIMILOA:TĒ 1.
- AHPETZTLI, see ĀPETZTLI.
- AHPILŌLLI, see ĀPILŌLLI.
- AHQŪEMMANIĀN, var. AHQŪĒNMAN (CAR 497:30). Never (MOL). 4v:22, 18v:3, 34:7.
- AHTLĀCATL, inhuman (CAR 460:17, SIM). Huel ahtilācatl = 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.
- AHTLAMACHĪLIZNECQUI, pret. agentive n., one who wishes to be arrogant (see AHTLAMACHĪLIZNEQUI). Ahtlamachīlizne[c]que[h] = ones who revel in arrogance, 5:5.
- *AHTLAMACHĪLIZNEQUI, to wish to be arrogant (see *AHTLAMACHĪLIA). See AHTLAMACHĪLIZNECQUI.
- AHTLAPALLI, wing of bird (MOL), leaf (MOL); fig., vassal, subject (HDA 5v:13, SIM). Ticzōhua mohtlapal = 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 īa[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 **CUAUAHTLAPALTZIN**.

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 imochiuhyān = 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 yāōmiquiztli = nothing is like (is so precious as) war death, 21v:1, cf. 12v:3, 78v:5; in ahtleī īmah-cēhuallo = he whose worth is nothing, 1v:18, cf. 1v:21. See **AHTLE ĪC**, **AHTLE ĪPAN**, **IN AHTLE**.

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

AHTLE ĪPAN, vars. **ANTLE ĪPAN**, etc.

1. Superlative, as nothing (cf. ahtle iuhqui, see **AHTLE**). Ahtle īpan çuaçualitzticātzintle = 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]ūāne = 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 nocnīhue = ah, friend!, 3v:19; ahua izhuayo[h] = ah! it is leafy, 52v:1; in ahua çuahuitl = 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, ahuehuete, 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; quetzālāhuēhuētl, 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). Toāhuicoltzin,
 56v:30; tāhuicoltzin, 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 pleas-
 ured. Āhuilīz tlamatiz noyōlōl = my hearts will revel
 and enjoy themselves, 76v:20 & 22, cf. 76:2; mā āhuili =
 let them be pleased, 22:9; mā āhuilīhua, 30v:21, 77v:
 24, cf. 28v:18, 29v:13; with matrix nemi, 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. Ā-
 HUILIA:MO). Āc nicāhuilīz = whom will I delight?, 76:
 29; cāhuilia xōchitl tlēc = 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, recre-
 ation (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-
 ILAMAH, etc.

ĀHUILLOTL

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 ĀHUILTILŌYĀN.

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]āhuilti[h]tinemi (freq.), 60:18, cf. 63:28.

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

Tocontāhuiltizque[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; *onchīmalāhuilti*, 65v:2 & cf. 65:28. For synonymy see ĒLLELQUĪXTIA:TĒ. For freq. see AHĀHUILTIA:TĒ. See ĀHUILTILLI, -ĀHUILTILŌCA.

ĀHUILTILLĀN, pleasure land. 61v:2. For synonymy see Ā-HUIYALŌYĀN.

ĀHUILTILLI, one who is pleased. *Mopilāhuiltihuān* = your pleased children, 43:8, cf. 43:17; *topilāhuilti*, 46v:10.

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

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

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

AHUITZOTL

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*.

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

ĀHUIYA, v-B (MOL), vars. ĀHUIYE (33v:11, 77:25, etc.), YĀ-HUIYA (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 beereved ones, 13:11; coupled with CUI-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, ĀHUILTIA, HUELLAMATI, PĀQUI, etc. See AHĀHUIYA, ĀHUILIA:MO, ĀHUILIZTLI, ĀHUĪXTĒHUA, 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. ĀHUILTIL-LĀN, ĀHUILTILŌYĀN.

AHXI, see AHCI.

AHXI:TĒ, see AHCI:TĒ.

AHXĪTIA: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., revernants), 20:9, 63:16; mā nica[h]xīti quetzaloyametl īmā-pā[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: àcō àmō). Ye ya[h]zomō noncūhtzine = is it not so, my friend?, 44v:19 & 2.

ĀI:TLA, see ĀYI:TLA.

AĪC, 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 ĀTLIHTEC.

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

ĀIHTIYAŌYŌTL, 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); aītzin[n] = O treasure! (woman calling to other woman in lesbian context), 40:27, 40:31, 40v:1; aītzin noyecōltzin = this treasure, my dear creation, 40v:25; oncān onotiuah aītzin[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., arcángeles. 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. Xiuhalcapōztica, 84v:12 & cf. 55:9.

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

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 MOTĒUCZŌMAH 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.

***ĀMAPĀNTLI**, 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). *Īauh ĩtepēuh o chālco ye nicān āmaquēme[h]cāñ* = 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. **ĀMOX-TLI** 1.

2. Banner (as emblem of human sacrifice) (cf. ZCHIM 1: 55:4: *tiçatl yhuïtl amatl*, ZCHIM 1:55:9; *tiçatl yhuïtl ... pantzintli*, cf. FC 3:27:24).

3. Fig., sacrificial victim, warrior. Key word: banner. *Ōcēlōāmatitla[n]*, 76:27 & cf. 76v:1, cf. 76v:30; *quetzalāmatitlan-an*, 77:13; *āmatlapaltitlan*, 52:31; *-āmatlapal-*, 38v:13 & 16, 58:21; do not confuse **ĀMAHTLAPALLI**; *āmaztall-a*, 32:20; *mā-n toconteōcuitlaāmatlayēhuacā[n] ĩn 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).

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

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

AMEHHUĀN, you (pl.) (CAR). 8v:3, 17v:26, 46:11 & 13; *achto tiame[h]huāñ* = 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); xiuhtōtōāmeyalli = cotinga spring, 1:15; xōchiāmemyallōtl = flr water spring, 4:23.

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

ĀMIH, 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.

ĀMĪLLI, irrigated land (MOL). Key words: field, garden, meadow. Totomihua[h]cān īāmīlpan = the fields of Totomihuačan, 9:1; īāmīl ... in tiox = God's garden, 52:29; īcuīcaxōchiāmīlpan = His garden of song flrs, 7v:13; īxōchiāmīl = His flr meadow, 52v:22; āmīl-an = the meadows, 55v:13. Syn. ĀCUECUENTLAH.

AMILOTL, 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]manicāṇ, 46:21 & 24, cf. 19:20, 67v:9; xiuhāmoxcalico, 17v:17; noteōcuitlaāmoxcācal, 12:20; cf. āmoxtla[h]-cuilōlcali[h]tic, 15v:29.

*ĀMOXCO, var. ĀMOCHCO. Lit., water-weed place, i.e., Mexico. Āmocho, 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 īntequiuh 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] āmox̄tli = once again come the pictures, 45:10; āmox̄tli mocuīc = pictures are Your songs, 62v:28, cf. 15:19; cuīcaāmox̄tli = song pictures, 52v:18, cf. 51v:17, 63:5; you're seeing pictures, 53:30; let's unfold His flr pictures (īxōchiā-mox), 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; āmoxihcuiliuhqui, 47:15, cf. 15:19, 47:26; teōcuitlaāmox = O golden picture!, 43v:19; quetzal#1#āmox̄tli, 45v:21; moyōlāmox, 24:19; moyohualāmox, 24:21; īxihuāmox, 62v:18; ontlantoc āmox̄tli-ya, 27:26; āmox̄tōnati[h]cac, 67:26; nicxōchiāmox̄toz-im-manya, 27v:21; you spread your wings as pictures, 47v:2; multicolored pictures are your heart, O Fray Pedro, 48:31; āmox̄tli [ī]mancā[n], 53:18. See ĀMOXPETLATL. Syn. IHCUILIUHQUI, 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 amox̄tli = they dressed themselves in water weed, AUB 31; āmox̄titlan = among water weed, 60:29. See *ĀMOXCO.

¹AN, see ¹IN.

²AN, see ²A.

AN-, see ¹AH-, AM-, ¹OM-.

ANĀ, 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; conāntinemi = 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; ōnānōc = it has been caught, 43v:24 & 28; mitzānaz = he shall catch you (as a fish), 46:13; xinēchonāntiuh = you're going to catch me!, 73v:17; ticānat̄hui[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, TLĀLTIC-PACTLI. 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; ānā-huacaltēuctli = Lord Anahuacatl (goes out alone as a marvel to confront the Spaniards), 54v:5; coupled with CUITLACHIHHUITL, 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, ILHUICATL/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.

ANCO, 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. ĒLLI 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]çuāc goyer^{or} in azcapotzalco d. ant^o valeriano = at that time (1565) the gobernador of Azcapotzalco was Don Antonio Valeriano, 41:8.

AÑO, 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 xihuitl 1553 años, 37v:8, cf. 42v:4; D97 años = AD [1]597, 80:2:

AOC, see **AYOC**.

AOCĀC, 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]tztzeloh] = he was scattered on the water, 80v:15 & 18; āpa[n] = into the water, 47v:18; tihuāl[1]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; onahpetzcuqueyoca = 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 **ĀPILŌLI**.

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**.

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

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

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. **TLAPALAQUIA:TĒ**). **Xōchinpe-tlatl 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 anmaquia[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 nimitzona-quīz** = I'll let you inside me, 72:30. See **TLAPALAQUIA: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 **TLAPALAQUIA:TĒ**). **Xihuall[a]aquīcān** = put the stuff here!, 48:1; **contzinitzantlapalaqui[h]** = he's painted it in trogon colors, 50:19. See **TLAAQUĪLLŌTL**, **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). **Tōnatiuh 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.

ĀTĒCA, 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.

ĀTĒPANĒCATL, lit., water palace inhabitant. An official title in Tollan (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 ĀTĒCA). Tátē-quiliz, 57:16, cf. 57:18.

ĀTĒTEPEYŌTL, great wave (SIM). Ātetepepēyōtl = great waves, 58v:17. Syn. ĀCUEYŌTL.

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

ĀTĒTETZON, 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; yēc-tli i ātl = beautiful water, 75:2; ātl i[h]cuiliuhyā[n], 19:11, cf. 28:10, 46:6, 46:8, 63:4, 78v:7; ātl ... tēmpān, 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; iñ mā nēci īāuh pōhualo = would that His recited waters might appear, 59v:18; quēñ ca-n #m#o mā#o#[uh] = how are your waters?, 59:22; -xiuhātla- = turquoise water, 44:

13; $\bar{c}h\bar{a}l\bar{c}h\bar{i}u\bar{h}\bar{a}$ - = jade waters, see $\bar{C}H\bar{A}L\bar{C}H\bar{I}U\bar{H}\bar{A}T\bar{L}$; waters of gold ... waters of jade, 43v:29, cf. 28:10. See $\bar{A}C\bar{H}I\bar{C}H\bar{I}$, $\bar{A}C\bar{H}I\bar{H}U\bar{A}$, $\bar{A}C\bar{H}I\bar{L}L\bar{I}$, $\bar{A}H\bar{A}T\bar{L}$, $\bar{A}H\bar{U}I\bar{C}O\bar{L}L\bar{I}$, $\bar{A}L\bar{C}H\bar{A}Y\bar{A}H\bar{U}A\bar{C}A\bar{N}$, $\bar{A}M\bar{A}M\bar{A}$, $\bar{A}P\bar{A}C\bar{H}O\bar{A}:T\bar{L}A$, $\bar{A}P\bar{A}N$, $\bar{A}P\bar{I}L\bar{O}L\bar{L}I$, $\bar{A}P\bar{O}C\bar{T}L\bar{I}$, $\bar{A}T\bar{A}T\bar{A}P\bar{A}L\bar{C}A\bar{T}L$, $\bar{A}T\bar{E}C\bar{A}$, $\bar{A}T\bar{E}T\bar{E}P\bar{E}Y\bar{O}T\bar{L}$, $\bar{A}T\bar{E}T\bar{E}P\bar{I}T\bar{Z}$, $\bar{A}T\bar{L}\bar{A}L\bar{I}H$, $\bar{A}T\bar{L}A\bar{N}$, $\bar{A}T\bar{L}I$, $\bar{A}T\bar{L}I\bar{H}T\bar{I}C$, $\bar{A}T\bar{L}\bar{I}X\bar{C}O$, $\bar{A}T\bar{L}P\bar{A}T\bar{L}\bar{A}H\bar{U}A\bar{C}$, $\bar{A}T\bar{L}/T\bar{E}P\bar{E}T\bar{L}$, $\bar{A}T\bar{L}/T\bar{Z}A\bar{C}U\bar{A}L\bar{L}I$, $\bar{A}T\bar{Z}A\bar{T}Z\bar{A}C\bar{U}A:T\bar{E}$, $\bar{A}X\bar{O}L\bar{O}T\bar{L}$, $\bar{A}X\bar{O}M\bar{O}T\bar{L}$, $\bar{A}X\bar{O}X\bar{O}H\bar{U}I\bar{C}\bar{A}N$, $\bar{A}Z\bar{A}C\bar{A}$, $\bar{C}H\bar{A}L\bar{C}H\bar{I}U\bar{H}\bar{A}T\bar{L}$, $\bar{C}O\bar{Z}\bar{A}M\bar{E}T\bar{L}$ (?), $\bar{H}U\bar{E}I\bar{A}T\bar{L}$, $\bar{N}E\bar{C}U\bar{A}M\bar{E}T\bar{L}$, $\bar{Q}U\bar{E}T\bar{Z}A\bar{L}\bar{A}T\bar{L}$, $\bar{T}L\bar{A}U\bar{H}Q\bar{U}E\bar{C}H\bar{O}L\bar{A}T\bar{L}$, $\bar{T}L\bar{I}L\bar{A}T\bar{L}$, $\bar{X}\bar{O}C\bar{H}I\bar{A}T\bar{L}$, etc.

2. flood, devastation, i.e., war (see $\bar{T}E\bar{O}\bar{A}T\bar{L}/T\bar{L}A\bar{C}H\bar{I}N\bar{O}L\bar{L}I$). Key word: flood. 18:27, 18v:3, 55v:27 ($\bar{a}t\bar{l}-i-a\ ixt\bar{l}\bar{a}i\bar{h}t\bar{e}c$), etc.; $\bar{y}\bar{a}\bar{o}x\bar{o}c\bar{h}i\bar{a}t\bar{l}a\bar{p}a\bar{n}$ (?), 61v:15; cf. $\bar{x}\bar{o}c\bar{h}i-a-t\bar{l}\bar{a}[1]p\bar{a}n$ (?), 40v:23; $\bar{n}i\bar{c}\bar{a}h\bar{u}\bar{a}u\bar{h}$ = O flood-brother!, 57:10; $\bar{a}\#n\#[m]\bar{a}p\bar{i}p\bar{i}l\bar{t}i\bar{n}$ = O ye princes of the flood!, 58:3. Puns may be included in 1, above. See $\bar{A}T\bar{L}/T\bar{L}A\bar{C}H\bar{I}N\bar{O}L\bar{L}I$, $\bar{T}E\bar{O}\bar{A}T\bar{L}$.

$\bar{A}T\bar{L}A-$. see $\bar{A}T\bar{L}$.

$\bar{A}T\bar{L}A\bar{C}U\bar{E}Z\bar{O}N\bar{A}N$. water lily (MOL). 46:3. 80:17.

$\bar{A}T\bar{L}A\bar{C}U\bar{I}$, to draw water (MOL). 57:32, 57v:26. Syn. $\bar{A}P\bar{I}L\bar{O}A$.

$\bar{A}T\bar{L}\bar{A}L\bar{I}H$, town establisher, establisher of a nation (? , cf.

$\bar{A}T\bar{L}/T\bar{E}P\bar{E}T\bar{L}$, $\bar{T}L\bar{A}L\bar{I}A:T\bar{L}A$). $\bar{N}\bar{a}t\bar{l}\bar{a}l\bar{i}[h]c\bar{a}t\bar{z}i\bar{n}$, 79v:13.

$\bar{A}T\bar{L}A\bar{N}$, var. $\bar{A}T\bar{I}T\bar{L}A\bar{N}$ (SIM).

1. In water (MOL). 45:11, 54v:7, 60:gloss 3; into the lake, FC 12:117:22, 6v:29; $\bar{a}t\bar{l}a\bar{n}\ \bar{c}h\bar{a}n\bar{e}[h]q\bar{u}i$, see $\bar{C}H\bar{A}N\bar{E}H$ 1; $\bar{c}h\bar{a}l\bar{c}h\bar{i}u\bar{h}\bar{a}t\bar{i}t\bar{l}a\bar{n}$, 44:9. Syn. $\bar{A}T\bar{L}I\bar{H}T\bar{I}C$ 1.
2. Fig., the other world. Key words: Water's Midst, in the Waters. The dead land, FC 6:195:18; $\bar{i}n\ \bar{a}t\bar{l}\bar{a}n\ \bar{a}m\bar{o}c\bar{h}\bar{a}n$, 45v:12; $\bar{a}t\bar{i}t\bar{l}a\bar{n}$, 58:2. Syn. $\bar{A}T\bar{L}I\bar{H}T\bar{I}C$ 2.
3. Fig., Mexico (as city of islands). Puns may be included in 2, above. Syn. $\bar{A}T\bar{L}I\bar{H}T\bar{I}C$ 3, $\bar{A}T\bar{Z}A\bar{C}U\bar{A}L\bar{C}O$ 2, etc. See $\bar{X}I\bar{C}T\bar{L}I$ 3.
4. See $\bar{A}T\bar{L}/T\bar{E}P\bar{E}T\bar{L}$.

$\bar{A}T\bar{L}A\bar{U}H\bar{T}L\bar{I}$, gorge (MOL), perilous place, i.e., battlefield (see FC 6:14:5). $\bar{T}\bar{a}t\bar{l}a\bar{u}h$, 74v:9; $\bar{a}t\bar{l}a\bar{p}a\bar{n}$ 32:16; $\bar{a}t\bar{e}t\bar{e}t\bar{z}o\bar{n}\bar{a}t\bar{l}a\bar{u}h\bar{c}a\bar{t}l$, 44v:29. Syn. $\bar{T}E\bar{P}\bar{E}T\bar{O}Z\bar{C}A\bar{T}L$. Cf. $\bar{T}E\bar{X}\bar{C}\bar{A}L\bar{L}I$.

$\bar{A}T\bar{L}I$, v-A, lit., to drink water (MOL). To drink (CAR 403); fig., to accept Christianity (? , see $\bar{I}:T\bar{L}A$). $\bar{N}\bar{a}t\bar{l}i$, 45:18.

$\bar{A}T\bar{L}I\bar{H}T\bar{I}C$, vars. $\bar{A}I\bar{H}T\bar{E}C$, $\bar{A}T\bar{L}I\bar{H}T\bar{E}C$, etc.

1. In the water (CAR 421:3). 43v:1; in the lake, UAH sec. 151; $\bar{a}t\bar{l}-i/[y]a-i[h]t\bar{e}c\ \bar{i}l\bar{h}u\bar{i}c\bar{a}\bar{a}p\bar{a}n$ = in the water, in the sea, 47v:16, cf. 58v:19. Syn. $\bar{A}T\bar{L}A\bar{N}$ 1.
2. Fig., the other world, the hereafter (see $\bar{A}T\bar{L}A\bar{N}$ 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; $\bar{q}u\bar{e}t\bar{z}a\bar{l}\bar{a}t\bar{l}i[h]t\bar{e}c$, 45:27. Syn. $\bar{A}T\bar{L}A\bar{N}$ 2, $\bar{A}T\bar{L}P\bar{A}T\bar{L}\bar{A}H\bar{U}A\bar{C}$, $\bar{I}L\bar{H}U\bar{I}C\bar{A}T\bar{L}I\bar{H}T\bar{I}C$, 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, MĒXIHCO, 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 tlacatecatl, 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 ĪXIQIHTIC, see XICTLI 3.

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

ĀTL POPOCA, vars. ĀPOPOCA, ĀLPOPOCA.

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 ītlācoch 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 ... quimoṇ,ya, cuili[h] inīn tepoztōpīlli ixpayolme[h] = the ruler Atl Popocā ... the one who has taken a lance from the Spaniards, 54v:17-20 & cf. 84:13 (ālpopōca).

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; āltepēt1, 8v:12, 41:3, 63v:9, etc.; tāuh ītepēuh, 7v:29, 32:10, cf. 20:29; 42:29, 54:24, 56v:9, etc.; moyāhua-ya xēlihui-a ātl-o yan tepēt1 = the realm (populace) is scattered, 8:4; āltepēpa-ñ-huīc, 57v:16; ātlan ca tepētītan, 71:31; ātitlan-i ... ñ tlazo[h]tli tepetl ītlan, 81:17; ātl-o yan tepēt1 in cemānāhuaqu-i = island realm (i.e., Mexico), 60v:9, cf. 53:27. Syn. **ĀTL/TZACUALLI**, **TEPĒTL 4**, **TLĀLLI/TEPĒTL**.

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

ĀTL/TLACHINŌLLI, see **TEŌĀTL/TLACHINŌLLI**.

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

ATOPA, 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 ñ a[h]mō, 10v:1, 50:25. Cf. **ĪHUAN 5**. Cf. **CV**: **auh-ayao**.

ĀUH, interj., now then, well now (**CAR 528:48**). Āuh tocnī-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.

AXĀLLI

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 axayacatl (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; āxāyacatzi[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 tēuctli (with pun on 4?), 80:31(?).
4. Alonso Axayacatzin (see ALONSO ĀXĀYACATZIN). 80:31(?).

ĀXCĀITL, 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.

AXOQUEN

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(ayamo), 28v:21, 33:14 (ayamo), 73:11. Syn. AYOOC.
3. Not at all (?). 33:10, 35v:10, 35v:12, 70v:17. Syn. AYOOC.

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 ī ayāc īchīmal = he has no warriors, 33:29; ayāc nopil-#l#otzīn, 78v:13. See 2*Ā, AYĀC TĒCA.

ĀYACACHTLI (but cf. HDA 10v:6: āyācāchtlī). 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.

ĀYACACHTŌTŌTL, 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 ēhua-ya = mist is rising, 32v:28. See ĀYAUHCOZAMĀLŌTL. Cf. PŌCTLI.
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; xihuahquechōlāyahuh-, 48:26; xōchiāyahuitl, 20:21, 22v:27. See ĀYAUHTIMANI. Cf. ĪXĀYAUHTLI, TLAPAYAHUITL.

AYAMO, see AYA.

AYAOC, see AYOOC.

AYAOC ĪC, see AYOQUĪC.

AYAOQUĪC, see AYOQUĪC.

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

ĀYAUHCOZAMĀLŌTL, rainbow (MOL, CAR, FC 7:18), mistbow (?). See ĀYAUHCOZAMĀLŌTŌNAMĒYOA. Cf. COZAMĀLŌTL.

ĀYAUHCOZAMĀLŌTŌNAMĒYOA, to shine like a rainbow (cf. CAR 480:28), to shine like a mistbow (?). Āyahcozamālōtōnamēyo[h]timani, 1v:2.

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

*ĀYAUHTLI, see ĀYAHUITL.

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

with difficulty (CAR 527:47). In *āyāxcān* in *tl̄c̄ 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-huēt̄hua* = it's hard to grow old, 74v:11.

ĀYI:TLA, v-B, attested form **AI: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; *tleīc̄ onāxque[h] in tlahtlaco[h]que[h]* = why did they sin?, 41:21; *tlein mach ō-amāxque[h]-on* = what ever has befallen you?, 4:11, cf. 4v:1, 13:15, cf. FC 12:92:21, AND 294. Syn. **CHĪHUA:TLA**. See **AYITIA:MO-TLA**.

ĀYĪTIA: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: *accan*). 8v:18.

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

AYOC QUĒNMANIĀN, 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 Itztlacoauhcan 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 tayōqua[n]*, 36:5 & 53:9, cf. 34:21.
5. Ayocuan the younger, ruler of Amaquemecan Itztlacoauhcan, 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.

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

AYOHCHICĀHUAZTLI, 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 AYOHCHICĀHUAZTLI, 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 ĩc). 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. Imaiacach 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; tetzilacatl 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. AYOHCHICĀHUAZTLI.

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

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 ĩ 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 havisuchitl). 60:10, 64:11. Cf. TLAPALIHUIXŌCHITL.

AZTATL

1. Common egret, i.e., Casmerodius albus (see HERN, FC 11:28). Cf. HUĪTZILAZTATL.
2. Fig., warrior, ghost warrior. Key word: egret. Quetzalaztatl, 17:27; aztatōtōtl, 60:19; aztaquechōlin-o, 82:4; timatlalaztatōtōtl, 23:1.
3. Egret plume, fig., warrior. Patlāhuac aztatl = broad egret plume, 75v:18. See AZTATZON. Cf. AZTAXŌCHITL.
4. White. Aztamecatl = white rope, DHIST 154; aztapiltic = very white, MOL, FC 11:28:24; aztacaxtlatlan- = 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. Chīmal-aztaxōchi- = egret-plume flr shields (i.e., warriors), 54v:18 & 21.

-ĀZTLI, see -HUĀZTLI.

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; mocoꝫtzinco = in your cradle, 40:10; caltetzinco = abode, 40v:22; tepetlascalco = at the sepulcher, 42:18; nonexiuhlatlco = 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). Īpaltzinco, 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 cenca[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). Īn iz catqui ca ònamēchmacac ... = 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. -Cuīcatica = by means of song, 10v:14, 11:10, 78:8; -xōchitica = by means of flrs, 10v:15, 12:3, 34v:18, etc.; tlayōcoltica-ya = sadly, 10v:29, 11:9, cf. 11:7; chāl-

chiuhtica, 31v:22, 39:27; yāōyōtica = in battle, 60: gloss 1; icnīuhyōtica-*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 radiations of green hue, i.e., turquoise buds are radiating 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 ompōhualli 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, TLACHINŌLLI, XŌCHIĀTL 1, etc.

2. Used adjectivally, like, as, -wise, -ly, -ful, etc. Teuiutica yiaquizcatzitzihua = his saintly warriors, SPC 78v; teoyotica tlatoani = prelate, MOL; teōcuitlatica = golden, 42v:26, 59v:32, cf. FC 12:12:28; yāōchōquiztli 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 huellamati-*n* = because of us he is oh! content, 25v:20, cf. 7v:5, 10v:8, 41:20, 45:26, 73v:1; moqu (*apocoped* moca) = because of you, 15:9; īca = for His sake, 26:7; moca = for your sake, 63v:4, 78v:27; in mach noca ompolihuiz = will they be lost to me?, 3v:4 & 25:10; toca ilhuitla-*ya* = at our expense he celebrates, 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 noca-*ya* = it ("penis") fits into me, 75:18, cf. 75:2; noca 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). Cacahuaçauhtitlan, 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 *nemi*, 15v:9.

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

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; *tīāuhquechōlcacaloxōchitl* = 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; *tlatlapalcacamaxōchitl* = 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. CĀCAHTLI (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; *nixiuhquechōlcācatzin* = I am a peeper and a turquoise swan, 50v:23 & 25; *ī antēpilhuāñ cá-*

ca[h]tztzinti[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. ĀCUEYATL, CUEYATL, XŌCHCATL.

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). Caḥcalṯhua huin in ātl-o yan tepētl = the city alas! is fired upon, 20v:1; cahcali[y]a (for cahcalṯhua) = 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 mocāuhtih = 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 omocāuhque[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, ICNŌCĀ-HUA:TĒ or TLA, TLACĀHUA (?), TLACĀUHTLI, TLAHUĒL-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 Tla-caelex, Cuatlecoatl(?), and others (TEZ ch. 26). Coupled with Chīmalpopōca, 18:22, with Cuātlecōātl, 19v:11, with Motēuczōmah, 20v:10, with Tla-caelex, 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 Inca-huānca = their fame, their glory, 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; [o]yohual[l]i cahuān = bells have sounded, 57:8; with matrix huitz, 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. Cāhuitica[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-huilīlōc = you've been left, 30:24.

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

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

CALAQUI, var. CALIQUI (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; ācoṇ 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 titocalaquicān = 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-ihitic ... nēhcalaquih]que[h]-o = they led me into a valley, 1:28; tēcalaquia = he causes people to enter (battle), 4:17; tinēhcalaquiz = you will make me a prisoner (of war or love), 40v:2 & 4; toconcalaquia in cha-huayōtl inīc mochān = you take a whore into your house, 73v:3.

CALAQUIA:TLA, causative of **CALAQUI**. To cause s.th. to enter (cf. MOL). Itla[n] xōchitl #c#[z]an niç[h]uālcalaquia = I introduce it among the flrs, 11v:16; oncalaquilo zaçuan cali[h]tic = the troupial 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 popōca = 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; ĩ-ya-calco, 27v:27; mo-icnōcal, 53:5; cali[h]tec = in the house, 16v:22, 20:6, 32v:27; xōpancali[h]tec = in the house of green places, 11:7, 12:6, cf. 10v:11, 11:12; tla[h]cuilōcali[h]tec, see **TLAHCUILÖLLI**; māquizteōxiuhcali[h]tequ-i, 38:5; chāl-chiuhācalli-ya, 44v:30; taminchoncalli, 78v:30; xiuhtōtōcal-, 20:12; xōchitzapocalco, see **TZAPOTL**; ĩez[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**, **MIXCŌĀCALLI**, **ÖZTŌ-**

CALLI, PAPALŌCALLI, QUETZALCALLI, QUIHQUIZCALLI, TEŌCALLI HUIĀC, TLĀHUIZCALLI, TLAPAPALCALLI, TLA-PĪTZALCALLI, TLĀUHCALLI, TZIHUACCALLI, XIUHCALLI, XŌCHICALLI, YŌLLŌCALLI, ZACUANCALLI. Syn. CHĀNTLI, CHINAMITL 2, TLAHTOHCĀN.

CALLŌTIA:TLA, to provide lodging for s.th. (see MOL). See TLĀHUIZCALLŌTIA:TLA.

CALPAN

1. In a house or in houses (FC 2:42:19, FC 2:103:12). See CALPANTLĀCATL 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 CALPANTLĀCATL 2.

CALPANTLĀCATL

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

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

CALTIA:TĒ, 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:TĒ. Quicalti#y#a = he houses them, 64v:12.

CĀM, see CĀN.

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

CAMACOYĀHUAC

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 mēxi[h]catl = a Mexican (i.e., a "song," a revenant) is on my lips, 29v:9; xŏchimecatl i mocamacpa quīzti[h]cac = flr garlands (i.e., revenants) are issuing from your mouth, 68:24 & 64v:22. See CACAMATL (?), CAMAXŌCHITZIN (?), CENCA-MATL.
2. Pronouncement, utterance (FC 6:91:33); stanza (sensu INTR ch.4) (cf. CENCAMATL). Occencamatl = another stanza, 7:24. See CENCAMATL. Cf. CUĪCATL 1.

CAMAXŌCHITZIN, (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. AYO-PALLI, CAMOHPALLI, COYŌTL 2, CUAPPACHTLI, ĪXTLĪLTIC. Cf. CACATZACTLI.

CĀMACH, 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; noxōchicamo[h]palnenetzin = my brown-flr dolly (*freely*, my flr, my brownie, my dolly), 73v:13. For synonymy see CAMILLI.

CAMOHPALTIC = CAMOHPALLI (MOL). 48:23; camòpaltic, LAS-SO 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 (cānpa); cāmp aqui = where does it fit in?, 75:16; non-interrog., 1:6; tlā-cohtitque[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 in 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 xīmo[hu]a = 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 tlatocac = 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). Cānmach mocnopil = how in the world have I deserved this? (CAR 495:10); cāñ 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), **CĀNPA-NEL** (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.
- CĀNNELPA**, see **CĀNNEL**.
- CĀNON** (**CĀN** + ²**ON**), 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; capitan tēuctli = the lord captain, 57v:14; yehua in pale[h] yehua in capitan = 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 capitan, 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; enca[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 CAXTILTĒCATL.

-CATL, defective noun, forms abstract nouns and gentile names (see GRAM 8.9), vars. -ĒCATL (q.v.), -TĒCATL (see -ĒCATL). Chālchiuhhuītztzi[1]catzin, 1:4; dweller, 36:24, 44v:29, and passim. See ĀCATL, *ĀMACATL, CO-COCATL, *CŌLCATL, ILHUICATL, MECATL, OLOCATL, TLA-CHINŌLĀCAZACATL, TZĪNCATL, XILLĀNCATL, XŌHCATL. 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. quēñ quittoa-n, see QUĒN 6).
2. Non-interrog. Mā catle[h] xicyōcoyacāñ 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; ñ catli[h]-an cuīcānītl = where is the singer?, 21:4, cf. 34:13, 38v:3, 71v:1, 71v:27, 71v:28; catliame[h] ha in tocnīhuā[n] = where ah! are our friends?, 36:2; an catli[h]que[h] ñ tēpilhuān-o = ah, where are the princes?, 38v:3. Syn. CĀMPA, CĀN, etc.

CATLEHHUĀTL, that, which (OLM 51: catleoatl). Xixōchte[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.

*CAQUI, 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 TLACHĪHUALLI.

-CATYĀN, place, seat (SIM). [catyā[n] tōnatiuh 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; Itzompatepec lies abandoned, 32:22.
2. To be extensive or spacious (SIM). Cāuhtimaniz ī cuāuhātl = an eagle flood shall lie in sheets, 33:23.
- CĀUHTIQUĪZA:TĒ, to promptly leave or desert s.o. (MOL). Concāuhtiquīzque[h] = he'll immediately lose them (lit., they'll immediately abandon him, i.e., they'll promptly die, leaving him behind), 74:7.
- *CĀUHTIUH:TĒ, 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.
- CĀUHTZINO:A:MO, honorific of CĀHUA:MO. See CĀHUA:MO 1.
- CAVALLO, var. CAHUAYOH (56v:6), Span. caballo, i.e., horse. See ĪPAN HUĀLTEMO IN CAVALLO.
- CAXITL, bowl (CAR 458:24). See TLECAXITL, TZĪNCUAUHCAXITL.
- 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, SPANA.
- 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.
- CĀYA: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 tihuetzitihui[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 OLĪNTZIN, CĒ TŌCHTLI, CĒ TŌTZIN, CĒ-XIUHTICA, OCCĒ.
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.
- CECĒC, 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; cē-
cen maapōl, 16:22; mā cēcen o[h]tlipan = everybody on
the road!, 54:31; cēcentēcpantica = by twenties, 74v:1;
cēcen tēuctli [ī]pan momaticot = each has come in order
to be esteemed, 74v:14. See CĒCEYACA.

CĒCENPŌHUALXŌCHITL, see CEMPŌHUALXŌCHITL.

CĒCENQUIXTIA:TĒ, freq. of CENQUIXTIA:TĒ, q.v.

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

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

CĒCENTLAMIA:TLA, freq. of CENTLAMIA:TLA. Var. CĒCEH-
TLAMIA:TLA. Toconcēchtiami[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.

CECĒPAHTICĀTZIN

1. Vars. CECĒPACTIC (IXT 2:ch.54), CECĒTZIN (TORQ 1:
210). Son of AXĀYACATL 2, died fighting in Huexo-
tzinco (CHIM 106, TORQ 1:195 and 210). Cecēpa[h]ti-
cātzin, 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, CECĒPAH-
TICĀTZIN.

CĒCEYACA, var. CEHCEYACA. Each one singly (MOL). Cēce-
yaca netlatlalōlo = all flee each-wise (i.e., everyone
flees), 16:13; ceḥceyaca 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 cuahuītl īmāpan = on a tree branch,
52v:4. Syn. CĒ 2.

CECNIPA, see CĒCNI.

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.

CEHCEMĒLLI, freq. of CEMĒLLI, q.v.

CEHCEMĒLTIA:TĒ, freq. of CEMĒLTIA:TĒ. To entertain or give solace to s.o. (MOL). *Ticcehcemēltia[h]* in *tloque[h] nāhuaque[h]* = we entertain God, 2v:10, cf. 5:25; with matrix *huītz*, 19:29.

CEHCEMĒLTIA:TLA, general-obj. form of CEHCEMĒLTIA:TĒ. 24:1.

CEHCEYACA, see CĒCEYACA.

CEHPA, see YE NŌ CEPPIA.

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 antēpilhuān* = 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:TĒ, 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 YŌLCĒHUIA:TĒ.

CĒL, alone (MOL: *icel*, CAR 503:36). *Žan ūhuiān ca-n īcēlnelli* = just gently! That's the only truth, 13:20; *mōcēl 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 *teōātl 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 ī xihuitl 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. CEM̃C, CMC.

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 cem-ānāhuac* = everywhere in the world, 42:22, cf. 50:15; in *belem cemānāhuaqu-i* = Bethlehem on earth, 37v:12; *cemanahuac tlahtohuani 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 ILHUICATL/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 c̃mc* = island realm (i.e., Mexico), 53:27, cf. 60v:9, 63v:7.

Syn. TLĀLHUACTLI 2.

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

CEMĀXCĀTL, property (cf. MOL, cf. CAR 458:11). *Īcemāxcā Īcentlatqui* = his property and his dominion, 41v:9.

CEM̃C, abbrev. for CEMĀNĀHUAC.

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

CEMĒLLEH, adv., peacefully, tranquilly (CAR 524:28). 26:13 & 49v:5. See AHCEMĒLLEH, CEMĒLLEHCAN. Syn. ĪHUIĀN, 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. CEMILHUITĪLLANI:TĒ.

CEMILHUITĪLLANI:TĒ, to order, require, or desire s.o. to spend a day (*CEMILHUITĪLLI + -TLANI:TĒ). Oncemil-huitĪllano[h]-ya ꞑtloc = (we) are allowed to spend a day near Him, 59v:20.

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

CEMILHUITILTIA:TĒ, to detain s.o. for one day (MOL); to preserve s.o. through the day (cf. SIM: cemilhuiltoni). Tontēcemilhuiltia = you enable people to get through the day, 3v:22. See ICNŌCEMILHUITILTIA: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 cemilhuatl = let us have this day, 50:12, cf. 35v:18, 53:27; oc cemilhuatl = another day, 24:14; in but a day, 26:12; o cuēl achica cemilhuatl = for but a moment and a day, 54:20, cf. 56v:11.

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

CEMMA:TLA, var. CENMANA:TLA. To scatter, spread, or throw s.th. down (MOL). Topan quicenmanaco in Ītlanē-xil[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] ceņmanca[h] = we Mexican frogs have been scattered, 45:7; with matrix yauh, 58:11. For synonymy see MOYĀHUA 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 CEMPŌHUALTĒCATL, CEMPŌHUALXŌCHITL.

CEMPŌHUALTĒCATL, var. CEMPŌHUALTĒCAMETL (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. CŌZ-CATĒCAH, CUEXTLĀN, NONOALCATL). 38v:6, 38v:10.

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

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

CĒMTL, 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] hūitze[h] = they are all coming, 36v:4; cen ... ca[h]pan = all have adorned him, 61v:30; ō-cen tiya[h] = you've gone forever, 39v:2 & 4; çan çě = always, FC 11:80:8, cf. FC 11:97:35; çan çen = forever, FC 11:130:17, FC 11:102:35; çan cen tinemico = you live forever (see GRAM 5.10), 11v:31, cf. 69:32; çan 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 cenca[h] huel = very much indeed, 15v:5; cenca[h] huel xi[c]caqui = mark this well!, 41v:20; tlānel nichōca ... tlānel cenca[h] = let me weep greatly, 25v:2; [n]yōllo pachihuh cenca[h] = their hearts were very glad, 42:19; cenca[h] ... cūca = he sings abundantly, 11v:7; cenca[h] çan ye qui[h]to#hu#a-ya = he fully says it to him, 41v:19; cenca[h] ye māmox hi cenca[h] i tla[h]cuilōli[h]tic onmani = indeed it lies [within] your pictures, indeed within these paintings, 53:20 & cf. 67:9; cenca[h] miec, 1v:9; cenca[h] nelli, 40v:2, 40v:3; cenca[h] niman, 72:22; cenca[h] çan cūel achic, 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] hūelic 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: perfeccionar), to prepare s.th. (MOL). Xitla-cencāhuacān in māxtlatl = prepare the loincloth, 53v:24.

CENCAMATL (HDA 4v:11: cęcămătł). 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.

CENPŌHUALXŌCHITL, see CEMPŌHUALXŌCHITL.

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

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

CENQUĪXTIA:TLA, to gather or assemble s.th. (MOL). 20:14,
69:29; ahticcenquixtia = you "disassemble" them, i.e.,
you scatter them, 24:5. Cf. CĒPANO:A:MO. Syn. NECHI-
COA:TLA.

CENQUĪZA, to congregate, assemble (MOL). 47v:30, 57:21,
58:30; with matrix o, see CENQUĪZTO; with matrix yauh,
77:23 & 26. See CĒCENQUĪZA. Syn. CĒPANO:A:MO, TĒCA:
MO 2. Cf. ¹O 5.

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

CENTETL, one (MOL). 7:25.

CENTĒUCTLI

1. Squadron (MOL).

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

*CENTĒUCYŌTL, see CENTĒUCTLI 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 CĒCENTLAMIA: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 CĒCENTLAMIHTIUH: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.). Centlatquihuācātztintli = 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, XĪLŌTL 1.

CENZONTLAHTŌLTOZOH, lit., one who keeps vigil with 400 songs
(see TOZO:A), 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., 1,200,000, 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 OLĪNTZIN, 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.

CĒPANO:MO, to become united (MOL: cepanoa:tito). 27v:7. Syn. CENQUĪZA, TĒCA:MO 2. Cf. NECHICOA:TLA, NEPANI-HUI, ¹O 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.
- CĒXIUHTICA, 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). Cemilhuatl on tiyahui[h] ceyohual o xīmo[hu]a = 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. TECUICHTLI.
- CHACALLOA, to be lobsterlike, i.e., to be scarlet (?), from CHACALI + *YOA:TLA; cf. HERN: chacaltzontli, chacalxochitl; see also FC 11:205:21: chacaltzontli). Teōcuitlachacalloy[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). Chachalaca (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. HUITEQUI:TLA, TZOTZONA:TLA.
- CHACHĀLCHIHUITL, freq. of CHĀLCHIHUITL. 3:20.
- CHAHCHĀYAHUA, freq. of CHĀYAHUA. To scatter. Onchahchayahuata[h], 79v:8.
- CHĀHUACUĒ, Mexican leader during Chalcan War (TORQ 1:163, cf. MEX 88, cf. FC 6:13:3). 20v:24.
- CHĀHUAHUUA:TĒ, to cause s.o. to become a concubine (CHĀHUATL + "hui" per AND 36n + causative "a" per AND 86). Chāhuahuilo[h] = they have been made concubines, 73:16.
- CHĀHUATL, concubine (SIM, MOL: chauh:no). Ichāhuānāntzin = his principal concubine, HDA 11:21-22 and IXT 2:169:5. See CHĀHUACUĒ, CHĀHUAHUUA:TĒ, CHĀHUATLĀLIA:MO, CHĀHUAYŌTL.
- CHĀHUATLĀLIA:MO, to be established as a concubine, to be made a whore (?). I tēpal nochāhuatlālia (for ninochāhuatlālia) = 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.

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

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

*CHĀLĀNILTZIN, fict. name, Screecher (see *CHĀLĀNILLI). 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; chālcacihuācuĪcatl, see CIHUĀCUĪCATL. Syn. CHĀLCOTLĀCATL.

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

CHĀLCHIUHĀTL, see CHĀLCHIUHĀTL.

CHĀLCHIUIHUITL, var. CHĀLCHIUHITLI (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; chālchiuhtin = 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 CHACHĀLCHIUIHUITL, CŌZCATL/CHĀLCHIUIHUITL, QUETZALCHĀLCHIUIHUITL, TLAPALCHĀLCHIUIHUITL.

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

CHĀLCHIUIHUITL/MĀQUĪZTLI, var. CHĀLCHIUHITLI/MĀQUĪZTLI.

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

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

CHĀLCHIUIHUITL/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.

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

CHĀLCHIM-, see CHĀLCHIUIHUITL.

CHĀLCHIUHĀCALLI, see CHĀLCHIUHĀTL 2.

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

1. Fig., Mexico. Chālchiuhātł 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; chālchiuhāpa[n], 77v:1, 80:4, 80:8, 81:2, 81:10; chālchiuhātítlan, 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, TEŌCUITLĀTL, XŌCHIĀTL 2.

CHĀLCHIUHCALLI, var. *CHĀLCHIUHCALLITL. 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.

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

CHĀLCHIUHĤITZILIN, freq. var. CHĀLCHIUHĤITZITZILCATL.

A hummingbird species (see FC 11:24). Key word: jade hummingbird. ChālchiuhĤitzitzi[l]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; nichālchiuhnenechihuāt, 77:1.

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

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

CHĀLCHIUHĤLAPALLI, see TLAPALCHĀLCHIUHITL.

CHĀLCHIUHĤLATŌNAC

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.

CHĀLCHIUHĤTLI, see CHĀLCHIUHITL.

CHĀLCHIUHĤŌCHITL, 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 CAMACHALOA). Tetechnitlachaloa = 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; antlachiñōlçuātech#o#[ā]neque[h], 42v:26. See ILHUICAC CHĀNEH.

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 īpalnemohuāni), 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 YECHĀN. 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" (Código 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, CHAPOLTEPÉTITLAN, TEPANTŌNCO.

CHAPOLTEPÉTITLAN, var. CHAPOLTEPĒTLAN (58:27). At Chapultepec'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). *Chiauhtzinco* = rattlesnake 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 CHIAPANĒCATL.

CHIAPANĒCATL, Chiapanec, inhab. of CHIAPAN, q.v. *Anchapanēcaotomi[h]* = you Chiapanec Otomis (i.e., you Mexican warriors who do battle against the Otomis of Chiapan), 4:11.

CHIAPPAN, see CHIAHUITL.

CHIAUHTZINCO, see CHIAHUITL.

CHICA, to spit, to expectorate (SIM). For freq. see CHICHI-CA.

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 *passim*, cf. 55:27 & 85:11. Syn. CHICĀHUIA:MO; ĒLLACUĀHUA:MO.

CHICĀHUAC

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

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

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

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

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

CHĪCHI, 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. CHĪCHI) and (2) chichīhualli (should be chihchīhualli per RUIZA 140:3) = created ones (freq. of CHĪHUALLI), i.e., revenants. 40:2, 72:28, 73v:15. Cf. TLACHĪHUALLI.

CHĪCHĪMĒCATL (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, Huastecs, 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; nichīchīmēcatl, 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; mācēhualchīchīmēcatl = vassal Chichimec, 71:26; chīchīmēca[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; zan tichīchīmēcamitzintin = we poor little Chichimec fish, 43v:13; chīchīmēcapa[n] = Chichimec land, 39v:3; chīchīmēcatlāhco = Chichimec town, 77v:9. See CHĪCHĪMĒCATL TĒUCTLI.

CHĪCHĪMĒCATL 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.

CHĪCHĪMĒCAYŌTL

1. Abstract form of CHĪCHĪMĒCATL 2, Chichimec, Chichimecs. Cōlhuahcachīchīmēcayōtl = Colhuan 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.

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

CHĪCHINA:TLA, to inhale, imbibe, or suck s.th. (MOL, cf. CHĪCHI). 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 TLACHĪCHINA. For freq. see CHĪCHĪCHINA:TLA.

CHICHINAHUI, freq. of *CHINAHUI. To burn, wither; fig., to fall into ruin or disgrace (OLM 225:4). Chichinauhtimani-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. Toconchixtoque[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 scurrile-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; chicŏmŏztŏcpa = 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.

CHICOTLAHTŌHQUI, var. CHICOTLAHTŌĀNI (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: cuāchictli). 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). Yacachiçua-colchicolpīl = baby crooklike hook nose, 15v:16; īchiçuaacol = his crook (i.e., singer's implement), 74:29. Cf. CHICOLLI, TŌPĪLLI.

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. Conchiç-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; oṇmochīuhtia[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 zan 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 hūitz 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 IPAN 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:TĒ 2). 14:20 (? , with pun on 1, above).

CHĪHUA:TĒ

1. To engender or create s.o. (MOL). 16:1, 24v:6, 41:17, 46:10, 63v:23, 74:30; with matrix nemi, 26:14. For honorific see CHĪHUILIA:MO-TĒ. See TEŌCHĪHUA:TĒ. Syn. PĪQUI:TĒ, YŌCOYA:TĒ.
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 çuāuh-tla[h]to#hu#atōn = would you do to me what you did to poor little Cuauhtlatoa?, 73:16; quēnmach 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 ymundicia = ninomachiuā, 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; quēn 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, YECOYA:TLA 2, YŌCOYA: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 quēnel, 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 quēnmach); tlein ye[h] quichīhua[h] = what befalls

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

CHĪHUALLI, a made thing. See "CHICHIHUALLI," CHĪHUALLANI:MO.

CHĪHUI, intrans. form of CHĪHUA:TĒ 1. Oncōzca-n-chīhuih = they are created as jewels, 55v:1. Syn. CHĪHUA:MO 1.

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

CHĪHUILIA:MO-TLA, honorific of CHĪHUA:TLA 1. 42v:31.

CHĪLACACHTI, to be like a chili-red locust (from CHĪLACHTLI). 43v:8.

CHĪLACACHTLI, chili-red locust. See CHILACACHTI.

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

See ĀCHĪLLI, CHĪLACACHTLI, CHĪLTEPĒC.

CHĪLTEPĒC

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 CHĪLTEPĒHUAH.

CHĪLTEPĒHUAH, Chiltepecan, inhab. of CHĪLTEPĒC 2. 29:20 & cf. 21.

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

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

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

CHĪMALLI

1. Shield (CAR 461:6). Macçauhtica chīmaltica = with sword and shield, 4:2, cf. 54v:5, 74v:7; chīmaltica mittōtia[h] = they dance with shields, 54:29; mochī-malihtōtico = he comes to do a shield dance, 54v:17; xocconmana-o i ye mochīmal-o = offer your shield, 6v:17; mochīmalcōzoltzin = my shield cradle (i.e., cradle suitable for infant warrior?), 39v:27; mi[h]cuilo[h]-que[h] ye in chīmaltitech = they have been painted carrying shields, 54v:15; chīmalli cuecupalōc = 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#n#mocihuātlahuiz a#n#mochiūchīmal = your effeminate insignia, your effeminate shields, 74v:19; nechīmaltōcāyōtilo-o = all gain shield fame, 18v:1. See MĪTL/CHĪMALLI.

2. Fig., warrior, revenant. The shields are shrilling, 18:27; chīmal-yan-māquīztōnati[h]cac = shield brace-

lets are shining down, 20:13; chīmaltemo = he descends as shields, 19v:9, 19v:13; onchīmalāhuilitlo = he is pleased by shields, 65v:2 & cf. 65:28; īchīmal = his shields, 32:30; mochīmal, 57v:32; chīmalāyahuilitl = shield mist, 31:7 & 8; chīmalteuhtli = shield dust, 18v:14, 25:5; chīmalehcamalacotl, 21:6; chīmalizquixōchitl, 21:15; tōlchīmal-, 31:10; chīmalli-an papalōtl, 31v:25, teōcuitla-n-chīmal-, 32:8; īxiuhchīmal, 36v:21; çuāhuichīmalli, 53v:12; -cuezalizchīmal-, 54:13 & 16; chīmalli xōchioctl-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, revenant. 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; chīmalxōchioctl-a = shield-flr wine, 65v:8 & cf. 56:16 (chīmalli xōchioctl-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; tochinanti-
tlan = in this court of ours, 79:1, 79:5; tēcpanchina-
mehcān, see CHINAMEHCĀN. See *ĀCACHINAMITL, CHI-
NAMPAN 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 ĀCACHI-
NANCO, 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, Cuitla-
huac, and Mizquic (DHIST ch. 51 p. 393 para. 13). 55:1 &
84v:4.

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

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-
quiuhtepētlan = brawn town, i.e., the battlefield, 31:
6.

CHIUCNĀHUĀTL, orthog. var. CHIUCNĀUHĀTL (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: "Chiconahua-
pan"). 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.

CHIUCNĀUHĀTL, see CHIUCNĀHUĀTL.

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: chicunauhmic-
tlan, FC 3:42:9: chicunauhmtetlan, GKC sec. 1484: chiuc-
nauhnepanihqui). 36v:5.

CHIUCNĀUHTĒCATL, inhab. of CHIUCNĀUHTLAN. Chiucnāuhtē-
catepētł = 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).

*CHĪUHTLI, a thing that is made, a creation. Mochīuh = your creation, 50:15, 50:18 & 22; in īchīuh = his creation, 52:28. Cf. CHĪHUA:MO. For synonymy see TLACHĪHUALLI. 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 reverents, 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, CHIYELŌCĀN, TLAHTŌLCHIYA:TĒ. Cf. MALHUJA: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 īmañcā[n] motzaçual īmañcā[n] = at your shrine, at your temple, 17:25; cf. mochialoca ... motzaçual imanca = your shrine ... where your temple is, FC 6:3:7. Cf. CHIYELŌCĀN, 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.

CHIYELŌCĀN, 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.

CHŌCA, var. CHĪCA (40:10), nonactive chocōhua (see CAR 436:13) or chōco (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; ĩca nichōca, 35:24, 36:7, 48:10, 53:10, 68v:12, etc.; icnīuhchōca-n = he is comrade-weeping (i.e., singing to produce revenant comrades), 71:15; xihquechōlchooca-n tla[h]toa ye noyōllo = my singing heart weeps turquoise swans, 46:25; with matrix nemi, 5:13; with matrix yauh, 31v:3. See CHŌCTIA:TĒ, CHŌQUILIA:MO, CHŌQUILIA:TĒ, etc. Syn. CHŌQUIZTLĒHUA.
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 CUĀUHCHŌCA, ŌCĒLŌCHŌCA.

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

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

CHŌCTIA:TĒ, to cause s.o. to weep (MOL). 44:30.

*CHOLIHUI, intrans. form of *CHOLOA:TĒ. 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 ĩtlecax ĩpan anhuālcholo[h]tin = beware of jumping on his firebrands, 74:28. See HUĀLCHOLOA. Cf. TĒXPAMPA HUĀLĒHUA, TLALOA:MO.

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

CHOLŌLLĀN, 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:TĒ, to bite s.o. (of snake) (MOL). Cuix ... amēch-onchopinīquīuh = will he come to bite you?, 44:15.

CHŌQUILIA:MO

1. Honorific of CHŌCA. To weep (FC 6:130:30, FC 12:116:13).
2. Reflex-pas. of CHŌQUILIA:TĒ. To be wept for, to be pitiable or wretched. Timochōquila, 40:17; ninochōquila, 3v:19, 29:18, 74v:12; nechōquiltlo, 45:16, 63:23, 77:30, cf. 14:24, 70:8; māca ximochōquilittacān (for māca ximochōquilihtacān) = do not go and be mourned, 46v:25.

CHŌQUILIA:TĒ, to weep for s.o. (MOL). 26v:17 & 20, 70v:14.

CHŌQUILIA:TLA, to weep for s.th. 77:6.

CHŌQUIN-, see CHŌQUIZTLI.

CHŌQUIZTLAHPALOA:TĒ, to address s.o. tearfully (see FC 12: 103:17). 7:7, 68v:23.

CHŌQUIZTLĒHUA, to raise a cry, to weep, to wail. 32:25, 32v:6, 37:28, 60v:2; cf. chōquiztl ēhuatiuh, see CHŌQUIZ-TLI. For impers. see TLACHŌQUIZTLĒHUA. Syn. CHŌCA.

CHŌQUIZTLI, var. comb. form CHŌQUIN- (78v:28). Tears, weeping (MOL); birdsong (MOLS: canto de aves); fig., revenant. Chōquiztli motēca īxāyōtl pixahui, 6v:29, cf. 20v:16, 33:20; chōquiztl ēhuatiuh, 29v:27, cf. CHŌQUIZ-TLĒHUA; īchōquiz, 68v:28; mochōquiz, 39:20, 43v:28; to-chōquiz, 23v:13; īnchōquiz, 19v:4; chōquiztica, 4v:18, 11:7; chōquizxōchitl, 5:17, 40:5, 76:17, 77:7, 77:28, cf. 37:9, 37:12; chōquizcuīcatl, 38:24; chōquizilhuitl = a time of weeping, 30:4; taminchōquincal[1]i, 78v:28; mā ... ton-chōquizcui[h]cuiīcacā[n], 47:10. Syn. COCŌC 2, ĒLCIHCI-HUILIZTLI, ĒLĒLLI 2, ĪXAYŌTL.

CHRISTO, see JESU CHRISTO, X̄PŌ.

CHRISTOUAL, see CRISTOBAL.

CHŌ., see CHRISTO.

CIAHUA:MO, reflex-pas. of CIAHUA:TLA. To be watered; to be softened (cf. CUECUECHĀHUA:TLA); fig., to be soothed (?). Ximoyōlciahua-ya xōchiātica-ya = soften your heart with flr water, 2v:18; māzohui [ī]huiān mociahua-n = let it (your heart) be gently softened, 73v:2. Cf. CUECUE-CHĀHUA:TLA, POPOXĀHUA:TĒ, POXĀHUA.

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:TĒ, to salute s.o. (MOL). 51:24 & 27. Syn. TLAHPALOA:TĒ 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/CŌLLI.

CIHTLI/CŌLLI, grandmother/grandfather. Téci[h] técōl, 32:27. Cf. TAHTLI/NĀNTLI.

CĪHUACŌĀTL, 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.

CIHUĀCUECUELTZIN, 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.

CIHUĀTXNEXCUĪCATL, see IXNĒXTLI.

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); tinocihuāpo[h]-ya = you are a woman like me, 75:16; nocihuāpo[h]huāñ = my fellow women (in female song), 73:14, cf. 42v:30, 43:14, 43:16; cihuāīxnexcuīcatl, 38v:18; refers to female fish, 46:11; -cihuā- = effeminate, 74v:18-19. See CIHUĀTZINTLI, TĒUCCIHUĀTL.

CIHUĀTLAMACAZQUI, priestess (FC 2:15:3). 73:1 (refers to singers in female song, see TLAMACAZQUI 4).

CIHUĀTZINTLI, wench (? , cf. ICHPÖTZINTLI). Ce çihuatzintli itoca Cathalina = a wench (i.e., woman of low class) named Catherine, LASSO 72:24; possible usages assigned to CIHUĀTL.

CIHUĀYÖTL, that which pertains to a woman. Z#o#[a]n [n]o-cihuāyo ninā[y]ītia = 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.

CĪMATL, name of a leguminous herb (see MOL, FC 11:132, HERN 1:66), "cierta raíz comestible" (HERN 1:66). See TÖLCĪMATL.

CINTLI, see CENTLI.

CĪTLALIN, star (CAR 457:21). 41v:2. See HUĒI CĪTLALIN.

CĪTLALIN POPŌCA, comet (MOL). CĪtlalin in popōca-ya, 29:22.

CĪC, 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 AHĀHUILTIA:TĒ, AHCĪ, AHUILTIA:TĒ, ĀTĒCA, CĀHUA:TĒ, CAQUI:TLA, CĀUH-

TĒHUA:TLA, CEMMANA:TLA, ĪPAN CHĪHUA:MO, COCHIHTLĒ-HUA, CUEPA:MO, CUEPŌNI, CUETLAHUI, CUI:TLA, CUILIH-TZINOA:MO-TLA, EHCAHUIA:TLA, ĒHUA:TLA, HUĀLQUĪZA, HUĒHCAHUA, HUĪCA:TLA, ICNĪUHTI, IHTŌTIA:MO, IHUINTI, ITQUI:TĒ, ITTA:TĒ, ITTA:TLA, ITZTO:TLA, MACA:TĒ-TLA, MANA:MO, MANA:TLA, MANI 3, MANILTILIA:MO-TLA, MĀ-QUĪXTILIA:MO-TĒ, MATI, ĪPAN MATI:MO, MATI:TĒ, MIQUI, MOHMOYĀHUA:TLA, NEHNEMITIA:MO, NEMI 1, ¹O 5, PACHOA:TLA, PAHPĀQUILTILIA:MO-TĒ, PAHPATLA:TLA, PĒHUALTIA:TLA, QUETZA:MO, QUETZA:TLA, QUĪZA, TĒCA:MO, TĒCA:TLA, TECPANILIA:MO-TLA, TEHTEQUILIA:MO-TLA, TLAHTOA, TLĀLAQUIA:TLA, TLANĒHUI:TLA, TLANĒHUIA:MO, TOLĪNIA:MO, TZACUA:TLA, TZĪNTILIA:TLA, TZĪTZQUIA:TLA.

CŌACALLI

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).

CŌĀIHUITL, 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 CŌāihuitl is changed to "Cuahuitl"); coupled with Don Juan, 60:19 (cŏ#hui#[ā]-i[h]huitl, 71:30, 71v:1; coupled with Nezahualtecolōtl, 57:32 & 57v:26. See TECŌĀTZIN.

CŌĀILHUITL, fiesta de todos (Códice Ramírez 101: Cohuailhuitl).

CŌĀIXTLĀHUACĀN, town in northern Oaxaca conquered by MO-TĒUCZŌMAH 1 (DHIST ch. 22, FC 8:7:20). See CŌĀIXTLĀ-HUAH.

CŌĀIXTLĀHUAH, inhab. of Coaixtlahuacan (apparently formed in imitation of ĀCŌLHUAH, etc., see CAR 460). 36v:21.

CŌĀNACŌCH, 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.

CŌĀNENEPILLI, 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. CŌĀNENTZIN 2.

CŌĀNENTZIN

1. A Chalcan princess d. 1477 (CHIM).
2. Fict. name, Snake Tongue. 76:21. Cf. CŌĀNENEPILLI.

CŌĀTEPĒC

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, **ICNĪUHŬTLI**, -POH, **TONĀHUAC ONOC**.
3. Meaning uncertain (=??). See **CŌĀTZIN**, **MIXCŌĀTL**,
MIXCŌĀCALLI.

CŌĀTZIN

1. Coatzin teuctli, a pre-Conquest lord of Quiahuiztlan,
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. **ICNĪUHŬYŌTL**

COCHI, to sleep (MOL). 78:15. For freq. see **COCOCHI**. See
***COCHTLI** (?).

COCHIHLĒHUA, 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.

COHOTL, parrot (MOL); fig., warrior. See **ĪXTLĪLOTON**-
COHOTZIN, Cf. **TOZTLĪ**.

***COCHTLI** (from **COCHI**?). See ***MĀCOCHTLI**.

COCOA:MO, to be sick (MOL). I[h]çuāc 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 mo-
tozqui mococo[h] = don't be choked (with grief), 79:12.

COCOA:TĒ, to wound s.o. (CAR 455:4). 21:13, 21:16. See
TĒYŌLLŌCOCOHCĀN.

COCOA:TLA, to wound s.th. (see AND); indef., to inflict
wounds, to cause ruin (canonical form should perhaps be

TLACOCOA). *Īyōllo niccocoa* = I wound his heart (cf. *YŌL-IHTLACOA:TĒ*), 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*.

COCŌC

1. Misery, affliction (CAR 531:21, AND 258). 6v:25, 6v:26, 11:9, 13:23, 41:22, 43v:28, 60v:4. See *TEOHPOUH-QUI/COCŌC*.
2. Fig., revenant. 37:8. For synonymy see *ĒLLELLI* 2.

COCŌCATL

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.

CŌCOCHI, freq. of *COCHI*, to doze, nod, snooze (MOL, CAR 475:20). 73v:18.

COCŌCŪCATL, 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 *TŌCHCOCOCŪCATL*.

COCOLIA:TĒ or *TLA*, to hate s.o. or s.th. (see MOL). *Tēhcocolia* = he hates us, 8:20, 8v:27, 13v:8, cf. 5:29 & 62:4, 26:23; *timotolīnia-n tinēhcocolia* = you who hate me are poor, 24:11, 32v:24; *antēhcocolia* = he who does not hate, 3v:24; the city is hated, 12:9; the world is hated, 9:4.

COCŌLLI, var. *COHCŌLLI* (15:30, 15:31). Pain (CAR 526:13). 15:30, 15:31; *nochi cocōlli* = all is misery, 11:13 & cf. 11:8; fig., revenant, 15:28.

COCOM, see *COCOMOCA*.

COCOMOCA, var. *COCOMŌNI* (75v:29), apoc. var. *COCOM* (23v:22). Freq. of *COMŌNI*. 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 (*chīmalcocomoca*), 61v:10; of drum, 23v:22 (*chīmalcocom*), 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*.

COCOMŌNI, see *COCOMOCA*.

COCOPI, see *CENCOCOPI*.

COCOTITLAN, town in Chalcan region, where Chalcans were defeated during the Chalcan War (*DHIST* ch.16 para.52). *Cócotitlan*, 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 *COCOCŪCATL*, *COCOTITLAN*. Cf. *HUILOTL*.
2. Windpipe, trachea (FC 10:114); musical pipe, flute (?),

- see FFCC 1:48:14 and HG: vilacapitztl cocoujlotl = flautas de las que ellas usaban). Cf. HUILOTL.
- COCOTZOA, to run quickly (MOL). See *IXCOCOTZOA, IXCO-COTZOALLI.
- COCOYA (should be COCÖYA per AND). To be sick (MOL), to suffer, to be anguished. In various locutions with yōl-lōtl, 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:TĒ, v-B, to buy s.o. (see MOL, see CAR 522:3). 72v:28. For applicative see CÖHUIA:MO-TĒ.
- CÖHUIA:MO-TĒ, to buy s.o. for oneself (see MOL). 72v:28.
- COHUĪCPA, see -HUĪC.
- CÖLCAHUAHCATL, see CÖLHUAHCATL.
- *CÖLCATL, see CÖLLI.
- CÖLHUAH, see CÖLHUAHCATL.
- CÖLHUAHCĀN, vars. CÖLHUANCĀN (63v:10), CÖLIHUAHCĀN (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 + -HUAHCĀN. 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 CÖLHUAHCĀN 1; ancestor (see CÖLHUAHCĀN 2). Cölcahuahcatēcpillōtl, 7v:24; cölhuahcachīchīmēcayōtl, 7v:25; cölihua[h] oo mēxi[h]-catl, 8:23, cf. 8v:28.
- CÖLHUANCĀN, see CÖLHUAHCĀN.
- CÖLIHUAH, see CÖLHUAHCATL.
- CÖLIHUAHCĀN, see CÖLHUAHCĀN.
- *CÖLITL, see CÖLLI.
- CÖLLI (Carochi marks the "o" long in Cölhuahcān, 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; amocöltōn = 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; ꞑcoloz = his cross, 58v:7; xōchi-ya-coloz = flr crucifix, 50:11 & cf. 16.

COLTES, see MALTIN COLTES.

CŌLTIC, s.th. bent, crooked (MOL). Noc#a#[ō]ltic nohuēhue (for nocōlticāuh nohuēhuēuh) = O my stooped one, my old man!, 16:12.

CŌMITL, pot, urn, vat (MOL, CAR 454:8). Hue[h]huēcōmitl, 56v:17; motōltēcaitzcōntzotzocoltzin, 58:1. See ĀCŌMITL, HUEI CŌMITL, PETLACŌTL. For synonymy see HUĪCOLLI 1.

COMŌNI, 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.

CONĒTL, 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; ꞑconētzin sancta maria = Mary's babe (Jesus), 42v:21; motlazo[h]conētzin = your precious babe (Jesus), 38:2; za[n] neḥ ca niconētl tzo nicihuāpilli inīc nihtolo = 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; conētztizinte = O babes (revenants)!, 47:14; the babe Ahuitzotl, 39v:24, 40:1; xōchiconētztintli = 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 HUĪCOLLI 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-coxcox-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. Niztacxōchincox-cox-aya = I am a white-flr chachalaca, 63v:14 & 66v:9; quetzalli coxcox = a plume chachalaca, 67v:17. Cf. CHACHALACA 2, CHALA CHALA CHALA.
2. Early 14th-c. king of Colhuacan (AUB, IXT). 37:10 (coxcotzin).

COYĀHUA, v-A or v-B, to become enlarged (MOL). See COYĀ-HUAC, COYĀUH.

COYĀHUAC, pret. agentive noun, a wide entity (MOL). See CAMACOYĀHUAC.

COYĀUH, pret. agentive noun, an entity that is enlarged (see COYĀHUA), big, great. 14v:10.

COYŌHUAHCĀN, 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.

COYŌHUEHUETZIN, Mexican leader during the siege of 1521 (FC 12:106, UAH). 55:3.

COYOLCHĪUHQUI, 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 OYOHUALLI.

1. Jingle bell (MOL, CAR 480:29). Teōcuitlaxōchicoyol-, 11:24; coyolihcahuaca = 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 COYOLTŌTŌTL.
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; coyolātēman, 57:21.

COYOLTŌTŌTL, 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.

COYŌNACAZCO, 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.

COYŌTL

1. Coyote (MOL, CAR). See COYŌHUAHCĀN, COYŌHUĒHUĒ-TZIN, COYŌNACAZCO, IZTAC COYŌTL, NĒZAHUALCOYŌTL.
2. Coyote-colored, fulvous (see FC 3:14:16). Yacatla-pitzaltēuccizcoyōpōl, see YACATL 5. See TOCUILCOYŌTL (?). 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 COZAHUIZ). 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, COZAHUIZ. 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-tēmpān, 31v:4 cozahuic cuextēcatotēc, 56:10 & 12. Cf. TECOZAHUITL. Syn. COZAHUIZ.

COZAHUIYA, see COZAHUIA.

COZAHUIZ, pret. agentive noun (from COZAHUIYA), yellow, golden. Of flrs, 7v:18. Syn. COZAHUIC.

*COZALIN, see CUEZALIN.

COZAMĀLLI, var. *COZAMĒLLI (?), nonabstract form of COZAMĀLŌTL(?). In cozamēlco = from the rainbow, 59:23 & cf. 26.

COZAMĀLŌTL, apoc. var. COZAN (?). Rainbow (MOL, cf. CAR 480:28). I cozan—a īpan = like a rainbow, 36:18. See ĀYAUHCOZAMĀLŌTL, *COZAMĀLLI.

*COZAMĒLLI, see *COZAMĀLLI.

COZĀMETL, yellow-juice maguey (from *COZTLI + ĀTL + METL?; cf. Hern 1:350: cozticmetl). Key word: gold-juiced maguey, 45:24.

COZAN, see COZAMĀLŌTL.

CŌZCACUĀUHTLI, king vulture (see HERN). Cōzcacuāuhtli (used as a fict. name for a Tlaxcalan or Huexotzincan warrior, possibly a play on CUĀUHTĒNCOZTLI, q.v.), 70v:21.

CŌZCACUĪCATL, jewel song. 37v:6.

CŌZCAHUI, to become a jewel (cf. AND 360n, cf. XŌCHIHUI). 75v:7. See CŌZCAHUIC.

CŌZCAHUIC, that which has become a jewel (from CŌZCAHUI),

a jewel. Nicchālchiuhcōzcahuic#o#[ā]mana = I offer them as jade jewels, 5:21.

CŌZCAMALĪNTZIN, fict. name. Jewel Twirler. 75:29 & 75v:1. Cf. XIMALĪNTZIN.

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 bejewel 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 bejewel 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.; cōzcatōtōtl, 28:8, cf. 76v:14, 38v:12, 38v:16; cōzcamichi[n], 44v:31; cōzca-tozpetlac, 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.

CŌZOLCUĪCATL, 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 X̄PŌ.

CRISTOBAL, vars. CHRISTOUAL (38v:19), QUILISTOPAL (48v:16), abbrev. X̄POUAL (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 x̄p̄oual, 81v:24.

3. Cristóbal de Rosario Xiuhtlamin, see ROSARIO XIUHTLAMIN.
- 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 CUALŌNI, TECUALŌYAN.
- 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. ĀCHCĀUHTLI, OTOMITL 2, TEQUIHUAH.
- CUĀCHICPALEHCĀN (CUĀCHICPALLI + -EHCĀN). Çuāchicpale[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). Īncuāch Īncōzqui = their vestments, their jewels, 12v:8 (note: the custom of sacrificial victims bequeathing their garments is described in Mendieta bk. 2 ch. 2); moxōchiçiuāchpetlapan = 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. Çuācozpīl, 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). Çuaçualitziçāzintle = 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). Aņçuahçualāni[h], 26:3; with matrix *nemi*, 26:15; with matrix *ye*, 79:10.

CUAHCUAUHTZIN

1. Son of TEZOSOMOC 1, became first ruler of Tlatelolco (UAH sec. 218). Çuaḥçuahtzin (coupled with Tezozomoc), 25:23; niçuaḥçuahtzin, 26:19, cf. 26:30, 26v:5, 26v:10.
2. Lord of Tepechpan, whose beautiful wife Nezahualcōyotl obtained for himself by causing Cuacuauhtzin's death in battle (dubious story summarized in IXT 2 ch. 43). Quaquauhtzin ... de Tepexpa, RSNE 26:gloss.

CUĀHUINQUECHŌL, see CUĀUHQUECHŌLLI.

CUĀHUIPĀNTLI, eagle banner, fig., warrior victim. -Çuāhui-pāntica, 32:8.

CUAHUITL, var. comb. forms CUAM- (16:17), CUAP- (33:12).

1. Tree (MOL). 41v:15, 52v:1, 52v:4, 52v:5; çuauh-ye-huīlo[hu]a, 52v:5. See CACAHUACUAHUITL, CUĀCUAHUITL, CUAUHNEPANTLAH, CUAUHTĒNCATL, CUAUHTLAH, CUAUHTOTOPOHTLI, TŌNACĀCUAHUITL, XŌCHICUAHUITL.
2. Beam, timber. 27v:1. Syn. HUEPANTLI.
3. Pole (MOL). Çuauh[h]uitzoctepōl, see HUITZOCTLI. See CUAMMIMILLI, TETL/CUAHUITL, TZĪNCUAUHCAIXTL.
4. Wood (MOL, FC 11:114:29). See CUAPPOLOCATL, CUAUHTOTOPOHTLI, TETL/CUAHUITL.

CUĀHUITL, comb. form CUĀHUI-, var. comb. form CUĀHUIN-. = CUĀUHTLI, q.v. Çuāhui-, 17:24, 20v:1, 20v:9, 24v:18, 53v:16, cf. 21:26, 23v:24, 25:3, 31v:26, etc.; cuāhui-, 53v:12; çuāhuin-, 23v:19, 23v:21. See CUĀHUINQUECHŌLLI, CUĀHUIPĀNTLI.

CUĀHUITL/ŌCĒLŌTL, see CUĀUHTLI/ŌCĒLŌTL.

CUAITL

1. Head (CAR 486:15). See CUĀCOZTLI, CUĀCUAHUITL, *CUĀOCHPĀN, *CUĀOXITL, CUĀTECOMATL, CUĀTLALHUA-YŌTL, CUĀXAHCALETL, TOZCUĀTECTZIN.
2. Fig., warrior, revenant. Noçua, 63v:5; çuā-, 15v:18; -cuā-, 2v:6, 52:27; quetzalçua- = plume-heads, 75:30 & 75v:2; noquetzalçuaixelōl = scattered plume-heads of mine, 78:8 & 9; -tlāchinōlçua- = 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 noyōllo çualāni = my hearts are sick, they are vexed (or aching?), 5v:16 & cf. 35:29.

For freq. see CUAHCUALĀNI. For honorific see CUALĀN-ALTIA:MO.

CUALCĀN, var. CUELCĀN.

1. A good place (MOLS: buen lugar); fig., paradise (FC 6:164:18, FC 6:165:17). 81:9, a[h]mō çualcān = bad place, 1v:25, cf. 60v:gloss 12. Syn. YĒCCĀN 1.

2. An opportune time, now is the time, it's time (CAR 508:2). Ye maczan çualcā[n] = let it be now!, 63v:18; cuelcān xonāhui[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; çualli 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). Onçualnēzti-āz in chipāhuac ātl = clean waters will flow in beauty, 57:25. Syn. ***CUALITTA, HUELNĒCI**, q.v.
- CUALŌNI**, edible (MOL). Ahtīçualōni[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 422n.1). Key word: Shaven Head. Refers to Matlatzincan, 53v:14.
- ***CUĀOXITĪ**, 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]cem-ixtlapalnecuilpīl = 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. Noçua[p]pilhuān, 74:21.
- CUAPPOLOCATL**, wood shaving, wood chip (**CUAHUITL + POLOCATL**); 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 **CUĀUHPOPŌCA**.
- 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:TĒ

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 HUĪTZILIHUITL 2 (CHIM 83-84), assoc. with CAHUALTZIN and others in war against Chalco (?), see TEZ ch. 26: "Cuauhtecoatl"), brother of MOTEUCZŌMAH 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(?). *Tiçuaühchōcazque[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.

CUĀUHCŪCATL, 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.

CUAUNEPANTLAH, 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). Çua[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. CUĀUHTEHUANITL). 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 Cuauhtemotzin (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.
- CUĀUHTEŒCOZTLI, lit., Eagle Yellow Beak. Name of a Huexotzincan warrior in the time of Montezuma II (TORQ 1: 228, TEZ ch. 98 p. 646). Çuāhtēcoz, 10v:29; assists Cortés in siege of Mexico, 54:5, cf. 58:4. For punning synonyms see CŌZCACUĀUHTLI, XAHCALTĒNCOZ.
- CUAUHTEPĒTITLAN, 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.
- CUĀUHTEHUANITL, lit., Eagle Ascender, i.e., the morning sun (FC 2:202:9, FC 6:12:33). 32:9, 61v:22. Cf. CUĀUH-TEMOC 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 ŌCĒLŌTL as if a separate military order (RITOS ch.9 p.98, FC 12:111), but usually synonymous with ŌCĒLŌTL (Motolinía *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; teōçquāuhtli, 6:28; quetzalçquāuhtli, 60:14; tlachinōlçquāuhtli-a (refers to Cortés), 82:13; çquāuhtecolōtl = eagle owl (i.e., dead warrior), 33:13; -çquāuhcoyol-, 48:17; çquā[x]xōchimeca-, 15v:19, cf. 20v:9; çuaa[uh]hua[h]que[h] ... māçquāhue[h]que[h], 36:23; çquāuhtlan = among eagles (i.e., in paradise), 76:27 & 76v:1; çquāuhātl, 33:23; with verb matrix, 15:21, 55v:16, 56:18, 64:8. See CUĀHUI-PĀNTLI, CUĀHUITL, CUĀPPETLATL, etc. Do not overlook CŌZCACUĀUHTLI, CUĀXXOMOTL, XŌCHICUĀPPETLATL.
2. Fig., the sun (FC 6:12:34). 27v:26. Syn. CUĀUHTE-MOC 1, CUĀUHTLĒHUANITL, CUĀUHTLI IZTAC 3.

CUĀUHTLI IZTAC, vars. CUĀUHTLIZTAC (34:21, HDA 11:24 has "Quāuhtlīztāctzin"), IZTAC CUĀUHTLI (63:26, 70:17). Lit., White Eagle.

1. An eagle species (FC 11:40: iztac quauhtli).
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 PETLĀCALCATL, 14v:21, 14v:27; assoc. with Huexotzinco (with play on 2?), 24v:9; assoc. with AYOCUAN 4, 34:21.

CUĀUHTLI/ŌCĒLŌTL, var. CUĀHUITL/ŌCĒLŌTL (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; ançquāuht amōcēlō (apoc.), 20:1; ōcēlōxōchitl i çquāuhxīlōxōchitl, 21:16; çquāuhtli-n tōtōtl ... ōcēlōmix-cōātl, 36v:27; çquāuhxohuili[n] ... ōcēlōmichin-i, 43v:16; çquāuhtenāmitl a ōcēlōtenāmitl, 54v:26; xōchiçquā[x]-... ōcēlōchīmal-, 56:23; yellow jaguar ... white eagle, 24v:9; ōcēlōc#ac#[u]ā[uh]huēhuētī, 12:15; with verb matrix, 20v:1, 20v:18, 21:26, 23v:21, 34:5, 74:17; ōcēlō-

- cuāuhtza[h]tzitih, 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.
- CUAUHTOTOPOHTLI, woodpecker (MOL, HG bk. 11 p. 253, FC 11:46). Çuauhtotopo[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.
- CUĀXAHCALETTL, 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 *CUITL.
- CUE-, 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. QUIHQUIZTLI, 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.

CUECUECHCUĪCATL, baile cosquilloso o de comezon (RITOS ch. 21 p. 193). Cf. CUECUECHTLI, CUECUETZOCA.

CUECUECHTLI, apoc. var. CUECUECH (MOL). Naughty or shameless one (MOL, FC 6:109:37). Xōchicuīcatl cuecuechtli = ribald flr song, 67:22. See ĪXCUECUECHTLI, TOZ-CUECUECH.

CUECUELIHUI, freq. of CUELIHUI. Ēlteponāzcuecueliuh, 16:13.

*CUECUELLI, freq. of *CUELLI. See CIHUĀCUECUELTZIN.

CUECUENOTI, to be proud, to boast (MOL). A[h]zo moyāō-huāñ 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 CHĪMALLI), 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.

CUECUETZOCA, to itch, to have an itch (MOL), to smart (FC 2:138:6, FC 11:179:32). 72:27. Cf. CUECUECHCUĪCATL. 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.

CUECUEYOCA, freq. of CUEYONI. Var. CUECUEYONI (14:10).

To shine or gleam (MOL). Onahpetzcuecueyoca-ya, 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 CUECUEYOCA.

CUĒITL, comb. form CUĒ-. Skirt (CAR 458). Tzapocuēyeh-a = one who has a skirt of sapodilla, 56:10; notlapalcuētzin, 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. CUĪL (see *ZO NŌ NŌ CUĒL). Briefly, suddenly, quickly (AND); brief, quick. See usages with ACHĪC; cuēl in cuiya = they are promptly taken, 29:5; in zan cuēl achi[h]tzinca-n tl̄pc = earth is but a moment, 10:31. See MĀCUĒL, MĀCUĒLEH, MĀNŌZOCUĒL, NŌ CUĒL, NŌ CUĒLYEH, TLĀCUĒL, YA CUĒL.

CUELCĀN, 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.

Quetzalcuemiltl-ī, 11:19; cēcencuemitl, 11v:13. Cf. QUE-MITL 3. See ĀCUECUENTLAH, CUECUENTLAH. Syn. MĪLLI.

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. Tlālli mocuepa = they return to earth (?). Possible usage at 25v:23 has been assigned to 4, below.

3. Tlālli 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. Tlālli mocuepa = the earth rolls over (see INTR ch. 2 n. 40). In tlālli mocuepa-ya ilhuicatl olĪni-a = the earth rolls over, the sky shakes, 33:23; tlālli mocuepa, 9:5, cf. 25v:23, 63v:1. Cf. HUIHHUIXOA:TLA. Syn. ILACATZOA: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 TLAHTŌLLI.

CUEPCHINAMITL, lit., sod float, i.e., a float that is pulled on the water (60v:gloss 4, cf. UAH secs. 157-60, see CHĪ-NAMITL 3). 60v:6.

CUEPŌNAHUĀZ, fict. name, Bud, lit., bud thing (? , from *CUEPŌNAHUĀZTLI). 74v:13.

*CUEPŌNAHUĀZTLI, lit., bud thing (CUEPŌNTLI + -AHUĀZTLI?). See CUEPŌNAHUĀZ.

CUEPŌNALLŌTL, bloom, shine, brilliance (see CUEPŌNALTIA:TLA). Xōchicuepōnallōtl = flr brilliance, 3:8, 6v:4.

CUEPŌNALTIA:TLA, to make s.th. shine (MOL: cueponaltia:te). 3:16.

CUEPŌNI, var. CUIPŌNI (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 (xōchicuepōni), 2:31; flrs bloom in my heart, 21:22 & 24; topan cuepōni-a = they blossom upon us, 53v:19; cuepōntimanique[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, CUECUEPŌNI. See YŌLCUEPŌNI. Syn. CELIYA, ITZMOLĪNI, MIMILIHUI, TLA-PANI 2, TLATLATZCA 2, TOMOLIHUI, XŌTLA 1.

CUEPŌNQUI, a blossomed one (MOL). 15v:24, 67v:28. See CHICHICUEPON (?). Syn. CUEPŌNTLI.

CUEPŌNTLI = CUEPŌNQUI. Cuepōntōn, 52:31. See *CUEPŌNAHUĀZTLI.

-CUEPŌNYĀN, place of blooming. Xōchitl ꞑcuepō[n]yā[n], 22v:23.

CUEPTLI, turf, sod (MOL). Cueptitlan-o, 44:24. See ĀCA-CUEPTLI, CUEPCHINAMITL.

*CUETL, see *CUITL.

CUETLĀCHTLI, var. CUITLĀCHTLI (SIM). Wolf (MOL, CAR). See CUITLĀCHIHUITL.

CUETLAHUI, v-B (SIM). Vars. CUETLAHUIYA, v-B (MOL), CUITLAHUIYA. 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.

CUETLAXTĒCUECUEXTLI, leather braid (? , see TĒCUECUEXTLI). For freq. see CUETLAXTETĒCUECUEXTLI. Syn. CUETLAX-TLAMALĪNTLI.

CUETLAXTETĒCUECUEXTLI, freq. of CUETLAXTĒCUECUEXTLI, q.v. 73:28.

CUETLAXTLAMALĪNTLI, leather twist or thong (cf. MOL: cue-tlaxmecatl, see TLAMALĪNTLI). 73:27. Syn. CUETLAXTĒ-CUECUEXTLI.

CUETLAXTLI, leather (MOL).

CUĒTOMA: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 COYŌTL 1.
3. Name of a Chalcan noble at the time of the Spanish Conquest (CHIM 240).

CUEXĀNTLI, var. *CUIXĀNTLI (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: mocuēxāntzīnco). Nocuexānco, 1:10. See CUECUEXĀNTIA:MO-TLA.

CUEXŌTZINCO, see HUEXŌTZINCO.

CUEXTĒCATL, pl. Cuextēcah or Cuecuxetēcah. Huastec, 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 (cuecuxetēca[h]), 77v:8 (nicuextēcatlan), 77v:11, 77v:17, 78v:18 (nicuextēcaci-huātl).

CUEXTĒCAYŌTL, Huastec piece, a song of the Huastec type (HG bk. 8 p. 313, see INTR ch. 10). 55v:7; tlapapalcuextēcayōtl, 36:9; yāōcuīcacuextēcayōtl, 65:22.

CUEXTLĀN, Cuextlan, homeland of the Huastecs (HG bk. 10 ch. 29 p. 202 para. 83); fig., paradise (see INTR ch. 2). 75:3 & 6. Cf. PANOTLĀN, XIUHQUILLĀN.

CUEYĀHUA, v-A, to be twisted, to whirl (see CUECUEYĀHUA, cf. *CUETL). Cueyā[h]uatimani = they are whirling, 83v:1 & cf. 54:22 & 26. For freq. see CUECUEYĀHUA.

CUEYAMEH, see CUEYATL.

CUEYATL, pl. cuēcueyah (CAR 404:28), var. pl. cueyameh (44:25). Frog (MOL). Timēxi[h]cacueyame[h] cenmanca[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 ĀCACUEYATL. Cf. CĀCATL, XŌHCATL.

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 CUECUEYOCA, CUECUEYONI.

*CUEYŌTL, see ĀCUEYŌTL.

- *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: tlecueçalutli); 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). Mocueçalizchīmal = 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 (nençucīhua-yan aḥcucīhua-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 huetzi, 74v:16. For reverential form see CUILIHTZINO:MO-TLA. For applicative see CUILIA:TĒ-TLA. See ĀTLACUI, CUI:MO, MĀCUĪLLI. 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.
- ¹CUĪCA, 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 reve-nants (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.; quihquizcopa-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 CUIHCUĪCA. See TLAŌCOLCUĪCA, YAŌCUĪCA.

²CUĪCA, apoc. var. of CUĪCANI, q.v.

CUĪCACHŌCA, to song-weep, to sing a lament; fig., to make war (cf. ¹CUĪCA, CHŌCA). 29v:28. For honorific see CUĪCACHŌQUILIA:MO. For synonymy see CUĪCANĒNTLAMATI. CUĪCACHŌQUILIA:MO, honorific of CUĪCACHŌCA. With matrix yauh, 79v:15.

CUĪCAĒLCIHCIHUI, var. CUĪCAYĒLCIHCIHUI (47:8). To song-sigh. 47:8. For synonymy see CUĪCANĒNTLAMATI.

CUĪCAĒLCIHCIHUILIA:TLA, to song-sigh for s.th. 43:19.

CUĪCAIHTOA

1. To raise a song (MOL), to utter songs. 29:16, 76:3 (noocuīcaihto#hu#a-ya, see GRAM 1.7). Syn. CUĪCA-TLAHTOA 1.

2. To strike up a song, to begin a song (MOL). For synonymy see CUĪCAPEHUA.

CUĪCAILHUIZŌLLI, song-marvel (CUĪCATL + ILHUIZŌLLI), fig., revenant. 22:4, 62v:19, 67v:14.

CUĪCAILHUIZŌLMANAYĀN, see -MANAYĀN.

CUĪCAILHUIZŌLPAN, place of song-marvels. 64:6 & cf. 69v:13 (cuīcailhuizōlmanayā[n]).

CUĪCAMANA, lit., to spread song (FC 3:21:6). 67:31 & 67v:2. See MANA:TLA 1.

CUĪCAN, apoc. var. of CUĪCANI, q.v.

CUĪCAN-, var. comb. form of CUĪCATL, q.v.

CUĪCANELHUAYŌTL, lit., root song or song root. 2:8, 3:14, 27v:5; nelhuayōcuīcatl-a, see NELHUAYŌTL 2; cf. cuīca-pēuhcāyōtl, see PĒUHCĀYŌTL.

CUĪCANĒNTLAMATI, to song-grieve. 26:29 & 49v:22, 31:28; cf. nixōchinēntlamati-a, see NĒNTLAMATI. Syn. CUĪCA-CHŌCA, CUĪCAĒLCIHCIHUI.

CUĪCANI, var. CUĪCANITL (10v:8, 15v:22, etc.), apoc. vars.

CUĪCA (23v:2), CUĪCAN (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. TEŌPĪXQUI 2, TLAMACAZQUI 4. Cf. TŌLTĒCATL 2.

CUĪCANITL, see CUĪCANI.

CUĪCANTLAHTOA, see CUĪCATLAHTOA.

CUĪCAPEHUA, to strike up a song. 35v:14, 45v:4. For freq. see CUĪCAPEPĒHUA. Syn. CUĪCAIHTOA 2, CUĪCATLAHTOA 2, CUĪCATLĀZA 2.

CUĪCAPEPĒHUA, freq. of CUĪCAPĒHUA. 46:19.

CUĪCAPĒUHCĀYŌTL, see PĒUHCĀYŌTL.

CUĪCATI, to have a song (AND), to sing. 1v:28, 76v:2. For honorific see CUĪCATIA:MO 1. See CUĪCATĪLLAN.

CUĪCATIA:MO

1. Honorific of CUĪCATI. 24v:28.
2. To sing to oneself (FC 3:35:10).
3. Reflex-pas. of CUĪCATIA:TĒ. To be provided with music, to make music. 44v:5, 45:16, 80v:26.
4. To have songs for each other. See NECUĪCATĪLŌYĀN.

CUĪCATIA:MO-TLA, to appropriate s.th. to serve as a song for oneself (see AND 357). 45v:15 & 18.

CUĪCATIA:TĒ, 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 CUĪCATILIA:MO-TĒ. See TLANQUIZICUĪCATIA:TĒ.

CUĪCATILIA:MO-TĒ, honorific of CUĪCATIA:TĒ. 2:26.

CUĪCATĪLLAN, singing place (from CUĪCATI). 3v:5 & 25:11. Cf. CUĪCATLAN.

CUĪCATL, var. CUĪCTLI (43:18 & 21), var. comb. form CUĪCAN- (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 musicale (Span. "baile") (RITOS ch.21 p.193 para.26). 7:30, 26v:14, 28:15, 39v:21, 42v:14, 73v:25, etc.; ĩnepantla[h] ... cuĪcatl = the middle of the song, 42v:14; mocuĪcamomōtla, 1:15; mocuĪcana[h]nānquilia, 1:16; mocuĪcaēllaçuāuhque[h], 7:16; toņcuĪcacui[h]cuĪcatoque[h], 50:5; and passim. For freq. see CUICUĪCATL. See ĀTĒQUIILIZCUĪCATL, CĀCACUĪCATL, CHĀLCACIHUĀCUĪCATL, CIHUĀCUĪCATL, CIHUĀĪXNĒXCUĪCATL, COCOCUĪCATL, CŌZCACUĪCATL, CŌZOLCUĪCATL, CUĀUHCUĪCATL, HUĒHUEHCUĪCATL, HUEXŌTZINCACUĪCATL, ICNŌCUĪCATL, MELĀHUAC CUĪCATL, MICHCUĪCATL, OTONCUĪCATL, PILCUĪCATL, TEPONĀZCUĪCATL, TĒQUIHQUĪXTĪLIZCUĪCATL, TĒUCCUĪCATL, TLAŌCOLCUĪCATL, TŌCHCOCOCUĪCATL, TOTOCUĪCATL, TŌTŌCUĪCATL, XŌCHICUĪCATL 1, XŌPANCUĪCATL, YĀŌCUĪCATL, YĀŌXŌCHICUĪCATL. 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; -cuĪcaĭ[h]hui-, 27:29,

62v:22; cuīcaāmoxtli, 52v:18, cf. 51v:17; cuīcaxōchi-, see CUĪCAXŌCHITL; -xōchicuīca-, see XŌCHICUĪCATL 2; -cuīcaxōchimeca-, 45:15 & 18; cuīcantlahtlahmach-, 43:7, cf. 81v:2; nocuīcamachi[y]o, 27v:2; cuīcatlapayahuitl, 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; cuīcanāhuatilo, 24v:29, 53:2, 77v:1, cf. 77v:14. For freq. see CUICUĪCATL. For abstract form see *CUĪCAYŌTL. See CUĪCACHŌCA, CUĪCACHŌQUILIA, etc. Do not overlook HUĒHUĒTL/CUĪCATL, XŌCHITL/CUĪCATL. Syn. CHŌQUIZTLI, TLAHTŌLLI.

CUĪCATLAHTOA, var. CUĪCANTLAHTOA (34v:14).

1. To utter or warble songs. 34v:14. Syn. CUĪCAIHTOA 1.
2. To strike up a song. 46:19. For synonymy see CUĪCAPĒHUA.

CUĪCATLAHTŌLLI, tenor voice (Dictionarium exbismensi: tenor acento).

CUĪCATLAN, place of song (cf. TEZ 278: "el lugar de los cantares ... cuicuyan," TEZ 281: cuicoyan). 3:27; yēc-tli ya cuīcatlan, 3:20, cf. 3:25. Cf. CUĪCATĪLLAN.

CUĪCATLANI:TĒ, to command s.o. to sing (MOL). See CUĪCATLATLANI:TĒ.

CUĪCATLATLANI:TĒ, freq. of CUĪCATLANI:TĒ. † mā oncuīcatlatlanīhua = let Him be made to sing as many, 46:22.

CUĪCATLĀZA

1. To raise a song (MOL).
2. To begin a song (MOL). 2:5. For synonymy see CUĪCAPĒHUA.

CUĪCATL/TLAHTŌLLI, song/word, fig., song, speech, or revenant. 14:7, 27v:8, 34:28, 40v:15, 53:15.

CUĪCAXŌCHITL, song flr, fig., song or revenant. 7v:13, 28v:9, 29:6, 33v:20, 47:23; cuīcaxōchithuall, 64:10 & 13. Cf. XŌCHICUĪCATL 2.

CUĪCAYĒLCIHCIHUI, see CUĪCAĒLCIHCIHUI.

*CUĪCAYŌTL, abstract form of CUĪCATL, lit., song thing. Fig., revenant. Key words: song, song-flesh. †cuīcayo, 15v:14; nocuī[ca]yo, 31v:1.

CUĪCTLI, see CUĪCATL.

CUICUĪCATL, freq. of CUĪCATL. Songs. 52:14, 52v:15.

*CUIE:MO, see *CUIA:MO.

CUIHCUĪCA, freq. of ¹CUĪCA. To chirp (of cricket) (see MOL: cuicucani = cricket, for glottal stop see 68:29, but cf. COMED 19:2: mitzmocuīcuīcatilia yn tlaçòcoyoltōtōtl), to twitter or chirp (of bird). 2:5, 47:10; with matrix o, 50:5. See XŌCHICUIHCUĪCA.

*CUIHCUIILLI, 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, TLACUIHCUILÖLLI.

CUIHCUILTIC, that which is particolored, splotched, or painted (from *CUIHCUILLI). FC 11:1:28, FC 11:95:26, FC 11:95:30.

CUTL, see *ZO NÖ NÖ CUĒL.

CUILIA:MO, to be precious (HG bk. 11 p. 332 para. 301: son muy preciadas, cf. FC 11:205:25, see also MOL: mocuiculi = cara cosa, cf. CAR 454:42). See MOCUĪLIATZIN.

CUĪLIA:TĒ-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. Quetzalculo[h]ti[h]cac = they are painted as plumes, 50v:24.

CUILOA:TĒ, see IHCUILOA:TĒ.

CUILOA:TLA, to write or paint s.th. (MOL). See CUILÖLPAN. See IHCUILOA:TLA.

CUILÖLPAN, place of painting, i.e., the other world. 36:28. Syn. IHCUILIUHCĀN, IHCUILIUHYĀN, TLAHCUILÖLPAN.

CUILTÖNOA: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 NECUILTÖNÖLLI. For synonymy see TLAMACH-TIA:MO.

CUILTÖNOA:TĒ, to enrich s.o. (MOL). 70v:3.

CUIPÖNI, see CUEPÖNI.

*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.

CUITLĀCHTLI, see CUETLĀCHTLI.

CUITLAHUAC, see CUITLAHUATZIN.

CUITLAHUATZIN, var. CUITLAHUAC (FC 8 ch. 1). Fifth son of AXĀYACATL 2 (CHIM 215), brother and successor of MÖTĒUCZÖMAH 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/QUITLA-PILLI.

CUĪTZ, see HUĪTZ.

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.

CUĪYA, see CUI:TLA.

CUIYATZIN, 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 TĒHUETZQUĪTIH 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, 11v:29, 14:20, 15v:11, 23:28, 35v:10, 37v:22, 50v:3, and passim; dios ĩpalnemo-huāni, 9:17, cf. 12:3, 12:27, 13v:14 (Life Giver who is as God), 64:5, 79:14; dios jesu chřo, 7v:7; nelli tiox nelli oquichtli, 38:16; in tiox ye ĩpiltzin, 63v:11; tiox chāl-chiuhcapitan = 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 palaj 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 in yēctli momache* = from there comes my good nephew, 36:26.
- E**, see **E** 2, **E** 3.
- E.**, abbrev. for ***ET CETERA**, q.v.
- Ē**, see **ĒI**.
- EA.**, abbrev. for ***ET CETERA**, q.v.
- ĒCATL**, var. **EHCATL**.
1. For freq. see **EHĒCATL**. See **EHCACĒHUAZTLI**, **EHCATEPĒC**, etc.
 2. See **MALTIN** 2.
- ECATL**, suffix. Vars. **-MĒCATL**, **-TĒCATL**. Dweller, inhabitant (**CAR** 459, **AND** 332-33). See **ĀTĒCPANĒCATL**, **CHINAMĒCAH**, **CHINAMPANĒCATL**, **CUEXTĒCATL**, **ŌZTŌMĒCATL**, **TEPANĒCATL**, **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 CHĀNEH, -EHCĀN, MATLALCUĒYEH, XIUH-TZONEH. 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. YEHCAHUIA: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 Axayacatl stopped after being routed by the Michhuans (DHIST ch. 37 p. 284). Ehcatepēc, 53v:19.

EHCATL, see ĒCATL.

EHCO, v-A, var. YEHCO (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 YEHCQUETL.

EHE, see E 2, EE.

EHĒCATL, freq. of ĒCATL. Wind (MOL, HDA 8v:2, cf. CAR 497:24). Moquetza in ehēcatl = wind arises (with pun on ĒCATL 2?), 58v:15. See EHĒCAYOA.

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 ĒHUA. To rise. 23v:26.

EHĒHUA:TLA, freq. of ĒHUA:TLA. To utter s.th. 54v:2; with matrix ye, 72:12.

EHĒHUILIA:TĒ-TLA, freq. of ĒHUILIA:TĒ-TLA. 21v:8.

EHĒLĒHUIA:TLA, freq. of ĒLĒHUIA:TLA. Var. YEYĒLĒHUIA:TLA (68:29). To crave s.th. To crave flrs, painted ones, revenants, 18v:25, 27v:18, 40:23 & 25, 68:29 & 32; ni-xōchiehēlēhua, 18v:24, 18v:25, cf. 18v:16. Syn. NEHNE-QUI:TLA.

EHELNĀMIQUI:TLA, freq. of ELNĀMIQUI:TLA. To remember s.th. 22v:20.

EHEXŌTL, freq. of EXŌTL, q.v.

EHHUĀTL, see YEHHUĀTL.

ĒHUA, var. YĒHUA (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 CHŌQUIZTLĒHUA, ĒHUATICAH, TEUHTLAYĒHUAYĀN, YĒHUATICAC. 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; tlachi-nōlēhua[h]-ya, 9v:1 & cf. 4; noca yēhua[h] = they rise against me (with sexual connotation), 75:2, cf. 75:5. See TĒXPAMPA HUĀLĒHUA.
3. To become roused. Noyōllo ēhua = my heart is roused (i.e., stirred by war), 2:27. Cf. YOLĒHUA: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 HUĀLĒHUA, QUINĒHUA.
6. To be (a color) (AND 245, FC 6:12:34), to radiate. See TLĀHUIZCALĒHUA, TLAZTALĒHUALLI(?), XŌPALĒHUA.

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 YAŌTĒHUA; to depart or die, 5v:13, 10:29, 12v:10, etc. See CAUHTĒHUA:TĒ, CAUHTĒHUA:TLA, CO-CHIHTLĒHUA, IHTŌTĒHUA:TLA, MANTĒHUA:TLA, TLAMIHTĒHUA:TLA. See ICNŌCĀHUA:TĒ, IHCUILOA:MO, ĪPAN CHĪHUA:MO, ITQUI:TLA, POLOA:TLA, QUIMILOA:MO, TLĀLIA:TLA. Do not confuse -TEUH, q.v. Cf. YAUH 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 revenant. 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 TOCUIĒHUA. 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.
- EHUALTIA:TĒ, to pursue or chase s.o. (MOL). 60:gloss1.
- ĒHUATICAH, to be seated (MOL). 74v:4. For honorific see EHUILTIHTICAH:MO.
- EHUATL, vars. *YEHUATL (54:25), *YĒYATL (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, TOCUIĒHUILIA:TĒ.
- ĒHUILTIHTICAH:MO, honorific of ĒHUATICAH. 59v:15.
- ĒI, vars. Ē, ĒX-, YĒ, YĒI, YEH. Three (MOL). Ye ēilhuittl, 41v:1; -ēi, 42:1; ꞑc yēi, 50v:21, 54v:9; ꞑc yeh, 57:17; ꞑc ētlamantli, 69:16. See ĒXCAN, ĒXPA, YĒI PERSONA, YĒ-TETL.
- EL, Span., el, i.e., the. El toro, 50:3.
- ELCĀHUA:TLA, see ILCĀHUA:TLA.
- ELCĀHUI, see ILCĀHUI

- ĒLCHIQUIHUITL, chest, breast (MOL, FC 10:119); fig., brawn, shoulders. Mēlchiquiuh-tica-ya mitonaltica-ya = with your shoulders and your sweat, 4:7; ĩmez[z]oh ĩmēlchiquiuhpa-tiuh = their blood-and-shoulder toil, 6v:14. See TZONTECOMATL/ĒLCHIQUIHUITL.
- ĒLCIHCIHUI, 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,
- ĒLCIHCIHUILIA:TLA, to sigh for s.th. See CUĪCAĒLCIHCIHUILIA:TLA.
- ĒLCIHCIHUILIZTLI, n., sigh (MOL). Nēlcihcihuiliz = my sighs, 4v:26, cf. 2:14; xōchiēlci[h]cihuiliztli-o = flr sighs, 5:17; ēlci[h]cihuilizchĭmalxōchitl-on = shield-flr sighs, 5:20. Syn. CHŌQUIZTLI, ĒLELLI 2.
- ĒLEHUIA:TĒ, human-obj. form of ĒLEHUIA:TLA. To desire, covet, or crave s.o. (see ĒLEHUIA: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.
- ĒLEHUIA: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 EHĒLĒHUIA:TLA. Syn. ĪCŌLTIA:TLA, MAYĀNA:TLA, NEQUI:TLA.
- ELELE, exclamation of pain (see MOL). Related to CV: ilili (?) Cf. CV: ele, ili, ilili.
- ĒLLACUĀHUA: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[l]açuāhuacāṅ = 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.
- ĒLLACUĀHUA:TĒ, var. ĒLLACUĀYA:TĒ (55:26). To encourage or hearten s.o. (MOL). 20v:20, 55:26 & 85:10, 64:17 & 19.
- ĒLLELAHCI, to have much pain and affliction (MOL, CAR 505:27). 9:8; cf. amēl[l]el ahcic, see AHCI 3. See ĒLLELLI 3. Syn. TŌNĒHUA.
- ĒLELLI
1. Pain (SIM). Huehuetzī in tēllei = our pain subsides, 3v:3 & 25:8; God's pain and fear sent down from above, 7:5. See ĒLELLI/TLAŌCOLLI 1.
 2. Fig., songs or revenants (see INTR ch.2). Quitēmo-#hu#a mēllei = they seek Your pain, 12v:1; they are

as Life Giver's pain, 14:18. See also 3, 4, below. See ĒLLELLI/TLAŌCOLLI 2. Syn. CHŌQUIZTLI, COCŌC 2, ĒLCIHCIHUILIZTLI.

3. *ēllelli ahci = to be in pain (cf. ĒLLELAHCI); "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, ĒLLELLI/TLAŌCOLLI 2.
4. *ēllelli quīza = to be relieved of pain, to be entertained (cf. ĒLLEQUĪZA); 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); ī mā tēllel onquīza mā tiquilnāmiquicān = let our "agonies" come forth! let us recall them!, 24:28.

ĒLLELLI/TLAŌCOLLI, var. ĒLLELLI/TLAYŌCOLLI (10:7, etc.).

1. Pain/sadness. Conpoloa-*n* tēllel conpoloa-*n* totlayōcol-ī = 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.
- *ĒLLELQUĪXTIA, to be relieved of pain, to be entertained (?), cf. AHUILTIA). See ĒLLELQUĪXTILOYĀN.
- ĒLLELQUĪXTIA:MO, to be entertained (CAR 453:13). 2v:14. Syn. ĒLLELQUĪZA.
- ĒLLELQUĪXTIA: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. AHUILTIA:TĒ, CEHCEMĒLTIA:TĒ, CUILTŌNOA:TĒ, PAHPĀQUILTIA:TĒ, TLAMACHTIA:TĒ.
- ĒLLELQUĪXTILOYĀN, place of entertainment, i.e., paradise (from *ĒLLELQUĪXTIA ?). 52v:27. Syn. AHUIYALŌYĀN, TĒĒLLELQUĪXTIHCĀN, TĒTLAMACHTIHCĀN, etc.
- ĒLLELQUĪZA, to be entertained (CAR 453), to rejoice. 31v:16, 43v:21. See ĒLLELLI 4.
- ĒLLELTIA: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.

ĒLLI

1. Chest, breast (MOL: tel).
2. Belly (SIM). Ēlteponāzcuēcueliuh, 16:12; ēlmozoquil-la[h]cacatzacpōl, 16:26.
3. Liver (MOL).

4. Liver as the seat of courage and strength (cf. ĒLLA-CUĀHUA:MO, ĒLLACUĀHUA:TĒ, see SDF 636-37); fig., revenant. Key word: soul. None[h]huiēl#l#-i = my honeyed souls, 78v:9, cf. 42v:29. Syn. ANIMAH, YŌLI-ATL.

ELNĀMIQUI:TĒ, see ILNĀMIQUI:TĒ.

ELNĀMIQUI:TLA, see ILNĀMIQUI:TLA.

ELNANTOH, see HELNANTOH.

ELNIMIQUI:TĒ, see ILNĀMIQUI:TĒ.

ELOQUECHŌL, 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. Tlāuhquęchōlelotl = roseate-swan green-corn, 12:24; chālchiuhelotl, 51v:10, 52:30; eloizquipahpatzacpīl = a blighted baby popcorn (green) ear, 16:31. Cf. CACAMATL 1, CENTLI, XĪLŌTL 1, XŌCHI-CENTLI.

ELOTŌTŌTL, lit., green-corn bird. Name applied to several birds (HERN, FC 11:22). Key word: green-corn bird. 11:15, 51v:3.

ELOXŌCHITL, var. YELOXŌCHITL. Magnolia sp. (see HERN 1:368, cf. FC 11:201). 13v:20, 76:26.

EMPERADOR, see PELATOL.

ESPADA, see EXPALA.

ESPAÑA, see ESPAÑA.

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, EXŌTL, 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.

ĒX-, see ĒI.

ĒXCĀN, var. YĒXCĀN. In three parts (MOL, CAR 495:42), of three kinds (see MOL: excan icac). Yēxcān quīza inīc 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.).

ĒXPA, three times (FC 2:92:11, FC 11 passim). Īc ēxpa = third time, 46:10; jnic expa = 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: ezçoaz, cf. MOL: ezyoa, AND 358). Tez[z]ōhuaque[h] = we've become bloodied, 43v:25.

EZZŌHUA:MO, trans. form of EZZŌHUA. Toñtez[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; ĩtez[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^{co}** (41:5), **FR^{co}** (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-gobernador, 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^{co} placido, 7:32; don fran^{co} placido, 37v:7; d. fran^{co} placido, 41:5.

FRAY, see PALAH.

FR^{co}, 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 Tettlepanquetzanitzin, went to Spain with Cortés in 1528 (Cline "Hernando Cortés and the Aztec Indians in Spain" p. 86, NCDHM 3:273). Tlacōpaṇ 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 her^{do} de Guzman, 50:3; tla[h]toāni cozman, 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. **ITZTLOLĪNQUI**.

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^{do} (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, ŌMĀCATZIN.
3. Hernando de Alvarado Cuauhtemoctzin (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 ĪXTLĪLXŌCHITL 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^{do}, 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, see HO HO HO.

HO HO HO, onamatope, sound of laughing (MOL), vars. HO HO, OHO, etc. Oho ehe zan 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). Čuaa[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 CHĪLTEPĒHUAH, CUĀUHHUAHCĀYŌTL, -HUAHCĀN, -HUAHYĀN, QUIAHUAH, TEŌHUAH, TEPĒHUAH, TLĀCAHUAH, YĀŌTEQUI-HUAH. Syn. ²-EH.

HUAHCALLI, pack basket (MOL), lit., cage of boards or slats (MOL: matlauacalli). Nohuaḥcalcōzqui = 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: MICHHUAHCĀN = 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, COYŌHUAHCĀN, MICHHUAHCĀN. Syn. -EHCĀN, -HUAHYĀN.

HUAHPALCALLI, lit., house of board-things or beams (*HUAHTLI + PALLI + CALLI).

1. A house with walls of masonry or wood and roof of beams (see FC 11:274: uapalxacalli). Chālco Thua[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, slot (?). 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 *HUAHUANA.

HUAHUANTLI, pl. huahuantín (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: striper. 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, HUĀLĒHUA 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:tla*, 11:18; *chōca*, 3v:14, 26:25, 32v:20, 35:21, 47:14; *cui:tē*, 79:28; *cui:tla*, 4:13; *cuīca*, 3:23; *huīca:mo*, 40:18; *i:tla*, 56:28; *icnōtlamati*, 3v:14, 25:28; *ihtoa:tla*, 14v:13; *ilnā-miqui:tla*, 25v:27; *itta:tē*, 16:26; *itzmolīni*, 14v:5; *maca:tē-tla*, 72:23; *mati:tla*, 37:18; *nequi:tla*, 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:tla*, 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: *dobladada 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 itēncō huālcholoa in huēhuētl* = again the voice of the drum is heard (? , lit., again the drum comes out at its voice), 7:27. Syn. HUĀLQUÍZA, 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 TĒIX-PAMPA HUĀLĒHUA.

3. To come running. Huālēhuaque[h] san petolo[h] san xihuan = St. Peter and St. John came running (translated 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 tiuetztoçe = 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 nicān chālco = come on to Chalco, 73:19, cf. 31:4.

HUĀLLAHLAUH, freq. of **HUĀLLAUH**. To come. Mā xihuāllaḥ-lacān, 48:29; huālla[h]lauh, 79:1; ye izquipa huallalaḥ 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 tāhcāhuā[n] = do our elder brothers greet us? (or call upon us?), 45:8; ayoc quihuālmati nonān 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.

HUĀLQUĪXTIA:MO, honorific of **HUĀLQUĪZA**. 42:8.

HUĀLQUĪXTIA:TĒ, causative of **HUĀLQUĪZA**. Mā niquinhuāl-quīxti = would that I might bring them back, 4v:12.

HUĀLQUĪXTIA:TLA, causative of **HUĀLQUĪZA** 2. To cause s.th. to appear; by extension, to provide or purvey s.th. Xiç-[h]uālquīxti 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 HUĀLQUĪXTIA:MO, HUĀLQUĪXTIA:TĒ, HUĀLQUĪXTIA: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. CŌATL 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; īēhuān = in the company of others, 44:18, 45:17; tīhuān = we are in his company, 44:18, cf. 65v:20 & 23, 72:24; īnhuān, 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 to-nehuān 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 ĪXĀYŌHUĀTZA:MO.

HUĀTZA:TĒ, to wipe s.o. dry, to dry s.o. out, to sap or weaken s.o. (MOL, cf. CAR 479:36). Ōtēch-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 *CUEPŌNAHUĀZTLI, TEPONAHUĀZTLI, TEPONĀZTLI, TLACALHUĀZTLI, XIHXILHUĀZTLI. Cf. -CATL, -PALLI, -TETL, -YŌTL.

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.

HUEHHUĒCŌMITL, see HUĒI CŌMITL.

HUEHHUĒI, freq. of HUĒI. Big ones (CAR 491:34). Hue[h]-huĒcŏmitl, 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; xŏchhuĒhuetque[h], 16:26; nohuĒhue (apoc.) = my old men, 16:12. See HUĒHUEHTZIN 1.
3. Senior, elder (FC 8:1:26). HuĒhue[h] motēuczŏma[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 Huexotzincan 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 (tohuehuelicn̄huān-o).

HUEHUELITTA:TĒ, freq. of **HUELITTA:TĒ**. Nontēhuehuelitztih-cac, 78v:12.

HUEHUELIYA, freq. of **HUELIYA**. With matrix **mani**, 24v:26.

HUĒHUĒTI, var. **HUĒHUEHTI** (74v:2). To become old (MOL).

Huēhuēt̄hua, 74v:11; onhuēhuēti[h], 74:31 & cf. 74v:2 (with matrix **yauh**).

HUĒHUĒTILIZTLI, age, old age (MOL). 73v:24, Syn. **HUĒ-HUĒYŌTL** 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; nohuēhuēt̄itlan, 2v:11; xōchihuēhuēt̄itlan, 12:4, 76:17.

HUĒHUĒTL

1. Attested in comb. form only, = **HUĒHUEH** (AND 219n).

Nohuēhuēicn̄huān = my old comrades, 74v:13. See **HUĒHUĒTI**, **HUĒHUĒYŌTL**. Cf. **HUĒHUEH** 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; huēhuēt̄l īmanicān, 71:23; nihuēhuēt̄l = I'm a drum, 78v:1. See **HUĒHUĒTITLAN**, **HUĒHUĒTL/ĀYACACHTLI**, **MĀHUĒHUĒTL**, **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.; Thūhuēt̄zi[n], 81:22; tohuēhuēt̄zin, 76v:10, 77v:26, cf. 44v:26; tocnōhuēhuēt̄zin, 77v:25; cānin tlācati tohuēhuēuh = 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; ōcēlōc#ac#[u]ā[uh]-huēhuēt̄l, see **CUĀUHTLI/ŌCĒLŌTL**; 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 ōntetl huēhuēt̄l = second drum cadence), 54v:9, 54v:29, 55:12, 55v:20; īc ōnhuēhuēt̄l = 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 huĭtz, 67:23; with matrix ye, 11:20.
- HUĒHUETZCANI, one who laughs (see MOL). 61:24. See HUETZCANI.
- HUEHUETZI, freq. of HUETZI. To subside (?). 3v:2 & 25:8.
- HUĒHUETZQUĪTIA: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.
- HUĒHUĒYŌTL
1. Old age (MOL). 74v:11. Syn. HUEHUĒTILIZTLI.
 2. That which pertains to old age (MOL). 74:20.
- HUEHXŌLOTL, tom turkey (FC 11:53:26, CAR 404:28). See TĒ-HUEHXŌLOTZIN.
- 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. HUĒIX, *HUĒYŌTL 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 moyōllo = 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.

- "Hueytlalpan" or Teotlalpan, an important town about 35 km. northwest of Zacatlan (GHG 391-93).

HUĒĪX, pret. agentive noun (from HUĒIYA). One who has become great. 59:14. Syn. HUĒI, *HUĒYŌTL 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 HUĪAC.

HUĒIYŌTL, see HUĒYŌTL.

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.

- Adv., well (MOL), carefully (SPC 21), indeed, actually, truly. 7:24, 14v:9, 41:22, 41v:30, 47:4, 50:17, 50:23 (huel,e, 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.
- 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.
- Adv. translated "to be able" or "can" (OLM 187). A[h]-huel nocontlāza = I can't throw it, 72v:12; in a[h]-huel ōquinpēuh = 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 ²HUELI.
- Adv. modifying adj. Huel yēctli, 10:13, 11v:10, 51:7, 78:31, etc.; huel nelli, 42:8, cf. 3v:26, 3v:27.
- 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; tohuelicnihuān-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.

¹HUELI, see HUEL.

²HUELI, 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 sufrir (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; hueliqui *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). Huelīxtihuūtz, 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**). Tichuelmana 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. Injc 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 tlāl-a = that realm lies (preserved), 8v:17; mā huel mani-n 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: velonia: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, HUĒHUETZQUĪTIA: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 HUĒHUETZCANI. 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 tihuetziti-hui[h] = one of us will go fall into s.o.'s net, 45v:31 (cf. FC 11:49:28); Īca aṅhuetzi[h] = you will be struck down by it, 74:28; occencamatl Īpan huetzi = another strophe comes after it (see ĪPAN 1), 7:24; ipan niuhuetziz in moçomatzin in moqualantzin = I will incur your wrath, LASSO 32:28; oipan tommovetzitico in mopetlatzin in mocpaltzin = you have come to your mat and throne, FC 12:42:12; i[h]ticpa huetzi i 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.

HUETZQUĪTIA:TĒ, to make s.o. laugh (MOL). See HUĒHUETZQUĪTIA:TĒ, TĒHUETZQUĪTIH.

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.

HUEXĪCANAUHTLI, kind of duck (MOL, HERN 2:330). Key word: willow duck, 82v:4.

HUEXĪCHINCO, see HUEXĪTZINCO.

HUEXĪNTZINCATL, see HUEXĪTZINCATL.

HUEXĪTL, 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; quetzalhuexōtilan, 46:7, 80:8. Syn. ĀHUEXĪTL 1.

HUEXĪTLAH

1. Place of willows, willow grove (CAR 460:12). See IZTAC HUEXĪTLAH.

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. **HUEXŌTZINCAYŌTL**.

HUEXŌTZINCATL, var. **HUEXŌNTZINCATL** (81:26, see GRAM 7.1).

1. Huexotzincan, inhab. of **HUEXŌTZINCO** 1. 8v:9; nihue-xŏtzincatl, 12v:4; pl., 7:20, 8:15, 8v:14, 14:26, 54:2, 54v:13-28 passim, 73:27, 79v:10; huexŏtzincaye, 80v:9.
2. Huexotzincan, or "willow man," i.e., Mexican (see INTR ch.2 subsection entitled "Identification with the enemy"). 31:4, 33:26; nihue-xŏtzincatl, 47v:15, 63:30, 63v:14, 81:20 & cf. 26; huexŏtzinca[h], 47:31, 48:23, 60:23 (in mēxi[h]ca[h] ĩn huexŏtzinca[h]), 80:26; anhue-xŏtzinca[h], 59:27, 59v:1, cf. 45v:23, 58v:1, 59v:7; ti-hue-xŏtzinca[h], 46:19, 46v:22, 47:14, 47:23, 48v:20, 81v:17, 82:22; tihuexŏtzincaye, 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 huexŏtzincayŏtl, 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]ŏtzinco 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 nicān huiya nō ĩhui huexŏtzinco = here in Mexico which is the same as Huexotzinco), 63:32(?), 63v:1, 63v:9, 81v:23, 82:16 (huexŏtzinco mēx^o). Cf. **HUEXŌTZINCATL** 2.

HUEYA, see **HUEIYA**.

HUEYAC, see **HUĪAC**.

***HUEYŌTL**, var. ***HUEIYŌTL** (51:24).

1. Abstract form of **HUEI**. Great one, brave, warrior. Huēyŏtzin (apoc.), 80v:12; nohueyo, 29:21, 55v:12, 56:15; tinohuēyo, 55v:10; tinohuēyŏtzin, 51v:6, cf. 51:24; nohuēyŏtzin, 27v:23, 39:18, 82v:4; nohuēyŏtzine, 50v:4; nohuēyŏhuā[n], 38v:7 & 11, 39v:10, 82v:11, cf. 38:31, 50v:9, 50v:13, 50v:18, 58:18 & 22, 70v:15; nohuēyŏtzi-

tzinhuān, 28:7; ca nimohuēyo, 51:27; mohuēyōhua[n], 51v:15; noxōchihuēyōtzin, 56:1 & cf. 65v:30 (but cf. 75v:17); nohuēyōtēcui-a, 70v:8. Syn. HUEI, HUEIX.

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, HUĪTOLIHUI, HUĪTOMI. HUĪAC, vars. HUĪYAC (AND), HUEYAC (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. -COHUĪCPA (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 (īhuĪc), 72v:18 & 20 (nohuĪc); to or toward, 5:18 (īhuĪcpa), 39:8 (mohuĪcpatzinco), 57v:16 (āltepēpa-n-huĪc), 57v:21 & 25 (īhuĪcpa); from, 34v:5 (mocoahuĪcpa), 38v:25 (īhuĪc); ayāc huel ye[h] īhuĪc ye onmotla[h]palo#hu#a = no one dares go near them, 64v:17; a[h]zo moyāōhuañ 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; quihuāluĪca 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 *huĩtz*), 35:11, 48:15, 48:17, 50:24 & 29, 52:30, 59:23 (with suffix -co), 63:2 (with matrix *huĩtz*), 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. *Tlahuĩca* = 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). *Ahnonnohuĩcallani-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 *AHUĪCOLLI*, *HUĪCOL-LŌTL* 1. Syn. *ĀCOMITL*, *CŌMITL*, *COPA*, *TECOMATL*, *TZILACATL* 2, *TZOTZOCOLLI* 1.

2. Socket. Key word: pot. *Xohuĩcolli* = leg pot (i.e., femur socket, pelvic depression), 16:29.

HUĪCOLLŌTL

1. Abstract form of *HUĪCOLLI* 1. 57:20.

2. Pitcher handle (MOL).

HUICOLOA:TLA, indef., to boast of a great lineage (MOL).

See *HUICOLŌLLI*.

HUICOLŌLLI, ancestor (?), see *HUICOLOA:TLA*). *Noquetzalhui-colŌl* = my plumelike 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; *xŏchihuiconti[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: *movĩvixoa*), *freely*, to shake down or scatter (as a tree scatters fruit). *Timohui[h]huixoa timotzetzelo* = you shake yourself, you scatter yourself, 53:4 & cf. 7, cf.

15:9; moçuāuhtzetzelo moōçēlōhui[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:TĒ, to rock s.o. (in a cradle) (see MOL: vivi-xoa:nitla). 40:11.

HUIHHUIXOA:TLA, to shake or rock s.th. (MOL). Ānāhuatl nichui[h]uixo#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-quetzalzaçua[n]xiuhquechōlhuihuicomacān-i, 47:24 & cf. 27.

HUIHUITLA:TĒ, to pluck or gather s.th. (MOL). See ĀHUIHUITLA.

HUIHUĪTŌLIHUI, freq. of HUĪTŌLIHUI. 1:8.

HUILACAPĪTZO, to play the flute (MOL). With matrix o, 22:

11.

HUILACAPĪTZTLI, flute (MOL). 11:19, 27v:16. Cf. TLA-

PĪTZALLI 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.

HUILOYA, see YAUH.

HUĪMOLIHUI, prefixed form of MOLIHUI, q.v. To move or stir (?). Refers to revenants, 16:2 (with matrix o), 77:

11. For synonymy see MOLIHUI.

HUĪMOLINI, prefixed form of MOLINI, q.v. To move or stir (?). HuĪmolintoc (refers to revenants), 15v:27. For synonymy see MOLIHUI.

HUĪMOLOA: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-notlalnāmiqulizhuipana in nicuċani = 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. Niczaċuanhuipana-ya = I compose them as troupials, 3:6; nichuipana in nocuċ = 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 CUĒITL/HUIPILLI, ICHHUIPILLI.

HUIPTLA, day after tomorrow (CAR 462:5). See MÖZTLA HUĪPTLA.

HUIQUILIA:MO-TĒ, honorific of HUĪCA:TĒ 2 (see CAR 495:7). 40v:23.

-HUĪT, see -HUĪC.

HUĪTEQUI:TĒ, to hit or strike s.o. (CAR 418:35, MOL). ŌquimetzhuĪtec = he wounded him in the leg, 53v:23, cf. 53v:26.

HUĪTEQUI: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 (huehuetl), 47v:14 (teponaztli), 68:10 & 13 (ayotl). Syn. CHACHALATZA:TLA, TZO-TZONA:TLA. Cf. IXCONOA:MO.

HUĪTŌLIHUI, v-A or v-B (see HUĪTŌLIHUIC). 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 HUIHUĪTŌLIHUI.

HUĪTŌLIHUIC, vars. HUĪTŌLIUH (18v:11), HUĪTŌLIUHQUI (FFCC 1 app. ch.16 first sec. E). A curved or bending one (especially a plume) (FFCC). 18v:11, 22:2, 22v:14.

HUĪTŌLIUH, see HUĪTŌLIHUIC.

HUĪTŌLLI, s.th. curved or bent (irreg. n. from HUĪTŌLOA:TLA, should be *HUĪTŌLOLLI, but cf. MOL: tlauitolli = bow). QuetzalhuĪtŌlli, 62v:22.

HUĪTŌLOA:TLA, to bend or arch s.th. (MOL). See HUĪTŌLLI.

HUĪTOMI (see HUĪ-), 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-ī-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 (nēñhuītze[h], see NĒN), 80:12, and passim.
2. As matrix in -ti- compounds. To come (doing s.th.) (CAR 443:9). With adverb, see AHCICĀ. With verbs, see AHPĀNA:MO, ĀHUĪLTIA:TĒ, CAHUĀNI, CEHCEMĒLTIA:TĒ, CHĪHUA:MO, CUECUEPŌNI, CUEPŌNI, CUĪCA, HUEHUETZCA, HUICA:TLA (despite CAR 443:10-11 and AND 133), ICZA:TLA, IHCUILOA:TLA, IHTŌTIA:MO, ILACATZIHUI, ILACATZOA:MO, ITQUI:TLA (despite CAR), MALĪNA, MANA:TLA, MAUHTIA:MO, MIMILINI, MOYĀHUA, MOYĀHUA:TLA, PATLĀNI, PEPETZCA, PĪTZA:TLA, POLOA:TLA, TEMOHUĪA:TLA, TIMALIHUI, TLAHCUILOA, TLATELOA, TOHTOMA:TLA, TZAHTZI, TZETZELOA:TLA, XĒLIHUI, XIHXILI:TLA, YAHUALOA:MO, YĀŌCUĪCA, ZOHUA:MO, ZOZOHUA: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: HuĪtzīlīhuitl).

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:gloss2, 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-ī, 17v:28; ñ huĪtzitzili[n] michin-ī, 43v:19; huĪtzitziltzin ñ papalōtl, 50:27, cf. 63:10; -āyacach[h]uĪtzilin 11:24; nixōchi-huĪtzil = I am Flr Hummingbird, 12:1; xiuhquechōlhuĪtzilintzin-o, 80v:13; zaçuanhuĪtzitzil, 2:16; tlāuhquechōlhuĪtzitzilin, 50v:12 & 15; huĪtzilxōchiātl, 66:15. See CHĀL-CHIUHHUĪTZILIN, QUETZALHUĪTZITZILIN.

HUĪTZILOPŌCHCO, town near Coyohuacan (DCAL ch. 18 p. 284). 54:26:gloss.

HUITZILŌPŌCHTLI (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. ILHUICAXOXŌ-HUIC, XOXŌHUIC TLACOCOTLI(?).

HUITZILTEPĒTL, 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.

HUITZITZILIN, see HUITZILIN.

HUITZMANA, to offer thorns, i.e., to offer up warriors, to offer up victims (on the field of battle). Tihuitzmana-to[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 HUITZNĀHUATL 2 or a copyist's error for "uitznauatl," hence HUITZNĀHUATL 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.

HUITZNĀHUACATL, abstract form of HUITZNĀHUATL (cf. TORQ 1: 379 and TORQ 1:571). Name or title of a Huexotzincan ancestor (?). 8:31.

HUITZNĀHUATL

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 ĀXĀYACATL 2, killed in the Michuan War (DHIST ch.38 p.287, TEZ 423-27). 74:23 (cf. CHIM 104).

HUITZOCTLI, round oaken pole (see MOL: vitzoctica), sharp-pointed oaken lever for lifting clods and opening the earth (MOL: vitzoctli). Çuah[h]uitzoctepōl = big old wooden pole thing, 16:17.

HUITZOTL, son of ĀXĀYACATL 2 and brother of MOTĒUCZŌMAH 2 (IXT 1:410). See HUIZOC.

HUITZTECOLLI, lit., thorn char, i.e., a black or dark brown dye (FC 11:245). See HUITZTECOLXŌCHITL.

HUITZTECOLXŌCHITL, name of a hairy-leaved, thorny tree or its flrs (FC 11:203). Key word: char-thorn flr. Huitz-tecolxōchipaltic = color of char-thorn flrs, 48:23.

HUITZTLĀMPA, south, southward (MOL). 3v:29.

HUITZTLI (HDA 10:21: mēhuītztli), var. HUITZITL (50v:11).

1. Spine, point (MOL), thorn. See AHAHUITZTLI(?), HUITZILIN(?). Syn. AHUATL.

2. Fig., warrior. Vitzitle = 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 (?).
Ixīhuinquetzalhuitzītl 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). *ī* 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 *ī* = alas, 46v:27, cf. 48v:13 (untranslated); ... nicān #niin#[in *i*], 50v:31; *īn 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 yēc-tli ya *ī*cuīc = ah! his songs are good, 80:25; *ī* 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#ç#[z]ātl in ōanqui-que[h], 4:13; in conini[h]-o in xōchitīzaoctli-o, 4:20; mā ye tiqūiti[h], 4:22, cf. 4:28; mīxītīl tlāpātīl ōquique[h]-o 5:8; noconic *īn* nanacaoctli, 25v:25; xōchioctli noco[n]-ya-ic, 30:27, cf. 65:25; *zan* ōquic, 79:18; mā ya onīhua-ya, 36v:7; mach oc quihuāl xōchi-a-octli[h] = do they come drink it as a flr wine?, 56:28; achi[h]tzin xitēch-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; *ī*āuh qui nelli = the waters are His and He drinks them, it's true, 56v:8 & 12 & 18 & 23 & 26 & 34 & cf. 56v:2 & 21; ātl qui-ya = he drinks (i.e., he accepts Christianity?, cf. Motolinía *Historia* pt. 3 ch. 4 p. 169: con la leche de la fe en los labios, see **ĀTLI**), 45:2. See **ĀTLI**.

Ī, see **IN**.

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.

¹ĪC, adv. or conj. (probably should be grouped with ²ĪC as in OLM 182-83). Vars. INĪC (7:25 etc.), ĪQUIN (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.

²ĪC, vars. INĪC (see CAR 512:26-29), ĪQUIN (32:10), orthog. var. ĪQU- (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 MAĪC, TLĀĪC, TLEĪC, YEHĪC, ZAN ĪC. Syn. ĪCA 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. ĪCA 2.

3. Connects adverb to sentence. Niman Īc, see NIMAN. See AYOQUĪC, OQUĪC, YE ĪC.

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. ĪCA 3.

5. How ...! (CAR 489:49, AND 319), ĪnĪc neltic = how true!, 7:1.

6. Toward (AND 331), from, at, in, into. Īc ōmpa niāz #un#[i in] Īchān = I shall go ah! to His home, 51v:20; xōchinpapalōcalli ya Īc ōmpa huāltemo = they descend from flr butterfly house, 52v:19; ĪnĪc çualcān = in this good place, 81:9; çuahuitl Īc = in a tree, 52v:5; ĪnĪc mochān = into your house, 73v:3.

7. During, for the duration of. Īc ompōhualli ye anchi-cuēitica = 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.

ĪCA, 3rd pers. sing. form of ²-CA. Note: only nonpersonal usages are entered here; for personal usages see ²-CA.

1. = ²ĪC 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. = ²ĪC 2, q.v. 5:19, 18:19, 20v:12, 30v:23, 31v:2, 41:12, 64:9, and passim.
3. = ²ĪC 4, q.v. 9v:27, 36:18, 55v:25, 81v:11, etc. Cf. **1-CA**.

ICĀUHTLI, see **ICĀUHTLI**.

ICCA, see **ĪHCA**.

ICCAHUACA, see **ĪHCAHUACA**.

***ICCATL**, see **ICĀUHTLI**.

ICĀUHTLI, vars. **ICĀUHTLI** (MOL), ***ICCATL** (CAR 528:31: nicca), ***ĪHĀUHTLI** (see RUIZ sec. 78, RUIZA 79), **TĒICA** (46v:12, 47v:29), **TĒICĀUH** (MOLS 56v, HDA 11:24 has **ī-tēīccāuhtzin**). 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; **tinotēīcatzin**, 46v:12, 47v:29; **ticāuhe**, 51v:1, cf. 55:22; **annicāhuān**, 54:33, 54v:4 & cf. 8; coupled with **MACHTLI**, 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. **ĀCHĀUHTLI**, **ICUITL**, **IUCTLI**, **IXHUIHTLI**, **MACHTLI**.

ICĒLTEŌTL, 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 žani[y]o[h]** in **teōtl**, 47:12; cf. **mocēl titeōtl**, see **ĀĒL**. For synonymy see **DIOS**.

ICHĀN ĪPALNEMOHUĀNI, see **CHĀNTLI**.

ICHCATL, cotton (MOL). See **ICHCAXŌCHITL**.

ICHCAXŌCHITL, 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. **CUĒITL/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 **ICHPŌTZINTLI**, **MOCHIPA ICHPŌCHTLI**.

ICHPŌCHTZINTLI, see **ICHPŌTZINTLI**.

ICHPOCHYŌTL

1. Female virginity (MOL).

2. Abstract form of ICHPŌCHTLI, girl(s), women (as sex objects). In ichpōchyōtl in āhuilnemiliz[z]ōtl = women and pleasure, 40:15.

ICHPŌPŌCHTIN, see ICHPŌCHTLI.

ICHPŌTZINTLI, var. ICHPŌCHTZINTLI (40:22), pl. ichpōpōtzintzin (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. ICHPŌCHTLI.

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 TĒICNĒLILLI, TLACNĒLILLI.

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; īcnīuh, 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; icnīuhxōchitli-i, 18v:18; icnīuhxōchinquahuitl, 17:20; toxōchipa[h]pācyēqūicnīhuān-i, 24:25; nohuēhuēicnīhuān, 74v:13; tohuehuelicnīhuān-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 ICNŌICNĪUHTLI. For approximate synonymy see CŌ-ĀTL 2.

ICNĪUHYŌTL

1. A company of friends (MOLS: compañía tal), friends, companions, comrades. 3v:5, 10:10, 12v:11, 13v:25, 14v:2, 17:23, 25:10, 51v:14, 69:29. See TĒCPILLŌTL/ICNĪUHYŌTL. Syn. CŌĀYŌTL.
2. Friendship, comradeship (MOL). Icnīuhyōtica-n-ya = in comradeship, 64:28.

ICNÖCĀHUA: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.

ICNÖCĀHUA: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.).

ICNÖCUĪCATL, 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; *icnōcuīcatl* = with grieving songs, 11:10; cf. *icnōxōchicuīcatl*, 7v:2.

ICNÖHUĪCA:TĒ, indef., to govern with compassion (?). Coupled with ICNÖCEMILHUITILTIA:TĒ, 14v:29 (cf. 3v:22).

ICNÖICNĪUHTLI. *Namocnōicnīuh* = I am your humble friend (?), 11v:25; *mocnōicnīhuān* = 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.

ICNÖMOYĀHUA, 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.

ICNÖPILLAHUĒLĪLÖC, ingrate (MOL). 4v:16. See TLAHUĒLĪLÖC.

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*). *A-mocnōpil#1#-aya* = lucky you!, 65:19. Syn. ILHUILLI, MAHCĒHUALLI.

ICNÖPILLÖTL

1. Abstract form of ICNÖPILLI. Orphaned ones, bereaved ones. 14v:24; *icnōpillōtica* = 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: icnoxàcalco, MOL: icnociuatl). Moicnōchān mo-icnōcal, 53:5; tocnōhuēhuētzin, 77v:25; tocnōtlatēmōl, 42v:3, 43:17, 43:19, titocnōtlatēmōl, 39:20; tocnōmā, 77v:19 & 22, 78v:3, 78v:4; tocnōmā-n, 77:7; ticnōxō-xōchcame[h], 44v:7; icnōxōchitl, 23:20 & 23, 52v:28, 70v:4; icnōxōchi-, 7v:2; -icnōāhui[y]a-, see ĀHUIYA. See ICNŌCUĪCATL, ICNŌICNĪUHTLI, etc.

3. As embed with verb matrix. See ICNŌCĀHUA:TĒ, ICNŌ-CEMILHUITILTIA:TĒ, etc.

ICNŌTLAMACHTIA:TĒ, to cause s.o. to have compassion (MOL) or grief (see TĒICNŌTLAMACHTIH). 3v:20.

ICNŌTLAMATI

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.; icnōtlama[h] (for icnō-tamat), 70:22; niqu-i-nōtlamati (for nicnōtlamati), 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. ICNŌYŌHUA 1, NĒN-TLAMATI 1, TLAŌCOYA.
2. To be compassionate (cf. ICNŌTLAMACHTIA:TĒ). Of God, 8v:16, 32:23 & 28, 32v:3, 34:19, 42:1; of Santa María, 77v:21, Syn. ICNŌYŌHUA 2. Cf. TLAŌCOLIA:TĒ.

ICNŌYŌHUA

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 ICNŌTLAMATI 1.
2. To be compassionate, to take pity (MOL). 37:6, 71v:4. Syn. ICNŌTLAMATI 2.

ICNŌYŌTL

1. Misery (MOL); compassion (cf. MOL: icnoyo). He shows compassion, 21v:22; icnōyōtica moneh̄nemitīco = he lived in poverty (refers to St. Francis of Assisi), 47v:1.
2. Fig., revenants (?), cf. ĒLLELLI/TLAŌCOLLI 2). 17:23 (but this is probably a copyist's error for ICNĪUH-YŌTL).

*ĪCŌLIA, to be covetous (?). See ĪCŌLTIA:TĒ, ĪCŌLTIA:TLA. ĪCŌLIA:TLA, to covet s.th. (FC 6:13:16).

*ĪCŌLTIA:MO, see IHĪCŌLTIA:MO.

ĪCŌLTIA:MO-TLA, to covet s.th. (MOL, CAR 433:43).

ĪCŌLTIA:TĒ, causative of *ĪCŌLIA. To make s.o. covetous (cf. MOL: icoltia:nin). See TĒICŌLTIH.

ĪCŌLTIA:TLA, trans. form of *ĪCŌLIA. To covet s.th. Tla-īcōltia = they are covetous, 12v:1. For synonymy see ĒLĒHUIA: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; xōchitl-a ṭcpac-an, 61:18 & 20; mizquitl ṭcpac, 36v:24, 36v:27; tlālī [ṭ]cpac, 29:18, cf. 4v:7, 29:13, 29:17, 47v:7; xōchitlālī ṭcpac 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 ṭpalti-a-nemi[h] ṭcpac 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; yāōcuīcatihuītze[h] in otontepēticpac = they come battlechanting to this warrior town, 65:27; i ṭ#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-CUIELLI.

-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.

ICPALTIA:MO, to provide oneself with a seat or throne (see AND 357). Necpaltilōc = 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#i#h#[ihi]cuihuān, 27:28. Cf. ICCĀUHTLI, IUCTLI.

ICUTLI, see IUCTLI.

ICXIOXIHUIA: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 ICXIOXIHUIA: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 quavil 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, CUECUEPOCA, CUEPŌNI, HUEHUELITTA:TĒ, HUICOMA, IHCACHUA-CA, IHCUILIHUI, IHCUIYA, IHPOTOCA, ITZMOLĪNI, MALĪNA, MALĪNA:MO, MAMALĪNA, MIYĀHUAYOA, NELHUAYOA, PAQUI, PEPETLĀNI, PILIHUI, PIPITZCA, PIXAHUI, QUILLOA, QUIMILIHUI, *TEŌCUITLAMĀTZATZAHUA, TLACHIYA 2, TŌNA, TOTOMOLIHUI, TZACUA, TZAHTZI, TZĀHUA, TZETZELIHUI, TZETZELOA:MO, TZITZILICA, XĒLIHUI.

-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.
- IHCHIQUI: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.
- IHCOYOCA, 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]çuani = 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.

IHCUILIHUIQUETL, 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. IHCUILIHUIQUETL (56:15), IHCUILIUHQUETL (65v:4). Painted one, painting. Refers to revenants, 23v:21, 47:15; *tlāqui[h]cuiluhquetl* = one whose torso has been painted (for sacrifice?), 65v:4 & cf. 56:15 (*tlāqūihcuiluhui-ti-quetl*). Cf. ĀMOXTLI 3, NEHCUILŌLLI, TLAHCUILŌLLI.

IHCUILIUHYĀN = IHCUILIUHCĀN. 18:10, 19:11.

*IHCUILLI, twisted one (from IHCUIYA:TLA). See IHCUILŌTL.

IHCUILŌTL, abstract form of *IHCUILLI. Twirled one, i.e., revenant. 50:19, 81v:3. Syn. TLAHCUILŌTL.

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 NEHCUILŌLLI. 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, IHCUILLŌTL, TLAHCUILLŌTL. For synonymy see MALĪNA:TLA.

IHHUIHUAHYĀN, 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; tlapalchālchiuhihuitl, 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]huitzetzelo, 70:11; mi[h]huitzetzelo#hu#a-ya, 61v:28 & 31. See CŌAIHHUITL, CUITLĀCHIHUITL, TĪZATL/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.

IHCŌLTĪA:MO, freq. of *ICŌLTĪA:MO. To be tyrannical (MOLS: tiranfreq), to be(come) highhanded. 73:21 & 24.

-IHCUIHUĀN, see ICUITL.

IHIHUINTI, freq. of IHUINTI, q.v. 65v:23, 73v:28. See also IHUIHUINTI.

IHIHZAUIA:TĒ, freq. of IHZAUIA:TĒ. See TĒIHIHZAUIH.

IHĪYŌHUIA:TLA, to toil for s.th. (MOL). See IHĪYŌHUILTIA:MO-TLA.

IHĪYŌHUILTIA:MO-TLA, honorific of IHĪYŌHUIA:TLA. 56v:9.

IHĪYŌTL, breath (MOL, CAR 479:27). See IHĪYŌTL/TLAHTŌLLI, NĀHUATĪLLI/IHĪYŌTL.

IHĪYŌTL/TLAHTŌLLI, 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, TĒYŌL QUIHMAH, TLAHMACHTLI, TLAHTLAH-MACHTLI.

IHNECUI:TLA, to smell or inhale s.th. (MOL, see CAR 420:38). 3:29, 3:30.

IHPOTOCA, 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 IHPOTOCA.

IHQUEH, see **ĀQUIHQUEH**.

IHQUITI, v-A, to weave (MOL). 72v:6.

-IHQUITIYAN, weaving place, place where weaving is done. 73v:8.

IHS, orthog. var. JHS (83:1). Greek abbrev., Jesus. 7:18, 83:1.

*IHTA:TĒ, see ITTA:TĒ.

*IHTA:TLA, see ITTA:TLA.

IHTAHUI, intrans. form of IHTOA:TĒ. To be renowned (AND). See -IHTAUHCA.

IHTALHUIA:TĒ-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. TĒNYŌTL, TLE-YŌTL.

-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 **ixtlāhuaq̄i[h]tec** (9:20, 9:21) and **ilhuicaq̄i[h]tic** (10:6); **ixtlāihtec** = in mid-field, 55v:27. See also -IHTICPA. See **ĀTLIHTIC**, **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-īya-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: itlalachuia:nicte = dañar algo a otro). In ye ahcazo mone[h]huiān ticmi[h]tlalachuiz = will you hurt yourself?, 72:29 (note: the connotation is sexual, cf. IHTLACOA: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, IHTLANILIA:MO-TĒ.
- IHTLANI:TLA, to ask for s.th. (MOL). Cān niqui[h]tlani-tiuh = 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: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]tlanililo (i.e., t-on-neihtlanililo, passive of *n-on-mitz-no-ihltlanilia 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; tonihtlanililo, 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. ĒHUA: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 TLAIHTŌLLI.

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; teōātl tla-chinōlli 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 īquiñ in 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 oñ 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 (IHIYŌTL/TLAHTŌLLI), 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 Miccacalcatl, 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 quēnmaṅ onnemiz ni-quittoa = these that I utter shall someday live(?), 51v:19; quēxquitz-a in ni-quittoa = 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 CUĪCAIH-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 quetzalihtōtilo = 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 ahtitihtōtihqueh) = 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 nemi, 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 iequene 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 niqih]tōtia in malacatl a[h]huel nocontlāza in notzotzopāz, 72v:13. Cf. NĀHUA:TĒ.

IHTOYA:TLA, see IHTOA:TĒ.

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 MICTIA:TĒ.

IHUĀLIA:MO-TĒ, honorific of IHUA:TĒ (CAR 501:4). 42:2.

IHUĀN

1. For Ihuān 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 Ihuān 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. IHUĪHUIH) — in which case it may serve as an adj. or adv. For freq. see IHUĪHUI. Syn. ĪPAN 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 AN-CACIHUI, 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; in Īpalnemohua ca-n ihui-an dios = Life Giver who is as God, 13v:14; cuix occeppa 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.

IHUIĀN, 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.

IHUṬHUI, v-A, freq. of **IHUI**. To be equal to, to be the counterpart of. Mach nel amihuṭhui[h] in cōzcatl = are you counterparts for gems?, 62:21. For synonymy see **NEH-HUIHUI**.

IHUṬHUIH, pret. agentive noun (from **IHUṬHUI**, 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-ihuinti, 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; tlālihuintīhua = there's earth-drunkenness, i.e., the earth is drunk (with the blood of victims), 77v:3 & cf. 6, cf. tlalli ihuintiz = 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**, **IHUIHUINTI**. 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 **nemi**, 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. Xōchiaha-cuinta[n]imētl = 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.

IHIYĀN, see **IHIĀN**.

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.

IHZA, 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: hizaoacan).

60v:13.

-IHZOMOCAYĀN, attested in the phrase cōātl ihzomocayān =

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 IHĪH), 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 MALĪNA.
- 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 MALĪNA.
- 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. Tlāl-li 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, MALĪNA.
- ILACATZOA:TĒ, to whirl s.o., i.e., to produce s.o. as a newborn child or as a revenant. Life Giver whirls us four times in Tamoanchan, 15:5; He whirls us as lord songs, 15:2; I spin him as a flr, 72:13; you're whirling nobles, 20:27. Syn. MALĪNA: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 MALĪNA:TLA.
- ILACATZTLI, that which is whirled or whirling. İlacatzte-pīl = a baby whirling thing, 16:16; yōllōīlacatz (apoc.) = whirling heart, 15v:16; xōchpetlaīlacatz (apoc.) = whirling flr mat, 16:2. Syn. ILACATZIUHQUI.
- ILACCA-, see ILACQUI.

ILACQUI, that which is sunken (MOL) or implanted. Xoila[c]-cāxōchiçuahuitl = leg-implant flr-tree, i.e., leg (bone) implanted like a flr tree (?), 16:29.

ILAMAH, old woman (CAR 406:25-26, AND 214). Nicāhualīlama[h] = I am a rejected old woman, 73v:11; nichpochīlama[h] = I am an old maiden lady, 73v:11; ilamatzitzin (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^ç, 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.

ILHUICAMĪNA, var. ILHUICAMĪNAX (35:18), lit., Sky Piercer.

1. An early king of Azcapotzalco, reigned before Matlacatl (TORQ 1:253: ilhuicamina).
2. Epithet of MOTĒUCZŌMAH 1 (GKC sec. 1669: ilhuicaminatzin 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.
 IlhuicamĪnatzi[n], 43:20.

ILHUICAMĪNAX, see ILHUICAMĪNA.

ILHUICATEŌTL, 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.; ilh^{t1} itech, 5:22; ilhuicatl-i i[h]tec-i, 9:15, cf. 47:9, 47:11, etc.; ilhui-caqūi[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; Tla[h]xillo in ilh^{t1}, 19v:20, cf. 5:22; ilhuicac tlanēxtli, 38:12; ilh^{t1} iyōllo, see ILHUICATL IYŌLLO; 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; ilhuicame[h], 2:14. See TLĀLTICPAC/ILHUICATL. Syn. ILHUI-CATLIHTIC.

ILHUICATL/ĀNĀHUATL, sky/earth. 53:24, 67:18; ilhuicac ānāhuac, 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 ximohuayan, 35v:28; ilhuicatli[h]tec ye Jerusalem = Jerusalem in the sky. 44:4; our father God in heaven, 67:21; ilh^{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 (ilh^{t1} iyōllo). Cf. *TEPEYŌLLŌTL.

ILHUICATL IYŌLLO, see ILHUICATLIHTIC IYŌLLO.

ILHUICAXOXŌHUIC

1. Blue Sky, epithet of HUĪTZILŌPŌCHTLI (FC 2:165:18: ilhujcatl xoxouhquj, cf. RITOS ch.2 para.8). 56:27. Syn. XOXŌHUIC TLACŌCHTLI.

2. Sky blue. Itlapachihcatzin ilhuicaxoxihqui [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 in̄c omilhuittl = on the second day, 41:31, cf. 41v:1, 41v:4, 41v:6; forty days, 42:21; chōquizilhuittl ... Ixāyōilhuittl = a time (or day) of weeping, a time of tears, 30:4; tēcuilhuittl = a time of lords (i.e., a time in which revenants are produced?), 84:22 & 28 & 54v:23 & 26, cf. TĒCUILHUITL. Syn. TONALLI 3, TŌNATIUH 2.
2. Feast, feast day (MOL), often *ilhuitzin*. Ye ilhuittl aya tiquixtili#y#a[h] = on this feast day we honor him, 48:1; ontlamiz ya ilhuittl = 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 ILHUICALLI, 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?). Onilhuizo[h] = (the gorgeous bird of picture flrs) has produced a marvel, 46v:20. Syn. ILHUIZŌLMANA, ILHUIZŌLOA.

ILHUIZŌLLI, deverbative noun (from ILHUIZOA). Maravilla grande (HG bk. 6 p. 98 para. 2, cf. FC 6:57:16); fig., revenant. Key word: marvel. See CUIĀILHUIZŌLLI, ILHUIZŌLMANA, ILHUIZŌLOA. Syn. *ILHUIZTLI, TLAMAHUIZŌLLI.

ILHUIZŌLMANA, to spread out, or produce, a marvel. The bird of flr water spreads a marvel, 31:19. Syn. ILHUIZOA, ILHUIZŌLOA.

ILHUIZŌLOA, denominative verb (from ILHUIZŌLLI per AND 358?). To produce a marvel (see FC 6:57:17); to make marvels, i.e., to produce revenants. In̄ chīmaltepētl īxpan-o *ohuaye* ye ilhuizōlo#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; tonilhuizōloa = you make marvels, 32v:13, 32v:14, cf. 33:17, UAH sec. 270. Syn. ILHUIZOA, ILHUIZŌLMANA.

*ILHUIZTLI, marvel, wonder (?); apoc. adv., ILHUIZ, especialmente o mucho más (CAR 518:14). See ILHUIZOA. Syn. ILHUIZŌLLI, TLAMAHUIZŌLLI.

ĪLHUIZ, thoughtlessly, inconsiderately (CAR 463:34). 13:19.

-ILNĀMICŌCA, remembrance (MOL). Nōlnāmicōca, 27v:4.

ILNĀMIQUI:TĒ, vars. ELNĀMIQUI:TĒ (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 ōmpa ōnitlachi[y]ato = I recall going in order to look around there, 1v:23; mā xiquilnāmiquicān ... in iuhquiticchūhque[h] = remember how we did it, 55:13, cf. 7:4; xontlalnāmicāñ = 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 YŌCOYA: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 qujioltevujaia 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.

ĪLŌTI, to return or come back (CAR 464:38). 24:4, 30:13, 58v:23, 77v:17.

ILPIA:MO, see NELPILŌNI.

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 TLALPILŌNI, 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 ytozachtlan in conmolhpie = he ties the jewel, the plume, around his wrist, his neck, i.e., he takes a wife). 38:1.

IM, see ĪN.

ĪM-, third pers. pl. pos. prefix (changes to ĪN- 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:gloss2, 73:21, and passim.

ĪMACACI:TĒ 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, YĒCCĀN 2.

¹IN, vars. A (? , 47v:7, 50:26, etc.), AM (? , 52:5), 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 ²ON); 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 INĪC, 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 ĪN (see ĪN 2). Adv., thus, in this manner (OLM 183, CAR 474:20, CAR 524:39). A ĩn ōquica[c]que[h] = ah, in this manner they heard it, 38:14; ĩn ximocāuhtzino = thus tarry (?), 40:18. Cf. ³ON.

³IN, Latin, in. See CRORIA, *IN CELESTIAL TIOX.

ĪN, vars. Ī (Sullivan *Compendio* p.66), INĪN (CAR 415:12-15).

1. This, this one (CAR 415). ĩnĪn cuĪcatl = this music, 7:30, cf. 25:24, 50v:3, 56v:13, 59v:5, 64:27; toma[h]-cĕhual ĩnĪn = this blessing of ours, 51v:7, cf. 38v:4; yāōcuīcacuextĕcayōtl ĩnĪn = this one's a Huastec war-song, 65:22; cōzcatl ĩn ... quetzalli ĩ = these jewels ... these plumes, 53:16; ĩn huexōtzinca[h] ĩn in tēuctli ... = these Huexotzincans, the lord ..., 60:24, cf. 71v:1; nohuēyōtzin ĩn doñ joan#n#-o ĩn im itztlol#1#Īn-qui = my great one, this Don Juan Itztlolinqui, 82v:4; o anqui ya ye[h]hua ĩn = oh it seems that this is He,

50v:14; i[h]tic Ī = inside of this (?), 72v:2; i ĩn 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 opa-patzoque = thus they were crushed (?), FC 3:26:16, cf. FC 3:34:15. See ²IN

ĪN-, see ĪM-.

IN AHTLE, without (MOL). 3v:24.

ĪNĀXTLI, deverbative 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.

*IN CELEXTIAL TIOX, possibly from Latin, in excelsis deo, but evidently Nahuatlized as "God who is the celestial one." In celextial ʒa[n] ye[h]hua-ŋ 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: ineuu: niq, cf. MOLS: tirar certero), hence to strike an ill blow; to strike an evil blow (see MOL: itechquineua = endemoni-ado). Do not confuse QUINĒHUA.

INĪC, see ²IC.

INĪN, 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 (Īpalnemo-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.

ĪPALTINEMIH = ĪPALNEMOHUĀNI, var. ĪPALTININIH (50v:29).

14v:27, 14v:29, 15:3, 17:7, 31v:21, 34v:10, 43:29 (coupled with jesu chr̄ō), 46v:2, 50v:4, 50v:27 & 29, 51:12, 51v:27, 71v:12.

ĪPALTININIH, see ĪPALTINEMIH.

ĪPAN, var. ĪPANON (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 baptismo = ypan nonequaquequiliz). 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; Īpan huetzi, see HUETZI 1. See ĪPAN HUĀLTEMO IN CAVALLO, ĪPAN YE 1, -PAN NEMI.

2. In this manner, thus, as, like (FC 5:151:17). 36:18. See AHTLE ĪPAN, ĪPAN CHĪHUA:MO 2, ĪPAN MATI:MO, ĪPAN MATI:TĒ and TLA, TLE ĪPAN. 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 Īpan tonca[h], see ĪPAN YE 2.

*ĪPAN CACAH, see ĪPAN YE 2.

ĪPAN CAH, see ĪPAN YE.

ĪPAN CHĪHUA:MO

1. To befall him, to happen to him. See TĒPAN CHĪHUA:MO.

2. To be(come) as, to do as, to imitate, to represent it, them, or him (cf. MOL: tepan ninochiua). Īpan timochīuh in tlazo[h]xōchitl = 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 Īpan timochīuhtica[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 nemi, 19:8; with matrix ye, 42:30, 58v:1.

ĪPAN HUĀLTEMO IN CAVALLO, to dismount, to get off a horse (MOL). 56v:6.

ĪPAN MATI:MO, reflex-pas. of ĪPAN MATI:TĒ or TLA. To be regarded or valued as, to be known as, to be taken for, to seem like. *Yāōxōchitl ĩpan momati* = they seem like war flrs, 40:25, cf. 22v:14, 23v:3; *ācaxōchitl-o ĩpan no-mati* (for *ninomati*) = I'm supposed to be a reed flr, 76:8; with *ihqui*, 64v:27 & 68v:3; with suffix *-co*, 13v:20, 74v:15 (*momaticot* for *momaticoh*, see GRAM 3.7).

ĪPAN MATI:TĒ, human-obj. form of ĪPAN 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 *ĩpanon tinēchmati*).

ĪPAN 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 *ihquin*, 18v:27-28.

ĪPANON, see ĪPAN.

ĪPAN YE or ĪPAN CAH (the verb is irregular).

1. To be upon. *Īpan 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 neçualiztli* = already it's breakfast time (lit., already we are at the time of breakfast) (OLM 186); in *tlama[h]cēhualli ĩpan tonca[h]*, 33:8; *in çan totlayōcol ĩpan toncacate[h]* (note the freq.), 47:3.

ĪQU-, see ²ĪC.

IQUELESIAH, var. IQUELEXIAH. Span., *iglesia*, i.e., church. 46:29, 51:11, 57:28. Cf. TEŌCALLI HUĪAC, TEŌPAN 2.

ĪQUIN, see ²ĪC.

ĪQU-*i*-NŌTLAMATI, see ICNŌTLAMATI.

ĪQU-*i*-PACXŌCHITL, see ICPACXŌCHITL.

ISABEL, see IXAPELTZIN.

ĪTECH 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, XŌCHITHUALLI. Cf. CHINAMITL 2, QUIĀHUAC.

ITHUITIA:MO-TLA, honorific of ITHUA:TLA. To see s.th., to perceive s.th. *Quimothuitīco[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 NEMĪTIA:TĒ), 59v:32 & 60:2. Syn. NEMĪTIA:TĒ(?).

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] tēchocolia = (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 cōcōlli = 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 ĪTŌNALLI). Sweat (MOL: nitonal). 4:7, 41v:20.

ITQUI:TĒ, 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:TĒ). 30:18 (with suffix -co). See TLATQUIC. Syn. HUĪCA:TLA 3.

ITQUILIA:TĒ-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 ITTIA: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:TĒ 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:TĒ, vars. *IHTA:TĒ (this hypothetical var. has here been written "i[t]ta:tē," see 58:22, 63v:14, etc., see GRAM 5.2), ITHUA:TĒ, q.v.; comb. form ITZ-:TĒ, 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; xiquimottacān (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. Çualli 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 ĪPAN 2. See XIQUITTA:TLA.

*ITTĀTEA:MO, see IHTŌTIA:MO.

ITTIA: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 ōnēchittiti[h]que[h] = if they showed them to me, 1:10; tlā timitzittitīti[h] = let's go show them to you, 1:26; mochin conittitia in icnōyōtl = He shows compassion to all, 21v:22.

ITTOA:MO, see IHTOA:MO.

ITTOA:TĒ, see IHTOA:TĒ.

ITTOA:TLA, see IHTOA:TLA.

ITTŌTIA:MO, see IHTŌTIA:MO.

ITTŌTIA:TĒ or TLA, see IHTŌTIA:TĒ or TLA.

ITTOYA:TLA, see IHTOA:TLA.

ITZ-, comb. form of ITTA (see MOL: itztimani, AND 136).

Nontēhuehuelitztihcac, see HUEHUELITTA:TĒ. See *CUA-CUALITZTLI, *ITZTIHUĪTZ, ITZTIUH.

ITZ-:TĒ or TLA, comb. form of ITTA:TĒ or TLA. See *ITZTI-NEMI:TĒ, ITZTO:TLA.

ITZCŌATL

1. King of Tenochtitlan, d. 1440 (MEX 109). Itzcōātzin = 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. CŌATL 2, MIXCŌATL.

ITZIMIQUILIZTLI, var. ITZIMIQUIZTLI, knife death (see FC 6:14:20-22). 9:25 & 26, 24v:26, 25v:17, 66:14.

*ITZITL, see ITZTLI.

ITZMOLĪNI, 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 CUEPŌNI.

ITZPAPALŌTL, 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.

ITZPŌTONQUI, 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 ITZTAPALLŌCĀN.

2. Salt color, i.e., white (?), from *ITZTATL + PALLI). In #m#itztapal#l#ātl ye īmanicān = where the white water lies (i.e., paradise), 80:5. Cf. ITZTAPALĀPAN.

ITZTAPALLŌCĀN, 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.

*ITZTIHUĪTZ, to come seeing, i.e., to come. See TLATLATZTI-HUĪTZ. Cf. ITZTIUH.

*ITZTINEMI:TĒ, 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.

*ITZTIHUITZ.

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; itzi-mizquixōchitl, 25v:15 & 49:11; motōltēcaitzcōntzotzocoltzin, 58:1; itza[h]huatztzetzelihui, 61v:14; itzquiyehuitl, 64v:15. See ITZCŌATL, ITZIMIQUILIZTLI, etc. Do not overlook QUETZALITZTLI, TLACŌTL/ITZTLI. Cf. TECPATL,¹ZACATL 3.

ITZTLI/TLACOCHTLI, knives/javelins, i.e., warriors. 64v:15. Cf. TLACŌTL/ITZTLI.

ITZTLŌLĪNQUI, Juan de Guzmán Itztlolinqui, tlatoani of Coyo-huacan, d. 1569 (CHIM 278). 45v:22, 47v:15, 47v:29, 82v:5; tiztlolīncātōn = 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. looalli qujztoc = he lies watching the night, i.e., holds vigil through the night, FC 6:73:21; to be watching (for the dawn) (MOL: tlauizcalli niqjztoc = esperar el alva con cuidado), 10:18, 17v:18 (with suffix -co), 72:29.

ITZTŌLIN

1. A large sedge (HERN 1:126). 46:7 & 9.

2. Fig., warrior. Key word: knife rush. 52:9 & 11.

ITZTOMPAHTEPĒC, var. ITZTONPACTEPĒC (32v:9). Site of a battle in Chalcan War (DHLST ch. 17 pp. 145 and 147). 32:22, 32v:9.

ITZTONPACTEPĒC, see ITZTOMPAHTEPĒC.

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; niuc-tzin, 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; nicutzin, 40:13, 40:31; annicutzitzinhuān, 72:5, cf. 42v:8, 43:5, 43:10. Cf. ICCĀUHTLI, ICUITL, 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:gloss10, 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). Ō-motlālī[h] in ōiuh tompēhualōque[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 NŌ IUH, ZAN IUH CHĪHUA:TLA.

IUHCA (should be IUHCAH per CAR 505:49 and 524:35), var.

IUHĀ(?). Thus, as. In iuhca nenonotzalli = as in the fable, FC 11:70:3; iuhca [a]nquimati[h], 49v:2 & cf. 26:10. Cf. IUHCĀN 3.

IUHĀN

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 motlaca-tili 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 lomā[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 nītlācat, 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]iuhquin 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 **MĀCIUHTIA**.

IUHTIA, see **IUHTI**.

***IXAMACHO** (?), see **IXIMATI:TLA**.

IXAPELTZIN, Span., Isabel. "Doña Isabel de Moteuczoma Te-cuichpochtzin," daughter of **MOTEUCZŌMAH 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 **IXĀYAUHTITLANI:MO**. Syn. **IXĀYŌTL**.

IXĀYŌHUĀTZA:MO, to dry one's tears. 5:2.

IXĀYŌTL, 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. **IXQUIHQUIZA** (?).

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. HUĪTEQUI:TĒ, HUĪTEQUI:TLA, MĀŌYA:TLA, MĀTILOA:TLA. IXCUĀTECPILLI, forelock (MOL). See XIUHTŌTŌIXCUĀTECPILTZIN.
- IXCUĀTOLLI, eyelid (MOL). 16:27.
- IXCUECUECHTLĪ, 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).
- IXCUĪTIA: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 ĀXĀYACATZIN, q.v.
 2. Lit., he is smiling (refers to the revenant?; cf. HUEHUETZCANI, HUETZCANI, ZAZANILLI). Īxhuetzcatocātō[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. MĀCHTLI.
- IXIHUINTI, denominative verb from IXIHUINTLI, q.v. To be dazed or dizzy (MOL).
- IXIHUINTLI, dizzy one (see IXIHUINTI). 50v:11.
- IXIMACHŌCA, 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 NEĪXIMACHŌYĀN.
 2. To know oneself, i.e., to be cautious or wary (MOL). In mā onneīximacho-ya = let all be wary!, 59v:3.
 3. To know one another. 64:28, 69:18, 69v:7 (huālneīximacho), 71:23; with suffix -co, 10v:2, 24v:3, 26:12.
- IXIMATI:TĒ, 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); niqimīximati ye moyāōhuāñ = do I face your enemies?, 72v:19.
- IXIMATI:TLA, nonactive īximacho (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; onīximachōz = their acquaintance shall be made, 69:20; īxama#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. PATILLŌTL.

*IXITL, see İXTLI.

İXNĀHUATIA:TĒ, to condemn or dismiss s.o. (MOL). 41v:22.

İXNECI, to appear, to be seen (MOL: parecer ante otros, o manifestarse). See *İXNĒXTLI.

İXNEXTLI, lit., ashes in eyes(?), name of a goddess (Il manoscritto messicano vaticano 3738 fol.17, Codex Telleriano-Remensis fol.11).

*İXNĒXTLI, apparition (?; see İXNECI). Cihuāīxnēxcuīcatl = female apparition song, 38v:18. Cf. NĀHUALLI.

-İXPAMPA, rel. noun, from the presence of (CAR 420), toward the front of (AND). See TĒİXPAMPA HUĀLĒHUA.

-İXPAN, rel. noun, in the presence of (CAR 420), at, before, lit., before the eyes (or face) of. İxpan, 31v:23, 34:25, 40:6 & 8, 54:8; noyōl İxpan, 78v:22; toyōlia İxpan = our souls are in His presence, 14:15; chīmaltepētl İxpan-o = at Shield Town, 25v:21 & 24, cf. 31:6; İxpan İpalnemo-[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.; mİxpan, 23:20; mİxpantzinco, 4v:27; tİxpan, 34:12; amİxpan, 54v:18 & 21 & cf. 84:19 (aṅİxpan); İmİxpan, 1v:10, 4v:9, 30v:1; tēİxpan, 27:29, 28:2, 47v:2, 67v:19, 74v:28, 75:8, 76v:8, 78:29, 81v:4 & 8. See TĒİXPAN QUETZA:MO, TĒİXPAN QUİZA.

İXPAYOL, var. ESPAYOL. Span., Español. İxpayolme[h], 54v:20; espayolti[n], 71v:19. Cf. SPĀNA.

İXPEHPEYOCA, to wink and make faces and gestures (MOL), to grimace. See İXPEHPEYOCTZIN.

İXPEHPEYOCTZIN, fict. name, Grimacer (see İXPEHPEYOCA). 68:4.

İXPOLIHUI, to be destroyed (AND). 38:21 (with matrix o), 54:8, 55:6.

İXQUICH

1. An amount, the amount, a certain number (FC 12:117: 28-29). Çan ye nō İxquich = as much, the same (CAR 524:43); see İXQUICH CAHUITL, QUĒXQUICH.
2. A sufficiency. Yeixquich = that's enough, MOL; a[h]-mō İxquich quēhua in tlazo[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 (zaṅ ye İxquich), 50:27, 51:5, 69v:4, etc.; İxquich ti-yā-nemi[h] = all of us are alive, 45:14; İxquich ahtāhui[y]ah = none of us is pleased, 24:8. See İXQUICH ... QUĒXQUICH. Syn. MOCHI.

4. All over, done with, finished (CAR 506:37). 2:24, 32v:2. 44:27. 51:25.

ĪXQUICH CAHUITL, an amount of time, a while (see ĪXQUICH 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).

ĪXQUICHCAPA, from here (CAR 445:5, cf. CAR 499:10). 38v:26.

ĪXQUICH ... QUĒXQUICH, all ... however many. Īxquich on-cuetlahuiya quēxquich onquīzaquīuh = all that are born must die (lit., however many come being born, all with-er), 64v:1. Syn. QUĒXQUICH ... QUĒXQUICH.

ĪXQUIHQŪĪZA, to be mad or foolish, to run in circles (see MOL). Syn. *ĪXCOCOTZOA(?).

ĪXTILIA:MO, to esteem oneself greatly and with presumption (MOL). 6:4 & 13.

ĪXTILIA:TĒ, to respect s.o. (MOL, CAR 528:4), to pay s.o. respect or homage. 48:1.

IXTLĀ-, see IXTLĀHUATL.

IXTLĀHUACĀN

1. Place of meadows, a wilderness (MOL). 60v:gloss 11.

See CŌĀIXTLĀHUACĀN.

2. Town west of Toluca (HMAI 10:391).

3. At or on the field (of battle) (FC 6:11:25). Īxtlāhuacān yāōnāhuac = 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.

IXTLĀHUATL, var. INTLĀHUATL (13:1, copyist's error?), var. comb. form IXTLĀ- (?), 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 (ixtlāhuaquī[h]tec), 9:24, 9v:3, 13:1, 20v:19, 22:30 (ixtlāhuatl i[h]tic in quēnoñami[h]cān), 64v:6, 65:6, 72v:15, etc.; chiucnāuhixtlāhuatl = Nine Fields (i.e., the underworld), 36v:5. See TLACHINŌLLI/IXTLĀHUATL.

IXTLĀHUI, 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, Quetzalcoatli in the person of Cortés), 56v:15 & 18, 61:15.

*IXTLAPALLI, see CEMIXTLAPAL.

ĪXTLI, var. *ĪXITL (see ĪXIMATI:MO, etc.). Face or surface (MOL, CAR); visage (MOL, CAR); by extension, eye (FC 10:112). See ĪXĀYŌTL, -ĪXCO, etc. Do not overlook ĪZOQUIHUIA:MO.

IXTLĪLCUECHĀHUAC, son of ĀXĀYACATL 2 and brother of TLĀ-

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. ĪXTLĪLOTONCOCHOTZIN. For other sons of Axayacatl see TLĀCAHUEPAN 3. ĪXTLĪLOTONCOCHOTZIN, "Ixtlil-Warrior-Parrot," a play on the name ĪXTLĪLCUECHĀHUAC. 55v:27 & 66:6. Syn. ĪXTLĪLCUECHĀHUAC.

ĪXTLĪLTIC, moreno or negro de rostro (MOL). For synonymy see CAMILLI.

ĪXTLĪLXŌCHITL

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.

ĪXTOCA:TLA, to covet s.th. (MOL). 12:9. See TLĀĪXTOCTZIN. ĪXTŌNA

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). Īxtōnatimani = (the city) is all aglow, 42:28.
3. Quēn ōtimĪxtōnaltih (honorific form). Quen otimixtonalti? = how did you shine (at dawn)?, i.e., good morning to you, LASSO 40:8; cf. Quen otimotlathuilti nozcacauhtzine? = good morning to you, sir, PAR 184.

ĪYĀHUA:TLA, to offer s.th. (as a sacrifice to God) (MOL). 4v:27, 5:18. Syn. MANA:TLA 1.

ĪYE, yes (male speaking, answering a question) (MOLS: si). 46v:27. Cf. CV: iye.

ĪYETL, pos. form -iyeuh (OLM 22). Tobacco (HERN 1:80: "yetl," RUIZ pt. 1 ch. 4: "yhetl" or "yetl" or "yyetl," CDC ch. 7 l. 997: iyetl); sahumero (OLM 22: "yetl"), perfumaderos galanes (TEZ 427: "yetl"). Key words: incense, fragrance. 35v:25, 51:22; -iŷexōchitl, 35:6, cf. 81v:18.

ĪYO, interj., alas!, oh! (male speaking) (MOL fol. 72v column a ll. 15-16, cf. OLM 195). Yyo sancta mariae = ¡oh Sancta María! (NCDHM 2:32); i iyo, 51:25; iyo, 11:4, 11v:9, 11v:12. Cf. CV: iyo.

*ĪYOA, to be alone (AND 257). Ca çan oc ið = now that's the only thing (CAR 502:11); çan tēl iyoð = a little bit (CAR 522:35). See ZANIYOH.

ĪYŌLLO IN TEPĒTL, see *TEPEYŌLLŌTL.

ĪYOYAHUE, 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#c#[z]onel titlaihtōlli = let yourself be summoned here!, 72:20; tle-on in mā[h] iz, see MAH; iz tle ye[h] ticchiuh-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 ōnamēchmacac ... = behold! for I have given ye ... (translates Gen. 1:29), 41v:15. Syn. NICĀN.

IZCACĀUHTLI, father (MOLS: padre). Nozcacāuhtzin = 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 chŏo. = Christ is resurrected, 43:28, cf. 42v:16, 42v:25; ōmono[h]ma[h]izcali[h] = He (Christ) was self-resurrected, 42v:9. See IZCALIHTZINOĀ:MO, NEZCALĪLIZTLI. Syn. QUETZA:MO 6.

IZCALIHTZINOĀ: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. Xōchintlalpalizhuatica, 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.

IZHUAYOH

1. S.th. leafy, a leafy one. 29v:18, 52v:1. See XIHUIZHUAYOH, XŌCHIZHUAYOH.
2. Name of a medicinal herb, possibly Ophioglossum (HERN 1:103: "izhoayo").

IZOQUIHUĪA:MO, to cover one's face with mud (FC 12:118:18). Neīzoquiuhuīloc, 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). Eloizquipaḥpatzaccpīl, 16:31. Syn. MOMOCHITL.

IZQUIXŌCHITL, 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, reverants. 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 TLAPALIZQUIXŌCHITL.

IZTAC (should be IZTĀC per CAR 406:39, CAR 492:20, CAR 525:5, HDA 11:24, but CAR 432:19 has iztáya). 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 ih-cacān = 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: tzoniztalli = white-haired).

Āmaztall-a = white banners, 32:20. See TLAZTALĒHUALLI, 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 CHĪŔO (7v:7, etc.), JESU X^o (42:9, etc.), JESU X̄PO (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. in dios īpiltzin, 37v:17. Syn. IHS, POLOPETAH, XESUS NA-ZALENOH, X̄PO. Cf. DIOS, ĪCĒLTEŌTL, ĪPALNEMOHUĀNI, TEŌTL.

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, TÖLAMAZ.

¹MĀ, adverbial particle, vars. MAC (62:27, 63v:18, 66v:13), MAH (23:29). See also MĀCA, MĀCĀC, MĀCAMŌ, MĀCAOC, MĀCIUHTIA, MĀCUĒL, MĀCUĒLEH, MĀ HUEL, MĀ ĪC, MĀ IHUI, MĀNEL, MĀNĒN, MĀNŌCEH, MĀNŌZO, MĀNŌZOCUĒL, MĀOC, MĀQUIN, MĀTĒL, MĀZAN, MĀZANŌ, MĀZAOC, MĀZĀZO, MĀZAZOC, 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 ōn), 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 tēlpōpōtzintin = oh no, not those youngsters!, 74:16; a in māca ye[h]huātl = ah, let this not be, 74:22. See MĀCĀC, MĀCAIC, MĀCAMŌ, MĀCAYĀC, etc. Syn. TLĀCA 1.
- MĀCĀC (MĀCA + ĀC), intensified var. MĀCANELĀC. Let no one. 13:26, 23:6, 32:12, 33v:13, 69v:2 (mācanelāc). Syn. MĀCAYĀC.
- MĀCAIC, 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: mācazotlein). 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: macquavitl, for description see Mendieta pp. 757-58, Conquistador Anónimo ch. 4). Key word: sword. 4:2; do not confuse māçuāhue[h]que[h], see MĀITL 2.

MĀCĒHUALLI, vassal (MOL), subject, underling. Of God, 3v:21, 6v:23, 6v:24, 6v:26, 8v:19 (momácēhual), 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) commoner in general (CAR 462:19, CAR 488:38), 54:8, 61:7, 71:26 (mācēhualchīhīmēcatl); a[h]mō mācēhualli = O nobles!, 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; omach (with preterite) (see CAR 521:1), 4:12, 73:1; etc.

3. Intensifies an interrog. adv., yielding such translations 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.

MACHIYÖTL

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; nomachhuāne, 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. **ICCAUHTLI**, **IXHUIUHTLI**, **PILOTL**.
- 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 rest, 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.), MĀYECUĒLEH (CAR 426:19). Syn. MĀCUĒL, TLĀCUĒL.

1. Introduces wishes and commands (CAR 426:19). Mācuēle[h] e[h]huātl = let this be, i.e., allow this to happen, 2:25; māyecuēle[h], 54:30 & cf. 32 (māocyecuēle[h]), 68v:16.

2. (Stands alone.) Let this be soon!, onward!, come on!, etc. (FC 3:26:2). 5:1. Syn. MĀNŌZOCUĒL, MĀZĀZOCUĒL, *YE CUĒL.

MĀCUEXTLI, var. MAHCUEXTLI (70:12). Bracelet (MOL); fig., warrior. 63:31 (apoc.), 70:12. Syn. MĀQUĪZTLI.

MĀCUĪLLI, 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 TLĀCAHUEPAN 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). Nimācuflxōchitl, 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.

MAG^t, see SU MAJESTAD.

¹MAH, var. MĀ (CAR 516:4: àtle māitlà = in no way, cf. CAR 518:24: àtle māitlà, see also CAR 525:7: àcan yuhqui oniquittac 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; quēñ...in ma[h], 47:4; tle-on in ma[h] iz i tēpal 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 ¹MĀ.

MAH-, see MĀITL.

MAHCA, negative of ¹MAH. Such that not (AND 375-77).

Aquin m̄aca tlātlacolē? = 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; mahceuyaya = they used to dance, THS fol.400. See MAHCĒUHQUI. Syn. IHTŌTIA: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 (anconmahcēuhque[h]); tlein quima[h]cēuh hue-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]cēuhta[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: nomacēual, CAR 462:14). Noma[h]cēhual, 31:25, 57:27; mo-ma[h]cēhual, 53v:7; tomahcēhual, 4v:16; toma[h]cēhual, 43v:4, 47:14, 51v:6; īmahcēhual, 30:18, cf. 39:29. See MAHCĒHUALLŌTL. Syn. ICNŌPILLI 2, ILHUILLI, TLAMAHCĒHUALLI. 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). Quēñmach [h]uēl 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: tlamaceuia;nite). Indef., 48:6, 63v:20.

MAHCĒHUIA:TLA-TLA, to cause s.th. to deserve s.th. Cānoñ 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.

MAHĤŪĪLMALĪNAL, see MĀCŪĪLMALĪNALLI.

MAHMA:TLA, see MĀMA:TLA.

MAHMACA:MO-TLA, reflex-pas. of MAHMACA:TĒ-TĒ. 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 maḥmahui).

*MAHMĀITL, see *MAMĀITL.

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-nema[h]manalo-ya yāōnāhuac = let there be sacrifice in war, 8v:4; tlā ninomaḥmana = 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. Noḥaḥ 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; quēḥ 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 Huexotzinco, coupled with Tlacahuepan (TEZ 624: "Matlacui-a," 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.
- MĀHUĒHUĒTL, 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. Māhuēhuēyaca-pōl, 16:18. Cf. QUECHHUĒHUĒTL.
- 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. ĪMACACI: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 ticmahuizōa[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, ticmahuizōco[h] = we've come to marvel at it, 56v:16; conmahuizōa = he is rejoicing in it, 71:19; noconmahuizō-#hu#a-i = I rejoice in it, 80v:25. See TLAMAHUIZOA, TLA-MAHUIZŌLLI, TLAHTLAMAHUIZOA.

MAHUIZPAN, place of fear (FC 6:10:3). 21:21, 58v:21, 62:17. Syn. MAHUIZCĀN, MAHUIZZOCĀN 1, OHUIHCĀN, TĒIH-IHZAHUIHCĀN.

MAHUIZTI, var. MAHUIZTIA (60v:gloss10). To be esteemed (MOL). 12v:30, 18:20, 41v:30 (with suffix -co), 55v:25 & 28; 60v:gloss10, 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.

MAHUIZZOCĀN, 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. MAHUIZYŌ (81v:13). Abstract form of MAHUIZTLI.

1. Fear (from MAHUIZTLI 1). Țellel-on imahuiẏ[z]o = His pain and fear, 7:5.
2. Glory, honor (CAR 431:40, CAR 457:14), wonder; glorious 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/MAHUIZZŌTL. Cf. TIMALLŌTL.

MĀ IC or MĀIC, var. MĀ ICA(?). 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 ICA, 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-PĪCHTLI, MĀCUEXTLI, MĀCUĪLLI, MACXŌCHITL, MAHCĒ-HUA(?), MAHPILLI 1, MAMĀZOHUA, MĀOXIHUIA:MO, MĀ-OYA:TLA, MĀPĪCHTLI, MĀQUĪZA, MĀQUĪZTLI, MĀTZATZATLI, 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 ... chīchīmēcapa[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; moçuāoximāya-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, MĀC-PALXŌCHITL, 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; māpano = on branches, 80v:23. For presumed puns see 1, above.

4. Mallet. See ŌLMĀITL.

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. ATL PATLĀ-HUAC, HUĒI ATL, ILHUICAĀTL.

MALACACHIHUI, to be(come) round, spherical, or bushy (FC 11:110:21, FC 11:286:13). See MALACACHIUH, MALACACHIUHCĀYŌTL.

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 malacachihuiya = 'let us go perish on the navel, on the roundel, 58v:22, cf. 58v:24. Syn. TEMALACATL 2. Cf. XICTLI.
- MALACACHIUHCĀYŌTL, 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 circle (of dancers) (FC 2:96:1), to spin around (of skirmishing warrior) (FC 2:49:17), etc. Tēuhtli-*n* popōca ya milacatzoa i momalacachoa, 9:22; chīmalehcamalacotl momalacachoa in teuhtli-*n* popōca, 21:6; çuahuitl imāpan momalacachoa, 52v:2. For synonymy see MALĪNA, see especially 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, TZOTZOPĀZTLI/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 ... malhuilo = it is waited upon and honored, 2v:23. Cf. CHIYA:TĒ.
- MALIA, see MARIA.
- MALĪN, pret. agentive noun (from MALĪNA). One who twirls, whirled one. Xōchitl-a malīn = flrs, whirled ones, 11v:5. See CŌZCAMALĪNTZIN, MAMALĪN, XIMALĪNTZIN. Cf. MALĪNTZIN.
- MALĪNA, intrans. form of MALĪNA:TLA. To be spun or whirled (of ghost warriors, see INTR ch. 2 subsection entitled "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 (māquīzmalīnti[h]cac); with matrix mani, 10v:19, 13v:25, 35:11, 35v:25; with matrix nemi, 40:7; with matrix o, 3v:7 & 25:17, 5v:24 (onquetzalmalīntoc), 34v:18, 43v:27, 53:14 & 67:1; with matrix yauh, 2v:1, 61:4. See MAMALĪNA. Syn. CUECUEYĀHUA, IHCUIYA, ILACATZIHUI, ILACATZOA, ILACATZOA:MO, HUICOMA, HŪICOMA:MO, MALACACHOA:MO, MALĪNA:MO, TZĀHUA 2.
- MALĪNA:MO, reflex-pas. of MALĪNA:TLA. For definition see MALĪNA. 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 MAMALĪNA:MO. For synonymy see MALĪNA.

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; ticxōchimalīna, 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.

-MALĪNTZIN, see CŌZCAMALĪNTZIN, XIMALĪNTZIN.

MĀLLI, captive (CAR 461:29). Nomāl-i = my captive, 37:13, 37:14; yōl-i-māle[h]-ya = master of captive hearts, 56:8; tlama[h] māle[h]que[h] = owners of captives are capturing, 77v:4. Cf. TLAYAHUALŌLLI.

MALQUES, vars. MALQUEX, MARQUES. Span., marqués, 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 ĒCATL 2; cf. EHĒCATL.

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 Nezahualtecoltl. See NEZAHUALTECOLŌTL.

MĀMA:TĒ, v-D.

1. To carry s.o. (on one's back) (MOL). 40:18, 43:16, 67v:4. See MĀMALTIA:MO-TĒ. Syn. HUĪCA:TĒ 2.

2. To rule or govern s.o. (MOL). Syn. HUĪCA:TĒ 4.

MĀMA:TLA, v-D, vars. MAHMA:TLA (17:12), MĒME: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 huĪtz,

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. **HUĪCA:TLA** 1.

2. To rule or govern s.th. (cf. **MAMA:TĒ** 2). Co[n]-*ya-*mahma[h]tinemi in tl̄pc, 17:12. See **MĀMALLI** 2. Cf. **HUĪCA:TLA** 3.

***MAMĀITL** (should be **MAHMĀITL** 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 **YÖLLŌMA-MALACACHOA:TĒ**.

MAMALI: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 ... nocuic, 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 (māmalihuaz, 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. **NĀHUATĪLLI** 3, **TLAMĀMALLI**, **TLATQUITL**.

2. Charge, obligation (from **MĀMA:TĒ** 2 or **MĀMA:TLA** 2) (**FC** 6:79:27). Cf. **NĀHUATĪLLI** 2.

MĀMALTIA:MO-TĒ, honorific of **MĀMA:TĒ**. For freq. see **MAH-MĀMALTIA:MO-TĒ**.

***MAMĀNITL**, freq. of ***MĀNITL**. Hands, fig., warriors. Tima-māñ#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: mamāztli, FC 11:55:11: -mamāztli); 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 quetzalmamaztli īpatlanyān = where plume drapes wave, 70:7; mamaztli 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 ōmoman = 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; huālmomañ in tōnatiuh, 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). I-lhuicatl-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 (nicchālchiuhcohcāhuic#o#[ā]-mana), 9v:15 & 18 (xōchimana), 19:13, 24:1, 27v:21 (nicxōchiāmoxtoz-*im*-mana-ya), 30v:26, 31:19 (ilhuizōlmana-ya), 36:23 (conquetzalmantihuītze[h]), 36v:7, 39v:16, 43:14 (tonquetzalyēcmaamañtihui[h]), 52v:28 (coupled with TZETZELOA:TLA), 53:28, 60v:22 (toconquetzalmana-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]yoçua[m]mana), 81v:13 (quixoxōchimana); -xōchitl mōcpac xicmana = put flrs on your head, 2v:13; moneyōcol ticmana[h]-ya = we offer your sacrifice, 12v:25; conmanatīuh in īne-cuiltōnōl = He goes to spread out His riches, 17:14; tēmāc ye quimana, 53v:12; a#ñ#momāc quimana, 32:3; mā huel xocōnmana-o i ye mochīmal = offer your shield! (i.e., go to war!, but cf. FC 12:118:27: omomā chimalli = the war was ended), 6v:17; ne[h]caliztl ... quimana = he foments war, 8:25 & cf. 22; tlachi-nōl[l]-a ... quimana = he spreads a blaze, 44:25. See HUITZMANA, MANALLI, MANALŌC, -MANAYĀN, MANAZNEQUI:TLA, MANILIA:TĒ-TLA, TLAMANTLI, YĀŌMANA-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 quimanacōh-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). Cuīcailhuizōlmanayā[n] = where song marvels are spread, 69v:13 & cf. 64:6 (cuīcailhuizōlpan).

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 jmanca in jiolca in cemanaoatl = 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). Īlhuicaātl 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, TEL 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. Mānēñ 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, NEMI, IO, ¹YE. See MANA:MO.

1. To exist, there to be. Tlamach 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, ICNĀMANI.
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. Nicān mani here they are, 72:6; ye oncān mani[h] = they are there, 79v:6, cf. 3v:30, 80:31 & 80v:3; oncāñ 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]ḥl-i-mani = let them stand upon the flood, 18:27; mani yeehuaya āt[1]-o ya tēm-pa[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 (on-manico-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; çuā#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 huēi 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 metztli 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 cemjhluijtl in manca iaiuotl = the battle lasted a whole day, FC 12:112:21; ic manj in mexicana-iotl = 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, MANI-QUI. 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, CUECUEYOCA, CUEPŌNI, CUEYĀHUA, ĒHUA, HUEHUELIYA, IHCAHUACA, IHCUILIHUI, ITZMOLĪNI, ĪXTŌNA, IZHUAYOA, MALACAYOA, MALĪNA, MOHMOYĀHUA, MOLIHUI, MOYĀHUA, NENELIHUI, PACHOA:

TLA, PIHPIXAHUI, POPŌCA, POZŌNI, QUIAHUI, TEĪNI, TĒNYOA, TLAMATI 3, TŌNA, TŌNAMĒYOA, TOTŌNAHUI, TZACUA, TZETZELIHUI, TZETZELOA:TLA, TZILINI, XAXAMACA, XŌTLA.

MANIC, pret. agentive noun (from MANI), var. MANIQUI (67:14).

1. That which endures (? , see MANI 5). In manjc in tlanextli = the enduring one, the shining one (i.e., the sun), FC 6:12:33, cf. FC 6:38:8, FC 6:171:29; tlālli manic = the enduring earth, 35v:19; conpacho[h]timani a in tlāl[1]i maniqui = he governs ah! the enduring earth, 67:14.
2. As matrix in -ti- compounds (cf. MANI 6). On cuepōntimanique[h] = oh! the blossoming ones, 18v:4; ōcēlōihcuiliuhtimanique[h] = jaguar-painted ones, 34:5.

-MANICĀN, see -MANCĀN.

MANIQUI, see MANIC.

MANILIA:TE-TLA, to offer s.th. to s.o. (MOL). 73:7.

*MANILTIA:TLA, causative of MANI. Note: the usual form is MANA:TLA. To establish s.th. For honorific see MANILTILIA:MO-TLA. Syn. MANA:TLA 2.

MANILTILIA:MO-TLA, honorific of *MANILTIA:TLA. In ōmotlamaniltiico[h] = they who came to establish things, 60v:gloss 13.

*MĀNITL, var. of MĀITL (GRAM 7.1). Hand, i.e., soldier, warrior (see MĀITL 2). Mānime[h] catca[h] = they were warriors, 7:20. For freq. see *MAMĀNITL.

MĀNŌCEH, see MĀNŌZO.

MĀNŌZO, var. MĀNŌCEH (1MĀ + NŌ + 1ZO + 3EH). Adverbial particle introducing wishes and commands (FC 6:2:1, FC 6:38:6). Mānōzo, 1:3, 1:4, 1v:8, 4v:19; mānōce[h], 1:7, 72v:9. For synonymy see 1MĀ.

MĀNŌZOCUĒL = MĀCUĒLEH 2. In mānōzocuēl = come on!, 41:14.

MANTĒHUA:TLA, to depart or die having built s.th. (from MANA:TLA 3 + ĒHUA 7). 27:13.

MANTIUH

1. To go (of a group) (CAR 524:12). Cém ātl onmantia[h] in mēxi[h]ca[h] = all the Mexicans went off through the water, 55:10 (cf. cem ātl mani-a, 37:29); mātitech mantiuh = they go arm in arm, 14v:2. See MAHMAN-TIUH 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 (īntlazo[h]-yēcmātitech mantia[h]que[h]). See MAHMANTIUH 2. Syn. MANTIUH: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 MĀOQUĪC, MĀZAOC, TLĀOC.

MĀOCYECUĒLEH, see MĀCUĒLEH.

MĀOQUĪC (MĀOC + ²ĪC), adverbial particle introducing wishes and commands. 69v:1.

MĀOXIHUIA:MO, see OXIHUIA:MO.

MĀŌYA:TLA, to shell s.th. out from the hand, to strew or scatter s.th. (from MĀITL 1 + ŌYA:TLA, cf. MĀXĒLOA:TLA). 36:22. Cf. IXCONOA:MO, MĀTILOA:TLA.

MĀPAN, see MĀITL 3. Cf. MĀITL 2.

MĀPĪCHTLI (HDA 8:22: ācātlmāpīchtli), handful (Códice Ramírez p. 36). See ĀCAMĀPĪCHTLI.

MĀPIPIĪCHTLI (MĀITL + PIPĪTZA:TLA), var. MĀPIPIĪZTLI (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 māpipīztl-a i[h]cahuaca, 21:6.

MĀPIPIĪZOA, to whistle with the hands (MOL); to shriek or scream (?). 24v:9 (of eagle). Cf. MĀPIPIĪCHTLI.

MĀPIPIĪTZO, one who whistles, one who gives the whistle call in dancing (?; see Motolinía *Memoriales* p. 383). 23v:20.

MĀPIPIĪZTLI, see MĀPIPIĪCHTLI.

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.

MĀQUĪXTIA:MO, to be saved or delivered (MOL). 74:23.

MĀQUĪXTIA:TĒ, to save s.o. (MOL). 42v:25. See MĀQUĪXTILIA:MO-TĒ, TĒMĀQUĪXTIĀNI.

MĀQUIXTILIA:MO-TĒ, honorific of MĀQUĪXTIA:TĒ. Ōtēchmomāquixtilīco = he came in order to save us, 42:4.

MĀQUĪZA, to escape (CAR 501:45), to save oneself (MOL).

[A]nmāquīza[h] in amihuuntiliz-on = you're escaping your drunkenness, 4:15.

MĀQUĪZCALLI, 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 (teōcuitlamāquīzcalco). Synonyms may be located among the cross-references under CALLI.

MĀQUĪZTLI, bracelet (MOL), fig., nobleman (FC 6:12:26, FC 6:57:10), warrior, ghost warrior. 2v:29 (-māquīztin), 4:20, 6:29, 8:8, 9v:22 (māquīztin-*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 CHĀLCHIHUITL/MĀQUĪZTLI. Syn. MĀ-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 **SAN-TA 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**.

MĀTĒL, adverbial particle introducing wishes and commands (MOL, CAR 523:44). 75:17. For synonymy see ¹**MĀ**.

MĀTĒMA:TLA, to lay or spread s.th. by hand (cf. **MĀOYA:TLA**). Nicmātēntiāz, 77:6. Cf. **MĀTILOA:TLA**, **MĀXĒLOA**:

MATI, v-B.

1. To know, to become informed (AND). Ōnimatico, 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 **ĪPAN 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 **ĪPAN 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; in ahtle ĩnyōllo quimati = whose hearts know nothing (who are insensible, unconscious, asleep), 6:15; quimati-a = it (my heart) knows it, 35v:7; ayāc ĩyōl 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 macho-yan = misery is felt, 6v:25, 6v:27. See ***IUH MATI:TLA YÖLLÖTL**, **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 ĩyōl 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). ĩc-nōpil[1]ōtl in ye nicmati = what I savor is bereavement, 14:22; nicmati = I savor them(?), 14v:17; mā nēllel 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 consciencia). 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: nomatian). **Īmatiyā[n]**, 47v:18; [**ā**]c **īxpan-in** ... [**ā**]c **ī-matiā[n]**, 34:25; **āc ya Īmatīā[n] quē[n] ye cāhualōc**, 37:21.

2. In the knowledge or experience of, in the time of, in the lifetime of (MOL: nomatian, 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 monāmiccāñ** = 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-MĀTILŌLLI**. Cf. **MĀŌYA:TLA**, **MĀXĒLOA:TLA**.

-MATIYĀN, see **-MATIĀN**.

-MATL, see **ĀMATL**.

MĀTLAHUHCALLI, pack basket, carrying cage (MOL), especially as used for carrying revenants from paradise. **Mā-tlahuahcaltica** = in a pack basket, 71:22; **mātlahua[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] ĩtzal-[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]matlal-ātl**, 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: "Tarascos, llamados matlatzincas," see TEZ 422n.1). Cf. MICHHUAH.

MĀTLATZINCAYÖTL, Matlatzincan 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. TÖLOHCĀN.
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 *TEÖCUITLAMĀTZATZAHUA.

-MATZIN, see MACHTLI.

-MĀTZIN, see MĀITL 2.

MAUHTIA:MO, to be afraid (MOL). Momauhtihtica[h], 53v:26; momauhti[h]tihuĩtz, 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. Ximomāxahuicān = spread your legs!, 73:18.

MĀXALIHUI, to bifurcate or divide (of road, river, tree) (MOL). See MĀXALIUHCĀN.

MĀXALIUHCĀN, see MĀXALIUHCĀN.

MĀXALIUHCĀN, var. MĀXALIUHCĀN. Place of bifurcation.

Ātl īmāxaliuhcā[n] = where the waters part (i.e., Mexico?), 46:6 & cf. 46:8 (īmāxaliuhcā[n]).

MĀXATL, crotch, bifurcation (MOL: maxac:mo) (CAR 486:33 has māxtlatl, i.e., MĀXATL + ¹*TLATL). See MĀXAHUIA:MO, etc.

MĀXĒLIHUI

1. To be scattered (MOL: maxeliui = esparzirse). 16v:15. Cf. MĀÖYA:TLA, MĀTILOA:TLA, MĀXĒLOA:TLA.

2. To be spread out (of tree branches) (MOL: maxeliui = desparramarse las ramas del árbol).

MĀXELOA:TLA, to divide s.th., to cut through s.th. (MOL).

MĀXĒLOA: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. MĀÖYA:TLA, MĀTILOA:TLA.

MĀXTLATL, loincloth (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). 77:23 & 26. For synonymy see **ĒLĒHUĪA:TLA**.

MĀYAUHCĀMPA, on the right hand (see MOLS: mano derecha = mayauhcantli). 43:30. Cf. **YECMĀITL**.

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. *Māzān nichālchihuitl* = though I be jade, 26v:3; in *māzān 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#c#[z]a[h]* = our lord made the wild beasts (translates Gen. 1:25), 41v:6.

3. A bestial person (see MOLS: bestial hombre = *tlacamaçatl*), a sexual or lascivious person. 67v:12, 67v:12-13, 75:9. 78v:28 & 30. See **MAZĀTL/TŌCHIN**, **TLĀCAMAZĀTL**.

MAZĀTL/TŌCHIN, beast/wanton, i.e., an immoral person (see FC 10:56:9, cf. OLM 216-17). 67v:12.

MĀZĀZO, see **MĀZĀZO 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#c#[z]aoc*) & cf. 62:18 (*māzoc*), 37v:5, 51v:1; *māzoc cenca[h]*, see OC **CENCAH**. For synonymy see **¹MĀ**.

MĀZOHUA, to extend a hand or an arm (MOL). For freq. see **MĀMĀZOHUA**.

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 (māzonel 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. Ticuextēca[h] i me = we're Huastecs, 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. Imecapaltzin, 56v:29; to-mecapal, 57v:24. For synonymy see MECATL 3.

MECATL

1. Cord, rope (MOL). Teōcuitlatepozmeccatica = with iron ties of gold (probably a pun alluding both to prisoner's chains and to genealogy, see 2, below), 55:27. See MCAHUĒHUĒTL.
2. Lineage (see MOL: tlacamecayotl = abolorio de linage o de generacion). Teōcuitlameccatica = as golden garlands (possibly a pun alluding both to lineage per se and to ancestral revenants, see 3, below), 11v:25; teōcuitlatepozmeccatica, 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; iñ mecatzitzine = O garlands!, 48v:10; iñ mecatl ihcoyocaya = the garlands roar, 58v:30 & 59:1; -cōzcameca-, 43:15, 43:23; teōcuitlameccatica, see 2, above; -izquixōchimeccatica, 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 YÖLMELĀHUA: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 TLAMELĀUH-CĀYÖTL, TLAMELĀUHQUI.

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 = Chalcān 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, TLAMELĀUHCĀYÖTL, TLAMELĀUHQUI.
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.

MĒMĒ: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, maguēy (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 CŌMITL, OYAMETL, ZACUAMETL) but typical of modern Huastec 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; xōchiahacuinta[n]imetl (for xōchiāihuintinimetl) = 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; tenochcame[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.

MĒTL, see **MĪTL**.

MĒTZTLI, thigh or leg (CAR 531: mēztzli, FC 10:125: mēztzli), leg (including the calf) (FC 12:107:23). 53v:23, 53v:26.

MĒTZTLI, moon or month (CAR 531). Moon, 41v:2.

MĒX^{ca}, see **MĒXHCATL**.

MĒX^{co}, see **MĒXHCATL**.

MĒXHCATL, pl. **mēxihcah** (HDA 5:7) or **mēxihcameh** (55v:22, 56v:1, 57v:15, etc., see **-MĒTL**); abbrev. **MĒX^{ca}** (60:gloss 2). Inhab. of Mexico, Mexican (CAR 404). 3:4, 3v:1, 5:26, 6v:30, 7:4, 7v:19, 8:23, 8v:27, 23v:26, 24v:17, 29:19, 29:21, 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**, **TLATELŌLCATL**.

MĒXHCAYŌTL

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.

MĒXHCATL, abbrev. **MĒX^{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; **mēx^{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.; **mēxi[h]co nicā[n]**, 23:5, 45:31, 45v:21, 54:13, 54v:14 (**mēxi[h]co ye nicān**), 63:17, 63:27, 63v:23, 64:2, 66:15, 66v:28, 68v:20; **nicān mēx^{co}**, 60v:gloss 11; **oñcān ye mēxi[h]co**, 58:1, cf. 46:15, 58:31, 61v:17 & 20, 81v:26; coupled with **TLATILŌLCO**, 6v:20; coupled with **TENOCHTITLAN**, 21:7, 54v:2, 63:27, 65:2; **mēxi[h]co ... nō ihui huexōtzinco** = Mexico ... which is the same as Huexōtzinco, 63:27; **huexōtzinco mēx^{co} nicān-i** = here in Huexōtzinco-Mexico, 82:16; Cortés arrives in Mexico, 56v:5, 56v:10; written "maxoco," 66v:23, 66v:25; written "moxico," 67:7. Syn. **ĀCAPECHOHCĀN**, **ĀMOCHCO**, **ĀTLAN** 3, **ĀTL-IHTIC** 3, **ĀTLIXCO** 2, **ĀTL/TZACUALLI**, **CHĀLCHIUHĀTL** 1, **CHĀLCHIUHTEPĒTL**, **HUEXŌTZINCO** 2, **TLĪLĀPAN** 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, Tarascan. Mich[h]hua[h]que[h] = Michhuans, 73v:21. Cf. MĀTLATZINCATL 2.

MICHHUAHCĀN, Michhuacan, lit., "fish-owner place" (CAR 417:47, CAR 460:4, but see -HUAHCĀN 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 PAPALŌMICHIN. For kinds of fish see AMILOTL, IZTAC MICHIN, MICHZACUAN, XĀLMICHIN, 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:TĒ, to kill s.o. (MOL); to mistreat s.o. (MOL). In tēchmictiāni = he who kills us (i.e., God), 13v:8; nēchmictīzque[h], 53v:27; mictīlōc, 55v:gloss. Syn. IHUA:TĒ 2, *INĀYA:TĒ, QUIMILOA:TĒ 2, TLĀTIA:TĒ.

MICTLĀN, 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. MIQUITLĀN.

MIEC, many (MOL). 1v:9.

MIHTLI, see MĪTL.

MILINI, v-B.

1. To stir, to flame, to blaze (? , cf. FC 2:148-49: milintoc = fire god). Note: MILINI replaces OLĪNIA:MO in parallel passages (see 40v:7 & 9), hence the definition

"to stir." Xōchitlenamactli onmilintimani = a flr incense is flaming all around, 3:22; poḷōni-ya ... milini-ya in tlachinōlli-ya = blaze (i.e., war) seethes, stirs, 18v:1; cf. 37v:4, 61v:24; tlachinōlmilini in-tla[h]tōl = their "words" (revenants) are stirring as a blaze, 23:9, cf. 61v:13; tozmilini xōchitl in noyōlyōl ... 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 poḷōni-a, 77v:5. See MIMILINI. Cf. OLĪNI 1. For synonymy see MOLIHUI.

2. To resonate. Ma ontlaḷomilini in tochalchiuhteponaz = let our precious log-drum resonate in blessedness, SPC 92v:4. Cf. OLĪNIA:TLA 2.

MĪLLI, cultivated field (CAR 434:23). Xōmīlpaḷ = green fields (i.e., paradise), 48v:10; īxōchimīlpan-i īcēlteōtl = the Only Spirit's flr garden, 60:16. Syn. ACUECUENTLAH, 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 CUEPŌNI.

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 mo-tlachinōl 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.

MĪNA:MO, reflex-pas. of MĪNA:TLA. To be shot with an arrow. A[h]mō momīnaz, 60v:gloss 7.

MĪNA:TLA, to shoot s.th. with an arrow, to spear s.th. (MOL).

*MĪNAYA:TLA, v-B. = MĪNA:TLA (?). See ILHUICAMĪNAX.

*MĪNI, to be pierced by an arrow (AND). See MĪNQUI.

*MĪNITL, var. of MĪTL (?), see GRAM 7.1). Note: this noun is the presumed source of the denominative verb *MĪNI (min- + -i, cf. AND 372).

MĪNQUI, pret. agentive noun from *MĪNI. An entity that has been shot. Ahmō mīnqui, 60v:gloss 7; izquixochimiminqui (freq.) = shot with popcorn flrs (refers to a garment embroidered all over with popcorn flrs), LASSO 54:7. See AHMĪNQUI.

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**, **AHQIQUI**, **MICQUI**, **MICTIA:TĒ**, **MICTLĀN**, **XŌCHIMIQUI**, **YĀŌMIQUIZTLI**, 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 **ĀPIZMIQUI**, **COCHMIQUI**, **TLAŌCOLMIQUI**, **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 momiquitlani[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]miquiliztin*), 49:17; *miquiztlahuānque[h]* = they have become drunk (dead drunk), 55v:12. See **ITZIMIQUILIZTLI**, **XŌCHIMIQUIZTLI** 1, **YĀŌMIQUIZTLI**.
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.

-**MITL**, 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. CHĪMALLI 2, CHĪMALLI/TLACOCHTLI, CHĪMALLI/XŌCHITL.

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.

MIXCŌACALLI, 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. ŌZTŌCALLI.

MIXCŌATL

1. Lit., cloud companion (MIXTLI + CŌATL 2) (?), i.e., ghost warrior, ancestor. Cuauhtli-*n* tōtōtl ye mochiuh ōcēlōmixcōātl = he's become an eagle bird, a jaguar cloud companion, 36v:27; tlācatl mixcōātl pilli Nezahualcoyōtzi[n] = this noble cloud companion, this prince, this Nezahualcoyotl, 36v:28. See CŌATL 2-3, CŌAYŌTL, ITZCŌATL 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).

MĪXĪTL, 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 MĪXĪTL/TLĀPĀTL.

MĪXĪTL/TLĀPĀTL, thornapple/jimsonweed, i.e., drunkenness (CAR 463, CAR 521:10), arrogance or haughtiness (FC 11: 130). MĪxĪtl 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 MIXCŌĀCALLI, MIXCŌĀTL, 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 TLEMIMYĀHUATL.

MIYĀHUATŌTŌTL, 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. momālācāyōtia momīāhuayōtia in mīzquītl in āhuēhuētl in pōchōtl = the king is great (HDA 4:16); xiuhtlemi[y]āhuayo[h], 54v:11; cf. TLEMIMYĀHUATL.

MIYĀHUAYŌCĀN, tassel place, i.e., paradise. 17v:12 (quetzalmi[y]āhuayōcān), 63:21 & 24.

MIYĀHUAYŌTL, abstract form of MIYĀHUATL. Tassels (see MIYĀHUAYŌCĀN); 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; itzimizquixōchitl, 25v:15 & 49:11; nomizquixōchiuh, 70v:19. Syn. ĀHUĒHUĒTL, PŌCHŌTL.

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:gloss14). 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; mochi mohueli, see ²HUELI 2.

MOCHIPA, var. NOCHIPA (14:23). Forever, always (CAR 510). 1v:11; mochipa tl̄p̄c = forever on earth, 5:7, cf. 14:21, 14:23, 43:9, 78:10 & 11, 78v:20, 79:11. See AHMOCHIPA, MOCHIPA ICHPŌCHTLI. Syn. CEMIHCAC, CEN.

MOCHIPA ICHPŌCHTLI, 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] mochīuhtica[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.

MOCUĪLIATZIN, Precious One (see CUĪLIA: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-mohmoyāhuaz, 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 molihutimani = 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. HUĪMOLIHUI, HUĪMOLINI, MILINI 1, MOLINI, OLĪNI, OLĪNIA:MO.

MOLINI, to move, run, or flow (of river) (FC 11:249:19). For prefixed form see HUĪMOLINI. Cf. OLĪNIA:MO.

MOLOA:TLA, to make s.th. runny (as a sauce) (SIM). For prefixed form see HUĪMOLOA: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.

MOMŌTLA:MO, freq. of MŌTLA:MO. To be repeatedly beaten, i.e., to vibrate, to throb(?). Mocucāmomōtla = it throbs with song, 1:15.

MOMŌTLA:TLA, freq. of MŌTLA:TLA. Indef., to shoot (with a blowgun). Ōntlamomōtlatoc, 58v:6.

MOMŌZTLI (from MŌZTLA, per RITOS 172). Altar (MOL, FC 11: 269:16, RITOS 177, Ponce p. 372). 22:8. See MŌZTLA.

MONĀMICCĀN, time past, former time (MOL: ye monamiccan).

At aoc tomatiān in monāmiccān = 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. ĪPALNEMOHUĀNI. 21v:11, 25:2, 61:8, 62:9.

MOQU = moca, 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 Motelchiuhtzin, 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.

MOTĒNEHUATZIN, Motenehuatzin Xicotencatl (see XICOTENCATL 3). 11:10, 15:20.

MOTĒUCZŌMAH, var. MOTĒUCZOZŌMAHTZIN (18:5), orthog. var. MOTĒCUZŌMAH (15v:14). See also MOTĒUCZŌMAHPĪL, 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 Huexotzincan embassy (see DHIST ch.40), 27v:gloss; with Spanish Conquest, 56v:5 (greet 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. "D! Pedro de Moteuhczoma tlahuepantzin," 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.

MOTĒUCZŌMAHPĪL, baby Montezuma (see INTR ch.2 subsection entitled "Songs as babies"). 15v:12, 15v:14, 15v:18. Cf. -TŌN 5 and 6.

MOTĒUCZOZŌMAHTZIN, see MOTĒUCZŌMAH.

MŌTLA:MO, reflex-pas. of MŌTLA:TLA 2. To be beaten (FC 6:14:30). See MOMŌTLA:MO.

MŌTLA: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 MOMŌTLA:TLA.
2. To beat or thrust s.th. (against s.th.) (FC 6:13:25). See MŌTLA: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 ICNŌMOYĀHUA, MOHMOYĀHUA. Syn. CEMMANI, CHAYĀHUA, CHAYĀHUI, TĒCA:MO 4, TEPĒHUI, TŌYĀHUA, TZELOA, TZETZELIHUI, TZETZELOA:MO, XĒLIHUI 2. Cf. NENELIHUI 2, NENELOA:MO, NENELOA:TLA 1, NENEPAN-IHUI, 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. HUĪTOMI, XĒLOA: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 huĭtz), 16v:23, 19v:19, 29:6, 31:20, 33v:8, 33v:20, 36:24 (with matrix huĭtz), 55v:26. Syn. TZETZELOA:TLA, XĒLOA:TLA.

MOYŌCOYA, Self Creator, i.e., the supreme spirit, Tezcatlipuca. Moiocoa, FC 6:34:36; moiocoiatzine, FC 6:11:12, cf. FC 3:12:19; "Tezcatlipuca 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. MOCHĪUHTICAH, MOCHĪUHTOC.

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-NĪAN 1.

MŌZTLA HUĪPTLATIZ, see MŌZTLATIZ HUĪPTLATIZ.

MŌZTLATIZ HUĪPTLATIZ, var. MŌZTLA HUĪPTLATIZ. One of these days (MOL). MŌztla huĭptlatiz, 45v:30. Syn. MŌZTLA HUĪPTLA.

N

N, see ¹IN.

NACĀN, see NICĀN.

NACAYŌTL, 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: xiuhtzintli in motechcopatzinco vitz in monacaiotzin = plants, which come from Thee, Thy flesh). Tlazo[h]nacayōtzi[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 moyōllo, 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 COYŌNACAZCO. 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 CŌĀNACOCCH.

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]nānquilia = 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; quinnahnānquilia, 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). Nenāhualō, 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, YĀŌNĀHUAC. 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#l#-i-a = my flr ghost, 78:4, cf. 78:15, 78:17; nāhualāpan = in the ghost waters, 33:10. Cf. *ĪX-NĒXTLI.
- 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 nipolihuiz = 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, NĀHUATĪLŌCĀN.

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.

NĀHUATĪLLI

1. Law (MOL), decree, command. See NĀHUATĪLLI/IHĪYŌTL.
2. Obligation (CAR 487:43), duty. 36v:1.
3. Charge, burden, i.e., the revenant (as carried from heaven). A#m#monāhuatīl a#m#monecuiltōnōl = your charges, your riches, 19v:11; q̄mamatiuitze 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).

NĀHUATĪLLI/IHĪYŌTL, order/breath, i.e., law. They (Adam and Eve) broke the law of our Lord, 41:26.

NĀHUATĪLOCĀN, 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, NĀHUATĪLLI, 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.

NĀLQUĪXTIA, intrans. form of NĀLQUĪXTIA:TLA. To penetrate (cf. CAR 417:37: nālquīza). 2:15; quinālquīxti[h]cāīttaz = they (my thoughts) will perceive it by penetrating, 2:21.

NĀLQUĪXTIA:TLA, to penetrate s.th. (with an arrow or bullet) (MOL). See NĀLQUĪXTIA.

NAMACA:TLA, to sell s.th. (MOL). See TLENAMACA, TLENAMACTLI, 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 nanacaoctli = 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. MĪXĪTL/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 TŌNATIUH 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 bubosa).

NANALCA, to growl or roar (of jaguar) (see FC 11:2:2). 63v:30.

-NANĀNHUĀN; see NĀNTLI.

NANATZCA

1. To creak, grate, or squeak (of inanimate object) (MOL); to whine or snarl (of jaguar) (?). Nanatzcatihu-aya in ācalli = the boat goes creaking along, 58v:16 & 18; ōcēlōtl nanatzca = jaguar whines, 66v:25. Cf. IHCAHUACA, 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 olini = and so the skies rip and the earth shakes (as a sign of divine punishment), OLM 213-14; ōcēlōtlꞑc olīni 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. itztapalnanzcayan 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 NĀNŌTZIN.

NĀNŌTZIN, woman's name (see HTC sec. 360). Naanootzin, 75:12; nānōtzin, 75:16, 76:22, 77:19, 78v:13, 78v:16; tinonānōtzin, 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 **TONĀN**.
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 synonymy 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. Ichāhuānāntzin = his principal concubine, HDA 11:21 and IXT 2:169:5 (la concubina que más privada).
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 ¹**NEH**.

NEAHPĀNALLI, var. **NEAHPĀNTLI** (FC 12:41:13). Adornment (from **AHPĀNA:MO**). 58:12. Syn. **NEQUIMILĪLLI**.

¹**NEC**, see ²**NEH**.

²**NEC**, 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. ŌMPA, 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. CĒPANO: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, TLANĒXILLŌTL. Syn. HUĀLCHOLOA 2, HUĀLQUĪZA 2, ITTA 2.

NECOC, on both sides (MOL); the supreme spirit (FC 3:12:19).

Īn 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 *ICPACCUIE: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 TLANECTIA: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.

NECUĀTL (NEUCTLI + ĀTL), aguamiel (MOL). See NECUĀMETL.

NECUĪCATĪLŌYĀN, place where people have songs for one another, i.e., singing place. 76:17.

NECUILLI, s.th. twisted (cf. MOL: necuiltic). A[h]tlācnecuilpīl, 16:13; -necuilpīl, 16:16; ĩxonehnecuil, see XONE-CUILLI.

NECUILTŌNŌLLI, 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.

*NECUITL, 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; neḥ, 72v:6. See NEH-HUA, NEHHUĀTL.

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; neḥ = and so, 56v:27; neh = or, 71v:7; nec = or, 71v:7; neh = yet, 16:29; ne[h] = yet, 76:7.

NEHCALĪHUA, see IHCALI:MO.

NEHCALĪYA, idem.

NEHCALIZTLI, battle, fight (MOL). Nehcaliztl-on quima[na], 8:22 & cf. 24; nehcaliztl-a īmancā[n], 32v:5; neḥcalizxō-chitl-i = combat flrs, 18:28, cf. 32:19; nehcaliztli xō-chitl, 70:24.

NEHCUILÖLLI, 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, TLAHCUILÖLLI.

NEHCUITL, see NEUCTLI.

NEHHUA, see NEHHUĀTL.

NEHHUĀTL, vars. NEHHUA (CAR 415:1), NELHUĀTL (70v:27).

I (CAR 414-15), me. Ne[h]huātl, 44:11, 70v:31 & cf. 27 (nelhuātl); ne[h]hua, 11v:19, 12v:9, 13v:20, 23:18, 30v:5, 37:6 (ne[h]hua-yaṇ nezahualcoyōtzi[n] = I am Nezahualcoyotl), 51v:20. See ¹NEH.

NEHHUIĀN, self (CAR 411:1). Mone[h]huiān = yourself, 72:29.

NEHHUIHUI, to be equal (metaphorically), to be like or as. Quetzal neḥhuihui-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 ḡan īca-ya onne[h]huihui-a in tēucyōtl = this is how he measures up to lordliness, 71v:2. Syn. IHUĪHUI, NEHHUIHUIYA, *NĒ-NEHUI, NENEHUIYA.

NEHHUIHUILIA:TLA, to make s.th. equal (see MOLS: ygualar cosas largas). Ticne[h]huihuili#y#a chālchiuitl in ācatic i#ṇ#n motla[h]tōl = you make your words jade beads, 62v:21.

NEHHUIHUIYA, v-B, to be (metaphorically equal to). Ca vn-can neujuxtoc 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; neḥhuihuixtiuh chālchiuhtli neḥhuihuixtiuh 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). Moxōchinchamolçuātlapalne[h]mach, 52:27. Syn. TLAHMACHTLI.

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). Nineḥnehñemi, 27v:11.

NEHNEHUI, see *NĒNEHUI.

NEHNELHUATL, freq. of NELHUATL. Cōzcaneh[h]nelhuatica nic-xēloa = I scatter them as jewel roots, 38v:15.

- NEHNELHUAYŌTL, freq. of NELHUAYŌTL 1. $\dot{\text{I}}$ cō#hu#āyōtl ī-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 nonnehnemī, 11:31, 22v:22; as matrix in -ti- compounds, see PĒPETZCA, YĒCTIA:MO. See NEHNEHNEMI, NEHNEMITIA:MO, NEHNENQUI.
- NEHNEMĪTIA:MO, honorific of NEHNEMI. Icnōyōtica monehne-mītīco-n tl̄pc̄ = on earth he (St. Francis) lived in poverty (lit., he came to go about in poverty, see GRAM 5.10a), 47v:1; onmonehne-mītī[h]tiahque[h] = they went traveling along, 60:gloss 3.
- NEHNEMĪTIA:TĒ, to cause s.o. to walk (SIM). Noconne[h]ne-mītī[h]tica[h] noyōllo-n tl̄pc̄ $\dot{\text{i}}$ = 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 anmonecti[h]).
 2. Freq. of NEQUI:MO(?). To have to be pleaded with (MOL, CAR 530:26, FC 5:152:11), to be hesitant or intractable. Māca ximone[h]nequi-n, 5v:27; tonmone[h]nequi, 62:26; onnene[h]neco = there's hesitation, 47v:8. Cf. NENEHNĒQUI: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; xocoṇ-ya-ne[h]nequi, 25:1; quinehnequi, 26:29. See NENEHNĒQUI: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, NEHNEHUI, *NĒNEHUI.
- NEIHCALĪLŌYĀN, var. NEIHCALOLŌYĀN (4:3). Place of fighting, battlefield. 4:3.
- NEIHCALOLŌYĀN, see NEIHCALĪLŌYĀN.
- NEĪXIMACHŌYĀN, place of recognition, where recognition is won (from ĪXIMATI: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, NELHUAYŌCĀN, NELHUAYŌTL. 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.

NELHUAYŌCĀN, root place, origin place, paradise. 17v:11, 39:25.

NELHUAYŌTL

1. Root (MOLS: rayz de arbol o yerua); origin, foundation, beginning (MOL), genealogical origin (SIM), source. Innelhuayo = their source, 37:22. See NEHNELHUAYŌTL. Syn. PEUHCĀYŌTL, TZĪNTLI 3.
2. Fig., ancestor, ghost warrior. Nelhuayōcuīcatl-a = root songs, 3:6, see also CUĪCANELHUAYŌTL; nelhuayō-xōchitl = 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). Neliuhtoc = they are run together, 16v:gloss; moneneloa[h] i zan chālca[h] nelihui huexō-tzincatl = 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 tocuīc = 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 īmma[n] nell[i] ītzī[n] = the time has truly come for his beginning, 40v:4; nel ihui, 6v:30; cenca[h] nelli, 40v:2; ōnel, 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 tl̄c = 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 tiq̄i[h]toa[h] = nothing we say is real, 13:4; cuīcatl-i in cā 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). *Nicxoxōchinelo-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 xihuan 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 tommoneltoca-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; *ontlaneltocado ī[n]yōllo* = their hearts have been converted to the faith (see GRAM 5.10), 12:24; *ontlaneltoca toyōllo* = our hearts are credulous, 13:10; *mā tontlaneltoca-n* (*for tontlaneltoca*) *noyōllo* = don't be credulous, O my heart, 13v:28; *cuix ontlaneltoca toyōllo* = can our hearts have faith?, 14:4; *mā tlaneltoco-ya* = let there be faith, 24v:25; *ye mochi tlācatl-i ontlaneltocatinemi*, 34:11; *ontlaneltoca toyōllo-n tipīpiltzintin*, 46:23; *xitlaneltoca[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: to-natiuh ynemanayan), place of being spread. Inemana-yā[n] #oc#[oo] teōātl 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, IO, IYE.

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, NEMĪTIA:MO, NEMOHUAYĀN, *NENTLI. Syn. YŌLI.
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 xineñcāñ in tl̄c̄ = 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. Itlà cócōlli 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, -NEMİYĀN, -PAN NEMI.
4. To be (in a certain condition). Chiucnāuhtlamantli-n-i īc̄ 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* pāqui = they're rejoicing, 24:5; ninemi-*a* niye[h]yēctia-*n* cuīcatl-*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 patlāntinemi = it is soaring along, 52v:22; tēmāc ninemi = I go along in s.o.'s arms, 76v:14 & cf. 18 (nine[h]-nemi), but cf. 78:17 (īmāpan ye no[n]nemi = I am in his arms). See -IHTIC NEMI, NEHNEMI, TĒIXCO 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:TĒ, PAHPATLĀNTINEMI, QUIHQŪZTINEMI, QŪZTINEMI. See AHĀHUILIA:MO, AHCĪ, AHHUIAYA, ĀHUILIA, ĀHUILTIA:MO, ĀNA:TĒ or TLA, CACALACA, CĒCENQUĪZA, CENTLAMIA:TLA, CHIHCHĪCHINA:TLA, CHĪHUA:TĒ, CHŌCA, CUA:TLA, CUAHCUALĀNI, CUECUEYOCA, ¹CŪTCA, HUETZCA 1, IHTŌTIA:MO, IHUINTIA:TE, MALĪNA, MĀMA:TLA, NELTOCA:TLA, ¹NONŌTZA:TĒ, PAHPĀQUI, PĀQUI, PATLĀNI, PEPETLACA, PĪPILOA:MO, PĪQUI:TE, PŌHUA:TLA, TĒMOA:TĒ, TLAHTLAŌCOYA, ¹TLAŌCOYA, TOLĪNIA: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 nemiliztli = eternal life, 42:5. Syn. YŌLILIZTLI.
2. Way of life (SIM), monastic rule (SPC 188). See NEMILIZZŌTL.

NEMILIZZŌTL, var. NEMILIZYŌTL. Abstract form of NEMILIZTLI 2, way of life, manner of living. Iectli nemjliziotl = virtuous life, FC 6:175:16; yēctli nemilizzōtl = the good way of life (established by St. Francis), 47:31.

NEMĪTIA:MO

1. Reflex-pas. of NEMĪTIA:TĒ. To be enabled to live, i.e., to be fed, sustained, or nourished. 14:22.
2. Honorific of NEMI 6 (SPC 186v:21).

NEMĪTIA:TĒ, to maintain or sustain s.o. (MOL). 12:23, 13:

11. See NEMĪTIA:MO. Cf. ITHUITIA:TĒ.

NEMIUHYĀN, desolate place, wilderness (FC 11:92:8, FC 11:112:22). 60v:gloss 11.

-NEMİYĀN, dwelling place (CAR 453:10). Motlan monemiyān, 62v:28.

NEMIZTLI, see NEMILIZTLI.

NEMOHUAYĀN, place where one lives or dwells (MOL). Tlahzō oncā[n] nemo[hu]ayān, 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 çan 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-huītze[h] = they scarcely come (i.e., they do not come), 79:7; nēnçuihua-yan aḥcuihua-ya = they're scarcely obtained, they're not obtained (at all), 21:20 & 62:17; nēn tiquēlēhuia = you covet them in vain, 4:6; ōnēn ta[h]cico[h] = we've come in vain, 10:21 & 26; ōnēn nontlācat = I'm born in vain (revenant speaking), 13:14; ya in nēn oncāḥ onnēntlamatizque[h] = they will do the best they can there, 52v:13, cf. 7v:2. See AH-NĒN, MĀNĒN, NĒNCĀHUA:MO, NĒNHUETZI, NĒNTLAMATI, TLĀ ZĀNĒN, ZĀNĒN, ZANNĒN 1. Syn. TLAPĪC.

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). Onnenehuixtoc, 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 nenelihui = banners are strewn, 25v:15; xōchineneliuhtiāz noyōllo = my heart is going to be scattered as flrs, 29:8; onchālchiuhnenelihui, 30v:13; çaaahnenelihui[h], 34:5; quetzalnenelihuih, 55v:2; neneliuhtimani-a, 71v:8. Cf. MOYĀHUA 1.

NENELLI, freq. of NELLI. 40v:2 & cf. 4 (nelli).

NENELOA:MO, freq. of NELOA:MO. To be scattered, routed. Monenelo[h] i zan chālca[h] nelihui 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. Nicchālchiuhtlaḷo[h]nenelo[h] = I've scattered them as precious jades, 3:7; ḷan ticneneloa ahticcenquixtia = you strew them, you scatter them, 24:5; ticxeloā-n chālchiuhtli māquixtli-ya ticneneloa 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.

NENĒTLAMATI, freq. of NĒTLAMATI. Ninenēntlamatico-n, 22v:19.

NENEPANIHUI, freq. of NEPANIHUI. 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). Nenepaniuh-ti[h]cac, 25v:16, cf. 9v:8; -nenepaniuhtoc, 47:26. Cf. MOYĀHUA 1.

NENEPILLI, tongue (CAR 461:23); fig., "words," (i.e., remnants). 78:28. See CŌANENEPILLI. Cf. TĒNTLI 5.

NENEQUIZTLI, freq. of NEQUIZTLI. Loved one. Nenequitzti-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 nénépilli, 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; noxōchinenezzin 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). Mācaḷoc 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). Nenonō-tzalcuīcatl = 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. **CUI-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 *Tamoanchan*(?), 24:18; *ninentzin* = I am a live person(?), 78v:27. Cf. **YÖLLI** 1.

NEOC, see **NE**.

NEPA, see **NIPA**.

NĒPA, 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 **NEPANHUIA:TLA**, **NEPANIHUI**, etc. For freq. see **NEPĀPAN**.

NEPANHUIA:TLA, see **NEPANO: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 nepaniuhticac in texcali 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 **NENEPANIHUI**. Cf. **CĒPANO:MO**, **MOYĀHUA** 1.

-**NEPANIUHYĀN**, place of mingling, of being confused, strewn, or poured. 28:10.

NEPANO:TLA, var. **NEPANHUIA: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:** *tlanepanolli*). *Ni[c]-chālchiuhnepanoa ye-ehuaya nicmāquīznepanoa-n* = I heap them as jades, I heap them as bracelets, 34v:2. See **TLANEPANHUILLI**.

NEPANTLAH, in the middle, in the midst (**MOL**, CAR 505:36).

Auh quini[h]çuāc 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-NEPANTLAH.

NEPĀPAN, var. NIPĀPAN (16v:16). Freq. of NEPAN.

1. Upon one another (see NEPAN). In 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: tlacanepapantín); tlaxiccaquica 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; -nepāpa[n]-, 43:28, cf. 50:17; in nepāpan niquittoā = I utter the many ones, 52v:7 & cf. 10, cf. 47:20, 52v:21; nepāpan in moquechōl = many are Your swans, 34:30; Ixquich ... 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 ōtoconcaquito[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:TĒ 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:TĒ, human-obj. form of NEQUI:TLA. To desire or need s.o. Connequi, 24v:23; to[n]necōque[h], 59v:18. See NEHNEQUI:TĒ, 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:TĒ-TLA, NEHNEQUI:TLA, NEQUI:MO, NEQUĪLTIA:MO-TLA, TLĀCANEQUI:TLA, TLANECTIA:TĒ. 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-tzitzquiznequi, see TZĪTZQUIA:TLA; mozōmāznequi, see ZŌMA:MO. See AHLAMACHĪLIZNEQUI, MANAZNEQUI:TLA, TLACHIYAZNEQUI, YĀZNEQUI.

NEQUĪLTIA:MO-TLA, honorific of NEQUI:TLA. To desire s.th. (MOL, SPC 23). 5:2.

NEQUIMILŌLLI, 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.

NETLALŌLIZTLI, act of fleeing, flight (MOL). 74:21.

NETLAMACHTĪLIZTLI, wealth, prosperity (MOL), joy (MOLS: gozo). 59v:5, 59v:10. For synonymy see PĀQUILIZTLI.

NETLAMACHTĪLLI, prosperity, joy (CAR 448:43). 1v:27. For synonymy see PĀQUILIZTLI.

NETLAMACHTILOYĀN, place of enjoyment, i.e., paradise. 3:30, 4:31, 29v:17.

NETLE (should be NETLĒ 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. *NECUI TL, NEHCUI TL (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.

NĒX-, 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.

NEXĪNTLI (from XĪMA:MO), haircut (AND). Ōtonnexīne[h]-que[h] = we've cut our hair (lit., we've become haircut owners), 54:29.

NEXIUHTLATĪLLI, 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 nemilizōtl = he (St. Francis) discovered the good way of life, 47:31; ticnēxtīz in motlaçual = you shall get your food, 41v:21. See TLANĒXTLI. Syn. HUĀLQUĪXTIA:TLA.

NEXTLI, ash, ashes (MOL). See NEXCO, NEXTAMALLI, NEXTĒNCO.

NEYŌCOLLI, offering, sacrifice (from YŌCOYA:MO 5). Moneyō-col ticmana-ya = we offer your sacrifice, 12v:25.

NĒZ-, see NĒCH-.

NEZAHUALCOYŌTL, 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; ĩcuīc nezahualcoyōtzin, 28v:6, cf. 66v:7; ninezahualcoyōtl, 16v:25, 17:15, 25:21, 63v:15; ne[h]hua-yan nezahualcoyōtzi[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 abstinente" (RITOS ch. 8 p. 87), "principe 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; ꞑcuīc nezahualpilli, 55v:6; nine-zahualpilli, 55v:23, cf. 56:25.

NEZAHUALQUENTZIN, an Acolhuan 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 tlacatecatl (loc. cit.), assoc. with Coaihuitl (*pictographically*, "snake + feather") (CODMEX 473 and plate 78). Coupled with Coaihuitl, 57:32 & 57v:26.

NEZCALĪLIZTLI, 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] çe[n] ye nicān in tlṑc = only once here on earth!, 13:26; nicān ma-ni = 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 chālchiuhtlapaltōtōtl jesu christo = Jesus is the only redstone bird that's here, 71:24; ōtia[h]que[h]

ye nicā[n] = when we've gone from here, 24:24, cf. 24v:7; nicān ōhuālquīzaco 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; cenca[h] niman = right away, 72:22; niman ye, 21v:27, 23v:16, 41v:19, 42:23, 42v:14 46:10, 79:3; niman ĩc, 56v:6, 74:31, see ²ĪC 3; oquīc niman = meanwhile then, 36v:3; mā niman 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 Huītzi[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-ñ netlāzalo ilhtlī[h]tic = all are thrown to the skies, 29v:27; cf. nīpa tictlātālāça = 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 CUĒL 2, NŌ CUĒLYEH, NŌ IUH, OC NŌ, YE NŌ CEPPA.
2. Used correlatively. Nō ne[h] ... ÿ nō çan tlatlālhuia[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; ʒan nō ye mictlān, 12v:18; nō ye ōmpa, 14:27; ʒan nō oncān, 60v:gloss 6; ca ye nō yan cuīcani, 31v:13; ōno no[n]-ya[h], 3v:5, cf. 34v:29; nō-n tlācatl, 40:27; ʒan nō iuh ye quichūh, 47v:18; nō cenquīza[h], 47v:30; nō conānque[h], 55:10; cuix oc nō in mahmani, 70:1; tzo nō, 72:24, 72:25, 72:29; ahʒo nō, 72v:26; at ayaoc nel nō no[n]yāz, 78:7. See MĀNŌCEH, MĀNŌZO, MĀNŌ-ZOCUĒL, MĀZANŌ, NŌ CUĒL 1, NŌZO 1, TLENŌZO.

4. Equating conj. (? , see THUAN 4). Quetzal nō cuitlapilli, 28:11, see QUETZALLI/CUITLAPILLI; cuix ʔellel-i cuix nō ʔtlayocol, 20:1.
5. The same. ʒanyenōnicān = right here in this same place, CAR 494:9; injn amo ʒan 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: yenuel axcan = right now). ʒo nī nī cuīl-o ʔ cuecuetzoca ... ye nō cuēl ye nō cuēl tictzītztziquiznequi, 72:27. See *ZO NŌ NŌ CUĒL.
2. Again (CAR 512:1). Ye nō cuēl chōcaz, 46v:10; #c#[z]an [n]ō cuēl niqumittaz, 75v:5 & cf. 8; ōnō cuēl nihiuentic, 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 OCNHMAH.
2. Spontaneously, self-moved (CAR 463:35), by oneself (SPC 55). ʒan jnoma = of his own free will, FC 8:7:28. No[h]ma[h]ci#h#cātihuītz(?) = they come spontaneously and in perfection(?), 14:10; mono[h]ma[h], 15:13; ōmono[h]ma[h]izcali[h], 42v:8.

NOHNŌHUIĀN, see NŌNŌHUIĀN.

NOHNŌHUIĀNTZIN, fict. name (? , from NOHNŌHUIĀN). Nextēncō nohnōhuiāntzi[n], see NEXTĒNCO 2.

NOHNŌTZA:TĒ, see ¹NONŌTZA:TĒ.

NOHPALLI, tuna, opuntia, prickly pear (MOL). Nòpalli, LASSO 28:1; tēnno[h]paltitilāc, 16:24. Cf. TENOCHTLI. NŌHUIĀMPA, everywhere, from everywhere (CAR 497:23). 2:17. NŌHUIĀN, orthog. var. NŌHUIYĀN (45:11). Everywhere (CAR 497: nōhuiān, but HDA 10:10: nōhuiān). 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 NŌNŌHUIĀN. Syn. CENTLĀLLI.

NŌHUIYĀN, see NŌHUIĀN.

NŌ IHUI, see NŌ IUH.

NŌ IUH, vars. NŌ IHUI, NŌ IUHQUI. In the same manner (CAR 524-25), the same (MOL: noiuhqui). Nō iuh, 9v:20, 9v:22; nō iuh ... nō iuh, 73:16, cf. NŌ 2; nō iuhqui ... nō iuh#q#ca, 26:10; nō ihui, 63:27; za[n] nō ihui-n, 69v:6; #c#[z]an nō iuhqui, 12v:17, cf. 40v:15, 41v:26, 59v:27, 60:gloss 2, 64v:27 & 68v:3, 69:29; zan nō iuh ye quichīuh, see ZAN IUH CHĪHUA:TLA; cf. oc nō iuhcan = same kind of place, 10:31.

NONOALCATL, inhab. of NONOALCO 2, i.e., denizen of paradise(?); as *embed*, pertaining to paradise(?). Ninonoalcatl, 29v:8; nono#hu#alcatl, 38:27, 41:10; nono#hu#alca[h], 39:28 & 30; nono#hu#alcatzaqualli = 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 Yucatán (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, TŌLLĀN NONOALCO.
3. Neighborhood in Tlatelolco (HG bk. 12 ch. 29).
4. Neighborhood in Azcapotzalco? Possible usages have been assigned to 2, above. See NONOALCATL.

NŌNŌHUIĀN, var. NOHNŌHUIĀN (see 39v:20). Everywhere, in each and every part (CAR 497:21).

¹NONŌTZA:MO (from ¹NONŌTZA:TĒ).

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#nonōtzalo = let people converse in song, 52:15. See ¹NENONŌTZALLI.
3. Reflexive, to consult with oneself (MOL). See YŌLNO-NŌTZA: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 xihquechōl = he is calling to the turquoise swan, 11:15.
3. To call out to, supplicate, or pray to s.o. (see NŌTZA:TĒ). Nimitzontlaōcolnōtza-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). Nitlanonōtztahciz = 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 chōquixōchitl = all the fir tears are spilling, 77:28.

NOQUIA:TLA, to spill or spread s.th. (MOL). See *NOQUI.

NOTĒUCYO, see TĒUCYŌTL.

NOT^o, see TĒUCYŌTL.

NŌTZA:MO

1. Reflex-pas. of NŌTZA:TĒ. To be called. 79:7. See NENŌTZALLI 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 (tēchtlāhuāncānōtzque[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 NONŌTZA:TĒ, NŌTZA:MO, NŌTZALLI, TLĀCANŌTZA:TĒ. Cf. IHTOA:TĒ *4, NĀHUATIA:TĒ, TLĀTLAUHTIA:TĒ.

NŌTZALI, denominative verb from NŌTZALLI (cf. AND 372). To be a summoned one (?). Nōtzalitāz = 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 tinēhcōuh = 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 coyovacān marq̄s = the Marquis was in Coyohuacan, AUB 61; in īxquich onocu-*i* in tl̄p̄c̄ = everything on earth, 41v:10, cf. 41v:16; zan 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 onocu-*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, CĒPANO: MO.
6. As matrix in -*ti*- compounds. To be (doing s.th.) (often 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, HUILĀNTO, ITZTO:TLA, *ÍXHUETZCATOC, MOCHÍUH-TOC, YETO. See AHĀMI, AHHUACHPĒHUIA:TLA, ĀHUIL-TIA:TĒ, CAHCAHUĀNI, CAHUĀNI, CĒCENTLAMIA:TLA, CEHCELIYA, CELIYA, CHACALLOA, CHAYĀHUI, CHICHICA, CHICHIYA:TĒ, COMŌNI, CUECUEPŌNI, CUĪCA, ĒHUA, HUĀL-LAUH, HUILACAPĪTZO, HUIPANA, HUĪMOLINI, HUĪTŌLIHUI, IHCAHUACA, IHCUILIHUI, IHTLANIA:TĒ-TLA, ILPIA:TLA, ITZMOLĪNI, ÍXPOLIHUI, MALĪNA, MALĪNA:MO, MĀNI 3, MILINI, MOHMOYĀHUA, MOMŌTLA:TLA, NELIHUI, NENEHUIYA, NĒNTLAMATI, NEPAÑIHUI, ¹NONŌTZA:MO 1, NŌTZA:MO, PAHPĀQUI, PEPETLĀNI, PIHPIXAHUI, PĪTZA:TLA, PIXAHUI, PŌCTLĀNTI, POHPOYĀHUA:MO, POHPOZŌNI, POPŌCA, QUEQUĒMI:TLA, QUIMILOA:MO, QUĪZA 6, TECPANA, TEĪNI, TIMALOA:TLA, TLĀCATI, TLAMATI 2, TLAMI 5, ¹TLĀŌCOYA, TLATLĀZA:TLA, TŌNAMĒYA, TOTOLCA, TOTŌNA, TZETZELIHUI, TZITZILICA, TZITZILĪNI, XŌCHICUĪCA, XŌPALĒHUA, YACALHUIA:MO, ²ZO, ZO:TLA.

²O (should be Ō 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). Ō, totēcuiyōhuāne = O lords!, HDA 7v:7; ōnopilhuāne = ea, hijos!, CAR 508:3; o tlaxcaltēca[h], 54v:18 & 22; o tooquiztēuctli, 54v:10 & 84:3.

³O, see ¹IN.

O-, see ON-.

Ō, see ²O, ŌN-.

Ō-, orthog. var. HŌ- (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 antecessive adverb, 3v:5 (ōnō), 17v:9 (ōcuēl), 32v:21 (ōnel), 51v:7 (ōtopan), 56v:9 (ōītech), 73:1 (ōmach), etc.; ō-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 palai xihuan in opixpoh = Bishop Don Fray Juan (Zumárraga), 58:24; totlažo[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 María), 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), OQUĪC, 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]lyauh = 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 cemilhuilt = another day, 24:14. See OCCĒ, OCCĒPPA, 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, ANCO, CĀNNELOCPA, MĀOC, MĀZOC, TLĀOC.

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 yōlīhuayān = where one lives indefinitely(?), 3:2. Cf. CANAHPA, OCAHPAN.

OCAHPAN. In iuhqui quin yei ocāpan ōhuālquīz tōnatiuh = como tres horas despues de salido el sol, CARO 109-109v.

OCCĒ, vars. OCCĒH (6:18), OCCĒM (SIM 225 1st column), OCCĒN (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 OCCĒ.

OCCEN, see OCCĒ.

OC CENCAH, mainly (MOL), much more (CAR 491:2). Māzoc cenca[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. ō-cēlōāmatitlan, 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. Īiquinacayān in ōcēlōtl, 6:28; ō-cēlō-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; ōcēlōāmatitla[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 chicopa = 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.

OCOTEPĒC, 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 rubiaceus 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.

OCTĪZATL, see TĪZAOCTLI.

- 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; yāōxōchioctica, 56:12. See OCTĪZATL, TĪZAOCTLI, XŌCHIOCTLI.
- 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.
- OHŌLLI, freq. of ŌLLI. 16v:2.
- OHOLĪNIA:TLA, freq. of OLĪNIA: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 ĀCAPECHOHCĀN, 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., battle-field. 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.
- OLĪN, see CĒ OLĪNTZIN.
- OLĪNI, intrans. form of OLĪNIA: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. Olīnquetl, 77:28. Cf. HUICTLO-LĪNQUI, 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(?).

ŌLMAĪTL, rubber mallet (for playing the teponaztli) (FC 8:55:39).

OLOCATL, lit., corncob thing (OLOTL + -CATL); fig., revenant. An a tolocatzin = 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; ololotzin[n] aitzin, 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-.

ŌMĀCATZIN, Hernando de Guzmán Omacatzin, lord of Tlalmalcalco, installed 1521, d. 1534 (CHIM 45, CHIM 158). 50v:12. Syn. GUZMAN 2, HELNANTOH 2.

ŌME, var. comb. forms ŌM-, ŌME- (73v:1), ŌN- (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; ōmilhuitl, 41:31; ōmpō[hu]al-, 42:21, 43:27; ōmpōhualli, 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 ōnhuēhuētl, 57v:30, 70:30, 79v:4; tōntlāca[h], 73:13 & 15; titlaōmepi[y]laz = you shall guard things double, i.e., you shall have twice the realm, 73v:1; ōntēcpantica = by forties, 74v:1. See ŌMĀCATZIN, OPPA, OPPATĪHUA.

OMICHICĀHUAZTLI, lit., bone chicahuaztli (see CHICĀHUAZTLI), 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. CHICĀHUAZTLI.

OMICICUILLI (but COMED 18v:22 has omicicuīl-), rib (MOLS: costilla). 15v:10, 15v:16 (omicicuilte-).

OMI-/MOZO-, used in play on OMIQUILITL and MOZOQUILITL, names of common herbs as opposed to flrs, hence common, rank, weedy (?). Omitōchin-a moꝛotōchin, 67v:12; cf. moꝛotōchtl-o, 67v:26; cf. nimoꝛotōchin, 68:3. Cf. TZITZI-QUILITL.

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.

ŌMPA, orthog. vars. HŌMPA (81:2), ŌNPA (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 ōmpa, 30:13, 34v:7, 35v:27; ye hue[h]cāuh mēuh (ōmpa) mēxi[h]co, 46:15; cuix ōmpa nemohua, 65v:10 & cf. 12 (o[p]pa); īn ōmpa ca[h] ō, see ŌMPA CAH Ō. Cf. NECHCA, ONCĀN.

ŌMPA CAH Ō, there it is (MOL). 72:23.

ŌMPŌHUALLI, forty (MOLS 119). See ŌME.

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 ŌN?), in that manner (CAR 524:40). Cf. ²IN. ON- (should be ŌN- per HDA 11:32 and 11:33), vars. HON- (80v:3, 81:22), O- (5v:27, 47v:20, 54:29), Ō- (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-Aztec 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-.

ŌN, vars. Ō (72:23), HŌN (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 ŌMPA CAH Ō.

ŌN-, see ŌME, 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 (ȳoncāntlan), 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; oncāñ 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, ŌMPA.

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 īnocā[n] = where the mat of bracelet jewels is, 39:16; do not confuse onoca, 42:16. Cf. -IHCACĀN, -MANCĀN.

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, onamatope, 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), OOOO (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 HUŪTZILŌPŌCHCO.
- OPPA (should probably be ŌPPA), twice (MOL), two times; a second time. 9:14, 41v:27, 65v:12 (o[p]pa) & cf. 10 (Ōm-pa). See AYOPPA.
- *OPPATI, v-A, to live again, lit., to have two times. See OPPATĪHUA.
- OPPATĪHUA, 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; in tlāca ayoppatĪhua, 71v:3.
- OQU-, see OC.
- OQU-, see OCTLI.
- OQUĪC = OC + ĪC 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 ll. 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; notēcol[qui]tzin = my lordly man, 79v:2; notēc oquitzintli in tlaço[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 Oquitzin, 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 HMA1 8:682-722). Anchiapanēcaotomi[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; ūton-tla[h]tōl, 70v:22; notomitl, 70v:27 & 31; ūzaçuanoton-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 ĪX-TLĪLOTONCOCHOTZIN, IZTAC OTOMITL, OTONCUĪCATL. Cf. ĀHCĀUHTLI, CUĀCHIC, TENITL 2, TEQUIHUAH.

OTON-, see OTOMITL.

OTONCUĪCATL, Otomi song. 2:1; mēxi[h]caotoncuīcatl, 3:4; otoncujcatl, FC 4:25:38; cf. tlaōcolcuīcaotomitl, 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: oxiu-tia: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, OXIHUIA: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 MĀŌYA:TLA.

OYAMETL, fir, Abies (MOL), Abies religiosa (FC 11:107, cf. Pesman p. 113, SANT, FVM). Quetzaloyametl, 52:32. Cf. ACXOYATL, QUETZALACXOYATL.

OYOHUA, to sound like jingle bells (cf. OYOHUALLI), to shrill, to scream (OLM 235:14). 8v:9. See OYOHUIA:TĒ. Cf. IHCAHUACA, NANATZCA.

OYOHUALLI, 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; oyohual-li-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 ihuicatl-in, 63:19; oyohual motetēca, 65:9; quincuitihuetzi oyohualli, 74v:16; oyohualēhua-ya, 8v:9, 31:10; oyohualteuhtlēhua-ya, 61v:10; oyohualtemoc, 19v:9; oyo#n#[hu]altza[h]tzitihuītz, 65v:1. See OYOHUA, OYOHUALPAN. Syn. CACALACH-TLI, COYOLLI, TECUECUEXTLI, TZILIN, TZITZILIN.

OYOHUALPAN, jingle place, i.e., the battlefield. 18v:2 & 4, 31:8.

OYOHUIA: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 ozomateuctli 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.

ÖZTÖCALLI, 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 "huehuetitlan"). 15:25, 15v:8, 15v:29 (xōchiōztōcalco), 16:5, 52v:16 (chālchiuhōztōcalli), 53:28, 59v:31 (tlapalōztōcalli), 72v:3 (quetzalōztōcalco). See also ÖZTÖMĒCACALLI, ÖZTÖTL. Cf. MIXCŌACALLI.

ÖZTÖMĒCACALLI = ÖZTÖMĒCATL + CALLI. House of cave dwellers, i.e., the music room as it is inhabited by revenants. 37:1. See also ÖZTÖCALLI, ÖZTÖTL.

ÖZTÖMĒCATL

1. Cave dweller, i.e., denizen of the afterworld. Oztomecatla, yiaue, oztomecatla, suchiquetzal qujmama ... = O cave dweller, ah! O cave dweller! He carries down the flr plume ..., FC 2:212; öztömecatl = cave dweller (refers to the supreme spirit?), 36v:20. See ÖZTÖMĒCACALLI.
2. Inhab. of Oztoman (CAR 459).
3. Merchant (see MOLS: mercadear).

ÖZTÖTL, 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; öztötł i[h]cuil-iuhcān = painted cavern (i.e., paradise or the music room), 63:28. See CHICŌMÖZTŌC, ÖZTÖCALLI, ÖZTÖMĒCATL.

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 CĀMPA, -COPA, -IHTICPA, -IXPAMPA, -ŌMPA, -TEHPA.
2. Time (AND 312). Achtopa, see ACHTO. See CEPPA, ĒXPA, 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 tēa[h]huiācāihuintia); xompā[c]quiāhui[y]acāṅ = 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). Oncāṅ tlapacho[h]-tiāzquṛ[h] (with pun on 3, below?), 60v:gloss 5.
3. To govern or rule s.th. (MOL). Aṅconpacho[h]timani[h] ānāhuatl-o a in ilhuicatl, 53:24 & cf. 67:13; ōticpachōco 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; tṣonpachpopol = 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 PĀCCĀ.

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 PAHPĀCTIA:TĒ.

PĀCTLI, joy, happiness. 4v:28; can [should be çan] ĩc ĩpāc 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 capitan, 53:21; pale[h], 53:30; santo patile[h], see PATELEH SANTO. Cf. PALAH. Syn. TAHTLI.

PAHA, Span., Bapta.(?), abbrev. for Baptista(?). Xan jihuan 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 ĩc niqun̄pāhpācti, 4v:20.

PAHPĀCTLI, freq. of PĀCTLI. Joy, happiness. Toxōchipa[h]-pācyēq̄uicn̄huān-i = O our flowerlike, joyful, good comrades!, 24:25.

PAHPĀQUI, v-B, freq. of PĀQUI, nonactive pahpācohua (18v:22) or pahpāquihua (48:6). 2:21, 11v:14 (xonpahpāctiacān), 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 nemi, 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 PAHPĀQUILTILIA:MO-TĒ.

PAHPĀQUILTILIA:MO-TĒ, honorific of PAHPĀQUILTIA:TĒ. Qui-mopa[h]pāquiltiico[h], 72:2.

PAHPĀQUINI, freq. of PĀQUINI. One who is glad or joyful (MOL). See YĀOPAHHPĀQUINITZIN.

PAHPĀQUIZYŌTL, happiness, bliss. 22v:20.

PAHPATLA:TLA, freq. of PATLA:TLA. To trade or barter (MOL). Cuix tlapahpatlaco[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]patlāntinemiqūh); 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; ĩnpal, 45:18; tēpal, 73:31; ĩpaltzinco, 39:2 & 4, 51:10, 81v:14. See ĩPALNEMOHUĀNI, ĩPALTINEMIH, 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; nipalai, 58:23. Cf. PALEH.
- PALAI, see PALAH.
- PALAIISO, Span., paraiso, i.e., paradise (refers to Eden). 41:21.
- PALEH, see PADRE.
- PALĒHUIA: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). Huĭtztecolxōchিপaltic, see HUĪTZTECOLXŌCHITL. See CAMOHPALLI, CAMOHPALTIC, HUAHPALLI, 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). ĩmpaṅpa, 6:3 & cf. 12 (ĩpampa); ĩpampa, 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; ĩpan, see ĩPAN; topan, see TOPAN, a#n#mopan, 37v:4; ĩpa[n], 39:1; ĩpaṅ, 66:5; tēpan, 22:24, 22v:27, 29v:19, 33v:20, see TĒPAN ĀHUIYA, TĒPAN CHĪHUA:MO, TĒPANQUĪZQUI, *TĒPANTLAHTOHQUI; nepan, see NEPAN; āpa[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, CUILŌLPAN, 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). Poyāuhtēcatitlan in qui-ya-panahui#y#a = he traverses the land of Poyauhtecatl, 26v:19.
2. Indef., to surpass, to be excellent or superior (MOL: tlapanauia). 2:18.

PANHUETZĪ, 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; noquetzalçuāxelōl Īpan ni-a-nemi-a, 78:9. Cf. -ICPAC NEMI, -IHTIC NEMI.

PANOHUAYĀN

1. Ford (MOL).
2. One of the five cabeceras of the Chalcó 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. XIUHQUILLĀN.

-PANPA, see -PAMPA.

PĀNTLI, vars. PĀMITL (CAR 486:18, CAR 497:42). PĀNITL.

1. Banner, flag (see MOLS: vanderā, see CAR 486:18). Totopanĵtl = 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, ŌCĒLŌPĀN. Cf. ĀMATL 2.
2. Fig., warrior, victim (see 1, above). Key word: banner. Pāntli nenelihui, 25v:15; teōcuitlapāntica, 61:9. See *ĀMAPĀNTLI, CUĀHUIPĀNTLI, ŌCĒLŌPĀNITL, 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.

PAPAHHUIA:TLA, indef., dar alaridos cō bozes los que baylan enel mitote (MOL). Key word: to sound the dance cry. Tla-ya-papahhui#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.

PAPALŌCALLI, 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; chīmalpapalōcalli, 61v:15; quetzalpapalōcalco, 64v:30 & cf. 68:26. Cf. XŌCHICALLI.

PAPALŌMICHIN, 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.

PAPALŌTL (probably should be PĀPĀLŌTL; RUIZA 128 has pā-pālotl, long "o" is attested at CM 53v:9), butterfly (MOL); fig., ghost warrior, revenant. Mopapaloouh = your butterfly, 53v:9; papalōtl, 18:1, 50:27, 50v:11, 50v:12, 50v:15, 63:10; papalōme[h], 48:29; chīmalli-an papalōtl, 31v:25, cf. 63:10; moquechōl papalōtl, 34:30; nixiuhquechōl-papalōtl, 39v:14; cuīcapapalōtl, 11v:20; teōcuitlapapalōtl, 28:8, cf. 45:24, 58v:13; quetzal-yan-papalōtl, 22:17, cf. 27v:15; xiuhpapalōtl, 78:16; tixiuhcoyol-in-papalōtl, 47v:3; xōchipapalōtl, 35v:24, 48:22, cf. 48v:17 & 19, 74v:28, 76:1 (nipapalōxōch); -papalō-, 47:2, 48v:21; -papalōtl, 28:2. See ITZPAPALŌTL, PAPALŌCALLI, PAPALŌMICHIN, QUETZALPAPALŌTL, XŌCHIPAPALŌTL, ZACUANPAPALŌTL.

PAPOLOH, Span., Pablo, i.e., Paul. Xan papolo[h] = St. Paul, 58v:10.

PĀQUI, nonactive pācohua (10v:1) or pāquīhua (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 PĀCCĀ, PĀCQUI(?), PAHPĀQUI, PĀQUILIZTLI, PĀQUINI. For synonymy see TLAMACHTIA:MO.

PĀQUI:MO, to rejoice (SIM). See PAHPĀQUI:MO.

PĀQUI:TLA, to enjoy s.th. (MOL). 21:16, 50:23.

PĀQUILIZTLI, var. PĀQUIZTLI. Joy (MOL). Mocuīcapāquiz, 23v:10. See PAHPĀQUIZYŌTL. Syn. ĀHUILIZTLI, NECUIL-TŌNŌLLI, NEPAHPĀQUILIZTLI, NETLAMACHTĪLIZTLI, NETLAMACHTĪLLI, PĀCTLI.

PĀQUINI, glad one (MOL). 36:19, 36:20, 81v:2 (pāquinitzin). See CHĪMALPĀQUINITZIN, PAHPĀQUINI.

PĀQUIZTLI, see PĀQUILIZTLI.

PĀQUIZYŌTL, see PAHPĀQUIZYŌTL.

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 l.901). 41v:8. Syn. IXIP-TLATL.

PATIUHTLI

1. Price (MOL); fig., sacrifice, hardship, toil. Īmez-[z]oh Īmēlchiquihpatiuh = 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 çenca 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-ŋ 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 ATL PATLĀHUAC.

PATLĀNALTIA:TĒ, causative of PATLĀNI. To make s.o. fly, to make s.o. flee. 60v:gloss5.

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 "QUANPATLANILIZ-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 (xiuhtōtopatlāntinemi[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; *ixpatzac* = 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 PEHPENIA:MO-TĒ.

PEHPENA:TĒ, to pick s.th., to gather s.th. (CAR 479:22: *nixōchipèpena* = I gather flrs). *Noncuīcapehpena-ya* = I'm picking songs, 38v:15; *tlape[h]penalo ye çuāuhquiāhuac* = 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-TĒ.

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. Nocon̄tlapehpenia = I make a gathering for Him, 34v:2.

PEHPEYOCA, to glint, to flash, to shimmer (MOL). See IX-PEHPEYOCA.

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, 39v:23, 43:2, 46:1, 46v:7, 52v:26, 72v:23, 77v:24, and pas-sim; nompēhua 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 begin(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 CUĪCAPĒHUA, PEPĒHUA, PĒUH, PĒUHCĀN, PĒUHCĀYŌTL. Syn. TZĪNTI.

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). Pē-hualpōl, 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 xitēch-ompēhui 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). #Pela-loz#[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"). Xihuan̄ pelez = Juan Pérez, 52:18; ju^o perez de artiaga, HTC sec. 431.
- PEPÉHUA, freq. of PÉHUA. See CUICAPEPÉHUA.
- PEPÉHUALTIA: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. Onquetzalpepeti-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. CUECUEYOCA.
- PEPETLĀNI, see PEPETLACA.
- PEPETZCA, to shine, to have luster or sheen (of silk or plumage) (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: l. 24). Zā-
çuan peti-a, 28:13. See PEPETI.
- PETLA:TLA, to pierce or cut through s.th. (MOL). See IC-XIPETLA:TLA, PEPETLA:TLA.
- PETLĀLCATL
1. Lit., wickerwork dweller, i.e., one who has been hidden away, killed (? , cf. PETLĀLCALCO 1).
 2. Prisoner (? , see PETLĀLCALCO 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.
- PETLĀLCALCO
1. In a wickerwork. Tōpco 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 PETLĀLCATL, PETLĀLCALCO, TE-PETLĀCALLI.
- PETLACŌTL, var. *PETLACŌMITL (see GRAM 7.1), comb. form PETLACŌN- (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; xihquechōlxōchinpetlacōtl (refers to God), 17v:17. Cf. XŌCHICUAHUITL 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. XŌCHICUAHUITL 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: pētlatl). 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, XŌCHICUAP-PETLATL, XŌCHIPETLATL 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 XŌCHIPETLATL 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. PEDRO, PETOLONTLI; abbrevs. P°, P°TZIN.

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; tipa-la[h] petolo[h], 48:31, 48v:3; pala[h] petolo[h], 48v:22; nipalaj petolo[h], 58:23; fray p°tzin, 82:8.
4. Pedro Montezuma (see MOTĒUCZŌMAH 4). Don p°, 80v:13 & cf. 17.
5. Pedro Temilo (see TEMILOTZIN). Ton petolontlie = O Don Pedro!, 57:33.
6. Pedro de Alvarado Coanacoch (see CŌĀNACŌCH).
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 ĀPETZTLI, PETZTIC.

PĒUH, pret. agentive noun from PĒHUA. That which begins, that which has a beginning. Coupled with TZĪNTIC 1, q.v.

PĒUHCĀN, see YĀŌPĒUHCĀN.

PĒUHCĀYŌTL, beginning (MOL). Tlatolpeuhcayotl = principio de oracion de orador, MOLS; cuīcapēuhcāyōtl = beginning of the songs, 1:1. Syn. NELHUAYŌTL 1, TZĪNTLI 3.

*PEYONI, for freq. see PEHPEYOCA.

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(?). Topiḥtitzinhuāṅ = our older sisters (refers to hero forebears in female song), 42v:32; mopihtitzin[n]huāṅ = 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 ipilcayān-o, 70v:12.

PILCHĪHUA:TLA, indef., to err (MOL). Ōtlapilchīhunque[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]cāc, 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 pīpiltitzintin (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; topilāhuiltl, 46v:10, cf. 43:8, 43:17. See MAHPILLI, OQUICHPILLI, -PĪL, PILCHĪHUA:TLA, PILCUĪCATL, PILIHUITL, PILIHUI, PILLŌTL, PILTIA, PILTŌNTLI, 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; nopil, 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 CIHUAPILLI, PILIHUITL, PILLŌTL, PILTI, TĒCPILLI, TLAZOHPILLI 3, TOPILTZIN. Syn. TĒUCTLI. Cf. CONĒTL.

PILLŌTL, abstract form of PILLI.

1. Nobility (see CAR 485:25); childishness (MOL).
2. Noble, courtier (CAR 485:25: nopillo), lord, princely one. Tēpillóhuān, 11:6; nopillōtzi[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. PILOTL.

PILOA:MO, to be hanged (MOL); to be suspended (MOL); with -TECH, to seize s.th. (MOL: itech ninopiloa). See PIPILOA: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, PĪLŌLLI.

PĪLŌLLI, s.th. hung or suspended. See ĀPĪLŌLLI(?), CUĀUH-PĪLŌLLI.

PILOTL, 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; nopilohuān, 66:13, cf. 66:14, 76:11, 77:5; nopilotzin, 76:5, cf. 78v:13 (nopil#l#otzin) & 16. Cf. MACHTLI.

PILTI, to become a prince (cf. MOL: piltic), to be ennobled.

- Pilt̄hua, 64:18, 69:14 (with pun on PILTIA?). Cf. PILIHUI, PILTIA.
- PILTIA, to be born (SIM). Pilt̄hua, 5v:17 & cf. 35:29, 9:15, 18:19 (with pun on PILTI?), 69:14. Cf. PILTI. For synonymy see TLĀCATI.
- PILTŌNTLI, 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.
- PĪNĀHUA, to be ashamed (MOL). Pīnāuhticate[h], 73:16.
- PĪNĀHUIA:MO, reflex-pas. of PĪNĀHUIA:TĒ. 41:28.
- PĪNĀHUIA: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.
- PĪPILTIN, see PILLI.
- PĪPĪTZA:TLA, freq. of PĪTZA:TLA. Contlachinōlpipītztica[h], 74v:5.
- PIPIITZCA, to grunt (of deer), to whinny (of horse), to squeak (of rat) (MOL), to scream (of eagle) (MEX 65). Cuāuhtli 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.
- PĪQUI:TĒ, to create s.o. (MOL). Ticpīctinemico[h], 24v:3; timitzonpīquicā[n], 45:25. Syn. CHĪHUA:TĒ 1, YŌCOYA:TĒ.
- PĪQUI:TLA, to fabricate s.th. (MOL, cf. CAR 510:36, CAR 529:38). 70v:22. See TLAPĪC. Syn. ZĀLOA:TLA 2.
- PĪTZA:TĒ, human-obj. form of PĪTZA:TLA. Nipītzalōz, see PĪTZA:TLA.
- PĪTZA: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-teōcuitlapītzta, with pun on 2, below), 39:7 (tlapītzalōtoc), 39v:16, 56:18 & 65v:7, 76v:14. See HUILACA-PĪTZTLI, PĪTZTLI 1, TLAPĪTZALLI 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: pizza:nino); to smelt or forge s.th. (MOLS: fundir metales, cf. HDA 4v:19-20: ōmopītz). 15:4, 21:9, 23:18, 23:26, 26v:4 (nipītzalōz). See PĪPĪTZA:TLA, PĪTZALLŌTL, PĪTZTLI 2, TLAPĪTZALLI 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.

*PĪTZALLI, s.th. smelted or minted. See PĪTZALLŌTL.

PĪTZALLŌTL, abstract form of *PĪTZALLI. Teōcuitla-yaŋca-
pītzal[l]ōme[h] = O minted golden ones!, 44:14

PĪTZTLI

1. That which is played (from PĪTZA:TLA 1). See HUILA-
CAPĪTZTLI.

2. That which is forged or cast (from PĪTZA:TLA 2); fig.,
baby, newborn, revenant. Teōcuitlapītzxōchitica = as
minted flrs of gold, 44v:12. See TZĪNCAPĪTZ, XILLĀN-
CAPĪTZ. Syn. TLAPĪTZALLI 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 AHUACH-
PIXAHUI, PIHPIXAHUI, PIXAUHYĀN. For approximate syn-
onymy 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). Nic-
pixōz = I will sow it (maize), 13v:30; tlapixoh[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: teu-
pia, FC 6:34:31-36: qujpialiaia, cf. TEŌPĪXQUI); to have
or possess s.o. or s.th. (see Karttunen and Lockhart Na-
huatl 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,
TĒPĪXQUI, TLAPĪXQUI, 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.
- P^o, see PETOLOH.
- PÖCHÖTL
1. Ceiba, Ceiba pentandra, silk-cotton tree (SANT: pochote, 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. AHUĒHUĒTL, MIZQUITL 2.
- PÖCTLĀN, lit., place of mist (or smoke), i.e., the hereafter (see PÖCTLĀNTI). Pöctlān tlapallān = among the mists and in the crimson (i.e., in the dawn, in paradise), 55v:15; tlatlayān ... pöctlān teōtīhuacān = land of fire ... land of smoke, land of spirit-becoming (i.e., the hereafter), 61v:30.
- PÖCTLĀNTI, to be annihilated (cf. MOL: pöctlantilia:nite), to have possession of (or reach) the place of mists, to die. Pöctlantito tlapallantito = he went in order to reach the mists, the crimson (i.e., he died) (Chimalpain *Memorial breve* fol. 19r); cānin tlapallā[n] pöctlāntīhuatoc = in the crimson (i.e., the hereafter) all are undone, 31v:7.
- PÖCTLI, vapor (CAR 501:21, MOL), mist, fumes, smoke. Pöctli ēhuatoc, 7:1; poyomapöctli, 3:28; tlachinōlpöctli, 61v:10. See ÄPÖCTLI, PÖCTLĀN. Cf. ÄYAHUITL.
- POH, defective noun. Equal, peer, fellow (CAR 487-88). Toquichpo[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.
- POHPÖHUA:MO, freq. of PÖHUA:MO 2. Timopohpō[hu]a-ya, 17:26. Syn. POHPÖHUI.
- POHPÖHUI, freq. of PÖHUI. To be counted, to count (for s.th.), to be esteemed. Ompo[h]pöhui-n, 35:23; mā-n ti-po[h]pöhuiti[h] = let's go be counted, 58v:24. Syn. POHPÖHUA: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 YÖLPOHPOLOA: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. CUECUEYOCA.

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]pozōntiuh, 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, POHPŌHUA: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 (ticpōuhtinemi[h]-a, 47:6, 47:24 (toconcuīca-xōchicuentaxpō[hu]acā[n], 59v:19, 61v:16, 63:5, 64:15 (tictlapalalpōhua), 75:7, 77v:8, 78v:24 & 26. See PŌHUI 3. Syn. EHUA: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 ompolihuiz in cō#hu#ā-yōtl = will companions be lost to me?, 3v:4 & 25:10; aīc polihuiz-on in tātéquiliz = 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. *Īpolihuiyān*, 65:4; *tocēpanpolihuyān*, see CĒPAN.
- POLĪOHUA, 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, *POLŌLLI, TEPOLOATL, YŌLLŌ-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.
- POLŌLLANI:MO, to desire one's own destruction (*POLŌLLI + -TLANI:MO). *Onnepolōllano* = one wishes to be destroyed, 62:12.
- POLŌLLANI:TĒ, to desire that s.o. be destroyed (*POLŌLLI + -TLANI:TĒ). *Tēchpolōllani[h]*, 60v:gloss 10.
- *POLŌLLI, a destroyed one (from POLOA:TĒ). See POLŌLLANI:MO, POLŌLLANI:TĒ.
- POLŌNI, 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.
- POPŌCA, 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 popōca*, 9:17; *tēuhtli-n popōca*, 9:21, 21:6, 21:28 & 66:26; *-māquīztli ī popōca*, 16v:30; *chālchiuhtli-n popōca*, 31:26; *calli popōca*, 44:26, cf. 32v:6; *huālpopōca[h]*, 56v:25; *yālpopōca* (for *huālpopōca*), 56v:13; with matrix *mani*, 40:23; with matrix *o*, 31:17, 32v:6; with matrix *ye*, 74v:5 & 8. See ĀTL POPŌCA, CHĪMALPOPŌCA, CĪTLALIN POPŌCA, POPŌCATZIN, XIHUITL POPŌCA.
- POPŌCATZIN, 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 Popocatezin, RSNE 12:14.
 2. Lord of the dead land (?). *Īchān popōcatzin* = Smoker's home (i.e., the dead land), 61v:5.
- POPOLOCA, freq. of POLŌNI, to speak incorrectly (CAR 477), to stammer (SIM), to mutter (MOLS: *hablar entre dientes*), to speak a barbarous language (MOL). 71v:7.
- POPOXĀHUA:TĒ, freq. of POXĀHUA:TĒ. I soften Him, 19v:2. Cf. CUECUECHĀHUA:TLA.
- POTESTATES, Span., potestades, i.e., powers, one of the nine orders of angels in the celestial hierarchy of Diony-

sus Areopagiticus (see COM song 68 stanzas 95-96). 59v:13.

POTŌNI, to stink (CAR 451:30). See ITZPOTONQUI(?).

POTONIA:MO, reflex-pas. of POTONIA:TĒ. 23v:16, 73:20.

POTONIA:TĒ, to implume or feather s.o. (MOL). See POTO-NIA:MO.

P^oTZIN, see PETOLOH.

POXĀHUA, to become soft (see MOL: poxauac, FC 11:223:27).

Niyōlpoxāhua = my heart is softened, 2:13. Cf. CIAHUA:MO, CUECUECHĀHUA:TLA.

POXĀHUA:TĒ, to soften s.o. See POPOXĀHUA:TĒ.

POXĀHUA:TLA, to soften s.th. Nicpoxāhuaco-*n* amocohcōl = I come to soften your pain, 15:30.

POYĀHUA:MO, reflex-pas. To be illustrious. See -NEPOYĀ-HUAYĀN, POHPOYĀHUA:MO.

POYĀUHTĒCATL, 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). Poyāuhtēcatitlan = the region of Poyauhtecatli, 26v:19.

POYOMĀ-, see POYOMAHTLI.

POYOMAHTLI, var. POYOMATL (see 29:4, should be POYOMĀTL 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 CACAHUAXŌCHITL (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]hui#y#āc poyomahtli = fragrant poyomatli (coupled with CACAHUAXŌCHITL), 27v:10; poyomapōctli = poyon fumes, 3:28; poyomaxāhuall-an = narcotic adornments, 28v:28; tamoannempoyon = living narcotics of Tamoanchan(?), 24:18; noxiuhquechōlpoyomā-xōchiuh, 22v:4; poyomaxōchitl, 30v:26; quetzalpojomaxōchitl, 36v:11; xōchipoyon, 11v:5, 64:27; xōchinpoyon poyon, 10v:13; cacahuaxōchinpoyon, 34v:22; noquetzal-in-poyoma[h]-i, 19:19; quetzalpojomatli-a, 29:4; quetzalpojōn, 34v:17, cf. 35:4.

POYOMAXŌCHITL, the flr of the CACAHUAXŌCHITL (FC 11:212); fig., song, revenant. For usages see POYOMAHTLI.

POYON, see POYOMAHTLI.

POZŌNI, 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; pozōntimani-a, 29:17, 30:29, 66:15, cf. 30:27, 55v:21, 65v:26. See POHPOZŌNI. Syn. YAHUAL-IHUI 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.

QUECHHUĒHUĒTL, neck drum, portable huehuetl (? , see **MĀ-HUĒHUĒTL**). 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; īquechōlhuāñ 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-ñ 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; *xōchiquechōl-capolin*, 51:11. See QUECHŌLTI. See CUĀUHQUECHŌLLI, ELOQUECHŌL, IHUIQUECHŌL, QUETZALQUECHŌL, TEŌQUECHŌL, TLĀUHQUECHŌLLI, XIUHQUECHŌL.

QUECHŌLTI, to become a swan (see AND 354). *Tlazo[h]quechōltīhua* = one becomes a precious swan, 65:17 & 20.

QUECHQUĒMITL, 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*. *īquechquēñ* = his *quexquemil*, 76v:27. Cf. QUĒMITL.

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, QUECHŌLLI(?), QUECHQUĒMITL, XOQUECHTLANTLI.

QUĒCĪZQUI, freq. of QUĒZQUI. 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: *quèquétza:nitla*). To kick s.o. (MOL). *Tiquingue[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.

QUĒMI:TLA, to put on or wear s.th. (a mantle or cape) (MOL, cf. CAR 433:5). See QUEQUĒMI:TLA.

QUĒMITL

1. Garment (SIM), cape or robe (FC 2:147:25, FC 2:149:9). See QUECHQUĒMITL.
2. Garment bestowed as a trophy or war honor (FC 6:14:10). *Quēntica a ontzaucti[h]cac-on* = they're ensconced 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. AMAQUĒMEHCĀN. Note: the usage "quetzalcuemilt-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. QUĒN, 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 tinē[ch]chīuh = how you've done me in! (i.e., oh, what you've done to me!), 73v:5. Cf. QUĒN CHĪHUA: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 tonmotlamacti[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 liuanamente); somewhat (i.e., a lot) (CAR 480:31). Xoconteōcuitlaquē[m]machhuīmōlōcān = 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-ōn), 27v:6, 28v:15 (quĒnman oo), 29:8 & 11, 30v:8, 30v:24, 37v:1, 44:14, 50:24, 51:20, 51v:19, 57v:21,

59v:4 & 6, 61:11 (eventually), 72v:8 (at last), 73v:28 (ultimately), 77v:15 (soon?). Cf. MÖZTLA HUĪPTLA.

2. In negative or admonitive constructions. Ever. Maquemman moqualanalti in tlatoani = don't ever let God be angry!, SPC 23v. See AHQUĒMMANIĀN, AYOQ 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 ahnichō-caz = how can I not weep?, 2:23, cf. 2v:11; quĒn toconcuiz-on quĒn tic-ya-chĪhuaz-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 toconmocaquĪltia, 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 quittoa-n = 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 toconmocaquĪltia = what do You hear?, 71v:14; quĒn connequi-ĥ moyōllo = 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.

QUĒNAMIHCĀN, attested in CM only as the var. QUĒNONAMIHCĀN.

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). Nitlaquenamicantlalia = 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 iyōllo-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]zo 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 ximi[h]mati = by all means be careful!, 13:16, cf. 43v:1; quēn huel xoconchīhua quēñ huel xocon-ya-ne[h]nequi, 25:1; quē[n]zohuel oncān tic-ya-tlācatili[h], 37v:16; quēñ 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.

QUĒNTEL, 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. CUECUETZOCA.

QUERUBINES, see QUELOPINES.

-QUETL, var. of the pret. agentive noun suffix -QUI. Note: this variant is typical of modern Huastec Nahuatl (see Croft passim, Sullivan and Dakin "Dialectología del náhuatl"). See NEHNENQUETL, OLINIQUETL, TLAHPALIUH-QUETL, TLĀHUĀNQUETL, TLAMATQUETL, TLATLAHTOHQUETL, TLATZOTZONQUETL, YEHCOQUETL.

QUETZA:MO

1. Reflexive form of QUETZA:TLA 1, to stand up, to arise (MOL). Mā nohuēhuētítlan 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-

plays 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; timo-quetzaco = 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. **TĒCA:MO** 3.
8. To be (located). Topaṇ moquetza nicān quetzalitz[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 nouān cemaṇaoac 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 HUĒHUĒTL ("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; xontlatlaquetztiacān (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.

QUETZALACXOYATL, lit., Plume Needle, son of NEZAHUALPILLI 3 and brother of CACAMATL 3, ruled briefly in Acolhuacan 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.

QUETZALĀTL

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; quetzal-ātli[h]tec, see ĀTLIHTIC 2. Syn. CHĀLCHIUHĀTL 2, TLĀUHQUECHĪLĀTL, XIUHĀTL, XŌCHIĀTL 1.
2. Plume water(s), i.e., revenants (especially as they descend from paradise). In quetzalātla[h]cuīl[l]ōtzin = O plume-water whirler!, 44v:13, cf. 27:19, 45v:1; cuecuyoca 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. XŌCHI-ĀTL 3.
4. Plume water, i.e., blood(?). In quetzal#l#ātica = as plume water (i.e., as a blood offering?), 65v:4 & cf. 56:15 (teōātica); quetzalā (apoc.) ... quitlāhuān = he has tumbled on plume water, 65v:16; in quetzalāxōchitli = plume-water flr wine, 66:1 & cf. 56:4 (teōāxōchitl). 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 COATEPEC 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.

QUETZALCHĀLCHIHUITL, vars. QUETZALCHĀLCHIUHTLI, *QUETZ-ALCHĀLLI (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.

*QUETZALCHĀLLI, see QUETZALCHĀLCHIHUITL.

QUETZALCHICTZIN, fict. woman's name, Plume Gum. Niquetz-a#h#[1]chictzin, 78:28.

QUETZALCHITTOCTZIN (should be QUETZALXIUHTOCTZIN?), fict. name for a warrior, Plume Turquoise Parrot(?). 52v:4.

QUETZALCOXCOX, see COXCOX.

QUETZALHUĪTZITZILIN, 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. -quetzalhuĭtzitzilpapalō- = 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.

QUETZALLALPILŌNI (QUETZALLI + TLALPILŌNI). 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 QUETZALHUĪTZITZILIN, 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 QUETZ-ALHUĪTZITZILIN and QUETZALPAPALŌTL, q.v.). 8v:25, 12:17, 18v:10, 19:19, 31:19 (niquetzal), 34v:5, 35:6 (quetz-aliyēxōchitl), 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; quetzal-teuh, see -TEUH. See QUETZALACXOYATL, QUETZALĀTL, etc. Do not overlook XŌCHIQUETZAL. Cf. IHUITL.

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.

QUETZALTŌTŌTL, 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-*ī*ye-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 QUĒCĪZQUI. Cf. QUĒN.

1. A few, a small amount. Quezquilhuil = 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 ... QUĒX-QUICH.**
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. **Quēx-quich o[n]ya-ī quēxquich oc nemiquīuh** = however many go away, that many will come again to live, 17v:5. Syn. **IXQUICH ... QUĒXQUICH.**

QUĒXQUITZ, see **QUĒXQUICH.**

QUĒZQUI, 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-[l]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 Huastec Nahuatl (see Langacker *Studies in Uto-Aztecan 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; **tamacazqui** = 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). **Ilhuicamix-quiāhuac** = at Sky Cloud Plaza (i.e., in heaven), 52:4. See **CUĀUHQUIĀHUAC, XŌCHIQUIĀHUAC.** 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-TLĀLLI), to rain (revenants). A[h]huachtōnamēyōquiauh-timani, 2:4; tlacochquiahui-a = it's raining javelins, 25v:23; tlacochquiahui-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), QUIYAUHPAN (6:20). Rain place, i.e., place of salvation, heaven (?), see QUIAHUITL), place of battle (see QUIAUH-TLĀLLI), 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] x̄p̄ō, 48:30; moquiappan, 42v:11, cf. 19:28, 27:6, 67v:16.

QUIAUHTLĀLLI, 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 "Quiyauhtzin" 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.

QUIHQIXTIA:TĒ, to extricate s.o., to bring s.o. forth (?), cf. SIM: quiquixtia: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
TĒQUIHQŪIXTĪLIZTLI.

QUIHQŪIZA, freq. of QŪIZA. To pass frequently (?). Īn̄tlan
nonqui[h]quīza = I frequently pass among them, 11v:24;
totech onqui[h]quīza-ya ... ātetepepēyōtl = great waves
are passing over us, 58v:17. See QUIHQŪZTINEMI.

QUIHQŪZCALLI, house of trumpets, i.e., the music room or
dance floor. 67:25.

QUIHQŪZTINEMI, freq. of QŪZTINEMI. To be passing fre-
quently, here and there, or back and forth (?), to wan-
der (CAR 520:11). Ītlan tonqui[h]quīztinemi = you pass
among them, 43v:30, 45v:22, cf. 47v:6. See QUIHQŪIZA,
QŪIZA 4, QŪZTINEMI.

QUIHQŪZTLI, conch, snail horn, trumpet (MOL). Quihqūz-
copa-n cuīcōtoc = there's snail horn music, 22:12, cf. 3:
14, 27v:16, 28:3, 50v:12; qui[h]quīztica, 26v:17 & 20, 60:
1; noxiuhquechōl-in-qui[h]quīc-i, 26:19; nōcēlōācaqui[h]-
quīz, 56:18. See QUIHQŪIXHUIA:TĒ. Syn. CUECHTLI 1,
TĒUCCIZTLI. Cf. *QUIHQŪZTLI.

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]açuāhua-ya), and passim.

QUIMILIHUI, intrans. form of QUIMILOA:TĒ. To be covered,
dressed, or ensconced. Xōchiquimiliuhi[h]cac, 16:1;
teuhquimiliuhtoc = he is covered with dust, MS 1628-bis
fol. 227 l. 16.

QUIMILLI, bundle (MOL), knapsack (SIM). Īxçuātolehexō-
quimilpōl, 16:27.

QUIMILOA:MO, reflexive form or reflex-pas. of QUIMILOA:TĒ.
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 NEQUIMILŌLLI. 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.). Ontētlātia 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 iipopa (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# tl̄c 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., ōnihuālēhuac = I have departed hither, which implies the reading "quin nēhuaqu-ī" = I have just departed), CMRP fol. 276v; zā ye tiquinēuh = you departed, 16:20; mach oc huālquinēhua-ya mach oc huālīlōtīhua-yan cān ōmpa 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. QUIH-QUIZTLI.

*QUITONQUI, see *QUITOQUI.

*QUITOQUI, vars. *QUITONQUI(?), QUITONQUE (78v:1?). A drum cadence (? , see INTR ch. 8). Cf. TOMA:TLA.

QUĪXĪHUA, see QUĪZA.

QUĪXĪTIA:MO, see QUĪXTIA:MO.

QUĪXOHUA, see QUĪZA.

QUĪXTIA:MO, var. QUĪXĪTIA:MO (59:25). Reflex-pas. of QUĪXTIA:TĒ, to be caused to exit or come out, i.e., to be born, to blossom. 1:9 (mocehcemēlquīxtia), 30v:8, 51v:3, 59:25. See HUĀLQUĪXTIA:MO.

QUĪXTIA:TĒ, causative of QUĪZA, to cause s.o. to exit or come out (see QUĪXTIA:TLA), to dismiss or banish s.o. (MOL), to rescue s.o. (see TĒMĀQUĪXTIĀNI). Teixpan qujxtilo = they're brought before the public, FC 2:45:1; in tlepan quīxtilōto[h] = they went in order to be brought to the fire, 7:17. See HUĀLQUĪXTIA:TĒ, QUIHQĪXTIA:TĒ, *QUĪXTLI.

QUĪXTIA:TLA, causative of QUĪZA, to cause s.th. to exit or come out (see MOL), to cause s.th. to pass or pass through. See HUĀLQUĪXTIA:TLA, NĀLQUĪXTIA:TLA.

QUĪXTLANI:TĒ, lit., to want s.o. to be a departed one (from *QUĪXTLI and -TLANI:TĒ). Tinēchquīxtlani = you want me to leave (*freely*, you drive me away), 76v:21.

*QUĪXTLI, an entity that has been caused to leave (from QUĪXTIA:TĒ (see AND 240). See QUĪXTLANI:TĒ.

QUIYAHUI, see QUIAHUI.

QUIYAPPAN, see QUIAPPAN.

QUIYAUHPAN, see QUIAPPAN.

QUIYEHUITL, see QUIAHUITL.

QUIYEUHTZIN, see QUIAUHTZIN.

QUĪZA, v-B, nonactive quīxīhua (25v:11, etc.) or quīxohua (49:8). Note: the following categories are often difficult to distinguish.

1. To move, to go. See AHCOQUĪZA, CENQUĪZA, TĒĪXPAN QUĪZA 2.
2. To move (in figurative senses). See TĒTECH QUĪZA.
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 NĀLQUĪXTIA, QUIHQĪZA, QUIZTINEMI.
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; ĩc oquīz 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 quīxo[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 *ihca*); 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 xoṇ-quīza = do issue forth!, 40:31 & 40v:1, cf. 44v:21; mātīlac in ye quīza-i = he slips out of the net, 43v:23; tonquīzque[h] acocolco = we left Acocolco, 56v:3; *ēllessi quīza, see ĒLLELLI 4. See TĒPANQUĪZQUI.

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 TĒXPAN QUĪZA 1. For synonymy see TLĀCATI.
9. To appear, to be, to be manifest. Yēxcāṇ 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 ÇAUHTIQUĪZA:TĒ.

-QUĪZAYĀN, place of emerging, of flowing, of being born, etc. (see QUĪZA). 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.

QUĪZTIHUETZI, to emerge quickly (MOL). See TĒXPAN QUĪZA.
 QUĪZTINEMI, used with *-TLAN*, to pass among, to keep company with. 44:13, 44v:3. See QUIHQŪZA, QUIHQŪZTI-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 fran^{co} ontla[h]toa = San Francisco speaks, 16:4; s. fran^{co}, 42v:11; san palacisco tēuctli = O Lord San Francisco!, 45:27; ũcuĭc san palacisco-ya = songs of San Francisco, 45v:1; ũxōchicampana san palacisco-ya = San Francisco's church-bell flrs, 45v:24; s. fr^{co} ũpan ũlhuitzin = 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; tocontlayehcalhui[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 huĭcalo-ya = 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-cāuhtēhuaqu-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 (Motolinía *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 jihuan 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 LUIXCO.

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. AZCAPÖTZALCO, 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, S^{ta} 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 Greater 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. St^a. 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. SPILITOH XANTOH (63:1), abbrevs. SPŪ SANTO, SPŪ SANCTO, etc. Span., Espíritu Santo or Espíritu 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* = a (white man's) dagger, 79:28. Cf. TLACOCHTLI.
- TACĀN, see YAUH 4.
- TACUBA, see TLACŌPAN.
- TAHTLI, pos. pl. *-tatahhuān* (56:6, 78:29, etc.). Father (CAR 402:14), parent (MOL: tetauan), 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 zaṇ ca tota[h]tzin*), 34:28, 34v:24, 42v:31 & 33, 43:30, 43v:31 (*tota[h]tzine obispo-ye*), 44v:27 (*tota[h]tzi[n] obispo-ṇ 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 religious 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 TAHYŌTL. See TAHTLI/NĀNTLI. Cf. TATA. Syn. IZCACĀUHTLI, PADRE. For (ancestor) 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]yōhuāṅ = 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 Nahuatl 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 (taminchōquincal[1]i, see CHÖQUIN-), 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). Tapalcayōcān = place of shards, i.e., battlefield, 8v:8.

*TAPALLI, tile (? , cf. TAPALCATL). See ITZTAPALLI 1.

TAPIA, Span., Tápia. Andrés de Tápia Motelchiuhtzin (see MOTELCHIŪH 1, NCDHM 3:233: "Tapia, gobernador de México"). 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.

-TATAHUAŅ, see TAHTLI.

-TĀZ, see YAUH 4.

TE-, see 1TI- 1.

TE-

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). Ontēächti[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 PECHTĒCA:MO.
2. To assemble or congregate (SIM, FC 11:21:12). With suffix -to, 60:30, cf. UAH sec.147. Syn. CENQUĪZA, CĒPANO: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 TETĒCA:MO. For synonymy see MOYĀHUA 1.

TĒCA:TĒ

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: hazerlo 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, TEHTĒCA: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 "tecahuatzin," "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.

TĒCECEPŌUHQUI, 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. TĪCH- (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, squirrellike 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 IXTLĪLXŌ-CHITL 1, hence d. 1363 (see FC 8:9, GKC sec.584). Techo#n#tlalatzin-i, 19v:5, teḥchotlalatl, 37:4. Syn. TLĀ-CATEUCTLI 2.

-TECHPA, rel. noun. Concerning, with regard to (MOL: no-techpa), from (MOL: notechpa niqullaça). Concerning, 37v:6, 42v:1; from, 42:3, 62:30 & RSNE 20:14 (motechpa).

-TECH PIPILOA:MO, see PIPILOA:MO.

TECŌĀTZIN, probably another name for CŌĀIHHUITL (see ZCHIM 1:143: Coahuayhuatl Tecohuatzin Tetlanmecatl, CHIM 237). 54:30. See CŌĀIHHUITL.

TECOLLI, carbon (MOL). See HUITZTECOLLI.

TECOLŌTL, owl (CAR 404:26). Cuāuhtecolōtl = eagle owl (i.e., dead warrior?), 33:13. See NEZAHUALTECOLŌTL.

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 HUICOLLI 1. See MIXTECOMATL, TZONTECOMATL.

TĒCONĒUH, var. TEHCONEUH (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.

TĒPĀCA: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 quaquauhtzi yâ-cuicâ tepeuh y mexicatl y nicâ chimalhuaca atenco ŷca motecpac ŷ 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; tezoꝛomoc̄tli īc̄ motēcpāc = how Tezozomoc was anointed lord (?), 7v:21.

TĒCPAN

1. Palace (MOL), lit., lord place. 16v:5, 31v:25, 47:10, 78:4. See ĀTĒCPANĒCATL, TĒCPANĒCATL. Cf. TEUC-CALLI.

2. A "borough" of Huexotzinco (Muñoz Camargo bk.1 ch.6 p.51).

TECPANA, intrans. form of TECPANA:TĒ. 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:TĒ, 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 **TECPANILIA:MO-TLA**, **TLATECPANTLI**. Syn. **HUIPANA:TLA**. Cf. **CEMPANTI**.

TĒCPANĒCATL

1. Dweller at the palace (?), fig., resident of paradise (?). 37v:3 & UAH sec. 239. Cf. **ĀTĒCPANĒCATL**.
2. Title of a Mexican official (DHIST ch. 11 p. 99).
3. Proper name (García Granados *Diccionario*).

TECPANILIA:MO-TLA, honorific of **TECPANA:TLA**. Indef., to arrange or establish things. 60v:gloss 13 (with suffix -co).

TECPANTLI, twenty (counting persons, cattle, houses, stones) (MOL: centecpantli). 74v:1. Syn. **PŌHUALLI** 2. Cf. **TĒCPAN**.

TECPATL, flint (MOL), flint knife (SIM); fig., warrior, revenant. Nitecpatōtōtl = I am a flint bird, 75:7. Cf. **ITZTLI**.

TĒCPILLI, var. **TĒUCPILLI** (66:2). Nobleman (CAR 460:38), lord, prince. 8v:2, 34:3, 56:5, 56:19, 66:2, 77v:1 (tēc-pīpiltan for tēcpīpiltin), 77v:3 & 6, 79v:15, 81v:26 & 82:2. See **IXCUĀTECPILLI** (?).

TĒCPILLŌTL, var. **TĒUCPILLŌTL** (65:9, 66:24). Abstract form of **TĒCPILLI**, 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.

TĒCPILLŌTL/ICNĪUHYŌTL, nobles/comrades. 12v:11, 17:21-23, 18v:25 & 68:31, 23v:24, 24v:30.

TĒCPILLŌTL/TLACHINŌLLI, nobility/blaze, i.e., warrior revenants. 23v:15. Syn. **XŌCHITL/TLACHINŌLLI**.

TĒCUALŌYĀN, 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.

TĒCUANTEPĒC, var. **TĒHUANTEPĒC** (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 **TĒCUANTEPĒHUAH**.

TĒCUANTEPĒHUAH, inhab. of Tecuantepec. 29:20, 29:24.

TĒCUECUEXTLI, var. **TĒCUEHUEXTLI** (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:TĒ-TLA** = to braid or twist s.th. for s.o.?, from ***CUETL**?); fig., warrior. Key word: armllet or braid (if joined with a qualifying noun), bells or jingles (if unqualified, per TEZ). Moco-yoltēcuecux, 47v:12; totēcuehuetzin, 48:17. See **CUE-TLAXTĒCUECUEXTLI**, **TĒCUECUEYŌTL**, **TĒTĒCUECUEXTLI**. Syn. **TLAMALĪNTLI**.

TĒCUECUEYŌTL, abstract form of **TĒCUECUEXTLI**. Amotecuecuyōtzin (second "e" is partially blotted in the manuscript), 47v:22.

- TĒCUEHUEXTLI, see TĒCUECUEXTLI.
 TECUICHTLI, crab (MOL). 44:3. Cf. CHACALI.
 TĒCUILHUICUĪCATL, name of a song (TEZ ch. 2).
 TĒCUILHUITL, 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.
 *TĒCUITL, see TĒUCTLI.
 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.
 -TĒCUIYO, see TĒUCYŌTL.
 TECUIZTLI, see TECUIXTLI.
 TĒCUTLI, see TĒUCTLI.
 -TĒCUYO, see TĒUCYŌTL.
 TĒELLELQUĪXTIHCĀN, 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, TEHHUĀTL.
 TEH-, see TĒ.
 TEHCHOTLALATL, see TECHOTLALATL.
 TEHCONĒUH, see TĒCONĒUH.
 TEHHUA, see TEHHUĀTL.
 TEHHUĀN, var. TEHHUĀNTIN (MOL). We (CAR 414), us. 5v:28, 6v:24, 46:26, 47:23, 52v:26, 64v:3.
 TEHHUĀTL, var. TEHHUA (CAR 414). You (CAR 414). Te[h]-huātl, 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-ŋ, 16v:16, 23:2. See TEH, TEHHUĀTZIN.
 TEHHUĀTZIN, your lordship, your reverence (MOL). 34:8, 54:24, 79v:18. Cf. YEHHUĀTZIN.
 TEHTĒCA:TLA, freq. TĒCA:TLA. To lay things out, to spread things out. 72:24 (indef.). See TEHTĒQUILIA:MO-TLA. Cf. TĒTĒCA:TLA.
 TEHTĒMOA:TĒ, freq. of TĒMOA:TĒ. To look for s.o. repeatedly (CAR 517:44). 11v:13.
 TEHTĒQUI:TLA, freq. of TĒQUI: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 (tocontehtequizque[h]) & 14, 72:6 (tixōchitehtequizque[h]).
 TEHTĒQUIA:TĒ-TLA, to cut things for s.o. Nimitzonteh-tequia = I cut them (flrs) for you, 79v:17.
 TEHTĒQUILIA:MO-TLA, honorific of TEHTĒCA:TLA. To lay things out, to establish things. Ōmotlatehtēquilīco[h] = they came in order to establish things, 60v:gloss 13.
 TĒHUANTEPĒC, see TĒCUANTEPĒC.
 TĒHUĀNYŌLQUI, 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; *cuāuhtehuehuel-*, 18v:10, cf. 61v:18. Syn. CHĪMALLI.

TĒHŪEHXŌLOTZIN, lit., s.o.'s tom turkey, i.e., fict. name for a cuckold (?), cf. FC 11:53-54: eating a cockcomb 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; tihue-xi, 71v:18 & 20.

TEHUILACACHIHUI, to go round and round (cf. MOL: *teuilacachoa:nino*). See TĒTEHUILACACHIHUI.

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.

TĒICĀUH, 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 TĒIHĪCŌLTIH. Syn. TĒTLANECTIH.

TĒIHĪCŌLTIH, freq. of TĒICŌLTIH. 72:7.

TĒIHĪHZAHUIH, freq. of TĒIHZAHUIH. See TĒIHĪHZAHUIHCĀN.

TĒIHĪHZAHUICĀN, place of terror. 59:9. For synonymy see MAHUIZPAN.

TĒIHUIINTIH, that which intoxicates (SIM). 28v:27, 34v:7, 34v:8. TĒIHZAHUIH, that which frightens or scandalizes (MOL). See TĒIHĪHZAHUIH.

TEĪNI, 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 TĒTEICA. Syn. TLAPĀNI 1, XAMĀNI.

TEĪXCO NEMI, to fly in s.o.'s face, i.e., to give offense (MOL: *teixco teixpac ninemi*). 13:16, 13:19, 13v:10. Cf. -ICPAC NEMI. Syn. TĒĪXPAN QUĪZA 2(?).

TĒĪXPAMPA HUALĒHUA, to attack s.o. (in battle) (?). 74:13. Note: MS 1628-bis 223:16 has *oteixpampa yehuac* = he fled (in battle).

TĒĪXPAN QUEHQUETZA:MO, freq. of TĒĪXPAN 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 QUIZA

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. **TĒIXCO 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; ìn tēl huel, 84:23. See **MĀTĒL**, **TĒLEH**, **TĒLYEH** 1.
2. Though, although. Tēl ca chālchihuitl nō xamāni = though jade, it is broken, 17:17, cf. 8:23, 14v:10 (ìn tēl ca zo), 70:28. Cf. **MĀNEL** 2, **TLĀNEL** 2.
3. Well then (CAR 523:1). 11v:30 (tēl ca ye[h]huātl tēuc-tli), 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**.

TELITL, see **TENITL** 2.

TĒLPÖCHTLI, pl. **tēlpöpöchtin** (CAR 489:47). Young man (CAR 408:37). See **TĒLPÖTZINTLI**.

TEPLOHUATL, see **TEPOLOHUATL**.

TĒLPÖTZINTLI, very young man (MOL). 40:2 & 4, 40v:22; tēlpöpöztizintin, 74:16.

TĒLYEH, var. **TĒLEH** (26:17, 32:6, etc); emphatic var. **TĒLHUELYEH** (54v:14, 54v:23).

1. But as for this, but as for that (CAR 522:11), even so. Ìn 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#c#[eh] aye ònēz = yes, even so he's appeared, 54v:14; ì tēlhuelye[h] onnēzta, 54v:23. Cf. **TĒL** 1.
2. Well then (cf. **TĒL** 3). Ìn tēle[h] mā ìhui-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 niquintēn 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 tictēmachīcān = 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.
- TĒMĀQUĪXTIĀNI**, var. **TĒMĀQUĪXTIĪH** (43:3). Savior, redeemer (MOL). 37v:12, 38:15, 42:2, 43:3.
- TĒMĀQUĪXTIĪH**, see **TĒMĀQUĪXTIĀNI**.
- 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). Zān momāc ōtitēmīc 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 tlatecatl, 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; huālteemo, 10v:26, 12:14, 52v:19; -pan temo, 8v:11, 38:12, 39:2, 51v:7, 68v:26, 78:19 & 21, cf. **ĪPAN HUĀLTEMO IN CAVALLO**; nicān temoc ī xōchimiqiztli, 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(?). Zān ontemo huē-huēyōtia-n tīp̄c = he goes down, he grows old on earth (?), 14v:11.
- TĒMOA:MO**, reflex-pas. of **TĒMOA:TĒ**. To be sought. Onnetēmolo = 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; timitztla[h]tlaōcoltēmo[h]tinemi[h]-ya, 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 huītz), 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.

TĒNĀMITL, 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 (çūāuhtenāmitl a òcēlōtenāmitl), 55v:9, 73:2 (çūāuhtenāmpān), 76:19, 77v:2 (xōchintēnāmitl), 77v:2 (quetzaltenānticpac). See TĒNĀNTIA:MO-TĒ. Cf. TĒPĀNTZIN 2. Syn. TĒPĀNTLI.

TĒNĀN, see NĀNTLI 2.

TĒNĀNTIA: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 TENOCHTLI).

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 [i]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.

TĒNTLAPĀNI, to open the mouth, lit., to break the lips. FC 6:11:15; ŷ 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; tēno[h]paltitlāc, 16:24; chālchiuhtli ye notēn, see 5 (below). See TĒNTZONTLI.
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). Ītēno huālcholoa in huēhuētl = the voice of the drum sounds forth, 7:27; chicotēne[h]que[h] = the scurrile-tongued, 15v:30; tlācatēman = in human voices, 31:20; aioc tlatatencopa = inexpressible, FC 6:97:1. See *YĒCTĒNTLI.
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 tictetzeloā-ya = these words of yours that you scatter, 50v:3; chālchi-huitl ye motēntzin, 51:14 & cf. 16; chālchiuhtli ye no-tēn = my words are jades (with pun on 1, above), 78:28. Syn. CUĪCATL 2, TLAHTŌLLI. Cf. NENEPILLI.

6. Edge (MOL). Ātl 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 XŌ-CHIĀTL; tōtōātēpan, 55v:11; coyolātēmpañ, 57:21; quetzalātēmpañ, 57v:9, 58:27; xi[m]matlal#1#ātl ītēmpañ, 81:19; tlacōtl ītēmpañ = at spear margin (*freely*, at the shore of spears, i.e., on the battlefield), 57:10; ācatēpan-īñ = at the reed's edge (i.e., on the battlefield or beside her warrior—a pun), 76:7. See CUAUHTĒNCATL, NEXTĒNCO, TEŌĀTĒMPAN, TŌTŌĀTĒMPAN.

TĒNTZONTLI, beard (MOL). 16:18.

TĒNYŌA (from TĒNTLI 4 + *YŌA:TLA, but Carochi implies *TĒNYŌHUA, from TĒNYŌTL + -hua per AND 358, see CAR 431:41), to be famed or celebrated (CAR 457:27). Tēnyo[h]timani, 19v:14. See TĒNYŌTL.

TĒNYŌTIA:MO, var. TĒYŌTIA:MO (2v:30). To be famed, to make oneself famous (MOL, CAR 457:31). Motēyōtico[h], 2v:30.

TĒNYŌTL, var. TĒYŌTL. Fame (CAR 457:27), glory. 3:1, 3v:13, 18:6, 25:27, 25v:9, 25v:20, 27v:4, 32v:17, 32v:23 (īntēnyo), 38:19, 39:18, 45v:4, 66:11, 68v:19, 75v:11. See TĒNYŌTIA:MO, TĒNYŌTL/MAHUIZZŌTL, TĒNYŌTL/TŌCĀITL. Syn. -IHTAUHCA, TLEYŌTL.

TĒNYŌTL/MAHUIZZŌTL, var. TĒYŌTL/MAHUIZZŌTL. Fame/glory. 5v:1, 13v:5, 39:15. Syn. TLEYŌTL/MAHUIZZŌTL.

TĒNYŌTL/TŌCĀITL, var. TĒYŌTL/TŌCĀITL (32:18). Fame/re-known. 29:10, 32:18, 63v:3, 65:14.

TEŌĀTĒMPAN, 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).

TEŌĀTL, lit., spirit water.

1. Ocean (HG bk. 11 ch. 12 para. 1). For synonymy see ILHUICAĀTL.

2. Ocean water, salt water (HG loc. cit., SPC 224:2).

3. Fig., war (see TEŌĀTL/TLACHINŌLLI): Key word: flood. Teōātl īmancān = where the flood lies, 55v:21; teōāxōchitl-ī = flood flrs (i.e., war victims), 56:4; teōāxōchioctl-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 TEŌĀTĒMPAN 2. Syn. QUETZ-ALĀTL 3, XŌCHIĀTL 3.

4. Fig., blood(?). Teŏātica = as spirit water (i.e., as a blood offering?), 56:15 & cf. 65v:4 (quetzalātica).

Syn. QUETZALĀTL 4(?).

TEŌĀTL/TLACHINŌLLI, var. ĀTL/TLACHINŌLLI (MOL 8v). The ocean/the scorched field, i.e., war (FC 6:244, MOL: tlachinollitueatl, 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; moteŏāuh ... motlachinŏl, 31:16; in teŏāxŏchitl in tlachinŏlxŏchitl = flood-and-blaze flrs (i.e., captives?), 53v:16; teŏātlachinŏloctli = flood-and-blaze wine, 4:28; ātl... tlachinŏl-, 55v:17; tlachinŏlāi[h]tic, 70:22. See TLA-CHINŌLĀZACATL. Cf. QUETZALĀTL/TLACHINŌLLI, XŌCHĪ-ĀTL/TLACHINŌLLI.

TEŌĀXŌCHITL, see TEŌĀTL, TEŌĀTL/TLACHINŌLLI.

TEŌCALLI HUĪAC, lit., long temple, i.e.; church, nave(?).

70v:11. Cf. IQUELESIAH, TEŌPAN 2.

TEŌCHĪHUA:TĒ, to bless s.o. (MOL). See TEŌCHĪHUILIA:MO-TĒ.

TEŌCHĪHUILIA:MO-TĒ, honorific of TEŌCHĪHUA:TĒ. 41v:13.

TEŌCUĀUHTLI, see CUĀUHTLI 1.

TEŌCUITLĀĀTL, gold water, water of gold, i.e., revenants.

28:10, 43v:29. For synonymy see CHĀLCHIHUĀTL 3.

*TEŌCUITLAMĀTZATZAHUA, var. TEŌCUITLAMĀTZATZAYA.

To be golden rings (of revenants) (see AND 358). Teŏcuitlamātzatzaya-n-ti[h]cac = they are golden rings, 50v:22 & 24.

TEŌCUITLAMĀTZATZAZTLI, gold ring. (MOL).

TEŌCUITLATL

1. Gold or silver (MOL), silver (CAR 463:21, CAR 480:34), gold (CAR 486:13). Key word: gold. Teŏcuitlatl copalli-ya mirra = gold, incense, and myrrh, 38:15.
2. As *embed*, s.th. precious or exalted. Teŏcuitlaxahcali, 37v:23; teŏcuitlatepozmeatica, 55:27; -teŏcuitlapa[h]yŏ- = golden balm (i.e., chrism?), 58:24; teŏcuitlatzatzazco = on a golden chair, 58v:5.
3. Refers to warriors, songs, revenants, or the production of revenants. Teŏcuitlatl, 17:18, 21v:29, 22:2, 50:20, 58:16, 59:25, 59v:25, 69:4, 74:13; ihui in teŏcuitlatl in nicpītza = what I smelt is like gold, 15:4, cf. 23:26, 27v:17; teŏcuitlatica = as gold, 58:10, cf. 46:28, 56v:30, etc.; teŏcuitlatica = golden, see 1-CA 2; teŏcuitlacopa, 57:12; teŏcuitlaāmox, 43v:19, cf. 12:20; teŏcuitlacial-, 16v:12, cf. 12:20, 68v:21; teŏcuitla-n-chīmāl-, 32:8; teŏcuitlahuēhuētl, 24v:13, 54v:10; teŏcuitlamāquīz-, 68v:21; teŏcuitlapapalŏtl, 28:8; teŏcuitlatzitzilin, 3:11, cf. 81:22; teŏcuitlaxŏchi-, 9v:8, 11:24, 21v:27, 22v:10, 61v:25, 80:32; and passim.

TEŌCUITLATL/TZITZITL, gold/soft jades, fig., warriors, ghost warriors. 45:27. Syn. CHĀLCHIHUITL/TEŌCUITLATL.

TEŌCUITLAXŌCHITL, flores amarillas à matiesa de floripontios no tan pardos y dentro tienē como las cinco llagas, [...] en tetzucuo (COMED 17), yellow-flowered shrub or small tree (HERN, FC 11:203). Usages have been assigned to TEŌCUITLATL 3.

TEŌCUITLAYOH, golden (MOL). 30v:5.

TEOHPŌHUA:TĒ, to anguish or afflict s.o. (MOL).

TEOHPŌHUI, intrans. form of TEOHPŌHUA:TĒ. To be pained, to suffer. 13v:1. See TEOHPŌUHQUI.

TEOHPŌUHCĀN, place of torment. 13v:29.

TEOHPŌUHQUI

1. One that is anguished or afflicted (MOL).
2. Affliction, torment (MOL, CAR 519:34, CAR 531:22). Teo[h]pōuhtica (see GRAM 7.4), 14:20, 14:22. See TEOHPŌUHCĀN, TEOHPŌUHQUI/COCŌC.

TEOHPŌUHQUI/COCŌC, misery/suffering (MOL, CAR 519:34). 14:20, 14:22, 32v:25.

TEŌHUAH, honorific form **teŌhuahtzin** (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 CUĀUH-CŌĀTL). In *cuāuhcō#hu#ātl ay in teŌhua[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. TEOPIXQUI, 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.

TEŌPAN, lit., spirit place.

1. Temple (MOL).
2. Church (MOL). 46:16. Syn. IQUELESIAH, TEŌCALLI HUĪAC.
3. Fig., battlefield. *Yāōnāhuac teōpañ*, 70:19.
4. Fig., celestial battlefield, paradise(?). 61v:28.

TEŌPIXQUI, lit., spirit keeper:

1. Priest (CAR 499:25). Cf. TĒPIXQUI, TLAPIXQUI.
2. Ritualist, ghost dancer(?). In *anteōpīxque[h]-i* = O you (fellow) ritualists!, 34v:7. For synonymy see CUĪCANI.

TEŌQUECHŌL

1. Spirit swan, i.e., ghost warrior. 5:25; *teōquechōl-me[h]*, 2:11, 3:19; *teōquechōlti[n]*, 6v:10. See QUECHŌLLI.
2. Roseate spoonbill (FC 11:20:17). Syn. TLĀUHQUECHŌLLI 1.

TEŌTI, to become a spirit (CAR 461:9: hazerse Dios). See TEŌTĪHUACĀN.

TEŌTĪHUACĀN

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).

TEŌTL, var. comb. form TEOH- (see TEOHPŌHUI, 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 (te-ōtle), 59:29 (nelli 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 ĪCĒLTEŌTL. For synonymy see DIOS.
2. Title applied to any dead person (Motolinía *Memoriales* p.39: "a todos sus muertos nombraban teutlh 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 TEŌĀTL, TEŌCALLI HUĪAC, etc.
6. As *embed*, cosa estremada en biē o en mal (FC pt.1 p.87).

TEŌTLAHTŌLLI, divine words (MOL), doctrine (CAR 483:4). 30:1, 38v:18, 41:1 (the Bible), 43:22.

TEŌXIHUITL, 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]teōxiuhme[h], 2v:29; teōxinmac (copyist's error for teōximme[h]?), 69v:31. Cf. TZITZITL, ²XIHUITL 2.

"TEŌXINMAC," see TEŌXIHUITL.

*TEPAN, rock place. See TEPANTŌNCO.

TEPAN ĀHUIYA, to take pleasure at s.o. else's expense (cf. MOL: tepan nahauia = alegrarse de mal ageno). 35v:24.

TEPAN CHĪHUA:MO

1. To happen to s.o., to befall s.o. (CAR 418:19). Īmpan̄ ya mochīuh = they are done for (lit., it has happened to them), 57:4, cf. 57v:12; ōtopan̄ 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 Totoquiuhaztli 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). Azcapōtzalco tepanēcapan̄, 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.

TEPANQUĪZQUI, lit., Impersonator (MOL), 15th-c. lord of Xochimilco (DHIST ch.12 para.10, CHIM 98). Tēpanquīzcā-tzin, 34:1.

*TEPANTLAHTOHQUI, intercessor (cf. MOL: tepan nitltoa), refers to St. Mary (SPC 58v:7: totēpantlatocatzi). 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.

TEPANTŌNCO, lit., at the little rock place, i.e., CHAPOLTEPĒC (UAH secs.215 and 236, cf. GKC sec.380: chapoltepec tetla = Chapoltepec, place of rocks). Key word: Little Rocky. 37:27 & UAH sec.236. For synonymy see CHAPOLTEPĒC.

TEPĀNTZIN, lit., rampart.

1. Mexican captured at Chapoltepec before the founding of Tenochtitlan (UAH sec.146).

2. Fict. name for any warrior. 74:9. Cf. TENĀMITL.

"TEPEACAC," see TEPEYACAC.

TEPECHTĒCA:MO, to bow down. 39:8. Syn. PECHTĒCA:MO.

*TEPECHTLI, pavement (?), see MOL: tepechmana:nitla), base, foundation (SIM). See TEPECHTĒCA: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.
- TĒPĒHUATZIN, 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, *TEPĒYÖLLÖTL.
- TEPĒPÖL, name of a mountain or eminence rising out of Lake Texcoco in Acolhuan 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 ontepētīhua = 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 quinnahnānquilia = as if mountains were echoing them, 1:14; juhquj tecciztli qujpitza tepetl qujnanqujlia = as if he blew a horn and a mountain echoed him, FC 5:151:18; cf. "this Tepeolotlec [i.e., *TEPĒYÖLLÖTL] 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, TEPĒIHTIC, TEPĒPÖL, etc.
 2. Pyramid (see FC 11:269:18: çan 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 in 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; tepētítlan, 36v:13, cf. 36v:19, 70v:15; -tepētlan, 31:6; -tepētīcpac, 65:27; īyōllo in tepētl, see *TEPĒYÖLLÖTL. See CHĀLCHIUHTEPĒTL, CHĪMALTEPĒTL, CUAUHTEPĒTITLAN, HUĪTZILTEPĒTL, 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. TEPĒIHTIC. Syn. ĀTLAUHTLI. 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 huēi o[h]tli īpan = on the Tepeyacac causeway, 55:4; jpan vtli tepeiacac = on the road to Tepeyacac, FC 12:110;33.

*TEPĒYÖLLÖTL, 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). Īyöllo in tepētl (refers to the supreme spirit), 24v:7; cf. jiollo al-tepetl = 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: tlapixoani = progenitors). 54v:15. See PIXOA: TĒ. Cf. TLĀCAXINĀCHOA.

TĒPĪXQUI, one who guards people, guardian. Totēpīxcātzin, 57:22. Cf. TEŌPĪXQUI, TLAPĪXQUI.

-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. TĒPONAHUĀZTLI (40v:9). Two-tone log-drum (FC 8:45:9, FC 8: illustration 70, *Mendieta* bk. 2 ch. 31, cf. CAR 468:33: niteponaço, 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 TĒTEPONTLI, TZĪNTEPONTLI.

TEPOZTLAHUIZTLI, iron arms (MOL: armas de hierro). Te-poztlahuice[h]que[h] = owners of iron arms, i.e., Spaniards, 54:10.

- TEPOZTLI, copper or iron (MOL). Teōcuitlatepoztecatica, 55:27; cf. tepoztecatica = with a chain (CAR 521:4). See TEPOZTLAHUIZTLI, TEPOZTŌPĪLLI.
- TEPOZTŌPĪLLI, 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 TEHTEQUI:TLA. Cf. CUĀTĒQUIA:TĒ 2.
- TEQUICHĪHUA:TLA, indef., to work for tribute, to perform tribute labor. 57:22. Cf. TEQUITI.
- TEQUIHQŪXTĪLIZCUĪCATL, bringing-out song, i.e., song in which revenants are summoned or brought forth. 41:1.
- TEQUIHQŪXTĪLIZTLI, act of bringing forth or summoning (from QUIHQŪXTĪA:TĒ). See TEQUIHQŪXTĪLIZCUĪCATL.
- 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 YĀŌTEQUIHUAH. 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. TEQUICHĪHUA:TLA.
- TEQUITL, pos. -tequiuh (FC 3:9:7).
1. Tribute, labor (MOL), obligation (CAR 491:27). 57v:15, 57v:16. See TEQUICHĪHUA:TLA, TEQUIHUAH, TEQUIPACHIHUI, TEQUITI, TEQUITLAHTOA, TEQUIYŌTL.
 2. Adv., only (OLM 186). See ZANNĒN TEQUITL, ZAN TEQUITL.
- TEQUITLAHTOA, to assign tribute labor (MOL). See TEQUITLAHTŌLLI.
- TEQUITLAHTŌLLI, job assignment. Notequitla[h]tōl, 57:18.
- TEQUIYŌTL, tribute labor, assessed labor (MOL). Tlāco[h]-yōtl tequiyoṭl = slavery and toll, 45:6.
- TETĒCA:MO, freq. of TĒCA: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.
- TETĒCA:TLA, freq. of TĒCA:TLA. To pour s.th. Mā onlate-tēco = let all pour, 57:25. Cf. TEHTĒCA:TLA.
- TĒTECH AHCI, see -TECH AHCI.
- TĒTECH QUIZA, to intoxicate s.o. (OLM 228). 14:18, 21v:20, 79v:6. Syn. IHUINTIA:TĒ.
- TETECUUEXTLI, freq. of TĒCUUEXTLI. 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.
- TETEHUILACACHIHUI, freq. of TEHUILACACHIHUI. See TETEHUILACACHTLI.
- TETEHUILACACHTLI, s.th. that goes round and round, a

whirler (cf. MOL: teteuilacachtic = remolino o cosa semejante), i.e., a revenant. Teteuilacachpīl = baby whirler, 15v:12.

TETEUILOTIC, freq. of **TEHUILOTIC**. 58:7. Syn. **TEHUILTIC**.

TETEICA, freq. of **TEĪNI**. To be crunched (MOL), to be shattered (CAR 476). Of jade, 55v:12.

TETEPONTLI, knee (MOL); shin, shinbone (MOL: totetepun); tree trunk (MOL). Tetepo[n](apoc.), 16:22.

TETETL, var. **TETEHL(?)**. Freq. of **TETL**. Stones, gems; fig., sacrificial offerings(?). Mā ya āca[h] teteḥl = 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-CHIUHTETL**, **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: cotztetl, nacatepol). Omicicuiltecui[h]cuilpīl, 15v:16; cuāxa[h]cal-yan-tecui[h]cuil, 16:16; ḷacatztepīl, 16:16; çuauh[h]uitzoctepōl, 16:17; -cacatzactepōl, 16:18; -cuāte-, 42v:26; vejtepol tetl = 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 ōntetl huēhuētl = second drum-cadence(?), 54:28; centetl ti = one drumbeat(?), 7:25; yētetl 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: tehuellamachtic = cosa agradable y que da contento). 1v:8, 4:30, 72:7; tehuellamachtic, 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. **TEĪCÖLTIH**.

TĒTLAÖCOLTIH, var. **TĒTLAYÖCOLTIH**. That which makes one sad (MOL). 30:2. See **TLAÖCOLTIA:TĒ**. Syn. **TEĪCNÖ-TLAMACHTIH**.

TĒTLATLAHUĒLCĀUH, pret. agentive noun from **TLATLAHUĒLCĀ-HUA: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 ll. 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.

TĒTOA:TLA, see TLATĒTOA.

TĒTOZCATĒMIH, one who fills people's throats (with song). 1:19.

TETZELACATL, see TETZILACATL.

TETZILACATL (TETL + TZILACATL 1), var. TETZELACATL (15v:10). Un artesón 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. Chalchiuhtetzilacacuīcatoqueh = they're singing as jade gongs, 10v:12; āyacach#ti# tetzilacatl āyōtl = rattles, gongs, turtle rattles, 15v:24, cf. 12:11; tetzilacacuīcatl = gong music 12:15, cf. 15v:10; chālchiuhtetzilacatzitzilicatoc 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, TĒUC-CALLAH. 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 (tenochtīlan).

TĒUCTLAHPALIUHQUETL, see TLAHPALIHUI.

TEUCTLAHTŌLLI

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. *TĒCUITL (see 70v:8), TĒUHTLI (11:16, 74:7, etc., see also Muñoz Camargo p. 39), orthog. var. TĒUCTLI (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 príncipal), "generic term for princes, counts, dukes, marquises, and men of class" (RITOS ch. 11 p. 113), lord, chief. 9v:22 (tēuctlon), 10:8, 11:16, 12:5 (tēuh]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 tēuhtli, 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; to-tēuchuā[n], 7v:25, cf. 17v:22, 33:13, 37:30; nohuēyōtēcui-a, 70v:8; tōlçuātēctitlan, 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 (tēuh]tli-a), 65:28 & 65v:2 (to-tēuh); refers to Jesus (tēuctziñtle), 45:13; refers to St. Francis, 45:28. See TĒCPĀCA:MO, TĒCPAN, TĒUCCALLAH, etc. Do not overlook CENTĒUCTLI, TOTĒC, TOZCUĀTĒC-TZIN. 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 has 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: tecuyutli); lords, noble company; pos., lord (CAR 420:32). Tēcuyōtl = lordliness, 71v:2, 81v:13; tēcuyōtl = lords, 12v:11; no-tēcuiyo = 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/TLAHTOHCĀYŌTL.

TĒUCYŌTL/TLAHTOHCĀYŌTL

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-chiuhteuh, 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. Chīmalteuhtli = 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* cozahaia, 32v:6 & cf. 9, cf. 65:10; oyohualteuhtlēhua-ya, 61v:10; tlachinōlmilini teuhtli, 61v:13; teuhtica, 64v:6, FC 10:55:27; tlachinōlteuhtlēhua, 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 TEUCTLI. 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 a-tlauhtli = the cliff and the gorge (i.e., the place of danger, the battlefield), FC 6:14:5; ātetezoñātlauhcatl ... 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. ĀTLAUHTLI.

TEXOLOTL, pestle (SIM, cf. MOL: quauhtexolotl = mano

- de mortero). Texoloxomolli = pestle groove (?), 16:30.
- TĒYÖLLÖCOCOHCĀN** (YÖLLÖCOCOA:TĒ + -CĀN), place of anguish. 72v:8.
- TĒYÖLLO QUIHMAT**, see **TĒYÖL QUIHMAH**.
- TĒYÖLMELĀUH**, var. **TĒYÖLMELĀUHQUI** (FC 6:30:27). Rectifier of the heart, that which straightens or purifies the soul (see **YÖLMELĀHUA:TĒ**); confessor, one who confesses a penitent (FC 6:30:27). 20v:22.
- TĒYÖL QUIHMAH** or **TĒYÖLQUIHMAH**, var. **TĒYÖLLO 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; xōchitēyōlqui[h]ma[h], 3:27. See **TĒYÖLQUIHMATCĀN**.
- TĒYÖLQUIHMATCĀN**, heart-pleaser place, i.e., paradise. 60:16.
- TĒYÖTIA:MO**, see **TĒNYÖTIA:MO**.
- TĒYÖTL**, see **TĒNYÖTL**.
- TEYOYOMOC**, see **TEZOMOC**.
- TĒZCACŌĀCATL**, 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: Tēzcātlēpōca); fig., good example (MOL: tezcatl machiotl), good advice (FC 6:246). See **TĒZCATL/TLĀHUIILLI**. Cf. **XAPOTL 2**.
- TĒZCATL/TLĀHUIILLI**, 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 metaphors at MOL: tezcatl machiotl...). 57v:4.
- TĒZCATZIN**, son of **ĀXĀYACATL 2**, died fighting in Huexotzinco (MEX 135 and 138). 24v:20. For other sons of Axayacatl see **TLĀCAHUEPAN 3**.
- TEZOMOC**, jocular(?) var. **TEYOYOMOC** (68:4).
1. Tezomoc the elder; king of the Tepanecs 1343-1426, d. 1426 (UAH secs. 214 and 258, MEX 100: Huehue Tezomocotli). 7v:21, 7v:30, 8:21; big lord Tezomoc sorcerer, 14v:10; Tezomoc of the Dry Lands, 19v:6; coupled with **CUAHCUAUHTZIN 1**, 25:23 & 26, 25:27; coupled with **ACOLNAHUACATL 1**, 37v:1. See 6 (below).
 2. Tezomoc the younger, lord of Azcapotzalco 1474-99, d. 1499 (TORQ 1:254).
 3. Huehue Tezomocotli, son of **ITZCŌĀTL 1** and father of **ĀXĀYACATL 2**, never reigned (MEX 114, TORQ 1:162).
 4. Tezomocotli, son of **ĀXĀYACATL 2** and father of **HUANITL** (TEZ ch.82, MEX 164). See 7 (below). Syn. **TEZOMOCOTLI ACOLNAHUACATL**. For other sons of Axayacatl see **TLĀCAHUEPAN 3**.
 5. Tezomocotzin, lord of Colhuacan when the Spaniards arrived in 1519 (GKC sec.1337).

6. Unidentified (possibly 1, above). Titezoꝝomoc̄tli, 3v:13; tezoꝝomoc̄tli, 30:17; tezoꝝomoc̄tōn, 16:30, 16:31; tezoꝝomoc̄p̄l, 16v:2; teyoyomoc-, 68:4 & 7.

7. Unidentified (possibly 4, above). 33:10.

TEZOMOCTLI ACOLNAHUACATL = TEZOMOC 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(?). Yētetl ti, 7:24; centetl 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 TĪ-?), see TĒ- 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: centihuitze). 2v:17, 6v:16, 74:10.
4. Connects adverb with verb(?). 14:10.

TLAHCĀUH, valiente hombre, animoso y esforçado soldado (MOL). Tia[h]cāhuāṅ = warriors, 73v:23, 73v:gloss 2.

See YAHQUI 2.

-TICĀTZIN, see -TZIN.

TĪCH-, see TĒCH-.

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). ṽcnōpillōtl 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. Timaliuhtihuītz = they come in glory, 28v:28; ontimalihui, 35:23, 40:15; tēl ahñelli huel timaliuhtih = 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.

TIMALLOTL, 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:TĒ, to be praised. See TIMALOH.

TIMALOA:MO

1. Reflex-pas. of TIMALOA:TĒ (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:TĒ (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:TĒ, 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).

TINĀN, see NĀNTLI 2.

TIOS, see DIOS.

TIOX, see DIOS.

TIOX/SANTA MARIA, God/St. Mary, i.e., the supreme power (cf. FC 6:74:6: in tonan in totah tonatiuh tlattecutli = our mother, our father, the sun and the earth lord). 67v:7.

TITILĀCTLI, freq. of TILĀCTLI. 16:24.

TITIMALIHUI, freq. of TIMALIHUI 1. To suppurate. Ontitimaliuhtāz, 14v:24.

TĪTLANI:TĒ 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 yuitzintli tocōtitlanica = let's use chalk and feathers (i.e., let's have sacrifice), UAH sec.153; Ayoppa-ñ tītlano chīmalli xōchitl = not twice are shield flrs used, 8:26; toco[n]-ya-tītlani toco[n]-ya-ihtoa in miccascalcatl = you're using, you're uttering Miccascalcatl (i.e., you're

producing him as a revenant and will use him as a victim), 33:29.

TĪZAĀPAN, place near Colhuacan where the wandering Mexicans settled briefly before founding Tenochtitlan (UAH secs. 156, 167, 233, and 237). 60v:4.

TĪZAHUATZIN, should be TĪZAHUAHTZIN(?). Son of ITZCŌĀTL 1, lord of Toltitlan (UAH sec. 254). 21:1.

TĪZALILHUITL, see TĪZATL/IHHUITL.

TĪZAOCTLI, var. OCTĪZATL (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.

TĪZATL, 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. TĪzatica, 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 OCTĪZATL, TĪZAOCTLI, TĪZATL/IHHUITL, TĪZAYOA.

TĪZATLACATZIN, heroic Tlaxcalan "captain," fl. 1504 (TORQ 1:201). 10v:14.

TĪZATL/IHHUITL, var. TĪZALILHUITL (25v:16), *TĪZIHUITL (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.

TĪZAYOA, to be covered in chalk. 24v:17.

*TĪZIHUITL, see TĪZATL/IHHUITL.

TLA-

1. Prefix used to create impersonal verbs (AND 82). Ontlapetlāni-a = there's a glowing, 52v:23; quetzalpānitl ī tlixōpalēhua = all the banner plumes glow green, 74: 14; etc. See TLANĒCI, TLAPEPETLĀNI, TLAPOHPOLIHUI, TLAXŌPALEHUA, etc.
2. General-obj. prefix, usually refers to nonhuman entities (see MOL: pitzā:nitla = to play s.th.), may also refer to persons (see FC 6:210:14: tlamauhtia = he awakens a general fear, lit., he frightens people), may be fused to verb stem (see TLACAQUI, TLAHTOA, TLAMATI, YOHUALLACAQUI, etc.), may stand in cross reference with a specific object (AND 368-69). Nihuāllayōcoya īn ayocuan tēuctli = I create s.th.: it's Lord Ayocuan, 35:2ī; mā-n tlachīchina-ya toxōchiuh = let him inhale our flrs (or all our flrs), 35v:24; and

passim. For deverbative nouns in which the *tlā-* refers to or includes persons see TLACUIHCUILŌLLI, TLĀ-TEMŌLLI, TLATLĀNILLI, TLAYAHUALŌLLI.

TLĀ (long vowel attested at CAR 496:15, CAR 500:45, CAR 503:22, etc.), var. TLĒ (11:1, SIM). Adverbial particle. See also TLĀCA, TLĀCUĒL, TLĀIC, TLĀNEL, TLĀOC, TLĀZĀ, TLĀZAN, TLĀ ZĀNĒN, TLĒNŌZO. Syn. ¹MĀ, etc.

1. Introduces wishes and commands (but with greater deference than ¹MĀ 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 INTLĀ, INTLĀCAMŌ, INTLĀNEL, INTLĀZAN, TLĀNEL 2.

*TLAAHHUITL, pleasure (?), from *AHHUIYA). *Zan tlaaḥhuixō-chitl-a* = they are just pleasure flrs (?), 29:1.

TLAAQUĪLLOH (from AQUIA:TLA), a tree bearing fruit (MOL), lit., an entity that has become covered with fruit. 52v:1.

TLAAQUĪLLŌTIA:MO, to bear fruit. 41v:16.

TLAAQUĪLLŌTL, fruit (MOL). *Celi[y]a notla[h]tōlla[a]quĪllo* = my word-fruit germinates, 27v:8.

TLĀCA, adverbial particle.

1. Signals negative wishes and commands (cf. MĀCA). 10v:31, 21:28 & 66:26 (in *tlāca*), 40:31, 40v:3, 50v:7, 61:31, 64v:24 & 68v:1, 71v:3, 74:16 (in *tlāca*). Syn. MĀCA.

2. Introduces subordinate clauses. See INTLĀCAMŌ.

TLĀCACCO, adv., var. TLĀCACO (MOL). In peace, tranquilly (CAR 524:26). *Tlācacconemī* = 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 CEMĒLLEH.

TLĀCACO, see TLĀCACCO.

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 dize (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.

TLACĀHUA, 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 tlacāhuaz in īcēlteōtl*, 14v:27 & 30, *mā tlacāhua-ḥ moyōllo*, 59:18 & 21, cf. 68v:17.

TLĀCAHUAH, master of slaves (MOL). 55:15 & 18.

TLĀCAHUEPAN, 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 ĀXĀYACATL 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, HUITZOTL(?), ĪXTLĪLCUECHĀHUAC, MĀ-CUĪLMALĪNALLI, MAHTLACCUIATZIN(?), QUIAUHTZIN 3, TĒZCATZIN, and TEZUZOMOC 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.
- TLACALHUĀZTLI, blowgun (MOL, cf. RITOS ch. 21 para. 29: cerbatanas). 58v:6.
- TLĀCAMATI:MO, to be rich, prosperous (MOL, cf. CAR 465:21). 72v:26.
- TLĀCAMAZĀTL, name of a Chalcan lord (fict. name?, see MA-ZĀTL 3). De chalco tlacamaçatl = pertaining to Tlacamazatl of Chalco (song heading inserted by glossator), RSNE 14v:5; tlācamazātl, 33:24 & cf. RSNE 15:8 (tlacāmaçatl [diacritical marks unclear in the original]).
- TLĀCAMŌ, adverbial particle. Let it not be. 2:20. See IN-TLĀCAMŌ. Cf. MĀCAMŌ.
- TLĀCANEQUI:TLA, used with ZAN, to do s.th. carelessly or recklessly (MOL). Žāzo tictlācanequi, 72v:29.
- TLĀCANŌTZA: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.
- TLĀCATĒCCATL, 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 TLĀCATĒUCTLI 1.
- TLĀCATECOLŌTL, 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.

TLĀCATĒUCTLI, var. TLĀCATĒUHTLI (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 TLĀCATĒCCATL, TLACOCHECALCATL, and tlacochtēuctli.

2. Var. TLĀCATĒUHTZIN = TECHOTLALATL (IXT 1:431: Tlacatecuhtli). 7v:26.

TLĀCATĒUHTLI, see TLĀCATĒUCTLI.

TLĀCATĒUHTZIN, see TLĀCATĒUCTLI 2.

TLĀCATL, 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 (nontlācahtoqu-*i* for nontlācattoc). See TLĀCATILIA:MO, TLĀCATILIA:TĒ, TLĀCATILIZTLI. Syn. PILIHUI, PILTIA, QUĪZA 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). Itlācatiliztin tot^o jesu x^o, 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; chicuēi 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; tlāticpac tlāca[h] = people on earth, 1v:13, cf. 41v:26, 42:11; temohuayān tlāca[h] = Dead Land denizens, 70v:13; zotol[1]ōcāñ 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; tlācatēmpān, see TĒNTLI 4. See AHLĀCATL, CALPANTLĀCATL 2, CAXTILLAN TLĀCATL, CHĀLCOTLĀCATL, TLĀCA-

HUAH, TLĀCAHUEPAN, TLĀCAITTA:TĒ, TLĀCAMAZĀTL, TLĀCANEQUI:TLA, TLĀCANŌTZA: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). Nitētlacāuhtzin = I am s.o.'s abandoned one, 51:18.

TLĀCAXINĀCHOA (from XINĀCHOA:TĒ), to sow humans, to propagate. 41v:30. Cf. TĒPIXOATZIN.

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.

TLACHICHIQUILIZTLI, an act of scraping or abrading (MOL). Tlachichiquiltzinco = place of the scrape, the fray, the scuffle (i.e., the battlefield), 79v:15.

TLACHICHIQUILTZINCO (TLACHICHIQUILIZTLI + -TZINCO), see TLACHICHIQUILIZTLI.

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, YECŌLLI, YŌCOLŌC. Cf. "CHICHIHUALLI."

TLACHINŌLĀCAZACATL, see TLACHINŌLĀZACATL.

TLACHINŌLĀZACATL, var. TLACHINŌLĀZACATL (TLACHINŌLLI + ĀTL + -CATL + ²ZACATL). Flood-and-blaze charge or flood-and-blaze carried one, i.e., carried warrior. In tlachinŌlāzaca-ya-tzin = O charges of the flood-and-blaze!, 57v:11; tlachinŌlāzaca-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 (tlaḥchinŌlcalico), 21:9, 27v:25 (tlachinŌltepēc), 40:22 (tlachinŌltica-*j*), 42v:26 (-tlachinŌlcuāte-), 61v:10 (tlachinŌlpōctli), 65:23 (tlachinŌlteuhtl ēhua-ya), 65:28, 74v:5 (-tlachinŌlpipītz-), 82:13 (tlachinŌlçuāhtli-a); milini ... tlachinŌlli-on, 61v:

24, cf. 18v:1, 23:9, 61v:13, 82:13 (tlachinōl̄çuāuhtli-a); tlachinōl̄ā-, see TEŌĀTL/TLACHINŌLLI. See QUETZALĀTL/TLACHINŌLLI, TĒCPILLŌTL/TLACHINŌLLI, TLACHINŌLLI/IX-TLĀHUATL, TLACHINŌLXŌCHITL, XŌCHIĀTL/TLACHINŌLLI, XŌCHITL/TLACHINŌLLI.

TLACHINŌLLI/IXTLĀHUATL, blaze/field, fig., war. 25:5, 53v:12.

TLACHINŌLTEPĒC, see TLACHINŌLLI.

TLACHINŌLXŌCHITL, var. TLAHCHINŌLXŌCHITL (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. XŌCHITL/TLACHINŌLLI.

TLACHIYA, var. TLACHIYE (37v:14). For causative see TLACHIYALTIA:TĒ 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 HUĀLLACHIYA, 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:TĒ.

TLACHIYALTIA:TĒ or TLA, causative of TLACHIYA. To cause s.o. or s.th. to see, look, or be cognizant (MOL: tlachialtia:nite). 2:17, 7v:14 (freq.), 44:29.

TLACHIYAZNEQUI, to want to see. 14v:25.

TLACHIYE, see TLACHIYA.

TLACHŌQUIZTLĒHUA, impers. of CHŌQUIZTLĒHUA. 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.

TLACHTEPĒC, fict. place name, Ball-Play Mons (TLACHTLI + TEPĒTL 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 TLACHTEPĒC.

TLACILHUIA:TĒ, to give s.o. a mark or blotch, to blotch s.o. (see MOL: tlacilhuilocatl = birthmark, deformity). 16:21.

TLACNĒLILLI (from ICNĒLIA:TĒ), a favored one. 24v:24.

TLACOCHCALCATL, see TLĀCATEUCTLI 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 CHĪMALLI/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 TLĀCOHTLI, cf. SPC 17v: in mictla vmpa cenquiztoc in tlacuiutl = 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 quitlācohtiz in īpalnemo[hu]a = who in truth will provide slaves for Life Giver?, 23:7.

TLĀCOHTLI, slave (CAR 461:30). Ātl popōca ītlācoh in tēuc-tli = Atl Popoca is the Lord's slave (i.e., Atl Popoca has gone to the other world), 9:5, cf. TLĀCOHTI 2, TLĀCOHTIA:TĒ.

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.

TLACOTEPEĀC

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 ītēmpān = 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. **COCO-CATL** 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-TĻA**.

TLACUIHCUILŌLLI, one who is varicolored (from **CUIHCUILOA:TLA** per GRAM 7.5). Tlacui[h]cuilōcali[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]zācān = 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; xiuhtla[h]-, 75:29 & 75v:1. See **ĀCUECUENTLAH**, **CALLAH**, **NEPANTLAH**, **TĒUCCALLAH**, **XŌCHITLAH**, **XŌPANTLAH**, **XŌTLAH**.

TLAHCAHTLI, day (CAR 499:42). See **TLAHCAHTEŌTL**(?).

TLAHCAHTEŌTL, ruler of Tlatelōlco, 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 **TLATLAHCUIILLŌTL**. Syn. **IHCUIILLŌTL**.

TLAHCUILOA, to paint; fig., to make paintings (i.e., reve-

- nants). 7v:8, 20:3 (with matrix huĩtz), 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), TLAHPALIHUQUETL (CM), TLAHPALIHUQUI (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]palihuetl, 66:17, cf. 56:2, 75v:6; yēq̄u-i-tēntla[h]palihuetl, 52:25.
- TLAHPALIHUQUETL**, 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] Thuĩc 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. Purpose 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. TLAHTLACOA (1v:21). To sin (CAR 426:30). 1v:21, 41:21 (of Adam and Eve). See TLAHTLACOĀNI, TLAHTLACŌLLI.

TLAHTLACOĀNI, sinner (MOL). In tla[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 ĩntla[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: brocades. 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; tontla[h]-tlanīlo = you are beseeched, 12v:16, cf. 13:7. See IH-TLANIA: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 ¹TLAŌCOLLI. 38:7. See TLAHTLAŌCOLCUĪCA.

TLAHTLAŌCOYA, freq. of ¹TLAŌCOYA. 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.

TLAHTLAYÖCOLCUICA, see TLAHTLAÖCOLCUICA.

TLAHTLAYÖCOYA, see TLAHTLAÖCOYA.

TLAHTLI, uncle (MOL, CAR 487:22, cf. CAR 402:40: notlā = mi tio). 58:13. 72v:29 (my aunts and uncles), 80:11, 80:14, 80:15. See TLATLAHTLI. Cf. AHUITL.

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 tlahtoāni-meh (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 gouer^{dor} 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 *TĒPANTLAHTOHOQUI.
2. Tlahtohcā-, see TLAHTOHCĀCIHUĀPILLI, etc.
3. Tīlahtohcāuh = 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]tŏlchi[y]a yehuayan dios = I await God's words (where "words" = revenants?, cf. TLAHTŌLLI), 45v:26; tictla[h]tŏlchi[y]a[h] in xesus = we await the kingdom of Jesus, 59v:7; cf. con-aya-chi[y]a ye itla[h]tŏltzin, 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., revenant (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]-tŏl), 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]tŏl), etc.; songs, 8v:21, 9v:16, 9v:20, 13v:3, 14v:8 (zan itla[h]tŏl zan iciehuiz), 14v:9, 19v:7 (īncococauh īntla[h]tŏl), 37v:2, 38:31, 44v:4, 73v:7, etc.; -tīla[h]tŏltzin, 26:6, 26:9 & cf. 49v:1, 42:26, 52:6 (moxō-chitla[h]tŏltzin), 72:16, 72v:25, 81:1; itla[h]tŏl tēmictli = the words of a dream, 12:22; tēuctla[h]tŏltica tēchilacatzoa, see TĒUCTLAHTŌLLI; momalīntoc *i* in amotla[h]tŏl = your songs are spinning, 18:21; celi[y]a nŏtla[h]tŏlla[a]quillo = my word-fruit sprouts, 27v:8; tītla[h]tŏl = you are His songs, 59:7; ūtotontla[h]tŏl = his warlike words, 70v:22; chālco tla[h]tŏlli = a Chalcan expression, 72:22:gloss; īyayamaztla[h]tŏl = his tender words, 79:8; quetzalla[h]tŏlli = plume songs, 80:19; con-aya-chi[y]a ye itla[h]tŏltzin, see CHIYA:TLA. See CUĪCATL/TLAHTŌLLI, IHĪYŌTL/TLAHTŌLLI, TĒŌTLAHTŌLLI, TLAHTŌLLI/YŌLLŌTL, YĀŌTLAHTŌLLI, 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. Motlahuahzomal, 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, XŌCOMIQUI.
- TLĀHUĀNA:TLA, trans. form of TLĀHUĀNA. To tipple on s.th. Quitlāhuāna[h], 56:4; quitlāhuān, 65v:16.
- TLĀHUĀNŌYĀN, 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 maddened by anger (cf. MOL: tlauecaua:nino). See TLATLAHUĒLCĀHUA:TĒ.
- TLAHUĒLIA:TĒ, to hate or be angered by s.o. (SIM). See TLAHUĒLİLŌC.
- TLAHUĒLİLŌC, one who is evil or wicked (MOL, CAR 461:45, CAR 518:6). Key word: scoundrel. 40v:1, 40v:3. See ICNŌPILLAHUĒLİLŌC.
- TLAHUĒLILTIC, v-A, used only in 3rd pers. sing. pret. and with pos. prefix. To become one's misfortune (CAR 462, AND 362). Ōtotlahuēliltic, 6v:24, 43v:9; ōnotlahuēliltic, 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: motlaueznequi = mohino y enojado). Ninotlahuēznequi, 72v:9.
- *TLĀHUI, to shine; to be red(?). See TLĀHUINI, TLĀHUITL, TLĀHUIZCALLI(?).
- TLĀHUINI, a shining entity. Notlāhuinixōchiuh = my shining flrs, 78:8; cf. tlāhuilli xōchitl, see TLĀHUILLI.
- TLĀHUIA, to light (the way) (MOL); to shed light (MOL). 14v:8. See TLAHTLĀHUIA.
- TLAHUĪCA, see HUĪCA:TLA 3.
- TLAHUIHUILTEQUI, freq. of TLAHUILTEQUI. To repeatedly traverse, to wander(?). 1:6, 1:8.
- TLĀHUILLI, light, illumination (MOL, HDA 6v:22 and 7:26: tlāhuilli). Tlāhuilli xōchitl = brilliant flrs, 15v:1, 15v:2, 53:18. See TEZCATL/TLĀHUILLI.
- TLĀHUILLŌTL, abstract form of TLĀHUILLI. Xi[y]ōtlā[h]uil-[1]ōhuēhuētl = 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). Tlāhuimomōzpañ, 22:8; tlāuhtōnatiuh, 36:15. See TLĀUHCALLI, TLĀUHQUECHŌLLI, TLĀUHTZINCO.

TLĀHUIZCALEHUA, to radiate dawnlight, to shine like the dawn. Tlapaltecomasuchitl tlauizcalleoatoc vnteocuitlato-tonatimani = red cup-flrs are radiating dawnlight, shining like gold, SPC 235v; ma vntlauizcaleuatiuh ma on-teucuitlaoachpepeiocato 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 (tlāhuizcalteō[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 (ilhuitlāhuizcalli). See **TLĀHUIZCALEHUA**, **TLĀHUIZCALLŌTIA**: **TLA**, **TLĀHUIZCALXŌCHITL**. Syn. **TLĀUHCALLI**, **TLĀUHTZINCO**.

TLĀHUIZCALLŌTIA:TLA, to provide dawn lodging for s.th., to provide a place in the dawn for s.th., to immortalize s.th. (?). 23:10.

TLĀHUIZCALXŌCHITL, dawn flr. Q[ue]nin ocuel cuetlahuix ŷ tlahuizcalxochitl?, MS 1628-bis fol. 292 l. 27; tlāhuizcalxōchitl, 6v:1; cf. tlāhuizcalteō[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**.

TLAIHTŌLLI, an entity that is enrolled, summoned, named, or appointed (MOL: encartado o nombrado). Mā#c#[z]onel titlaihtōlli = 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.

TLĀIXTOCTZIN, 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.

TLĀLĀ, 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. AZCAPŌTZALCO, TEPANĒCAPAN.
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(?). Tlālhuacu-#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 ytetecucicaca = pulso de la muñeca o del brazo).

TLALHUAYŌTL, abstract form of TLALHUATL. See CUĀTLALHUAYŌTL.

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:gloss1, 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: tialcacalosu-chitl... tlallampa). *Tlālli* [ī]cpac = on earth, 29:18, cf. 4v:7, 29:13 & 17, 47v:7; *tlāl-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-[l]i* = he arrives on earth, 47:11; *tlāltech a[h]cic*, 38v:8; *ānāhuatl in tlāl*, 67:18; *tlāl[l]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**, **TLĀLTĪ**, **TLĀLTICPAC**, **TŌNACĀTLĀLPAN**, **XŌCHITLĀLLI**, **YANCUIC 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.

TLALNAHUACATL, 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 āco yā in inyollo in intlalnamiquiliz* = it was as if their thoughts went upward (while they were contemplating the miracle), LASSO 48:28.

TLALOA:MŌ, to run, to flee (MOL, CAR 434). See **NETLALŌLIZTLI**, **TLATLALOA:MO**. Syn. **CHOLOA**.

TLALOTZIN, unidentified Tlaxcalan(?) lord. 8:13.

TLĀLPAC, 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 "Tozmacuex" and "Xoquahue" to the court of HUITZIL-IHHUITL 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: Tlalteuctli). 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^ç (78:12), TLĀLPAC (4v:24, 30v:14), TLĀLPC (10v:2), TLĀPQU (39:4), TLPC (47v:1), TPC (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; ōcēlōtlpc, 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. TLĪCTLI. World, earth (CAR 455:26). 21v:11. See TLĀLTICPAQUEH. For synonymy see CEMĀNĀHUAC 1.

TLĀLTICPAQUEH, abbrev. TLĪQUEH (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 TEŌPIXQUI 2). 79:1; tlamacatzintle (see GRAM 7.4), 79:6. See CIHUĀTLAMACAZQUI. For synonymy see CUĪCANI.

¹TLAMACH, see TLEIN MACH.

²TLAMACH, gently, peacefully, slowly (CAR 524:3). See TLAMACHĪHUA:TLA. For synonymy see CEMĒLLEH.

TLAMACHIA:TĒ, to ration things to people (MOL). Tlatēmachīlo (the expected form is tētlamachīlo—is this a copyist's error?) = there's rationing, 42v:6.

TLAMACHĪHUA:TLA (²TLAMACH + CHIHUA:TLA), to do s.th. slowly (SIM). See TLATLAMACHĪHUA:TLA.

*TLAMACHĪLIA, to be wise (cf. CAR 456:28: tlamachīliztli = 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 (netlamachtilo ī tipīpiltzintli[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 NETLAMACHTĪLIZTLI, NETLAMACHTĪLŌYĀN, 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.

TLAMACHĒHUALLI, 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: mauïçoa:nitla), to rejoice (see SIM: mauïçoa). 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. ILHUIZÖLLI.

TLAMALĪNTLI, cord, twist, twisted rope (MOL). See CUE-TLAXTLAMALĪNTLI. Syn. TĒCUECUEXTLI.

TLAMAMALLI (from MAMALI:TLA 2), perforated (gemstone); fig., baby, infant (OLM 212). Cf. TLAZÖTL.

TLAMĀMALLI, vars. TLAMĒMELLI (see 55:20, 85:5), TLEMĒMELLI (see 55:22, 85:2). Charge, load, s.th. carried (MOL, CAR 532); fig., infant, baby (FC 6:2:15), babe, pet, chum (cf. CONĒTL). Key word: babe. Tlamēmeltzin, 55:20 & cf. 22 & cf. 85:2 & 5; tlamēmel (apoc.), 57v:29. Cf. CONĒTL, MĀMALLI, 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. Miec tlamantli in tlapitçalli = diversidades de instrumentos, Doctrina cristiana 48r; ticientlamantli = you are a different one, CAR 523:27; chiucnāuhtlamantli-ni īc on-nemi[h]-o = they are of nine kinds, 59v:12. See CĒCENTLAMANTI, 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.

TLAMĀTELÖLLI, see TLAMĀTILÖLLI.

TLAMATI, v-B, fused-obj. form of MATI:TLA.

1. To have knowledge or acquaintance (cf. MATI:TLA 1). Mā onpa[h]pācohua yehua icnūhtlamacho = may all rejoice, may all have comrades, 18v:22; y ma ycnīuh-tlamacho = let there be comradeship, RSNE 37:3. See ILHUITLAMATI, NĒNTLAMATI, TLAMATI:MO, TLAMATQUI.
2. With directional prefix on- or with matrix yauh. To proceed, to go. In iuhqui tlétl àcopa itztiuh àcopa tlamattiuh = 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 il-huicatli[h]tic = heaven comes here!, 21v:22; ontlamati-n īpālnemo[hu]āni Tāuh ītepēuh = Life Giver proceeds to His city, 32:10; ontlamachōtoc = all are going, 33:6; in quēñ 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; āhuilīz
tlamatiz = they will revel and enjoy themselves, 76v:
20 & 22; oquichtlamattimani[h] = they are rejoicing as
braves, 6v:12; in quēñ oc zan in tlamati = how much
happier he is!, 73:30; toyōllo tlamatic (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.

TLAMĀTILŌLLI, var. **TLAMĀTELŌLLI** (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 tlamātilōlli = though jades, though
beads, 6:1, cf. 8:9, 13:6, 16v:30; māquīztlamātilōl- =
bracelet beads, 9v:22, cf. 21v:29; xiuhtlamātilōl-, 23:
17, 28:20.

TLAMATQUETL, see **TLAMATQUI**.

TLAMATQUI, pret. agentive noun (from **TLAMATI** 1), var. **TLA-
MATQUETL**.

1. Clever person (AND). Nicuīcatlamatquetl = I am clev-
er 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).

TLAMELĀUHCĀYŌTL, plain material, plain piece (plain as in
plainsong). Key words: plainsong, plain one. 2:1, 2v:
3, 5:26; mēxi[h]catlamelāuhcāyōtl, 3v:1. For synonymy
see **MELĀHUAC** 2.

TLAMELĀUHQUI, plain one (plain as in plainsong). Tla-
melāuhqui tēuccuīcatl = plain lord song, 62v:15. For
synonymy see **MELĀHUAC** 2.

TLAMĒMELLI, see **TLAMĀMALLI**.

TLAMI, v-B.

1. To finish, to end (MOL), to die (CAR 518:16). Ontla-
mi-an toyōlia = the soul dies, 2:25; iuhqui in tlan =
it is thus that he has ended, 16:25; aya tlamiz ye ni-
cān monemiliz = your life shall finish here (i.e., you
humans shall be mortal, cf. 4, below), 41v:23; niman
ye ontlami 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). Ōtlamito ma[h]tlactzon-
xihuitl omēi = 4003 years went by (see GRAM 5.10),

- 42:1; $\bar{o}mp\bar{o}[hu]alilhuitl\ ontl\an-o$, 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 t̄la[h]-t̄ōl = 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 ĪTECH 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 nepāpañ xōchitl = will I, the singer, enjoy these sundry flrs?, 77:9. See CENTLAMIA:TLA, TLAMIHTĒHUA:TLA, TLA-MIHTIUH: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 impossibility—hence the normal usage is negative or interrog.), cf. English "you can't take it with you." Aiac qujtlamitlauh in tlalticpac, paquiliztli, necujltonolli, ne-tlamachtilli = 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. CENTLAMIHITIUH: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**, **CHOLĀLLĀN**, **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 (quetzaltepētítlan = in Plume Town), cf. tepētítlan = 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 **TLANĒXILLŌTL**, **TLANĒXTLI**.

TLANECTIA:TĒ, indef. of **NECTIA:TĒ-TLA**. To cause s.o. to be desirous. See **TĒTLANECTIH**, **TLAHTLANECTIA:TĒ**, **TLANEHNECTIA: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). *Tontotlanēhuīco[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 cenca[h]* = let it be very much so, 25v:2; *tlānel moxōchiuh* = let there be your flrs, 14:30.

2. = **MĀNEL** 2. 71v:21; *tlānel cenca[h]* *quēxquich mitzānaz* = 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**.

TLANEPANHUILLI, deverbative noun from NEPANHUIA:TLA.

Comparison, allegory (cf. MOL: tlanepanolli = cosa cotejada o averiguada). 43:25.

TLANĒUHTLI, s.th. loaned, a loan, a borrowed one (MOL).

Totlanēuh, 27v:24, 50v:17.

TLANĒXILLŌTL, light or brightness (MOL). Tlanēxil[1]o-ya = His radiance, 42:9.

TLANĒXTLI, 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 TLATLANĒXTLI.

-TLANI:MO or TĒ, 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 CEMILHUITĪLLANI:TĒ, CHĪHUALLANI:MO, HUĪCALLANI:MO, ĪXAYAUHTITLANI:MO, MIQUITLANI:MO, MIQUITLANI:TĒ, POLŌLLANI:MO, POLŌLLANI:TĒ, QUĪXTLANI:TĒ. For freq. see -TLATLANI:MO or TĒ.

TLĀNI:TĒ, to win out over s.o., to win from s.o. (in gambling or in sports) (MOL, see CAR 484:18).

*TLĀNI:TLA, general-obj. form of TLĀNI:TĒ. See TLATLĀNILLI.

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; tlaçò[h]tlanqui = treasurable finished ones, i.e., revenants, 38v:10.

TLANQUIQUIZCUĪCATIA:TĒ, to whistle a song for s.o. 45:13.

TLANQUIQUIZCUĪCATL, a song that is whistled (see MOL).

See TLANQUIQUIZCUĪCATIA:TĒ.

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 ĩc ontlantiuh cuĪcatl = 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 ĩnĩc ontlantiuh cuĪcatl, 39v:21; ... tocotititi ĩc ontlantiuh, 43:1; cf. ĩnepantla[h] onahci in cuĪcatl niman ye ontlami tiquiti ..., 42v:14.

TLANTLI, tooth (MOL). See TLANQUIQUIZTLI.

TLĀOC = MĀOC (CAR 500:45, CAR 505:14, but HDA 1v:2 and 3: tlāoc). 11v:30, 22:5, 47:23, 50v:31, 52:26, 52v:26, 54:7, 80:14, 80v:22.

TLĀOCOLCUĪCA, to sing sorrowfully, to sing a lament. 2v:28, 4v:11. See TLAHTLĀOCOLCUĪCA.

TLĀOCOLCUĪCATL, sad song (MOL). Tlauculcuicatl (used as

a song title), SPC 32r; I sing a sad song, 5:20; otro tlaōcolcuīcaotomītl (song title), 4v:25; tlaōcolxōchītl 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, 11:9, 12v:4, etc.). Sadness (HDA 6v:13: tlaōcōlli, 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 reventant, 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., reventants), 74:30; tlayōcoltica, 10v:29, 11:9; tlaōcolxōchī-, 4v:5, 5:16, 5:19, 6v:20, cf. 38:24, 79v:19; xōchītl in notlayōcol in noco[n]-ya-chīhua = flrs are the misery I create, 19v:25, cf. 46:20 (xōchītl totlayōcol in tocoṇ-ya-chīhuazque[h] = we'll make a creation of flrs), 63v:8; coupled with **CHŌQUIZTLI**, 23v:14; coupled with **ĒLELLI**, see **ĒLELLI/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**.

TLAŌCOLMIQUI, 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**.

TLAPALAQUIA: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 **TLĪLANIA:TLA**, q.v.; cf. similar usage under **AQUI**.

TLAPALCHĀLCHIHIUITL, var. **CHĀLCHIHIUTLAPALLI** (71:24). Lit., red jade, probably the name of a red mineral (cf. **XIUHTLAPALTIC**). Key word: redstone. 38:5, 71:2 & 5, 71:24 (chālchihiutlapaltōtōtl).

TLAPALHUAHCALXŌCHITL, 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.

TLAPALIHUIXŌCHITL, lit., red feather flr, red-flowered IH-HUIXŌCHITL tree or the flrs of this tree (see FC 11:211, cf. IHUIXŌCHITL). 22:13, 60:20, 62v:24, 69v:18, 79v:17, 80:32 & 80v:3. Cf. AZTAIHUIXŌCHITL.

TLAPALIZQUIXŌCHITL, like IZQUIXŌCHITL but with white flrs streaked or blotched with red (HERN 1:434, FC 11:203). 22:16, 37v:14, 82v:13 & 17.

TLAPALLĀN (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; xŏchintlupal[l]ān, 66:12; pŏctlān tlapallān, see PŌCTLĀN. See TŌLLĀN TLAPALLĀN. Cf. TLATLAYĀN.

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 TLAPALHUAHCALXŌCHITL, TLAPALIHUIXŌCHITL, TLAPALIZQUIXŌCHITL). 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-teŏcuitlatlapal = His gold-colored one), 56:6 (tlapalihuintitl-ī = gorgeous drunk), 58:21, 65v:21 (mā tlapalihui[n]tThua) & 24, 71:8, 76v:27, 77:11, 78:29, 78v:13 & 16, 78v:29. See TLAPAPALLI, TLAPALLI, TLĪLLI/TLAPALLI, etc.

TLAPALOMIXŌCHITL, "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-XŌCHITL.

*TLAPALPŌHUALTI, see TLATLAPALPŌHUALTI.

TLAPALTEUCCITZIN, name of a Huexotzincan or Tlaxcalan lord(?). 11v:10.

TLAPALTIC, red (see MOL: tlapaltic teoxiuitl = ruby). See XIUHTLAPALTIC.

TLAPALTŌTŌTL, tanager (see HERN 2:355); fig., revenant.

Key word: gorgeous bird. 46v:21, 50:10.

TLAPALXĪLOTL, see XĪLOTL.

- 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 turquoise), 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). Tiltapanj titlacati in talticpac = 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 **MĪXĪTL/TLĀPĀTL**. Syn. **MĪXĪTL**.
- 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**, deverbative 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; tlapihuias = 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 TLAPITZĀHUACĀN.

TLAPĪTZALCALLI, house of flutes, i.e., paradise(?). 37v:26.

TLAPĪTZALLI, that which there is when one blows s.th.

(from PĪTZA:TLA 1 or 2).

1. Flute, reed, or chirimía (MOL, CAR 450:5). Vnquetzalchalchiuhtlapitzalicaoacatiaque = they go shrilling like plume-jade flutes (refers to angels singing at Christ's birth), SPC 235. Cf. HUILACAPĪTZTLI.
2. S.th. forged or cast; fig., baby, newborn infant (OLM 212, cf. HDA 4:19-20: Īxillantzīnco ōmopītz ōmomāmāl), prince, warrior, revenant. Key words: minted one, new-minted one. Tlapītzalcopa = as a new-minted one, 15v:18; tlapītzalli = minted (gold), 21v:30 & 22:3, cf. 59:25; yacatlapītzal-, see YACATL 5. See PĪTZA:TLA 2. Syn. PĪTZTLI 2.

TLAPĪXQUI, var. TLAHPĪXQUI (see CAR 454:33, CAR 489:37).

Guard (CAR), watcher, sentinel (SPC 20v). See TLAPĪX-XAHCALLI.

TLAPĪXXAHCALLI, 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 TLAPĪXQUI, 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.

TLAŪQU, see TLĀLTĪCPAC.

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). Īchōquiz tlatelōlōtihuītz-a = all His sobs (i.e., revenants) come heaping up, 68v:28. See TLATELŌLLI.

TLATELŌLCATL, var. TLATILŌLCATL (43:26, 73:18, 74:8). Inhab. of TLATELŌLCO. 43:26, 55:2 & 5 & 8 & 11, 73:18, 74:8.

TLATELŌLCO, var. TLATILŌLCO (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. SANTIAGO 3.

TLATELŌLLI, mound, earthwork (Códice Ramírez p.34). See TLATELŌLCO. Cf. TLATELOA, TLATILLI.

TLATĒMOLLI, one who is sought, a sought one (from TĒMOA: 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.

TLATĒMATI, indef. of TĒNMATI:TLA. To recount one's sufferings (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 TLATHUITL. 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.

TLĀTIA:MO, reflex-pas. of TLĀTIA:TĒ. To be killed, lit., to be hidden. 22:29, 45:10, 61v:25, 70:28, 74:28.

TLĀTIA:TĒ, 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 TLĀTILIA:MO-TĒ. For synonymy see MICTIA:TĒ.

TLĀTIA:TLA, to hide s.th. (CAR 403:12). Syn. ĪNĀYA: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.

TLĀTILIA:MO-TĒ, honorific of TLĀTIA:TĒ. 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); pyramid(?) ; convex stone of sacrifice(?). Nimamalihuaz in tlatillan = I'll be drilled upon the mound, 26v:4. See TLATILEH. Cf. TLATELŌLLI.

2. Mons veneris (FC 10:124). Syn. TEPĒTL 3.

TLATILŌLCATL, see TLATELŌLCATL.

TLATILŌLCO, see TLATELŌLCO.

¹*TLATL, sling (AND). See MĀTLATL, MĀXTLATL.

²*TLATL, see TLETL.

TLATLA, to burn, to catch fire (MOL). See TLATLATL, TLA-TLAYĀN.

TLATLACHCUITL, freq. of TLACHCUITL. 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.

TLATLAHCUIĪLLŌTL, freq. of TLAHCUIĪLLŌTL. 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). Amontlátlahto[h], 10:15; 47v:6, 51:15. See TLATLAHTOQUETL. Syn. TLATETOA.

TLATLAHTOQUETL, 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.

TLATLAMACHTIA:MO, freq. of TLAMACHTIA:MO. 64v:23.

TLATLAMANTI, denominative verb (from TLATLAMANTLI). To become divided, to be in divisions. See TLATLAMANTITICAH, 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, deverbative noun (from *TLĀNI:TLA per GRAM 7.5). Prize or trophy. Nitotzlatlānilli = 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.

TLATLATETOA, freq. of TLATETOA, q.v.

TLATLATL (from TLATLA). Fire. Tēchtlatlatztinemi = he (the sun) goes along seeing us by means of fire (i.e., the sun keeps shining on us), 26:17; tlatlatztihuītz = 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.

TLATLATZCATIHUĪTZ, to come with fury and great noise (as a storm) (SIM). Do not confuse TLATLATZTIHUĪTZ.

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.

TLATLATZTIHUĪTZ (TLATLATL + *ITZTIHUĪTZ). 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 (contlātlaughtie for contlātlaughtia); 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. Tlillan yn tlapallan yn tlatlayan = the other world (Quetzalcoatl's destination) (GKC sec. 143); tlatlayān ... pōctlān teōtīhuacān = the other world, 61v:30. Syn. PŌCTLĀN, TEŌPAN, TEŌTĪHUACĀN, TLAPALLĀN, etc.

TLATLAYŌCOYA, freq. of ¹TLAYŌCOYA. Inventar o fingir algo

a menudo y frecuentamente (MOL), to create things. Ni-xōchintlatlayōcoya = I create with flrs, 47v:15. Cf. TLATLAYŌCOYA.

TLATLAYOHUALPAN, see TLAYOHUALLI.

TLATLĀZA:TLA, v-B, freq. of TLĀZA:TLA.

1. To throw s.th. (cf. CAR 449:30: tlātlāçalli = cosa arrojada); to throw out, toss off, or perform things (i.e., songs, revenants) (cf. CUTCATLĀZA). 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 YĀŌTLATOCA).

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. Notlatquī-tzin-o = my carried ones (i.e., revenants), 57:6. See CENTLATQUITL. Cf. MĀMALLI, TLAMĀMALLI.

TLATZACUALLI = TZACUALLI. Teōcuitla-n-tlatzaçualli = 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 (tonicnūhtlatzihuiz), 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.

TLĀUHCALLI, lit., red, roseate, or crimson house, i.e., dawn, paradise. 19:20, 22:6, 62v:24. Syn. TLĀHUIZCALLI, TLĀUHTZINCO.

TLĀUHQUECHŌLĀTL, lit., roseate swan water, i.e., paradise. 48v:13. For synonymy see QUETZALĀTL 1.

TLĀUHQUECHŌLLAZTALĒHUALTOHTŌNATOC, está relumbrando con color encarnado como el pajaro tlauhquechol (CAR 480).

Tlāuhquechōltlāztalēhualto[h]tōnatoc, 37v:27 & cf. 24.

TLĀUHQUECHŌLLI, attested in the apoc. form **tlāuhquechōl̄**.

1. Roseate spoonbill, Ajaja 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 (tlāuhquechōlhuītzitzilín), 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**, **TLĀUHCALI**.

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.

TLAXCALTĒCATL, 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 (titlaxcaltēcame[h]), 58:14, 70v:16, 71v:7, 71v:9.

TLAXCALTĒCAYŌTL, Tlaxcalan piece, song pertaining to Tlaxcala (see ANTIG bk.2 ch.6). 54:1 & 83:2.

TLAXILLŌTIA:TLA, to prop up or support s.th. (MOL), to bar s.th. (a door) (MOL). ilh^{t1} ītech nictlaxil[l]ōtia in nocuīcatzin = I support my song in heaven (see INTR ch.2: "Reciprocity"), 5:23. Cf. **TZĪTZQUIA:TLA 2**.

TLAXILLŌTL, prop (for supporting s.th.) (MOL). $ītlaxillo$ in ilh^{t1} = the prop of heaven, 19v:20; $jtlaxilloan$ 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.

TLAXŌPALEHUA, impers. of XŌPALEHUA, q.v.

TLAYAHUALŌLLI, an entity that has been encircled (as an enemy in battle) (MOL). Key word: captive. 28:2, 36v:9. Cf. MĀLLI.

TLAYECOLTIA:TĒ, 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). Tētlayecoltiz ye īxquich michin-i = all the fishes shall serve, 46:12.

TLAYŌCOLIA:TĒ, see TLAŌCOLIA:TĒ.

¹TLAYŌCOLLI, vars. TLAŌCOLLI (51v:12, 52:22), TLAYŌCOYALI (MOL). S.th. invented, formed, or fabricated (MOL: tlayocoyalli), creation, creature. Note: regarding puns, see note under ¹TLAŌCOLLI. 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 (motlaŌcolhuāñ = your creatures), 69:20. For synonymy see TLACHĪHUALLI.

²TLAYŌCOLLI, see ¹TLAŌCOLLI.

TLAYŌCOLTIA:TĒ, see TLAŌCOLTIA:TĒ.

TLAYŌCOXTLI, invention, fabrication (MOL), creation, created one. 30:12. For synonymy see TLACHĪHUALLI.

¹TLAYŌCOYA, indef. of YŌCOYA:TLA. Var. TLAŌCOYA (RSNE 34:9). Mitec onemiya mitec ya tlacuilohua tlaocoyan ipalnemohua = Life Giver is within you, within you he paints, he creates, RSNE 34:9; nihuāllayŌcoya, see YŌCOYA:TLA. See TLATLAYŌCOYA.

²TLAYŌCOYA, see ¹TLAŌCOYA.

TLAYOHUALLI, darkness (MOL: escuridad); darkness (of those who do not know Christ) (Baudot "Los huehuetlatolli" p. 139, cf. SPC 55v: tlaioaian). 6:17, 46v:1 (tlatlayohualpan). Cf. YOHUALPAN. Syn. YOHUALLI.

TLĀZA:MO, reflex-pas., to be thrown. Nepa-ñ netlāzalo, see NIPA.

TLĀZA:TĒ, to throw s.o. (CAR 430:35, CAR 516:9).

TLĀZA:TLA, to throw s.th. (MOL). 72v:13. See CHĪMALLĀZA, CUĪCATLĀZA, 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 "tlāzan xiye!"). 4v:16. Syn. MĀZAN, TLĀZĀ.

TLĀ ZĀNĒN, let it be by chance that ..., may it somehow be that Tlā zānēñ ninēntlamati-a = let me somehow grieve, 23:19; tlā zānēñ namēchonāhuilti-n, 35:15. Do not confuse TLEH ZANNĒN. See ZĀNĒN.

TLAZOHMATI:TĒ, to be grateful to s.o. (MOL). 78:31.

TLAZOHPILLI

1. Precious or beloved child (SIM). 42:2 (ītlazo[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:TĒ**. To be loved. 75:28.

TLAZOHTLA:TĒ, 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: ytlaçouan, 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]yāz = 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 (tlazo[h]tli-n tepētī), 81v:25, etc. Cf. **TLAZŌTL**.

TLAZŌTL, s.th. perforated (as a gem to be strung) (CAR 449:42). Cf. **TLAMAMALLI**.

TLAZTALĒHUALLI, incarnadine or rose color (MOL, CAR 480:27). See **TLĀUHQECHŌLLAZTALĒHUALTOHTŌNATOC**.

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 "tlein" or "tlen" 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 (tlein), 17v:28 (tle-on), 35v:21 (tlen), 37:25 (tlein), 41:27 (tlein), 43:19 (tlein), 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 CHĪHUA:TLA 2. See TLEHNŌZO, TLEH ZANNĒN, TLEĪC, TLE ĪCA, TLEIN MACH 3, TLE ĪPAN. Cf. QUĒN 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.

TLĒ, see TLĀ.

TLECATZINTLI, see TLECAKITL.

TLECAKITL, ceramic incense burner (MOL), lit., fire bowl; fig., warrior. Key word: firebrand. Ītlecax, 74:27; Ītlecatzin, 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 noçonel = qué otra cosa?). Tlehnōzo anyezque[h] = what else would you be?, 54:30. Do not confuse TLENŌZO.

TLEHUĀTZA:TĒ, to roast s.o. (see MOL: tleuatza:nitla = asar algo en asador or ě 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.

TLEĪC, 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 ĪPAN**, var. **TLE ĪPANON** (76v:19). As what?, in what manner?, how? 12v:20, 76v:19. See **AHTLE ĪPAN**.
- 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 **TLENAMAQUI-LIZTLI**.
- TLENAMACAC**, apoc. var. **TLENAMAC** (FC 2:82:26), pl. **TLENAMACAQUEH** (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. Xōchitlenamactli, 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 **TLEQUIQUIZZŌTL**.
- TLEQUIQUIZZŌTL**, abstract form of **TLEQUIQUIZTLI**. Firearms, guns. 54v:24 & 27 & cf. 84:23.
- TLETL**, var. ***TLATL** (see **TLATLA**, **TLATLATL**). Fire (MOL). Xōchimītlel = flowerlike arrow fire, 12:20. See **TLATLA**, **TLATLATL**, **TLECAXITL**, **TLEHUĀTZAZA:TĒ**, etc.
- TLETLACUĀHUAC** (**TLETL** + **TLACUĀHUAC**), fire-hardened one. 8:19. Cf. **TLEPETZTIC**.
- TLEYŌTIA:MO**, to be glorious or illustrious (FC 6:15:4). Mo-tleyōtīco[h], 2v:30.
- TLEYŌTL**, honor, glory, fame (MOL). 10:23. See **TLEYŌTL/MAHUIZZŌTL**. Syn. **TĒNYŌTL**, **-IHTAUHCA**.
- TLEYŌTL/MAHUIZZŌTL**, var. **TLEYŌTL/MAHUIZYŌTL** (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. **TĒNYŌTL/MAHUIZZŌTL**.
- 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 TEPĒC, 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 TEPĒCATL**.

TLĪLIUHQUI TEPĒCATL, inhab. of **TLĪLIUHQUI TEPĒC**. *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. *Vncan tetlapalajuja tetlilanja* = there (on the battlefield the supreme spirit) gives one outline and color, FC 6:74:5; *iuhquin tla[h]cuilōlli huel xictlīl[ī]ani huel xictlapalajuja* = 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 nictlalia* = dar buen ejemplo); 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**.

TLĪC, see **TLĀLTICPAC**.

TLĪCTLI, see **TLĀLTICPACTLI**.

TLĪCQUEH, 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; emphat-

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, ĪXIMATI:TĒ, MACA:TĒ-TLA, MANA:TLA 1, MATI:TLA 1, NELTOCA:TLA, POHPŌHUI, POLIHUI, QUĪXTIA: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., *tāhcāhuā[n]* = our elder brothers, 45:8; may resist assimilation, e.g., *toāhuicol-tzin*, 56v:30; normally assimilates a nonlong vowel, e.g., *toctīhuān* (*to-* + *icnīuhtli*), 12:25; rarely assimilates a long vowel, e.g., *tohcāuhtzin* (*to-* + *āhcāuh-*), 58:6; *titocnīhuā[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. *Ōnetocōto* = 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; *tēoca yeḥ* = 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 *tōnatiuh* = 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 TOTOCA:TLA.
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 con-toca), to understand, believe, or be acquainted with s.th. Tictoca-n cocōc = you're acquainted with misery, 32v:25. See NELTOCA:TLA.

TŌCA, 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.

TŌCA: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.

TŌCĀITL, pos. -tōcā (CAR 486:14, but COMED 18:26 has -tōcā).

1. Name, appellation (MOL, CAR 486:14). Ītōcā tlīlātl = his name is Tlīlatl, 53v:24, cf. 8:3, 39v:18, 60:6, 60:gloss 2, 73v:gloss 1, 73v:gloss 2. See -TŌCĀYŌCĀN.
2. Name, reputation, fame (MOL). 27:11, 59v:4. See TĒNYŌTL/TŌCĀITL, TŌCĀMACA:MO, TŌCĀYŌHUA, etc.

TŌCAL ĪPAN, lit., in our house, i.e., in our midst, among us (?). 8v:9, 32:30. Cf. TOPAN 1.

TŌCĀMACA:MO, reflex-pas. of TŌCĀMACA:TĒ 2. To be given a name, i.e., to be glorified. 32:27.

TŌCĀMACA:TĒ

1. To give s.o. a name or appellation (MOL).
2. To glorify s.o. (see TŌCĀITL 2). See TŌCĀMACA:MO. Syn. TŌCĀYŌTIA:TĒ 2.

-TŌCĀYŌCĀN, pos. only, a place called..., the place called.... Itocaioca nazareth = a place called Nazareth, SPC 56; Ītōcāyōcān asia = a place called Asia, 42:25.

TŌCĀYŌHUA, to become famous (MOL). 65:9.

TŌCĀYŌTIA:MO, reflex-pas. of TŌCĀYŌTIA:TĒ 2. 18v:2.

TŌCĀYŌTIA: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 TŌCĀYŌTIA:MO.

TŌCĀYŌTL, abstract form of TŌCĀITL. See -TŌCĀYŌCĀN, etc.

TŌCH, see TŌCHTLI.

TŌCHĀN, our home, i.e., the afterworld (FC 6:21:9). For usages see CHĀNTLI. Syn. TOPAN 2.

TŌCHCOCOCUĀTL (TŌCHTLI 2 + COCOCUĀTL), wanton dove song, 77:3.

TŌCHCUĀTL, wanton song (?), FC 4:26:1.

TŌCHIHUITZIN, name of a Huexotzincan ancestor, perhaps the

same as COYOLCHTŪHQUI. 14v:2 (coupled with Coyolchiuh-
qui), 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, OMI-TŌCHIN, 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 "Huastec" (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. Tochín, lord of TOTOMIHUAHCĀN, contemporary with Itzcoatl of Tenochtitlan (UAH secs.84 and 253). 8:11(?).
5. Tochín, lord of the Acolhuan town of Huexotla in the time of Techotlalatzin of Texcoco (TORQ 1:85, FC 8:13, IXT).
6. Tochintzín, lord of the Acolhuan town of Coatlichan and general of the Acolhuan 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:TĒ.

- TOCUILĒHUILIA:TĒ, applicative of TOCUILĒHUA, 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: tolanazque = rush gatherers). Cf. TŌLAMĀZ.
- TŌLCĪMATL (TŌL- + CĪMATL), herb with edible root, filiform leaves, and red flrs (FC 11:126). Key word: rush root. Tōlciīmaxōchitl = 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. Tōlčuātēctitla[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 TŌLTĒCATL.
2. Name occasionally applied to such Aztec cities as Cholula, Teotihuacan, Tenochtitlan (for discussion, with references, see Davies *Toltecs* pp. 24-43). Tŏllān 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; tŏllān 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 tŏllān nono#hu#alco = here in Tollan 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 tŏllān tlapallān = here in Tollan Tlapallan (i.e., Mexico as it represents paradise?), 60v:11.
2. = TŌLLĀN 1(?). 60v:gloss 10.

TOLNAHUACATL

1. Tolnahuacatl tequihuah = "capitán tolneauacatl," 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). Nontō-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. I^tla ic totoltecatiz = in some way he would be a craftsman, FC 4:82:5.

TŌLTĒCATIC, pret. agentive noun (from TŌLTĒCATI 1). TŌl-tēcatic = 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. Tŏltēcachinampan-aya = artists' bower, 39:22; motŏltēcaitzcŏntzotzocoltzin = your well-wrought blade-jar urns (i.e., your revenants), 57v:32. See TŌLTĒCATIC, TŌLTĒCAYŌTL 2. Cf. CUĪCANI.

TŌLTĒCAYŌTL

1. Abstract form of TŌLTĒCATL 1.

2. Abstract form of TŌLTĒCATL 2. Tŏltēcayootl a īca-ya = by means of ah! art, 27:27; tŏltēcayŏtl = 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 CUĒTOMA: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; ni^huēhuētl 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 çuahuitl = 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 Itztlacoahuacan 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 TOHMIYŌLLI, derived from *TOHMIYOA, which in turn would be derived from TOHMITL), var. TOMIYOLIN (FC has "tomjioli"). Pollen (?), see FC 11:94:8, FC 11:195:4, FC 11:214:15 and 23). Xiuh-tomiyolpipiyoltzine = O turquoise pollen bee!, 44v:17. See TOMIYOLLŌTL, TOMIYOLTIC.

TOMIYOLLŌTL, 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 TEPANTŌNCO.

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; mixcoatontli = 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. Tezoŋomoc-tŏn, 16:30 & 31; ahuitzotŏn (refers to Ahuitzotl as baby in "cradlesong"), 39v:24, 40:3, 40:11-40v:18 passim; āxāyacatŏn, 40:13, 72:12, 72:20, 72:26; don tiegotŏn-i, 43:17; titztlolīncātŏn, 46v:7; yo[h]yontŏn, 47v:21; cacamatŏn, 74:3. Cf. MOTĒUCZŌMAHPĪL.

6. Used in various terms denoting or implying the revenant. Cuepŏntŏn, 52:31; īxhuetzcatocātŏ[n], 46v:10; xaltemoctŏ[n], 46v:11; nomātŏn, 72:27, cf. 73v:15; amocŏltŏn, 74:3; nezahualpiltŏntli, see NEZAHUALPILLI 2.

7. Implies scorn or contempt (OLM 60, CAR 527:17). Çuāuhtla[h]to[hu]atŏn = poor little Cuauhtlatoa, 73:17.

TON-, see TOZTLI.

-TON-, see OTOMITL.

TŌNA, v-A

1. To shine (of jewels)(FC 6:113:19). Moxŏchiuh tŏnatiman (apoc.), 22:26, cf. 31v:26, 53:19; xihquechŏlāyauhtŏna-ŋ 48:26; tŏnati[h]cac, 65:4. See ĪXTŌNA, TOHTŌNA.

2. Impers., there's sunshine, it's hot (MOL, CAR 431:44), there's shining. Chīmal-yan-māquīztŏnati[h]cac = there's shining by means of shield bracelets (i.e., warrior revenants are shining), 20:13, cf. 22:19, 67:26; xŏchizaçantŏnatimani-a = flr troupials are shining (over an area), 81:9 & 13. See TŌNACĀCUAHUITL, etc.

TŌNACĀ-

1. Pertaining to sun or sunlight. Tŏnacātīzatl, 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.

TŌNACĀTLĀLPAN, 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 (tōnacāxōchitl), 32v:18, 36:24, 36v:22, 39:5, 57:24, 70v:9. See TŌNACĀXŌCHICUAHUITL.

TŌNACĀYŌTL (see GRAM 8.9), comb. form TŌNACĀ- (RUIZA 145: tōnacā-, 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 tōnacāyōtl 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; ĩtōnal, 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.

TŌNAMĒTL, var. TŌNALMĪTL (MOL). Sun ray (MOL, FC 2:202:8). See TŌNAMEYŌTL.

TŌNAMEYŌA, 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 TŌNAMEYŌH, TŌNAMEYŌTL.

TŌNAMEYŌH, s.th. bright like the sun (MOL), s.th. that has been filled with sunlight. 2v:22, 3:21.

TŌNAMEYŌTL, abstract form of TŌNAMĒTL. 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 Chalchiuhtlicue (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 ITZPAPALŌTL.
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, TLAHTLĀHUIA, XIPPILLI.
2. Day (HTC sec.215, cf. CAR 499:27, cf. CAR 505:36). In quēzqui tōnatiuh = a few days, 36v:13. Syn. TŌNALLĪ 3, ¹ILHUITL 1.
3. Jesus. Iniquac oualmomã tonatiuh in Iesus, etetl tonatiuh in momanaco: iece ca tlamauiçoloc, auh onocceppa 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. ĒLLELAHCI.

TŌNĒHUIZTLI, syncopated pos. form -tōnēz (4v:21). Torment, pain (MOL). Īntōnēz, 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 pre-tentious, 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 ĪPAN.
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] nihuīt̄z = I come from Home, 11v:21. Syn. TO-CHĀN.

TOPĒHUA:TLA, to push s.th. (MOL, cf. HDA 10:25: tētōtōpēuh-tiuh = he goes along (playfully) pushing people. Āquiñ quitopēhuaz = who will push it (up)?, 19v:20. Cf. TLA-XILLŌTIA:TLA, TZĪTZQUIA:TLA 2.

TŌPĪLLI, staff (MOL, CAR 458:36), staff of authority (CAR 458:36), haft (of lance) (MOL), lance (FC 12:19:22). Īcoloz ĩteōcuitlatōpīl = his (the pope's) cross, his golden staff, 58v:7. See TEPOZTŌPĪLLI. 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.

TŌPTLI, coffer (CAR 417:31). 14:4.

TOQUEZCUAUHYO, see BALTASAR TOQUEZCUAUHYO.

TOQUIA:TLA, to extinguish s.th. (a fire) (MOL). 72:22.

TOQUILCOYŌTL, see TOCUILCOYŌTL.

TOQUĪZAYĀN, see -QUĪZAYĀN.

TOTĒC, 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. TZAUC 1, TZACCĀYŌTL.
2. Epithet of TLĀCAHUEPAN 3 (?), see DHIST ch.57 para.4: Motecuhzoma, ...haciendo general del ejército a un hermano suyo, que se decía Tlacauepan, dióle la di-
visa 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: Toteoçin), 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.

TOTĒPANTLAHTOHCĀUH, 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 TĒUCYŌTL.

TŌTŌATĒMPAN, bird shore place, i.e., paradise. 55v:11.

TOTOCA:TLA, freq. of TOCA:TLA 4. Ī mā huel ĩc ontlatoto-ya-catiuh = so let them go following onward, 58:30.

TOTOCUĪCATL, toto song. See TOTO.

TŌTŌCUĪCATL, 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 toltocatinemi = to have a cough). Nontotol-catoc = I'm coughing, 74:25.

TŌTOLIN, turkey (FC 11, CAR 404:40).

TOTŌLIN, freq. of TŌLIN. Totŏl-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, Chichicuepotzin, and others (CHIM 100, CHIM 202, CHIM 204). Totomihua[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 Totimehuacán. 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).

TOTŌNA, v-A or v-B (see TOTŌNQUI), freq. of TŌNA 1. To shine (SPC 235v). With matrix ihca, 58v:14; with matrix o, 46v:13 & 17.

TOTŌNAHUI, freq. of TŌNAHUI. With matrix mani, 2v:22.

TOTŌNAMĒYOA, freq. of TŌNAMĒYOA. 1:29, 6:21.

TOTŌNIA:MO, to warm oneself (by the fire or in the sun) (MOL). O cuēl achīc onnetotŏnilŏtoc-a = ah, only briefly does one warm oneself (i.e., live), 45:7.

TOTŌNQUI, pret. agentive noun from TOTŌNA. That which is warm or hot (MOL, FC 11:256:7, FC 11:272:12); fig., rev-
enant, 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 TOTOPONILILIA:TĒ-TĒ-TLA), to have s.o. bake or roast s.th. for s.o. (cf. TOTOPOTZA:TLA 2). Nimitzontēxōchicapolyōllōtotoponi[lilia?—the word ends in the 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: tlaçotototzitzinti), 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 ĀYACACHTŌTŌTL, CUAPPACHTŌTŌTL, ELŌTŌTŌTL, QUETZALTŌTŌTL, TLAHCUILŌLTŌTŌTL, TLAPALTŌTŌTL, TŌTŌĀTEMPAN, TŌTŌCUĪCATL, 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: ōnmātōyāhuīzquē = they'll be thrown). 37v:19, 77:30. For synonymy see MOYĀHUA 1.

TŌYĀHUA: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.

TOZCUĀTĒCTZIN, fict. name, Parrot-Head Lord. 74v:22 & 24.

TOZCUECUECH, corrupt var. *TOZCUECUECI (79:18). Fict. name, Parrot Ribald. 79:18 (to#n#[z]cucueci).

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 Tlaltecātl). 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.

TOZOA, 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 Huexotzincan chiefs who aided Cortés in the siege of Mexico (IXT 2:256). See TOZQUECOYŌTL.

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). Ītozquitzin = 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 TEPĒTOZCATL, 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]ā-hua), 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 (totozcanauh-tzin-o = our parrot duck); oc ceppa iuhqujn tipiltzintli timuchioa in titoztli, tichalchivtl, titeuxivtl, timuchioa, ticueponj, FC 6:32:21. See TOZCUĀTĒCTZIN, TOZCUECUECH, etc. Do not overlook XIUHTOZ. Cf. COCHOTL.

TĪC., 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; ontzauctimani = 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-çuaco[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. Teotlahtolli oqui-tzauhctimoman in altepetl = en todas partes se predicó el Evangelio, Mijangos no. 24.
5. See TZAUCTLI.

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, CHIYELŌCĀN, 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 TZAH TZILIA: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 **huitz**), 67v:22 & cf. 24 (freq.), 75:5, 75v:19 (ōcēlō-**cuāuhtza[h]tzitih**). See TZAH TZILIA:MO, TZAH TZILIA:TĒ, TZĀTZAH TZI.

TZAH TZILIA:MO, honorific of TZAH TZI (see GRAM 5.11). With prefix **huāl-**, 24v:28, 44v:29, 59:14, 59:20 (crying to God).

TZAH TZILIA: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]tzilflo = 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). Tlatzatzacuatō = he goes to throw up barricades, 55:3.

TZĀTZAH TZI, freq. of TZAH TZI. 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 **TZACCĀYŌTL**, cf. 58v:11: ontzatzac), orthog. var. **TZACU** (57v:23).

1. That which covers or encloses, a covering, a skin (cf. **TZACUA** 1). Nozōma teyoyomctzac-a = I frown in a Tezozomoc skin, 68:4 & 7. See **TZACCĀYŌTL**. 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]huitzetzelo = they are shaken down as noble lords, 28:2; moçuāhtzetzelo = he scatters eagles (lit., he is scattered eagle-wise, refers to the revenant-producing muse), 20v:18, cf. 15:21; neçuāhtzetzelo = 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**.

TZETZELŌLLI, s.th. shaken down or scattered. Ni[h]huitzetzelōl = my scattered plumes, 70:11; xōchitzetzelōlpaṇ = 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). Tlapapaltzihuaccal-a-ī[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 **TEZOSOMOC** 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). Tzihuacpopōcatzin (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 *Dasylyrion* 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; tzihuactitla[n] = among the brambles (with play on 1, above), 37:11; niqetzaltzihuactōtōtl = 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 TZILĪNI, q.v.
2. By extension, a gonglike or gourdlike entity, a bowl, a cup (see TZILACAYOHTLI); fig., warrior. Tocilac-a tzīnti = our cups are born, 57:24. For synonymy see HUĪCOLLI 1.

TZILACAYOHTLI (TZILACATL 1 + AYOHTLI), calabaza que sue-na (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]uipōn = a bell has blossomed(?), 55v:25 & cf. 66:3 (cil#l#i[n] #q#[c]uip#a#[ō]n). See HUĪTZILIN. For synonymy see OYOHUALLI.

TZILĪNI, to ring or resound (of metal or a bell) (CAR 476:37). With matrix mani, 81:22. For freq. see TZITZILICA. For synonymy see CALĀNI.

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, CHĪMALPĀQUINITZIN, TOZCUĀTĒC-TZIN, YĀŌMANATZIN, 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, TLACHICHIQUILTZINCO, TLĀUHTZINCO; converts common noun into place name, 79v:15-18.
5. Connotes smallness (OLM 59). Piltzintli, see PILLI 1. See ACHIHTZIN, TĒLPŌTZINTLI.

6. Connotes love or affection (OLM 59). 39v:28(?), etc.(?).
7. **-ticātzin** (see above), connotes 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); totemaquixticatzin = Our Savior, i.e., Christ, MS 1628-bis new fol.159.
8. Connotes compassion (CAR 407:9).
9. Connotes pitiableness (? , see CAR 407:9-11), shame(?), worthlessness(?). 44:18, 44v:13, 73:3, etc. See **CI-HUĀTZINTLI**, **ICHPŌTZINTLI**, **NENETL 2(?)**.

TZĪN, apoc. adv. from **TZĪNTLI 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.

TZĪNCAPĪTZ, apoc. of ***TZĪNCAPĪTZTLI** (**TZĪNCATL 3 + PĪTZ-TLI 2**). New-forged one. 16:31.

TZĪNCATL (**TZĪNTLI 3 + -CATL**). A beginning thing, a new thing. See **TZĪNCAPĪTZ**.

-TZINCO, see **-TZIN 4**.

TZĪNCUAUHCAXITL, pelvis, hip bone (see FC 10:128). 15v:14.

TZĪNITZCAN, var. **TZĪMITZCAN** (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 **TZĪTZINITZCAN**.

-TZINOA

1. Honorific verb-ending sensu AND 115 (CAR 472). See **CAUHTZINOA:MO**, **IZCALIHTZINOA:MO**.

2. Reverential verb-ending sensu AND 116 (CAR 472). 42:3.

TZĪNTEPONTLI (**TZĪNTLI + TEPONTLI**), tail bone, coccyx(?). 15v:15.

TZĪNTI, v-A. Syn. **PĒHUA**.

1. To have a beginning (MOL). See **TZĪNTIC 1**.

2. To begin, to originate (CAR 488:28), to be born. 57:24. See **TZĪNTIC 2**.

TZĪNTIA:TLA, to commence or begin s.th. (MOL). 31:2, 45v:4. Syn. **TZĪNTILIA:TLA**.

TZĪNTIC, pret. agentive noun from **TZĪNTI**.

1. That which has an inception. Diose aĭc tipēuh aĭc tiztīntic = O God without beginning or inception!, 48:8. Syn. **PĒUH**.

2. That which starts or originates. 41:12.

TZĪNTILIA:TLA, causative of **TZĪNTI**(see AND 93). To begin s.th. In **ōquitzīntilico[h]** = they who came to begin it (i.e., they who came to establish the city), 60v:gloss13. Syn. **TZĪNTIA:TLA**.

TZĪNTLI

1. Base, bottom. Tzine tlaque quaie = it (the tree) has a base, a trunk, and a crown, FC 11:106:28; ĪtzĪntlan = beneath it, CAR 498:25. See TZĪN.
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 TZĪNCATL. Syn. NELHUAYŌTL 1, PĒUHĀ-YŌTL.
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 TZILĪNI. Var. TZITZILĪNI (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.

TZITZILĪNI, see TZITZILICA.

-TZITZIN, see -TZIN.

TZITZINITZCAN, freq. of TZINITZCAN. 48v:6 & 8.

TZITZIQUILITL, name of a potherb (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. CHĀLCHIUITL, TEŌXIHUITL, ²XIHUITL 2.

TZĪTZQUIA:TĒ. to seize s.o. (MOL). 55:30.

TZĪTZQUIA:TLA

1. To grasp s.th. (CAR 467:22). TictzĪtzquĪznequi in no-chichihualtzin = 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 ĀNA:TĒ.
2. To hold s.th. with the hand (CAR 467:22), to support s.th. Ilhuicatzitzque (i.e., ilhuicatzĪtzquih) = sky supporter (i.e., one of several atlantean beast-statues supporting a sacred tableau), DHIST ch. 28 para. 25; ca quitzĪtzquĪco[h] in ilhuicatl aya in tlĪc = indeed they come in order to support (i.e., nourish?) the sky, the earth, 23:7; tocontzĪtzqui[h] in ilhuicatl cemānāhuac-an = you have supported the sky, the earth, 63v:11. Cf. NAPALOA:TLA, TLAXILLŌTIA:TLA, TOPĒHUA:TLA.

TZIUHCŌĀC, name of a place conquered by Ahuitzotl (HG bk. 8 ch. 1). Nicān tziuhcō#hu#āc = 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: tzomocitic = cosa rota y rasgada, o persona solícita 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. ***TZONYŌTL**). Tzonco cāhuilti[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 ĩhuĩhui[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 jelchiqujuh = he doesn't value his skull and chest (i.e., he gladly gives his life in battle), FC 6:13:25; ĩntzontecon ĩca ĩmēlchiquih ĩca = by dint of their skulls and chests (i.e., by dint of their war effort), 74:9.

TZONTEQUI, intrans. form of **TZONTEQUI:TLA**. Ōhuāltzontec = 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 aiauhitic qujtta = he sees it even if it is minuscule, even if it is diaphanous, FC 11:2:18.
2. That which is tops, superlative. Maviçauhqj 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. Tētztontitlan-a = among s.o.'s hairs (i.e., location of the genitals),

78:7; ce coatl ica cuitlalpitihuitz tzonilpitiuitz = by means of a snake she comes cinctured at the loins, comes girded at the pubic region, RUIZA 189. See TĒNTZONTLI.

2. S.th. hairlike (or of great number), i.e., four hundred (see MOLS 119v, AND 186). Ma[h]tlactzonxihuitl = 4000 years (i.e., 10 X 400 years), 42:1.
3. Headdress, crown(?). See AZTATZON.
4. Top, summit, pinnacle. See TZON, TZONTIC 2, *TZONYŌTL.
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.

*TZONYŌTL, abstract form of TZONTLI 4. Top, summit. Tzon-yōc = at the summit, on top (MOL). Cf. TZON 1.

TZOPĒLIC, 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#ñ#mo-pan tzopiz yāōyōtl = 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: mecaueuetzotzona). 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/MALA-
CATL.

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 **TLAPĪXXAHCALLI**.
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. *Začuanotonxa[h]cal-* = troupiial 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 Cuauhtencoztli, 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. *Poyamaxahuall-an* = narcotic adornments, 28v:28; *noxaxahual* (freq.) =

- my adornments, 65v:20. Cf. TLAHCUILŌLLI, 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 Cuauhtitlan (Velázquez).
 2. Juan Xaltemoctzin, a nobleman of Cuauhtitlan, grandson of **MOTĒUCZŌMAH 1** (GKC sec. 350).
 3. Unidentified ally of Mexico (possibly the same as 1, above). Xāltémoctzin, 20v:25. See 4, below.
 4. Fict. name, Sand Descender (?). Xāltémocō[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**.
- XAMĀNCA**, pos. only, active action noun from **XAMĀNI**, var. —**XIMĀNCA** (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, xapottimotlalia).

2. Side or face or mirror, reflecting surface. In coiaoac tezcatl 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 ilhuicatli[h]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 XAXAUHCĀ.

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: xaxaxamaca).
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).

XAXAUHCĀ, adv. from XAXĀHUA. Colorfully, gorgeously. Nixaxa[uh]cāihuintic = I was gorgeously drunk, see IHUIN-TI.

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 MĀXĒLIHUI, 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 XĒ-LOA:TLA (?), 33:19.

XĒLOA:MO, reflex-pas. of XĒLOA:TĒ. 33v:3.

XĒLOA:TĒ, human-obj. form of XĒLOA: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 JĒSU CHRISTO.

XESUS NAZALENOH, Span., Jesus Nazareno, i.e., Jesus the Nazarene. 59v:8. Syn. JĒSU CHRISTO.

XEXĒLIHUI, freq. of XĒLIHUI 2. 16v:20, 42v:12.

XEXĒLOA:TLA, freq. of XĒLOA:TLA. To spread s.th. out (should be XĒXĒLOA: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 **MOTĒNEHUATZIN**.
 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 malacachiuh**, 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 mundial) or the other world (cf. **ĀTLAN** 2 and **ĀTLIHTIC** 2). **Ātl-īya ī xictli [ī]manicā[n]**, 46:5, cf. 56v:33; **ātl-īya 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 **2XIHUITL**.
- XIHUAN**, vars. **JIHUAN** (59:27), **JOAN** (44:3, 51:11, etc.), **JOHUAN** (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 **OBISPO** 1.
 5. Juan Velázquez Tlacotzin (see **TLACOTZIN**). Titon johuan#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 titzlolīnqui-ya, 45v:22. Tidon jihua[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 NĒLPILŌNI.

¹XIHUITL, year (CAR 533). 7:32, 37v:8, 41:4, 41:6, 42:1, 42v:3. See CĒXIUHTICA.

²XIHUITL, var. comb. forms CHI- (? , see 52v:4), XI- (58:21), XIHU- (62v:18, etc.), XIM- (56:30, 81:19), XIP- (see XIP-PILLI), 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. TEŌCUITLATL 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; patlāhuac xihuitl = broad turquoises, 56v:30; xihuitl canāhuac, 39:13; tlazo[h]xihuitl, 14:28; quetzalāxihuitl, 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 CHĀLCHIHUITL/XIHUITL, TEŌXIHUITL, XIYŌTL. See XIUHĀTL, XIUHCALLI, etc.

XĪHUITL, comet (CAR 533).

XIHUITL POPŌCA, probably should be XĪHUITL POPŌCA (cf. CĪTLALIN POPŌCA).

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. XŌCHIZHUAYOH.

XIHXILHUĀZTLI (*XIHXILLI + -HUĀZTLI), a thing that has been repeatedly stabbed or speared. Xi[h]xilhuāztl = a little one that has been repeatedly speared, 16v:1.

XIHXILI:TĒ, freq. of IHXILI:TĒ. To repeatedly stab or wound s.o. (see CAR 496:1: occān ōnechxixilquē = he wounded me in two places). See *XIHXILLI.

XIHXILI:TĒ, general-obj. form of XIHXILI:TĒ. Tlaxi[h]xilitihuītze[h] = they come stabbing, 45:11.

*XIHXILLI, deverbative noun (from XIHXILI:TĒ). A repeatedly stabbed one. See XIHXILHUĀZTLI.

XILEH, Span., silla, i.e., saddle (MOLS: silla de cauillo = xile). 71:26.

XILLĀNCAPĪTZ (XILLĀNCATL + PĪTZTLI 2), apoc., womb-

forged creature. 15v:15; cf. īxīllāntzīnco ōmopītztz = (a child that was) formed in her womb, HDA 4:19.

XILLĀNCATL (XILLĀNTLI + -CATL), womb thing, creature of the womb. See **XILLĀNCAPĪTZ**.

XILLĀNTLI, belly, abdomen (CAR 421:15), womb (HDA 4:19).

XĪLŌTI, to begin to have ears (of corn plant) (MOL); to be an ear of corn. In nota[h] in nonāñ cuix oc xīlōtiz = will my father, will my mother, be an ear of corn again (i.e., be reborn)?, 14:1.

XĪLŌTL

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. Teō-cuitlaxīlōtl, 12:23; tlapalxīlōtl, 20:8; quetzaltocxīlōtl, 42v:12; xihquechōlxīlōtl, 52:30; -quetzalxīlō-, 52v:18. See **CUAUHXILOTL** (?). Cf. **CACAMATL** 1, **CENTLI**, **ELOTL**, **XŌCHICENTLI**.
2. Silk of the milk corn (SANT: jilote 1 = cabellitos de la mazorca del maíz tierna). See **XĪLŌXŌCHITL**.
3. Fig., babbler, one who reveals secrets by talking too freely (OLM 223). Cuix nixīlōtl = am I a babbler?, **COMED** 18:25.

XĪLŌXŌCHITL (from **XĪLŌTL** 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**.

***XĪMA**, intrans. form of **XĪMA:TĒ**, attested only in the nonactive form **xīmohua** (should be xīmōhua per HDA 6v:31: xīmōhuāyān) = all are shorn, i.e., all are (or become) dead, all are made slaves in the hereafter (see **XĪMA: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 **XĪMOHUAYĀN**. Syn. **TLĀCOHTI** 2, **XĪMA:MO**.

XĪMA: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 **NEXĪNTLI**. Syn. **TLĀCOHTI**, 2, ***XĪMA**. Cf. **TZONTLI** 6.

XĪMA:TĒ, active form of **XĪMA:MO**.

1. To shear s.o. (MOL). See **TLAXIMALOYĀN** (?), source would be ***XĪMA: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.

XIMALĪNTZIN, fict. name, Turquoise Twirler. 78:14. Cf. **CŌZCAMALĪNTZIN**.

-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. TLĀCOHTI 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 īnāhuatl̄ = they broke His law, 41:25.

XIPE TOTĒC, see TOTĒC.

XIPEHUA:TLA, to skin, shell, or husk s.th. (MOL). See TLA-XIPEHUALLI.

XIPPILLI, 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.

XIUHĀTL, turquoise water(s), i.e., paradise. 44:13. For synonymy see QUETZALĀTL 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.

XIUHQECHÖL

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 paradise or both). 75:9. Cf. CUEXTLĀN, PANOTLĀN.

¹XIUHTLAHCUILŌLLI, book of years, chronicle (MOL: xiuhtlacuilo = chronicler).

²XIUHTLAHCUILŌLLI, var. XITLAHCUILŌLLI. Turquoise painting, green painted one, i.e., ghost warrior. 18:14, 58:17 & 21 (xitla[h]cuilŏlli).

XIUHTLAHMIYĀHUALTZIN, fict. name (²XIHUITL 2 + -TLAH + MIYĀHUAL + -TZIN 3), Corn-Bloom-Among-Turquoises, i.e., woman among warriors(?). 75:29 & 75v:1; cf. notoncocihuātl = 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.

XIUHTŌTŌIXCUĀTECPILTZIN, 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 (xiuhtŏtŏcalihcuiliuhcā[n]), 23v:3, 39:11, 44v:1 (xiuhtŏtŏtica-ya = as a cotinga), 45v:22 (cotinga fish), 47v:26, 79v:11 (moxiuhtŏtŏ for moxiuhtŏtŏuh), 81v:8, 82v:12, 82v:16; xiuhtotoa- = 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 Acolhuan realm, aided ĪXTLĪLXŌCHITL 2 on the side of Cortés (IXT 2 ch. 88: Xiuhtototzin).

XIUHTOZ, lit., turquoise parrot.

1. Xiuhtotzin, 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 Huexotzincan(?) lord. 8v:2, 15:14.

XIUHTZONEH, a mountain at Tepetzotlan 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]öhuēhuētl = turquoise-brilliant drums, 11:22; xiatōlamāz = turquoise rush-hunter, 76v:13 & 17.

X^o, see JESU CHRISTO.

XÖ, see XÖCHITL.

XO-, see ¹XI-.

XOAN, see XIHUAN.

XÖCHÄTL, see XÖCHIÄTL.

XÖCHCATL, ranilla verde que se cria entre les yeruas (MOL —hence the source is *XÖTL). Key word: green frog. Xöchcatzin, 80v:26, cf. 43v:8, 45v:15 & 19; ticnōxoxöchcame[h], 44v:8. Cf. ÄCACUEYATL, CÄCATL, CUEYATL.

XÖCHIÄTL, var. XÖCHÄTL (34v:17), comb. form XÖCHIÄ- or XÖCHIAH- (56:21), or XÖCHIÄTLA- (28:3).

1. Flr water(s), i.e., the water(s) of paradise. 2v:18 (xöchiätica-ya), 4:30, 11:14 (freq.), 31:19 (xöchiätötötl), 48v:16 (xöchiaatē[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). Xöchiätlaqui[h]quizcopa = flr-water conch horn, 28:3; xöchiätzālaan, 28:10; xöchiätl, 29:17; huützilxöchiätl, 66:15. For synonymy see CHÄLCHIUHÄTL 3.
3. Flr flood, i.e., the tide of battle, war. 34v:17, 77v:5. See XÖCHIÄTL/TLACHINÖLLI. Syn. QUETZALÄTL 3, TEÖÄTL 3.
4. Flr water, i.e., blood(?). Xöchiahacuinta[n]imetl, 56:21; xöchiä (apoc.), 65v:16; xöchiāyāhuiya-n, 70v:7. Syn. QUETZALÄTL 4(?), TEÖÄTL 4(?). Cf. XÖCHICACAHUATL 2, XÖCHIOCTLI.

XÖCHIÄTL/TLACHINÖLLI, var. XÖCHIÄTL/TLACHINÖLLI (32:1). Flr flood/blaze, i.e., war (cf. TEÖÄTL/TLACHINÖLLI). 32:1, 44:25 & 28. Syn. QUETZALÄTL/TLACHINÖLLI.

XÖCHIÄZACATL, flr-water carried one (from XÖCHIÄTL 2 + ²ZACATL). Noxöchiäzazaca-ya-tzin-i (freq.), 58:13. See ²ZACATL.

XÖCHIÄZACATL, freq. of XÖCHIÄZACATL, q.v.

XÖCHICACAHUATL, var. XÖCHINCACAHUATL (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. XÖCHIÄTL 4, XÖCHIOCTLI.

XÖCHICALLI, var. XÖCHINCALLI (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. xōchinpapalōcalli, see PAPALŌCALLI. Synonyms may be located among the cross-references under CALLI.

XŌCHICENTLI, 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, XĪLŌTL.

XŌCHICUAHUITL, var. XŌCHINCUAHUITL. Flr tree.

1. A tree located in the other world, the source of life. Xōchinçuahuitl oni[h]cac in tamoan īchān dios ye [ī]-chā[n] = the Flr Tree stands in Tamoanchan, the home of God, 15:1; icnīuhxōchinçuahuitl = 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. TŌNACĀCUAHUITL, TŌNACĀXŌCHICUAHUITL.

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. PETLACŌTL 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. PETLACŌTL 2.

XŌCHICUĀPPETLATL, var. XŌCHINCUĀPPETLATL. Eagle-mat of flrs, i.e., the music room. Xōchinçuāppetlapan = on this eagle-mat of flrs, 69v:31. See CUĀPPETLATL.

XŌCHICUĪCA, var. XŌCHINCUĪCA (11v:19). To flr sing, to sing flr songs. 11v:19, 28v:27, 63:13 (with matrix o). See XŌCHICUIHCUĪCA.

XŌCHICUĪCATL, var. XŌCHINCUĪCATL (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 YĀŌXŌCHICUĪCATL.

2. Fig., song, revenant. 2v:10, 3:21, 34v:28, 78:16, etc. Cf. CUĪCAXŌCHITL.

XŌCHICUIHCUĪCA, to flr chirp (from XŌCHITL + CUIHCUĪCA). Nixōchicuihcuīcatinemi, 68:29 & cf. 32 & cf. 18v:24, cf. 19:9; nixōchincui[h]cuīcatiuh, 57:30. Cf. XŌCHICUĪCA.

XŌCHIHUI, to become like a flr, to blossom (see AND 360n). 21v:20, 76:12. Cf. CŌZCAHUI.

XŌCHIITHUALLI, see XŌCHITHUALLI.

XŌCHIMECATL, 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 (tēxōchimecatzin).

XŌCHIMIQUI, to die flower-wise, i.e., to die in battle or as a sacrificial captive. 9:19, 70:14.

XŌCHIMIQUIZTLI

1. Flr death, i.e., death in battle or as a sacrificed captive (DHIST ch.55 para.10, cf. MOL: xochimique = captiuos en guerra, los quales eran sacrificados y muertos delante los idolos). 21v:1 (coupled with YĀŌMIQUIZTLI), 65:12. Cf. YĀŌMIQUIZTLI, YĀŌXŌCHIMIQUIZTLI.
2. One who is destined for flr death, potential captive, warrior (see MIQUIZTLI 2). Key word: flr mortal. 29v:25.

XŌCHIN-, see XŌCHITL.

XŌCHINCACAHUATL, see XŌCHICACAHUATL.

XŌCHINCALLI, see XŌCHICALLI.

XŌCHINCUAHUITL, see XŌCHICUAHUITL.

XŌCHINCUĀPPETLTL, see XŌCHICUĀPPETLTL.

XŌCHINCUĪCATL, see XŌCHICUĪCATL.

XŌCHIPAPALŌTL, 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 PAPALŌTL.

XŌCHINPETLTL, see XŌCHIPETLTL.

XŌCHINQUIĀHUAC, see XŌCHIQUIĀHUAC.

XŌCHINTLĀLTICPAC, see XŌCHITLĀLLI.

XŌCHINTŌTŌTL, see XŌCHITŌTŌTL.

XŌCHIOCTLI, 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 xōchioctl-a, see CHĪMALLI/XŌCHITL. Cf. XŌCHIĀTL 4, XŌCHICACAHUATL 2.

XŌCHIPAN, place of flrs. 69:7.

XŌCHIPETLTL, vars. XŌCHINPETLTL (20:7), XŌCHPETLTL (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 (cacahuaxōchিপetlatl), 52v:13 (moxōchinpetl), 61:25 (paradise), 71:18. Cf. XŌCHICUĀPPETLTL.
2. I.e., chief, ghost chief (see PETLTL 2). Xōchpetla-ilacatz (apoc.) = whirling flr mats, 16:2.
3. Bed (see PETLTL 1). 73v:18, cf. 72v:2.

XŌCHIPILLI, see MACUĪLXŌCHITL 1.

XŌCHIPOYON, see POYOMAHTLI.

XŌCHIQUETZAL, var. XŌCHINQUETZAL (61:18). Cf. QUETZAL-XŌCH.

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.

XŌCHIQUIĀHUAC, var. XŌCHINQUIĀHUAC (21v:24). At flr plaza. 21v:24. See QUIĀHUAC.

XŌCHITĒCATL, inhab. of XŌCHITLAN. 29:22.

XŌCHITĒMOA, see TĒMOA:TLA.

XŌCHITĒMOA:TLA, to flr-*seek* s.th. Nicxŏchitēmoa cuīcatl nicxŏchipepēna cuīcatl = busco, y escojo cantares, como las rosas, CAR 479:24 (presumably quoting a song text).

XŌCHITHUALLI, var. XŌCHIITHUALLI (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.

XŌCHITL, apoc. XŌ (28v:24), var. comb. forms XŌ- (?), see 75:28), XŌCH- (39v:15, 61:25), XŌCHI-, XŌCHIN-. 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 (tēxŏchitzin), 81:23, and passim. For freq. see XOXŌCHITL. See CHĪMALLI/XŌCHITL, XŌCHITL/CUĪCATL, XŌCHITL/TLACHINŌLLI, YŌLLŌTL/XŌCHITL. See names of specific flrs: AZTAXŌCHITL, CACAHUAXŌCHITL, CACALOXŌCHITL, CEMPŌHUALXŌCHITL, etc. See XŌCHIĀTL, XŌCHIĀZACATL, XŌCHICACAHUATL, XŌCHICALLI, etc.

XŌCHITLAH, garden (MOL). 42:18, 70v:1(?); do not confuse xŏchitl-a, 27:24, etc. Cf. XŌTLAH.

XŌCHITLĀHUAN

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).

XŌCHITLĀLLI, vars. XŌCHITLĀLLI ĪCPAC (79:15), XŌCHITLĀLPAN, XŌCHITLĀLTICPAC (4:22), XŌCHINTLĀLTICPAC (10:28, 31:27, 78:10), abbrev. XŌCHINTLĀL? (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. TŌNACĀTLĀLPAN 1, XŌPANTLĀLPAN.

2. = TŌNACĀTLĀLPAN 2 (HG bk. 10 ch. 29 para. 84).

XŌCHITLĀLPAN, see XŌCHITLĀLLI.

XŌCHITLĀLTICPAC, see XŌCHITLĀLLI.

XŌCHITLAN, town conquered by the triple alliance in 1497, one year after the conquest of TĒCUANTEPĒC (IXT 2 ch. 63). See XŌCHITĒCATL.

XŌCHITL/CUĪCATL, 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. CUĪCAXŌCHITL, XŌCHICUĪCA, XŌCHICUĪCATL.

XŌCHITLŌLNQUI, 15th-c. king of Cuitlahuac (TEZ ch. 18). See OLĪNQUI.

XŌCHITL/TLACHINŌLLI, flrs/blaze, i.e., warrior revenants. Xŏchitl temo-ya ... tlachinŏltemo-ya = he descends in flrs ... he descends in blaze (i.e., he descends from paradise as a revenant-producing muse?), 36v:24. Cf. TLACHINŌLXŌCHITL. Syn. TĒCPILLŌTL/TLACHINŌLLI.

XŌCHITŌTŌTL, var. XŌCHINTŌTŌTL (69v:19). A yellow bird (MOL), i.e., oriole (see HERN 2:346, FC 11:45). 80v:1 & 4; teŏcuitlaxŏchitŏtŏtl = golden oriole, 64:12, cf. 69v:19.

XŌCHİYĀŌYŌTL, 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 Hue-xotzinco or Tlaxcala (TEZ, Pomar) or Chalco (ZCHIM 1: 79). Xŏchiyāŏyŏtica conāhuiltia īcēlteŏtl = he pleasures the Only Spirit in a war of flrs, 15:22.

*XŌCHİYŌPAN, place of flrs, flr garden(?).

XŌCHİYŌPANHUĪA:TLA, to flr-garden s.th., i.e., to cultivate s.th. in a flr garden (?), see AND 359). Nicxŏchi[y]ŏ-pa[n]huia cuīcatl = I cultivate songs, 11v:24.

XŌCHİYŌTIA:TĒ, human-obj. form of XŌCHİYŌTIA:TLA. To provide flrs for s.o. 28:14.

XŌCHİYŌTIA:TLA, to provide s.th. with flrs (MOLS: poner rosas o flores en alguna cosa para adornarla).

XŌCHİYŌTL, abstract form of XŌCHITL.

1. Flrs; fig., warriors, revenants. Attested in pos. only, 31v:4, 43:4, 68v:2. See XŌCHİYŌPANHUĪA:TLA, XŌCHİYŌTIA:TĒ.

2. Flowerhood, being a flr (CAR 455:34: xŏchiŏtl = el ser de las flores).

3. Grease, filth (MOL).

XŌCHIZHUATL, leaf of rose or flr (MOLS: hoja de rosa o flor).

XŌCHIZHUAYOH, abounding in or characterized by flr leaves.

RSNE 25:11. Cf. XIHUIZHUAYOH.

XŌCHPETLATL, see XŌCHIPETLATL.

XOcoa:TĒ, v-C, to spurn or repel s.o. (MOL). See *XOXO-COA:TĒ.

XŌCOMICQUI, drunkard (MOL). Xoxōcomicque[h] = drunkards, 74:1.

XŌCOMIQUI, to become drunk (MOL). A[h]huiācāxōcomiqui in noyōlia = my soul grows dizzy with the fragrance, 3:29. Syn. IHUINTI, TLĀHUĀNA.

XŌCOTITLAN, a town in the Toluca region (HG bk.10 ch.29 sec.7 p.201). XŌcotitlan, 53v:22.

XŌCOTL, fruit (MOL). Note: the vowels are unmarked at CAR 453:46, CAR 453:19 has xócótl (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 XŌCOMICQUI, XŌCOMIQUI, XŌCOTITLAN.

XOCUAHUAHTZIN, var. XOCUAHUEH (ZCHIM: Xoquahue). Chalcán lord fl. 1407, assoc. with Tlaltec atl 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 (çāuhxohuili[n]), 43v:24 & 28.

XŌLOTL (CAR 404:28 has huèxōlotl), apoc. var. XŌLO (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 HUEHXŌLOTL, TEXOLOTL(?).

3. Pet (dog), dog, puppy (see Beyer p.420). See ĀXŌLOTL. 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 ĀXOMOLCO.

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 ĀXOMOTL, CUĀXXOMOTL.

XONECUILLI

1. Twisted foot, lame foot (see FC 10:126: toxonecuiloo). Īxonehnecuil (freq.) = his twisted feet, 15v:14. See NECUILLI.

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.
- XŌPALĒHUA, v-A or v-B, to radiate green, to be brilliantly green (as quetzal plumes) (SPC 49v:21). Xŏpalēuhtimani-a, 3:21, cf. 2v:23; tlaxŏpalēhua (impers.) = all are brilliantly green, 74:14; ontlatlaxŏpal#l#ēhuatoc (impers. freq.) = all are brilliantly green, 81:18. See XŌPAL-ĒHUAC.
- XŌPALĒHUAC, 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; nixŏpalēhuac, 51v:11.
- XŌPAN, 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 XOXŌPAN 1. Syn. XŌPANIZTLI, XŌPANTLAH 1. Cf. XŌPANIZTĒMPAN.
2. By extension, paradise. Key word: Green Place(s). 11:14, 14:10, 15:6, 26v:10; xŏpanxŏchicuīcatl = Green Place flr songs, 3:21; nixŏpanquechōl-ī, 11v:21; xŏpancācatzin, 50v:5. See XOXŌPAN 2. Syn. XŌPANTLAH 2.
- XŌPANCALIHTEC, in the house of Green Places (see XŌPAN 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.
- XŌPANCUĪCATL, song of Green Places (see XŌPAN 2). 2:1, 5:26, 6:3 & 12, 52v:12, 60:26, 68:19, 68v:6, 68v:25; moxŏpancuīcatzin (freq.), 52v:15; cf. xŏpanxŏchicuīcatl, see XŌPAN 2. Cf. XŌPANXŌCHITL.
- XŌPANIZTĒMPAN, spring (MOLS: primavera).
- XŌPANIZTLI = XŌPAN 1 (MOL).
- XŌPANTLAH
1. = XŌPAN 1 (MOL, CAR 491:47). Xoxŏpantla[h] (freq.) = in summer (or every summer), 12:23.
2. = XŌPAN 2. Xŏpantla[h] = in a springtime (lit., summertime) (refers to the arrival of revenants), 7v:15; xŏpantla[h] tihuāl[1]a = to the greenery you come (i.e., to the music room as it represents paradise), 52:29.
- XŌPANTLĀLPAN, Land of Green Places, i.e., paradise. 4:15. Syn. TŌNACĀTLĀLPAN 1, XŌCHITLĀLLI 1.
- XŌPANXŌCHITL, Green Place flrs, i.e., revenants. 24:16, 34v:29, 52v:28, 64v:28 & 68v:4; cf. xŏpanxŏchicuīcatl, see XŌPAN 2.

- XOPĪL (XOTL 2 + -PĪL 1), baby foot-soldier, i.e., newborn revenant warrior. *Īxopīlhuān* = his baby foot-soldiers, 16:14.
- XOPILLI, toe (MOL). Cf. MAHPILLI.
- XOQUECHTLANTLI, ankle (FC 10:126, cf. MOL). *Xoquechtlaŋ* (apoc.), 15v:14.
- XOTL, pos. or embed only.
1. Foot, leg (SIM). *Xoila*[c]cāxōchiçuahuitl, 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: *xōpantlà*). *Xōyacaltitlan* = among the green shoots, 2v:6; *xōchiçuā*[x]xoxōme[h] = flr-eagle green ones (i.e., warrior revenants), 56:23; *xōmīlpaŋ*, 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. *Xōtlancuepōntimani*[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). *Nixoxōya*, 55v:19; *nixōchiçuā*[x]xoxōya, 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, XOXŌHUIC TLACOCHTLI. 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 xihuitl īpan tochi-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 *XOXŌCTLI 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.

XŌPŌ, abbrev. for Span. CRISTO or CHRISTO (from Greek chi rho etc.), i.e., Christ. 48:30, 48v:1. Syn. JESU CHRISTO.

XŌPŌUAL, 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 xlix), 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: yacacentli, 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; yacatlapītztaltēuccizcoyōpōl = 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.

¹YAH, see YAHQUI 3.

²YAH, see ¹MAH.

YAHHUILIA, 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 icalaqujampa 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-ī... tl̄p̄c̄ = dwell on earth!, 16v:18; huilohuati[h]caqu-i a īlhuicatli[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 yahualiuhtiāz = the snake has to go along making a circle, 60v:gloss6. 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. POZŌNI.

YAHUALIUHCĀN

1. Place of encirclement (from YAHUALIHUI 1), i.e., the battlefield. Key word: circle. Yahualiuhcāncopa-*i* = within the circle, 6:26; tlaepac yahualiuhcān = the circle on high, 75v:27. Cf. TLAYAHUALÖLLI, YAHUALI, YĀÖYAHUALO:A:TĒ.
2. Place of swelling (from YAHUALIHUI 2). Xōchitl īyā-hualiuhcān = 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, yaualtic), a circle, an encirclement, i.e., the battlefield, the celestial battlefield. Xiuhteyahuali[h]tec, 34:3.

YAHUALO:A:MO, to become coiled (of a snake) (SIM). With matrix huītz, 60v:7.

YAHUALO:A:TĒ, to encircle or surround s.o. (MOL). See YĀÖ-YAHUALO:A:TĒ.

*YAHUALO:A:TLA, general-obj. form of YAHUALO:A:TĒ. 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(?).

YĀHUIYA, see ĀHUIYA.

YĀHUIYE, see ĀHUIYA.

YAHZOMŌ, see AHZOMŌ.

YA ĪC, see YE ĪC.

YĀL-, see HUĀL-.

YĀLHUA, yesterday (CAR 499:35). 79:16.

YĀLTEPĒTL, see ĀTL/TEPĒTL.

YĀMAHTLAPALLI, see ĀMAHTLAPALLI.

YAMĀNIA, 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). Tiyamān#c#[i]a (copyist's error: "i" looks like "c"), 66:10. See YAYĀMANIA.

YAMAZTLI, s.th. soft or tender (cf. MOL: yamaztic). See YA-YAMAZTLI.

-YĀN, locative suffix. Place of, place where (CAR 453, AND 306-8, GRAM 7.13). See ĀHUILTILÖYĀN, ĀHUIYALÖYĀN, -CATYĀN, -COCHIYĀN, ĒLLELQUĪXTILÖYĀN, -HUAHYĀN, MOLOYĀN, NETLAMACHTILÖYĀN, TEMOYĀN, TLATLAYĀN, etc. Cf. -CĀN.

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 yañcuicān ō-motlatehtēquilīco[h] = they who originally came to lay things out, 60v:gloss13; oncāñ quiçuāz inīc yañcuicāñ quichalīz = they he will eat it, having it fresh for his use at home, 60v:gloss8; 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 **occeppa**); 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 cemanahuac, yancuic tlalpan, ZCHIM 2:153:21; in yañcuic tlālpān, 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 Tlaxcala 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.

YĀŌCOHMICTO, 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.

YĀŌMIQUIZTLI, war death. 9:25 & 27, 21v:1, 65:15. Cf. XŌ-CHIMIQUIZTLI 1, YĀŌXŌCHIMIQUIZTLI.

YĀŌNĀHUAC, 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). Tociñhuān ... in tiyāō-tēhua[h] = our friends with whom we rise warlike, 6v:16.

YĀŌTEQUIHUAH, war chief (MOL: capitan de guerra). 35:22.
YĀŌTL, comb. form **YĀŌ-** (see **YĀŌYŌTL**).

1. Enemy (CAR 485:4). Toyāō[uh] = the enemy (lit., our enemy), 75:13; moyāōhuāṅ = your enemies, 72v:19, 73:9; ṅyāōhuāṅ = their enemies, 74:13.
2. Figurative name for any warrior (FC 5:158:12: iaotle = 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.

YĀŌTLAHTŌLLI, call to arms (SIM). Yāōtla[h]tōlcuīcatl = musical call to arms, 66:19.

YĀŌTLATOCA, to give warlike chase (? , from **YĀŌYŌTL** + **TLA-TOCA**). Yāōtlatoco = all give warlike chase, 60v:1.

YĀŌTZIN, see **YĀŌTL** 2 and 3.

YĀŌXŌCHICUĪCATL, war-flr song. 64:25.

YĀŌXŌCHIMIQUIZTLI, flr war-death. Yāōxōchimiquiztica, 9:22. Cf. **XŌCHIMIQUIZTLI** 1, **YĀŌMIQUIZTLI**.

YĀŌXŌCHITL, 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.

YĀŌYAHUALOA:TĒ, to surround s.o. in battle (MOL). 55:1 & 2 & 4 & 5 & 7 & 8 & 11.

YĀŌYŌTL, comb. forms **YĀŌ-** or **YĀŌYŌ-**. Note: although the comb. form **YĀŌ-** belongs anatomically to **YĀŌTL**, its semantic affinity with **YĀŌYŌTL** 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:gloss1; yāōcochmictoque[h] = they lie dead asleep in war (i.e., they do not fight), 6:16; yāōcēuhqui, see **CĒUHQUI**. See **ĀIHTIYĀŌYŌTL**, **XŌCHI-YĀŌYŌTL**. See **YĀŌC**, **YĀŌCHŌQUIZTLI**, **YĀŌCUĪCA**, etc.

YAUH, irreg. verb (for paradigms see OLM 116 and SIM xlix and CAR 440-41 and AND 65-67, cf. GRAM 5.7). Principal vars. ***HUI** (q.v.), **YA** (see ³**YA**), ***YAHUI** (q.v.). Orthog. var. **YAHU** (28:6, 30v:4, etc.). Nonactive **huīlohua** (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 (ōyahqui-n), 28:25, 32v:21, 33:12 (yahqui-n), 42v:32, 57v:8, 52v:5 (çauuh-yehuīlo[hu]a), 56:10 (yahqui), 56:26 (ōyahqui), 58:26 (ōya[h]qui), 69:19 & 21 (o tiyā[z]que[h]), 69v:4, 72v:24, 75v:10, and passim. See **HUĪLOHUAYĀN**, **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: tlamahuiçolli ticchīuhtiāz = irás a la otra vida haziendo milagros), 58:24, 58:25, 74v:28(?), 82:4(?), see **CAUHTIUH:TĒ*, *CAUHTIUH: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: *yayātiuh*). 37v:22, 79v:10.

YAYĀMANIA, freq. of **YAMĀNIA**. To be comfortable, to be at ease. 73v:19.

YAYAMAZTLI, freq. of **YAMAZTLI**. \bar{I} yayamaztla[h]tōl = his tender words, 79:8.

YĀZNEQUI(from **NEQUI:TLA 2**), to want to go, to want to leave. 14v:24.

¹YE, 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 (iuhqui 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 \bar{o} mpa ca[h] \bar{o} , see **ŌMPA CAH Ō**; iz ca[h], see **IZ**; iz catqui, see **IZ**. See **-CATYĀN**, **ĪPAN YE 1**, **-YĒYĀN**.
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 inčuāch = 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 **ĒHUATICAH**, **TĒNTICAH**,

YETZTICAH:MO. See ĀHUILIA:MO, CĀHUI, CHIYA:TĒ, CHŌCA 2, CUAHCUALĀNI, EHCAPĒHUIA:TLA, EHĒHUA:TLA, HUĒHUETZCA, IPAN CHĪHUA:MO 2, MAUHTIA:MO, NĀHUA-TIA:TĒ, NENTLAMATI 1, OLĪNI 1, PAHPĀQUI, PĀQUI, PĪ-NĀHUA, PIPĪTZA:TLA, POLOA:TLA, POPŌCA, TEQUIPACHIHUI, TLACAQUI, TLAHTLAŌCOYA, TLATETOA, TŌLOA, TZACUA 2, TZĀTZAHTZI, 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.

¹YĒ, see ¹YEH.

²YĒ, see ĒI.

YĒCCĀN

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 ticcu = 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-mauicoloc = definitely indeed did people marvel, SPC 233v: auh iece otiquimittaque = and we definitely saw them, SPC 230v; yece[n] ye quīxo[hu]a-n tlāticpac = 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; in 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).

YĒCMĀITL

1. Good hand, i.e., the right hand (CAR 486:13). *Īn-tlazo[h]yēc̄māititech 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). *Tonquetzalyēc̄maamaṽti-hui[h]* = we go dispersing plumelike good hands, 43:14.

YĒCNEMI, to live righteously (CAR 480:12). 3v:25.

YECO:A:TĒ, to make s.o. (sexually) (CAR 531:25: *es verbo desonesto: pecar con vna persona*). See YECŌLLI.

YECO:TLA

1. Indef., to do s.th., to make an effort (see *YEHYECO:A:TLA*); indef., to make an effort (on the battlefield), i.e., to make war (FC 4:3:23, MOL). *A[h]nontlayecó-[hu]a* (did the copyist mean to put the agudo over the "e," confusing the term with *YĒCO:A:TLA*?) = I make no war, 59:18 & cf. 21.
2. To make s.th., to create or fabricate s.th. *Ah̄zo nel ahtiyécōz in iuhqui chahuayōtl in īxōchitzin* (copyist has confused *YĒCO:A:TLA*?) = couldn't you as a concubine fabricate His precious flrs? (i.e., couldn't you make war as a woman?), 72v:21. See YECŌLLI, *YEHYECO:A:TLA*. For synonymy see *CHĪHUA: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).

YĒCO:A:TLA, to finish or conclude s.th. (CAR 531:5). See *YECO:A:TLA* 1 and 2.

YECŌLLI, deverbative noun (from *YECO:A:TLA* 2). A created one, a creation, i.e., a revenant; but the source could also be *YECO:A:TĒ*, 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. *Quēṽ 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 *TLACHĪHUALLI*. Cf. *CŌLLI* 2.

*YECQUETZA:MO, see next entry.

YĒCQUETZA:MO, var. *YECQUETZA:MO or *YEHQUETZA:MO, q.v. To dress or adorn oneself elegantly (MOL).

YĒCTĒNĒHUA:TĒ, to praise s.o. (MOL). 1:18, 2:12. See *YĒCTĒNĒHUILIA:MO-TĒ*.

- YĒCTĒNĒHUILIA:MO-TĒ, honorific of YĒCTĒNĒHUA:TĒ. 38v:27.
- *YĒCTĒNTLI, good word, praise, glory(?). In yēq̄-*j*-tēn-tla[h]paliuhquetl = 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-*j*-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: yectli *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]tztitih), 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]-pācyēq̄ūicnīhuan = our flowerlike, joyful, and good comrades, 24:25, cf. 52:25; yēctli totla[h]tōl = our lovely words, 69:9; ñ yēctli nomache = my good nephew, 36:26; yēctli conētł = good baby, 40:20; yēctli nemilizōtl = good life, 47:31; yēctli-*n* miquiztli, 19v:15; yēctli michin, 45:3; yēctli *i* ātl, 75:2; niyēccihuātl, 75:23, cf. 75:28; ĩxama#y#[ch]o yēctli = it is good to know (?), see ĩXIMA-TI:TLA; ĩc 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 conētle = come on, babe!, 46:21 & 24. Syn. MĀCUĒL, MĀCUĒLEH. 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 ²YE 1); in ye nō ye[h] te[h]huātl = you are the one, 62v:27 (cf. CAR 415:6-7: yè tèhuātl). See ĀC YEH, MĀCUĒLEH, NŌ CUĒLYEH, TĒLYEH. See YEHHUA, YEHHUĀTL, YEHĪCA.

²YEH, see ĒI.

¹-YEH, see ¹YEH.

²-YEH, see ²-EH.

YEHCAHUUA:TLA, see EHCAHUUA:TLA.

YEHCO, see EHCO.

YEHCOQUETL, pret. agentive noun from EHCO (see -QUETL).

One who has arrived. 67v:12, 78:14.

YEHICALHUUA:TĒ-TLA, see YEHYECALHUUA:TĒ-TLA.

YEHCOA:TLA, see YEHYECO:TLA.

YEHQUETZA: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 ōn in angelomeh = it seems that these are angels). 4v:14, 6v:1, 6v:9, 11v:4, 29v:25, 32v:22 (yēhuān ō[n]), 36:23, 38:19, 38:31, 41:18 (yēhuān ō[n]), 41:25, 41v:5 (yēhuān ō[n]), 41v:29, 54:29, 57:4, 57v:12, 63:15, 79:8; in māca ye[h]huāntin tēlpōpōtzitzintin ye[h]huāñ tlamacaznequi[h] in tlāca ye[h]huāñ, 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: ieehoatzin, 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(?); yēhua-n dios, 20:4; presumed attestations (analyzed 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, YEHHUĀTZIN. 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.

YEHYECO:A:TLA, freq. of YECO:A:TLA. Var. YEHECO:A:TLA.

1. Indef., to make an effort. *Nōhuiāmpa ōtlayèyéco* = hizo quanto pudo (CAR 521:33).

2. To make or create s.th. (cf. YECO:A: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).

YEHYĒCTIA: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.

YEHYĒCTIA: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.

-YEHYĒYĀN, freq. of -YEYĀN. Place of being located, sitting place, residence. 72:11, 73v:18, 79v:17 (noyehyeyān = at my fireside, woman speaking).

YĒI, see ĒI.

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 noncà = now I am ready, CAR 524:7; ye ĩc = now, 13:2, 45v:7; ya ĩc = now, 82:5. Cf. YEHĪC.

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.

YELOXŌCHITL, see ELOXŌCHITL.

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, OCCEP-PA.

YE NŌ CUĒL, see NŌ CUĒL.

YEPPA (should be YĒPPA 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. ĒTETL (FC 2:105:27), three items, three entities (ĒI + -TETL 2).

1. Used adjectivally. See -TETL 2.

2. Used as a noun. Yz catq̄ tla yetetl toxochio ahuaue 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 IYETL.

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.). Īxiuhtlacialhuāz 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 ĒXCĀN.

-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 -YEHYĒYĀN, YEYĀNTLI.

YĒYĀNTLI, place or seat. 13:17.

*YĒYATL, see EHUATL.

-YĒYĒ, see -YĒYĀN.

YĒYĒCTLI, freq. of YĒCTLI. Tēyeyēctzin, 79:2.

YĒYĒLĒHUĪA:TLA, see EHĒLĒHUĪA: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 AHUAYOA, ĀMALACOYOA, CHACALLOA, EHĒCAYOA, IZHUAYOA, IZHUAYOH, MALACAYOA, MIYĀHUA-YOA, NELHUAYOA, QUILLOA, TĒNYOA, TEŌCUITLAYOH, TĪ-ZAYOA, TŌNAMEYOA, TŌNAMEYOH. See -YŌTL.

YŌCOLIA:TĒ-TLA, applicative of YŌCOYA:TLA. To create s.th. for s.o. (CAR 467:25: "nitlayōcolia"—lapsus for nitētlayōcolia). 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; nihuāllayōcoya in ayoçuaṅ = I am creating s.th. here: it is Ayocuan, 35:21; ticxōchiyoocoya[h] tocnōtlatēmol = by means of flrs we are creating our poor sought one, 43:19. See ¹TLAYŌCOLLI, ¹TLAYŌCOYA, 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[1]acaco-huaya = one hears s.th. in the night, 77:29.

YOHUALLATŌNAC

1. Founder of CUAUHQECHŌLLĀN (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-ī = 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. NEZAHUALCOYŌTL.
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.

YŌL-, comb. form of YŌLLI.

YŌLCĀ, adv. from YŌLI. With life. 6:25.

YŌLCĒEMMANA:MO, var. YŌLCĒENMANA:MO (2v:16). Lit., to scatter oneself heartwise, i.e., to be troubled or agitated(?). 2v:16.

YŌLCĒHUIA:TĒ, var. YŌLLŌCĒHUIA:TĒ (12v:6). To placate s.o. (MOL), lit., to calm s.o.'s heart. 12v:6, 42v:21.

YŌLCUEPŌNI, to open or blossom heartwise(?). Yŏlcuepŏni-ya xōchitl-a = a flr is opening its heart, 17v:29 & cf. 18:3.

YŌLĒHUA:MO, to provoke or incite oneself (to do s.th.) (MOL), to be moved, roused, or stirred (FC 3:16:17). Ximoyŏl-#l#ēhua-yan = rouse yourself (to make war), 3v:30; cf. noyŏllo ēhua, see ĒHUA 3.

YŌLI, 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 yātihuf = 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. Īyōllo niccocoa, see COCOA:TLA.

YŌLĪHUAYAN, 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 = Tamoā'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. YŌLCĀ.
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, YÖLCĒCEMMANA:MO, YÖLCUEPŌNI, YÖLNONŌTZA:MO, etc. Syn. YÖLLÖTL 1.

4. Fig., warrior. Pos. pl. *-yōl* or *-yōlyōl* (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.; *yōl-i-male[h]-ya* = owner of captive hearts, 56:8. Syn. YÖLLÖTL 2.

5. See YÖLLÖTL 5.

YÖLLŌCALLI, attested in composition only. Interior, entrails, bosom (MOL: teyollocaltitech and toyollocaltitlan). MoyōllŌcallitlan, 2v:26, FC 6:101:36.

YÖLLŌCĒHUIA:TĒ, see YÖLCĒHUIA:TĒ.

YÖLLŌCOCOA:TĒ, to anguish or pain s.o. (MOL). See TĒYÖL-LŌCOCOHĀN.

-YÖLLŌCOPA, see -COPA.

YÖLLOHTLI, see YÖLLÖTL.

YÖLLOHXŌCHITL, see YÖLLŌXŌCHITL.

YÖLLŌMALACACHOA:TĒ, see YÖLMALACACHOA:TĒ.

YÖLLŌMAMALACACHOA:TĒ, see YÖLMALACACHOA:TĒ.

YÖLLŌPOLOA: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 (tinoyōl-lo), 6:15, 21:22 (noyōllo ītech in cuepōni xōchitl = 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. TLĀLNĀMIQUILIZTLI.
2. = YÖLLI 4. 12v:2, 15v:6, 21v:17, 27:26, 28:18, 30:16 (my heart Axayacatl), 34v:30, 35:29, 40:3 (noyōllōtzin), 43:22 (toyōllōtzin), 63v:4, 68:28, and passim; o yōllo = O heart(?), 11:28. See TLAHTÖLLI/YÖLLÖTL, YÖL-LÖTL/XŌCHITL.
3. Interior (SIM), inside. 72:28 (? , with pun on 2, above?).
4. Seed (MOL, FC 11:288:25). -Capolyōllō- = 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 ILHUICATLIHTIC IYÖLLO, IYÖLLO IN TEPĒTL, *TEPEYÖLLÖTL.
8. Sweetheart, lover (COMED 21:25: yōllōtli).

YÖLLÖTL/XÖCHITL, heart/flr, i.e., revenant. 30v:23. See YÖLLÖXÖCHITL 2.

YÖLLÖXÖCHITL (or YÖLLOHXÖCHITL 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 YÖLLÖTL/XÖCHITL.

YÖLMALACACHOA:TĒ, var. YÖLLÖMALACACHOA: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. Tēyöllōmamalacachoa (freq.), 11v:4. For synonymy see YÖLLÖPOLOA:TĒ.

YÖLMELĀHUA: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: *neiolmelaoliztli*), lit., to rectify one's heart. See TĒYÖLMELĀUH.

YÖLNONÖTZA:MO, to think or reflect. Ypan timoyolnonotzaz = you will reflect upon it, MS 1628-bis 163:3; in *tulteca vellamatinj catca vel moiolnonotzanzj catca* = the Toltecs were wise men, they were thinkers, FC 10:168:32; *nino-yōlnonōtza*, 1:2.

YÖLPOHPOLOA:MO, freq. of YÖLPOLOA:MO. 2v:16.

YÖLPOLOA:MO, to be perturbed, troubled, or deranged (MOL). See YÖLPOHPOLOA:MO.

YÖLQUI, pret. agentive noun from YÖLI.

1. A living thing (MOL), that which is alive. *Aḥmō mi[c]qui yōlqui*, 60v:gloss7. See -HUĀN/YÖLQUI. Syn. *NENTLI, YÖLLI 1. Cf. YÖLCĀ-.

2. One who comes back to life from the dead (MOL). *Yōl-que[h] in tētēuctin-i* = revived are the princes, 39:25.

-YÖLYÖL, see YÖLLI 4.

YÖLYÖTL, see YÖLLÖTL.

YONCĀN, see ONCĀN.

YOO, see OO.

YOQUIC, see OQUIC.

-YÖTL (for long vowel see CAR 431), defective noun, forms abstract nouns (see GRAM 8.9). See ĀHUILLÖTL, CUĀUH-HUAHCĀYÖTL, MĒXICAYÖTL, TĒUCYÖTL, 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.

YOYÖCOYA:TLA, freq. of YÖCOYA: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**, **¹ZACATL**, **ZACA: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.

ZACATĒCATL, 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.

¹ZACATL

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**.

²ZACATL, deverbative noun (from **ZACA:TLA**). That which is carried, especially a ghost warrior (carried down from heaven). See **ILHUICAĀZACATL**, **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.; suchiçaquametl, SPC 235:12. See MICHZACUAN, ZACUANCALLI, ZACUANPĀ-NITL, ZACUANPAPALÖTL, 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.

ZACUANPAPALÖTL, troupiial butterfly, i.e., ghost warrior.

1:5, 20:5, 43:6 (-zaçuanpapalōcihuātl), 67v:28.

ZACUANTI, to be(come) a troupiial. Xihzāçuantīhua-on one is becoming a turquoise troupiial, 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 NEZAHUALCOYÖTL, NEZAHUALLI, etc.

ZĀ IUH NEMI, see ZAN IUH 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. Qujpiquja qujçaloaia ... 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 çā 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:gloss9.

ZAN ICA = ZAN ĪC. 71v:2.

ZANITL = ZAN? Is ZAN the apoc. form of ZANITL? Ca-n zanitl i quetzalli-ya = indeed these very plumes (cf. ZAN 2), 12:17; zanitl-an conāntinemi = he's just taking it (cf. ZAN 2), 17:12.

ZAN IUH CHĪHUA:TLA, to do s.th. on purpose, to do s.th. just for fun (MOL: çaniuh nicchiua). İṅ çan nō iuh ye quichīuh, 47v:18.

ZAN IUH NEMI, var. ZĀ IUH NEMI (?). To be single, to be unmarried (MOL). Zā iuh xinencāṅ (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 İyò). 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: çā nen). Zannēn cuepōntimani-o = they blossom uselessly, 6:22. Syn. ZAN TLAPĪC.
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). Zanniman 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 TLAPĪC, without rhyme or reason (CAR 475:35: çantlapīc), uselessly (SIM). 54v:3 & 7. Syn. ZANNĒN 1.

ZĀTĒPAN, afterward, later, ultimately (MOL, CAR 508:10).
60:gloss 2.

ZĀYŌLIN, 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 nītlāçāçāca ("to hurriedly keep carrying things from one place") and nītlāçāçāca ("to hurriedly carry things from various places"). See XŌCHIĀZAZACATL.

ZAZANILLI, joke, jest, funny story (MOL: consejuelas para hacer reír); 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).

ZEHUAN, 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 ANCACIHŪI; anqui zo, 58:16, 72v:5; āc 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 tēl ca zo, 14v:10; etc. See MĀNŌZO, MĀZĀZOCUĒL, MĀZO, NŌZO, QUĒNZO, TLACAHZO, TLEHZO, ZĀZO, ZO NĪ NĪ CUĪL, 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 ĩtlahtōl = 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 ZŌZO:TLA). Toncōzcazo-toque[h] = we are stringing jewels, 47:20; ti[c]cōzcazo-yan = you are stringing them into a necklace, 66:9.

*ZOCTLI, see ZOQUITL.

*ZOCYŌTL, see ZOQUIYŌTL.

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 huĭtz, 27v:15; with matrix nemi, 20:22, 51v:27, 52:26, 81:4; with matrix yauh, 80v:16. Syn. YĒCTIA:MO.

ZOHUA:TLA, to unfold, spread, or open s.th. (LASSO 48:18). 23:3, 67v:14, 71v:1, 78:29. See MAMĀZOHUA. Syn. YĒCTIA: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]olintōtōtl = I am a quail bird, 29v:8 & cf. 10.

ZŌMA:MO, v-D (MOL), to frown (in anger) (CAR 432:23), to become angry (SIM). Of God, 5v:27, 31v:20 (možōmāznequi), 41v:19 (in Biblical paraphrase), 41v:30 (možōmāznequi), 43v:23; of comic muse, 68:4 & 7 (with subject prefix omitted); of Cortés, 82:13 (with suffix -co). See MOTĒUC-

- ZŌMAH, MOTLAHTOHCĀZŌMAHTZIN, MOZŌMAH. Syn. CUALĀ-NALTIA:MO, CUALĀNĪ. 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 ĪZO-QUIHUIA:MO.
- ZOQUITL, var. *ZOCTLI (see 42v:32). Clay or mud (MOL). In zoquititlan = in the mud, 45:15. See *ZOCYŌTL.
- ZOQUIYŌTL, var. *ZOCYŌTL (42v:32). Abstract form of ZO-QUITL. Feces (MOL), dregs (SIM); flesh (FC 10:96). A[h]zocyōcān = 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); dasyllirion (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 battle-field(?). Zŏtol[1]ŏcān tlāca[h] = spear-land men, i.e., soldiers(?), 71:4.
- ZOTOLLŌTL, abstract form of ZOTOLIN. Dasyllirion 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 nemi), 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 nemi, 51v:17; with matrix yauh, 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, "ī." 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, 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:

ı̇ = y	ȳ = u
ȯ = u	ÿ = i
ȯ = v	ż = ç
u̇ = v	ç̇ (before "u") = q

-ç[h]ual- = -qual- (see 39:6)

ç̇ (at the end of a syllable) = qu

q̇u̇ = c

qu̇ė = q with an arc

qu̇i̇ = q with an arc

vowel + ħ̇ = vowel + Rincónian saltillo

vowel + ñ̇ = vowel marked with a tilde

vowel + ñ̇ = 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 /nikʎami:sin/, not /nikʎami:kin/, understood as "nictlamiz" 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/huītztiziltzin, in chālchiuhhuītztizi[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-
çauhtla[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]zo oncān niquimittaz,
intlā onēchittiti[h]que[h] nocue/11/xānco nictēmaz ĩc
niquintla[h]palōz in tēpilhuān, ĩc niqui/12/mēl[1]elquīxtīz
in tētēuctin.
- 13 Tlaca[h]zo nicān nemi[h]; ye ni[c]caqui in ĩñxōchicuīcatzin
ihuiquiñ /14/ tepētl quinnahnānquilia, tlahcaço ĩtlan in meya
que/15/tzalātł, xiuhōtōāmeyalli oncān mocuīcamomōtla, /16/
mocuīcana[h]nānquilia; in centzontla[h]tōltozoḥ quinna[h]-
nān/17/quilia in coyoltōtōtl, āyacachi[h]cahuacatimani[h] in
nepā/18/pan tlaço[h]cuīcanitōtōme[h] oncān quiyēctēnēhua[h]
in tlāltic/19/paque[h] huel tētozcatēmi[h]que[h].
- 20 Niqūihtoa-ya nitlaōcoltza[h]tzi-a; mā namēchēlleltih ĩtla-
ço[h]/21/huāne, niman cactimotlālī[h]que[h] niman huālla[h]-
to[h] in que/22/tzalhuītztiziltzin, āquin tictēmo#hu#ā
cuīcanitzine? nimaḥ /23/ niquinnānquilia niqumilhuia?
cāmpa catqui in yēctli /24/ a[h]huiāc xōchitl ĩc niquimēl[1]el-
quīxtīz in amohuāmpoh/25/tztizinhuān? niman onēchi[h]ca[h]Ca-
huatzque[h]. ca nicān tlā /26/ timitzittitīti[h]tiçuīcāni
a[h]zo nellī ĩc tiqumēl[1]elquīxtīz in to/27/quichpo[h]huān
in tētēuctin.

28 Tepēi[h]tic tōnacātīlālpā[n], xōchitlālpā[n] nēchcalaqui[h]-
que[h]-o oncāñ /29/ ona[h]huachtotōnamēyo[h]timani, oncāñ
niquittac aya in

folio 1v

- 1 nepāpan tlaḷo[h]a[h]huiāc xōchitl tlaḷo[h]huelic xōchitl
aha[h]/2/huachquequēntoc, āyauhcozamālōtōnamēyo[h]timani /3/
oncāñ nēchilhuia[h] xixōchite[h]tequi, in catle[h]huātī
tocon/4/nequiz mā mēl[l]el quīḷa in tīcuīcāni, tīquinmacata[h]/5/-
ciz in tocnīhuān in tētēuctin in quēl[l]elquīxtīzque[h] in
/6/ tlālticpaque[h].
- 7 Auh nicnocuecuxāntia in nepāpan a[h]huiāc xōchitl, in /8/
huel tēyōl qui[h]ma[h] in huel tētīlamachti[h], niqūihtoā-ya
mānōḷo /9/ āca[h] tohuān tīhuālcālaquini[h], mā cēca[h]
miec in ticnāmāni[h] /10/ auh ca tēl ye[h] ōnīmātico nitlanonōtz-
tahciz īmīxpan in tocnīhuāñ /11/ nicāñ mochīpa tiḷ[h]uālte[h]-
tequizque[h] in tlaḷo[h]nepāpan a[h]huiāc /12/ xōchitl īhuān
ti[c]cuiquīhui[h] in nepāpan yēctli yan cuīcatl /13/ Īc
tīquimēlīelquīxtīzque[h] in tocnīhuān in tlālticpac tlāca[h]
/14/ in tēpilhuān ḷuāhtli-ya ōcēlōtl.
- 15 Ca moch ni[c]cuito-ya in nicuīcāni Īc niquimīpacxōchitī[h]
in tēpil/16/huān inīc niquimāhpān in ḷan īnmāc niquintēn nīmāñ
/17/ nīquēhua-ya yēctli ya cuīcatl Īc netīmālōlo[h] in tēpil-
huāñ Īx/18/pan in tloque[h] in nāhuaque[h], auh in ahtleḷ
īmahcēhua/19/llo: cāñ quicūiz? cāñ quittaz in huelic xōchitl
auh cuix /20/ nohuān a[h]ciz aya in xōchitlālpān in tōnacā-
tlālpān ī/21/n ahtleḷ īmahcēhuallo in nēntlamati, in tlaḷ[h]-
tlaco#hu#a /22/ in tīḷc ca ḷan quitēmāhcēhualtia in tloque[h] in
nāhuaque[h] /23/ in tīḷc ye nicāñ Īc chōca-n noyōllo noconīlnāmi-
qui-a in ōm/24/pa ōnitlachi[y]ato ī xōchitlālpān a nicuīcāni.

25 Auh niq̄iḥtoa-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] çan̄nēn in tlp̄c tlacahzo oc
 cecni yōlilixxīmo[hu]ayān /28/ mā ōmpa niahuh mā ōmpa Īnhuān
 noncuīcati in nepāpan /29/ tlaço[h]tōtōme[h] mā ōmpa nicno-
 tlamachtī yēctli ya xōchitl /30/ a[h]huiācāxōchitl in tēyōl
 qui[h]ma[h] in çan tēpāccā tēa[h]huiācā/31/iḥuintia in çan tē-
 pāccāa[h]huiācāiḥuintia.

folio 2

- 1 Xōpancuīcatl Otoncuīcatl tlame/2/lāuhcāyōtl.
- 3 Ōnihuālcac nicuīcāni nepāpan xōchitlālpan huel tēēllel/4/-
 quīxti[h]cān tētlamachtī[h]cān, oncān a[h]huachtōnamēyō-
 quiah/5/timani, oncān cui[h]cuīca[h] in nepāpan tla-
 ço[h]tōtōme[h], oncuī/6/catlāza in coyoltōtōtl cahuānti-
 mani in Īntozquitzin in /7/ quēllelquīxtia[h] in
 tloque[h] in nāhuaque[h] ye[h]hua-n Dios ohuaya ohuaya
- 8 Ōncān ni[c]caqui in cuīcanelhuayōtl in nicuīcāni, tlacahzo
 ah/9/mō #quiḥ# tlp̄c in pēuh yēctli yan cuīcatl tlacahzo
 ōmpa in ilhui/10/catlī[h]tic huālcaquizti in conēhua in
 tlaço[h]coyoltōtōtl in /11/ quimēhuilia[h] in nepāpan
 teōquechōlme[h] çaquantōtōtl oncān /12/ tlacahzo qui-
 yēctēnēhua[h] in tloque[h] in nāhuaque[h] ohuaya ohuaya.
- 13 Niyōlproxāhua in ni[c]caqui-a nicuīcāni, ahcoquīza in notlal-
 nāmi/14/quiliz-o, quinpetlatiquīza in ilhuicame[h],
 nēlci[h]cihuiliz ehēca/15/yo[h]tiuh in īç i nālquīxtia in
 ōmpa ontlatēnēhua in çaçuan/16/huītztzil in ilhuicatl-
 i[h]tic ohuaya, ohuaya
- 17 Auh nōhuiāmpa nictlachī[y]altia in noyōllo auh tlaca[h]zo

nelli in /18/ a[h]mō Īxquich quēhua in tlazo[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/nālquixti[h]cāittaz o in tlamahuižōlli in
 ilhuicac Īc pa[h]pāqui[h] /22/ in ilh^c tlazo[h]tōtōme[h]
 Īxpan in tloque[h] nāhuaque[h]. ohuaya et.

- 23 Quēnin ahnichōcaz in tīp̄c. ye nicān tlacahzo oncā[n] nemo-
 [hu]ayān /24/ ninoztlacahuia niqūihtoā a[h]zo zan ye Īxquich
 in nicān in tīp̄c. /25/ ontلامي-an toyōlia mācuēle[h]
 e[h]huātł in tloque[h] in nāhuaque[h] /26/ mā ōmpa
 Īnhuān 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-n nocuīc in tinocnīuh xōchihuēhuētl in nictzo-
 tzo/30/na-ya ilhuicacuīcatl in niqūēhua-ya, Īc niqūi#ñ#m-
 ēl[l]elquix/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-n Īpalnemohuāni
 in tētēuctin xō/6/chitl tzetzeliuhtimani tōlçuātēctitla[ɲ]
 xōyacaltitlan ona[h]huiax/7/timani in xōchicopaltlena-

- mactli huel tēyōl qui[h]ma[h], ca[h]huiā/8/cāīhuintia in
toyōllo īxpan in tloque[h] in nāhuaque[h]
- 9 Y#c#[e] motoma-n tocuīc xōchia[h]huiācāīhuinti in toyōllo
aoc ticmati[h] īnīc /10/nepāpan xōchicuīcatl īc ticceh-
cemēltia[h] in tloque[h] nāhuaque[h] /11/ quēn ahtontla-
ēlēhua-n tinocnīuh mā nohuēhuētītlān ximo/12/quetzā-ya
nepāpan xōchitl īc xima[h]pāna-ya chālchiuhocoxō/13/chitl
mocupac xicmana-ya xiqūēhua-yan yēctli yan cuīcatl /14/
īc mēl[1]elquīxtia in tloque[h] in nāhuaque[h].
- 15 Tleṅ mach tiquilnāmiqui-a cān mach in nemi-an moyōllo y#c#[e]
ti/16/moyōlcēcenmana-ya a[h]huīcpa tīchuīca timoyōlpo[h]-
poloa-ya in tlṗc. /17/ cā[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 nicuīcanī īc niqūēl[1]elquīx/20/tia
in tloque[h] in nāhuaque[h].
- 21 Xihuāllachi[y]a-n tinocnīuh īn oncān īhcayān xōchihuēhuētī
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], xiccāhua-ya in mixtecomatla[n] /25/ xihuāl-
mocuepa-ya tohuān xiqūēhua in yan cuīcatl nicuīca/26/ni
īc niqūēl[1]elquīxtia in tloque[h] in tlanēciz inīc
moyōllōcal/27/titlan
- 28 Tle[h] #c#[z]annēn in nicyōcoya in nitlaōcolcuīca inīc
niquimilnāmiqui /29/ in tēpilhuān in tlaṗo[h]māquīztin,
in tlaṗo[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 zan /2/ titlācatlico[h] ca ōmpa huel tochān in cānin
 xīmo[hu]ayān in oca[h]pa /3/ in yōlīhuayān. aīc tlami[y]ān.

- 4 Mēxi[h]caotoncuīcatl.
- 5 Nicchālchiuhtōnamēyōpetlāhua-ya nictzinitzcani[h]hui-
 #c#[z]aloa-ya ni/6/quilnāmiqui-a nelhuayōcuīcatl-a
 niczāçuanhuipana-ya yēc/7/tli yan cuīcatl nicuīcani nic-
 chālchiuhtlaço[h]nenelo[h] Īc nichuāl/8/nēxtia in xōchicuepōnal-
 lōtl Īc niqūēl[1]elquīxtia in tloque[h] /9/ in nāhuaque[h].
- 10 Zāçuantlaço[h]i[h]huitica-ya tzinitzcan tlāuhquechōl Īc
 nic-ya-i[h]mati-a /11/ nocuīcatzin; teōcuitlatzitzilin i
 nocuīc nitozmi[y]āhuatōtōtl noç/12/cuīca cāhuantimani-a
 niqūēhua-ya xōchitzetzelōlpaç Īxpan /13/ in tloque[h] nā-
 huaque[h].
- 14 Çualli cuīcanelhuayōtl-o, teōcuitlaqui[h]quizcopa niqūēhua-ya
 ilh^c cuī/15/catl-o nictēnquīxtia nitozmi[y]āhuatōtōtl,
 chālchiuhtōnamēyōti/16/ca niccuepōnaltia yēctli yan
 cuīcatl-o niqūēhua-ya xōchi/17/tlenamaquiliztica-ya Īc
 nitlaa[h]huialia nicuīcani Īxpan /18/ in tloque[h]
 nāhuaque[h].
- 19 Teōquechōlme[h] nēchna[h]nānquilia[h] in nicuīcani
 coyolihca/20/huaca-ya yēctli ya cuīcatlan, cōzcapetlatic-
 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]
 cuīcatlan /28/ poyomapōctli Īc ye ā[h]ui[y]a-n ye
 noyōllo, nihuālyōlcuecuchā/29/hua-ya niqūihnecui-a
 a[h]huiācāxōcomiqui in noyōlia niqū/30/iñnecui-a yēctli
ya xōchitl-a netlamachtilyān xōchi-ye-ihuin/31/ti
 noyōlia.

folio 3v

- 1 otro Mēxi[h]catlamelāuhcā#euea#yōtl
- 2 Ḷani[y]o[h] in xōchitl tonequimilōl, Ḷani[y]o[h] in cuīcatl
 Īc huehue/3/tzi in tēllet in dios ye mochān et.
- 4 In mach noca ompolihuiz in cō#hu#āyōtl mach noca onpolihuiz
 in /5/ icñiuhyōtl in onō no[n]ya[h] in ye Īchān, ye
 niyo[h]yontzin on cui/6/catīllan-o ye Īpalnemohuāni
- 7 Mā xiuhquechōlxōchi Ḷan in tzinitzcan malīntoc-a ca-n
 mi[c]qui /8/ huā[c]qui xōchitl Ḷan Īc tonmoquimīloa
 #c#[Ḷ]an titla[h]toāni ya ti/9/nezahualcoyōtl.
- 10 Mā yan moyōl iuh quiMati in antēpjlhuān in anḶuāuhtin
 amō/11/cēlō c[a] a[h]mochipa-n titocñihuān Ḷan cuēl
 achīc nicān timochi[n] ton/12/yāzque[h]. o ye Īchān-o et.
- 13 C[a] a[h]-ye-ompolihuiz in motēyo nopiltzin titezoḶomocctli
 anḶa #c#[Ḷ]an ye[h] in /14/ mocuīc-o, ay ca nihuālcchō-
 ca-o ca nihuālicnōtlamati ca-n otia[h] /15/ ye Īchān et.
- 16 Anca nihuāllāōcoya o nicnōtlamati ayoquīc o, ayoc quē[m]ma/17/-
 niān, namēch-a-ittaquīuh in tḶc. i i ca-n o-n-tia[h] ye
 Īchān et.

- 18 Otro chālcaŷōtl Canto de tētlepanquetzanitzin.
- 19 A[h]ua nocnīhue ninēntlamati-a ʒan ninochōquilia in monā/20/-
huac aya yehuan díos, quēxquich onmitzicnōtlamachtia
mo/21/mācēhual cemā#ma#nāhuac on to[n]ni[h]tlanilīlo
īnīc tontlahuīca /22/ tontēcemilhuitiltia in tlālticpac
- 23 Mācazo tle-on xoconyoyōcoya tinoyōllo, yehua cuix īc nepō-
hua/24/lōyān in oncān nemohua yehua, in ahtle tlahuēlli
in antēco/25/colia huel onyēcnemiz in tlālticpac etc.
- 26 In quimati noyōllo nichōca yehua huele ʒa[n] ye nelli in
titocnī/27/huān huel#1#e nelli nemo[hu]a in tlǃc. in
tonicnīuhtlatzihuiz ye/28/huan Dios.
- 29 Xontlachi[y]a-yan huitztlāmpa-yan, īquīʒayān in tōnatiuh
ximo/30/yōl#1#ēhua-yan oncān mani-an teōātl tlachinōlli,
oncān mocui-a

folio 4

in tēucyōtl in tla[h]to[h]cāyōtl yēctli ya xōchitl in
a[h]mō ʒannēn /2/ mocui-a, in quetzallalpilōni aya mac-
çauhtica chīmaltica /3/ nei[h]calolōyān in tlǃc. 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-#ya,
mēlchiquiuh-tica-ya, mitonaltica/8/-ya ticma[h]cēhuaz-
ya in yēctli ya xōchitl-a, yāōchōquiztli īxāyō/9/tica-ya
in quitēma[h]cēhualtia in tloque[h] in nāhuaque[h].

10

Otro.

- 11 Tlein mach ōamāxque[h]-on, in antocnīhuān in anchiapanēca/12/-
otomi[h], ōmach amēl[1]el ahcic: inīc ōamihuintique[h]-o
octī#c#[z]atl in ō/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]nmāquīza[h] in amihuin-
tiliz-on /16/ xitlachi[y]acān-o ohui[h]cān ye
anmaquia[h]-o.
- 17 Ca yeppa iuhquí in tīzaoctli in tl̄c̄. 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 tlazo[h]chālchihuitl, in teōxihuitl in mā/20/quīztli
tlazo[h]tetl in tēpilhuān in conini[h]-o in xōchitīza-
octli-o /21/ cuelcān in antocnīhuān in toni[h]cahuaca[h]-o.
- 22 Mā ye tiq̄ūiti[h] in xōchitlālpan in tochān xōchitlālticpac
ilh^{c̄}/23/pa-o in huelic xōchiāmemyallōtl ona[h]huiaxtimani,
tēyōl /24/ qui[h]ma[h] vōliliza[h]huachxōchitl in
tochān in chiappañ oncān ti/25/malolo in tēucyōtl in
tla[h]to[h]cāyōtl in chīmalxōchitl oncue/26/pōntimani
tōnacātālpan.
- 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 tiq̄ūiti[h] in
ōmpa tinec/29/tilo[h] in tochān xōchia[h]huachoctli zan
īc a[h]huiācāihuinti /30/ in toyōllo, tētlamacht[h]-o
tēyōl qui[h]ma[h]-o tixōchiāchīchinatī/31/hui[h]
netlamachtlōyān in toquīzayān xōchitlālpan tōnacā-

folio 4v

tlālpan tlemach ōamāxque[h]-o xichuālcaquicān 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 Tlaōcolxōchiīxāyōtica-ya īc nichuipana in nocuīc nicuīcāni
/6/ niquimilnāmiqui in tēpilhuān, in teīntoque[h], in
tlacohtitoque[h] /7/ in cāmpa in xīmohuayā[n] in
ōtēuctico[h] in ōtla[h]to[h]cātico[h] in tlālī-a /8/
īcpac in quetzalhuahuāc iuhtoque[h] in chalchiuh-
teīntoque[h] in /9/ tēpilhuān in māoc īmīxpan in
māoc ōquittani[h]; in ye itto /10/ in tlǎc. 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 tlǎc. māoc /14/ quimahuižō-
qui[h] in tēpilhuān in ticmahuižoa[h], a[h]zo huel
ye[h]huān/15/tin tlatlazo[h]mahuižōzquia[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 zan nicmatī in nēchcaquizque[h] intlā ī[n]tla[n]
yēctli cui/20/catl 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 ahquēñ/23/maniān ōmpa

niquimontocaz? ahnō niquinnonōtzta[h]ciz in /24/ ye
 iuhquin in tlālpac.

25 otro tlaōcolcuīcaotomitl.

26 In titloque[h] in tināhuaque[h] nimitzontlaōcolnonōtza-ya
 nēlcihcihuiliz /27/mīxpantzinco noconiyāhua-ya
 ninēntlamati in tlālticpac ye ni/28/cān nitlatēnmati-a,
 ninotolīnia, in aīc onotech a[h]cic in pāctli /29/ in
 necuiltōnōlli ye nicān tle[h] zannēn nā[y]ico-i c[a]
 ahmō īmochīuh/30/yān, tlaçaḥzo ahtle nicān xōtla cuepōni
 in nēntlamachtilli-a

folio 5

tlaçaḥzo zan īhuiān in motloc in monāhuac Mācuēl e[h]huātl
 mā xic/2/monequīlti mā monāhuactzīnco o cēhuiti in
 noyōlia, ninixā/3/yōhuātzaz in motloc monāhuac tīpalnemohuāni.

4 Quē[m]mach ami[h]que[h]-o in motimalo[h]tinemico[h]-i
 in tl̄c in ayāc /5/ contēnmati[h]-o in
 ahtlamachīlizne[c]que[h] o tlaça[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 mochīpa tl̄c
 nemizque[h]-o ninotlamatti/8/motlālia-o niquimitta-o,
 tlaça[h]zo mīxītl tlāpātl oquique[h]-o /9/ īc
 nihuālnēl[1]açuāhua in ninotolīnia o tlaçaḥzo ōmpa in
 xī/10/mohuayān neittōtīuh-o, zāzo tiquēnami[h]que[h]-o
 quini[h]çuāc /11/ ye pachihuiz ye tēyōllo a.

12 Mācayāc quēn quichīhua-ya in īyōllo-o in tl̄c ye nicān
 in /13/ titlaōcoxtinemi[h] in tichōcatinemi[h]-a, ca

zā cuēl achīc ontla/14/#ni#[m]iz oo, tlachāzo zan
 tontlatocatīhui[h]-o in iuh oo tla[h]to[h]cātque[h]
 /15/ tēpilhuān mā īc ximīxcuīti in tinocnīuh in ahton-
 āhui[y]a /16/ in ahtihuel[l]amati in tl̄pc̄. o māoc ye
 ximahpāna in tlaōcol/17/xōchitl chōquizxōchitl 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 onmani/20/-an
 ēlci[h]cihuilizchīmalxōchitl-on niqūēhua-ya in tlaōcol-
 cuīca/21/tl oo nicchālchiuhcōzeahuic#o#[ā]mana yēctli
 yan cuīcatl nic/22/a[h]huachxōchilacatzoa ī nochālchiuh-
 [h]uēhuēuh ilh.^{tl} Ītech nic/23/tlaxil[l]ōtia in nocuīcatzin
 in nicuīcani ye niqincuīlia ī/24/n ilh^c chāne[h]que[h]
 o zaçuantōtōtl 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 noyōllo nicuīcanitl nicnōtlamati-a yehua za[n]
 ye ī xōchitl-ī /28/ zan ye in cuīcatl-in, Īca ni#ñ#tlacocoa
 in tlālticpac ye nicāñ mānēñ /29/ qui[h]tōcān in
 tēchcocolia[h], in tēchmiquitlani[h] moch ōmpa onyāzque[h]
 /30/ cāno[n] ī Ichān-ī ohuaya et.

- 31 Ī in quē[n]maniān in ōtonciahuic, in ōtontlatzihuic
 toconīnāyaz in

folio 5v

momahuizzo in motēnyo in tl̄pc̄. mānēn qui[h]tōcān etc.

- 2 In māzan oc huel nemohua on in tl̄pc̄. māzanō ī[h]uiān

- yehuan dios /3/ quini[h]çuāc 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 in mā tēchona[h]huacān
in çuāuhtin y/6/a ōcēlōtl
- 7 Māzo qui[n]yōcoli mā#c#[z]aoc xictēmachīcān, cān#a#[o]n
tlahuīca-ya Īca-ya /8/ amēchmotlātīli[h] in Īpalnemohuāni
etc
- 9 Ay yayo xicnōtlamaticān tēzCACōācatl Ātēcpanēcatl mach nel
ami/10/huihuinti[h] in cōzcatl in chālchiuhtli mā ye
anmonecti[h] mā ye /11/ antlaneltoCa[h]ti[h].
- 12 Otro.
- 13 Nichōca ehua nicnōtlamati niçuelnāmiqui 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
çualāni /17/ yehua ayoppa-n in tlācatīhua-ye ayoppa
piltīhua-ye yece[n] ye quī/18/xo[h]u]a-n tlālticpac.
- 19 Oc achi[h]tzinca i tētloc ye nicān tēnāhuac-an aīc
ye#zc#[z]-o on aīc nāhui[y]az /20/ aīc nihuel[ī]amatiz
- 21 In cānon nemi-an noyōllo yehua? Cān huel ye nochān?
cān huel no/22/calla[h] mani-an? ninotolīnia tīpç.
- 23 Zan ye tocontēmaca ye toconto[h]toma in mochālchiuh, ye
onquetzal/24/malīntoc, çuçuanicpacxōchitl zā yan
tiquinmaca-yan tēpilhuān-o
- 25 In 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: Īpalnemohua māca ximozōma, māca ximone[h]-
ne/28/qui-n̄ tļ̄c. māzo te[h]huāntin motloc tinemicān-ī
zan ca ye mochān-a /29/ ilhuicatli[h]tic-a etc.
- 30 A[h]zo tle nell-ō nic-ya-ihto#hu#a nicān Īpalnemohua
zan tontēmiqui[h]-ī zan /31/ toncochi[h]tlēhuaco[h]:
niq̄ui[h]toa in tļ̄c. ye ayāc huel-on̄ tiquilhuia[h]
ye /32/ nicān-a.

folio 6

- 1 In mānel ye chālchihuitl, mā-n̄ tlamātilōlli, on aya māzo-ya
/2/ Īpalnemohuāni ayāc huel tiq̄uilhuia[h] nicān-a.
- 3 Xōpancuīcatl nenonōtzalcuīcatl Īpan/4/#~~pan~~#pa in
āqui[h]que[h] ahmō onmīxtilia[h] in yāōc.
- 5 Cantares ~~ā~~#~~los~~#tiguos de los naturales otomis que
solian cātar /6/ en los combites y casamientos.
buelto en lengua Mexicana siempre /7/ tomando el jugo
y el alma del canto ynazenes, metafóricas que ellas
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 nenonōtzalcuīcatl īpampa in āqui[h]que[h]
/13/ A[h]mō onmīxtilia[h] in yāōc.
- 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 yāōcochmictoque[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 ōcchē tzetze[li]uhtimani-a huēhuēti/19/tlan-a
ohuaya ohuai.
- 20 Tlāhuizcalteō[xō]chitl-a oncuepōntimani in īxōchi#quiyao#-
[quiyauh]pañ in tloque[h] in /21/ nāhuaque[h]
ona[h]huachtotōnamēyo[h]timani in tēyōl qui[h]ma[h]-a
mā xi/22/ç[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 Quiyōlcāihuintia-ya in tēyōlia zān oncān ye o[n]mani-a
zān oncān ye on/26/cuepōntimani-a çuāhtepētītlān in
yahualiuhcāncopa-i ixtlāhuatl /27/ i[h]tic-a oncān
īnemanayā[n] #oc#[oo] teōātī tlachinōlli-a oncān
īnepo/28/yāhuayān in teōçuāhtli oncān īquiquinacayān
in ōcēlōtl, 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-i conēlēhuia[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 cūāuh/4/tli ya ōcēlōtl, in quinnemac##tia-o
 in xōchicuepōnal[1]ōtl-on in /5/ quimihuintia ye
 yōlxōchia[h]huechtli-a.

6 Inīc timomati-a in tinocnīuh zannē[n]yān xōchitl-on in
 tiquēlē/7/huia-on in tl̄p̄c quēn toconcuiz-on quēn
 tic-ya-chīhuaz-on timotolī/8/nia in tiquimiztlācoa a in
 tēpilhuān xōchitica cuīcatica mā /9/ xihuāllachi[y]a-
 cān in a[h]tlei i ca mihtlēhua[h] on#z#[c]ān moch ye[h]-
 huāntin /10/ in tēpilhuān zaquame[h] teōquechōlti[n]
 tzinitzca[n] tlatlāuhquechōl/11/tin moyehyēcti[h]tinemi[h]-o
 in onmati[h]-o in ixtlāhuatl i[h]tic-an.

12 Chīmalxōchitl, cūāuhpilōlxōchitl ic oquichtlamattimani[h]
 in yan /13/ tēpilhuān xōchicōzcaocoxōchitl īc mahpānti-
 mani[h]-an quitl/14/maloo-o yēctli ya cuīcatl, yēctli ya
 xōchitl īmez[z]oh īmēlchi/15/quiuhpatīuh mochīhua[h]-ya
 in quicelia[h]-on in teōātl tlachinōlli /16/ i yan
 tocnīhuān tlīliuhqui tepēca[h] in tiyāōtēhua[h] huēi
 o[h]tlipan-a /17/ mā huel xocomanā-o i ye mochīmal-o
 huel xoni[h]ca-on in ti/18/cūāuhtli ya ōcēlōtl-a.

19 huexōtzincayōtl.

20 Zan tlaōcolxōchitl tlaōcolcuīcatl onmani-a Mēx^{co} nicān
 ha in tlatilōl/21/co in yece[n] ye oncānon neīximachōyān
ohuaya.

22 Īxama#y#[ch]o yēctli in zan ca ōtitēchicnēli[h] īpalnemohuāni
 in za[n] ca-n /23/ tipo[h]polihuizque[h] in timācēhualt-a
ohuaya.

24 Ōtotlahuēliltic zan titotolīniah timācēhualtin quē[n]zohuel

- 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
īn ātlan yah/30/que[h]-on o in Mēxi[h]ca[h] ye cihua[h]
nel ihui Īca ye huīlo[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 Īmahui[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] in#uh# motelchīuh onya
o anqui-n ye mochin ha in tlaīlo/9/tlaqui, ah in tlacotzin,
ah in tlācatēuctli in oqui#h#[z]tzin ī 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 ī ātl chichīx
huiya nō zan /13/ ye tlaçualli chichīx aya zan
con-aya-chīuhqui in Īpalnemo[hu]āni /14/ ha in
tlatilōlco ī ohuaya.
- 15 Tēl ah zan Īhuiān huīcōqueho eh-on in Motelchīuhtzin ha in
tlacotzin /16/ zan mocuīcaēllaçuāuhque[h] Ācachinanco in

ah i[h]çuāc 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 çuāuhcuīcatl, xōchicuīcatl, icnōcuīcatl.
 Auh inĪc mo/23/tzotzona huēhuētī: cencamatl mocāuhtīuh, auh
 in occen/24/camatl Īpan huetzi yēteti ti: auh in huel Īc
 ompēhua ca /25/ centeti ti, Auh inĪc mocuepa quini[h]çuāc
 i[h]ticpa hue/26/tzi i huēhuētī zan mocemana in māitl, auh quini[h]/27/-
 çuāc i ye Īnepantla[h] occeppa Ītēncō huālcholoa in huē/28/huētī:
 tēl ye[h]huātī 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 Couer.^{dor} Azcapōtzalco:
 ye[h]huātī oquitzo/32/tzon in .D. fr.^{co} Placido Īpan xihuitl .1551.
 /33/ Īpan Īnezcalīlitzin tt.^o Jesu christo.

folio 7v

- 1 Zan tzinitzcan im petlatl Īpan ohuaye on tzinitzcan i
 celiztoc a on/2/cān i za[n] nēñ ninēntlamati-a, in zan
 icnōxōchicuīcatitica 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
 huēhuētītlān /5/ a ayāhue, ye onnēntlamacho, ye moca
 tlaōcoyalo a i xōpancali[h]/6/tec a ohuaya ohuaya
- 7 Āc Īpiltzin? ach anca Īpiltzin yehuayan Dios jesu

- chřo: 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 ontlah̄tlamahuižōlo in
 tlapapalcal[1]i /12/ mā nicān ī īpalnemo[hu]a ītlayōcol
 ye[h]hua-n dios ohuaya et.
- 13 Tēchtolīnia-n tēchtlahtlanectia ī īcuīcacōchiāmīlpan in
 tēchontlah̄/14/tlachi[y]altia-n īpalnemohua ītlayōcol
 ye[h]hua-n Dios a ohuaya et.
- 15 Ya ī xōpantla[h] ī xōpantla[h] tine[h]nemi[h] ye nicān
 ixtlāhuatl ī[h]tec ī, za[n] /16/ xiuhquechōlquiahuitl
 zan topan xaxamaca-ī in ātlīxco ya o/17/huaya ohuaya.
- 18 Zan ye nāuhcāmpa ī ontlapepetlāntoc, oncān onceliztoc in
 coza/19/huiz xōchitl oncān nemi[h] in Mēxi[h]ca[h] in
 tēpilhuān a ohua/20/ya ohuaya.
- 21 Tezozomoc̄tli īc motēcpāc.
- 22 Zan ca tzihuactitlan, mizquititlan āyayahue 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] huia.
- 26 Māoc achi[h]tzinca xonmotlanē[h]uicān antēpilhuān huiya
 Tlācatēuh/27/tzin huītzi[ī]h̄h̄uitl aya Cihuācōātī ī
 çuahxilotl huia totomi/28/hua[h] ca-n tlanahuacatl
aya Zan ca xiuhtōtōtl īxtlīlxōchitl /29/ ī Quēnman
 tlatzihuiz quimohmoyāhuaquīuh īāuh ītepēuh /30/ yehuan
 Dios īca ye chōca tezozomoc̄tli ohuaya ohuaya.

folio 8

- 1 ye nō ceppa mizquitl ye nō ceppa tzihuactli ya cahuāntimani
/2/ huēi tlālpan-i anqui zan ĩtla[h]tōl yehuan Dios an
ohuaya .etc.
- 3 Cānon ye#h# yauh xōchitl cāno[n] ye yauh yeh ĩ-n-tōcā
çuāuhtli ōcēlōtl /4/ huia ya moyāhua-ya xēlihui-a
āt-l-o yan tepētl huēi tlālpan-i /5/ anqui zan ĩtla[h]tōl
Īpalnemohua ohuaya ohuaya.
- 6 Ōnecuiltōnolōc, ōnetlamachtīlōc, in tētēuctin cemānāhuac ĩ
huel /7/ zotoca huipantoca ĩtlahtōl
Īpalnemohuāni, huel quimothuitīco[h] /8/ huel quixima-
tico[h] ĩyōllo yehuan Dios huiya chālchihuitl mā/9/quīztli-ya
tlamātelōlli-ya tīzatl-a ĩ[h]huitl-a za[n] xōchitl
quimatico /10/ yāōyōtl a ohuaya ohuaya.
- 11 O[n]ya[h] in tōchin ĩ miccascalcatl i ācōlmīztli-an tēuctli
zan ca tocih tēuc/12/tli yohuallatōn#o#[a]c ĩ yehuan
cuetzpaltzin iztac coyōtl totomihua[h]/13/cān
tlaxcallān ohuaye cōātzi[n] tēuctli hui tlatotzin
za[n] xōchitl qui/14/matico[h] yāōyōtl a ohuaya ohuaya.
- 15 Tlei anquiyōcoya[h] antētēuctin ĩ huexōtzinca[h] mā
xontlachi[y]acān /16/ ācōlihuaḥcān in çuātlapāncā[n]
oncān ye huexōtla[h] ĩtztapallō/17/cān huia ye
yohuatimani ātl-o yan tepētl, a ohuaya .etc.
- 18 Oncān in pōchōtl āhuēhuētl oncān ĩ[h]cacā[n] mizquitl ye
ōztōtl huian /19/ tletlaçuāhuac quimati-a Īpalnemohuāni
o yao ayyahue, ohuaya etc.
- 20 Tla[h]çahteōtl nopiltzin Chīchīmēcatl ĩ tle-on mach itla[h]
tēhcocolia-n /21/ tezoçomoctli tēch-in-miqūitlani
yeehuaya at ay ĩāhuil i quine/22/qui-a yāōyōtl 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 yāōyōtl ne[h]caliztl qui/25/mana ācōlihua[h]cān
 a ohuaya ohuaya
- 26 Zan ye onnecuiltōnolo in tīpc̄. ayoppa-n tītlano chīmalli
 xōchitl a/27/yoppa-n āhuiltilo-n īpalnemohua ye[h]īc̄.
 an ā[h]ui[y]a in tlailotlaqui /28/ xayacamacha[n] huia
ho ayya i ee o ahuayaha ohuaya etc
- 29 In ācon anquēlēhuia chīmalli xōchitl-i yohualxōchitl-i
 tlahchinōl/30/xōchitl' ye[h]īc̄ neyahpānalo antēpilhuān
huiya quetzalmamatzin /31/ huitznāhuacatl ohuaye ho hayya
 i 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 xiuhztzin /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 āhuiltilo-n
 īpalnemohua ixtlāhuacān in ta/8/palcayōcān a ohuaya
ohuaya.
- 9 Oyohualēhua-ya ye total 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 tonaḥcoquīza i nicān topan titemo-n
 titlaxcaltēcatl i toco/12/ya cahcalī[y]a in āltepētī
 i huexōchinco 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 Āhuēhuētli oni[h]caca
huiya Ī/16/palnemohua xonicnōtlamati mochi[y]el Īmancā[n]
 huexōtzinco ya zani[y]o[h] /17/ oncān in huel ommani
 tlālī-a ohuaya ohuaya.
- 18 Zan nōhuiān tlaxixinia tlamo[h]moyāhua i ayocān mocēhua
 momá/19/cēhual i huālcaco mocuīc in Īcēlteōtl oc
 xoconyōcoyacān antē/20/pilhuān a ohuaya ohuaya.
- 21 Zan mocuepa Ītlahtōl conāhuiloa Īpalnemohua tepēyacāc
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 nehhuīhui-a oc zo conhuipanque[h]
 zan chīchīmē/26/ca[h] i totomihua[h] a iztac coyōtl a
ohuaya ohuaya.
- 27 huexōtzinco-ya zan quiauhztzin tēuctli tēhcocolia Mēxi[h]catl
 i tēhcoco/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] in amota[h]huān an-
 tētēuctin ayocuan/31/tzin Īhuān a in tlepetztic in ca
 [a]ch a ohuaye tzihuacpopōca i ohuaya .et.

folio 9

- 1 ca zan catca-n chālco ācōlihua[h]cā[n] huia totomihua[h]cān
 Īāmīlpan /2/ in çuāuhquechōllā[n] quixixinia in Īpetl
 Īcpal ye[h]hua-n Dios o/3/huaya ohuaya.
- 4 Tlacocoa ye nicān tlālī tepētli ye cocolīlo ya cēmc a ohuaya.et
- 5 Quēnnel conchīhuazque[h] ātl popōca Ītlācoh in tēuctli
 tlālī 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
ayya[h]ue /9/ noconne[h]nemīti[h]tica[h] noyōllo-n
 tl̄c̄ i, noconi[h]cuilo[h]tica[h] a i/10/n iuhcān tinemi[h]
 āhui[y]a-n yēcān 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 niq̄ūttoa
 antocnīhuā[n] /13/ ayyahue āquin quitlātlahtia īcēlteōtl
 īyōllo #itlahco#[ītlazoh] ca con/14/-aya-maca-i Mach a[h]mō
 oncān? in tl̄c̄ mach a[h]mō oppa-n /15/ piltīhua? ye
 nelli nemohua in quēnonami[h]cān ilhuicatl-i /16/ i[h]tec-i
 #c#[z]aniyo[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 tl̄c̄. ye nicān ye xōchi-
 micohua-yan /20/ in ixtlāhuaq̄ui[h]tec a ohuaya ohuaya
- 21 Yāōnā[h]uac ye oncān yāōpēuhcā[n] in ixtlāhuaq̄ui[h]tec i
 tēuhtli-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 yāōnāhuac 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 cūauhtli-n ōcēlōtl
 ye oncān cuepō-

folio 9v

- ni[h] oo in tēpilhuān huiya in tlachinōlēhua[h]-ya ohuaya et^c
- 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
:hīmalli xōchitl in tlachinōl#l#ē/5/hua-ya ohuaya ohuaya.
- 6
- XōchiCuīcatl.
- 7 Cān ti-ya-nemi-a ticuīcanitl mā-ya huālmoquetza xōchi-
huēhuētī /8/ quetzaltica huiconti[h]cac teōcuitla-
xōchinenepanihti[h]cac i ay/9/amo aye iliamo aye
hui i ohuaya ohuaya.
- 10 tiquimonāhuiltīz in tēpilhuān tētēucti[n] o in cuāuhtloocēlōtl
a/11/yamo etc
- 11 In tlacahce[h] ōtemoc aya huēhuētītlan ye nemi in cuīcanitl
huia /13/ zan quiquetzal-in-toma-ya quexexēloa aya
īcuīc īpalnemo[hu]a /14/ qui-ya-nānquilia in coyol-yan-
tōtōtl oncuīcatinemi xōchi/15/mana mā-n aya toxōch-a
ohuaya ohuaya.
- 16 In cānon in noconcaqui ītla[h]tōl aya tlacahzo ye[h]huātī
īpalne/17/mo[hu]a qui-ya-nānquilia qui-ya-nānquilia in
coyol-yan-tō/18/tōtl oncuīcatinemi xōchimana mā-n aya etc
- 19 In chālchihuītī ohuayee onquetzalpihpixauhtimani-a in a /20/
motla[h]tōl huia nō iuh ye[h] quittoa i ayocuan yehuayan
cuetz/21/pal ohuaye anqui nel[l]i-n ye[h] quimati-n
īpalnemo[hu]a ohuaya etc
- 22 Nō iuh quichīhuaco-n tēuctl-on timalo[h]-a ye zan quetzal-
māquīztla/23/mātilōltica-ya conāhuiltia īcēlteōtl huia
ach cānon a[h]zo ce/24/ya-n īpalnemo[hu]a ach cānon
a[h]zo tle nel in tīp̄c a ohuaya etc

- 25 Mā cuēl achīc aya māoc īxquich cāhuītl niquinnotlanēhui in
chāl/26/chuhtin ī in māquīztin ī in tēpilhuān aya zan
nicxōchīma/27/1īna in tēcpillōtl huia zan ca nicā[n] nocuīc
īca ya noconīla-

folio 10

- catzoa a in huēhuētīlan a ohuaya ohuaya.
- 2 Oc noncō#hu#āti nicān huexōtzinco ī nitlahto#hu#āni ni-
tēcaēhua/3/tzin huiya chālchiuhti[n] zan quetzalitztin
ī niqincentquīx/4/tia in tēpilhuān aya zan nicxōchīmalīna
in tēcpillōtl /5/ huia ohuaya ohuaya
- 6 A in ilhuicaqūi[h]tic ōmpa ye[h] ya huītz in yēctli yan
xōchitl yēctli /7/ yan cuīcatl-ī, conpoloa-n tēllel
conpoloa-n totlayōcol-ī in tlacah/8/zo ye[h]huātl in
chīchīmēcatl tēuctli in tēcayēhuatzin īca xon/9/āhui[y]acān
a ohuaya ohuaya.
- 10 Moquetzalizquīxōchintzetzelo a in icnīhuhyōtl 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 ī xōchitl īyahual-
iuhcān ī xōchitl īmā/15/pan amoncate[h] in amontlātlahto[h]
yeehuaya ohui ohui ilili /16/ ī yao ayyahue ho amaha ilili
ahua ī yao huia
- 17 O ach anca tīquechōl in īpalnemo[hu]a o ach anca tītla[h]to[h]-
cāuh yehuan /18/ Dios huiya achto tiame[h]huān
anquitztoque[h] tlāhuīzcalli amon/19/cuīcatinemi[h]
ohui ohui ilili. etc
- 20 Māciuhitia oo in quinequi moyōllo zan chīmālli xōchitl in
īxōchīuh /21/ īpalnemo[hu]āni, quēn conchī[h]uaz

- noyōllo yehua ōnēn ta[h]cico[h] ton/22/quīzaco[h] in
tl̃pc̃ a ohuaya ohuaya
- 23 Zan ca iuhqui no[n]yāz in ōmpo[h]poliuh xōchitl-a antle
notle/24/yo yez in quēnmaniān, antle ni[h]tauca yez in tl̃pc̃.
mā/25/nel xōchitl mānel cuīcatl, quēn conchīhuaz noyōllo yehua
/26/ ōnēn ta[h]cico[h] tonquīzaco[h] in tl̃pc̃. ohuaya ohuaya.
- 27 Mā-n tonāhui[y]acān antocnīhuān aya mā onnequechnāhua/28/lo
nicān huiy#a#a xōchintlālticpac on ti-ya-nemi[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 tl̃pc̃. aya aya oc nō iuhcān
quēnonami[h]cān i

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- cuix oc pācohua icnīuhtīhua-i auh in a[h]mō zani[y]o[h]
nicān ton/2/tīximatico[h] in tlāl̃pc̃ i i yāo ha ilili
i yāo etc
- 3 Noconcac on cuīcatl noconcaqui-n tlapītza-ya xōchimecatl
/4/ ayocuan tēuctli ya ahuayē ohuayāo ayō yo ohua
- 5 Zan mitz-ya-nānquili[h] ōmitz-ya-nānquili[h] xōchincal-a-
i[h]tec i /6/ in aquiauhatzin in tlācatēuhtli ayapancatl
yahuayē etc
- 7 Cān tinemi noteōuh īpalnemohua nimitztēmo#hu#a in
quēnmaniān i /8/ moca 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, chālchiuhtētzilaca-

- cuīcatoque[h] /13/ in huēhuētítlan, ohuaye, xōchinpoyon
 poyon ayyahue xicontencatl /14/ tēuctli in tizatlatatzin
 in camaxōchitzin cuīcatica īmēl[l]el quīza, xō/15/chitica
 ya onchi[y]elo ītlahtōl ohuay īcēlteōtl ohuaya
- 16 O, anqui nōhuiā[n]-ī, ye mochān īpalnemohua, xōchipetlatl ye
 nocā[n] xō/17/chitica ontzāuhti[h]cac oncān mitztlātlauh-
 tia[h] in tēpilhuā[n] ohuaya.
- 18 In nepāpan xōchiçuahuitl onī[h]cac, aya, huēhuētítlan a
ayyahue, ca#n#/19/cantica ya quetzaltica malīntimani,ya,
 yēcxōchitl motzetzelo/20/-ya ohuaya ohuaya
- 21 #C#[Z]an quetza#tza#lpetlacootl īçpac o, ye nemi coyoltōtōtl
 cuīcatinemi/22/-ya, #c#[z]an quinānquili[h] tēuctli-ya,
 conāhuiltia-ñ çuāuhtloo/23/cēlōtl ohuaya ohuaya
- 24 Xōchitl tzetzelihuhtoc ī, mā onne[h]tōtilo antocnīhuān
 huēhuētítlan /25/ āc onchi[y]elo #c#[z]an nēntlamati
 toyōllo yehua ohuaya ohuaya.
- 26 In çan ca ye[h]hua-ñ Dios tlā xic,ya,caquicān
 ye huālte-mo-ya o ilhuicatl/27/i[h]tic,ī, cuīcatihuīt-z-ī,
 quinānquilia[h] o, angelotin ontlapītztihuītze[h] /28/
aya oyyahue ya oo ohuaya ohuaya
- 29 Çan ninēntlamati-a #c#[z]an niçuāuhtēncoz, ayahue, #c#[z]an
 tlayōcoltica/30/-ya, çan ye onmahpānti[h]cac toxōchi-
 huēhuēuh huiya, cuix oc nelli-ñ /31/ tlāca ī ye iuh, ca
 [a]yoc nelli-ñ tocuīc a ohuaya ohuaya.

folio 11

- 1 tlēnōzo ī[h]ca-ya tlē huālquīza ai, in onçān tinemi[h]
 in onçān ticate[h] /2/ timotolīnia-ñ tinocnīuh oo, tlā
 nimitzonhuīca tlā onçān xoni[h]ca /3/ ohuaya ohuaya iyo
ahuayya oo a ohuaya ī hui.
- 4 #Canic#[Çan ye] noncuīcatoc iyo ahuaya et. tlein anqui[h]coa[h]

- 6 in antocnīhuān /5/ tla[h]toa ye nicān ohuaya ohuaya.
 Xōchithualli mani ōmpa ye[h], ya, huīt̄z tēpillóhuān a in
 coyolchī/7/uhquí chōquiztica in oncuīcatihuīt̄z xōpān-
 cali[h]tec a[h]īhuiān xō/8/chitl a[h]īhuiān cuīcatl
 nochī 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 tēpillōtl nimotēnē/11/huatzin tēucyōtl
 tla[h]to[h]cāyōtl telpolo#hu#atl tēpolo#hu#atl tēuctli
 /12/ tinochi ye to[n]nemi[h] xōpancali[h]tec i,
 a[h]īhuiā[n] xōchitl a[h]īhuiān /13/ cuīcatl nochī
 cocōlli mochīhua ohuaya ohuaya
- 14 Noconcac on cuīcatl noconithua xōpān a xoxōchiāt̄l ītech
 onneh/15/nemi-a tlāhuizcalli-n quinonōtztinemi xiuh-
 quechōl elotōtōtl /16/ ye[h] tlāuhquechōl aya, monēn-
 cāuhtzin tēuhtli ayē a oo ohuaya et.
- 17 Ohuay yao aye, Antocnīhuāne āqui[h]que[h] ya onoque[h]
 īxiuhquechōlca/18/cahuaxōchicali[h]tec i, yehuan Dios huia,
 in māoc xiç[h]uālahçocui /19/ quetzalcuemitl-i, mā,ya, mā
 niquimonithua chālchiuhui/20/lacapīt̄zhuēhuetzcaticate[h]
 xōchiteponāztica monōtztoque[h], auh /21/ a[h]zo
 ye[h]huān tēpilhuān in tētēuctin in çontzotzona[h] in
 cono[h]olīnia[h] /22/ xi[y]ōtlā[h]uil[1]ōhuēhuēt̄l
 xōchincal#e#[ih]tec a ohuaya etc
- 23 Mā xi[c]caquicān-a, i[h]cahuaca ye tla[h]toa xōchiçuāhuitl
 īmāpan /24/ motzetzelo[h]ti[h]caqu-in in teōcuitlaxōchi-
 coyolāyacach[h]uīt̄zilin que/25/chōl monēncāhuatzin
 tēuctli #c#[z]açua[n]ehcacēhuaztlapaltica onmo/26/zozouh-
 tinemi patlāntinemi xōchihuēhuēt̄itla[n] ohuaya etc
- 27 Pa[n]huetz pa[n]huetz xōchitl cuepōnti[h]cac xōchitl īxpan
 īpalnemo[hu]āni /28/ mitznānquili[h], o yōllo aye o
yoa o yoo aya ohuía ohuaya etc
- 29 ītōtōtzin yehuan Dios #c#[z]an ca tictemohuia, quēxquich ye

mocuīc /30/ in ye monēcuiltōnōl tontēāhuiltia yoo ye
olīni xōchitl a ohuaya.

31 Nōhuiān nonnehñemi nōhuiān nontlahto#hu#a nicuīcanitl huia, in

folio 11v

- quetzalizquixōchitl ca ye ontzetzeliuhtoc xōchiithualco
ye/2/hua papalōcali[h]tec i̇ yaoo ayahue ohuaya etc
- 3 Zan moch ōnpa ye huītz xōchitl i̇[h]caca[n] ayahue, tēcuecuepal
xōchitl /4/ in tēyōllōmamalacachoa-i̇, tzo ye[h]uān
ohuaye, con moyāuh/5/tihuītz[h] contzetzelo[h]tihuītz[h]
in xōchitl-a malīn xōchipoyon /6/ ayyahue
- 7 Xōchinpetlatl onac ayyahue, cenca[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
i̇yo ahuaya.
- 10 In huel yēctli on cuīcatl i̇[h]cahuaca ye[h]ua conēhua ye
īcuīc tlapaltēuc/11/citzin aya, huel āhui[y]a īxōchiuh
tzetzelihui xōchitl cacahuaxōchitl /12/ i̇yo ohuia
- 13 Antocnīhuāne namēchte[h]tēmo#hu#a cēcencuemitl nictoca auh
/14/ tzo nicān ancate[h] xonpahpāctiacān xontlatla-
quetztiacān zan ye ōni/15/huāla[h]cic in namocnīuh
namocnīhuān ohuaya etc
- 16 In cuix ītla[n] xōchitl #c#[z]an niç[h]uālcalaquia in
tzitziquilxōchitl mozo/17/quilxōchitl cuix iuhquin
cuix nayohui[h] ni#tono#[noto]līnia in antocnī/18/huān
ohuaya ohua,
- 19 Āquin ne[h]hua nipa[h]patlāntinemi yehuaya no[n]tlatlālia
nixōchincuīca-n̄ /20/ cuīcapapalōtl aya, mā nēllel
quīza mā noyōl quimati-a ohuaya.
- 21 A i̇ topa[n] nihuītz ō-ya, nitemoc in nixōpanquechōl-i̇,

- tlālpan na[h]cico-#tt#[h]i /22/ ninozozohua xōchihuēhuē-
 titla[n] nocuīc ēhual#l#o tlālpan onquīza yo/23/huaya.
- 24 O, anqui #c#[z]an nō ne[h] nicxōchi[y]ōpa[n]huia cuīcatl
 īntlan nonqui[h]quīza i nō zan /25/ tlatlālhuia[h]
 noquetzalhuicolōl teōcuitlamecatlca niqūilpia namoc/26/-
 nōicnīuh ahuaya ohuaya.
- 27 Zan nixōtla[h]tlapi[y]a namocnīuhtzin huia, xōchintlapal-
 izhuatica no/28/co[n]tzoma noxōchintlapī[x]a[h]caltzin
 inīc nonpāctica[h] ye [ī]cucuentla[h] /29/ yehuan
 dios mā xonāhui[y]acān ohuaya.
- 30 tlāoc cenca[h] xonpācta xōchincocōzcapa[h]tzine tēl ca
 ye[h]huātī tēuctli cuix /31/ occe[p]pa ye tonnemiquīuh
 in iuh quimati moyōl hui zan cen tinemico /32/
ohuaya ohuaya.

folio 12

- ī ō-ya, nihuāla[h]cic xōchinçuahuitl īmāpan ayahue
 nixōchihuītzil /2/ ninoyacāhuili[h]tica[h] inīc
 nonpāctica[h] tzopēlic huelic notēn ohuaya.
- 3 Yehuan Dios īpalnemo[hu]āni ye xōchitica toñtlātlaughtilo-
 ya, ye tonto/4/pechtēca[h] cān timitzonāhuiltia[h]
 xōchihuēhuētītlān ātēcpanēcatl /5/ tēu[h]tli-a,
ohuaya etc
- 6 Onpi[y]alo huēhuētīl ompī[y]alo ye oncān xōpancali[h]tec
 mitzonchi[y]a[h] ye /7/ mocnīhuān yāōmanatzin in
 mico#hu#atzin, in ayoçauhtziñ /8/ ye xōchitica
 onēlci[h]cihui[h] in tētēuctin ohuaya et.
- 9 Huālīxtococ huālcocolīlo-ya in ātl, in tepētī-i, huexō-
 tzinco tzihuac/10/tlan tzaçualōtoc 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 ontlapī[y]a in tēcayē-
 huatzin quechuatl tēuctli ontlapītza /13/ oncuīca
 zan ca ye Īchān ye huexōtzinco ya ohuaya.
- 14 Yaya papa ilili xontlacaquicān ye huālte-mo-ya in tota[h] Dios
 #c#[z]an ca ye /15/ Īchān ōcēlōc#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, āmoxcali[h]tec inĪc
 onpi[y]alo tlāl[1]-o yan, tepētl inĪc onpi[y]alo /19/ in
 Īcēlteōtl a ohuaya etc ayyao
- 20 Xōchimītletlēhuatoc mochālchiuhcāncācal noteōcuitlaāmoxcācal
 /21/ anca ye mochān in Īcēlteōtl.
- 22 Āuh tocnīhuāne tlā xoconcaquicān in Ītla[h]tōl tēmictli
ayahue; xo/23/xōpantla[h] tēchnemītia in teōcuitlaxīlōtl
 tēchonīthuitia tlāuhque/24/chōlelotl tēchoncōzcatia in
 ticmatī[h] ye ohuaya ye ontlaneltocato /25/ Ī[n]jōllo
 tocnīhuān ohuaya ohuaya.
- 26 Īcnōcuīcatl.
- 27 Cān yehuan Dios in Īpalnemohua cān tonnemī yehuayan ye
 mitzon/28/chīxtoque[h] in mocnōicnīhuān ye cuīcatica
 onnēntlama[h]toque[h] ye xōchitica-

folio 12v

yan ca-n quitēmo#hu#a mēllel tlaīcōltia mitzon-ya-
 i[h]tlanilia moyōl/2/#1#jō in tleyōtl mahuizyōtl aya
ohua:

- 3 Ca-n niquittoa onon niquilnāmiqui ye antla ye iuhqui a
icnōpillōtl tle /4/ Īca cēhuiz in noyōllo tle Īca
polihui 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 pāquihua a[h]āhui[y]elo nicān tocnīhuān onca[h]
ye Īncuāch Īncōz/9/qui ahu in ne[h]hua ninotolīnia
antle Īc nonpāctāz antle Īc nāhuix/10/tēhuaz tēnāhuac
ye nicān ohuaya
- 11 Momalīna-n tēucyōtl momalīna-n#n# icnīuhyōtl in tēcpillōtl
aya ca oncān /12/ ca ōmpa huāllāz noconnequi noconēlēhuia
in tīŕc 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 quetzalitztlī ticxamaxānia #c#[z]an
nō iuhquin tla[h]cui lōl/18/li ticpo[h]poloa Īxquich
ōmpa yahu i zan nō ye mictlān #c#[z]an tocēpanpo/19/liuhyān
- 20 Tle Īpan titēchmati Īcēlteōtl ihui-n tiyōl#l#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 poztequí-a timoqueque loa
o antāque[h] antle Ī/24/pan titēchmati tēchtlātia
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 Chālchihuitzmōlīntoc onquetzalcuepōntoc achi-n moyōllo
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 Ixquich in cuepōni mopetlapan mocpal īpan in tēcpillōtl
 in̄tlāhuatl /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-n̄ tiquilhuilia[h] nicān.
- 6 Tlānel ye chālchihuitl tlamātelōlli timaco īpalnemo[hu]āni
 xōchicōz/7/catica tontla[h]tlanīlo to[n]ni[h]tlanilīlo
 ach in tēcpillōtl in̄ cūāhyōtl /8/ ōcēlōyōtl ach ayāc
 nelli-n̄ tiquilhuia[h] nicān.
- 9 Yoyahue īpalnemohuāni moqueueloa ca tēmictli in̄ toco[nih]toa[h]
 in̄ tocnīuh /10/ ontlaneltoca toyōllo ye nelli moqueloa
yehuan Dios.
- 11 Tlā tonicnōāhui[y]acān xōpancali[h]tec tla[h]cuilōlpan in
 tēchnemītia ī/12/palnemohuāni ye qui[h]mati ye conī[h]toa
 in̄īc timiqui[h] timācēhual/13/tin ayāc ayāc ayāc, nel on
 tinemi[h] ye nicān.
- 14 Ōnēn nontlācat ōnēn nonquīzaco anqui ye nicān in tl̄pc
 ninotolīnia /15/ in mānel nonquīz in mānel nontlācat
 niquittoa tle[h] nā[y]iz onohuaco-n̄ /16/ tēpilhuān Mā
 tēīxco ninen in quēñ huel ximi[h]mati-a ye no[n]yēhuatāz
 /17/ yeyāntli nolhuil ca-n̄ ninotolīnia tōnēhuaz ca-n̄
 noyōllo tinocnīuh /18/ in̄ āyāxcān in tl̄pc. ye nicān.
- 19 quēnin nemo[hu]a in tēnāhuac mach īlihuiz tinemi[h] an

tēhuīt tēixco 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 tļṑc ye nelli-n cocōc
 y#c#[eh] ontimalihui in motloc monāhuac /24/ īpalnemohua.
- 25 Zan niquntēmo#hu#a niquimilnāmiqū 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 tļṑc. mācāc
 coco/27/ya īyōllo ītloc īNāhuac īpalnemohua.
- 28 Zan ye[h]īca nichōca nicnōtlamati nonicnōcāhualoc in tēnāhuac
 in tļṑc. /29/ quēn connequi-n moyōllo īpalnemohuāni māoc
 mēllel onquīza icnōpillōtl /30/ māoc ontimalihui
 monāhuac titeōtl yehuan Dios an tinēchmiquitlani.
- 31 A[h]zo a[h]mō tipāctinemi[h] tļṑc. anca zan titocnīhuān
 inīc huālpāquīhua tļṑc.

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 titlatzihui in
 nicān tiqūīnāyaz in motēn/5/yo in momahui[z]o tļṑc ye
 nicān quēni toconnequiz.
- 6 Ayāc huel īcnīuh īpalnemohuāni antocnīhuān ancu[ā]uht-a
 amōcēlōtl /7/ cānnelpa to[n]yāzque-n titlacoco#hu#a[h]
 ye nicān antēpilhuān.
- 8 In mā onnēntlamati tēchcocolia in tēchmictiāni ximotla[h]pal-
 ocān /9/ moch ōnpa to[n]yāzque[h] quēnonami[h]cān
- 10 Mā mīxco ninen ca-n ninotolīni[h]tinemi in īxpan

- Īpalnemo/11/[hu]a-n yehuan Dios zan tēchoncuīlia zan
 tēchoni[h]çuanilia in Ī/12/tleyo Īmahuiz[z]o tļ̃c̃. ye
 nicān oc xonmocemmatican namēchon/13/cāuhtēhuaz in
 antocnīhuān in antēpilhuān
- 14 In tlaca[h] ayāc huel Īpa[n] in Īpalnemohua ca-n ihui-an
 Dios ca-n tēchon/15/cuīlia ca-n tēchoni[h]çuanilia in
 Ītleyo Īmahuiz[z]o tļ̃c̃ ye nicān /16/ oc xonmocemmaticān.
- 17 In ca-n ticcac ti[c]coco#hu#a moyōllo huel xitēchonithua
 xitēchoniztlāco /18/ ihui-n tinemi nicān Īxpan Īpalnemohua
 mācāīc ximiqui /19/ mā cemi[h]cac nicān xinemi tļ̃c̃.
- 20 Auh i ne[h]hua niquittoa e #c#[z]an achica zan iuhquin
 eloxōchitl Īpan /21/ titomatico[h] in tlāp̃c̃ #c#[z]an
 toncuetlahuico[h] antocnīhuān māoc /22/ ompolihui
 icnōpillōtl māoc amēl[1]el
 quīza ye nicān.
- 23 Tle in ti[c]çuāzque[h] antocnīhuān tle Īca tāhui[y]azque[h]
 cānon i yōli-n tocuīc cā/24/nin tlācati tohuēhuēuh
 ninēntlamati-an tļ̃c̃. cāniñ nemi-a mā /25/ malīntimaniz in
 icnīhuayōtl mā malīntimaniz in cō#hu#āyōtl /26/ huēhuētltlan
 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 t̃c̃ zan#n# i tolīni[h]cān
 i teo[h]pōuhcān tinemi[h] cān noconcuī/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] tl̄p̄c. 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 ontē/5/quimiloa īpalnemohuāni cuix
 oncān niqumi[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 necuiltōnolo
 antēpil/10/huān huelīxtihuītz cuecuyontihuītz
 zani[y]o[h] xōpañ no[h]ma[h]ci#h#cātihuītz /11/ cempōhual-
 xōchitl ye[h]coc xōchitl tepētitech.
- 12 In zan ca-n xiuhcali[h]tic noncuīca māquīzcali[h]tic
 niontla[h]toa zan nicuī/13/canitl
- 14 Oc xocoyōcōyacān xiquilnāmiquicān quēnonami[h]cān
 ōmpa ye īchān aya nel/15/li ye ton-ya-hui[h] in ōmpa
 xīmo[hu]a zan timācēhualti[n] anca toyōlia
 īxpan /16/ ye[h] onyāz quīximatiz zan yehuan Dios
- 17 Tlein anquiyōcōya[h]? tlein anquilnāmiqui[h] antocnīhuān
 mā catle[h] xicyōcōyacān /18/ totech onquī#c#[z]a in
 yēctli xōchitl zan iuhqui īēllel in īpalnemohua zan
 mochī /19/ ticyōcōya[h] mochī 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 ticyōcōya tlein tiquilnāmiqui mochīpa-n tl̄p̄c
 zani[y]o[h] /22/ nicān māca xitlaōcōya icnōpil[1]ōtl in ye
 nicmati cocōc īca teo[h]pōuhtica titone/23/mītia[h]
 nochīpa-n tl̄p̄c.
- 24 Ōa[h]cico ye nicān in īēl[1]el ītlaōcol īpalnemo[hu]a ye[h]
 i[h]tic onnemī-a mā onnechōquilōlo /25/ in cuāuhtli
 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 ōmpa yāz in
cānin xīmohua quēnonami[h]cān ayāc mo[cā]huaz.
- 28 Nichōca nihuālicnōtlamati i niquilnāmiqui chālchihuitl
tlazo[h]xihuitl /29/ in ōtictlāti[h] in ōti[c]quimilo[h]
īcēlteōtl ach tle īca Cuix in toyōllo tle īca poli/30/huiz
in totlayōcol zañ ninēntlama[h] in tlānel moxōchiuh in
tlānel yēctli-n /31/ a mocuīc mach oc mocuepaquīuh in
ayoçua[n]tzin cuix occe[p]pa niqittaz cuix /32/ occe[p]pa
nicnōtzaz in huēhuētítlan.

folio 14v

- 1 Ye toCuīc toxōchiuh tiqūēhua[h] īcuīc īcēlteōtl īc
onmoquechnāhuatiuh in ic/2/nīuhyōtl i mātitech man̄tiuh
in cō#hu#āyōtl in #nico#[conī][h]to[h]tēhuac in
tochihui/3/tzin in conī[h]to[h]tēhuac in coyolchīuhqui
zā toncochi[h]tlēhuaco[h] zā tontēmiquico[h] /4/ ahnellī
ahnellī tinemico[h] in tl̄c̄.
- 5 Xoxōpan xihuitl īpan tochihuaco[h] huālce[h]celi[y]a
huālitzmolīni in toyōllo /6/ xōchitl in tonacayo cequi
cuepōni oncuetlahui-a in conī[h]to[h]tēhuac /7/ in
tochihuitzin
- 8 Zan ītla[h]tōl zan īciehuiz ontlāhuīz in toca moquequelo
tēchahāhuilo/9/#hu#a nicā[n] ayāc huel-ō ayāc huel-on
quilhuīz in ītla[h]tōl īpalnemo[hu]āni.
- 10 In tēl ca zo huemac in timalo[h] tezoçomoc tēuctli
tlācatecolōtl i coyāuh /11/ in cuetzpal oçoma[h]tli-n
tēuctli tlachquiehuitl zan ontemo huēhuēyō/12/tia-n
tl̄c̄ ayāc huel-ō ayāc huel-ō.
- 13 Mā huel mani-n tlālī mā huel i[h]ca tepētl quihuāli[h]toa
ayoçuañ zan ye[h]/14/hua-n cuetzpaltzin.

- 15 Tlaxcallān huexōtzinco in a izquixōchitl cacahuaxōchitl mā
onne/16/mahmaco mā huel mani tlālīl-a
- 17 Nihuinti nichōca nicnōtlamati nicmati niquittoa
niqūilnāmiq̄ui mā/18/caīc nimiq̄ui Mācaīc nipolihui
- 19 In cān ahmicohua in cān ontepētīhua i mā oncān niauh mācaīc
ni/20/miq̄ui Mācaīc nipolihui.
- 21 A#n#monecuiltōnōl a#n#monmoquimiloa[h] antēpilhuān
çūāuhtli iztac /22/ in petlācalcatl mā yanquitlatzihuili[h]-
tī[h] chīmalli xōchitl, Īc totōnqui-a /23/ Īc etic mochīuhtoc
xayacamachan.
- 24 Anca icnōpillōtl ontitimaliuh̄tāz quēnonami[h]cān̄ aṇca
a[n]yāznequi[h] antēpil/25/huān amontlachi[y]aznequi[h]
in̄ ōmpa nemohua amachcahuān̄. Zan /26/ ca Īēllel
Ītlaōcol-ī Īxōchiuh̄ ye Īcuīc mā Īc tonāhui[y]acān̄
petlācalcatl /27/ in çūāuhtli iztac quēnman̄ tlacāhuaz in̄
Īcēlteōtl in̄ Īpaltinemi[h] /28/ ye nicān̄
- 29 Tēicnōhuīca tēicnōcemilhuitiltia in̄ Īpaltinemi[h] yehuan̄
dios anqui /30/ Īcococauh̄ ontēmocniuh̄tia Īpetlapan̄
quēnman̄ tlacāhuaz in̄ Īcēl/31/teōtl in̄ Īpaltinemi[h]
ye nicān̄.

folio 15

- 1 Xōchin̄çuahuitl oni[h]cac in̄ tamoan̄ Īchān̄ dios ye [Ī]chā[n],
oncān̄ /2/ tiyōcolōc tināhuatīlōque[h] tēuctla[h]tōltica
tēchilacatzoa /3/ in̄ zaṇ ye[h]hua-n̄ toteōuh̄ in̄ Īpaltinemi[h].
- 4 Īhui in̄ teōcuitlatl in̄ nicpītza nichālchiuh̄tequi yēctli
tociĪc /5/ Īhui-n̄ teōxihuitl #icni#[inĪc] nappa,
tēchilacatzo#hu#a nappa tamo, tamo/6/a[n] Īchān̄ ye[h]hua-n̄
Dios Īpalnemohuāni e xonāhui[y]a e nicān̄ xōpa/7/n-yan̄
xōpancali[h]tic
- 8 Ye monecuiltōnōl motēicnēlil̄ huel-on̄ nemohua Īpalnemohuāni

- /9/ tlāl^ŷ#c#que[h] timohui[h]huixoa i timotzetzelo nicān
 moqu i nochān /10/ moqu i nocal Īmancān #quemom#[quēman]
 in tl^ŷ inīc ye nemohua /11/ mopetlapan momahui^z[z]ōcān
 ayāc zan quittoa monāhuac ton/12/tēicnō^ŷitta tontēmope[h]penia
- 13 Īca-n mono[h]ma[h] in te[h]huātl tontēicnō^ŷitta 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/īcnō^ŷitta.
- 17 Cuīcatl a[n]yōlque[h] xōchitl ancuepōnque[h] antēpilhuān#N#
 i zacatimaltzin /18/ in tochiuitzin ōmpa ye huītze[h]
 xōchimecatl
- 19 Zā ye colīnia Īhuēhuēuh Īāyacach Īpalnemohuāni āmoxi[h]-
 cuili/20/uhtoc a#n#mocuīc anquīzōzo[hu]a[h] a huēhuētitaln
 motēnēhua/21/tzin mo^{cu}āuhtzetzelo 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 xōchimecatl
 quihui/28/huicon i cuix nepaniuh yaya[h]ti[h]cac Īcuīc
 īc a#n#mocoōl Motēuc/29/zōma[h].
- 30 Xōchiithualli-n nicpoxāhuaco-n amoco^{hc}ōl xōchiithualli-n
 nicpoxāhua/31/co-n amoco^{hc}ōl xiu^hchīcuacoltica ye
 nitlac^zatihuīt^z tzonco cāhuilti[h]

xōchitl nic/2/tzetzeloā tlāhuilli xōchitl xiuhchiꠘacuoltica
ye nitlaczati/3/huītz.

- 4 At tiꠘualāni in nipa ti[h]cac at tiꠘualāni in nechcapa
ti[h]cac tlācuēl /5/ tlā xicto[h]toma xōchimecatica
nāuhcāmpa ca cenca[h] huel xi#h#[c]xitto/6/monilpi[h]ti[h]ca
noyōllo noyōllo quēn anquiChīhuazque[h].

7 Toco toco toti.

- 8 Āquin tlācatl ōyehcoc ōztōcal[ih]tic xōchitl tzetzeliuhtoc
tlaca[h]zo ye[h]/9/huātł in tla[h]toāni yaya[h]ti[h]cacāpīl
tlanitzayo[h]chicāhuazcacala/10/catinemi zan ca omicicuiltoto-
pochpīl Īcuitlapan tetzel#il#aca/11/cuīco Dios Īchān tzontli
Īma[h]pil canāhuacan cūatlaḥtlalhua/12/yo tetehuīlacachpīl
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 tzīnteponpīl ca-n
iuhquiñ tāpīzmiqui[h] xillāncapītz yōl/16/lōilacatz
omicicuiltecui[h]cuilpīl i yacachiꠘuacolchicolpīl ah
an/17/nelli-n iuh tōncatcāpīl ah a[h]nelli-n iuh toccatcāpīl.

- 18 Zan tlapītzalcopa mitzhuāla[h]hua[h] in huēhuetque[h]
motēuczōma[h]pīl in cūā/19/tlatlaꠘacuācpīl
cūā[x]xōchimecahuihuicon ticatcāpīl ah a[h]nel iuh
tō[n]cat/20/cāpīl

21 Coto coto coto.

- 22 Nicuīcanitl tihuēhuetque[h] āc ye[h]huātł ye co[n]pō[hu]az
Ītla[h]tōl Īcēlteōtl /23/ in Īāmox in Ītla[h]cuilōl in
cuīcatl huēhuētl teponāztl āyacach#t14# te/24/tzilacatl
āyōtl ye chicāhuaztli cuepōnqui coꠘahuic xōchitl cāhui/25/lia
xōchitl tlḥc cān tonyāz cān ta[h]ciz cān tinemiz.

26 Ximotlālīcān noxhuihuāne xonmotlālīcān noxhuihuāne mā
 iuhqui /27/ #~~obispo~~#

[adjacent gloss:] obispo

#c#[z]an ca centzonxiquipilli cuix huīmōlintoc momama-
 līn/28/toc xincue moliuhtimani in ī-n-tla[h]tōl i
 ye[h]hua īyōllo.

29 Āc onmottīz·āc ontlachi[y]az xōchiōztōcalco āmoxtla[h]cuilōl-
 cali[h]tic cān /30/ #t#i[h]cac tlatla[h]toquetl
 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
 noxhuihtzin.

folio 16

- 1 Cāno[n] Dios nē[ch]chīuhca, cāno[n] Dios nēchyōcoxca
 xōchiquimiliuhti[h]cac /2/ xōchpetlaīlacatz huīmoliuhtoc
 momamalīntoc ye onquetzal/3/pachiuhti[h]cac ni[h]tic
 noyōllo nicuīcanitl
- 4 San fran^{co} ontla[h]toa fray pedro ye nēchnāhuatia
 nicuīcanitl zan /5/ ca-n ye oncān ōztōcali[h]tic
 ye[h]hua-n Dios ītla[h]tōl niqūihtoa ca ya i[h]cac /6/ zan
 noca huetzca nēchpīnāhuia noxhuihtzin mā ye huālmo/7/quetza
 mā quitto īchicotla[h]tōl mā ye īc cahāhuilti noxhuihtzin.
- 8 A conmatiz nō huel quittaz noyōllo nicuīcanitl at a[h]iuhquiñ
 niqūēhuaz /9/ niqūittōz ca ya i[h]cac zan noca huetzca
 nēchpīnāhuia noxhuihtzin /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 xōchihuēhuētī
 īc a[h]tlācnecuilpīl cēceyaca netlatlalōlo /14/ in
 īxopīlhuān cequi a[h]ontēa[h]ci cequi a[h]ontēa[h]ci.
- 15 Ach anca ye[h]huātl in tla[h]toāni nezahualpilli çuācozpīl
 çuāxa[h]cal-yan-te/16/cui[h]cuil ilacatztepīl in
 çuappa[z]cemixtlapalnecuilpīl. Nō nimitz/17/a[h]hua in
 tla[h]toāni in tāxāyaca in çua[m]mimilpōl in
 çuah[h]uitzoc/18/tepōl īxcocotzo#hu#alcacatzactepōl
 tēntzonpachpōl māhuēhuē/19/yacapōl āc zo mach iuhquin tlācatl.
- 20 Zā ye tiquinēuh in mā-n tocotzotl xiye[ni] in mā tlatlachcuitl
 zañ ca ye[h]huātl /21/ ācacalotl mitztla#~~ez~~#cilhui[h]
 quech[h]uēhuēyacapōl, ye tēnpitzacpōl īpan /22/ tetepo[n]
 cēcen maapōl in tocnīhuān ye ye#ch#[hc]o xi[c]caquicāñ
- 23 Coto Coto coto.
- 24 Nihuelcuīca-ya mā mi[h]tōti totoquihuaz in tēnno[h]paltitilāc
 ahmō tlaah/25/hua pēhualpōl in yacatlapītztaltēuccizcoyōpōl
 ye iuhqui in tlan
- 26 Xōchhuēhuetque[h] nichuālitta ahmō-n iuh totoquihuazpōl
 ēlmozoquil/27/la[h]cacatzacpōl īxçuātolehexōquimilpōl āc zo
 mach iuhquin /28/ tlācatl.
- 29 Ca xoila[c]cāxōchiçuahuitl neh [c]uepōnti[h]cac oncāñ
 ī[h]cac ī i ye[h]hua xohuīcol/30/li-n tezoçomoctōn
 queztepol[1]ōco texoloxomollī quēñ cāhuitica[h] in
 tenoch/31/titlan tzīncapītztz eloizquīpahpatzacpīl tezoçomoctōn.

Īpan mochīuhtihuītz in axoquenpīl xotle[h] xi[h]xilhuāzpīl
 tlan/2/cuāohōlmāpīl quechtepolōlomiti[h]tic [h]uitzpīl
 tezoꝛomoc/3/pīl.

- 4 Nicān ompēhua in motēnēhua Melāhuac cuīcatl in /5/
 mēhuaya tēcpan Mēxi[h]co Ācōlhua[h]cān tlālhuācpan
 /6/ inīc Īmēl[1]el quīzaya tlahto[h]que[h].

[marginal gloss:] yēxcān quīza xōchicuīcatl
 [ç]uāuhcuīca[t]l icnōcuī[c]atl zan nelīuhtoc

- 7 Xiāhuil-om-pēhua xiāhuil-on-cuīca-n ticuīcanitl huiya mā
 xonāhui[y]acān-ī, on/8/ēl[1]elquīxtilo-n Īpalnemohuāni
 iyeo ayahui ohuaya etc.
- 9 Mā xonāhui[y]acān-ī ye tēchonquimiloa Īpalnemohua ye
 xōchimāquīztica /10/ ne[h]tōtilo ye ne[h]huihui-o aya
 mōxōchiuh a ohuaya, yao yao ho ama ī yehuaya /11/ ahuayyao
 aye ohuaya ohuaya, ye moma[h]mana ye momana yan tocuīc
 /12/ māquīzca[1]ī[h]tec ī zan teōcuitlacialico moyāhua-n
 xōchinꝛuahuitl oo ye /13/ mohui-

[marginal gloss:] hui

xo#hu#a ī zan ye motzetzelo mā-n tlachīchina quetzaltōtōtl
 /14/ mā-n tlachīchina-n ya zaꝛuan quechōl-an ohuaya etc.

- 15 Xōchinꝛuahuitl timochīuh timāxēlihui tihuītōlihui o-ya-
 timoquetzaco /16/ in ye[h]hua-n Dios ī Īxpan timomatī
 te[h]hua-n nipāpan xōchitl-a o/17/huaya ohuaya
- 18 Māoc xo[n]ya[h]ti[h]ca-ī oc xoncuēpōnti[h]ca in tīꝛc ī

- timolīnia tepēhui xōchitl /19/ timotzetzeloa yohuaya
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 xōchincal-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 niqūīximati-n chāl/27/chiuitl yao in tēpilhuān
ohuaya ohuaya
- 28 Īxco nontlatlachi[y]a nepāpan çuāuhtli-n ōcēlōtl ye nō
niqūīximati-n chāl/29/chiuhtli-ya in māquīztli-ya ohuaye
- 30 ChālchiuhtlaMātilōlmāquīztli i popōca yeehuaya in a#n#moyōllo-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 tlǃc. 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 Īmahui[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 nezahualcoyōtzin anca huel
Īchān Dios aya Īpalnemo[hu]ā/12/ni zanitl-an conāntinemi

- in Īpetl in Īcpal#1# i zan co[n]-ya-mahma[h]tine/13/mi in
tl̃c̃. in ilhuicatl ayahue #c#[z]an ye huel[l]amatiz ōmpa
ye con/14/manatīuh in Īnecuiltōnōl ohuaya ohuaya.
- 15 Tiāzque[h] yehua xonāhui[y]acān niqittoa o ninezahualcoyōtl
huia /16/ cuix oc nelli nemohua o a in tl̃l̃c̃ i hui ohuaye
- 17 Anochipa tl̃c̃. zan achica ye nicān ohuaye ohuaye, Tēl ca
chālchihuitl /18/ nō xamāni nō teōcuitlatl in tlapāni oo
quetzalli poztequi ya/19/hui ohuaye. anochipa tl̃c̃.
zan achica ye nicān ohuaya etc.
- 20 Ya-n̄ cuecuepōntimani yeehuaya a in icnīuhxōchin̄cuahuitl
i cō#hu#āyōtl Īneh/21/nelhuayo mochīuhtoc ya in tēcpillōtl
a Īca mahmani ye nicān. etc
- 22 Zan niqittaz cuāuhyōtl mahui[z]ōtl ōcēlōyōtl in ninotolīnia-ya
nicā[n] huia /23/ in zan #icnoyotl#[icnīuhyōtl] Īca mahmani
ye nicān ohuaya ohuaya.
- 24 Mā-n̄ cuāhuitōtōtl iyehuaya zan tlacochtli-n̄ tōtōtl
ti-ya-patlāntihuītz Īpal/25/nemo[hu]a o aya timoquetzaco-n̄
mochi[y]al Īmañcā[n] motzaqual Īmañcā[n] /26/ timopohpō[hu]a-ya
zan timotzetzelo-a-ya huēhuētítlan ye nicān etc^a
- 27 Zan tepēhui-n̄ tī#c#[z]atl in i[h]huitl zan ca quetzalaztatl
timopo[h]poyāhua-n̄ ti/28/motzetzelo-a-ya etc
- 29 Īc oñxiuhi[h]cuiliuhto in cuāuhpetlatl ayyahue a ōcēlōicpall[i]
Īpañ amonca/30/te[h] in xōpancali[h]tic in motēuczōma[h]tzin
in totoquihuatzin. etc^a

folio 17v

- 1 quēn quittoa-n̄ Īpalnemo[hu]a aoc achi[h]tzinca in Īpetlapan
in ye[h]hua-n̄ Dios hui/2/an a in oncān amēchicnōcāuhtēhuac

- chīchīmēcatl nezahual/3/pill-a ohuaya ohuaya
- 4 Yāōxōchitl i moyāhua yeehuayo cequi cuepōni Īxquich
 oncuetlahui-a /5/ çuāuhyōtl ōcēlōyōtl huia quēxquich
 o[n]ya-i quēxquich oc nemi/6/quīuh motloc monāhuac i i
yehuan Dios huia i yece[n] ye oncān /7/ a ohuaya ohuaya
- 8 Ōhūīlo[hu]ac quēnonami[h]cān huiya in tlācahuepantzin in
 tla[h]to#hu#āni-ya /9/ Īxtlīlcuechahuac ye ōcuēl achīc
 onnemico[h] Īxpan in yehuan Dios /10/ huiya ixtlāhuacān
 yece[n] ye oncān ohuaya. etc
- 11 Xōchinquahuitl i nelhuayōcān a Īchān in Dios oncān
 cuepōnti[h]cac i que/12/tzalmi[y]āhuayōcān huāla[h]ci-an
 zaçuan yeçco xīuhquechōl mahuiqui-n /13/ quetzaltōtōtl
 a ohuaya etc.
- 14 In moch ōmpa ahuītze[h] i ye nono#hu#alco ya in cemānāhuac i
 in amīquechōl/15/huān Īpalnemo[hu]āni in amītlachīhuahuān
 huāla[h]ci-a zaçuan ye[h]co xīuh/16/quechōl mahuiqui-n
 quetzal etc
- 17 Xīuhquechōlxōchinpetlacōtl oncān ya mani-a xīuhāmoxcalico
 oncān ya /18/ onoc i ye[h]hua-n Dios i tlāhuizcalli-n
 quitztoco[h] mitzon-ya-i[h]xitia[h] in mo/19/quechōlhuān
 zan ca xīuhtōtōtl tlathui-an tzahtzi-an ohuaya etc
- 20 Onchachalaca moquechōl mitzon-ya-i[h]xitia mitzoyohuia
 tzinitzcañ tlāuh/21/quechōl zan ca xīuhtōtōtl tlathui-an
 tza[h]tzi-an ohuaya ohuaya.
- 22 In tamoan Īchā[n] xōchitl ye i[h]cacā[n] ōmpa ye ya[n]huītze[h]
 yantotēuchuā[n] huiya /23/ timotēuczozoma[h]tzin, in
 totoquihuatzin in a#n#meçcoque[h] ye nicān xōchi/24/ithualli
 Īmañcā[n] huel anconēhua[h] i yēctli-n a#n#mocuīc yapa
yatan tilililīn /25/ tlacui[h]cuilōlcali[h]ticpa-n
 a[n]huītze[h] ohuaya ohuaya

- 26 O anca ame[h]huān in ancoholīnia[h] a#n#moxōchihuēhuēuh
 moxōchāyacach-i /27/ in amehcoque[h] ye nicān xōchithualli
 [ī]mancā[n] huel anconēhua[h] etc
- 28 Ililin-cohui ilihuan-cano tle-on in quittoa a in quechōl
 ye[h]hua-n Dios i huītzilín-i /29/ ilihuan-cano ye
 ontlachīchina mā yāhui[y]a ye i yōlcuepōni-ya xōchitl-a etc.^a

folio 18

- 1 Zan ye huītzt ye huītzt in papalōtl huia ye ompatlāntihuītzt
 ye mozo^zouh/2/tihuītzt 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/ tontlahtoā ohuaye timotēuc^zozoma[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]cuilihuicān in
 tenochtitlan /11/ i oncān ya maní-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 xiuh^tla[h]cuilōlli-ya
 āmoxca/15/1-a-i[h]tec i oncān ya maní-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 momahui[z]o i
 teh motleyo yehua ĩca piltī/20/hua i ĩca mahuiztīhua i
 ayanca hui yaha iya iyaha etc
- 21 Zan quetzalpetlatl ĩpan-i ye momalīntoc i in amotla[h]tōl aye
 antēpilhuān /22/ hui yaha in cāhualtzin huiya chīmālpopōcatzin
 o ayahui ho /23/ ayyaha etc
- 24 O anca ye oncān anco[n]pi[y]a[h]-ya oncān ye ĩpetl ĩcpal
 i ye[h]hua-n dios /25/ aya ĩcēlteōtl ĩpalnemo[hu]a i
 ohuaya ohua
- 26 Cuāuhyōtica ocēlōyōtica mā onnequechnāhualo antēpilhuān-i
 i[h]cahcahua-n-ca /27/ in chīmālli-n cō#hu#a[h] mā
 [a]hl-i-mani oo iyao ayyaha ohuaya ohua.
- 28 Zan topan moyāhua-ya topan tztzelihui-a nehcālizxōchitl-i
 ĩāhuilitlōca in ĩ/29/cēlteōtl Dios tēta[h]tzin
 i[h]cahcahua-n-ca i chīmālli-n etc.

folio 18v

- 1 In pozōni-ya ye oncā[n] zā milini-ya in tlachinōlli-ya
 nemahuizzōtilo-ya nechīmā/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] ocēlōxōchitl-in
 chīmālli xōchitl-i a oyohualpan tēuhtl-an motēca-ya. ett
- 5 A ocēlō-n-cacahuaxōchitl-aya oncā[n] ya mani-ya zan ca
 i tztzelihuhyā[n] in ixtlāhuatl /6/ i[h]tiqu-i zan topan
 a[h]huiaxti[h]cac oo ācon anquinequi on anca ye timallōtl
 in /7/ mahui[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/
yāonāhuac oncān quīza[h]-ya ā in tēpilhuā[n] oh-ya o anca
ye timallōtl etc^a
- 10 In cuāuhtehuehueltica ōcēlōpānitl-i nepanīhui yeehuaya
quetzalli-n chīmal/11/tica ye onnema[h]manalo zaçuanpānitl
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 chīmalteuhtli
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-
tlah̄tlapānaco-yan tl̄c 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 iyao ayyo 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 icnīuhtlamacho-ya iyao ohuili etc
- 23 Achi-n īc nonāhuiya-o achi-n #yc#[ye] ompahpāctinemi noyōllo in
tl̄c#c#qu-i ye niyohyon/24/tzin nixōchiehēlēhuia oo
nixōchincuihcuīcatinemi-ya ohuaya etc
- 25 Nicnehnequi niq̄uehēlēhuia in icnīuhyōtl in tēcpillōtl
nixōchiehēlēhui#y#a /26/ oo nixōchin etc^a
- 27 O anca ihquin chālchi[h]uitl ohuaya zan ca ihquin 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 huēhuētítlan-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 moxōchiuēhuēuh ticuīcanitl i
yeehuaya mā iz/2/quixōchitl-i mā-n cacahuaxōchitl-i, mā
onmoyāhua-ya mā ontzetzelihui /3/ ye nicā[n] huēhuētítlan-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 ī[h]caqu-i i xōchinçuahuitl ī huēhuētítlan a
ayahue zan ye ītech on/8/nemi-ya in quetzal-in-quechōl
in tōtōtl īpan mochīuhtinemi-o, in neza/9/hualcoyōtzin
o xōchicui[h]cuīcatinemi-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 in ilh^{tl}-
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 noyōllo-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 noyōllo-ya ett^a.
- 16 Ala īyan #q#[h]uē āc mach-on mach-on hue te[h]hua on tilhuicateōtl
in yehuan Dios-i /17/ quēxquich moxōchiuh quēxquich
mocuīc īca-yān nontēāhuilti#y#a-i /18/ in co-yapano
in nicuīcanitl-a ohuaya etc
- 19 In moch oncān nimacoc in nehcacēhuaz huia in
noquetzal-in-poyoma[h]-i /20/ ye nochicuacol in
nāmaxōchihu-i in āmoxcall-a īmancā[n] tlāuhcall[i]
īman/21/cān-i quēxquich moxōchiuh etc.^a
- 22 Ho ama īye yao aye yao aye Nihuālahcic ayyaha

- xinēch-a-i[t]tacān in /23/ nicuīcanitl huiya in
 nicāhuiltico nichuēhuetzquītia ye[h]hua-n̄ Dios /24/
huiya in nicuīcanitl-a ohuaya ohuaya.
- 25 in cacahuaxōchitl-o nicnocōzcati[h] nepāpañ xōchitl i
 nonāhui[y]a nonnittōtia /26/ cozahuic xōchitl i
 quetzal-i-xōchi-o in ye nochīcuacol in neḥcaēhuaz huiya
 /27/ in nicāhuiltico nichuēhuetzquītia ett.^a
- 28 O aḥcemēl[l]e[h]cān in nihuāla[h]cic ayyahue moquiappañ-o
yehuan tota[h]tzin in ye/29/huan dios huiya in
 nimitzce[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-yañ čuāuhithualli yehuaya noconeḥcapehuia
 o xōchit/3/hualli [ī]manicā[n] huiya ohua iyao iyao etc
- 4 Ye itzmolīntimani[h] xōtlancuepōntimani[h]-an zan ca
 Inchōquiz i nitlaḥtoa-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] Incococauh In/7/cla[h]tōl
 nozan onnemi-a ohuaya etc
- 8 In čuāuhpetlapan ōcēlōpetlapan ontlātlaughtilo-ya a in
 S^{ta} Maria ohuaya etc
- 9 Zan chīmaltemo ye[h]hua-n̄ īpalnemo[hu]āni oyohualtemoc
 Mēxi[h]co-ya tīzatl i[h]huitl /10/ moyāhuatihuītz tlālpan
 ahci ye nicān ohuaya etc
- 11 A##m#monāhuatīl a##m#monecuiltōnōl antētēuctin in

- çuātlecō#hu#ātl in cā/12/hualtzin-ī ōancontlanēuhque[h]
 Īmahuiç[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 tepētł a in tenochtitlan
 i ye Īca mahuiç[z]ōhua /15/ ayāc quīmacaci yēctli-n
 miqiztli antēpilhuān huiya iuh amēchnāhuati[h] /16/
 Īcēlteōtl i ye[h]hua-n Dios in amĪpilhuān a ohuaya e
- 17 Ī yēctli-m mā ihui āc nel quiciehuiz i chĪmal-in-petlatl-ī
 ya Ītlaco chicpal i /18/ ye[h]hua-n Dios ohuaya. etc
- 19 Ye xicyōcoyacān xiquelnāmiquicān antēpilhuān huia āc
 quimoyāhuaz ātl-o /20/ yan tepētł-a in tenochtitlan-ī āquīñ
 quitopēhuaz in Ītlaxillo in ilh.^{tl} a ohuaya
- 21 In māoc huel o[m]mani-ya ātl-o yan tepētł-a in tenochtitlan
 i māoc zan ihuiyān /22/ tēchmotlātīli-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
 cuepōni ye nohuē/25/huēuh huiya cuīcatl notla[h]tōł
aya xōchitl in notlayōcol in noco[n]-ya/26/-chĪhua-ī
 noco[n]-ya-chi[y]a nicā[n] ye[h]hua-n Dios aya auh
 nōhuiān chi[y]alo-n tlp̄c. /27/ ye nicān ohuaya ohuaya
- 28 Zan nocon-ya-tēmolia ohuaye a in Ītla[h]tōł huiya cuix
 Īēllel-ī cuix nō
- folio 20
- Ītlayōcol in noconi[h]tlanilia-n tētēuctin antēpilhuān
 i ançauht a/2/mōcēlō ca-n ninēntlamati-a nimotēucçōma[h]-ī
ohuaya. etc
- 3 Zan ti-ya-yehçoc ye nicān toncuīca āmoxtla[h]cuilohtihuītz

- huiya Īcēlteōtl yeh/4/hua-n dios xōchithuall
 Īmanicā[n] ohuaya.
- 5 Timoxiuhquechōltzetzeloā Īpalnemo[hu]a a ōhuāla[h]cico in
 zaꠘuanpapalōtl ca/6/li[h]tic ayahue xōchieꠘcacēhuaztica
 conehcāpēhuia in motēuczōma[h]tzin /7/ zan ca-n ye nicān
 xōchinpetlapan o ohuaya ohuaya.
- 8 Zan tlapalxīlōtl oncuepōntihuītz huiya ŷ#c#[e]
 onmalīntihuītz 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
 ī xictzotzona moxōchihuēhuēuh ohuaya etc
- 14 Xiuhi[h]cuiliuhtimani ꠘaūhpetlatl onoc ī xōchithuall
 Īmanicā[n] toconcenquīx/15/tia-n Īpalnemo[hu]āni
 nepāpan xōchitica yehuan, tzetzeliuhtimani-ya ohuaya.
- 16 Tōnacāxōchinꠘuahuitl-a oni[h]cac aya a oncān ye moch āhui[y]a
 onahhuachtzetze/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 teōcuitlacoyol-yan-tōtōtl oncuīca-ya
 tla[h]to#hu#a Motēuc/20/#~~æ~~#zōma[h]-ī onquetzalmi[y]ā-
 huayo[h]ti[h]cac aya etc
- 21 In xōchiāyahuitl onquīztoc yan ye oncān-o a oncān ya
 i[h]cac ī xōchinꠘuahuitl /22/ aya a oncān ya nemi-an
 quetzal-yan-tōtōtl mozouhtinemi-a in tlaꠘꠘzo /23/ ye[h]huātī
 in motēuczōma[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
 ī xōchitl-a olīnticatca ohuaya ohuaya.

- 27 Motēuczōma[h]tzin nezahualcoyōtzin totoquihuatzi[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 ōcēlōmani-a mani-an huin caḥcalīhua huin
 in ātl-o yan te/2/pētī-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 Cuāuhtli oncān tlācati ōcēlōtl ye tlaḥtoa ye oncān in
 Mēx^{co} i ye oncān tontlaḥtoa /6/ yehua timotēuczōma[h]-i
ohuaya etc.
- 7 Ca ye oncān ye onneḥtōtilo ye oncān ye onmomamalīna in
 cuāuhyōtl ye onmī/8/ximati ōcēlōyōtl a ohuaya etc
- 9 Cuā#u#huixōchimecatīca oye aḥāntoc i in ātl-on yan tepētī
 ōcēlōxōchitl-a in /10/ onmomalīntoque[h] in tēpilhuān
 i Motēuczōma[h]tzin o[hu]a in cāhualtzin /11/ i iya iyao ahuao
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 tepētī i-hiya
iyaho etc^a
- 14 Mā moquetza huēhuētī antēpilhuān i yece[n] ye nicān
 xonahāhui[y]acān in ī[x]pan īpal/15/nemohuāni i yohuiya
- 16 Chōquiztīli motēca īxāyōtl pi[h]pixauhtimani huēhuētīlan ye

- nicā[n] in Īxpan Īpal/17/nemo[hu]a i yohuiya
- 18 Moçuāuhtztzeloa 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 çuāuhtli in nepāpan oçēlōtl 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 çuāuhxōchitl 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
onnetlālçāhuilo-n tlpç. /30/ ye nicān anco[n]motlanēhuia[h]
antēpilhuān iyao etc^a

folio 21

- 1 ohuaye o ayyee xichōca oon Chīmālpopōcatzin tēcōlmītzin
oo titiza/2/huatzin i xi[c]quetza-n tohuēhuēuh mā
tēl[1]el quīza mā iuhti-an totlaō/3/col-i iyō ohuiya
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 Chīmālehcamalacotl momalacachōa in teuhtli-n popōca i

- māpīpīztl-a i[h]/7/cahuaca in tenochtitlan in Mēx^{CO} ye
 nicān ohuaya etc
- 8 Zan chīmalcal[1]-a īmancā[n] tlahchinōlcalico çuāuhpetlatl
 onoc in ōcē/9/lōpetlatl īmancān i oncān quimamali
 yāōyōtl quipītza-n tlahci/10/nōl[1]-a īxōchiuh aya
 chīmalpopōcatzin tēl ahnelli oon tēl ahnelli o /11/ aīç
 cēhuiz i aīç polihuiz iya ohuia
- 12 İca xichōca in chīchīmēcatl i ca-n tlaīxtoctzin huiya a i
huia an yēctli /13/ İxōchiuh Dios İpalnemohua İca
 tiquincoco#hu#a, cocoya İ[n]yōllo in tēpil/14/huān i
 quēnnel conchīhuazque[h] ohuaya ett.^a
- 15 in yāōxōchitl oncuepōntimani chīmalizquixōchitl aya nomāc
 in mani-a nō /16/ quipāqui [İ]xōchiuh ōcēlōxōchitl i
 çuāuhxīlōxōchitl zan ye quīncoco#hu#a quēn/17/nel
 conchīhuazque[h] ohuaya.
- 18 Huin titotolīnia[h] mā iuhqui timiquicān mā ōmochīuh
huiya in mā-n tēchonih/19/tōcān in tocnīhuān in
 mā-n tēchonaḥhuacān çuāuhtin ya ōcēlōtīn-i a ohuaya etc
- 20 Quēn huel xoconchīhua quēn huel xoconcuīli İxōchiuh aya
 İpalnemo[hu]āni nēncuīhua-ya /21/ aḥcuīhua-ya ohui[h]cān
 mahuizcān mahuizpan ixtlāhuacān a ohuaya etc.^a
- 22 Zan nompēhua ye nicāno[n] in nicuīcanitl huiya noyōllo
 İtech in cuepōni xōchitl i /23/ yēctl-on cuīcatl i
 İca-yan noconeḥcapēhuia-n İpalnemo[hu]a ohuaya etc.
- 24 İye nonni[h]tōtīa nicān-aan o in nicuīcanitl huiya noyōllo
 İtech in cuepō/25/ni xōchitl. etc.^a
- 26 Onçuāhuice[h]celi[y]a ohuaye ōcēlōitzmolīni 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 cuihua 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 ācōlihua[h]cān nezahualpill-o in
 totoquihuatzi[n] mītica etc^a
- 31 Ye nicnōtlamati-a nichōca yahuaya quēnmach 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 huixahuee etc.^a
- 3 in cānon i huītz-aya yēcti-on cuiatli-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 Cāniñ 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 nimitzehehuilia nicuīcanitl huēhuētītlan-o
ohuaya ohuaya
- 9 Zanniman ye nicān iñ ye tonahāhuilitlo-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 tl̄pctli-n tocon/12/-ya-napaloo yehua Ānāhuatl in
 momāc onmani ohuaya etc
- 13 Nōhuiān tichi[y]alo c̄mc i in tontza[h]tzilīlo-ya in
 tonihtlanilīlo, ca-n tontēmōlīlo /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/yōllo tota[h] dios
 ĩpalnemo[hu]āni quēxquitz-a in niquittoā o in motloc in
 mo/18/nāhuac ĩ nitotoquihuatzin cān ticiahuitiuh? cān
 titlatzihuitiuh? ohuaya etc.^a
- 19 In zan ayohui[h] in zan cuēl achica-ī tontlatzihuiz yehua
 tota[h] dios ettc.^a
- 20 Quihuintia ye noyōl xōchihui-n o ĩ ye notech onquīza
 á in tlǽc ĩ ĩc nihuinti /21/ yāōxōchitl ĩ yohuiya ett.^a
- 22 Mochin conittitia in ĩcnōyōtl-ī in ĩca nemohua-n tlǽc. o
 ye nicān ontlamati yehua /23/ in ilhuicatli[h]tic ĩ
 ĩc nihuinti yāōxōchitl ĩ yohuiya.
- 24 Xōchinquīāhuac ĩ xōchithualli [ĩ]manicā[n] oncān ontza[h]tzi
 tla-ya-papahhui#y#a-o an cuīca/25/nitl ahuayya ohuaye iyao
ayye ohuaye ahuayyao huiya.
- 26 Ōyehcoque[h] hue ōhuāla[h]cic in nepāpan tōtōtl xoxohuic in
 tōtōtl cozahuic in tōtōtl /27/ teōcuitlaxōchitōtōtl niman
 ye tlāuhquechōl ye huel-on-cuīco ye ĩchān ĩ ye[h]/28/hua-n
 Dios ĩ iyao etc
- 29 Māquīztli-n tlamātelōlli ya zan quetzalchālchihuitl zan ca
 teōcuitlatl ĩ huel in /30/ tlapītzailli zan ca ye[h]hua-o
 in ĩpan nicmati-a yēctli ye mocuī#tl#[c] yēctli ya
 moxōchiuh

folio 22

- o ye[h]hua-n Dios ĩ iyao aye etc.^a
- 2 chālchiuhtl ololihuic-o in quetzalli-n patlāhuac ĩ
 huītōlihuic zan ca teōcui/3/tlatl ĩ huel in tlapītzailli etc.^a

- 4 Cuīcailhui^zōlli xōchintla[h]cuilōlli quito[h]tontihuītz
 qui^zozouhtihuītz ye[h]hua /5/ in S^{ta} Maria in mochīpa
 ichpōchtli tlāoc xi[c]-ya-caquicān a ilili ohuayao 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#t̄ie#pañ#e# ohuaye oncān ya ihcac Īxōchiuh i
 ye[h]hua-n Dios huiya /9/ zan quixōchintzetzeloā Īcuīc
 mā āhuili yeehuaya ayya ayyaha oo a i/10/li ayan-cohuili
ya-cohuia ohuaya ohuaya .
- 11 Xōchihuīlacapītzolōtoc i a Īchān Dios hi oncān onchi[y]alo
 S^{ta} Maria onāhuil/12/tlōtoc quihquīzcopa-n cuīcōtoc i
 a onnetlamachtilo ya ayya ayya/13/ha oo . etc^a
- 14 Xōchitzapocalco Āmalacoxōchi o timani-a ye xōchitzapocipalli
 Īpan 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
 tl̄pc. i motech tlachīchina in cuāuhtli/18/-an tōtōtl-o in
 patlāntinemi-a 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 ch^{ro} . ett.^a
- 23 Titlapali[h]huixōchitl aya ticuepōnti[h]cac i Mēx^{CO} nicā[n]
huiya tona[h]huiaxtimani /24/ cemanāhuac, i tēpan
 motēca-ya ohuaya etc
- 25 chālchiuhtli-n chayāhuac ye xōchitl ya tlācati ye mocuīc
 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
 Tlācahuepantzin /28/ cozahuic xōchitica onahhuiaxtia[h]
 quēnonami[h]cān o ohuaya ohuaya.
- 29 Zan ye tonmotlātia in chicōmōztōc mizquitl iħcacā[n]
 çuāuhtli-n tza[h]tzi-a ōcēlōtl chō/30/cac i
 titlāuhquechōl-in ye tonpatlāntinemi-a ixtlāhuatl
 i[h]tic in quēnoñ/31/ami[h]cān ohuaya ohuaya.

folio 22v

- 1 Xōchiithualco ninemi xōchiithualco niqūēhua nocuīc nicuīcanitl
huiya tantili /2/ yao iyao-o oyya-e ay yohuiya.
- 3 Zan-iya huāla[h]cico ĩxpan in Dios ye[h]hua-n tota[h]tzin
huiya noquetzalehcacēhuaz /4/ nohuahcalcōzqui zan
 noxiuhquechōlpoyomāxōchiuh in zan nic-ya-tzetze/5/loa ca-n
 niqūēhua 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 ĩpan tiya[h] oncā[n]
huiya ti###[n]opiltzin o ca-n /11/ titlācatēuctli
 zan timoquihuitzin tilili oh-ama ayyo huiya etc
- 12 Zan tocontimaloa ĩxiuhquechōlīcpal ĩtlāuhquechōlpetl
 ye[h]hua-n Dios-i /13/ tilili et
- 14 Zan quetzalli-n patlāhuac i ye huītōlihuic ĩpan ye momati-a yēctli
 nocuīc huiya /15/ nicuīcanitl nahāhui[y]a niqūitta
 xōchitl o niqūēhua nocuīc mā ĩca xonā/16/hui[y]acān
 antēpilhuān ay yohuiya etc.^a
- 17 O a ĩchān itquīhua-n i xōchitl o a ĩchān temohuīlo-n

- cuīcatl at a[h]iuh quimati-a /18/ a#n#moyōl
 antēpilhuān ay yohuiya.
- 19 Zan mochi nicyoyōcoya yehuaya ninenēntlamatico-n tīḡc. i
 nimoquihuitzi[n] niq̄u/20/e[h]elnāmiq̄ui-n āhuillōtl
 in pa[h]pāquizyōtl aya cuix tictlami[h]tāzque[h]
ye/21/hua ohuaya
- 22 Zan nōhuiān nonneñnemi yehuaya nōhuiān nontla[h]toa yehuaya
 xōchitl ī/23/cuepō[n]yā[n] cuīcatl īyahualiuhcān aya
 in oncān nemi-a noyōllo 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 O anca ye mochān á Īpalnemo[hu]āni o anca ye nicān in
 tontlahto#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 ticzohua-ya Īpan ticyēctia
 in ye mocuitlapil /4/ in ye ma[h]tlapal aya in
 momācēhual i c̄m̄c in zan tontla[h]toa yehua /5/ Mēxi[h]co
 nicā[n] huiya ohuaya.
- 6 Mācāc āno-ya huia ne[h]nemi yēhua a#n#motlaōcol aya
 Motēuczōma[h]tzin /7/ in totoquihuatzī[n] āc nel

- quitlācohtīz in īpalnemo[hu]a ca quitzītztquīco[h]
/8/ in ilhuicatl aya in tl̄c̄c̄ 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 tepētī in 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]cihui-n
tlaōcoya-n o/13/huaye quēn onmaniz-o in ātl-o yan
tepētī in tenochtitlan i quēn qui[h]toa-n /14/ dios a
i yece[n] ye nicān ohuaya e
- 15 Tle[h] zannēn nompēhua 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 huītzt in huel-in mitzāhuiltīz īpalnemo[hu]a
xiuhtlamātilōltica-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
nicuīcanitl huia icnō/20/pillōtica nēlci[h]cihui
mīxpan i zan icnōxōchitl in zan icnōcuīcatl in
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/ in zan
icnōxōchitl in zan icnōcuīcatl etc^a
- 24 Ya-n noncuīca-yan i on mā-n īc i xōchitl on mā-n īc in
cuīcatl ahua iya iya /25/ ayō huiya etc.^a
- 26 Nicchālchihmamali teōcuitlatl nicpītza ye nocuīc chālchihuitl
niczalo ye /27/ nocuīc o ayō aya ayō huiya
- 28 Dios aya ninotolīnia nimitzonāhuiltia niqūihtoa yehuaya

nitotoquihua/29/tzi[n] mah̄ cuī-n̄-can huītz huel-in̄
 mitzāhuiltīz mah̄ cuī-n̄-can huītz huel-in̄ /30/ quitomaz
 mocuīc ohuaya ohuaya.

folio 23v

- 1 Ouēnmach ami[h] tlācatl ye xiuhte[uh] ye quihchiqui-n̄
 cuīcatl quetzalte[uh] huehuel-in̄ /2/ quicuecuyāhua
 in totoquihuatzi[n] mā cuī-n̄-ca huītz mā cuī-n̄-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-n̄ cuīcatl a et^a
- 5 Zan moquetzalahtlapal o zan timozozo[hu]a tzinitzcanī[h]huitica
 timilacatzoa /6/ in tayopalquechōl xontlachīchina nicān
aya ī 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 ī yēctli motla[h]tōl mā toconī[h]tōcā[n]
 īca ni/10/tlaōcoya yeehuaya nocon-ya-tēmoa moxōchi-a[h]āhuiliz
 o in mocuīcapāquiz /11/ ī ye monecuiltōnōl huiya o
ayyahue yao ayāha ohuaya ohuaya.
- 12 Zan quittoa ī yēccān ilhuicatli[h]tec ī nemo[hu]a-n̄
 pāco[hu]a o oni[h]cac in huēhuētī /13/ mani-an̄ cuīcatl-ī
 īn ca zan nell ohuaye zan ye tochōquiz-ī zan ye
 to/14/tlaōcol-ī, īn nemi-a īchān-ī mā iuh quimat
 amoyōll antēpilhuān-ī o ayahue
- 15 Ya-n̄ ticchīmalī[h]cuiloo tocontlacochihcuiloo 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 ohuaya 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-nānquilia
çuāhuinquechōl in tōtōtl yehuan ma[h]cēuhqui-ya /20/
māpipītzo[h] aya o anca ye oncā[n] quēnonami[h]cān huiya
ahua iyao etc.
- 21 Ōcēlōihcuiliuhqui-ñ a mocuīc çuāhuintzetzeliuhtoc moxōchiuh
aya in tinopiltzin /22/ yehuan ma[h]cēuhqui-ya chīmalcom
aye mohuēhuēuh tic-ya-hueli-ñ-tzo/23/tzona ahua iyao
- 24 Zan ticçuāhuixōchilacatzoa yeehuayan tēcpillōtl in
icnīuhyōtl 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]-ī /27/ ahuayyao et
- 28 Moyōlic zan timahui noyōllo ahtonmotlahpaloa ye oncān
āhuiltiilo-ñ Dios /29/ ohuaya aye huiya
- 30 #Zanel#[Cānnel] a tonyāz in ōmpa xīmo[hu]a ye oncān aya
xonmi[h]çuanī ye oncān āhuiltiilo-ñ Dios ettc^a

folio 24

- 1 Nicce[h]cemēltia noyōllo-ñ īpalnemo[hu]a nicmana moxōchiuh
niçūēhua mo/2/cuīc aya māo[c] cuēl achīc nimitzonāhuilti
quēnmaniān tontlatzihuiz /3/ i[h]çuāc tinēchonmotlātīlīz
i[h]çuāc nonmiquiz iyao.
- 4 In cuix aoc īlōtiz moyōllo-ñ īpalnemo[hu]a nicmana
moxōchiuh ettc^a
- 5 Zan ticneneloa ahticcenquixtia īcēlteōtl īpalnemo[hu]āni
zan onnemi-ñ pā/6/qui zan onnemi-ñ huel[1]amati-ñ tl̄çc.

- ye 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
nicnōtlati-a ett^a
- 10 Mach neyōcolo in tīp̄c. i dios Ītlahtōl huel-on nemo[hu]a-i
timotolĪnia-n ti/11/nēhcocolia-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
cemihuitl i mo/15/tloc monāhuac i in cuix aoc nell-o
nintolĪnia 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-
yēqūicnīhuān-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 aḥcazoc 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 toniconīuhtlatzihuiz
 tona#h#hāhuiliztlatzihuiz /31/ tl̄pc̄. aya tiq̄uehua[h]
 mocuīc̄ aya iuh quimati-n̄ toyōl̄ a ohuaya et

folio 24v

- 1 Īcēlteōtl̄ Īpalnemo[hu]āni ticiehuiz tontlatzihuiz
 titēchonmotlātilīz /2/ aya iuh quimati-n̄ toyōl̄ a
ohuaya ohuaya
- 3 In̄ zan ticp̄īctinemico[h] in tl̄pc̄ ī tontīximatico[h] in
 huēhuētītlan̄ ī titoc/4/nīuh a-huiya ī zā actle Īc̄ yāz
 ī zā actle Īc̄ ompolihuiz a in tlāl/5/ticpac a ohuaya ohuaya
- 6 Ayāc̄ tlaçūāhuac̄ ayāc̄ tlaçō[h]tli con-aya-chīhua Īpalnemo[hu]āni
 çuāuh/7/tli-n̄ patlāntiuh Īyōllo in tepētl̄ ōcēlōtl̄ ī nō
 tlāco[h]ti nō yauh in nicā[n] o/8/huaya ohuaya
- 9 Zan coçahuic̄ ōcēlōtl̄ ī ye chōcatiçcac-a yahue a iztac
 çuāuhtli ya māpipītzoa /10/ ye Īchān xihuitl̄ popōca
 ī tlaca[h]çō ye[h]huān in huexōtlālpan-ī in tēpilhuā[n]
 /11/ huiya chīchīmēcatl̄ tēuctli a in coxanatzi[n] nopiltzin
 o tlamayo/12/tzin tēuctl̄-a ohuaya et.
- 13 In̄ mā onnetlanēhuilo ī yeehuaya zan cocomocati[h]cac ī
 tēocuitlahuē/14/huētl̄ tzitzilicati[h]cac o
 mixcō#hu#ā-n̄-cali[h]tec ayyahue aḥnochipa tēuctīhua /15/ ye
 nicā[n] huia aḥnochipa tēucyōtl̄ mahuiç[z]ōtl̄ tlaḥto[h]cāyōtl̄
 o antēpilhuān in̄ zan̄ achīc̄ oo /16/ zan̄ cuēl̄ achīc̄ a in̄
 tinemi[h] ye nicān̄ ohuaya ohuaya.
- 17 Tīzayo[h] in̄ amohuēhuēuh o antēpilhuān̄ ī anMēxi[h]ca[h]
yeehuaya an oncān̄ ya i[h]cac /18/ ī ixtlāhuatl̄ i[h]tic

- ye oncān a in itzquēme[h]cā[n] huiya in cūāhuixōchitica
 ma/19/līnti[h]cac i at āc connequi ohuaye cūāuhtin
 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 cūāhuixōchitica malīnti[h]cac i at āc connequi etc
- 22 Cūāuhtli nechīhualōc huiya ōcēlōtl ye necuepalōc a in
 tēpilhuān i nepo[h]poyāhua/23/lōc neçūāuhtzetzelo in
 ixtlāhuatl i[h]tec i cān āca[h] āc connequi ye/24/hua
 in ītlacnēlil ye[h]hua-n dios īpalnemo[hu]āni āquin
 conhuelmati-an cuē/25/1 achīc a i zā ye conmocnīuhtia
 mā ontlaneltoco-ya ohuaya ohuaya
- 26 Ōcēlōxōchitl 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 īcehuayā[n] āmapāncalco
 mocuīcatia ye huālmotza[h]/29/tzilia in tlācahuepantzi[n]
 īxtlīlcuechahuac cuīcanāhuatīlo ye onāhua/30/tīlo in
 icnīuhyōtl 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 tl̄c i timācēhualti[n] quēxquich /3/ onmani-a
 moçūāhuixōchinecuil̄tōnōl 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 tlaocchtli
 pixahui-n tzetzelihui 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 huehuetzi-n tēl[1]el /9/ a in tīpc̄ a ohuaya ohuaya.
- 10 In mach noca ompolihui in cō#hu#āyōtl mach noca ompolihui
 in icnīuh/11/yōtl in ōno[n]ya[h] yehua niyo[h]yontzin
 ohuaye on cuīcatīllan-on in īpal/12/nemo[hu]āni ohuaya
 ohuaya
- 13 Tinezahualcoyōtzin Motēuczōma[h]tzin māoc xonahāhui[y]acān
 xocoñāhuiltīcān /14/ Dios īpalnemo[hu]āni ohuaya ohuaya.
- 15 A iz āc onmati-a ōmpa 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
 mocpacxōchih za[n] /18/ ye tonmoquimiloa zan
 titla[h]toāni-ya tinezahualcoyōtl a ohuaya.
- 19 In mā ya moyōl iuh quimati antēpilhuān o ançauht amōcēlō
 aḥmochipa-n ti/20/tocnīhuān 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 ōya[h]que[h] ye[h]hua tezo/23/zomoctzin-o
 ye[h]hua-n çuaḥçuahtzin a ohuaya ohuaya
- 24 Oc nelli-n nemo[hu]a-n quēnonami[h]cān mā ya niqintoca
 inīn tēpilhuān huiya /25/ mā ya niquimonitquili toxōchih
 aya mā īc ītech nona[h]ci yēctli yan /26/ cuīcatl-i
 tezoçomoctzin etc^a
- 27 O aīc ompolihui in motēyo nopiltzin titezoçomoctzin anca
 za[n] ye[h] in mo/28/cuīc o[hu]a īca nihuālechōca 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

titēch-ya-i[t]taquīuh in tlāp̄c̄ i cānon tiya[h] yehua
ohuaya ohuaya.

- 2 Tlānel nichōca in yehuaya tlā nicnōtlamati-a yehuaya tlānel
cenca[h] quēn̄ /3/ quihuālnequi-an noyōllo yeehuaya
cuix nell-a no[n]yāz quēnonami[h]/4/cān huiya o-yahue=
yo ahuayya ohuia. Tl̄p̄c̄. ahuaya ohuaye /5/ quittoa toyōllo
mācaīc timiquini[h] antocnīhuān huiya cān aḥmi/6/cohuayān̄
cuix ōmpa nonyāz huiya cuix ōmpa nemi nota[h]
quēno/7/nami[h]cān huiya huiixihueya noyōllo zānel
ahnipolihuiz nino/8/tolīnia ayahueyyo ahuayya ohuia
- 9 Tictlāli[h]tēhuac in motēyo te[h]hua titēpiltzin a in
tlācahupantzin an/10/ca zan Īca ontlāco[h]tīhua i anca
zan ye Īxpan-i onnequetzalo ī/11/palnemohuāni quīxīhuaquīuh
nemo[hu]aquīuh a in tl̄p̄c̄ 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]alīlhuīt-i
tzetzeliuhti[h]cac i oncā[n] ye nimi-a in tlācahue/17/-
pantzin ōtiq̄iittaco quinequi-a moyōllo yehua in
itzimiquiztl-a ohuaya.
- 18 Moteōcuitlaehuaah chālchiuhtzetzeliuhtoc ye toṇmoquimiloa
ye toṇmotlamach/19/tia a ixtlāhuatl i[h]tec i
ōtiq̄iittaco et^a
- 20 Ōcentlan in tomiquiz ōti[h]tolōque[h] in tizacatēca[h]-i
onquīza-n totēyo zan toca /21/ o huellamati-n
Īpalnemo[hu]āni in chīmaltepētī Īxpan-o ohuaye ye
il/22/huizōlo#hu#a-n Īcēlteōtl ayāo ya-haya ohuaya ohuaya

- 23 Tlālīlī mocuepa-ya milacatzoa tlacochquiahui-a in teughtli
motēca-i in /24/ chīmaltepētīl īxpan ohuaye ett^a
- 25 ō-ya-nocontc in nanacaotli ya noyōl in chōca nicnōtlamati-n
tlǎc 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 tlǎc. oo zan ni-

folio 26

- notolīnia ohuaya ohuaya.
- 2 Nicxiqitta miqiztli zan ninotolīnia-n quēnnel noconchīhuaz
ayamo ya /3/ nelli a yantlayōcoya[h] in ançuahçualāni[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 iz ca-n toxōchiuh
a ohuaya ohuaya
- 9 Māca cocoya amoyōllo 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 Cemilhuītl on tiyahui[h] ceyohual o xīmo[hu]a nicā[n] huiya
zan tontīximatico[h] zan /13/ tictlanēhuico[h] o ye
ni[c]ān o in tlǎc. i mā īhuiān mā-i ceMēlle[h] i mā-n
ton/14/nemicān xihuālla mā-n tonahāhui[y]acān mā-n

- conchīuhtinemi in on̄cua[h]/15/çualāntinemi-yan
 tlahtlāhu#e#[i]#y#a nicān huiya Mā cemi[h]cac onne/16/mi-a
 mācāic 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 Nochālchiuhteponāz noxiuhquechōl-in-qui[h]quic-i noco[n]-ya-
 pītza-ya za[n] ye niçuah/20/çauhtzin huiya ōnihuāla[h]-
 cic a ō#noni#[nino]quetzaco-ya nicuīcanitl ayjo huiya
- 21 Cuelcā[n] xonāhui[y]acān i mā ya huālmoquetza a İyōllo nic-
 cocoa zan niqūēhua-n̄ /22/ cuīcatl i ōnihuāla[h]cic etc
- 23 Mā ya moyōllo motoma-i mā ya moyōllo huāl#l#a[h]çitinemi-an
 tinēhcocolia /24/ tinēchmiquitlani in ōno[n]ya[h]
yehua in ōnompoliuh i anca za[n] yoquīc /25/ oo noca
 tihuāl-i-chōcaz noca tihuālīcnōtlamatiz 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 noyōllo ayoc ceppa ye nihuītz aya ayoc ceppa
 niqūīzaquīuh /28/ in huel yēcān in tlālticpac o za[n]
 ye niauh o za[n] ye niauh etc
- 29 Quinehnequi xōchitl za[n] noyōllo yeehuaya zan noncuīcanēn-
 tlamati o /30/ zan noncuī[ca]ye[h]yecoa in tlāp̄c i ye
 niçua[h]çauhtzi[n] huiya noconnequi

folio 26v

- xōchitl mā nomāc ommaniqui 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 nimamalīhuaz in tlatillan /5/ o za[n]
 no[n]yōli-yo za[n] ye niçua[h]çuahtzin 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/ i yaa ohuaya ohuaya
- 10 Aīquin o xōpan in quichīhua ye nicā[n]-i ninotolīnia za[n]
 ye niçua[h]/11/çuahtzin 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 ontlantīuh cuīcatl Tiquiti /15/
 titito titi.
- 16 Tōllān-aya hua[h]palcalli manca nozan in mahmani'cōātlaquetzalli
 ya qui/17/-ya-cāuhtēhuac Nacxiti topiltzin on qui[h]quiztica
 ye chōquilīlo[h] in to/18/pilhuān ahuay ye yauh in
 polihuitīuh nechca-n tlapallān ho ay.
- 19 Nechca-yan cholōllān oncān tonquīza-ya poyāuhtēcatitlan in
 qui-ya-pana/20/hui#y#a i ācallān on qui[h]quiztica ye
 chōquilīlo-n et^a
- 21 Nono#hu#alco ye nihuītz ye ni[h]huiquechōl-i nimamalī[n]
 tēuctl-a nicnōtlama/22/ti-a ōyahqui-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 tepētī huītomi ca ni-ya-i-chōca-ya a xāl[1] Ī#h#qu ēuh ca

[marginal:] yehuayannicnōtlamati-ya /25/ ōya[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 quēn 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 çuahuitl oon timi[h]cuilo[h]tēhuac nachca-n
tōllān-i in oncān in ō/11/tontla[h]tōco Naxitl topiltzin-i
aīc polihuiç ye motōcā ye[h]īc ye chō/12/caç in
momācēhual ayyo.
- 13 Zan ca-n xiuhcalli-ya cō#hu#ācall-a ya in ōticmantēhuac
nachca-n Tōllān/14/-i in oncān in ōtontla[h]tōco
Naxitl topiltzin Et.
- 15 Tico Toco Toco tiqutiquti quti quito. #C#[Z]an īc
mocuēptiuh.
- 16 In tlapapalxōchicentli niyōl aya nepāpañ tōnacáxōchitl
moyāhua-ya /17/ oncuēpōntimoquetzaco-yan aya aya
ye#te#[hc]o-ya Īxpan tonā[n] a /18/ Santa Maria ayyo.
- 19 Ātl ya ya cuīca-ya zan quetzalāxihuitl tomolihui-yan aya

- ye nītlā/20/chīhual īcēlteōtl ī ye dios aya nītlayōcol
a oya yehcoc-ya Et.
- 21 Zan ca tla[h]cuilōlpañ nemi-a moyōllo āmoxpetlatl īpan
toncuīca-ya /22/ tiquimon-ya-ihtōtia tētēuctin aya in
obispo-ya zan ca tota[h]tzin aya /23/ oncān titla[h]toa
ātīl ītēmpañ 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 nēhcuīlīz āc ye nohuān o[n]yāz oni[h]caz a ann#iīh#[iīh]-
cuihuān ayayyan /29/ cuīcanitl ī yehetl ī noxōchiuh
noncuīcai[h]huitequí on tēīxpañ ayyo.

folio 27v

- 1 Huēi-n tetl nictequi-n Tomāhuac çuahuitl niq̄ui[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 tl̄c. ī onnemiz noyōl zan ca ye nicān ya huālla[h]
i-yancoya /4/ nolnāmicōca 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 tl̄c quimpañ mochīhua onne[h]nemiz noyōl Et
- 7 Zan ca tēuxōchitl a[h]huiacāihpotocati[h]cac mocēpanoa
yan toxōchiuh ayye /8/ ayao hui yoncān #q#[h]uiya
itzmolīni ye nocuīc celi[y]a notla[h]tōlla[a]quillo o/9/hua
in toxōchiuh i[h]cac ī quia[p]pan-i ayao
- 10 Tēl cacahuaxōchitl a[h]huiāc xēliuhtihuītza a ihpotoca-ya
in a[h]hui#y#āc poyomah/11/tli-n pixahui-a oncān

ninehnehnemī nicuīcanitl iye ayao ohui /12/ yoncā[n]
 #q#[h]uiya itzmōlīni 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 huetzcanī
 xōchinquetzalpapalōtl moquetzal-i-zouhtihuītz nocon/16/ihtōtia
 chālchihuhātlaqui[h]quizcopa ni-ya-huel-on-cuīca
 chālchihuhuilā/17/capītztli nictēocuitlapītza yaho a ilaya
ohaye o-huichile amiyacale
- 18 Ohuaya ye-on niq̄ue[h]ēlēhuia moxōchiuh aya Īpalnemo[hu]āni
yehuayan Dios aya /19/ ilihuancan a-huiche
 nictzetzeloā-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 tiyāzque[h] ye
 Īchān-o nohuēyōtzin tēuctli /24/ motēuczōma[h]tzi[n]
 totlanēuh t̄pc̄. totlanēuh [h]uelic xōchitl o ayanco Et.
- 25 Tlachinōltepēc in a[h]hui[ā]cācōpa tixōchitōnamēyo[h]timoquetzaco
 i yehuan Dios /26/ a ōcēlōzacatl Īpan cūāuhtli
 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 nipatlāntinemi-a Īxpan dios a ninozozohua-ya
 tlāuhque/2/chōl zaçuan quetzal-in-tlayahualōlpapalōtl
 mopili[h]huitzetzeloa tēīx/3/pan-a xōchiātlaqui[h]quizcopa
 ohtlatoca ye nocuīc i-yanco-ili Et
- 4 Nehco-ya ōmpa ye nihuītz huiya xoxōuhqui huēi ātl-a
 Īmancān aya zāniman olī/5/ni pozōni tetecuica y#c#[e]
 nipatlāni-a zañ niquetzal-in-tōtōtl xihquechōltō/6/tōtl
 nochīuhtihuītz i niyahu-i na[h]ci-a huexōtzinco ātzālan ayome
- 7 Zan niquintocaz aya niqimīximatitīuh nohuēyōtzitzinhuān
 chālchiuhque/8/chōl i zañ ca xihquechōl 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 cuecuyāhua-ya iliya iliya yaho /12/ a ili
yaho aye huichile anicale
- 13 Hue[h]capan nihcac nicuīcanitl huiya zaçuan peti-a
 tōlin Īmanicā[n] ye ninemi-a /14/ nicye[h]yēctia-n
 cuīcatl-a in nicxōchi[y]ōtia ya yaho yahi.
- 15 Tico tico ticoti tico tico ticoti auh Īc ontlāntiuh
 in cuīcatl /16/ totoco tocoto.
- 17 Xichōca-yan nicuīcanitl niqūitta noxōchiuh zañ nomāc
 oñmani-a zañ quihuintia /18/ ye noyōl in cuīcatl aya
 nōhuiān nemi-a zañ ca ye noyōllo notlayōcol-a /19/ in cayo.
- 20 Xiuhtlamātelōll-a quetzalchālchiuhtl-a Īpan ye nicmati-a
 nocuīc aya /21/ mā yēctl-a xōchitl-i zañ 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 anniquitquiz 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 ahniq̄uitquiz xōchitl
 zaṇ 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 Īca 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 ilacatzih /3/ ancana iyo Et.
- 4 Amonequimilool amonecuiltōnōl 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 çuāuhtlō-
 cēlo[h] in ca tiya[h] ihcac in /9/ cuīcaxōchitl nictēmoa-n
 cuīcatl ye tonequimilōl ayyo.
- 10 Tinopiltzi[n] o tinezahualcoyōtl ōtiya[h] mictlā[n]
 quēnonami[h]cā[n] i yecen i yoncān /11/ ayyo.
- 12 #Q#[H]uiyon #q#[h]uiyoncaya nichōca-ya a niNe#c#[z]ahualcoyōtl

- huiya quēni[n] ye no[n]yāz o/13/ya nipolihuiz oya
miquitlā[n]-i ye nimitzcāhua-n noteōuh īpalnemo-o
tinēch/14/nāhuatia ye niāz nipolihuiz ayyo.
- 15 Quēn onmaniz tlālī-n ācolihua[h]cāñ huiya cuix oc quēnman oo
ticmohmoyāhuaz /16/ in momācēhual-i ye nimitzcāhua-n noteōuh.
- 17 #C#[Z]aniyo[h] cuīcatl-i tonequimilōl quipoloa-ya a in
totla[h]cuilōl-i tēpilhuāñ oo /18/ mā yahhuilīhua Nicān
aya ayāc īchān tlǀc oo tic-ya-cencāhuazque[h] /19/ huelic
ye xōchitl ayyo
- 20 O ayā#e#[c] quitlami[h]tāz monecuiltōnōl īpalnemo[hu]a
ahnoyōl quimati cuēl a/21/chīc ōtictlanēhuico
nezahualcoyōtzin ayoppatīhua-n nicāñ an aya īchāñ /22/
tlǀc. oon in ayoppatīhua in tlǀc#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 quititi quititi 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
moyā/2/hua-ya motzetzeloa anca zo ye[h]huātī in
nepāpa[n] xōchitl ayyo. /3/ Zan comōni huēhuētī mā ya
nehtōtilo et.
- 4 In quetzalpoyomatl-a īc īhuicuilhuic noyōl nicuīcanitl in

- xōchitl /5/ ayan tzetzelihui y#y#aan cuēl in cuiya
 mā xonāhui[y]acān ayyo zan /6/ noyōli[h]tic ontlapāni-on
 cuiçaxōchitl nic-ya-moyāhua-ya i xoo/7/çitl-a Et.
- 8 Cuīcatl ya ninoquimilo[h]tēhuaz in quēnmaniā[n]
 xōchineneliuhtiāz 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] xōchineneliuhtiāz et.^a
- 12 Tico toco tocoto īc ontlantiuh ticoto ticoto.
- 13 Toztli yan quechōl nipatlāntinemi-a in tlālī-a īcpac
 oquihuinti ye noyōl /14/ ahuayyai
- 15 Niquetzaltōtōtl niye[h]co-ya ye īquia[p]pañ īcēlteōtl i
 xōchiticpac nihuel-on-cuīca /16/ oo nicuīçaihtoa
 pāqui ye noyōl ahuay etc
- 17 Xōchiātl in pozōntimani-a in tlālī-a īcpac oquihuinti ye
 noyōl ahua Et.
- 18 Ninochōquilia niqu-i-nōtlamati ayāc ī-n-chān on tlālīi
 [ī]cpac ahua Et.
- 19 Zan niçuittoa-ya ye niMēxi[h]catl mā niyāhuiya nohtlatoca
 tēçuantepēc /20/ niyahu-i polihui-n chīltepēhua[h] aya
 ye chōca in tēçuantepēhua[h] ohuaye Et.
- 21 Māca çualāni-a nohuēyo ye[h]hua Mēxi[h]catl-i polihui chīl Et.
- 22 Çītlalin in popōca-ya īpan ye motēca i ça[n] ye polihui-a zan
 ye xōchitē/23/catl ohuaye Et.
- 24 Zan ye chōca-ya Amaxtēcatl aya ca ye chōca-ya tēçuantepēhua[h].
- 25 Toto tiçuiti tiçuiti īc ontlantiuh, tocotico tocoti
 tototitiçui toto/26/titiçuiti

27 ō-ya-moquetz nuēhuētl oon mā onne[h]tōtilo tētēuctin aya
 mā onnetlanēhui/28/#hui#lo chālchihuitl on quetzal i
 patlāhuac ayāc Ichān tl̄pc. ayyo zan nomāc /29/ onmani-a
 ooo İxōchiuh aya İpalnemo[hu]a mā onnetlanēhuilo
 chālchihuitl.

folio 29v

1 oyohual[1]i-n colīnia oon in İcēlteōtl İpalnemo[hu]a
 ānāhuac o onnemi-a /2/ noyōl ayyo

3 İn yancuicā[n] oncān quixīma İpalnemo[hu]āni ca ye nonoalco
 āhuilizāpan-i /4/ in tēuctli ye[h]hua nezahualpilli i
 yece[n] ye oncān aya in tlacochtenānpaṇ /5/ ātlīxco ayyo.

6 Zan momāc ōtitēmīc motlahuahzomal a İca ticāhuiltia
 İcēlteōtl 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 Onquetzalpī[h]pixauhtoc motlachinōlxōchiuh in İpalnemo[hu]a
 zan ca ni#c#[z]oli[n] Et.

11 Toco toco tiqui tiqui İc ontlantīuh tocotico tocoti

12 Mā ya pēhualo-ya nicuihuā[n] in mā ya oncuīco ye nicaan aya
oya yeḥcoc ye[h]/13/hua-n dios in cayyo in mā İca-ya
 onāhuilīhua-n tēpilhuān a aya mocuīc /14/ oya yehuan
 dios oncān titemoc yehuan dios a oncān hueli-n
 on/15/cān tlācat i ye[h] Jesu chřo. in cayyo

16 İn oncān tlāhuizcalli milintimani mochān aya moxōchiuh aya
 dios aya /17/ chālchiuhcūepōni māquīztzetzelihi on
 netlamachtīlōyā[n] in cayyo /18/ in oncān ya 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
 āt1-on yan tepēt1 ayyo
- 21 Zan te[h] momāc mani-a cemtl in niman ye te[h]huāt1
 tocon-ya-ittoa-ya Ī/22/palnemo[hu]āni.
- 23 Īcuīc Āxāyacatzin Itzcōāt1 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 chōquizt1 ēhuatiuh ayahue yece[n] ye oncān nepa-n netlāzalo
 ih^{tl}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]
 tēicnōtlamacht1[h] ticchīuh ayyo
- 3 o ach anca oquitto[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 moyōllo-o
 te[h]huāt1 a in Santa María ohuanca Et
- 6 Cānnelocpa huītze[h] tētēuctin a ohuaye zan niquimonilnāmiqui
 in itzcōāt1 /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 tlaçūāhuac quichīhua-n
 tīpc. ayan cānelpa-n tonyāzque[h] notla/10/yōcol
ohuaye Ītech a[h]ci-a noyōl Et.
- 11 Ye ōnetocōto ōhuīlo[hu]ac-a in tēpilhuān-i in tla[h]toānime[h]
 Tētēuctin aya tēch-ya/12/-icnoocāuhtēhuaque[h] mā-yan
 tlayōcoxti[n] o antēpilhuān ayō.
- 13 Mach oc huālquinēhua-ya mach oc huālīlōtīhua-yan cān ōmpa
 xīmo[hu]a in /14/ cuix oc tēchmatiquīuh in
 Motēuczōma[h]tzin in nezahualcoyōtzi[n] To/15/toquihuatzi[n]
 tēch-iya-icnōcāuhtēhuazque[h] mā-yan Et
- 16 Cānon in nemi-a noyōllo ĩN āxāyaca o za[n] niqu-iya-tēmoa
 in tēchcā/17/huaco in tezoçomoctli notlayōcol a
 nocon-aya-ihtoa yan-cayō.
- 18 O anca ĩnmahcēhual ātl-o yan tepētl huiya a in ōquitquico[h]
 in tētēuctin /19/ in concāuhtēhuaque[h] o ach a[h]#c#[z]oc
 nē[z]cēhuīz ach a[h]#c#[z]oc huītz nēchonma/20/tiquīuh
 notlayōcol aya Et.
- 21 Īcuīc Tlaltecatzin Çuauhchinanco.
- 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
 titlaltecatzin 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
 to-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 ayōo hui yoncā[n] anca-ya a noyōl quimati Et.
- 29 Zan ca tlāuhquechōl celiya pozōntimani-a moqu-i-pacxōchiuh

[superscript gloss:] [mo]c[paçxōchiuh]

tinaan oo hue/30/lic-a cihuātl cacahuaizquixōchitl zan
tonnetlanēhuilo ticāhualōz tiyāz o /31/ xīm#a#[o][hu]az
nicān ayyo.

folio 30v

- 1 Ca-n tiyehcoc ye nicān ĪmĪxpan-o Tētēuctin aya timahuiz-
tlachīhuall-a mone/2/quetzca Noxiuhtoz quetzalpetlapan
tonihcac-a zan tonnetlanēhui/3/lo ticāhualōz tiyaaz o
xīm[hu]az Et.
- 4 Zan ca ninēntlamat-a niqūihto-yan aya māca niyahu-i a
ōmpa xī/5/mo[hu]ayān tlazo[h]tli noyōllo-n ne[h]hua
ne[h]hua zan nicuīcanitl teōcui/6/tlayo[h] an noxōchiuh
anca y#ç#[e] oo oh ya-iya, zan niqu-ya-cāhua-ya niqutta
/7/ nochā[n] xōchima[h]mani-a mach [h]uēi-n chālchihuitl
o quetzalli-n patlāhuac /8/ Mach nopatiuh oo Īca ninoquīxtīz
quēnmani#y#ā[n] anca ca niāz nipoli/9/huitīuh ayyo
ohuiya.
- 10 A oya ninocāhua-ya noteōuh in Īpalnemo[hu]āni niqūihto
mā niauh i /11/ mā ya ninoquimilo nicuīcanitl-i mā ya
ihui mā ya āca[h] tetehl mach āca[h] /12/ ca[h]ciz ye
noyōl ayyo.
- 13 Zan ca iuh no[n]yāz xōchihuicontī[h]cac ye noyōlyōl
onchālchiuhneneihui mā/14/quīztli ya tlazo[h]tli
yēctl-a mochīuhtoc-a ahcān machi[y]ōtica tlālpac i
/15/ i huia ho ahuiyan-ayyo.

- 16 Ītotocuīc Totoquihuatzin Tlacōpaṅ tlaḥtoāni
- 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/ totoquihuatzi[n] totiquiti
 toti totototo Et tiquiti tiquiti tɫp̄c mā ā/21/huilīhua ohua
 iye ayao totiquiti toti mā-n tāhui[y]acāṅ ayyo /22/
 hiya tiquiti
- 23 Chālchiuhtli noyōllo toto Et teōcuitlatl noxōchiuh Īca
 nina[h]pāna-ya /24/ in nepāpaṅ 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 nicmana-ya
 poyoma/27/xōchitl-a āmoxtla[h]cuilōl[1]-a totiquiti
 toti-n ye Et.

folio 31

- 1 Teponāzcuīcatl titoco titoco titocoti.
- 2 Tlāl-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 cuāuhpetlapaṅ a
 on-aya-tlaḥ/5/toa-ya in Mēxi[h]catl ye teh tiq̄i[h]toa-ya
 yancayo.
- 6 chiquihtepeṭlān ayyahue tīzaxōchitl-a tēmaco-ya in
 cuāuhtepeṭl 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 oyohualēhua-ya cuāuhtli ya ōcēlōtl tōlchīmaltica-ya
tlachīxti[h]cac /11/ i quetzalpānitlan moyāhua-ya īpan
mihcali mēxi[h]catl ayaho.
- 12 Ayaya hoy-iyē mā xiquitta nopan NiMēxi[h]catl i chīmalcalco
no/13/ni[h]cac aya nicā[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 ntlācat/15/-on
zan NiMēxi[h]catl ayo.
- 16 Ācōlihua[h]cān in nezahualcoyōtzin moteōāuh pohpozōntoc
in motla/17/chinōl a mimilintoc popōcatoc ye oñcān
o ātl in tēmpa aya
- 18 Titoco titoco titocoti.
- 19 I niquetzal a xōchiātōtōtl ilhuizōlmana-ya nicuīcatl
ilhuicac ānā/20/huac o nemi aya noyōllo tlācatempa
a nicmoyāhua ya noxōchiuh aya /21/ īca yehua in ihuintīhua
Tēpilhuān o nequimilōlo yayaye yahao.
- 22 Nicnōtlamati-a yaye yaha ohua zan nēntlamati noyōl
nicuīcanitl /23/ chiucnāuhātli ī#p#[t]ēmpa
xōchitlālpān i annicuihuān i mā yāhui/24/yelo-ya
nequimilōlo-ya oncā[n] yahue-ha
- 25 Chālchiuhtli ololihuic a nicnocōzcatia nicuīcanitl ye
noma[h]cēhual /26/ a i-yehuaya chālchiuhtli-n popōca
zan nictimaloa cuīcatl aya /27/ quihuinti[h] ye noyōl
xōchintlǎc. o nequimilōlo-ya.
- 28 Zan noñcuīcanēntlamati in tlǎc. aya nicuīcanitl ohuaye zan
ni[h]ticpa /29/ quīza-ya notlayōcol aya cuīcatl aya
quihuinti[h] ye no[yō]l xōchin/30/tǎc. o nequimilōlo-ya
on[c]ā[n] yahue aya.

folio 31v

- 1 Tōltēcayōtl ye mihcuilo[h]tēhuaz nicuīcanitl nocuī[ca]yo
nemiz a in tlap̄c. /2/ cuīcatl #i#ca#[īca] i nilnāmicoz
ohua nopinohuān niāz nipolihuitīuh cōz/3/catozpetlac
nīnotēcatiuh chōcōtiāz nonanāñhuān īxāyōtl pi/4/xauhtiāz
i notomi[y]ol[1]ōxōchi[y]o nitepēhui co#c#[z]ahuic ātl
ītēmpaṇ o/5/ha ca-yahue aya ohuaya.
- 6 Ayao aya ohuaye nicnōtlamati-a a #m#[n]opino[hu]ā[n] ihui
petlacōtl nihiū/7/calōni cānin tlapallā[n] pōctlantīhuatoc
ōmpa ya no[n]yāz niyāz /8/ nipolihuitīuh cōzcatozpetlac
nīnotēcatiuh
- 9 Nicān ompēhua in chālca yōtl Melāhuac yēcān quīza
/10/ Melāhuac yāōcuīcatl, Melāhuac xōchicuīcatl
ī/11/huān icnōcuīcati
- 12 Yāōcuīcatl.
- 13 Ca ye nō yan cuīcani o-ya-moquetz huēhuētl o-ya-moman cuīcatl
chālco /14/ ye nicān-ī ixtlāhuacān-ī cōcotitlan i ohuaya.
- 15 Çuāuhīthualco mittōtia[h] ye oncān in tētēcutin i
Motēcuzōma[h]tzi[n], Ne/16/zahualcoyōtzi[n],
chīmalpopōcatzi[n] amēl[1]elquīza[h] ixtlāhuacān-ī Et.
- 17 Pixahui-n tztzelihui ye itzmolīni-a in īxōchiuh i in
īcēlteōtl zan chīchīmē/18/catl tēuctl-a ohuaya.
- 19 A[h]iuhquin yōli-n tlācati[h] tēpilhuān-ī in mocnīhuā[n]
ayahue ōcuēl 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/ ĩpalnemo[hu]a in oncān ye onmani-a
 cócotl ĩxpan-i ahcān iuhqui mani-a /24/ moxōchiuh in
 chĭmalli xōchitl-a ohuaya.
- 25 Ton-cohuili ton-cohuili tēcpan oncozahuia xōchitl ontzetzelihui
 chĭmalli-an papa/26/lōtl mā-n tlachĭchina-ya
 moçuāhuixōchiuh tōnatimani-a xelihui-a xeli/27/hui-a
 mochĭmal#1#-i-xōchiuh ye[h]ĭc ye chōca-n tēuctli yan
 cuateōtl ohuaya

folio 32

- 1 Ye mimilintihuĭtz in xōchiātl in tlahchinōlli-ya oncān
 amonmani[h]-a antēpilhuān /2/ zan chĭchĭmēca[h] ĩ
 A mecatzin a ĩztac coyōtzin conmotlanēhuĭcān a/3/naya
 ĩmĭuh ĩchĭmal in ĩpalnemo[hu]a a#n#momāc quimana
 tla/4/chinōlxōchitl-a ĩ yāōxōchitl-i āc-on anquinequi,
 āc-on anquēlē/5/huia o antēpilhuān ohuaya.
- 6 In tēle[h] mā ĩhui-an cāhuilti-a in ĩpalnemo[hu]āni in tēle[h]
 mā ĩhui-an cāhuilti-a /7/ in ĩcēlteōtl oc oni[h]cac
 huēhuētl oc onmani xōchitl a#n#mēchontlanēhui /8/
 chĭchĭmēcatl ĩ toteōci tēuctli tēle[h] çuāhuipāntica
 teōcuitla-n-chĭmal/9/tica conāhuiltia in
 çuāuhtlēhuanitl-a ohuaya
- 10 Qui-ya-manaznequi-a ĩquin ontlamati-n ĩpalnemo[hu]āni
 ĩauh ĩtepēuh o /11/ Chālco ye nicān Āmaquēme[h]cān
 huiya ohuaye ĩya ĩchā[n] ohuaya.
- 12 Im mācāc o[m]meya ĩyōllo antēpilhuān ĩ chĭchĭmēca[h]-i
 in mācāc ce[n]/13/tlanĭ pani-ya conilhuia-n Dios tlp̃c
 ye nicān ohuaye ĩya ĩ ĩchā[n] /14/ aha aya.

- 15 Aya iya iye-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
 oyo[hu]all-a /19/ īmancān a-aya ne[h]calixōchitl i
 chīmalli xōchitl i tī#c#[z]atl-a i[h]hui/20/tl-a
 moyāhua ye-ehuaya Amaztall-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 moquequelo-a-n
 īpalnemo[hu]āni tiquintolīnia-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]cuillo
 motōcāmaca tēci[h], tēcōl, 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 total
 īpan īchīmal aya yahuin tlacochquiahua-a ohuaya Et

folio 32v

- 1 Quēn qui[h]toa-n īpalnemo[hu]āni īcēlteōtl huiya ye
 chichinauhtimani-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 itla[h]tōl in īpalnemo[hu]a Mā
 icnōtlamati 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/ tlamoh]moyāhua itztonpactepēc huiya
teuhtli cōzahuiya Et.
- 10 Tōllān tontla[h]to#hu#a-ya ye-ehua timotēuczōma[h]tzin
nezahualcoyōtl huiya /11/ ticpo[h]poloa-n tlālī
ticxixinia-n chālco ye nicā[n] huiya mā-on
nēntlama/12/ti moyōllo yehua ohuaya. Et.
- 13 Zan tonilhuizōloa ye-ehuaya in tlālticpac i ticpoloa-n tlālī-n Et.
- 14 Zan tonilhuizōloa Tontlālī[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 çuateōtl a ohuaya Et
- 17 In tēle[h] mā ihui aĪc polihuiz i motēyo ye-ehuaya anc#o#[a]
Īpan timochĪuh in tla/18/zo[h]xōchitl i tōnacāxōchitl
i pixahui ye-ehuaya moyāhua ye /19/ nicā[n] ohuaya ohuaya.
- 20 Nihuālchōca nicnōtlamati niquimelnāmiqui in tēpilhuān zan
tineçuā/21/metl huiya in Totomihua[h]tzi[n] in cē
ācatzi[n] ōnel ya[h]que[h] ye mictlān /22/ in tēpilhuān
iye yēhuan ō[n] Īnca ye mi[h]cuiloa Ātl-on yan tepētī
chālco /23/ ye nicān aĪc polihuiz Īntēnyo nicān-a ohuaya.
- 24 Zan timotolĪnia Tinēhcocolia tinēchihua ye mictlā[n]
chĪchĪmēcatl tayoçuan /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

Īmanicā[n] āyahuitl ēhua-ya chōca-ya in tlatquic o
 chālchiuh/29/tlatōnac ĩ ayohuaye ayao ahuayao ohuaye
ohuaya.

folio 33

- 1 Āc ye[h] xoconcaquicā[n] in Ītla[h]tōl in concāuhtēhuac
 ĩ chichicuepontēuctli yāōcēuh/2/qui mach oc mictlāmpa
 ĩ quihuālittōzque[h] Īmihīyo Īntlahtōl in
 tēpilhuān /3/ a ohuaya ohuaya
- 4 Nehhuihuīxtiuh chālchiuhtli nehhuihuīxtiuh quetzalli oya
 xīmo[hu]ac quēnon/5/ami[h]cān a ohuaya
- 6 Zan ye ontlamachōtoc a in tēpilhuān in pilli-n Tlattecatl-aya
 in xoçuahua[h]/7/tzi[n] Tozmāquetzin aya ye neçuāmetzi[n]
 achi-n-ca tla[h]cuiloa Īpalnemo[hu]āni /8/ ĩn
 tlama[h]cēhualli Īpan tonca[h] aya tēuctli
 ca-n çuateōtl chālchiuhtlatōnac ĩ Et.
- 9 Mā xicyōcoya xichōca xiquēlnāmiquí in toteōci tēuctli mā
 ya huālaqui-a in nā/10/hualāpan itzmolīni-n quetzalhuexōtl-ĩ
 aya tlami in Ītla[h]tōl in Tezozomoc/11/tli o
ayya iyo-hiyo-ayyo ohuaye ohuaya.
- 12 Mā xontlachi[y]a mihcān ohuaye yahqui-n tehconēhu-a
 yahqui-n çuappolocatl in /13/ çuāuhtecolōtl
huiya o xīmohua in totēuchuān-ĩ yahqui huetzi[n] in
 Caca/14/matl in tzincacahuaca ayamo Īpan timochīhuaz
aya in chīchīmēcatl/15/-ĩ in toteōci tēuctli o ayya iyo
ayyo ohuaye ohuaya
- 16 In anchālca[h] tētēuctin ayahue mā xachōcacā[n] huiya
 tonmotlamachtia-n Īpalne/17/mo[hu]āni tonilhuizōlo#hu#a-n
 Ātlīxco ĩ in toteōci tēuctli Cō#hu#ātī tēuctli /18/ yehua
 mitzyōllōpoloa in Īpalnemo[hu]a aya ayao aye auh-ayao
ayahui Et.

- 19 Tixceloa-n chālchiuhtli māquīztli-ya ticneneloa in
patlāhuac quetzalli /20/ chōquizt1-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 tommoneltoca-ya ohuaye teōhua[h] oo zan çuateōtl
a ohuaya. Ī zāzō /23/ polihui-ya moyōllo cāuhtimaniz
ī çuāuhĀtl Īxpañ in tlālī mocuepa/24/-ya ilhuicatl
olīni-a oncān ye cāhualo chĪchĪmēcatl ī tlācamazāt1 a
/25/ ohuaya ohuaya
- 26 Moneneloa[h] ī zan chālca[h] nelihui huexōtzincatl ī zan
tlailotlaqui quiyeh/27/tzin tēuctli quēn ticalaqui-a
īn āmaquēme[h]-i ticmotenāntia in chāl/28/catl ohuaya ye
toteōci tēuctl-a ohuaya
- 29 Ach qu#a#[ē]n tiquittoa-i ayāc Īmīuh ī ayāc ĪchĪmal
toco[n]-ya-tītlanī toco[n]-ya-ihtoa /30/ in
mic[ca]calcatl ī zan tlailotlaqui quieuhztzin 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 tōtzi[n] ohuayā
ohua/3/ye moxēloa-n chālcatl moneloa ye oncān
ālmoloyā[n] ayyahue ce/4/qui yan çuāuhtli-a ocēlōtl cequi-ya
mēxi[h]catl ācōlhua[h] tepanēcatl o /5/ mochĪhua[h] in
chālca[h] ohuaya.

- 6 Xōchicuīcatl. [copyist's numeral:] 8
- 7 Zannēn tequitl i īca xonāhui[y]acān̄ tocuīc̄ #tocuīc̄# i
 antocnīhuā[n] huiya tihuel-in/8/-cuī[ca]-ya
 moquetzal-i-huēhuēuh̄ tic-ya-moyāhua-ya tic-ya-tzetzelo-a-ya
 cozahua /9/ xōchitl̄ ohuaye iya iyeha ohuaya
- 10 Ye nō yancuic̄ in tocuīc̄ tiqūēhua[h] ye nicā[n] ye nō yancuic̄
 in toxōch̄ tomāc̄ on̄ma/11/niqui, māīc̄ onāhui[y]elo
 antocnīhuā[n] huiya mā īca ompolihui-n̄ tēllel in
 totlayō/12/col iyāoo iyao iyahue ayā ayāa ohuaya.
- 13 Mācāc̄ tlaōcōya mācāc̄ quelnāmiqui in tl̄pc̄ ayyahue iz ca[h]
 in toxōchiuh̄ īhuān̄ /14/ in yēctli yan tocuīc̄ māīc̄
 onāhui[y]elo mā īca ompolihui-n̄ tēllel in totlaōcol Et
- 15 Zani[y]o[h] nicān̄ in antocnīhuān̄ tontotlanēhuīco[h] in
 tl̄pc̄. i ticcāuhtēhuazque[h] yēctli /16/ yan cuīc̄Atl-i
 ti[c]cāuhtēhuazque[h] īhuān̄ in xōchitl̄ a ohuaya
- 17 īca nitlaōcōya yehuaya ye mocuīc̄ o īpalnemohuāni
 ticcāuhtēhuazque[h] /18/ yēctli yan cuīcatl-i.
- 19 Itzmoīni xōchitl̄, celi[y]a, mimilihui, cuepōni yeehuaya
 mi[h]tecpa onquīza /20/ in cuīcaxōchitl-in̄ tēpan
 tictzetzelo-a tic-ya-moyāhua-ya ticuīcanitl̄. Et
- 21 Ohuaya ohuaya ohuaya anahue xonāhui[y]acā[n] huiya
 antocnīhuā[n] iye/22/huaya mā onne[h]tōtilo i
 xōchincali[h]tec̄ i oncā[n] ye noṇcuīca nicuīcanitl̄
 /23/ i ohuaya ohuaya.

[copyist's numeral:] 9

- 24 Nictzotzona nicān̄ mochālchiuh[h]uēhuēuh̄ teōcuitlahuēhuētl̄
 ye[h]hua-n̄ Dios̄ ī/25/palnemo[hu]āni in tla[h]toāni a
 īcēlteōtl̄ a ohuaya ohuaya
- 26 Zannicān̄ tonāhuiya yehuaya īmēllel onquīza a in tēpilhuān̄
ayahue

- çuauha[h]tlapaltzin aya a in tacxoçauhtzin Tēpanquīzcātzin
aya /2/ cō#hu#ātzi[n] tēuctli ya ohuaya.
- 3 Xiuhteyahuali[h]tec i oncān amonmani[h]-a a in tēcpīpilti[n]
 ayoçua[n]tzi[n] zan tac/4/xoçauhtzi[n] oc achica
 ye nicā[n] mā xonāhui[y]acān ohuaya
- 5 An çuaahunenelihui[h] ōcēlōihcuiliuhtimanique[h] in
 tēpilhuān ayahue mā/6/za[n] ī-ÿ#c#[e]-xōchiuh
 onchīchinalo yehua oc achica ye nicā[n] ohuaya.
- 7 O ahquēnman aya ahquēnman polihuiz in İhuēhuēuh in İcuİc o
 in İpalne/8/mo[hu]a xonāhui[y]a nopiltzi[n]
 te[h]huātzi[n] ohuiya aḥnochipa tl̄çc. ohuaya.
- 9 Āc ticcāhuazque[h] in mōztla huİptla xiquimonāhuilti
 in çuāuhtlōcēlo[h] /10/ ye ye[h] tonequimilōl zan
 ca-n ye xōchitl-a ohuaya
- 11 Ye mochi tlācatl-i ontlaneltocatinemi nicān tl̄çc.
ayahue zan achica /12/ yēctli tīxpan quīza a[h]huiāc
 xōchitl ohuaya.
- 13 In İpalnemo[hu]a catli[h]-ya moxōchiuh monecuiltōnōl
 momacxōchiuh que/14/tzalizquixōchitl mā
 onnetlanēhuilo-n tl̄çc. i mach tic-ya-itquizque[h] oḥcā[n]
 /15/ ye mochān huiya ticcāuhtēhuazque[h] xİmo[hu]a
yehua ohuaya.
- 16 Quetzalhuexōtl zan ca-n pōchōtl huiya in āhuēhuētli aya
 İpaḥ timochİuhtē/17/huac in titēuctli 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 İpalnemo[hu]a a[h]zo
 quīzaco[h] ōitzmolīnico[h] a in tēpilhuān i
 chīchİmē/21/catl tēuctli-n tay[o]çua[n] huiya in
 teōhua[h] in çuāuhtliztac a ohuaya.

[copyist's numeral:] 10

- 22 Toztli [i]h[c]uiliuh yahuiya in quetzalla[h]cuilōlcalli
o t#a#[o]nca[h] tonmotlamachtia-i /23/ in oncān
tocontēmolia Ītla[h]tōl aya in Īpalnemo[hu]a ye[h]hua-ñ
Dios-i aya/24/ho amayē o ayahue huia a ilili ahuayya
iyaha ohuaya.
- 25 Ach anca [ā]c Īxpan-in ach anca [ā]c Īmatia[n] nitlācat o i
noteōuh Īpalnemo[hu]a /26/ ye[h]hua-ñ Dios i ayao amayē Et.
- 27 Xōchitl yahuahui-ya āmoxcali[h]tec i papalōcali[h]tec
i tlāll-a i [h]cuilihui-ya /28/ moyāhua mocuīc
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 ayahue huaya a ilili ohuayya i-yaha ohuaya.

- 2 Zan nocontlapehpenia mocuīc ohuaye ni[c]hālchiuhnepanoa
yeehua/3/ya nicmāquīznepanoa-ñ teōcuitlachacallo[h]toc
īca xima[h]pāna-ñ te[h]hua/4/-yan pale[h]-i za[n] ye
monecuiltōnōl i xōchitl a ohuaya
- 5 In ne[h]huihui-ñ quetzalli-ñ mocohuīcpa huiya tzinitzcañ ye
tlāuhquechōl aya /6/ Īca ti[c]cuiloa mohuēhuēuh in
tl̄c. i ca-ñ ye monecuiltōnōl Et.
- 7 In anteōpīxque[h]-i mā-ñ 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 ōmpa ye huītz in
īchān /9/ ohuaye ilh^{tl}i[h]tec i zan ca Īchāmpa ye huītz
nepāpañ xōchitl a ohuaya.
- 10 I ye ye[h] quitemohuia in Īcēlteōtl in Īpaltinemi[h]
xīlōxōchitl ca-ñ moyāhua /11/ yehua eloquechōl huiya

- xōchiticpac ye tla[h]toa mahāhuilia ca ye /12/
 tēmactia i ohuaya.
- 13 Tōllān chālco-n Dios Ichān huiya quetzaltzanatla[h]toa
 tlāuhquechōltza/14/natl i chālchiuhtetzaçualticpac
 cuīcantla[h]toa-ya zan quetzaltōtōtl /15/ huiya aye
aye ayyanco yanco iya iye-ehuaya onco aye ahuaya
 /16/ ha ohuaya.
- 17 Xōchātīl 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/quixōchiçuahuitl-a i[h]cacān
ohuaye ahuayyo ohuayya iyaha Et
- 22 Cacahuaxōchinpoyon o ye mī[h]tōtia huēhuētītlān 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
 quetzalpachihuh/25/ti[h]cac i anca xihuitl māquīzihcuix-
ti[h]cac aya xōchinpihpixahui-a tla[h]/26/cuilōlcali[h]tec
i ahuayyo Et.
- 27 Īn māoc toncuīcacā[n] antēpilhuā[n] huiya ĩn māoc
 ticāhuiltī[cān] ĩn Īpalnemo[hu]a on/28/quetzali[h]-
 cuiliuhtimani xōchicuīcatl i ahuayyo Et.
- 29 Ōnō ye[h]coc xōchitl xōpan-i-xōchitl to[h]tōnatimani
ehuaya nepāpan i xō/30/chitl moyōllo monacayo yehuan
 dios a ohuaya.

folio 35

- 1 Ācon anquinequi moxōchiuh aya in yehuan Dios
 Īpalnemo[hu]āni Īmāc /2/ onmani-a miccascalcatl-i

mimilihui-n cuepōni cozahuia xōchitl to[h]tō/3/na-
timani-ye Et.

- 4 Zan ca Īchāmpa nihuītz niquetzal-in-poyon ĩ niq̄ēhua in
cuīcatl nic/5/tēmaca noxōchiuh a ohuaya.
- 6 In mā onchīchinalo in quetzaliyexōchitl aya moyāhua
quitoma-ya /7/ Īxōchiuh ye[h]hua-n Dios huiya hui
zan ca ye Īchān ĩ aya xōchitl-ī ca /8/ cāna ohuaya Et.
- 9 Īcnōcuīcatl.
- 10 Pēhualo nequetzalo xōchitl ca-n moquetza huēhuētītla[n]
a-ayyahue non/11/āhui|y|a huan-cano mā ya huīco
ye-ehuaya xōchitl malīntimani Et.
- 12 Zan niqumāhuiltia in tocnīhuā[n] aya chālchiuhcalico
xōchinpetlapan ĩ[h]/13/ticpa huēhuetzca-n
tlahto#hu#a-ya in cuīcanitl ahua iyao iya iyao
ay/14/yaha ohua.
- 15 Tlā zānēn namēchonāhuilti-n tlā zānēn namēchoncuīcati
at ayoc huelic-on /16/ at ayoc a[h]hui#y#āc in
toxōchiuh ye tocuīc ohuaya ohuaya ayā iyaha Et
- 17 In cuīx occeppa huītz a in pilli çuāuhtli-ya a in
cacamatl ayyahue cuīx /18/ occe|p|pa huāllāz
ayoçuan oo ilhuicamīnax oc ye[h]huātl amēchon/19/āhuiltīz
zan oo ayoppatīhua-ī za[n] cen tihui[h] yehua ohuaya
ohuaya /20/ ayā iyaha ohuaya.
- 21 Za[n] nihuāl-ī-chō[c]a ya yo-ohui ya-hayon nihuāllayōcoya
in ayoçuan tēuctli /22/ ye nicān-ī yāōtequihua[h]
tīcha[h]hua tla[h]toa ĩ ohuaya.
- 23 Zan ye ontimalihui ye ompo[h]pōhui-n tētloc ye nicā[n]
in tēnāhuac ĩ ayoc /24/ [qu]imati-an yoo o ayoc
quihuālmati nonān o ye nota[h] Īca nichō/25/ca-ī
Yo-yahua yo-yahui yehua cāno[n] xīmo[h]u|ayā[n] ohuaya.

[copyist's numeral:] 13

- 26 Nichōca yehua nicnōtlamati-a zan niq̄uelnāmiqui 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 īyōllo
çualāni yeehuaya ayoppa-n tlācatīhua yehuaya ayo[p]pa-n
piltīhua i yece[n]

folio 35v

ye quīxīhua-n tl̄çc o ohuaya.

- 2 Māoc achi[h]tzinca-i tētloc ye nicā[n] tēnāhuac a-ayyahue
aīc yez o aīc nā/3/hui[y]az aīc nihuel[l]amatiz ohuaya.
- 4 In cānon nemi-an noyōllo yehuaya cā[n] huel ye nochā[n]
cā[n] huel nocal-a maniz /5/ ca ninotolīnia-n tl̄çc. o
ohuaya
- 6 Timotolīnia noyōllo yehua māca xinēntlamati-n tl̄çc ye
nicā[n], O anca iuhqui no/7/tōnal ohuaye quimati-a
ohuiyahue huixahue cānon nicma[h]cēhuia /8/ in mach
iuhcān nitlācat in tl̄çc. İxama[cho] ihui yeehuaya İc
yēctli ya /9/ huel ihui ahcāmpa nemo[h]uja zan quittoa
noyōl a ohuaya
- 10 Quēn quittoa in Dios aya nell-on tinemi[h] aya nell-on
ti-ya-hue[h]cāhuaco[h] tl̄çc oo /11/ iyao iyao ayya
a ayo ohuaya.
- 12 O aya nic-ya-cāhuaz yēctli ya xōchitl-i aya nic-ya-temohuiz
quēnonami[h]cā[n] /13/ huiya O ancacihui zan achīc
zan tictotlanēhuia[h] yēctli-on cuīcatl-a Et

[copyist's numeral:] [1]4

- 14 Noncuīcapēhua nicān-aya yeçco-ya moxōchiuh İpalnemo[h]uāni

- toxōchihuēhuēuh /15/ tic-ya-hueli-n-tzotzona[h]
tonequimilōl in tl^ŵpc. o ohuaya.
- 16 O a[h]itquīhua-n i xōchitl o a[h]itquīhua-n in cuīcatl
quēnonami[h]cāñ ceñ tiyahui[h] a/17/yāc mocāhuaz in
tl^ŵpc. i ohuaya.
- 18 Māoc cemilhuītł ye nicā[n] antocnīhuā[n] a-yahue
toconcāuhtēhuazque[h] toxōchiuh /19/ ye tocuic
ay-yahue tic-ya-on-cāhuazque[h] in tlālłi manic iyao.
- 20 Mā xonāhui[y]acā[n] antocnīhuāñ ohuaye ya-ohuaye
xonāhui[y]acāñ a ohuaya.
- 21 Tlen ticyōcoya tlein tiqūelnāmiqūi tinocnīuh o ahtāhui[y]a
ticcui-n cuīcatl /22/ i a[h]tiqūēlēhuia īxōchiuh in
īpalnemo[hu]a tlā xonāhui[y]a huēhuētītlan
xon/23/mi[h]çuanī quēñ quinequi moyōllo o ohuaya.
- 24 Xōchipapalōtl tēpan āhui[y]a mā-n tlachīchina-ya
toxōchiuh O tomacxōchiuh i /25/ teħcacēhuaz-huia
tācai[y]euh o Īc malĪntimani ihuāñ a[h]huiaxtima[ni]
/26/ huēhuētītla[n] o xonāhui[y]acāñ a ohuaya.
- 27 Cān ōmpa nonyāz huiya cān ōmpa no[n]yāz aya ome Ī[h]cac
yohui yohui ye[h]/28/huā-n Dios huiya a[h]mach
temochi[y]a ōmpa xīmo[hu]ayā[n] a[h]ilh.^{tl} i[h]tec i
zāñni/29/cān i ye[h]hua yece[n] xīmo[hu]ayā[n] in tl^ŵpc. i
ohuaya Et.

folio 36

- 1 Cen tiyahui[h] Cen tiyahui[h] oncāñ ye Īchān huiya o ayāc
tēca-i in tl^ŵpc o /2/ āc-yan quittoa-ya in catliame[h]
ha in tocnīhuā[n] xonāhui[y]acā[n] Et.
- 3 Mā xihquechōlxōchitl in tlāuhquechōlxōchitl in malĪnti[h]cac
o in /4/ moyōllo motla[h]tōl nopiltzin a-yahue zan

chīchīmēcatl tēuctli in /5/ tayocua[n] huiya cuēl achīc
 ye nicā[n] xocconmotlanēhui in tlp̄c̄ i ohua/6/ya ohuaya
ayahui ohuaya.

- 7 Ahuay-ya ohuaye Īca nichōca-ya compoloo tomiquiz, compoloo
 in totla/8/yōcol yēct1-on cuīcatl-i cuēl achīc ye
 nicā[n] xocconmotlanēhui Et

9 TlapapalCuextēcayōtl.

- 10 Xiquincaquicān hue in cuechi[h]cahuaca[h]-ya in
 tlācahuepantzin Īxtlīl/11/cuechahuac o ayoc nelli in
 cāno[n] xīmo[hu]ayā[n] za[n]i[y]oh ye nicān tlp̄c̄ /12/
i yaá

13 Çuāuh[hu]A[h]cāyōtl.

14 Tiqui tiqui tiqui tiqui, totototo Et.

- 15 In mā xoncuīca tlāuhtōnatiuh chīmale[h] cuīcani me[h]etla
 tlā xonicnō/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
 noyōl̄yool /19/ pāquini huan-cano hue-e yoo mā-n
 chālchihuitl nicmati-a nichīchīmē/20/catl iyo ya ye
 mach a nicaan a xōchitl-a quitquitihuīt̄z noyōl̄#1#yōl̄
 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]huāñ çuaa[uh]hua[h]que[h] auh i yeehuā[n]
 māçuahue[h]que[h] in coçquetzalman/24/tihuītze[h] contō-
 nacāxōchimoyāuhtihuītze[h] aya çuauhtēncatl-i a
 tozque/25/chōltzin #yce#[yee] Ītōnal a yao.

- 26 Chiappan-oo chiappan-o òmpa ye huĩtz iṅ yēctli nomache quēṅ
quihuālitta que/27/en quihuāl-i-caqui tonāhuac onoc o Et.
- 28 Nee nochaa[n] nee nitla[h]toa o za[n] ca cuilōlpa[n] chiuc-
nāhtēcatepētl a īcatyā[n] /29/ tōnatiuh īaqui[y]ān an o.
- 30 Ye mimiliuhtiuh ye po[h]pozōntiuh quetzalāxōchitl-i
tlachinōlxōchitl aya

folio 36v

- in āxcā[n] i ye tonāhuatll mītl chīmall-a aya nicān cholōl-
lāṅ ye /2/ huexōtzinco tlā ninomahmana O
- 3 In oquic niman ātēmpan-i zaṅ oquic nima[n] ye oncā[n]-ya huāl-
ol#o#[īn]que[h] /4/ ye chīchīmēca[h] aya chīmalcalco
huālolīnque[h] ce[n] huĩtze[h] quihuāltoca[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]tzi[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 quetzalpoyomaxōchitl cacahuaxōchitl
nicmo[h]mo/12/yāhua nicān-a īhpotoca-ya ye huexōtzinco
ātl-i-a ītzālan ayo.
- 13 In quēzqui tōnatiuh ayo niye[h]coc tepētitlan-i in chooca
noyōlyo icnō/14/tlamati īi-ya mā xōchitl noyōllo
quetzalihcuiliuhtoc ī-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 xōchiihuintīhua-ya Mā ilhuitlamacho-ya antēpilhuān mā-n
que/18/tzalihtōtilo īchān tota[h]tzin īcēlteōtl ye Et
19 I xiuhtenāmpaṅ aya toni[h]cac-aya o anca milintoc in
quetzaltepē/20/titlan anqui ānāhuac īya oo ōztōmēcatl
hui-hue īyao ay-aȳ.
21 A ōmpa nicahcito-ya cōāixtlāhua[h] īxiuhchīmal nicmēme[h]
niq̄uehcahui[h] /22/ oo tōnacāxōchitl ayye aȳȳ.

[copyist's numeral:] 17

- 23 coto coto coti ticoti ticoti.
24 Temohuac-ī temohuac-ī 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 ōcēlōmixcōātl mizquitl īcpac
mātlahua[h]cal/28/co oya tlācatl Mixcōātl pilli
nezahualcoyōtzi[n] ī-yo-ohui cani-huaya /29/ oya
yo-ohui cani-hua yo-oya.
30 Ye quīma[h]cēuhque[h] mocōlihuā[n] ācamāpīch
Huītziili[h]huitl huēi tlālī a cōlihua[h]cān-ī

folio 37

mitzpi[y]elti[h] mixcō#hu#ācalli ōztōmēcacalli
Nezahualcoyōtzin yo-ohui /2/ #z#[c]ani-huaya oya
yo-ohui cani-huaya yo oya Et.

- 3 Tzihuactitlan Neçuāmetla[n] huāllacxipetlati[y]a[h]que[h]
iez[z]ōcalco netlālīlōc huēi cōmitl necpaltīlōc
/4/ nocōlihuān qui[h]natzi[n] tlaltecatzi[n] teḥhotlalatl
tēuctli chicōmōztōc ne[h]/5/neco[h] oya.
6 Nichōca nichōca icnōyō[hu]a noyōīyōl 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 eḥcohuac īca ittōc ācōlmīztli huālcuīca[h]
 nehneṇque[h] cōl/9/hua[h]cān-o atotoztli a itzmoIīn-o
oya xōtlac īnchōquizxōchiuh Cox/10/cotzin
 Calco#c#[z]ametl huin oya xahuini
- 11 Āyāxcān in quittaque[h] huēi tīālli a cōlhua[h]cān
 mizquititlan o tzi/12/huactitla[n] quitlālaquico[h]
 īnchōquizxōchiuh 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 tepētī
 in oncān a ye quihuāimatque[h] in /19/ mēxi[h]ca[h] in
 huēhuetque[h] yece[n] nicān chapoltepēc īca ta[h]cico
 oo tolna/20/huacatl ye tozcuecuex īya ohuia.
- 21 Ancoc yohuayan in āc ya īmatīā[n] quē[n] ye cāhualōc Ātl
 in tepētī 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/
 īmācēhual? i-yao ohuiya.
- 25 Tlein quima[h]cēuh hue-e tle īcoco-n-cauh a in Mēxi[h]catl
 Āxōlo[hu]a[h] ye tiza/26/ātī īmancā[n] chōca īyōlōl
 cām polihuiz īmācēhual Et.
- 27 In chīmālli cuecuepalōc i ye tepantōco i-yehuaya

- ōcāhualōc in cōlīhua[h]/28/cā[n] Īca tolīnque[h] ye
 tiMēxi[h]ca[h] chōquiztlēhua i ye-ehuaya ye cem ātl
 /29/ manī-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-

folio 37v

- tlama[h]cēhuia[h] in tētēuctin Acolnahuacatl
 tezozomocltli at quēnma/2/niān a in yēctī-a Īntla[h]tōl
 in azcapōtzalca[h] pīpilt-a iyo ohuiya Et
- 3 I[h]cuāc in ōni[y]a[h] quēnonami[h]cān in anNopilhuān
 tēcpanēcatl ye i #o#[ā]/4/cacihltli a#n#mopan tzopiz
 yāōyōtl 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 Nicān ompēhua Cōzcacuīcatl Ītechpa i/7/n
 Ītlācatilitzin tot^o Jesu x^o ōquitecpan don
 fran^{co} placido /8/ Īpan xihuitl 1553. años.
- 9 Tiqui tiqui tocoto tiqui tiqui tocoto tiqui tiqui tiquiti
 tiqui tiqui tiquiti
- 10 Mā ontlātlauhtilo-ya xicteōxiuhcōzcatl[h]tomacā[n] in
 amotlayōcol antēpilhuā/11/n-i mā chālchiuhcōzcatl
 teōcuitlacōzcatl in amocuentax i mā Īca-ya
 ticā/12/huilitīti[h] in ōyehcoc in Belem cemānāhuaqu-i

- tēmāquīxtiāni tlā ti/13/hui#y#ā[n] tlatlaçūāuh z[ā] ane
 14 In mā ontlachi[y]elo-ya tomach[h]uāne ticcahuā[n]
 tlapalizquixōchitl moyāhua yehua /15/ oncān temoc in
 İtlayōcol ye[h]hua-yan Diox-i cemānāhuaqu-i.
 16 In quetzalcali[h]tec #h#o[h]tēncō-ya oncān ye tonca[h] in
 tichpōchtli Santa M^a quē[n]zo/17/huel oncān tic-ya-tlāca-
 tili[h] in Dios İpiltzin nepāpan cōzcatl mā i[h]ca-ya
 /18/ mā-n tlātlaughtilo-ya.
 19 Zan timotimaloa inİc-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 Pİpilte tomachhuāne i-yahue tlā to[n]yaya[h]-
 tihuiā[n] in İxpañ Tiox /23/ Jesu xpō. teōcuitlaxaḥcalli
 [İ]mancā[n] tictottilīzque[h] ticchālchiuhcuentax/24/cōzca-
 macazque[h] o anqui ye #ch#[tl]āuhquechōltlāztalēhualto[h]-
 tōnatoc an/25/qui ye oncān iyo aye ho-aya ye-ha.
 26 Cuİco-ya tlapİtzalcali[h]tequ-i toncuİcatinemi[h] tle-on mach
 i xōchitl a[h]huiaxti/27/mani-a o anqui ya
 tlāuhquechōltlāztalēhualto[h]tōnatoc.

folio 38

- 1 O anqui ye huel axcā[n] tlazo[h]cōzcatl quetzalli-yan
 tonilpililōque[h] motlazo[h]co/2/nētzi[n] zaniyo[h]
 mochālchiuhmāquīz mocōzcatzin#n#-i mochipa ichpōchtle
 /3/ Santa Maria-ni ililili yahuiya toyōlō aye aye
 āhuiya nicaan-a.
 4 In quetzalpetlatipan aya tonca[h] ca ye mochā[n]

ilhuicacihuāpilli yehua nepā/5/pan in māquīzteōxiuhcal-
 i[h]tequ-i tontlatlāuhtilo-yan tlapalchālchiuhih/6/huitl
 moxōchicuentaxtzin ticpōuhtinemi[h]-a īpan īpan-aya
 timitz/7/tla[h]tlaōcoltēmo[h]tinemi[h]-ya ililili
yahuiya.

[copyist's numeral:] 21

- 8 Toquiti toquiti tiqui tiqui tiquiti tiqui tocoto.
- 9 In nepāpan tōtōtl in moquechōlhuān tiox tza[h]tzi[h]-huaya
 nicaa[n] aquiñ 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]çuāc topan temoc in ilhuicac tlanēxtli
 ya nepāpan xōchitl /13/ moyāhua-ya oncuīca[h] ay in
 moquechōlhuān Dios gloria in excelsis Et
- 14 A in oquica[c]que[h] in oriente in tētēuctin-i in ilh^cpa
 onilhuilōque[h] aya tl^wpc. ca /15/ omonēxti[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] in /18/ tla[h]to[h]que[h]
aya contlātlaughti[h]que[h] aya in ichpōchtli Santa
 María /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 īxpoliuh toc que/22/tzalli yan cōzcatl chāl-
 chiuhteh oncān xamānque[h] in pīpiltzitzinti[n]
 [tla]papalmā/23/quīzcōzcatlica a motim#o#[a]lo[h]ti[y]a[h]-
 que[h] ilh^{tl}i[h]tec aya in tēpilhuā[n] an a
- 24 In chōquizeuīcatl momamalīntoc tlayōcolxōchitica a īmēl[1]el
 quīza in motla/25/zō[h]huān Dios tlapapalmāquīzcōzcatlica Et.

[copyist's numeral:] 22

- 26 Tico toco ticoti tico toco ticoti tiquitititi tocotiti.
- 27 Nono#hu#alco ye nicān in tlālhuācpan-i conchālchiuhih-
cuilo[h]tihu-iya in nono#hu#al/28/catl tēuctli in
don diego i ye ōnel ya[h]-o xīmohuayān-i
concāuhtēhuaco i/29/n ātl-o yan tepētli-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 tepētli-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 çuāuh/4/tlōcēlōtl inīn ca ye
mi[h]cuilo[h] ātl-o yan tepētli ōnel ya[h]que[h] xīmo[hu]ayā[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 ācatic
cenquīztoc nichuipan īc īxpan nonquīz/8/tihuētzi īcēlteōtl
o anqui ye huel#1# āxcā[n] tlāltech a[h]cic yehcoc in
belem /9/ iyaha 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] nontlachīchina ya
 nitla[h]cuilōlcōzcaquetzal/13/tōtōtl

nictzinitzcanāmatlapaltzetzeloa-n cuīcaye[h]cahuīlo
 yo[h]tica #c#[z]an /14/ nonpahpatlāntinemi oo ahuayya oo
a-ilili 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 nonpahpatlāntinemi oo ahuayya oo

[copyist's numeral:] 24

- 18 Cihuāīxnēxcuīcatl īpan tlatecpantli teōtla[h]tōlli
 ī[h]çuāc mē/19/hua in īlhuitzin spū santo quitecpan
 Christoual de rosario /20/ xiuhtlami[n] cuīcani
 īpan Agosto de 1550 años.

- 21 Zan ca tlāuhquechōltlapalāyauhtimani a oncaan ī ye mochān-ī
 tisanta /22/ Maria ayya ye-oo ayya yeha

- 23 I zan ca xihquechōl nepāpan tōtōtl chachalaca-ya īca
 tontlātlautilo /24/ yani tisanta Maria

- 25 I yaho yaho i-yahue a Ihuīc temoc san gabriel ye quitemohui[h]
 oo a inīc tlātlauh/26/tilo-ya a ī Santa M.^a Ave m.^a an o
 ticihuāpille tla[h]to[h]cācihuāpille īxquich/27/capa-ya
 timitzontotlazō[h]yēctēnēhuili#y#a[h] ho

- 28 Coto coti quitiquiti īc tlan̄t̄iuh quitiquiti quiti quiti quiti
 quiti quiti quiti /29/ coto coti coto coti.

folio 39

- 1 In tlapapalmāquīztōtōtl motzetzelozhu#a-ya spū sancto-ya
a Īmpa[n] /2/ ye temoc Apostolosme[h] zan Īpaltzinco
totēcuiyo in dios a
- 3 In Apostolosme[h] ay-yahue huel itlazo[h]huān dios
tlaneltoquiliztica /4/ momiquili[h]que[h] in tlap^wqu-i
zan Īpaltzinco tot^o in Dios a.
- 5 Ontōnacāxōchitlāhuizcalēhuati[h]cac oncā[n] ye tonca[h]
yehuayan Dios ilh^{t1}/6/i[h]tec aya nepāpanchālchiuh-
chayāuhtoc-a in motlayōcol tic[h]uāltzetzeloa /7/ aīc
tlamiz in cuepōntoc xōchitl yēctl-on cuīcatl
tlapītzalōtoc angelot-a. /8/ in mohuīcpatzinco
titotepechtēca 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 ayā/13/hue xihuitl
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 mahui[z]ōtl tla[h]to[h]cāyōtl-i
ahuayye.
- 16 Xiuhtlapalla[h]cuilōlāmoxtlī [ī]mancān-aya māquīzcōzcapetlatl
Īnocā[n] /17/ Īpan tonca[h] aya tinopiltzin tēuctli don
diego aya ahuayye ahuay-yancoya
- 18 O aīc ilcāhuiz in motēyo nohuēyōtzin xiuhtotomoliuhti[h]cac
in #ch#[tl]āuhquechōl/19/xōchitl oncuepōntimani-ya cōzcatl
nepanihuī-ya Īc nelhuayo[h]ti[h]caqu-i zan /20/ mochōquiz
aya Īcpac tontla[h]toa-ya titocnōtlatēmōl ahuayye ahuā Et.

- 21 cotocoti quiti quiti.
- 22 In nicān nonpēhua noncuīca-ya tōltēcachinampan-aya
 nono#hu#alcatzaçua/23/11i catca in San Pilipe mach
 āquin āxcān tēpilhuān mach āquin āxcān /24/ in ātl-o
 yan tepēt1-a i xoxōuhqui mizquitl on i[h]cacā[n]
 tōnacāçuahuitl /25/ i nelhuayōcā[n] a oncā[n] ye yōlque[h]
 in tētēuctin-i mach āquin āxcā[n] tē/26/pilhuān.
- 27 in chālchiuhtica-ya onihcuiliuhtimani-ya in ātl-o yan tepēt1
 a in .s. Pilipe ye /28/ Santiago yanī conih]cuilohti-
 [y]a[h]que[h] in nono#hu#alca[h] in tēpilhuān an a
- 29 O anca inmahcēhual ye chīchīmēca[h] tēpilhuān in ton tieco
 ton Paltasal in tēuc/30/tli yehua conih]cuilo[h]ti-
 ya[h]que[h] in nono#hu#alca[h] in tēpilhuān an a.
- 31 toticototi coto titico.

folio 39v

- 1 Māquīzquechōlli quetzalli ya macpan tica[h]-ya
 tima[h]tlapalzohua quēno/2/nami[h]cān a i don Pilipe
 ōcen tiya[h] oo ōcen tiya[h] nopiltzine.
- 3 Oyohualli xōchitl-a yeehuaya tlachinōlxōchitl-a
 cuepōntimani-ya chīchīmē/4/capa[n] itech ye to[n]nemi-ya
 tixōchilhuitl-i ōcen tiya[h] oo.
- 5 #C#[Z]an ca tlāuhquechōltzin chīmal-iya-xōchincōzcatica ya-a
 tiya[h] mahpan tiya[h] /6/ in toquiztēuctli ce[p]pa-n
 amonnemico[h] in don Pilipe yaho.
- 7 In cacahuaxōchipetlatl i-yooo nocaan-aya anconcauhtēhuaque[h]
 in tētēuc/8/tin-i ce[p]pa-n amonnemico[h] in don Pilipe
yaho.

- 9 Cotoco tiquti quití.
- 10 In ahua nohuēyōhuā[n] na[h]cico-yañ nicān-i i .s. Pilipe
Azcapōtzalco nique[h]/11/cahuīco nepāpan i[h]huitl zaçuan
patlāntihuiitz ayaýya yañ-caya
- 12 Mā onnetlanēhuilo[h] cōzcatēpēhua[h]que[h] tētēuctin-a ya
titon Baltasal titon /13/ tieco tētēucte ye āxcān
tēchtlayōcoli[h] ĩcēlteōtl-i iyaýyancaya.
- 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 ĩtōcā, ye hue[h]cāuh ĩc
coquichi[h]/19/to[h]que[h] tepanēca[h], in Mēxi[h]co
tla[h]toāni Ahuitzotzi[n] ĩtlatlālil /20/ nextēncō
nohnōhuiāntzi[n] cuīcani ĩhuāñ Pilli catca.
- 21 Tocotico tocoti. Auh ĩnīc ontlantiuh cuīcatl toco toco
tocoto tico tico tico/22/ti tico tico ticoti
toco toco tocoti.
[copyist's numeral:] 29
- 23 A ĩn ompēuh i ye nocuīc-o xōchicali[h]tec niman nocoñmāma
nopillōtzi[n] /24/ noconāhuiltīz ololotzin ololo
mahcēhua in conētī Ahuitzotoñ oo hui/25/ya mācaoc xichōca
nopillōtzin ĩn toconi[h]tōtīz i moxōchitzin-i ĩhuān /26/
mocacalatzin olo#e#[o]lotzin
- 27 Ānāhuatl nichui[h]huixo#hu#a ye nimēxi[h]catl nichpōtzintli ye
nochīmalcōzōl/28/tzin nicmāma[h]tiuh oncān onotiuh aītzi[n]
ye noyāōxōchiconētzin oo /29/ huiya.

- 1 A oyohualli-n cahuāntihuītz i ye nonchōca aitzī[n]
ye noyāōxōchiconētzi[n] oohuiya.
- 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 in
tēlpōtzintli ahuitzotō[n].
- 5 Tizatli i[h]huitl malīntihuītz chōquixōchitl chīmalli
xōchitl cuecuepocati[h]cac /6/ tēīcōlti[h] tētlanecti[h]
Ātlīxco tenāmitl Īxpan cāhuilti#y#a-o ohuiya.
- 7 Ye noyāōxōchi[uh] malīntinemi ye chālcotlāca[h] ye
quimāma[h]tihui[h] xōchiçuahuitl /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 iyao ohuiya.
- 12 Noyōllo quimati nimitznochihui[h] in tinoconētzi[n]
huāllāz ye mota[h].
- 13 Nicutzi[n] Ahuitzotō[n] mācazo cenca[h] xitla[h]tla-
yōcoya oo in tiquilnāmiq̄i mo/14/pi[h]ticātzin
āxāyacatōn oohuiya.
- 15 In zaniyo[h] oncān ontimalihui-n tīç. in ichpōchyōtl
in Āhuilnemiliz[z]ōtl māca/16/zo cenca[h] xitlayōcoya-o
- 17 Quē[n]zo timochīhua tiniuctzi[n] in timochōquilia
tiniucticātzi[n] nezahualpilli xi/18/huālmohuīca
tlā nimitzomāma tlā nimitzahāhuilti i ximocāuhtzi/19/no
tiniucticātzi[n] nezahualpilli yao huiya.

- 20 Ōhuāla[h]cic cuepōni xōchitl toconi[t]tazque[h] in yēctli
conētli Ahuitzotōn xi/21/mocāuhtzino.
- 22 Chīmalli xōchitl Īca ninoxauh nimēxi[h]cacihuātli nichpōchtzintli
tlachinōl/23/tica-i popōcatimani-n nonehcuilōltzin
#queehellehuiya#[queheelēhuiah] tonāhuac onoque[h]
/24/ oo huiya.
- 25 Yāōxōchitl Īpan momati nonehcuilōltzi[n] queheelēhui#ya[h].

[copyist's numeral:] 27

- 26 Tocoti tocoti tocotititi tocotititi tocotititi.
- 27 zan non̄tla[h]tlayōcoxtica[h] aitzī[n] niuctzi[n]
ticihuātztintli quē[n]zomach nō-n tlācatl i no/28/cān-a
momiquili[h] #no,ye,coltzin#[noyecōltzin] in
Ahuitzotl iyāohuiya.
- 29 quē[m]mach in ōquichīuh noyōllōtztin-i ayoc hueli-n niuctzi[n]
ayoc hueli-n niqu-i-cā/30/huaz #no,ye,coltzin#[noyecōltzin]
in Ahuitzotl iyāohuiya.
- 31 Tlāca a i nicutzī[n] tinicuticātzi[n] tlāca monāhuati-i
Ahuitzotō[n] tlā xonquīza aitzī[n] /32/ a[h]to[n]huālla[h]
ohuiya.

folio 40v

- 1 A iz tle[h]zo huālā[y]iz ca zan tlahuēlīlōc ye zā [ah]mō
niuctzin tlā xonquīza aitzī[n]
- 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] iyāo huiya.
- 4 A ĩmma[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-ilili-a-oo cocomoca huēhuētl tamoanchā[n] ye molīni#y#a
chīmalli xōchitl oyo/8/hualli-n̄ cahuāntihuītz oohuiya. /9/
i xōchimilintoc moteponahuāz ye milini-ya chīmalli xōchitl.
- 10 Noconcac oñ cuīcatl iñ ye nichpōtzintli nicnomahmāmalti#y#a
niuctzi[n] toconi[t]taz/11/que[h] ahuitzotōn zan
tililili tilili-i on ōcuepōnico i xōchiçahuaitl oohuiya /12/
i xōchimecatl malīntihuītz quito[h]toma īcuīc ahuitzotō[n]
zan tililili
- 13 Nimitzilnāmiqui noyecōltzin-i iñ tla[h]to#hu#āni
Ahuitzotōn quēnmach in ōticchīuh /14/ ye noyōllōtzin
ohuiya.
- 15 I za[n] nō iuhqui mocuīcatzin-i za[n] nō iuhqui ye motla[h]tōl-
tzin ahzoc niquilcāhuaz /16/ quēnmach.
- 17 Titi toco tocoto titito titito.
- 18 Aya ilili ololotzi[n] ololo nopil māmaltzi[n] Ahuitzotō[n]
tlā nimitzi[h]tōti ōhuāla[h]cic /19/ i xōchiconētztintli-ō
ohuiya.
- 20 Ca-n̄ quetzalxīlōxōchitl ye oncuepōntihuītz ōhuāla[h]cic
xōchiconētztintli conāhuil/21/ti[h]tihuītz in nezahual-
piltōntli ilili ilili 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]pañ tamo#hu#a[n]chā[n] iñ tine[h]ne/24/mi[h]
xōlotzin iya ohuiya.
- 25 Ninihuילו[h] aītzzi[n] tinocñuhtzi[n] huiya quēn nēchittaz
aītzin noyecōltzi[n] iñ neza/26/huālpiltōntli
xōchimecatl iñ momamalīntoc iñ nonehuilōltzin oohuiya

- 27 O anca izquixōchitl in momalīntoc i̇ ye nomātzi[n] ye
 nichpōtzintli Īca nicnā/28/huatequiz-i̇ noyecōltzi[n]
 iṅ nezahualpiltōntli yaohuiya.

folio 41

- 1 Nicān ompēhua Tēquihquīxtīlizcuīcatl Īpan tlacueptli
 teōtla[h]/2/tōlli Īc oquīz Īlhuitzin San Philipe
 i̇[h]çuāc iṅ oahcico spaña /3/ Ītētlaughtiltzin Su
 mag^t iṅ tlahuiztli quimomaquilia alte/4/pēt
 Azcapōtzalco Tepanēcapan Īpan xihuitl 1564
 ye[h]/5/huātīl oquitecpan .d. fran.^{co} Placido
 gouer^{or}/6/ xiquipilco. auh i̇[n] xihuitl Īpan
 omēuh /7/ 1565. i̇[h]çuāc Gouer^{or} Iṅ azcapōtzalco
 /8/ .d. Ant^o Valeriano.
- 9 Tico tico tico tico tocotico tocotico tocotoco tocoticoto
- 10 Mā xic[h]uāl-yan-caqui oo iṅ nono#hu#alcatl on tepanēcatl
yehuaya yançuic xi/11/huitl cūepōni-ya Īpan nicmati
 ye noyōl nicuīcanitl i̇ yehuaya ni/12/quēhuaz oohuaye
 iṅ Īca tzīntic iṅ ih.^{t1} iṅ Īca manalōc iṅ tīpç i̇yo
 /13/ ohuiya.
- 14 Iṅ mānōzocuēl mā huāllacaquicān iṅ nono#hu#alco tonāhuac
 onoque[h] ni/15/quēhuaz oo ohuaye.
- 16 Iṅ zan ca ye oncān i̇[n] xōchitlālī-ya Īpan-aya ye qui[n]-
 yōcōya o iṅ Īcēlteōtl tot.^o /17/ i̇yehuaya omentin
 tlācaxināchti[n] ye chīhualōque[h] o-ohuiya
- 18 Zan ca yeehuān o[n] oohuaye iṅ Adam, iṅ Eua, tlapixoh]que[h]
 ye cemānā/19/huac i̇yo ohuiya
- 20 Tēl#1# a[h]nellī-n toca mani tlālī niç[h]uālihtoa
 quēnmaniā[n] i̇yao oohuiya tleīc /21/ onāxque[h] iṅ

- tlahtlaco[h]quē[h] in Adan in Eua, in palaišo in
 xōchitlāl/22/pan ca huel motelchīuhque[h] huel ĩntla[h]tlacōl
 in cocōc ĩca-ya ti-ya-ne/23/mi[h] tlp̄c. tēl ahneli
 huel timaliuhuih 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 ĩntla[h]tlacōl ōnelli ye[h]huān
 quixi/26/ni[h]que[h] in ĩnāhuatīl in ihīyōtzin
 tot^o ohuiya.
- 27 Tlein conmottili[h]que[h]-e quilmach quinēnehuilīzque[h]
 ĩ cemi[h]cac chāne[h] ĩ/28/n ĩcēlteōtl totēcuiyo o ĩyo
 ĩyoo a[h]mopĩnāhuīz a o-ohuiya
- 29 Tocoticoto coti. ĩc ontlantīuh tocoto toti cotico
 [copyist's numeral:] 30
- 30 Ye qui[h]to#hu#a-ya in dios quiyōcoya yeehuaya yacatto
 ye[h]huātl in tlanēxtli /31/ ya ĩnīc ōmilhuitl ye
 quichīuh in ilhuicatl-o ohuiya.

folio 41v

- 1 Ye ēilhuitl ye c-aya-chīhua in huēi Ātl ĩhuān in tlālī
 auh ye nāhuilhuitl /2/ ye quimana-n tōnatiuh oo ĩhuān
 mētztli ĩhuān ĩxquich ĩ cītlali[n] /3/ o-ohuiya
- 4 Mācuīlilhuitl ye ĩpan-ohuaye ōchīhualōque[h] ĩn ātlan
 chāne[h]qui niman /5/ yeehuān ō[n] nepāpan tōtōtl
 patlāntinemi ĩyao ohuiya.
- 6 Ye chiçuacemilhuitl ye quimochīhuili[h] tot^o, in māma#ç#[z]a[h]
 in ĩxquich yōlli-n /7/ tlp̄c. ĩhuān ĩ[h]çuāc ye
 quiyōcox in achto tlācatl huixa mā ihui huel /8/ topatillo
 huel tixiptla mochīhuaz aya ye[h]huātl tla[h]tōz in
 tlp̄c ĩyo Et

- 9 Za ĩcemāxcā ĩcentlatqui mochīhuaz o ye nicā[n] in notlachīhual
in ĩxq[u]ich /10/ onoqu-i in tɬɕc iyō ohuiya.
- 11 Totico toticoto.
- 12 A in i[h]çuāc-o in ōqui[n]yōcox tios aay-yahue in attopa
tlāca[h] niman quini^{mo}/13/teōchīhuili[h] quinmolhuilia-ya mā
ximozcaltīcān-aya ximotlapihuīcā/14/n-a ay-yahue mochi ca
xinençān in tɬɕc. iyō ohuiya.
- 15 In iz catqui ca ōnamēchmacac nepāpan in çuahuitl aay-yahue
in mo/16/tlaaqiɬl[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 ōquitlanēuhque[h] in
Īpetl in ĩcpal ĩcēlteōtl /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 ĩca-ya
/21/ in ticnēxtīz in motlaçual tɬɕc. iyō ohuiya
- 22 Īhuān ye mittoa-i in ĩca ye quixnāhuati#y#a yehua in ĩquiñ
in niquittōz /23/ in nicnequiz aya tlamiz #yc#[ye] nicān
monemiliz aya canel ti/24/tlālī yehuaya occe[p]pa
titlāltiz iyō ohuiya.
- 25 Tico tico tico. tocotico tocotico tocotoco tocotico.
- 26 In ye ce[m]mani[h] yehuaya in mopixo#hu#a[h] in tɬɕc
tlāca[h] zan nō iuhqui tlapihui[h]que[h] /27/ nepāpan-o
o in tla[h]tlacōlli yehuaya ye[h]īca i ca oppa
ōmoçualānalti[h] /28/ in dios ōcāpacho[h] ye cemānahuatl
iyō ohuiya
- 29 In zan chicuēi tlācatl in ōmocāuhque[h] in Īpilhuān Noe ye
nō ye[h]huān-o in /30/ tlācaxinacho[h]que[h] huel mahuitzico[h]
cuix mozōmāznequi-n totēcuiyo zan /31/ pepēhualtilo ohuiya.

- 1 An òtlamito ma[h]tlactzonxihuitl omēi ye-ehuaya
 òicnòtlama[h] in /2/ dios ca òquihuālmihuāli[h] in
 Ìtlazò[h]piltzin in tēmāquixtiāni yao Et
- 3 In ca Ìtechpa yehuaya òquimocuili[h]tzinòco in Ìtlazò[h]nacayō-
 tzi[n] Santa /4/ Maria òtēchmomāquixtilīco inīc-aya
 Ìtlazò[h]miqulitzin Ìhuāñ òtēch/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]çuāc òhuālmòquixti[h] in
 huel /9/ nelli tōnatiuh o i Jesu x^o topan quicenmanaco
 in Ìtlanēxil[1]o/10/-ya xapotl-i moquetz ilhuicatli[h]tic
iyò ohuiya.
- 11 I[h]çuāc tocnīhuān mochīuhque[h] ho Angeloti[n] in tl̄ç
 titlāca[h] oo ye Īca #h#a[h]/12/mō zannēn achtopa
 quittac in tepetla#a#[a]caltitla[n] in maria magda/13/lena
iyao ohuiya.
- 14 Quēñmach [h]uel te[h]huātl tonmotlamachtī[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 òquicacque[h] Apostolome[h] òmozcali[h]tzino[h] cenca[h]
 mahcomanque[h] huālēhua/18/que[h] San Petolo[h] San
 Xihuan in oncān tepetlācalco i xōchitla[h] /19/ Īc
 Ī[n]yōllo pachih cenca[h]

20 Totico toticoto.

- 21 Ōmpō[hu]alilhuitl ontlan-o ye qui[m]monāhuatili[h]-ya
in Apostolome[h] in tot^o /22/ ye-ehuaya in nōhuiān
cemānāhuac caquitziz in Euangelio ni/23/man ye mo-
tle[h]cahuí[h]-o in ilh^{tl}i[h]tic iyo ohuiya
- 24 A in i[h]çuāc in ye cenmani[h] in nōhuiān in Apostolome[h]
ayyahue in Sant /25/ Pilipe i ōmpa ye ihualo-ya
Ītōcāyōcān Asia, ōmpa coloztitech /26/ momiquili[h] zan
Īpampa yehua in Ītla[h]tōltzin in dios iya ohuiya
- 27 In mā cuēl achīc mocēhual[1]ōtitla[n] nicā[n] huiya
mā onneyacalhuīlo in San /28/ Pilipe i in
tazcapōtzalca[h] zan motlahuiztica Īxtōnatimani ye/29/-
ehuaya in māuh in motepēuh in motlāluācpan-ao ohuiya.
- 30 In totēpantla[h]to[h]cāuh Īpañ timochīuhtica[h] in Īxpañ
in Dios Īpalnemo[hu]āni /31/ cuix oc nelli achica ye
nicān timitztlanēhuizque[h] iyehuaya mā /32/ xiç[h]uālicnōmati
o in māuh in motepēuh in tlāluācpan-ao ohuiya.

folio 42v

- 1 Cihuācuīcatl Ītechpa Īnezcalīlitzin tt^o quitlāli[h]
.d. Baltasar Toquez/2/çauahyo cōlhua[h]cān
tla[h]to#hu#āni quitlauhti[h] i nicān Azcapōtzalco
Tepa/3/nēcapa[n] tla[h]to#hu#āni .d. Diego de leon
tocnōtlatēmol Īpañ xihuitl /4/ 1536. años.
- 5 Ticoticoticotico tocotico tocotico tocotocotocotico.
- 6 Īc ōmpōhualli ye anchicuēitica neçahualo tlatēmachīlo ye
oñ tlaōcoyalōtoç /7/ nēntlamachōtoç ye Īxquich-an
motlachīhualhuān ye cemānāhuac-o ohuiya.

- 8 Cuelcān̄ cuełcān̄ tihuiān̄ annicutzitzin̄huān̄ ichpōpōtzitzinti[n]
 mā tic-ya-ittati[h] in̄ ōmono[h]/9/ma[h]izcali[h]
 ō-ya-moquetz ye ō-ya-yōl̄ Jesu christo ohuiya
- 10 Māquīzcoyolcahuāntihuīt̄z in̄ mocuīcatzin̄ in̄ tt.^o mā
 tocoñēhuacān̄ mā i[h]ca Īca pahpāqui-n̄ toyō/11/lia in̄
 moquiappan̄ .S. fran.^{co} mā onpahpāquīhua aye ōta[h]cico[h]
 i huēi #pacaca#[pascua] ohuiya.
- 12 On̄ quetzaltocxīlōtl̄ cuecuepōntihuīt̄z in̄ tozmi[y]āhua
 o xexēlihui mā toconçuācā[n] /13/ mā Īca .Et.
- 14 Tocoto tocoto tocoto tocoto Īnepantla[h] onahci in̄
 cuīcatl̄ niman ye ontlami /15/ tiqiti ticoto
 tiqiti tocoto.
- 16 Mā ton̄huiān̄ nicuhuān̄ ō-ya-moquetz mozcali[h] Īpiltzin-ō zan̄
 ye[h]hua-n̄ dios i mā-oya /17/ nōtzalo ye ompōhualo zan̄
 tictochi[y]elia[h] ōye[h]coc nicān̄ iya oohuiya.
- 18 Zā im̄ momecahuēhuēuh̄ mā ontzotzonalo ya mā i[h]ca-ō mā
 tictochi[y]alīcān̄ ōyeh̄coc Et
- 19 Māoc̄ achtopa ye[h]huātziñ̄ mā tictlātlaughtīcā[n] in̄ ichpōchtli
 Cihuāpilli ye tonāntzin̄ /20/ S:^{ca} M:^a a[h]zō achi[h]tzi[n]
 ye topampa co[n]-ya-tlātlaughtīz in̄ tla[h]tlaco#hu#āni[h]
- [marginal gloss:] i[n̄ tlahtlacoāni]me[h]
- in̄ tt.^o Dios iyo ayō /21/ Zan̄ totēpantla[h]to[h]cāuh̄ ye
 nell-ō huel ye[h]huātzi[n] quiyōlcēhuia in̄ Īconētzi[n]
 Sancta /22/ Maria.
- 23 Tocotico tocoti tocotoco tocoto ticotico ticoti
 ticotico ticoti, tocotoco /24/ tocoti
- 25 In̄ ye huēi pascua tēchmāquīxti[h] ōmozcali[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/totlātlautilīcā[n] ohuiya.

- 28 In mā īxquich tlācatl mā quimolnāmiquli in īc topampa
 tonēhualōc i Jesu x^o in /29/ anquetzalnehcuiēlehque[h]
 noconētzi[n] āxcāmpa cualcā[n] .Et.
- 30 In āxcān niqittoa niton palacisco nocihuāpo[h]tzitzinhuān
 oo o zo niqitta in dios /31/ tēta[h]tzin-ī in
 quimochīhuili[h] ye cemānāhuatl ohuiya.
- 32 In ōnel ya[h]que[h] ye tonānhuān an topiḥtzitzinhuān
 oo a[h]zocyōcān ōquimottili[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 ontlantiuh.
- 2 Mā ompēhualo nicān mā ya nequetzalo yaye ōta[h]cico[h]
 i pascua-ya oya yehcoc in /3/ teōtl tēmāquīxti[h] tlp^c.
 nicā[n] ye nell-o huiya.
- 4 Tlatlapalcacamaxōchitl tozcui[h]cuiltzetzelihui
 moxōchi[y]ōtzin topaḥ onpixahui mā /5/ i[h]ca īca Mā
 neyahpānalo anniuctzitzinhuān tlp^c nicā[n] cēcentlaman-
 tīhua.
- 6 Toznenexōchizaçuanpapalōcihuātl don palacisco iz ca[h]
 moxōchitzi[n] mā xonmi[h]/7/tōti-ya oncuīca
 cuiçantlaḥtlaḥmachmoyāhuac moxōchi-a-cuētzin ye
 nohui/8/piltzi[n] ye īpan-aya xiquimoni[h]tōti ye
 mopilāhuiltilhuān ichpōpōtzitzinti[n] cuix mo/9/chipa ye
 nicā[n] ca çan totlanēuhc-on tlp^c. nicā[n]
 cēcentlamantīhua iyohuiya.

- 10 Tlā xi[c]caquicān i annicutzitzinhuān in mōztla huīptla
tēchontlātīz in īcēlteōtl to[n]yāzque[h] /11/ cān ōmpa
xīmohua tichpōpōtzitzinti[n] maniz in cuīcatl o īc
onne[h]tōtilōz in xō/12/chitl o tl̄pc̄ nicān Et.
- 13 titicoto tocoto tocoto titicoto titicoto īc
ontlantih.
- 14 In annocihuāpōhuān ye tonquetzalyēcmaamantihui[h] o ye nicān
tichpōpōtzitzinti[n] toco[n]-ye/15/-cōzcamecaihcuix-
tihui[h] o ye tocuīc ye īquiappañ dios tot^otzin aitzin
ohuiya.
- 16 Aitzin icutzin Nocihuāpo[h]tzi[n] tozpapa[h]tzi[n]
titlatlapalxōchitl-a nimitzonmāma no/17/pilāhuiltiltzi[n]
tocnōtlatēmōl 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] ticxōchiyoocoya[h]
tocnōtlatēmōl mā ōya[h]que[h] o i mopihitzi/20/tzi[n]huān
in tētleanquetzatzi[n] ilhuicamīnatzi[n] oye
ticmahuizo#hu#a-i iz ca[h] moxō/21/chitzi[n] īhuān
mocuīctzi[n] tlā nimitzonēhuili Et
- 22 In on tzinitzcañ 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 ōmotlāli[h] in ōiuh tempēhualō-
que[h] īntlanepañhuil Mēxi[h]ca[h] /26/ īhuān tlatilōlca[h].
- 27 Inye oya xamoquetzacā[n]-a in ye ōmpō[hu]altōnal ca iic
onnezahualo-ya, anteō/28/cuitlanepāpa[n]michime[h] anqui nellī

ye āxcān moquetz-a mozcali[h]-o Jesu Chŵo. /29/ in
 Īpaltinemi[h] in ahua nomatzi[n] in a O anqui zā
 #nelil#(nelli)-ya yeħcoc i/30/n ilhuicaqu-in
 Ī-n-māyauhcampa 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 tocuic 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 Nēlci[h]cihui-ya an a tolocatzi[n] huiya in nāchcāhue
 āxōlohua[h] ye-ehuaya tiquimē/7/lēhuia[h] a in tocnīhuān
 Āxāyacatzin cuātecomatzin a ĩhcahuacatimani[h] yēc/8/tli
 ya ĩncuic zā [a]nqui monānquilia a chīlacacti pani-a a i
 xōchcatzi[n] in a.
- 9 Ōtotlahuēlilitic ca-n tinocniuhztzin tātetepitz in ātopinantzi[n]
 huiya ca-n ticyō/10/li[h]tlaco[h]que[h] i ye[h]huā-n
 Dios i ye ahticualōni[h] quēnmach ami[h]que[h] ātoznene /11/
 ya in acociltzi[n] chālchihuahquilitl-i a Īpañ
 huilohuati[h]caqu-i a ilhuica/12/tli[h]tec-a an a
- 13 Zan tichīchīmēcamitzitzintin aay-yahue titotolīnia[h]
 tēchātztatzaqua[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[1]aquaahuacān in coyōnacazco ōhuīlo[hu]ac a in

tēpīlhuān on tlāuhquechōl/16/michin-i in oquiztzi[n]
 çuāuhxohuili[n] a in tlacotzi[n] a ōcēlōmichin-i in
 Motelchī/17/uhtzin in cuix quitlehuātazaque[h] in cuix
 İncā ilhuitlaz-i i ye[h]hua-n dios in /18/ coyōhua[h]cā[n]
 an a.

- 19 In huītztizili[n] michin-i teōcuitlaāmoç çan i mātlati[h]tec
 timāhuilia oncān ticpolo/20/#hu#a in motlayōcol ohuioha.
- 21 In huel pahpāqui i ēllelquīza xiquittacā[n] teōcuitlaāmoç
 çan i mātlatitech ti/22/māhuilia.
- 23 Ācallā[n] moçōma İpalnemo[hu]āni in quetzalxomomichin-i
 mātlac in ye quīza-i /24/ in temilotzin-i in ōonānōc
 tlapalxohuili[n] in ton helnanto[h] in don Peto[h]
 /25/ in ye nellī huēi pōchōtl İtech tez[z]ōhuaque[h]
 ācacueptitlan-i ācoç ah calaquiz /26/ ca timitztizinti[n]
ohui-oha
- 27 Çan tlācatēccatl titemilotzin-i tiqui[m]-ya-nōtza mocnİhuā[n]
 tiquelnāmiqui ye[h]İc ma/28/İntoc cocōc İca-ya mochōquiz
aya in ōonānōc tlapalxohuili[n].
- 29 In xihuechōl-i michin-i on tzinitzcan pepetlacatinemi
 teōcuitla[ā]tl a chālchihuātl /30/ in ye i[h]tec-aya
 in quetzalacpatl cuecuyāhuatoc İtlan tonqui[h]quīztinemi
 /31/ ahua tota[h]tzine obispoye.

folio 44

- 1 In michçauantzin xālmitztizintin ampa[h]pāctoque[h]
 xihācanelhuatl ye /2/ İtlan-aya in quetzalacpatl i in
 cuecuyāhuatoc.
- 3 In titlapaltecuici[h]tzin-i quetzalli-an ātzālan
 ticnōcāhualōc tiSan Joan ōtiya[h]

[superscript gloss:] [ō]niya[h]

/4/ ilhuicatli[h]tec ye Jerusalem

[superscript gloss:] gloria

ticmati-ya yaṅ cuix nicāṅ tochā[n] obispo-ya in
 pah/5/pācohua mā y[a] āhuilitlo īpalnemo[hu]a zan ca ye
 nicān-i in teōcuitlachaca/6/lin-i tlapapalmichin-i
 ōtiya[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-yaṅ dios /9/ ye
 xihquechōlmichzācuantzitzin cuecuyocatinemi[h] ye
 chālchiuhātítlan-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 xihquechōlmiz[z]ācuantzitzi[n] cuecuyocatinemi[h]
- 13 Amotlan nonquīztinemi nixihātlatla[h]cuil[1]ōtzi[n]
 nāchcāhuā[n] teōcuitla-yaṅ/14/ca-pītza[1]ōme[h] zan
 titon Johuan#n#-o titapia cuix quēnmaniān huāl[1]āz
 /15/ quetzalaxoque[n] amēchonchopinīquīuh
 xamēl[1]ācuāhuacāṅ o anqui ya nell-a.
- 16 In ye ya zo nelli niccāhue mā ye ōmpa tēchhuīca-ya a
 ilhuicatli[h]tec aya a i zan /17/ nō
 tītlatzo[h]pilhuāṅ ca ye[h]hua-yaṅ dios o anqui ya nell-a.

- 18 In nicmahui^zo#hu#a-i nixālmitzin in tēhuān nēchtēnēhua-ya
 īpalnemo[hu]āni tī/19/huān tonti[h]tōti[h]tinemi[h]-ya
 ye xihcoyolla[h]toa michin-i in ton Jihuan San/20/tiago-ya
iyanca yancaya.
- 21 Toconāhuiltīco[h] tic-aya-yēhua[h] yēctli-ya ī#n#cuīc
 zan timimitzintintintin] #ha#[ah]nochipa /22/ ye nicān
iyanca yanca.
- 23 .4.
- 24 In zā tlālhuācpan ye tēchtepēhua ye timimichti[n] ye
 timēxi[h]ca[h] cueptitlan-o ye[h]tla /25/
 chocholihui-n tācacueyame[h] tlachinōl[1]-a xōchiātī ye
 topan quimana calli /26/ popōca con-aya-chīhua Santiago
oyahue-yao
- 27 In ātoznene cencocopime[h] ōnecuepalōc in tonāhuac
 onoque[h] mā īxquich o /28/ mā yacpatitlan
 titocalaquīcān ye timēxi[h]ca[h] tlachinōll-a xōchiātī
 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 Santiago
 ceḥceyaca huīlohua-ya yeha Ayyo yahue

folio 44v

ya Ahua nomache niccāhue in tapia tidon Joan-o aya mā
 xiuh^tōtōtica/2/-ya tic-aya-huīcacā[n] in tla[h]to#hu#āni
 in cosma[n]-ya an a.

- 3 O an niqetzalmichin-i ātl-iya-i[h]tec ni-ya-nemi chālchiuhāca-

- xōchitl-o Ītlan [n]onquīz/4/tinemi nic-ya-tēmoa Ītla[h]tōl
 ye ye[h]hua-n dios a
- 5 Ī huālla-yo huālmomana necuīcatīlo-n tzinitzcañ in
 ācacueyame[h] oncāñ tla[h]to#hu#a[h] /6/ quequexquia[h]
 xōchitl-a Īmancān-ao.
- 7 Īn ye xiuhquechōlātetetzon mā Ītlan-a a tontlahtlaōcolcuīcatiyacān
 oo ticnō/8/xoxōchcame[h] in tapia-n ao.
- 9 Īn Ītla[h]tōl ca ticchi[y]elia[h] oo in tot^o Īcēlteōtl-i
 igtac michime[h] sabadotica-ya /10/ in tequitīhua ayyo.
- 11 5.
- 12 Zan teōcuitlapīttxōchitica a mohuihuicoma-ya tocuīc a Īca
 onmi[h]tōti#y#a[h] im a/13/n i mimitzitzinti[n] in
 quetzalātla[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 tlaṗc aya a chālchiuh/16/ayo[h]xōchiquilteuh toncue-
 cuepōntimani-ya Ītech tontlahtlachīchina xiuhto/17/miyol-
 pipiyoltzine.
- 18 Zan niqui[h]to#hu#a-ya nichālchiuhātopinañtzin cāmpa
 ti[y]āzque[h] in mōztla huīptla tlā/19/nel tōlmātlatitlan
 ticalaquicāñ ye ya[h]zomō nocnīuhtzine i mā
 timēlla/20/çuāhuacāñ iyāhue.
- 21 #C#[Z]añ 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]açuāhuacā[n].
- 24 Ī xihuālquīza timitzitzinti[n] tlā timochin toñtihtōtīcān-i
 ye Īquiya[p]pa[n] ye[h]hua-yan /25/ dios ye Īxpan-aya
 toñquīzatīhui[h] obispo-n tēuctli yancayyo.
- 26 Īn tlā mochi tlācatl oncuīca-ya timitzitzinti[n] ōti[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-ñ tēuctli.

28

.6.

29 A ilh^{tl} a i[h]tec ye huālmotza[h]tzilia ayocuañ michin-i
 ātetetzonātlauhcatl a/30/hua conētle a ĩpan ye tlapān
 ātl-iya-i[h]tec chālchiuhācalli-ya in̄ tēpiltzin /31/ cē
 tōchtli cōzcamichi[n] onnecuepalōc in̄ qui[n]nē[n]
 nopiltzi[n] nomache.

folio 45

- 1 Xonicnōtlamati noyōl huiya ī nidon Joan-o zā ye nahueli[h]toc
huiya zañ /2/ niqui[t]ta-ya huāl[1]a[h]toc ātl qui-ya tla-
 ca[h]zo tēuctli-ya ye[h]hua zañ ca motelch̄uh ī /3/ ye nelli
 huel yēctli michin ātexcall[i] ĩpa[n] huel co[n]-ya-nōtza-
ya Santa Maria /4/ in qui[n]nē[n] nopiltze nomache.
- 5 Zā niç[h]uālittoa yehuaya ye niquetzalxiuhzāyōlin-i
 toconçēcentlami[h]toque[h] toyōllo/6/-ya a
 toconçēcehtlami[h]toque[h] tlāco[h]yōtl tequiyōtl
 tamilome[h] ōhuālla[h] in itztec /7/ ī ye cecēc o cuēl
 achīc onnetotōnilōtoc-a timēxi[h]cacueyame[h] cenmanca[h]
 /8/ ye nelli yahue ī mach oc tēch[ch]ālmati[h] tāhcāhuā[n]
 ye ōmotēcato quēnona/9/mi[h]cān-i in̄ āxāyacatzin̄ in̄
 tēuctli yehua ōhuālla[h] in̄ itztec ī ye cecēc.
- 10 O anca nicāhuāne[h]e ācatitlan tonoque[h] mā-ñ
 titotlāti[h]cāñ ye nō ce[p]pa huītze[h] āmox/11/tli in̄
 cue zañ nōhuiyā[n] tlaxi[h]xiltihuītze[h] cāñnelpa
 to[n]yāzque[h] in̄ 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 x^{po}-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 ninotoĪni#y#a i zā nichōca-i Nāxōlotl huiya iñ mā
y-onāhui[y]acā[n] mā-n i tēhuāñ /18/ iñ mā ya
Īnpal nātli ye[h]co-ya to[h]toma Īncuīcaxōchimecahu-i
acociltzi[n].
- 19 .7.
- 20 A iñ quiahua[h] i yahue ye chālchiuhātĪ Īmancā[n]
tiquetzalmichin-i timoyehyēc/21/ti#y#a oo a in Mēx^{co}
nicā[n] xāhuiyacā[n] ticcahuā[n] xinēch-a-i[t]tacā[n]
an a 0 anqui /22/ huel te[h]huātĪ nimitzonmahuizo#hu#a
timoteōcuitlaa[h]huachtzetzelozhu#a aya /23/ i
cemānāhuacu-i tlaōcoya noyōllo 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 timitzēhuacāñ aya
mā mo/26/ca tontēllaçuāhuacā[n].
- 27 Xiuhquechōlmichin-i teōcuitlatzitzicuīcatinemi quetzalātĪ-
i[h]tec aya San pala/28/cisco tēuctli ticosma[n]-ya.
- 29 A i[h]çuāc domingo yehuaya oncāñ yancuicāñ zan qui-ya-caqui[h]
motla[h]tōl /30/ mēxi[h]camimitzitziz[n] ye don
Joan-o ye tapia tēuctli ticosma[n]-ya
- 31 Ī xōchimitzi[n] patlāntihuitz in Mēxi[h]co nicāñ ani
onahpetzcuecuyoca-ya

- quetzalāxīlōxōchitl xēlihui-ya i ye Īcuīc San palacisco-ya.
- 2 Timotzinitzcantzetzelozhu#a-ya in centlāl motēca-ya anī
ona[h]petzcuecuyoca-ya.
- 3 .8.
- 4 Oncuīcapēhua-ya quitzīnti#y#a-o in obispo cemānāhuac nemi-a in
motēyo-ya que/5/tzal tolīni 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 ōtiqui[t]taque[h] tlp#c#que[h] /8/ ye-ehua in dios
timimitzitzinti[n] xāhuiyacān hoy
- 9 In tlahtlatla[h]cuilōlāmoxnepaniuhoc in amoyōlia
anmitzitzinti[n] chālchihuitl /10/ in ācatic in Īca nō
ticuīca[h] ye co[n]-ya-tlātlahtīzque[h] dios ahua
nomatzine ānā/11/huac-a michin-o in tapia-n ayō.
- 12 In tlā xihuāhui#y#ān-i in ātlan amochān in quetzalteuh
nepāpan-o anmimitzitzinti[n] /13/ ye cuīcatīlo-ya
dios ahua nomatzine
- 14 Ātlan chāne[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 manī 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.

20

.9.

- 21 #C#[Z]an ca chālchiuhātl ya-yahui [ī]ca in mēxi[h]co nicān-i
 quetzal#1#-āmoxtlī yaa a ītlan ton/22/qui[h]quīztinemi
 zan tixiuh^otōtōmichin-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 chālchiuh^otetzilacatzitzilica/24/toc
 a īxōchicampana San palacisco-ya.
- 25 I nicnōtlamati-yani nīmēxi[h]catl i-yehuaya chālchiuhācatitlan
 nine[h]nemi iⁿ nāchichi/26/mātzin-i oñcān-aya nictla[h]tōl-
 chi[y]a yehuayan dios īchān-i i xamēl[1]açuāhuacā[n] ya
 nell-a
- 27 In#n# ahua tomach[h]uāne[h]e o^tēch-a-huātz īpalnemo[hu]a zan
 ca ye oñcā[n] coyōnacazco timimitzitzin /28/
 ne[h] ya ca tlami-no cāmpa oc nēn tonyāzque[h] hui
 xamēl[1]açuāhuacā[n] ye nell-a.
- 29 O ach aqūin [ī]cnīuh oo o^cuēl momātlahui[h] xictlālācāhuīcā[n]
 ne antocnihuāne tocnīhuāne /30/ yaa o^titocenquīxti[h]que[h]
 ye āxomolco timimitzitzintin ca-n mōztla huīptlatiz ca-n
 /31/ tēmātlac cē tihuetzitzihui[h] zan ihui-ya
 toñtez[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 heya.
- 3 In tlapapalātlacuezona[n] īntlan to[n]nemi-ya āchichimātzine
 xonmāhuilti māma/4/caxōchiuh īca-ya.
- 5 In icnōtlamati noyōl^olōl ātl-iya i xictli [ī]manicā[n]
 timēxi[h]ca[h] timimitzitzintin /6/ ātl īmāxaliuhcā[n]

- oncān̄ tiyōl oncān̄ titlācat tidon Joan-o titapia
 teōcui/7/tlaitztōlin pepetlāni-a īmanicān̄ quetzalhuexōtītlan
- 8 In māoc tonāhui[y]acā[n] tiMēxi[h]ca[h] timimitzitzinti[n]
 ātl īmāxalihucā[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 nimañ /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
 cenca[h] quēxquich mi/13/tzānāz nomācēhualhuān̄
 ame[h]huān̄ 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]tōcān̄ tihuexōtzinca[h], mā
 toncuīcapepēhuacān̄ aya xō/20/chitl totlayōcol in
 tocoñ-ya-chīhuazque[h] in tipīpiltzitzinti[n] mā
 onahāhui[y]alo-n /21/ āmoxcal[1]i [ī]manicān̄. Ya cuēl
 conētle mā xihuāllacān̄ Antēpilhuān̄ i mā /22/
 oncuīcatlatlanīhua anqui ya nicān̄ i ācon i ye quichīuh ilh^{t1} in
 tlāl̄c aya /23/ o anqui ya ye[h]huātl tota[h]tzin Dios aya
 ontlaneltoça toyōllo-n tipīpiltzitzin/24/ti[n] mā
 onahāhui[y]alo-n āmoxcal[1]i [ī]manicān̄ ya cuēl conētle.
- 25 O xihquechōlchooca-n tla[h]toa ye noyōllo 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^{tl}
 īyōllo /27/ dios mochīuhtoqu-in cayyo.

- 28 In mā ontlāōcoyelo-n titocnīhuā[n] anpīpiltzitzinte
 tomach[h]uāne in teōcuitlatica-ya /29/ cecenpō[hu]al-
 xōchintlātālāhuizcal#l#ēhuatoc ye iquelesia[h] in oncān
 nōtzalo on/30/tlātlaughtilo ya ilh^{tl} īyōllo-n dios
 mochīuhtoqu-in cayyo.

folio 46v

- 1 īye o zan ayohui[h]cā nemoh#o#[u]a-ya anayan tlatlayohualpan tlāl^{ŷc}
 ayāc huelon/2/qui inīc-ya tiyāzque[h] tlatzontequiz tot^o
 Dios in īpal-on-tinemi[h] tocnīhuāne /3/ tocnīhuāne
 xompāquicā[n] hue.
- 4 Ceyohual in tlatzontequi-n Dios ontēitto#hu#a ontēihua ca
 ōmpa xīmo[hu]a tocnīhuāne /5/ tocnīhuāne xompāquicā[n]
 hue.
- 6 Tocotiqui tocoti tocotiqui tocoti tiquitiquitiquito
 tiquitiquitiquito.
- 7 On ōpēhualōc .S. Palacisco ye cuīco-ya tidon Jihua[n] o
 ye titztlolīncātōn i mā /8/ ye tocontocacā[n] ye totata in
 Pelesitente ye quitlātlaughtia 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
 topilāhuilti īxhuetzcatō/11/cātō[n] māoc xoconāhuilti
 a ī 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 Ch^{ŷo} īcēlteōtl

- i ye ce^{mc} ontotōnatoc iⁿ /14/ motlatlanēxtzi[n] ye
 mitzonmotlāt^llauhtilia[h] a iⁿ Angeloti[n] huile[h]
 huile[h] hui/15/le[h] huile[h]tzine.
- 16 Anca ye monāntzin ooo Santa Malia zan ca ye ĩpa[n] ye
 tonmoye[h]yetztica[h] i ye cihuā/17/pilli ye ce^{mc}
 ontotōnatoc i motlanēxtzi[n] ye mitzonmotlāt^llauhtilia[h] a
 iⁿ /18/ Angeloti[n] huile[h] huile[h] huile[h] huile[h]tzine
- 19 Ca yohuall[i] ĩxelihuiā[n] ye temo-ya o iⁿ spū santo
 #noti#[tino]Jesu Ch^{ro}. on ca oncān /20/ anaya i
 moxa[h]cal ĩmañcā[n] tonehco-ya onilhuizo[h] Ca
 [ā]moxxōchintla/21/paltōtōtl iⁿ ĩcēlteōtle ohua nomatzine i a
- 22 Tlā ticmahui^zōcā[n] tihuexōtzinca[h] pĩpiltzitzintine
 ticcahuāne on ca oncān aya i mo/23/xa[h]cal ĩmañcā[n] &.
- 24 Cototiqui titiqui titoti cototiqui titiqui titoti
 cototo cototo cototo coto.
- 25 Mā xonpāctacā[n] tomachhuāne anpĩpiltzitzinti[n] māca
 ximochōquilittacān oo tlāzā /26/ tlāzā xontla[h]tlayōcol-
 cuīcatacā[n] ayao ohuaya-ye zā ye ĩc 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/ tipĩpiltzitzinti[n] yao ohuaya-ye.
- 29 Iⁿ tlapalomixōchitl i ye xōchitl tlatlatzcatimani-a zan
 tiqiuñcēcenquixtia[h] oo a ĩca tita[h]/30/pāna[h]
 zan tipĩpiltzitzinti[n] o xiuhquechōlce[h]celiztoc
ohuao aye.

folio 47

- 1 Mā xihuāllacān ticcahuāne iⁿ mā-n toconteōcuitlaāmatlayēhuacā[n]
 iⁿ /2/ to[z]papalōmatl ĩc 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 xihuālhuīān tocnīhuāne 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 tiquti cototiquiti cototiquiti.
- 8 In mā-n ticuīcayēlci[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]cuiīcacā[n] tonahāhui[y]acā[n]
 xōchitēcpan caltecā[n] ya /11/ ye[h]co-ya tlāl[li]i īcēlteōtl
yehuaya ilhuicatli[h]tec ho ohuili aye-a
- 12 O a mach ya nel tomach[h]uā[n] mā-n tlātlaughtilo-ya in
 ca zani[y]o[h] in teōtl Jesu chřo in /13/ ca tīpilhuā[n]
 an tītlachīhualhuā[n] i mā īc xonahāhui[y]acān tēteucti[n]
 tomach[h]uāne.
- 14 Huālchōca-n toyōllo tihuexōtzinca[h] conētztizinte ya in
 tipīpiltzitzinti[n] o anqui toma[h]/15/çēhual
 āmoxihcuiliuhqui ya ītla[h]tōl Jesu chřo. 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 tocontlātlaughtia[h]
ao in s^{ta} malia in mochipa ichpōchtli yez ayanca/19/-yancaya.
- 20 In nepāpan īhuīān tlatlapalpōuhtoque[h] in toncōzcazotoque[h]
 īc tontopechtēca[h] īc /21/ tocontlātlaughtia[h] oa in s^{ta}
 Malia in mochipa ichpōchtli.
- 22 Ticotico tiqutiqui tico tiqui tiquti. &^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 tiquetzalzaçua[n]xiuhquechōl-
 huihui/25/comacān-i in Īxpañ dios nocnīuhe Mā ne[h]tōtilo-ya.
- 26 A onquetzalāmoxihcuihuhti[h]cac ontla[h]tlaḥmachnenepaniuhoc
 motla[h]tōl /27/ Jesu chřo.-n aya mā-n tiquetzalzaçua[n]-
 xiuhquechōlhuihuicomacān-i &^a
- 28 Tlaa[h]tlapalilpi[h]toqu-i tlayō#lco#[col]pixauhtoc in
 motla[h]tōl a amoxcali[h]tec in dios aya /29/ oncān
 mitznōtza[h] mitzo[n]-ya-tlātlauhitia[h] in Patili[h]me[h]
 ye topampa-n timomā/30/cēhualhuān a.
- 31 Ahua i ahua conētle huexōtzinca[h] anpīpiltzitzinti[n]
 #aco#[ahzo] ye[h] quinēxti[h] yēctli ne/32/milizzōtl
ahua o aye o anqui ya ye[h]huātł tota[h]tzin .S. Palacizco
 icnō-

folio 47v

- yōtica moneh̄nemītīco-n tļp̄c ye nicān iuh nenca in tt^o
 Jesu chřo.-n a.
- 2 Timoquetzal-i-yēctia toncuī#y#[c]a tēixpañ timoquetza-ya
 āmoxtli mahtlapal an ticzo#c#[z]o/3/hua-ya
 tixiuhcoyol-in-papalōtl i ya pelesitente zan
 toncuīcatinemi-n tla[h]cuilōl/4/-a-pan-i zan timotzetzelo-ya
 tlapalcamo[h]palcamilce[h]celi[y]a moyool i-yancaya
 /5/ yēctli-ya mocuīc yēctli-ya moxōchi-ya toztlapalhuicon-
 ti[h]cac Ītlan tonne[h]nemi ton/6/qui[h]quīztinemi
 quetzalācaxōchi-a-titla[n] ton̄tlatlahto-yan
 tlapalcamo[h]palcamil &^a
- 7 A o xoxōpan on tinemi[h] tlālīlī-ya Īcpac tomach[h]uān
 ticcahuāne mā-n tocon̄te[h]tequicā[n] ca /8/
 camo[h]palcaxtlatlapaxoxochitl-aya ca-n cuēl achīc
 on̄nene[h]neco-ya.

- 9 A ĩhuān ommomalĭn cuepōntimani ya tōlciimaxōchitl mā-ñ
toconte[h]tequicā[n] /10/ ca camo[h]palcaxtlatlapa. [etc.]
- 11 Coto coto tiqui tocoti coto coti quito coti cotocoto cotocoto
quitiquitiquitiquiti.
- 12 In̄ mocoyoltzin mocoyoltzin mocoyoltēcuecucex ontzitzilĭntoc
ye cemānāhuac Pele/13/sitente mā xāhuiya-ō xāhuiya-oo
yao ayahue.
- 14 I mā quihuĭtequicān ĩnteponāz pĭpiltzitzintin xonmihtōti
xonmittōti &c.^a
- 15 Zan̄ nixōchintlatalayōcoya nihuexōtzincatl ye nipiltzintli ye
nitztlolĭnqui no/16/conēlnāmiqui cē tōtzi[n] oncān ye
poliuh ātl-i[y]-i[h]tec ĩlhuicaāpañ xitlanelto/17/cacā[n]
ahua tomach[h]uāne.
- 18 In̄ zan̄ nō iuh ye quichĭuh Nozcacāuhtzin oo āpa[n] huālhuetz
ye tenochtitlan-i ĩmati/19/yā[n] ye yehua Malques xitlanelto-
cacā[n] ahua &^a
- 20 Xiquincaquicān ĩ xiquimo[t]tacān-i an tētēuctin-i zā ye
huĭtze[h] huĭtze[h], mittōti[h]tihuĭ/21/tze[h] a in
pĭpiltzitzinti[n] ācōlihua[h]cā[n] yehua yo[h]yontōn i
tlacōpañ ton Capilel in /22/ xiuhcoyoll-a a ihcahuaca
amoteecuecuyōtzin ayeo. ho aya yeha.
- 23 In̄ mā xonmittōti mā mēllel onquĭza tlā yaa ontzitzilica
moçuāoximā-ya-tzi[n] /24/ an tinoMātzin titon palacizco
nepāpan cōzcatl ĩ ĩlacatzihqui mocaca/25/latzin ĩ
ayeo ho aya yeha.
- 26 Ahus teōtle xiuhtōtōa[h]huachpixahui-a a in̄ motlayōcol
tihuānitzi-i tiquimilnā/27/miqui #m#[i n]iccatzitzinhuāne
ye ĩquia[p]pam ĩcēlteōtl ĩ quixoxōchimacato[h] /28/ in
tla[h]to#hu#āni ye[h]hua-ñ #pelaloz#[pelatol] ahua tocnĭhuāne
- 29 Tinotēicatzin-i ye titztlolĭnqui 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 xihuāll[a]aquīcān tonāhuac onoque[h] ye ilhuitl aya
tiqūxtili#y#a[h] o anqui /2/ tozcacāuhtzin .S. Palacizco
ya anqui ye āxcān ye ītech ahcic īmahui[z]/3/zo-n dios
tēcūyōtl oo anqui tla[h]to[h]cāyōtl ilhuicatli[h]tec
zaçuançalco quē/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 tlazo[h]tēuctle Diose aīc tipēuh aīc titzīntic zā
cemi[h]cac huel moyeyā[n] ilh^c /9/ i[h]tec oncān
titla[h]toa yēcān-aya in moch motlachīhual in ilhuicatl
/10/ i nicā[n] mani-yan tl^{pc}. aya īca nichōca niçuāoxitzin
oho huio m#i#[o]chi mo/11/hueli ya oo huio mochi
mohueli i-ya.
- 12 Chālchihuitl-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
nelli-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
toçūauhcoyoltzin huīhco huīhco-n tilili o aye &c.^a

- 18 Tocoto Cotiti tocoto cotititi quti quti
- 19 In mā on#n#ahāhui[y]alo ticcahuā[n] o antē#c#pilhuān-ī
 in mā huālnequetzalo in mā ya /20/ oncenpantīhua
 tictlātlauchtzque[h] īcēlteōtl ī zani[y]o[h] ī ye oncān
 ītloc ī nā/21/huaque[h] ao ce[h]celiztoqu-ī a in iye
 xōchitl oncān toconhuītequizeque[h] in /22/ tecozauhtic
 xōchipapalōtl ohaye ho aya yeha.
- 23 Tlatlapalpō[hu]alti[h] a in pīpiltzitzinti[n] ī huexōtzinca[h]-ī
 camohpaltic huitztecolxō/24/chipaltic aya īxpan onquīza
 īcēlteōtl ī zani[y]o[h] ī ye oncān zan tzinitz/25/#ni#can
 ī celizti[h]cac ooy cempō[hu]alxōchitl ontozi[h]huimo[h]-
 moyāhuatima/26/ni ye oncān-ī zan ca-n xiuhquechōlāyauhtōna-n
 in mamatlallāhuiz/27/cal#1#ēhuatoc ītech ye oncuīca teōcuitla-
 chopiltzi[n] quimonāhuiltia ī ye /28/ īxquich ītlazo[h]huā[n]
 ye īquechōlhuān Dios ho-aye ho-aya i-ha.
- 29 Mā xihuāllahlacān papalōme[h] o antlahtlachīchina[h] ye
 onnetlamachtilo ye /30/ īquia[p]pa[n] x̄pō ye īxquich
 ītlazo[h]huā[n]. &^a
- 31 In tlapapalāmoxtli moyōllo-n tipala[h] petolo[h] in
 quēxquich mocuīc in toconēhuilia

folio 48v

x̄pō zan tocontlayehcalhui[h] in .S. Palacizco ya īc
 nemico tl̄p̄c a o anqui ya /2/ nell-a nomache.

- 3 In huel mēl[1]el ahciti[h]cac tipala[h] petolo[h] o antle[h]
 toāyach in quēnin tahāhui[y]azque[h] /4/ in
 tipīpiltzitzinti[n] ca-n tocontlayehcalhui[h]-ya. &^a

- 5 Totocoto tototo cototo titiquititi titiqui titiquito.
- 6 In mā onne[h]tōtilo-ya aya tomach[h]uān anpīpiltzitzinti[n]
a ontzitzinitzcaxōchi-a/7/-on-ilacatzihuhtihui[h] zan
toxōchiāmoxcuīc toco huilililili i-anca i-yahue.
- 8 Mā toconāhuiltīcā[n] aya tota[h]tzin yehuayan dios ya
ontzitzinitzcaxōchi-a/9/-on-ilacatzihuhtihui[h] &^a
- 10 In mecatzitzine in tlā to[n]hui#y#ā[n] in xōmīlpan īcēlteōtl
i ōmpa tocontāhuiltīzque[h] /11/ huel tēcemēlti[h]
tlatlatzcatimani āhuil[l]i xōchitl #ha#[ah]huiāc xōchitl
aya tocon/12/tehtequizque[h] in tipīpiltzitzinti[n]
i-anca i-yahue.
- 13 Onitzmolīntoc īxōchiuh in Dios i ī-ye-tlāuhquechōlātī-a-tzonpīl
in i piliuh/14/ti[h]cac quillo[h]ti[h]cac aya
toconte[h]tequizque[h].
- 15 Tico tico tiquti tiquti &c^a
- 16 Xōchiaatē[m]pa[n] panahui#y#a oo S. Quilistopal zā ye
quipanahui#y#a o in tla/17/zo[h]teōtl Jesu Quilisto[h]
xōchinpapalōmātlahui[h]que[h]
- 18 Xōchiātēmpān zan mitztlācanōtza i yehuan Dios S. Quilistopal
zan ye /19/ īxquich oo ca ye[h] o ticnapaloo in ilh.^{tl} o i
cemānāhuaqu-i xōchipapalō &c^a
- 20 Xamēl[l]açuāhuacā[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]huātī in pala[h] petolo[h] in
totlazo[h]ta[h]tzin īqu-i tlatlatzti/23/huītz in
tocentēucyo ya īcēlteōtl a.
- 24 Tlā tonhui#y#ā[n] to[n]hui#y#ā[n] hui tipīpiltzitzinti[n]
tlā tocontequicān tlapapalxōchitl /25/ mā īc
tontī[h]tōtīcān i-yahue in tlaca[h]zo nō ye[h]huātī

[copyist's numeral:] 33

26

Icnōcuīcatl.

27

Tlānel nichōca i yehuaya tlā nicnōtlamati-ya ye-ahuaya
 tlānel cenca[h] /28/ quēn quihuālnequi-a noyōllo
i-yehuaya cuix nel ahno[n]yāz quēnona-

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mi[h]cān huiya o-yahue-yo ahuayya ohuiya.

2

Tl̄p̄c̄ ahuayya ohuaye quitto#hu#a toyōllo mācaīc timiquini[h]
 antocnīhuā[n] /3/ huiya cān ahmicohuayā[n] cuix ōmpa
 no[n]yāz huiya cuix ōmpa nemi no/4/nān cuix ōmpa nemi
 not#t#a[h] quēnonami[h]cān huiya huiixihueya /5/ noyōllo
 zānel ahnipolihuiz ninotolīnia oyahueyyo ahuayya Et.

6

Tictlālī[h]tēhuac in motēyo yehua titēpiltzin a iñ
 tlācahupantzin anca #c#[z]an ī/7/ca-ñ ontlāco[h]tīhua
 i anca za[n] ye[h]īc īxpan-i onnequehquetzalo
 īpalnemo/8/huāni quīxohuaquīuh nemohuaquīuh a iñ tl̄p̄c̄.
 o ahuaya Et

9

In zan cuēl achi[h]tzinca onnetlanēhuilo īmahuiz[z]o o
 īpalnemo[hu]āni, quīxo[hu]a/10/quīuh nemo[hu]aqui#i#[i]uh
 a iñ tl̄p̄c̄. a ohuaya ohuaya.

11

Pāntli nenehui ye#c#[e]huaya ixtlāhuatl i[h]tic
 itzimizquixōchitl nenepa/12/niulti[h]cac i iñ tī#c#[z]atl
 i[h]huitl-iñ tzetzelihuhti[h]cac i oncā[n] ya nemi-a iñ
 /13/ tlācahupantzin ōtiquittaco quinequi-ya moyōllo
yehua itzimi/14/quiztl-a ohuaya ohuaya. [copyist's
 numeral:] 34

15

Moteōcuitlayeyauh chālchiuhtzetzelihuhtoc y#c#[e]
 toñmoquimiloa ye toñmotla/16/machtia a ixtlāhuatl
 i[h]tic i ōtiquittaco &c.^a [copyist's numeral:] 34

- 17 Ōcentlan in tomiquiz ōtihtolōque[h] in̄ tizacatēca[h]-i
 onquīza-n̄ totēyo zan toca /18/ o huel[1]amati-n̄
 Īpalnemohuāni in̄ chīmaltepētī Īxpan-ō ohuaye ilhui/19/-
 zōlo#hu#a-n̄ Īcēlteōtl̄ ayyao ya-hayya ohuaya ohuaya.
- 20 Tlālīli mocuepa-ya milacatzoa tlachochquiahui-ya in̄ teutli
 motēca-ī in̄ chī/21/maltepētī Īxpan-ō ohuaye &^a.
- 22 Ō-ya-noconic in̄ nanacaoctli ya noyōl#1# in̄ chōca
 niqu-ī-nōtlamati-n̄ tl̄pc̄. oo /23/ zan niNotolīnia ō
 yahueya ili-yāyē ohuaya ohuaya.
- 24 Zan̄ niç[h]uālelnāmiqui in̄ #ha#[ah]nāhui[y]a
 #ha#[ah]nihuellamati-n̄ tl̄pc̄ oo zan̄ ninoto/25/1īnia
 ohuaya ohuaya
- 26 Nicxiquitta miquiztli zan̄ ninotolīnia quēnnel̄ noconchīhuaz.
 ayamo /27/ ya nelli a yantlayōcoya in̄ an̄çuahçualāni[h]
 ay-yohuiya.
- 28 In̄ mānel̄ quetzalteuh in̄ nehuān̄ ī ye tonmani[h] ohuaye
 mānel̄ ye cōzcateuh /29/ nehuān̄ ī ye toncate[h] ohuaye
 ayamo ya nelli &.
- 30 Nocnīuh̄ nocnīuh̄ ye y-a[h]zo nelli-n̄ nocnīuh̄ zan̄ Ītla[h]tōltzin̄
 zan̄ Īc̄ tontonequi /31/ ī yehuaya ye Īca noconelnāmiqui
 oo mā̄ iuht-ā mā-m̄ polihui ā iz̄ ca-n̄ /32/ toxōchiuh̄ ā
 ohuaya ohuaya.

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- 1 Māca cocoya amoyōllo ye[h]hua in̄ amotla[h]tōltzin̄ in̄
 antocnīhuā[n] hu[i]ya nō iuh̄ /2/ nicmati nō iuhca
 [a]nquimati[h] ohuaye iya i-yeehuaya ceppa ye yauh̄
 /3/ in̄ tonemiz̄ ohuaya ohuaya [copyist's numeral:] 35
- 4 Cemilhuītl̄ on̄ tiyahui[h] ceyohual̄ o xīmohua nicā[n] huiya
 zan̄ tontīximatico[h] zan̄ /5/ tictlanēhuico[h] o ye

nicaan o in tl̄c̄c̄ i mā īhui#y#ā[n] mā-ī cemēlle[h] i mā-ñ
 /6/ tonnemicāñ-ī xihuālla mā-ñ tonahāhui[y]acā[n] mā-ñ
 conchīuhtinemi a in /7/ onçua[h]çualāntinemi-yan
 tlahtlahu#e#[i]#y#a nicā[n] huiya Mā cemiħcac onne/8/mi-a
 Mācaīc miq̄i-ya ohuiya ohuiya.

9 In tēle[h] tzo onnemi-an tēchtlatlatztinemi-ñ tē[ch]oniztlācoa
 nicā[n] huiya in tēle[h] tzo /10/ motolīnia mā
 onñēntlamati mā cemi[h]cac onnemi-ya Et.

11 Nochālchiuhteponāz noxiuhquechōl-in-qui[h]quiz-ī noco[n]-ya=
 pītza-ya zan ye ni/12/çuahçauhtzin huiya ōnihuāla[h]cic
 a ōninoquetzaco-ya nicuīcanitl /13/ ayyo huiya.

14 Cuelcān xonāhui[y]acān i mā ya huāmoquetza a īyōllo
 ni[c]coco#hu#a zan ni/15/quēhua-ñ cuīcatl ōnihuāla[h]cic
 Et.

16 Mā ya moyōllo motoma-ī
 /17/ Mā ya moyōllo huāla[h]citinemi-an tinēchcocolia-ñ tinēch-
 miq̄itlanī in ōno[n]ya[h] yehua /18/ in ōnompoliuh i
 anca za[n] yoquīc oo noca tihuāl-ī-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
 niq̄iṣaquiuh i huel yēccān /21/ in tlālticpac O zan ye
 niyauh Et.

22 Quinehnequi xōchitl za[n] noyōllo yeehuaya zan nonçuīcanēn-
 tlamati ho zan /23/ noncuīcayeheco#hu#a in tl̄c̄c̄. i ye
 niçuahçauhtzin 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
 nichālchihuitl niteō/26/cuitlatl o za[n] ye nō
 nipītzalōz nimamalīhuaz in tlatillan o zan no[n]yōli/27/-yoo
 zan ye niçuahçauhtzin ninotolīni#y#a i-ho aye i-ho
ahuaya 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 xōpañ in quichīhua ye nicān-i ninotolīnia #c#[z]a[n]
 ye niçuahçuahtzi[n] huiya

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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 Īcuīc don her^{do} de guzman. cācacuīcatl el tono. Coto-
 tiqui/4/titi totocoto.
- 5 Tonpa[h]pāctoque[h] in toñcuīcacui[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]tzi ye tota[h]tzin in
 Padre aya a Īmāc oni[h]cac in /11/ xōchi-ya-coloz
 quitlātlauhtia on in tiox aya xam palacizco-ya māoc
 ce/12/milhuitl on xictlātlauhtīcān ca-n cuēl achīc ca Īmāc ye
 nicān tipatlānti/13/nemi[h] in ticācatzitzin mā ya āhui[y]al
 nicān tiox Īxpan in mā ya nezohualo /14/ cāca[h]tine e
- 15 In c̄m̄c 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 capitan
 īca ye tlācat con/19/tzinitzcantlapalaqui[h] in
 īcuitlapiltzin conchālchīuh a i[h]cuil[1]ōtzin
 īa[h]tlapaltzin /20/ teōcuitlatl ītētzin anqui nellī
 huee[i] yēctli aya tomatzin ne a.
- 21 Zan titlācōcoxtoque[h] tinepāpantlālācuezaltzitzintin aya in
 huel tocolnāmiqui[h] a ye /22/ tomatzin tla[h]cuilōl-
 tōtōtl cāca[h]tli mochīuh ye[h]huātl capitan a.
- 23 In huel, e, compāqui-a zan noyōllo ya in nitlazo[h]cācatzin
 nito[n] helnanto[h] mach nic/24/-ya-o[n]huīcaz yēctli ya
 xōchitl in mā īc ninahpāntiuh quēnmaniān nicān /25/ in
 auh in a[h]mō zan ninēl[1]açuāhua noconi[t]ta-ya
 xōchincapolxōchitl on /26/ quetzal[1]i a xēliuhti[h]cac
 on tzinitzcan in xōtlati[h]cac onchālchiuhitzmolīntoc
 /27/ ya nō cuēlye[h] nō huītz huītzitziltzin in
 papalōtl in pipiyoltzin īxquich tlachī/28/china nepāpan
 xōchinçuahuitl ommochīuhtimani 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]pāntiuh quēnonami[h]cān.

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[copyist's numeral:] 37

- 1 īc ōme huēhuētl. Titoco titoco titocoto titiquiti,
 titiquiti, titiquiti
- 2 I-n niqetzaltzihuactōtōtl oncuīca-yan in cācatzin in ton

- helna[n]to[h] onquetzal/3/pepeti-a mamātlapaltzin in in
 motēntzin tictetzelo-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/ nocnīuh 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 nocnīuh nicācatzin Et.^a
- 11 Īxihuinquetzalhuitzitl papalōtl a ī Palacizco ya ācaci[h]tli
 tēuctli in tlāuhque/12/chōlhuītztzilīn papalōtl a ī
 ton helnanto[h] ōmācatl tēuctli quetzalqui[h]/13/quizco-
 pa-yan quinōtza quitlātlauhtia in tiox nohuēyōhuān nomache.
- 14 O anqui ya ye[h]hua in ī āmoxpetlapan o[n]cēcenquīztinemi[h]
 in tēpilhuān huiyan in /15/ tlāuhquechōlhuītztzilīn
 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 yeī huēhuētl, Toto, tiquitiquiti, tiquitiquiti
- 22 Chālchiuhcapolxōchitl aya teōcuitlamātzatzaya-n-ti[h]cac
 zan nictetzelo-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-tzetze/25/loa-yan
 nixiuhquechōlcācatzin in Palacizco-yan.

- 26 Xichōcacān xiquilnāmiquicān in anCācatzitzinti[n] ahua
nomachhuānE ōquitlāti[h] /27/ in chālchiuhcapolin
īpalti-a-a-nemi[h]-an
- 28 In cuix oc tomatīān in cēxiuhtica yan on quēxquich īxpan
Ancācatzitzintin ahua tomach/29/ huān ne ōquitlāti[h]
in chālchiuhcapolin īpalti-a-nini[h]-yan
- 30 In pāqui noyōllo 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 yan 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 nitlapalAlotzin 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 niq[i]h]toya-n in nitlapalAlotzin in#n# o
nepāpan#n# i i[h]huiyōtzin /8/ noconyēctia Et.
- 9 Mā xonāhui[y]acān i antēpilhuān cācatzitzinti[n] ō-ya-moman
yēctli yan iuhquin /10/ tiox a īpaltzinco
xompā[c]quiāhui[y]acān a nomache Et
- 11 In xōchiquechōlcapolin #n#īmancā[n] ya oncān o iquelexia[h]
a in ton Joan-o an.
- 12 O anqui momācēhual ye[h]co olīni-a in īpalti-a-nemi[h] īcpac
ontla[h]toa xōchita/13/pachcācatzin in ton xoan-o an.
- 14 Teōcuitlacācatzine chālchihuitl ye motēntzin o quetzalli-m

a a ma[h]tlapaltzin /15/ tompa[h]patlāntinemi tontlatla[h]toa
ye nicān 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-ya Īc icnōtlamatīhua zan
nitētlacāuhtzin niton /19/ helnanto[h] in māoc
to[m]maco-n manī-an in tlapalhuahcalxōchitl 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/ ya
xan loixco i-yanco yancayome.

24 Zan tinohuēiyōtzin zan titla[...], aya-m taacaci[h]tli
tēuctli nimitzciauh/25/quetza-ya Īxquich Īca-m i iyo
ach cānnel-on cāmpanel to[n]yāzque[h] a/26/hua pille
nomache

27 Zan nimitzciauhquetza on o aye i E o anca nimohuēyo zan
niton helnanto[h] /28/ ach quē[n]nel-on cāmpanel
to[n]yāzque[h] ahua pille nomache.

29 Īc chiçuacēn huēhuētl toto tiqui tiquiti tiqui tiquiti.

[copyist's numeral:] 41

30 Zan tēmāc nipa[h]patlāni nicoyoltōtōtl ninēllaçuāhua
nitēuctli yehua niton /31/ helnanto[h] nichōca-yan
cāmpanel toncalalizque[h]

[subscript gloss:] [toncala]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 çuahnepantla[h]
ninoquixtia in ni/4/tēuctli Ehua niton helnanto[h]
nichōca-yan zan nicnōtlamati īpalnemo[hu]a ti/5/cemilhuitia
in tīpc. ancāca[h]tzitzintin tāchcāhuān.
- 6 Mā xiyēctza[h]tzitituh timatlaltōtōcācatzin tinohuēyōtzin ye
tācaci[h]tli ye toma[h]cēhual /7/ inīn ōtopan temoc
Xesu quilisto tāchcāhuān
- 8 Īc chicōme huēhuētl, tocotocotiti tocotiti.
- 9 In niqittoya-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 cozmañ
mōztla huīptla quēn quinequiz īyol#1#ia
- 14 Ticxōchicōzcamamalīna icnīuhyōtl ya Xan luisco
xiquintlanēhui in a /15/ mohuēyōhuā[n] ye nicān chālco
tépilhuān
- 16 Īc chicuēī huēhuētl tocototo cototo tocotoco totiq̄ tiquito
tiqui tiqui tiquiti

[copyist's numeral:] 43

- 17 In no-n-cuīcaāmoxtlapal ya nocon-ya-zo#c#[z]ouhtinemi

nixōchiAlotzin nontlate/18/to[h]tica[h] in
tla[h]cuilōlcali[h]tic #c#a.

- 19 In quēnman onnemiz niqittoa 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 ōmpa niāz #un#[i in] īchān /21/ in Xesu Quilisto[h] yayaya.
- 22 In niqetzalaapetzcācatzin 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 i-m

[copyist's numeral:] 44

- 26 īc chicunāhui huēhuētl. titotito totocoto titiqui
titiqui titiquiti.
- 27 Topan mozouhtinemī anqui a māquīzcācatzin in īpaltinemī[h]
xōchizaçuanque/28/tzalli i ya motzetzelo-yam ahua
nomatzine
- 29 Tlā toconāhuiltīcān anqui a māquīzcācatzin in īpaltinemī[h]
xōchizaçuanque/30/tzalli-yam motzetzelo-yam Et.
- 31 In niq[ui][h]toa-yam cācatzin nitomax tēuctli anqui ya nelli
īc nonecuiltōnōl

folio 52

in tlazo[h]i[h]huixōchitl in ce[h]celi[y]a ye mocuīc
tocon-ya-yēhua ahua noma/2/tzin tēuctle E

- 3 Ye cōzcaa[h]huachpixahu-a in manima[h] in tomax tēuctli
#anqui-ya-neli# et.^a
- 4 Ilhuicamixquiāhuac oncān ti-ya-nemi-yan quetzalli cācatzin
nomatzin /5/ in Palacizco tēuctli mā ye xoco#n#ncaquicān
o anqui am īcuīc in tiox a.

- 6 Ticmāquīztetzeloā moxōxōchitla[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 helnanto[h]
toconquetzalitztōltzetzeloā yēctli /10/ a mocuīc in
Īxpan tiox ye timāhuilia zan ticācatzine a.
- 11 In conpoloā motlaōcol nomache in titon helnanto[h]
toconquetzalitztōltze/12/tzeloā Et.^a
- 13 O anqui a nelli ye oncān tonahāhui[y]azque[h] a in ilh^{tl}_i[h]tic
aya in ticācatzitzinti[n] /14/ a[n]nomach[h]uāne
tlālācozaltzitzintinE at zani[y]o[h] nicān māoc on-
necui/15/cuīca#ne#nonōtzalo huēhuētlan #n#aya ca-n̄
tiāzque[h] in ya Īchān yehuaya /16/ in tiox a Ea.
- 17 In cuix occe[p]pa ye nicān ompa[h]patlāntinemiquīuh a in
cācatzin xihuañ /18/ pelez aya annomachhuāne
tlālācuizaltzitzintinE at za#n̄#ni[y]o[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[l]i-n̄ cācatzine E.^a
- 22 Zan momācēhualhuāñ ca an motlaōcolhuāñ aya motzinitzcan
capolin Īcpac /23/ in ya nemi 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]pañ in
yēqū-i-tēntla[h]paliuhquetl in ton /26/ helnanto[h]
aya tlāoc xiqui[t]tacān tlazo[h]tla[h]machcācatzin
mozouhtinemi /27/ ya moxōchinamolcuātlapalne[h]mach

que[m]mach mixtlan mīti i nicā[n] /28/ in Īchīuh ahua
conētle ahua pillē 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 ācucuentla[h] /30/ in ton helnanto[h] mā
nic-ya-huīca-ya chālchiuhelotl xiuhquechōlxī/31/lōtl
cuepōntōn aya mā-n āmatlapaltitlan nictēca-ya mā
nica[h]xīti que/32/tzaloyametl Īmāpañ aya ahua conētle
ahua pille xa[h]āhui[y]acān netle an

- 1 Māquīznelhuayo[h]ti[h]cac tzinitzcañ ahua izhuayo[h] i
tlaaquīllo[h] in ahua çuahuitl /2/ Īmāpan momalacachoa
mopīpiloa yam xihu-in-quetzalcācatziñ ton /3/
helnanto[h] ahua tzatzapotl quiçuatiniemi-a
- 4 Cecnīpa çuahuitl Īmāpan aya oncān ye nīmi-an quetzalchitōctzin
çuahutotopo[h]/5/tzin #n#i çuahuitl Īc o tiauh in oncān
çuah-ye-huīlo[hu]a tlaca[h]zo ye[h]huātł in āca/6/ci[h]tzin
tla[t]quic aya Et.^a
- 7 Tlatlamantitihui[h] inīc xīmo[hu]a ilh^{tl}i[h]tic ticācatzin
in nepāpan nīquittoa nicān /8/ inīn mānel huel
quetzalli nīquixhualti-a mach Īc nītlazo[h]yāz ayāc
/9/ tlaçuāhuac nomache
- 10 Totolīnīco[h] ya nicān i xōchitlālpan ticāca[h]tin in
nepāpan nīquihto#hu#a in Et.
- 11 finis.

12

XōpanCuīcatl

[copyist's numeral:] 47

- 13 Ōtocontēcaque[h] in moxōchinpetl ya in nēñ oncāñ
onnēntlamatizque[h] in mocnōic/14/nīhuāñ Īpalnemo[hu]a
ohuaya Et.^a
- 15 Tlā toconēhuacāñ moxōpancuīcatzīn chālchiuha[h]huach-
chopiltzīn 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 timitzmacacāñ motlāuhquechōl xōchia[h]huachquetzi
chālchiuha[h]huachchopiltzīn Et.^a
- 18 Chālchiuhtla[h]cuilōlli o in cuīcaāmoxtlī onquetzalxīlō-
huītōliuhtoc in yēctī-on cuīcatl xō/19/chīnpapalōcalli
ya Īc ōmpa huāltemo in cuīcatl ōmpa niccaqui-a nicuīcanitl
/20/ yehua in Ītla[h]tōl ilh^c ye Īchāñ angelot-a ha Et.^a /21/
zan nepāpa[n] zan i[h]tic-a yao ontzauctica[h] ca
xōchīpapalōcal[li]i-a &.
- 22 Īxōchiāmīl Īpan ca-n ye onnemi in patlāntinemi-a ca ye[h]hua
in Tiox Īxiuhquechōl/23/icpitzīn Ī-n-teōcuitlatlapal Īca
tlapetlāni-a in huēhuētītlān xōpañcali[h]/24/tic
cuīcatlapayahuitl mani-a Et.^a
- 25 Īchālchiuhxāltomacocōzqui-a zā ye[h]hua-n Dios Īxiuhquechōlicpi-
tzīn Et.^a
- 26 Tlāoc te[h]huāñ tompēhuacāñ tlāoc te[h]huāñ toncuīcacāñ
Mā toconnēntlamachtīcāñ Īpal/27/nemo[hu]āni at cana[h]
hueli aahuiltīlōyān at ca hueli ēlleiquīxtīlōyān Et.^a
- 28 Mā icnōxōchitl,a, ye nicmana-ya nicāñ nictzetzeloā
xōpan-in-xōchitl cempōhual/29/xōchitl aye Īca on
aahui[y]alōyā[n] Et.^a
- 30 Ni[c]quetza in tohuēhuēuh niquinnechicoa in tocnīhuāñ

īmēllel quīza niquincuīca/31/tia tiāzque[h] ye īchān
ximotlamachtīcān ximocuiltōnōcān in antocnīhuān /32/
ahuaya Et.^a

folio 53

- 1 Mā izquixōchitl i mā cacahuaxōchitl mā onneaquīlo mā
necōzcatīlo /2/ huēhuētītlan-a yece[n] ye nicān
xōchināhuatīlo, yece[n] ye nicān in cuīcanāhua/3/tīlo
in tl̄c̄c̄ o ximotlamachtīcān ximocuiltōnōcān in
antocnīhuān ahuaya.
- 4 Tiquetzaltōtōtl titlāuhquechōl tompa[h]patlāntinemi in
īpalnemohua timohui[h]hui/5/xoa timotzetzelo a nicān,
Moicnōchān moicnōcal a īmañcān /6/ ahuaya za[n] ye
monecuiltōnōl motēicnēlil in tl̄c̄c̄ huel-on nemo[hu]a
timo/7/hui[h]huixo#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 oḥ in chīchīmēcatl tēuctli in
tiayoçua[n] cuēl achīc ye nicān /10/ xocōnmotlanēhui in
tl̄c̄c̄c̄ ahuaya. &^a Īca nichōca compolo#hu#a in to/11/miquiz
compoloa in totlāocol yēctli-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 tepētī
āyahuitl zan topan manī mā /14/ quīza om a yēctli xōchitl
mā momāc onmani-a onxōchimalīntoc /15/ amocuīc amotla[h]tōl
- 16 Moquetzaleḥcacēhuaz tiq̄uēḥcapāhuia ye tlachi[y]a in cōzcatl
īn ye tlachi[y]a in quetzal/17/11i ī ye nermalīnalo
āyahuitl Et.^a
- 18 Tlāhuilli xōchitl oncuepōntimani āmoxtlī [ī]mancā[n]

- Mēxi[h]co-n i[y]a ohuaya /19/ tōnatimani-a ahuaya &
 20 Cenca[h] ye māmo_x hi cenca[h] i tla[h]cuilōli[h]tic
 onmani-a in ātl-o yan tepēt1 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 Xiuhtlaquetzalli 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
 ilhuicat1 ahuaya &
- 26 Zan chālchiuhxicalli amomāc ommani-a zan quetzalhuexōtica
 anquia[h]huachpēhui[h]/27/toque[h] in Ātl in tepēt1
 c̄m̄c māoc cemilhuīt1 ohuaya. Et.^a
- 28 Yancuic tictlālāia in mōztōcal zan titla[h]toāni ca yehua in
 tiox yancuic ticma/29/na-ya mochālchiuhteponāz
 tictzetzeloā Et.^a
- 30 Āmoxtlī toconitta yehuaya in Pale[h] in moch ōmpa
 to[n]neci[h] in timācēhualti[n] ilh^{t1}i[h]/31/tic zan
 tontlacaqui[h] ōmpa toconnōtza[h] yehua in Tiox &

folio 53v

[copyist's numeral:] 49

1

Mātlatzincayōtl

2

A nonpēhua noncuīca nimācuflxōchitl 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/chihuah

~~#aya mopapalōuh-īc-toconāhuiltia-in-mātlatzincatl~~
~~in-tōlo[h]eā[n]-in-tlacote/6/pēe#~~ in mā onne[h]tōtilo
ohuaya ohuaya

7 Te[h] moma[h]cēhual Mātlatzincatl Ītzcō#hu#ātzin

[marginal gloss:] Ītzcōātzin

In āxāyacatzin ticmo[h]moyā/8/huaco in Āltepētī in
 tlacotepēc

[marginal gloss:] huel mi[h]toa chālca[h] mani

a ohuaya.

9 O ilacatzih-ya

[marginal gloss:] ilacatzihui s. momālīna.

- om moxōchiuh aya mopapaloouh īc toconāhuiltia in
 mātlā/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 çuāhuichīmālli in tēmāc ye quimana ohui[h]cān cuīhua yan
 tlachinōlli /13/ i[h]tic ixtlāhuatl i[h]tic ohuaya ohuaya
- 14 In ne[h]neuhqui in tocuīc ne[h]neuhqui in toxōchiuh ca-n
 tiçuāochpān in tocon/15/āhuiltia Īpalnemo[hu]a ohuaya ohuaya.
- 16 In çuāhuixōchitl in momāc ommani-a Tāxāyacatzin in
 teōāxōchitl in /17/ tlachinōlxōchitl īc içuayo[h]timani
 Īca içuaintīhua 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 içuaintīhua &
- 21 Za[n] ye netlā[h]palōlo in tēpilhuān in ācōlihua[h]que[h] in an
 tepauēca[h] ohuaya Et.^a

[copyist's numeral:] 50

- 22 In ōtépēuh Āxāyaca nōhuiān mātlatzinco Malīnalco, ocuillān,
 Tēçualōyā[n], xōco/23/titlan, nicān ōhuālquīzaco xiquipilco
 oncān ōquimetzhuītec cē otomitl /24/ Ītōcā Tlīlāt1, auh
 in ōahcico quimilhui[h] Īcihuāhuān xitlacencāhua/25/cān
 in Māxtlatl in tilma[h]tli Et^a anquimacazque[h] amoquich[h]ui /
 ōqui/26/nenōtzallan mā huāllauh in otomitl in
 ōnēchmetzhuītec momauhtih/27/tica[h] in otomitl quittoa
 anca ye nēchmictīzque[h] quihuāluīca in huepan/28/tli,
 in tlaxipehualli in Mazāt1 Īc quitla[h]palōco in
 āxāya momauhti[h]/29/tihuītz, auh zan ōquitlauhti[h]que[h]
 in Īcihuāhuān Āxāyaca

folio 54

- 1 Tlaxcaltēcayōtl
- 2 Ōta[h]cico ye nicān Tenochtitlan ĩ ximochicāhuacān
 antlaxcaltēca[h] ye huexōtzinca[h] /3/ quēn concaquiz
 tēuctl-ō xicotencatl-ī ĩ nelpilōni-ya ximochicāhuacān
 /4/ netla-ya
- 5 Huāltza[h]tzi-a in tāchcāuh in çuāuhtēncoztli zan conilhuia
 in capitan-ī ya o tonān /6/ ye[h] malintzin ĩ
 xa[h]caltē[n]coz ācachinanco ōta[h]cico huel
 ximochicāhuacān netla-ya.
- 7 Tlāoc toconchi[y]acān Ī-n-ācal capitan aya huel ye oqu-ī
 huāla[h]ci in Īcuāchpān in tepē/8/-

[marginal gloss:] Aztahua[h]cān

- pōl#l#-i zan ye[h] Īxpañ aya ye Īxpolihui[h]-o in mā-
cēhualtīn Mēxi[h]came[h] hue /9/ ximochicāhuacān netle-ya.
- 10 Xiquiñpalēhuīcān totēcuiyōhuān a ayahue tepoztlahuice[h]que[h]
quixixinia[h] ātl-on /11/ yan tepētī quixixinia[h] Mēxi[h]ca-
yōtl ximochicāhuacān netle-ya.
- 12 Xictzotzona in mohuēhuēuh xihuēhuetzca y#c#[e] Īxtlīlxōchitl
xo[m]mittōtia-o in çuā/13/uhquiāhuac Mēxi[h]co nicān
mocuezalichīmal-o cuecuyāhua yan te/14/malacatitlan
i ximochicāhuacān netle-ya
- 15 Yāōpa[h]pāquinitzin tlahuizne[h]nequitzin ayyahue in
çuāchic aya Īxtlī[1]xōchitl /16/ xonmittōti-a in
çuāuhquiāhuac Mēxi[h]co nicān i Mocuezalichīmal-o
cue/17/cueyāya-n temalacatitlan-in ximochicāhuacān
netle-ya.
- 18 In oc huālmomantihui[h] Ahua tomach[h]uāne-yay-yano in çuāchic
aya in Ānāhua/19/catzin in otomitl tēuctlī tēhuetzquīti[h]
hue ximochicāhuacān netle-ya.
- 20 O cuēl achica cemilhuītl o yeehuaya in tlachinōlxōchitl
motla[h]tōl tiçuāuhtemoc/21/tzin aya moteōcuitlayacaxōchiuh
tlatlāhuizcal#l#ēhuatimani-ya in mochca/22/xōchiuh quetzaltica
#q#[c]ueyāhuatimani otitlamahuizo[h] huītziltepētī
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 otitlamahuizo[h]
huītziltepētī

[marginal gloss:] huītzilōpo[ch]co

ximochicā/27/huacān netle-ya.

- 28 Īc ōntetl huēhuētł
- 29 Tlā huel xiquimottacān a ye[h]huāntin chīmaltica mittōtia[h],a,
 ōtonnexe[h]que[h] /30/ in tēhuetzquīti[h] in
 tecōātzin tlehnōzo anyezque[h] māyecuele[h] mā
 onne[h]/31/tōtilo in tlā xicuīca a[n]nicāhuān, Mā cēcen
 o[h]tlipan ximochicāhuacān /32/ ticō#hu#āi[h]huitł in
 tiitzpotonqui tlehnōzo anyezque[h] māocyecuele[h] mā
 onneh/33/tōtilo in tlā xicuīcacān annicāhuān.

folio 54v

- 1 Ōnel tic-ya-cāuhque[h] tlā xi[c]caqui ye nocuīc in tāuh
 totepeūh in tenochtitlan o /2/ Mēx^{CO} nicān in huel
 nelli,a, niqitto#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 nicmahuizo[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 Īc yēi huēhuētł
- [copyist's numeral:] 53
- 10 Tlāoc xonmi[h]tōti o tooquiztēuctli titla[h]to#hu#a-ya
 xictzotzona in teōcuitla/11/huēhuētł xiuhtlemi[y]āhuayo[h]
 concāuhtēhuaqueh in tētēuctin tla[h]to[h]que[h] auh
 ōo[n]ya[h] ye[h]/12/huātł ye xiquimonāhuilti in nepāpan
 tlāca[h] tonāhuac onoque[h] tlaxcaltēca[h] /13/ in
 me[h]etlo ye huexōtzinca[h] i me[h]etla

- 14 Tēlhuel̄y#̄c#[eh] aye ōnēz 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]
 in me[h]etlo huexōtzinca[h] in me[h]etla
- 17 Mochīmalihtōtīco nicān aya in tla[h]to#hu#āni in Āpopōca
 Mēx^{co} anqui nicān chī/18/malaztaxōchihuāque[h]
 huahuanpatza#c#que[h] in tēuctli-ō amīxpan o tlaxcaltē/19/ca[h]
 i me[h]etlo ye huexōtzinca[h] in me[h]etla
- 20 Auh a[h]zo nelli ye[h]īc ona[h]cic quimon, ya, cuīli[h] in in
 tepoztōpīlli ixpayolme[h] anqui /21/ nicān chīmalazta-
 xōchihuāque[h] huahuanpatzaque[h] in tēuctli o amīxpan
 /22/ o tlaxcaltēca[h] in me[h]etlo ye huexōtzinca[h] in
 me[h]etlo.
- 23 Huālchīmāllāza-ya ye[h]hua-n motelchīuhtzin in
 #teucylhuitl#[tēcuilhuitl] i tēlhuel̄ye[h] onnēzta /24/
 in ō-n-ca[h]cique[h] in ĩntlequiquiz[z]o in tēpēhuānime[h]
 conittoa in A tōch mā on/25/ne[h]tōtilo tlaxcaltēca[h]
 in me[h]etlo ye huexōtzinca[h] in me[h]etla
- 26 ye xixinia ye[h] cuāuhtenāmitl a ōcēlōtenāmitl in
 #teucylhuitl#[tēcuilhuitl] tēlhuel̄ye[h] on/27/nēzta in
 a ca[h]cique[h] in ĩntlequiquiz[z]o in tēpēhuānime[h]
 quittoa in A tōch /28/ mā onne[h]tōtilo tlaxcaltēca[h]
 in me[h]etlo huexōtzinca[h] in me[h]etla.
- 29 Īc nāhui huēhuēt̄l
- 30 In huel ximotzomoco mā xonmi[h]calita zan titlācatēccatl a
 in temilotzin

folio 55

in ye oquīzaco in imācal caxtiltēca[h] chinanpa#n,#nēca[h]
yāōyahualōlo /2/ in tenochcatl-aya yāōyahualōlo in
tlatelōlcatl.

- 3 In oc tlatzatzaquato-a in tlachochcalcatl in coyōhuēhuétzin
a ye on oquīzaco[h] /4/ in Acōlihua[h] o in Tepēyacac
o in huēi o[h]tli İpan yāōyahualōlo in Te/5/nochcatl-a
yāōyahualōlo in Tlatelōlcatl-a.
- 6 In ye[h] huel pati[y]ōhua-i in Tenochtitlan i ye[h] İxpolihui-o
ye[h] İpilhuān 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 İ xih#hu#alcapoztica tlahtlahtla[h]tzini-a āyahuitl motēca
i nō conānque[h] ya /10/ in cūauhtemotzin a yahue cém
ātī onmantia[h] in Mēxi[h]ca[h] in tē/11/pilhuān aya
yāōyahualōlo in Tenochcatl in Tlatelōlcatl-a.
- 12 İc mācuīlli huēhuētī [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 İc pachiuhtia[h] İyōllo A İximachotzin chīmalpāquinitzin,a,
yahue in iuh/17/qui oticchīuhque[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]netzaçualōc Acachinanco Tēhue[h]xōlotzin ayahue
conih]cihuitia in in /20/ tlamēmeltzin in Xicotencatl
in Caxtañeta ye[h] mā ihui netlè ye[h] ya /21/ mā
ihui netle.

- 22 I xihuālpainacā[n] ticcāhuāne in tinelpilōnitzin-o yahue
 con[ih]cihuitia inIn 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
 Çuāuhtemoctzin in Cōā/25/nacoch tētlepanquetzatzin
 ye ne[h]cuilōlo in antētēuctin ayyo.
- 26 Quimonēllaçuāya,a, in Tlacotzin ye quimonilhua o Ahua
 tomach[h]uāne /27/ ximochi[cā]huacān aya teōcuitlatepoz-
 mecatica ya onilpilōque[h] in ayahue /28/ ye ne[h]cuilōlo
 in antētēuctin ayyo.
- 29 I In quihuālitto#hu#a o in tla[h]toāni o in Çuāuhtemoctzin-a,
 Ahua nomatzine /30/ ca-n tonānalōc tontzītztzilōc āc
 İnāhuac 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/nenelihuih in coyōhua[h]cān-i ahua nomatzine
 ca-n [ton]ānalōc tontzītztzqui/3/1ōc āqu İnāhuac 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 İcuİc nezahualpilli İc tlamato huexō/7/tzinco.
 Cuextēcayōtl, Quitlāli[h] cuİcani Tececepōuhqui
- [marginal gloss:] Ye[h] ahxİhuac huēhuehtzin İpiltzin
 xayacamachantzin huexōtzinco tla[h]to#hu#āni,
 Mictİlōc temalacac.

[copyist's numeral:] 56

- 8 Nihuinti anaya ihuinti-a noyōllo tlāhuizcall-a moquetza-ya,
o tlahto#hu#a-ya zaçuan /9/ quechōl o chīmaltenānticipac
tlacochtenānticipac ximocuiltōno titlāca/10/huepan
tinohuēyo, çuā[x]xomotl aya çuā[x]xomocuextēcatl ayoo
- 11 Zan teōāxōchiocltl-a ĩc ihuintic ye oncān tōtōātēpan aya
çuā[x]xomotl aya Et.^a
- 12 In chālchiuhtli teteica, quetzalli po[h]poztequi a nohuēyo
tēpilhuāñ i tzīn miqiztlā/13/huānque[h] ĩc oncān
āmīll-an ĩpan-o, ātēpan-aya a i Mēxi[h]ca[h] i mehetla.
- 14 In çuāuhtli ya Pipitzca-n a ōcēlōtl chōcatlica[h] tinopiltzin
Mācuīlmalīnalli zan /15/ ye oncān Poctlān tlapallāñ
ye[h]co[h] i āchīhua[h] a iñ Mēxi[h]ca[h] Et.^a
- 16 In ye ōnihuintic ye nicuextēcatl-a i ye nixōchiçuā[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 ĩc ōme huēhuētl
- 21 In teōātl ĩmancān ayyahue ompozōntimani[h] teōāxōchiocltica-ya
a ihuīn/22/ti[h]-a a in Mēxi[h]came[h] chīchīmēcatl aya
noconilnāmiqui-a zan nichōca i hue.
- 23 ĩca-ya i-yahue o onnichōca-ya Ninezahualpill-a noconilnāmiqui
cāniñ-ya ma/24/ni-a ōmpa ye cuepōni-a yāōxōchitl iya
noconilnāmiqui-a ca-n nichōca i hue.
- 25 Cili[n] #q#[c]uipōn cha[lān]iltzin a i tzīn mahui-a a
ĩxtlīlcuechāhuac ĩca ye[h] oñmahuizti-a qui/26/nāmoya
in quetzalli patzac-on xiuh qui-ya-moyā cuextēca[h]
tlāhuā[n]que-n.
- 27 Ātl-i-a ĩxtlāihtec tlachinōlācuyōtl i topan ye pozōni pil[l]i-a

Īxtlīlotoncochorzin /28/ a Īca-n̄ ye[h] mahuizti-a quināmoya
 i̇ quetzal[1]i̇ patzac-on Et.^a

folio 56

- 1 In quetzalāxomotzin ompa[h]patlāntia[h] noxōchihuēyōtzin
 in̄ tlācahue/2/pantzin aya zan quitoca-n̄ tōchin tēuc-
 tla[h]paliuhquetl-i̇ in̄ cuextēca[h] /3/ meyetla.
- 4 Āi[h]tec o cuica-ya a ontlahtoa oo yaye i̇ teōāxōchitl-i̇ in̄
 zan quitlāhuāna[h] on/5/chachalaca[h] Ī-n̄-quechōlpo[h]huān
 in̄ tēcpilli ya in̄ cuextēca[h] me[h]etla
- 6 Ō-ya-tihuintique[h] notata[h]huān tlapalihuintitl-i̇ mā
 nemāi̇ti[t]tōtīlo-ya zan ca /7/ ye Īchān
 huēhuēxōchihuāqueh o za[n] quetzalchīmāle[h]que[h].
- 8 Ye tlatile[h]que[h] ya yōl-i̇-māle[h]-ya anca quimittōtia
 in̄ Īhuātzalhuān huēhuēxōchi/9/huāque[h] o za[n] que[t]zal
 Et.^a
- 10 Ye zo yahqui nopillōtzin cozahuic cuextēcatotēc tzapocuēyet-a
 [superscript gloss:] [tzapocuēye]h[-a]
 tlācahuepan /11/ motimalo#hu#a-ya, quēnonami[h]cān
 ai-iyaye aye oya ya-yaa.
- 12 Yāōxōchioctica ihuintitia[h]qui aa nopillōtzin cozahuic
 cuextēcatotēc Et.^a
- 13 Ye onmahpāntia[h] in̄ teōāxōchi-a-octli a in̄ ma[h]tlaccuiatzin
 ōcēn yahque[h] /14/ quēnonami[h]cān. iyao ya-yea.
- 15 In̄ teōātica-ya tlāqūihcuilihui-ti-quetl ya nohuēyo nopiltzin

- 2 Īā#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 Īāuh qui
nelli Et.^a
- 5 InĪc onahcico in Capitan in Mēxi[h]co hoo Īc quināmiquito
Motēuczōma[h]tzin.
- 6 Niman Īc huāltemoc Cahuayo[h] Īpañ teōcuitlacōzcatica
conahpāna-ya contlā/7/tlauhtia connāhuatequi-a
ayahue Et.^a
- 8 Īāuh qui nelli Et.^a
- 9 Auh zanniman ye quilhuia, ōticmihīyōhuilti[h] ōītech
ta[h]cico[h] in māuh Mo/10/tepēuh in mēxi[h]co
ōticpachōco in mopetl-aya in mocal-aya ye o cuēl a/11/chĪc
y#c#[e] o cemilhuatl nimitztlapi[y]ali[h] motolīnia in
momācēhual contlā/12/tlauhtie Et.^a Īāuh qui nelli Et.^a
- 13 Y#c#[e] cue yahue ye yālpopōca-ya ye[h]Īc 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] tēpilhuān inĪc
onĪxtlāuh Mēxi[h]cayōtl Et.^a
- 16 In ticmahuizōco[h] ātl-iya-i[h]tic titlaxcaltēca[h]
onātēca[h] in Mēxi[h]co in Tēpilhuān /17/ Motēuczōma[h]tzin
tēuctli i[h]çuāc hue[h]huēcōmitl ye[h]Īc onāzaca
Āmalacoxōchi/18/tica on-aya-tzauctiuh ye yāltepētī
ye[h]Īc onĪxtlāuh mēxi[h]cayōtl Īāuh qui nelli
- 19 Iye huāltza[h]tzi-a in Malia tēucçihuātī quihuālihtoa in
Malia Mēxi[h]cah /20/ mā huālcalaqui in amāpilōltzin
mā ontlamēmelo tētēuctin aya ācōlihua[h]/21/cān
quetzalacxoyatl ye[h]co yohuan çua[p]popōca hi Īā#o#[uh]
qui nelli Et.^a
- 22 In huel monequi Īpalnemo[hu]āni ye[h] tla[h]tlapānalo in
tāpilōltzin timēxi[h]came[h].

- 23 Tlachōquiztlēhua i tlape[h]penalo ye cuāuhquiāhuac
neiximachōyān īāuh /24/ qui nelli Et.^a
- 25 In āzacoyān oncān poliuhque[h] huālpopōca[h] Nezahualquēntzīn
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 conma/29/malīntāz 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] āt1-i-a/33/-i[h]tic āt1-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 ōnhuēhuēt1
- 2 In huel tontlamahuīzo[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 anqui ya huel
ye[h]huāntin 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 xocommēme
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 in a ītlan-i īmāc onmani-a in teōcuitlacopa
huel cuecue/13/yoca in quetzalātī quimoi[t]tilia[h] in
Mēxi[h]came[h] huel pa[h]pāqui. /14/ i tlā tōnēhua in
Pixolei. Amen
- 15 Ye[h] mā iuhqui ōn intlā mochi çualli in amāco-n anMēxi[h]came[h]
aīc polihui^z-on in /16/ tátéquiliz i[h]çuāc polihui^z-on
in ōtlatzontec īcēlteōtl Amen.
- 17 Īc yeh huēhuētl.
- 18 Nomachhuā[n]#he#[eh] netle mā xi[c]caquicā[n] i notequitla[h]tōl
ōītech tona[h]cicoc i in tātē/19/quiliz ahuayahue
- 20 Āc nel conānatīuh tocommēmezque[h] in tochālchiuh^{tehuī-}
cōl[1]otzin Ayahue
- 21 Auh ōmpa 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 ōmpa ett.^a
- 24 Tocilac-a tzīnti ah#c#[z]oc tōnacāxōchihuiconti[h]cac Ātl
ītēmpān chālchiuhāhuē/25/huētl in chapoltepētītlān.
Mā ontlatetēco ya ticcahuān Īc onçual/26/nēztiāz in
chipāhuac Ātl ayahue E aya E.
- 27 Ca niçuihtoā cuiç itla[h] noma[h]cēhual Īc nontlaōcoya in
antocnīhuān cānpa /28/ ye ye[h]huātī noco[n]-ya-tēcatīuh
ca quinequi noyōllo mā ye ōmpa ye[h] iquelexia[h].
- 29 Nichōca ehua icnōtlamati-a nicuīcanitl oc nic-ya-tlapān
noxi#oa#[huā]pitzāpilō[1]tzin.
- 30 In mā iuhquin niccuepa mā nixōchincui[h]cuīcatīuh ye nochān
aya aya.

- 31 In quitlālāia mā xōchiātītla[n] ni-ya-i-chōca ehua ōnic-a-tlapān
iñ noxiuhāpetz. aya
- 32 Ca-n niquintēmoa ātlacuique[h] tētēuctin aya in
ne#c#[z]ahualtecolōtī cōāi[h]huitl tēuctli /33/ zan Īhuiān
ōnātēcaco Īchān ĩ Pelatol. Mā xoñmel[1]açuāhuacān ton
petolontlie /34/ aya.

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- 1 Zā nic#o#[ā]n huelnēztāz in tēcpil[1]ōtī, Mach Īca ompolihuiz
in tātlamēmel-a /2/ ya mā xa#n#[m]ēl[1]açuā Et.
- 3 Īc Nāhui huēhuētī
- 4 Zan te[h]hua ya Tioxe Īcēlteōtle Zan tic-ya-mana in tēzcatl
tlāhuil[1]i-a oñ on/5/i[h]cac ye nicān cemānāhuac
iyaye.
- 6 In cānon nicān catca yaya o aya a in Īntlīl Īntlalpal
motlachīhualhuāñ oñ /7/ ātlamēmele[h]que[h] a in
tētēuctin oyyaye.
- 8 Ye nonyahu-i, ye no[n]yahu-i, yahu-i, ōmpa na[h]citīuh ye
xiuhtzone[h]titlan on que/9/tzalātēmpān ōmpa
noconānaz nomatlaltehuilticāuh ca hui.
- 10 Tīxtlīlxōchitl a in Mēxi[h]ca[h]-yan inīc oñnemacoc
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]huāñtin ha Īnpan ya mochīuh ha in
Cuāuh/13/temoctzin in cōānacoch [h]uīa A tētlepanquetzatzin
qui[m]mocaquili[h]que[h] nepāpan tlāca[h]
- 14 Inīc o[n]nemacoc tlacochihcuiliuhtoc in huel conitto[h] capitan
tēuctli mā xoconxi#o#[hu]ā/15/moxihcuilōcān āmoxtli

- Īpanon ha in Īntequiuh Mēxi[h]came[h] O anqui nohuiān
 /16/ in āltepēpa-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 tiçuāuhtemoctzin in
 toqui[z]tzin in tihuanitzin aya
- 20 Ī ye ōhuāltzontec in aīc o polihuz in tātlamēmel-aya
 ximēl[1]açuāhuacān cānpanel /21/ tonyāzque[h] in
 quēnmaniān in Īhuīcpa in Pelatol haya haya.
- 22 Mā xamēl[1]açuāhuacān tomach[h]uāne in tiçuāuhtemoctzin
- 23 Mā tictzinitzcaṇa[h]huecho[h]tihuiān a[h]huachōtīuh in
 tzaçu-a ca-n ōṇ in ye tohuīcoltzin xocon/24/teōcuitla-
 quē[m]machhuīmōlōcān in tomecapal aya mā Ītlan
 tonaquicān tā/25/tlamēmel aya Īhuīcpa in Pelatol. haya.
- 26 Ca niquintēmoa Atlacuique[h] tētēuctin aya in
 nezahualtecolō#1c#[t1] o cōāi[h]huitl /27/ tēuctli zan
 Īhuiān-on ōnātēcaco.
- 28 Īchān in Pelatol mā xamēl[1]açuāhuacān ca Īc [h]uelnēztāz in
 tēcpillōtl #ni#[in] ma/29/ch Īca ompolihuz in
 tlamēmel Mā xa#n#[m]ēl #El.#[Et.]
- 30 Īc ōnhuēhuēt1.
- 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 Cuāuhtēncōztlī in tēuctli tlā ye noch toñhuiān
 tāmēmezque[h] /5/ tāzacatīhui[h] ye ne e
- 6 Nequi ye ontza[h]tzi-a in tohcāuhtzin in ye[h] motelchīuhtzin
 tocnīhuā[n] quilmach /7/ ye oc yohuac ticānatīhui[h]
 tātlamēmel huel tetehuilotic xiuhtehuiltic /8/ ho in
 quetzalitz-a-cucueyocatimani 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
 conī[h]cuilo[h]ta[h] Āxāyacatl tēuctli to[n]cēṁmantāzque[h].
 ye[h]īc tona[h]ci[h]
- 12 Ye chālchihātica ontzetzelihui 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 oncucuepōntoc
 tlatlatzcatimani-a /16/ i yacaxōchitl ontzetzelihui
 anqui zo ye e[h]huātl ye[h]īc contzaçuaco[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 xinechī[t]tacān, nohuēyōhuān.
- 23 Ca-n niPalai petolo[h] ca-n noco[n]i[n]nāmiqui 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 tepētī i-yaye
- 26 Ye mach aya nellī anca ōya[h]qui in totlazo[h]ta[h]tzin in
opispo[h] aya conteōcuitla
- 27 In mā tonhuiān-on in chapoltepētlan in quetzalātēpan
xiuhquechōlçeliztiuh /28/ mācpalxōchitl ĩc ontzauctiuh
tochālchiuhhuīcoltzin ahua nicāhuān /29/ māoc amoyōlic
mā antlatlapānti[h] ĩc tēchona[h]huazque[h] in
totēcui[y]o-an i-yaye.
- 30 I mā huel ĩc on tlatoto-ya-catiuh i-yohuaya i mā huel
ximi[h]mattihuiān ōmpa to[n]cenquīza[h] /31/ in tenochtli
aya ĩmancā[n] in Mēxi[h]co in xiuhquechōlçeliztiuh

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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]huātī a i papa[h] ya zan /6/ ca
Īxiuhtlacialhuāz yetoqu-i ĩc ontlamomōtlatoc ahui in
cāqu-i ohuaya Et.^a
- 7 O anqui nellī yehuaya ĩc anca ĩcoloz 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 ĩnaca/10/yo zā ye[h]hua Xan
Peto[h], zā ye[h]hua-n Xan Papolo[h]. ya ohuaya.

- 11 O anqui ye nāuhcāmpa yahuaya ye ontzatzac oc ticaqui[h]
teōcuitla-n-tlatzācua/12/lli omepetlānti[h]cac ohuaya ohuaya
- 13 Ach in oncā[n] ye Ichān zan ye[h]hua-yan papa[h]-ya teōcuitlapa-
palōi[h]cuiliuhtimāni /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 tocnīhuāne mā xontla[h]tlamahuižōcān
ātli-iya-i[h]tiqu-i zan ye ticon/20/chalao zan ye titon
Maltin-i huālxaxamacatimani a in ilhuicaātl ya ohuaya Et.^a
- 21 Ī mahuižpan tontlachi[y]a o Īpalnemohuāni ācuyōtl ho-n
totlañ 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 antocnīhuān
in cuix nel oc tīlōtizque[h] mā-n /24/ tipo[h]pōhuiti[h]
a xictl-a i malacachihu-iya ohuaya Et.^a
- 25 Īyoyahue yahue hui-xahue yahue nihuālicnōtlamati topan
moquetza nicān que/26/tzalitza[h]huachtli cānpanel
to[n]yāzque[h] ohuaya ohuaya
- 27 Tēicnōtlamachti[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 mahuiž[z]ōcān zan ye topan
onquīza zan ca chālchiuhātli in ye[h]/30/Īc pozōni-a
in mecatl ihcoyoca-ya #c#[z]añ michin patlāni-a mā
xic-ya-ithuacān ohuaya Et.^a

- 1 Ah oncā[n] ya i[h]caqu-i tōnacāçuahuitl-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
ātli[h]tic i mīxāyauhti/4/tlani[h] ye oncān
mahāhuilia[h] māhuilti[h]tinemi[h] papalōmimichti[n]
ohuaya Et.^a
- 5 Mā xic-ya-ithuacān in antocnīhuān-i ilhuicaāxōchitl-o 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 xocōnmatīcān ātl in xoxōquiuhitmani ay ohuaya
ohuaya
- 9 Ach in iuhcān-o tēihih[h]zahui[h]cān ātl-iya-i[h]ti#c#qu-i
mā-n xocōnmatīcān Ātl in xo/10/xōquiuhitmani cani ohuaya
ohuaya.
- 11 In huel nonmahui, nonmahui, a in ātli[h]tiqu-i huālmoman in
tōnatiuh ye /12/ topan in moquetza a ilhuicaāpōctli
yehuaya zan ye quitemohui/13/#y#a-i a in çuāchpānitl-a
ohuaya ohuaya.
- 14 Ca-n ye huālmotza[h]tzilia a in cō#hu#āi[h]huitl zan ye
coç-ya-ihtoa huēix ahua-ya toc/15/nīhuāne anca cē nicān
yez in tipo[h]polihuízque[h] ca-n ye quitemohui#y#a
/16/ a in çuāchpānitl-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 moyōllo 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#1#i mā tlacāhua
 moyōllo a[h]nontlayeco#hu#a cāñelpa 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 nompolihui
 in cozamēlco i ohuaya ohuaya.
- 27 Tlā xocoñ-ya-caquicān anhuexōtzinca[h] zañ huel īixiptla i
 Xan Jihuan paha in /28/ huēi cītlali[n] ontza[h]tzi-a
yehuaya conittoa ximocencāhuacān ca ye huī/29/tz ōn a
 in nelli teōtl a in tla[h]to#hu#āni-an co[n]-ya-nānquilia[h]
 in nepāpan /30/ tlazo[h]tōtōme[h] ohuaya ohuaya
- 31 ō-ya-moquetzaco yan tlāhuizcalli yehuaya ō-ya-huālquīz a in
 īixiptla-n

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- Tiox in tōnatiuh in mā oñ-ya-tlātlauhtilo-yan in
 īpalnemohuāni anhuexō/2/tzinca[h] in ohuaya ohuaya.
- 3 In mā onneīximacho-ya in antēpilhuān-i mā oñ-ya-tlamahuizōlo
yan quēxquich /4/ i notōcā quichīuh ticcāuhtēhuazque[h]
 in quēnmaniān in antocnīhuā#n#n-a ohuaya Et.^a
- 5 Zan concauhtēhuaque[h] a in tlḡ#c#qu-i inīn 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 ilh^c teōtl an ohuaya ohuaya
- 9 Zañ con-aya-itto#hu#a a in Polopeta[h] i yece[n] chi[y]ell-aya
 mā xoconēlēhuicān 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-n̄ chiucnāuhtlamantli-n̄-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 tonmēhuilti[h]tica[h]-on ticihuāpilli
 S^{ta} Malia ayyahue Tomi/16/naciones, i trones, huiya
 Quelopinesme[h] o-ohuiya-ya Quelapi/17/nes aīc tلامي
 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-n̄ Pelatol in mā nēci Īāuh /19/ pōhualo quēn̄
 ye conitto#hu#a in zān ye[h]hua Tiox an ohuaya ohuaya
- 20 In mā-n̄ tic-ya-nōtzacān Īcēlteōtl in a[h]zo Īca yehua a
 oncemilhuitīllano[h]-ya Ī/21/tloc Īnāhuaqu-i ca-n̄
 timācēhualti[n] ohuaya ohuaya
- 22 Tontlamahuizōto[h] oncān in mal-i zā[n] timēxi[h]ca[h] ya
 oncā[n] tēchnāhua[tih]tica[h] /23/ ye[h]hua-n̄ Pelatol
 tēchon-ya-ilhui[h] on mā xiqui[t]tati[h] a j Patele[h]
 Santo /24/ ohuaya ohuaya.
- 25 Zān ye co[n]-ya-itto[h] i a[h]zo tle[h] nicnequi-a teōcuitlatl-o
 in mā huel nepechtēco zān huel /26/ xic-ya-nōtzacān
 in celextial zā[n] ye[h]hua-n̄ Tiox an ohuaya ohuaya.
- 27 In zān nō iuhqui ye[h]hua Īca tēchonihua a in Loma[h] aya
 tēchon-ya-ilhuih ōn /28/ mā xiqui[t]tati[h] a in Patele[h]
 Xanto[h] ohuaya ohuaya.
- 29 Zān toyōllo tlamatic Īca tēchonihua a in Loma[h] aya

- tēchon-ya-ilhui[h] ōn 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 zaṅ 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]quiztica 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 ōṅ 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 ōn
 zaṅ ye[h]hua-ya papa-ya ohuaya ohuaya.
- 8 Xōtlatimani-yan onitzmolīntimani-on in huexōtzinco i anqui
 moxōchihu-i tāxā/9/yacatzin[n] huel tontlama[h]cēuhta[h]
 za[n] tenochtli īmanicān ohuaya ohuaya.
- 10 Aztai[h]huixōchitl aya ye on tzetzelihutoc in ātlīxco-ya
 anqui moxōchihu-i in tāxā/11/yacatzin i tēuctli yehua
 huel tontlama[h]cēuhta[h] zaṅ tenochtli ī#n#manicān
ohuaya Et^a.
- 12 Quēnonami[h]cān in ōmpa xīmohua in ilhuicatlī[h]tic
 chālchihuitl anqui xihuitl /13/ ye ontecpantoque[h] a
 in tēpilhuān Tiox ye īchān in ohuaya ohuaya.
- 14 Anqui tlāuhquechōl ompatlāntinemi-on oquiztēuctli ya anqui
 quetzalçuāuhtli a in tla/15/cotzin ye onnemohua Tiox
 ye īchān-i ohuaya ohuaya.

- 16 Tlā xontlachi[y]acān īxōchimīlpan-ī īcēlteōtl huiya a
tēyōlqui[h]matcān ontlacehceliztimani/17/-ya
onquetzala[h]huachquiyauhtimani-a ohuaya ohuaya
- 18 Zan ye oncān ye onnemi xihquechōltōtōtl a in Ton maltin-ī
ma[h]āhuilti[h]tinemi in /19/ Aztatōtōtl
cō#hui#[ā]i[h]huitl Ton Xihuan. ohuaya ohuaya.
- 20 In tlapali[h]huinxōchincūahuītl-a cuepōntimani-ya Tiox ye
īchān-ī in conchichintinemi[h] /21/ in tépilhuān-ī
in tēuctli on ānāhuacatl aya anqui tlācatēccatl in
cuitlachi[h]hui/22/tl-in ye onmotlamachtia[h]
ilhuicatlī[h]tic ay-yo ohuaya ohuaya.
- 23 In quetzalchālchihuitl-ī anqui xihuitl 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
cuitlachi[h]huitl /25/ in ye onmotlamachtī#y#a
ilhuicatlī[h]tic ay-yo ohuaya ohuaya.

26 XōpanCuīcatl.

1°

27 Quēnin ye olīnque[h] in Mēxi[h]ca[h] ī in Chapoltepec¹

[marginal gloss:] ¹in oncān achto omotlāli[h]ca[h]
yāōyōtica quinēhualti[h]que[h].

huiya zan ye yahuiya /28/ huiya polihuito huītzi[h]huitl²

[marginal gloss:] ²huītzi[h]huitl ahmō ye[h]huātī
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 onmonehmemīti[h]tiaḥque[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

Yāōtlatoco¹

[marginal gloss:] ¹Ca nōzo ye iz cate[h] in
 Xāltocān tlāca[h] in i[h]ḥuāc 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
 huītzi[h]huitl ohuaya.

4

O anca 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/namitl-a⁴

[marginal gloss:] ⁴chinamitl Āpañ mohuilāna.

ya Huītzilaztatl⁵

[marginal gloss:] ⁵oncāñ tlapacho[h]tiāzque[h] ayāc
huel quinpatlānaltīz.

in yacacintli cō#hu#āt1-on⁶

[marginal gloss:] ⁶Zan nō oncāñ 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.

mazāt1 huiya Īca /9/ quimamaliz⁸

[marginal gloss:] ⁸oncāñ quiçuāz inĪc yañcuicāñ
quichalīz Īchān.

Īchān-i Īca qui[h]tlanihtoque[h]⁹

[marginal gloss:] ⁹zan Īc āi[h]tiyāōyōtl ōquipēhualti[h]que[h]
Īc ōpoliuhque[h].

Ātl-o yan tepēt1 in ce/10/mānāhuaqu-i. ohuaya.

[interlinear gloss:] ¹⁰Māzōnel ihui in iuh tēch-
 polōllani[h] ca ye[h]huāntin in polihuizque[h]
 ca nicān huēyaz tlapihuiāz 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 cōātl i ihzomocayān.

tzanatl ihcahua/13/ca-yan Cō#hu#ātł 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 ōquipēhualtīco[h] in
 ōquitzīntilīco[h], in ōmotlamaniltīco[h],
 in ōmotlatecpanilīco[h], in yañcuicān
 ōmotlatehtēquilīco[h].

in tenochtli yehua in A[h]ā/17/tl-on,¹⁴

[marginal gloss:] ¹⁴mochtin pīpiltin in quiñtēnēhua.

Ahuexōtl-on a in Tenoch in ōcēlōpan-i niman iuh qui[n]nā/18/-
 huati[h] a in huītzi[h]huitl ye nicān polihuizque[h] in
 tonāhuac ono/19/que[h] ye nicān tzanatl ihcahuaca-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 mocuīc 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 Nitlailotlaqui māza[n] ihui
yehua māza[n] ō/25/anquitto[h]que[h] in tonāhuac
 onoque[h] onchālchiuhtlapāniz toyōllo yehua /26/ ītloc
 Ināhuac Īpalnemohuāni ohuaya.

27 Za[n] ye[h]īc xichōcacān #n#aya anMēxi[h]ca[h] i antēpilhuān
 ye nō ceppa-n tāuh Īpa/28/n-i totzaçual#1# ĩmancā[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]atēuctli in
 Motēuczōma[h]tzin a in Cui/2/tlahuatzin-#n#i
 ximotla[h]palōcān anMēxi[h]ca[h] in Antēpilhuān i
 quēn /3/ quittoa Īpalnemohuāni ohuaya.
- 4 Ontlaōcolmalīntia Īyōllo yehua in Cuāuhcō#hu#ātl ay in
 Teōhua[h]tzin /5/ hui-xahuīya on ohuaya
- 6 Mā-o[n] contlāti Īpalnemo[hu]āni mach oc quihuālmati quēn
 poliōhuaz a in /7/ mēcēhualli Īc ontimalihuz
 icnōpillōtl a in tēnāhuaqu-i ohuaya.

- 8 Zan to[m]motlamachti#y#a i mopalnemo[hu]āni in tlp̄#c#qu-i
 mā niman oc an xi/9/quimilcāhua-ni in Mēxi[h]ca[h]-in
 in tlatilōlco in teōcuitlapāntica on/10/tlāhuizcalēhua-
 ti[h]cac in a in tlailotlaqui ohuaya ohuaya.
- 11 Zan ninotolīnia ninēntlamati-a zan nitlailotlaqui
 quē[m]maniā[n] otēchon/12/tlāti[h] īpalnemo[hu]āni
 quēn nemo[hu]az-in? Mā iuh nemohua in mach oc
 ti/13/ç[h]uālmati otīya[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 huītzi[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 xōchinçuahuitl-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 tlp̄c 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 nellī /30/ ye nel
 tihui[h] ohuaya

- 31 Tlāca nelli ye nel tihui[h] ye nel tic-ya-cāhua[h] in
xōchitl-aya ĩhuān in cuiat̄l ĩhuān /32/ in t̄l^ǃc ye
nelly 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 āhuilt̄illān-o
ĩpalnemo[hu]āni? anca zani[y]o[h] nicān in t̄lālp̄#c#qu-i
huelic /3/ xōchitl in cuiat̄l aya mā-n-yan tonecuilt̄ōnōl-in
mā-yan tonequi/4/milōl ĩc-an xonahāhuiya-n ohuaya.
- 5 Xonahāhui[y]acān antēpilhuān anchīchīmēca[h] in ca-n
tiyāzque[h] ye ĩchān

[superscript gloss:] mictlān

Popō/6/catzin huiya in t̄lailotlaqui in Ācōlihua[h]tzin.
ayantepētizque[h] ayāc /7/ mocāhuaz in t̄l^ǃ#c#qu-i huelic
xōchitl-in in cuiat̄l-aya mā-n-yan tone/8/cuilt̄ōnōl
mā-yan tonequimilōl ĩca xonahāhui[y]acān ohuaya.

- 9 .4.

- 10 Tlachinōlpōctli onchīmalcocomoca ēhua-ya oyohualteuhtlēhua-ya
onne/11/nehuīxtoc in moxōchiuh yāōtzin i[h]cahuaca-n
ye oncān nepāpan in cūā/12/uhtli in ōcēlōtl-a ohuaya.
- 13 In zan tēmocniūhti#y#a-on in zan tēicnōmati
tlachinōlmilini teuhtli co/14/zahui#y#a Ācaxōchitl
itza[h]huatztetzelihui a on̄cucuep[ōn]tīman-a ohuaya
- 15 Yāōxōchiātlan aya ye chīmalpapalōcalli [ī]mancā[n] huiya
a oncān in t̄laco/h/16/tica quipōhua contlatlāztica[h]

- Ī-n-teōāxōchiāmox^htla[^h]cuilōl in motēuczō/17/ma[^h]tzin
 a oncān in Mēxi[^h]co quipatlā-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 conlatlāzti-
 ca[^h] Īteōāxōchiāmox^htla[^h]cuilōl in motēuczōma[^h]tzin a
 oncān /20/ in Mēxi[^h]co quipatlā-n tōnacātī#c#[^z]atl
ahuayyao ohuaya.
- 21 Zan motlāuhquechōl moyāuhtiuh on in Īca to[ⁿ]ya[^h] in
 titēpiltzin a in Tlācahuepan /22/ mopo[^h]poyāuhta[^h]-ya
 tiya[^h]qui yancohuin 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 noyōllo yehua in
 noco/28/ni[t]ta-n#n# icnōpilli mi[^h]huitzetzelozhu#a-ya
 in teōpan ian-ihuayayo 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]huitzetzelozhu#a-ya in teōpan ian-ihua/32/yayyo
ya[ⁿ]-cohui-on.

folio 62

1

5

2

Tlaōcoya [i]n noyōllo nicuīcanitl nicnōtlamati yehuaya zan
 ye in xō/3/chitl-i zan ye in cuīcatl-a Īca nitlacoco#hu#a
 in tlp^w#c#qu-i mānēn quih/4/tōcān in tēhcocolia[^h] in

- tēchmiquitlani[h] moch ōmpa onyāzque[h] /5/ cānon ye
 mictlān-a ohuaya
- 6 In quēnmaniān in ōtonciauh-in in ōtontlatziuh-in toconīnāyaz-in
 /7/ in momahui[z]o in motleyo in tlp̄#c#qu-i mā-n
 qui[h]tōcān in tēhcoco/8/lia[h] in tēchmiquitlani[h]
 moch ōmpa onyāzque[h] cānon ye mictlān-i ohuaya.
- 9 In māzan oc huel#l#-o onnemohua in tlp̄#c#qu-i māzan oqu
 īhuiyā[n] mo/10/palnemohua on yehuan Tiox in quini[h]çuāc
 onnetēmōlōz /11/ a in ōtiya[h]que[h] ye Ichān-a ohuaya
- 12 In zan onnepolōllano tlp̄#c#qu-i zan Īc on#n#elnāmīcōz in tocuīc
 toxōchiuh /13/ quini[h]çuāc onnetēmōlōz a in ōtiya[h]que[h]
 ye Ichān-a ahuaya.
- 14 Hui titotolīnia[h] mā iuhqui timiquicān mā ōmochīuh mā
 tēchoni[h]tōcān in /15/ tocnīhuān Mā-n tēchona[h]huacān
 cuāuhtin-i a ōcēlōtīn-a ya ohuaya.
- 16 Quēn huel xocochīhua#?#[!] quēn huel xococūīli Īxōchihu-aya
 za[n] ye[h]hua-n Tiox /17/ huiya nēncūīhua-yan
 ahcūīhua-ya ohuī[h]cān mahuizpañ ixtlāhuacān-a Et.^a
- 18 Māzoc qui[n]yōcoli māzoc tictēmachīcān cānin tlahuīca[h]-ya
 Īca-ya amēchmo/19/tlātilīz Īpalnemohuāni ohuaya.
- 20 Ohuaya-yo xicnōtlamaticān TēzCACō#hu#ācatl Ātēcpanēcatl
 mach nel a/21/mihuīhui[h] in cōzcatl in chālchihuitl-i
 mā anmone[h]necti[h] mā antlaneltoaca[h]ti[h] Et.^a
- 22 .6.
- 23 Zan tontēi#e#[c]nēlia anca ca-n tlaōcoya in Īpalnemohuāni
 in cuix nellī /24/ cuix nō a[h]mō nellī quēnin
 conitto#hu#a in māoc onnēntlamati in toyō/25/11o
yehuaya ohuaya
- 26 Quēxquich in ye nellī quilhui#y#a in a[h]mō nell-on? ca-n
 tonmone[h]nequi /27/ in Īpalnemohuāni mac onnēntlamati
 in toyōllo yehua ohuaya

- 28 In yehuan Tiox Īpalnemohuāni ninēntlamati-a anca zo aīc yez
o/29/huaya anca zo aīc nonāhuiyez in tēnāhuac-a
ohuaya.
- 30 In zan tictlazo[h]tztzeloa onhuaye in motec[h]pa ye
huītz in monecuiltō/31/nōl Īpalnemohuāni in izquixōchitl-i
cacahuaxōchitl-in zan no/32/conēlēhui#y#a zan
ninēntlamati-ya ohuaya.

folio 62v

- 1 Oncān xihuitl-aya quetzalli patlāhuac moyōllo motla[h]tōl
nota[h]tzin-o Īpal/2/nemohuāni tontēicnōitta
tontēicnōpilitta in zan cuēl achi[h]tzinca in mo/3/tloc
monāhuac-a ohuaya.
- 4 Chālchiuhitzmolīni in moxōchiuh Īpalnemohua ye xōchimimilihui
/5/ xihuechōlcuepōntimani-a in zan cuēl achi[h]tzinca
in motloc mo/6/nāhuac ohuaya.
- 7 Iyoyahue-yyaya hui-xahue ahnāhuiya on ahnihuellamati tīpc 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 moyōllo Īpalnemohuāni
tonyāzque[h] /14/ ye īchān antocnīhuān māoc
tonahāhui[y]acān ohuaya.
- 15 Nicān pēhua Tlamelāuhquí Tēuccuīcatl.
- 16 Zan ca ye nompēhua zan ca ye nictzotzona Īxōchihuēhuēuh
Īpalnemohuāni /17/ Ītla[h]cuilōl a ye[h]huātl onmani-ya

- o ohuaye xōchitl cuepōni-ya ona[h]/18/hui#y#axtimani
 tlālpan motēca-ī zan ca īxihuāmo x i ye[h]hua-n Tiox
 ī/19/huān nicmana-ya o ohuaye cuīcailhuizōlli xōchitl
 moyāhua ye mochān-a /20/ ohuaya ohuaya.
- 21 I-yao ay-yao-hon i yaon zan ticne[h]huihuili#y#a chālchihuitl
 in ācatīc 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]cuiliuhtimani-a motlāuhcali[h]tiqu-i
 tlapali[h]huixōchitica /25/ yan ona[h]huiaxtimani oncān
 ya nemi-yan nepāpan tōtōtl ontlachī/26/china-yan
 ompatlāntinemi ye mochān a ohuaya ohuaya.
- 27 In ye nō ye[h] te[h]huātl ye mocēl titeōtl ti-ya-mochīuhtica[h]
 i yehuan Tiox ye motlan /28/ monemiyān zan ca moquechōlhuān
 āmoxtli mocuīc achi motla[h]tōl toconē/29/hua ye mochān
 a ohuaya ohuaya.

folio 63

- 1 Tiquetzaltōtōtl timochīuhtihuīt z spilito[h] xanto[h] zan
 tihuāla[h]cico ca-n tiquiñ/2/huīcatihuīt in
 Moquechōlhuān a in a[n]geloti[n] xōchimecatl-o in ye
 /3/ co[n]-ya-to[h]toma[h] iñcuīc za-n mitzonāhuiltia
 īpalnemohuāni ohuaya Et.^a
- 4 Zan ca ōmpa tihuīt z Atl i[h]cuiliuhcān aya in tocon-ya-itqui-
 tihuīt in mocuīca/5/āmoxtla[h]cuilōl zan toncuīcapōhua
 ye nicān-a ohuaya ohuaya.
- 6 Xōchintla[h]cuilōlcal[li]i [ī]manicān-a ya xōchipapalōcali[h]-
 tiqu-i oncān ye mochān /7/ aya cuīcatl ye tiyōl
 tiMotēuczōma[h]tzin xōchitl ticuepōnico in tiṽ#c#qu-i
 /8/ tontēāhuiltīco A ye huēhuētītlan ye nicān ohuaya ohuaya.

- 9 Ixquich moquechōl aya Ixquich tiquinnechico#hu#a oncān ye
mochān-a /10/ ya in papalōtl i huītztzilīn a
ontlachīchina-ya mā āhuili[h]tinemi huē/11/huētītlān
ye nicān ohuaya ohuaya
- 12 Zan niqinmahuizo#hu#a-ya a ilhuicac in chāne[h]que[h]-on
a iñ A[n]geloti[n] onxō/13/chicuīcōtoc-on iñ
chālchiuhtetzilacatl oncahuāntimani ye īchān-o i
/14/ yehuan Tiox-a ohuaya ohuaya
- 15 Cuīcato[h]toma[h] iñ quēl[1]elquīxtia[h]-on ye[h]hua-ñ Tiox zan
ca yēhuān-o in quihuā/16/1a[h]xītīa[h] nepāpan xōchitl īc
ona[h]huiaxtimani in ātl-o ya tepētī /17/ Mēxi[h]co
nicān-a ohuaya ohuaya.
- 18 Tēuccuīcatl
- 19 Ōcēlōtlīc̄ olīni yehuaya oyohualli ilhuicatl-in nanatzcatimomana
i /20/ ye temo-ya o in spilīto[h] xanto[h] īpalnemohuāni
motī#c#[z]achīmal#l#i[h] /21/ ihui i onmotlazo[h]tztzelozelo#hu#a
ohuaye ītzihuac i xōchin#a#[i]yā[h]#cc#[u]a/22/yōcān in
moquetzaco in tlīc̄-a ohuaya ohuaya.
- 23 In nechōquilīlo nēntlamacho-i cemānāhuaqu-i tētēuctin-i,
motīzachīma/24/li[h] ihui i onmotlazo[h]tztzelozelo#hu#a
ohuaye ītzihuac i xōchimiyaahuayō/25/cān in moquetzaco in
tlālītipac-a ohuaya ohuaya.
- 26 Zan oncān#n# ohuaye ompī[y]elo tlālīli tepētī huiya iztac iñ
cuāuhtli motze/27/tzelo[h]ti[h]caqu-in iñ tenochtitlan
in mēxi[h]co nicān huiya nō ihui huexō/28/tzīnco ya
ōztōtl i[h]cuiliuhcān mizquitl. a i[h]cacān ōcēlōtl
mahāhuilti[h]tine/29/m-a ohuaya ohuaya
- 30 Ca-ñ ye[h]īca nichōca nicnōtlamati-an nihuexōtzīncatl ye
centlāl mani iñ /31/ mācuex i quēmītl ye mo[h]moyāhuatoc
noçuāuhtzotzocol ātl ītzālān in /32/ huexōtzīnco

[adjacent gloss:] cue[xōtzinco]

i ohuaya Et.^a

folio 63v

- 1 Tlā #x#xontlachi[y]acān ilhuicatl ilhuicatl ēhua-ya
 huexōtzinco in tlālli 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 noyōllo huaya in nihuexōtzincatl
 xoxōhuic tlacoch/5/tli-yan tehuehueli-n nomāc
 ommantiāz moca nōtzalitāz moca noçuā tzelo[h]/6/tāz
aya quēnonam#e#[ih]cān aya tlā huel on#n#ohua tlā huel
 onpi[y]elo-yan tlāll-o yan /7/ tepētl in cemānahuac i
ohuaya ohuaya
- 8 Cuāuhtli-n moxōchiuh toconmana ohuaya ye tlacochtli-n
 motlayōcol tocon/9/-ya-chīhua-i ī#e#[c]pac motepēuh
 a in āltepētl in huexōtzinco ohuaya Et.^a
- 10 In calli xa[n]cohuaye ach anca 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] tocontzītzqui[h] in
 ilhuicatl cemānā/12/huac-an ohuaya ohuaya.
- 13 Īc ōme Tēuccuīcatl
- 14 Xinēch-a-i[t]tacān #n#aya nihuāla[h]cic-aya nitzacxōchin-
 coxcox-aya noque/15/tzalehcaçēhuaz ninezahualcoyōtl
huiya xōchitl tztzeliuhti[h]cac a /16/ ōmpa ye nihuītz
 Tamoanchān #n#ea A ohuiya.

- 17 In tlā xi[c]caquicān aya niqēhuaz 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 ihcācān o anca ye
 oncān mitztlama[h]cēhui[h]que[h] in mocōlihuān /21/ zan
 ye huītzi[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 huiya.
- 23 A oncān Tlīlāpan a oncān#n# āmocho-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 tepētł a oncān
 tic-ya-i[t]tac in mocococauh tine#c#[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 Cuāuhtli pīpitzcati[h]cac ōcēlōtl nanalca-n Mēxi[h]co
 nicān a oncān tontla[h]/31/to#hu#a-ya itzcō#hu#ātł a
 Īca tocompi[y]a-i ye Īpetl Īcpal#1# i ye[h]hua-n Tiox
ea Et.^a

folio 64

- 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 Yāocuīcatl.
- 4 Nompēhua noncuīca yancohui ye noconēhua in zan ca-n̄ ye
 ī-n̄-cuīc in ye[h]hua-n̄ /5/ Tiox īpalnemohuāni ohuaya
ohuaya.
- 6 Cuīcailhuizōlpan in necoc huāla[h]cic i ye[h]hua-n̄ Tiox
 antēpilhuān mā onnetla/7/nēhuilo yēctli ya xōchitl
ahuayya ayyon ohuaya ohuaya.
- 8 Nepāpan çuāuhizhuayo[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 tlācahuepantzin
 patlāntinemi o ach in ye iuhcān cuīca/14/xōchithuall
 īmanicān#n#-a ohuaya
- 15 Tzinitzcan in zaçuan ye tlāuhquechōl īc an tictlatlapalpōhua ye
 mocuīc ī/16/palnemohuāni tiqim[m]oquetzalti#y#a in
 mocnīhuān ī in çuāuhtin #n#ō/17/cēlō ye
 tiqimēllaçuāhua ohuaya ohuaya
- 18 Āqu icnōpilli āc ona[h]citīuh in oncān piltīhua mahuiztīhua
yehuaya in m#a#[oc]nī/19/huān ī in çuāuhtin ocēlō
 y#c#[e] tiqimēllaçuāhua 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

25

Yāōxōchicuīcatl.

26

Zaçuan quetzaltōtōtl zan tiquimōnnechico#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] huēhuētítlan-a Et.^a

29

Zan tictlanēhuico[h] toxōchiuēhuēuh zan tictlanēhuico[h]
 toxōchiāyacach in /30/ īhuān in ye tocuīc toxōchihu-aya
zan achica onahāhuiltilo-ya ohuaya Et.^a

31

In quetzalizquixōchitl aya oitzmolīnico mimilihui, cuepōnih,
 in tēpilhuān

folio 64v

in çuāuhtli ocēlōtl īxquich oncuetlahuiya quēxquich
 onquīza/2/quīuh huiya quēxquich onmomanaquīuh in tl̄c-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 titotlanēhui#y#a[h] cozahuic
 xōchitl-a ohuaya ohuaya.

6

Yāōxōchitl in mamalīnti[h]cac ixtlāhuatl i[h]tiq*u*-i teutica
yehua /7/ ilacatzihuhti[h]caqu-i quihuīmolo#hu#a[h]
 tlachinōlxōchitl coñ-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 tztzeliuhti[h]caqu-i yehuaya pixauhti[h]caqu-i in
itzquiyehuitl i tla/16/cochquiyehuitl 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 tl̥c-a ohuaya ohuaya.
- 21 Cān monecuiltōnōl 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 tl̥c-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] xīmohuayā [a]huaye nihuā/26/llaōcoya
ohuaya ohuaya.
- 27 In zan nō iuhqui xōchitl-aya Īpan momati in tl̥c#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 ōmpa 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 Yāocuīcatl īcuīc in Motē#cu#[uc]zōma[h]tzin
- 2 Ilh.^{tl} i[h]tiqu-i tiyōcol#1#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 çuāuhtli 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 çuāuhyōtl a in tēcpillōtl
huiya īxtlīlcuechāhuac i mac/8/tla[c]cui#y#etzi[n]
ohuaya ohuaya.
- 9 In iuhcān mahuiçz#z#o#hu#a ontōcāyōhua in Tēucpillōtl huiya
oyohual mote/10/tēca teuhtli ya ç#a#[o]zahuiya-on ohuaya ohuaya.
- 11 xonmellaçuāhuacān antocnīhuān an tontotla[h]palo#hu#a[h]
in oncān in on/12/cuīhua tleyōtl in mahuiçzōtl in
oncuīhua in tēcpillōtl çan onma[h]cēhualo xō/13/chimiçiztli-o
ohuaya ohuaya
- 14 Nemi-n amotōcā in amotēyo īn in antēpilhuān in tinopiltzin a
in tlāçahue/15/pantzin īxtlīlcuechāhuac yāomiçiztli
y#ç#[e] a[n]ya[h]que[h]-on in ançonmah/16/cēuque[h] ahuaya. ohuaya
ohuaya.
- 17 Ilhuicatlāhuizcalli in yēhua ca-n nepāpan #n#icçahuaca tōtōtl
tlazo[h]quechōl/18/tīhua-yan xiuhçaçuantīhua-on ohuaya
ohuaya
- 19 Amocnōpil#1#-aya in tīzatl, in i[h]huitl annoquimilo[h]toque[h]
in xōchitlā/20/huān Motla[h]to[h]cāzōma[h]tzin tlazo[h]-
quechōltīhua-yan xiuhçaçuantīhua/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-ō ayeo o aya y#c#[e]a.
- 25 In tlapapaltzihuaccal-a-i[h]tic oncān ye onoqu-i xōchioctli
 conī-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#[l]-
 āhuiltilo zan ca totēuh ye[h]hua-n in tlachinōlli ya

folio 65v

milacatzoh]tihuītze in tocoxōchiuh ticuextēca[h] i me
 oyo#n#[hu]altza[h]tzitihuītze onchī/2/malāhuiltilo
 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 nohuēyo
 nopiltzin Nezahualpill-a/5/ya chīmālli xōchioctl-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
 toncuāuhtza[h]tziti[h]cac in motemalac /8/ īpan a in
 tēcpilli ya[h]qui a i huēhue[h]tzin chīmālxōchioctl-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 ōmpa nemohua
 ni/11/quitto#hu#a nihuintico nicihuātli ayeon ayyayye.
- 12 Māoc xonmittōti-yan tla[h]paliuhquetl aya cuix o[p]pa nemohua
 niquitto#hu#a nihuin/13/tico nicihuātli ayeo ayyayya

- 14 Tocontocoñtiquiti tocontocoñtiquiti tintocotico tiquti
tiquti tiqui tiqui tiquti ti/15/qui tiquti.
- 16 In quetzalā xōchīā oo quitlāhuān in quihuinti[h]tinemi-ya
i mactla[c]cui#y#atzin zan /17/ ca-ñ ye oncān in
ixtlāhuacān i-yao ayaye ayeya
- 18 Īc onma[h]pāntiya[h] in quetzalāxōchitl in tlachinōlxōchitl-o
i mactla[c]cui#y#atzin /19/ o #ceyaque#[ayahue]
quēnonami[h]cān i-yao aya#g#[h]ue yahuayye-a
- 20 In hueli noxaxahual nonecpa[c]cui#y#el aya nitēucxōch
nicihuātl tīhuān mih/21/tōtia in tōl#1#amāz mā
tlapalihui[n]tīhua toxōchinnāhualhuān tocēpan ti/22/-
huintique[h] a[n]nopilōhuān anà.
- 23 #C#[Z]an tiyeḥoque[h] ye nicān tihihuintique[h] aya
nitēucxōch nicihuātl tī[n]huān mihtō/24/ti#y#a[h] in
tōl#1#amāzme[h] tlapalihuinti[h] toxōchinnāhualhuān
ticēpan tihuin/25/tique[h] a[n]nopilōhuā[n] anà
- 26 In qu#o#[e]tzal#1#ātl Īmancā[n] anayan in pozōntimani-ya
tēchon-yaha-ihuin/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 om/29/pa ye cuepōni yāōxōchitl ayan
noconilnāmiqui-a zan nichōca i huen.
- 30 In quetzal#1#āxomotzin tonpa[h]patlāntiya[h] tinoxōchihuēyōtzin
in tlācahue#ñ#pan/31/tzin aya zan quitocac Ī-ñ-ta[h]
quēnonami[h]cān Anà.

folio 66

1 Āi[h]tic ye-ñ oñcuīca a ontla[h]to#hu#a o ayaye in

quetzalāxōchioctli quitlāhuāna-ya /2/ onchachalaca-ya
 īquechōlpohuān in tēucpīpilti[n] in cuextēca[h] ī
 me[h]Etlā-n.

- 3 Cīl#l#i[n] #q#[c]uip#a#[ō]n cha[lān]īl#i#tzin a ī tzīn
 mahui-yan Īxtlīlucuechāhuac īca ye[h] onmahuiz#z#o/4/#hu#a
 quīnāmoya ī quetzal[1]-on in patzac-on iuhquin oya
 iuhquin oyan cuextē/5/ca[h] tlāhuanque[h]. Ātl-īya
 Īxiqūi[h]tic in tlachinōlācuyōtl īnpan ye pozōn.
 /6/ Pilli-ya ĪxtlīlOtoncochotzin a īca ye[h] onmahuizo#hu#a
 quīnāmoya ī quetzal/7/li-n patzac-on iuhquin oyan
 cuextēca[h] tlāhuānque[h].

8 Titititititi ticon toncon ticoton.

- 9 E chālchiuhtica ī[h]cuiliuhtoc Ātl in tepētl huītziltepētītlan
 ti[c]cōzcazo-yan quetzal/10/1-i-chaal[1]-a tiyamān#c#[i]a-ya
 in īcēlteōtl Tiox ī noteōuh Aya Jesu quilisto[h] /11/ Aya
 ohua. Aīc polihuz motēyo yehuan Tāxāyacatzin ye
 tlāuhque/12/chōl zaçuametl ye nezoçohualo xōchintlāpal[1]ān
 a in tēpilhuān A no/13/pilohuān aya ohuaya.

- 14 I-n-tzimiquiztequitī[h] ohua nopilōhuā[n] huītzilī[h]huītl
 ma[h]huīlmalīnal ca-n /15/ concāuhtēhuaque[h]
 huītzilxōchiātīl pozōntimani-a Mēxi[h]co nicān mā ī/16/ca
 ihuīntīhua-ya

- 17 In mach o[c] quihuālmāti cāno[n] īchān tēuctla[h]paliuhquetl
 Ahuitzotl ī /18/ chālchiuhcōzca-n-quetzal[1]i-n
 patlāhuac-a za[n] ca quīmaca ye[h]hua īcēlteōtl Et.^a

19 occē yāōtla[h]tōlcuīcatl

- 20 I nompēhua ye nicānon in nicuīcanitl huiyan noyōllo ītech

- in cuepōni /21/ xōchitl in yēctl-on cuīcatl īca-yan
 noconeħcapēhuia īpalnemo[hu]a ohuaya Et.^a
- 22 In ye nonni[h]tōti#y#a nicāno[n] in nicuīcanitl huiyan
 noyōllo ītech in cuepōni /23/ xōchitl in yēctli-n
 cuīcatl īca-yan noconeħcapēhui#y#a-n īpalnemo[hu]a Et.^a
- 24 On̄cuāuħce[h]celiya ohuaye ōcēlōitzmolīni in tēucpillōtl in
 tla[h]to[h]cāyōtl /25/ A in Mēx^{co} ī 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 on̄cān tiquīncōzcatl[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 cān#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]taz-on in moxōchiuh aya īpalnemohuāni hui huen
 ninotolīni#y#a /6/ mānēn noncuīca[h] ohuaya Et.^a

- 7 Īcuīc In ācōlhua[h]cān, in Nezahualcoyōtzin Īc quitla[h]palōco
 in /8/ huēhue[h] motēuczōma[h]tzin, Mēx^{CO} ī[h]cuāc
 mococo#hu#aya
- 9 Xinēch-a-ī[t]tacān aya nihuāla[h]cic-a nitzacxōchincocox
 aya noquetzal#l#e[h]cacēhuaz /10/ ninezahualcoyōtl
 huiya xōchitl tztzeliuhti[h]cac a ōmpa ye nihuītz
 ācōlihua[h]/11/cān #c#[e]ha a ohuiya
- 12 In tlā xi[c]caqui-n aya niquēhuaz nocuīc nicāhuiltīco
 motēuczōma[h] ya-tatan /13/ tilili i papa pa papa a
 chal#l#a chala chal#l#a ye maczan tilli ye maczā [a]nqui
 /14/ #nalle#[nelli] a-a-ohuiya xiuhlaquetzalli [īh]cacān
 #xiuhlaquetzalli ca# mēxi[h]co-yan /15/ tlīl#l#āpan aya.
- 16 A iztac huexōtl in ye ī[h]cacā[n] o #hu#anca ye oncān
 mitztlama[h]cēhui[h]que[h] in mocōl/17/huān zan ye
 huītzili[h]huitl Ācamāpīch Īca xichōca-yan Motēuczōma[h]
 /18/ a Īca toconpi[y]a-ī ye [ī]petl Īcpal#l# i ye[h]hua-n Tiox
 eha a ohuiya.
- 19 Ye[h]hua-n Tiox mitz-ya-icnōittac mitz-ya-icnōmat ca
 Motēuczōma[h]-ī a Īca /20/ toconpi[y]a ye petlatl īcpalli
 yehuan Tiox ea.
- 21 In ca ilahue yao ooo Īca xichōca-yan Motēuczōma[h]-ī
 ayāxcā[n] hue tic-ya-ī[t]tac a/22/ya ātl-o yan tepētl
 a oncān tic-ya-ittac in mocococauh tinezahualcoyōtl ea Et.^a
- 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 Āuāhtli-n pipitzcati[h]cac ōcēlōtl nanatzca
 #maxoco#[mēxihco] nicān a oncān tontla[h]to#hu#
 itz/26/cō#hu#ātī a Īca toconpi[y]a-ī ye īpetl Īcpal#l#
 in ye[h]hua-n Tiox ea a ohuiya
- 27 Iztac huexōtl Īmāpan aya zan tontla[h]to#hu#a yehua ācatl

iztac ĩmancān tōlin /28/ iztēc chālchihuātł ĩmancā[n]
Mēxi[h]co nicān Ea a ohuiya

- 29 In santo Patile[h] tĭpatiuh zan ye[h]hua-n Tiox zan
quetzalhuexōtica-n chālchiuh/30/tica za[n] ye
toconāłti#y#a-n ātl-o yan tepētł āyahuitł ca-n topan
mani mā-n quĭza-on

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- mā-n yēctł-a xōchitł amomāc ommani-yan xōchimalĭntoc
#amohuic#[amocuĭc] ĩn amo/2/tla[h]tōł#ł#a ohuaya ohuaya.
- 3 Moquetzal#ł#e[h]cacēhuaz tiquehcapēhui#y#a ĩn ye tlachi[y]a-n
#a#[cō]zcatł ĩn ye tlachi[y]a-n /4/ quetzallı ĩn ye
nemalĭnalo-n tēpilhuān#n#-o āyahuitł ca-n topan /5/ mani
mā-n quĭza-on mā yēctł-a xōchitł amomāc ommani-yan
xō/6/chimalĭntoc amocuĭc ĩn amotla[h]tōł#ł#a ohuaya ohuaya.
- 7 Tlāhuil[ł]i xōchitł ĩn cuepōnti[h]cac ĩ amoxtlı [ĭ]mancān
ohuaye #moxico#[mēxihco] ni/8/cān huiyan tō#m#[n]atimani-yan
ohuaya ohuaya.
- 9 Ç#a#[e]nca[h] ĩ māmox ĩ ç#a#[e]nca[h] ĩ tla[h]cuilōłi[h]tic
ommani-a ĩn ātl-o yan tepētł ĩn /10/ tenochtitlan-i
quızozohua-i ye co[n]-ya-cuecuepa ĩn yehuan tota[h]tziñ
#ye-o/11/Pixpe-ayan#[ye opixpoh ayan] ontlachi[y]a ye
iuhcān ontlachiya yehua ilh^{tl}i[h]tic-a Et.^a
- 12 Xiuhtlaquetzallı yan mochĭuhti[h]caqu-in ye San^{[t]a} [Mal]ıa
ilhuicatlaquetzallı /13/ mochĭuhti[h]caqu-in ye[h]hua-n
Tiox huiyan a conpacho[h]timani a ĩn tlā[ł]/14/łı
maniquı ye connapaloa ānāhuatl-on A #m#[in] ilhuicatł
ahuaya ohuiya.
- 15 Chālchiuhxōchitł ĩ amomāc ommani-yan ĩn quetzalhuexōtica-yan
/16/ anca[h]huachpēhui[h]toque[h] ĩn ātl-o yan tepētł
cemānāhuaqu-in /17/ māoc cemilhuıtł-an ohuaya ohuaya.

18 Ilhuicatli anqui[h]cuilo#hu#a[h] Ānāhuatl in tlālīl
 anqui[h]cuilo#hu#a[h]-yan /19/ Tēpilhuān huiya.
 20 Tinezahualcoyōtl Timotēuc#c#[z]ōma[h]tzin o ōamēchyōcox
 in Īpalnemo/21/huāni ōamēchyōcox in tota[h] Tiox a
 ilhuicatli[h]tic-an ohuaya.

22 Xōchicuīcatli Cuecuechtli

23 Hue nāche ni[y]ehco-ya nihuēhuetzcatihuītz ye nīxcuecuech
aya xōchitl-i /24/ ye nocuīc momamalīna za[n]
 nic-ya-to[h]toma ho ohuaya canicalle.
 25 Ōmpa ye nihuītz xōchitl īztac ihcacā[n] anca ye mochān ī
 qui[h]quizcalihtic /26/ ī āmoxtōnati[h]cac ho ohuaya
anicalle
 27 Mā ya pēhualo-ya ō-ya-moquetzaco ya izquixōchitl o īca ya
 āhui[y]alo /28/ ya ohiya-yeān.
 29 Hohuaya haya tzetzelihui xōchitl-on īca āhui[y]alo ya
ohiya-yeān.

30 .2.

31 Nepāpan xōchitl-a nictzetzeloā ho ho noncuīcamanaco xōchitl-a
ihuintīhua-ya

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ho nīxcuecuech ha.
 2 Ōmpa nihuītz hue #ha#[ah]quīzayā[n] noncuīcamanaco xōchitl-a
ihuintīhua Et^a
 3 To-ho-hue nepāpa[n] xōchitl-a oc #oc# moyōl quimatī tlā
 nimitzhuīca hiyao.

- 4 Mā nimitzmāma ahuiya to-ho-huiya to-ho-huia mochān
 nicmāmatihuītz /5/ ah nelhuayōxōchitl nicmāmatihuītz
 a[h]hui#y#āc 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#l#lalala
 xōchitl mil#l#i[n]toqu-i aho
- 9 Zan to#na#[yō]llo quetzalli papachihui hoo i[h]huitl
 moyāhua-ya amoxcall-o ī#n#/10/mancā[n] chitalalala
 xōchitl mil#l#i[n]toqu-i a[h]o
- 11 .3.
- 12 Ho ni[y]#c#[e]hcoquetl-a nimazātl omitōchin-a mozotōchin mā
 cūācūahue[h] ma/13/zāt1-i yatantili aya ohua
- 14 Hue nāche hohua nicuihuān-i tlā ticzohuacān īxōchiāmox
 īcuīcailhuizōl /15/ ha ca ye[h]hua Tios yatantili aya
ohuan
- 16 Xōchinquahuitl 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 Nēchnānquilia i 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 nīxcuecuch aya nitzanaquechōl tzaatzī
 ye no/23/cuīc hohohohon
- 24 Zan nontlāli[h]cuīlo[h]tihuītz aya hethualli [ī]mancā[n]
 nitzanaquechōl tzaa/25/tza[h]tzi ye nocuīc hohohohon
- 26 Mozotōcht1-o ya yehco-ya quiappan aya moxōchitzetzelo#hu#a mā
 xiqū/27/ittacān a nopillōhuān hanaya yaha ohī-ya-yan

28 Zacuanpapalōtl-a co[n]-ya-chīchina-ya xōchitl cuepōnqui
 noyōllo ha nicui/29/huān i ye izquixōchitl ye
 nictzetzelo#hu#a-ya yahoyayan

30 .5.

31 Nictzetzeloa yāōxōchitl nīxcuecuech i anca ōmpa ye nihuitz
yao a/32/-hiyea

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1 Zan ye niqetzaltōtōtl za[n] ni-ya-patlāntihuitz ayahohua ca
 ōmpa ye nihuitz /2/ yaho-a-hiyea

3 Niqetzaltzanaquechōl i nīpatlāntihuitz [xōchitl-i yehuaya] Īpan
 nochīuhtihuitz nimo/4/zotōchin a xinēch-ya-ittacān
 nozōma teyoyomoctzac-a nīxpeh/5/peyoctzin nihuetzcatinemi-an

6 Xōchithualli ihticpa nihuitz xōchitl-i yehuaya Īpan
 nochīuhtihuitz nī/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
 ōmpa ye nī/13/[c]cuito-ya nichuitequi-a nicchachalatza-ya Et.^a

14 Ni-ya-ompēhua-ya nihuel-on-cuīca-ya ōmpa ye nihuitz aya
 tōllān aya i[h]/15/tic-a nihuelicuīca-ya ōtozcuepōn
 motoma xōchitl ayan

16 Hohua niah aya yehuaya huel xī[c]caquí ye nocuīc cuīcaichtequini
 quēn /17/ ti[c]cuiz noyōl timotolīnia iuhquin tla[h]cuilōlli
 huel xictlīl[1]ani huel /18/ xictlapalaquí-ya at
 ahīhuetzyān timotolīnia ayyo.

19 Xōpancuīcatl

20 Noopēhua noncuīca zaṅ nicuīcanitl huiya mā-n tēmaco
 xōchitl mā ī/21/ca onāhui[y]elo a īca ontlamachtilo
 in tlṗc-a hohuaya ohuaya.

22 Cā[n] monecuiltōnōl 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 nicā[n] /24/ xōchimecatl i mocamacpa quīzti[h]cac
 tontē#c#[āh]uiltia-i aya īca #h#on[n]e/25/tlamachtilo-ya
 in tlṗc #ayc#[aye] aha ohuaya ohuaya

26 Quetzalpapalōcalc#a#[o] ōmpa ye nihiūtz 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/29/1lo
 in tlṗ#c#qu-i ye niyo[h]yontzin nixōchियeyēlēhui#y#a-o
 nixōchicuih/30/cuīcatinemi, ohuaya, ohuaya.

31 Nicne[h]nequi niqehēlēhui#y#a in icnīuhyōtl in tēcpillōtl
 achi cō#hu#āyōtl /32/ nixōchiehēlēhui#y#a
 nixōchicui[h]cuīcatinemi ohuaya ohuaya.

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1 Nihuālchōca nihuālicnōtlamati za[n] nicuīcanitl huiya tlāca

ahnic[h]uīcaz /2/ in noxōchi[y]o ohuaya māīc nina[h]pāntiāz
 cāno[n] xīmohuayā[n] ohuaya /3/ nihuāllaōcoya ohayya
ohuaya za[n] nō iuhqui xōchitl-i aya īpan mo/4/mati in
 tlǎ#c#qu-i zan cuēl achīc tocontotlanēhui#y#a a i
 xōpanxōchitl-o /5/ xonahāhuiyacān ohuaya
 nihuāl[la]oyōcoya ohuaya ohuaya.

6

Melāhuac Xōpancuīcatl

- 7 Mā ya huālmoquetza in tohuēhuēuh mā ya huālmoquetza in
 cuiicanitl aya zan /8/ ye quitzetzelo#hu#a-ya nepāpan
 xōchitl-on onnecuiltōnolōc o[n]netlamachtīlōc /9/ in
 īxōchihu-i īxpan-i in īpalnemohuāni ohuaya ohuaya
- 10 Zan oc tocontlātia ye-aya in monecuiltōnōl īpalnemohuāni
 quēñ connequi /11/ in moyōllo 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/ nimitqui mā
 niqumontlālcāhui in tonāhuac onoque[h] ohuaya ohuaya
- 14 A[h]nihueli[h]tolo nichicoi[h]tolo za[n] nitla[i]lotlaqui
 nicmati-a ni[c]caqui-a noyōl iyoo /15/ māyecuēl
 nimitqui mā niqumontlālcāhui in tonāhuac onoque[h] ohuaya Et.^a
- 16 Za[n] nichōca niquito#hu#a yehua in motloc monāhuac
 īpalnemo[hu]āni māyecuēle[h] /17/ tlacāhua moyōllo
yehua quēnin ticnequi in tlǎc-a ohuaya ohuaya.
- 18 Mā ximotla[h]palōcān antēpilhuān tētēucti[n] in huanitzin-i
 in mayehuatzin /19/ in Cō#hu#ānacoch a[h]mō mēcēhualli
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 titlāōcox xic/22/huēilt in moyōllo in
 [tlāl]ticpaqu-i mach āca[h] [a]nyāz ca ye īchān-i
ohuaya Et.^a

23 Zan mi[ch]chōquiztla[h]paloa a in tēpiltzin oqui[z]tzin-i
 quihuāli[h]to#hu#a-i xichuēili in /24/ moyōllo in
 tlp̃#c#qu-i mach āca[h] a[n]yāz cāno[n] ye Īchān-i ohuaya Et.^a

25 Īc ōntlamantli Melāhuac Xōpancuīcatl.

26 Tlālpan temoc in xōchitl tlālpan quitemohuia in Īpalnemohuāni
 za[n]niman ye/27/hua yēctli ya xōchitl za[n]niman
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]niman yehua
 yēctli ya xō/30/chitl za[n]niman yehua cōzahuic
 xōchitl-a ohuaya ohuaya.

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- 1 Ach tle-on i quinequi in toyōllo in tlp̃#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]cahuace
 /3/ xōchitl ayāc quicentlamittāz inīc timiquizque[h]
ahuaye ohuaya Et.^a
- 4 Intlānel teōcuitlatl 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 non̄tla[h]tlaōcoxtinemi in
 tlp̄c ye nicā[n] ohuaya Et.^a
- 13 #C#[Z]a[n] ya nihuizoc in quinequi in noyōllo in īmahuiz[z]o-n
 Tiox ho īpal/14/nemohuāni īc oqu-i piltīhua i nicā[n]
 mahuiztīhua tlp̄#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 toconcāuhtihui[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] noyōllo nichōca yehuaya ye
 nicnōtlamati-a xō/23/chitica ti[c]cāuhtēhuazque[h] tlp̄c
 ye nicān-i zan tictotlanēhui#y#a[h] hoo tiāzque[h] /24/
 ye īchān ohuaya ohuaya.
- 25 Mā nicnocōzcati nepāpañ xōchitl mā nomāc ommani-a mā
 nocpacxōchiuh /26/ in ticcāuhtēhuazque[h] tlp̄c ye nicān
 #can#[zan] tictotlanēhuia[h] ooh tiāzque[h] ye ī/27/chān
ohuaya ohuaya.
- 28 O-hu anca iuhquí chālchihuitl-on ohuaye in toconpehpena-i
 yēctli ye mocuīc /29/ īpalnemohuāni zan nō iuhqui in
 icnīuhyōtl aya toconcenquīxtia tlāl/30/ticpac ye nicān
ohuaya ohuaya.

31 Ic nontlaōcōya in nicuīcanitl īca nichōca a[h]itquīhua xōchitl
cānoḡ ye ī/32/chān-ī, a[h]itquīhua yēctl-on cuīcatl
zaḡ ce[n] nemiz ye nicān in tlālticpa#c#qu-ī

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Māoquīc tonāhui[y]acān antocnīhuān ohuaya ohuaya.

- 2 Mācanelāc icnōtlamati ye nicān antocnīhuān anca zo ayāc
huel īchān /3/ in tlp̄c ayāc mocāhuaz quetzalli-an
poztequi ayehuaya in tla[h]cuilōlli-a /4/ #c#[z]an
onpo[h]polihui xōchitl oncuitlahuiya yehua īxquich ōmpa
yahu-ī cāno[n] /5/ y[e] īchān-a ohuaya ohuaya.
- 6 Za[n] nō ihui-n tinemi[h] zan cuēl achīc motloc monāhuaqu-ī
in īpalnemohuāni /7/ huālneīximacho tlp̄c ye nicān-ī
ayāc mocāhuaz quetzalli-an poz/8/tequi-a yehuaya in
tla[h]cuilōl[1]i-a zan onpo[h]polihui xōchitl oncuitlahuiya
/9/ yehua īxquich ōmpa yahu-ī cāno[n] ye īchān #n#a
ohuaya ohuaya.
- 10 Totototo, tototototo tititi, toti tihti titi tihtiti.
- 11 Za[n] nompēhua noncuīca yancohui ye noconēhua-ī zan ca-n
ye ī-n-cuīc ye[h]hua-n Tiox /12/ īpalnemohuāni
ohuaya ohuaya.
- 13 Cuīcailhuizōlmanayā[n] in ye necoc huāla[h]cic īpalnemohua
antēpilhuān mā onne/14/tlanēhuilo yēctli ya #mo# xōchitl-ī
ahuayo ayoo ohuaya ohuaya.
- 15 Nepāpan cuāhuizhuayo[h]ti[h]cac in mohuēhuēuh za[n] yehuan
Tiox ohuiya a on/16/tzinzitza[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 in patlāntinemi-a o ach in ye iuhcān
 a cuīcaxōchit/21/huall īmancā[n] ohuaya ohuaya.
- 22 Zan tzinitzca[n] in zaçuan ye tlāuhquechōl īc a
 tictlatlapalpō[hu]a ye mocuīc /23/ īpalnemo[hu]āni
 tiquinmoquetzaltia in mocnīhuān ī in mēxi[h]ca[h]-i
 y#c#[e] /24/ tiqimēllaçuāhua 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
 i[hu]icatli[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 Xōchinçuāppetlapan Teōxinmac i xōchitica quilacatzoa yēctli
yan

folio 70

- 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/ Teōātēmpa a
- 4 chālchiuhitzmolīni quetzalizhuayo[h]timani-a Teōcuitlaxōchin-
 cuepōntima/5/ni ye mochān: Nopiltzin chīchīmēcatl
 Motēuczōma[h]tzin Et.^a

- 6 In quēn̄ xontlamaticān̄ xontlalnāmiquicān̄ in̄ ohtlan̄ a mītl̄
 īmancā[n] /7/ in̄ Ācape#h#chohcān̄ ī quetzalmamatztl̄
 īpatlānyān̄ matlalcuē/8/ye[h] ītzāl#1#an̄ oncān̄ aya
 icnōtlamachoc̄ nechōquīlīlōc̄ ye chīchī[m]ē/9/ca[h]
 tētēuctin̄ īyo.
- 10 In̄ tlaca[h] iuhquī niyōl̄ iuhquī nitlācat̄ nichīchīmēcatl̄ in̄
 Motēuc#e#[z]ōma[h]/11/-ī notzihuac̄ in̄ māmālīhuaz̄ ye
 nahahuitz-ā ni[h]huitzetzelōl-ī, noz/12/tacmahcuex̄ ayyo.
- 13 A[h]zō tle nellī hueh, ahmō̄ itla[h] in̄ topatiuh̄ īhuān-ā ayyahue
 ī za[n] ye xō/14/chitl̄ onnene[h]neco-yā ēlēhuilo-ya
 xōchi-ā-micohuā yehuaya zañ̄ ā/15/huilizmicohuā yeehuaya
 Tlācahuepantzin̄ ī īxtlīlcuechāhuac̄ ī /16/ hui-xahue
yaoō hayyo hohui.
- 17 Ye hueli-ā hō iztac̄ cūāhtlī m#a#[o]poh̄poyāhuā yehuaya ye
 quetzaltōtōtl̄ oo /18/ ye tlāuhquechōl̄ ī mopo[h]poyāuhque[h]
 ilh^{tl}ī[h]tic̄ aya tlācahuepantzin̄ Et.^a
- 19 Cān̄ anhui[h], cān̄ anhui[h] ī[h]huihua[h]yān̄ yāōnāhuac̄ teōpan̄
ayya hayyahue /20/ oncān̄ aya ontēi[h]cuilloa-yā yehua
 tonān̄ itzpapa#pa#lōtl̄ ixtlā/21/huacān̄ īyoo hohui. #ayyahue#
- 22 In̄ teuhtlayēhuayān̄ aā yahue tlachinōlāi[h]tic̄ aya icnōtlama[h]
 iyō/23/lýōl̄ in̄ teōtl̄ Camaxtlē aya ī mactla[c]cui#y#etzin̄,
 Mācuīlmalī/24/naltzin̄ nehcaliztlī xōchitl̄ iuhquī amomāc̄
 mantiuh̄ mantia[h] /25/ īyo hayyohohui
- 26 Cā[n]nelpā tonyāzque[h] cānoñ̄ aya micohuā ye-ehuayā īc̄
 nichōcā hui /27/ noyōlýōl̄ ximēl[1]açuāhuā ayāc̄ nicān̄ nemiz̄ ī.
- 28 Tēl̄ cā tēpilhuān̄ omico[hu]acō netlātilōc̄ ī huī noyōlýōl̄
 ximēllaçuā/29/huā ayāc̄ nicān̄ nemiz̄ ī #huī noyōlýōl̄ Et.#
- 30 īc̄ ōnhuēhuēt̄l̄
- 31 Xōchincal-ā-ihtec̄ oya aya haya ha momalīnti[h]cac̄ in̄ ye
 tlāuhquechōlxīlō-

- xōchitl xēlihui-a izquixōchitl-a moyāhua-ya pixahui-a
 ho xōchitla[h] /2/ īmanicān-i yaho ayye hayyahuee
- 3 Tlāīc xontēya[h]pāna-ya tlāīc xontēcuiltōno a īcēlteōtl
 dios ho xōchiithual/4/pan ye nicān ah ayyahue Za[n]
 ye icnōxōchitl-i #c#[z]a[n] ye icnōmoyāhua
 mo/5/yāhuatīhcac yaho ayye ayyahue.
- Noncuīca-ya. /6/ Xiuhlapaltic chālchihuitl āmoxtla[h]cuilōlli
 moyōlyo-n ahua chīchīmēcatl /7/ Motēuczōma[h]tzin tlazo[h]-
 zaçuan quechōl patlāntinemi-a xōchiāyāhuiya-n.
- 8 Oc ximocēhui nohuēyōtēcui-a nehenquetl in mōtēuczōma[h]tzin
 caca/9/huaçauhtitlan i oncā[n] ya mā-n īc i tōnacāxōchitl
 tlazo[h]zaçuan /10/ quechōl patlāntinemi-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] zaçuanxōchihua[h]que[h] oncuīca
 otomitl i ye[h]hua /14/ mitz-aya-chōquilia
 tichīchīmēcatl iyo.
- 15 Tī-n-yeyē opixpo[h] y-onoc-a quetzaltepētítlan 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]cuilōlxōchipetlatl 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] cōzcaçauāhtli
 ayāc huel-o[n] /22/ ye[h] co[n]-ya-i[t]taz ye[h]

- con-ya-caquiz ĩtotontla[h]tōl ca zan ticpĩqui[h] iyoho ayyo.
- 23 In Āxāyacatēuctli oo aīc tlamiz ĩquetzali[h]hui[y]o
mochālchiuhācayōti[h]tia[h] /24/ yaya[h]#ti#ti[h]cac in
Īmāquĩznelhuayo ayāc huel-ō[n] con-ya-i[t]taz ye[h]
co[n]-ya-caquiz /25/ ĩtotontla[h]tōl ca zan ticpĩqui[h] Et.^a
- 26 In nocuīc ĩpan ĩ ninēntlamati-a at a[h]ihu in niquēhua
cuīcatl aya mācazo /27/ quēn xicchīhuacān amoyōllo-ya
auh in nelhuātl ca nel notomitl ĩ/28/yo ho ayyo.
- 29 Zan ya oncā[n] #c#[z]an ya i[h]cac? huel conēhua ĩ yēctli
ye ĩcuīc aya huel ca co[n]cui in /30/ xōchitl aya
Īhuān Īāyacach 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
quēnmach /2/ ami[h]que[h] in tocnīhuān-ō quilmach
tlapalchālchiuhtica-ya on tlah/3/cuilōllī ĩnyōllo
yehuaya iyao ayyo.
- 4 Niquimonēlēhuia ha ō-ya-moman ya ĩncuīc aya zotol[l]ōcān
tlāca[h] quil/5/mach tlapalchālchiuhtica Et.^a
- 6 Moxōchi-an-tzetzeloā moxōchi-an-yehyēctihtinemi iztac otomitl
Ī/7/zacuanotonxahcali[h]tec ooo iyoho ayyo.
- 8 Amotlapaltecuiznacoch ancontimalo[h]toque[h] anmēxi[h]ca[h]
ĩ zacuan/9/otonxa[h]cal#1#i[h]tec ooo Et.^a
- 10
- 11 In cānon ye huīh tētēuctin-aya zan con-aya-tlālihque[h] in
chālchiuhte/12/pētī Ācamāpīch ĩ 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
iyao hueya hueyao
- 15 In ye[h] icnĪuhchōca-n i Ton Tiego-n i huanitzin ye nō ceppa
 ye nicān ĩ /16/ mitzi[h]cuilōa chĪchĪmēcatl Motēuczōma[h]-
 tzin mitzi[h]cuilōa ye totla[h]/17/to[h]cāuh. Et.^a
- 18 Xōchinpetlatl necāhuilĪlōtiuh aya in ayoc Īmatian Tezozomocli
 acol/19/nahuacatl ōahcico Ītla[h]tōl conmahuizōa 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]
iyao hueya hueyao.
- 22 In nepāpan xōchitl mātlahuahcaltica yan i xonmi[h]tōtĪcān
 ĩ tētēuctin /23/ tla[h]to#hu#ānime[h] xo[n]mĪximaticān
 huēhuētĪ Īmanicān ĩ zani[y]o[h] /24/ nicān chālchiuhtlapaltōtōtĪ
 Jesu Christo in māoc toconcuīcati/25/-n-o iyao 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/neyacalhuilōtoc iyao hueya
hueyao
- 29 Ye Īpetlapan ye[h]hua-n dios nihuāllayōcoya ye niMēxi[h]catl
 niquimilnāmiqui /30/ in tēpilhuān tētēuctin aya oquiztēuctli
 Cōāi[h]huitl To[n] Xihuan iyao Et.^a
- 31 Māoc xoncuīca-ya zan tixōchiotomitl ātlan ca tepētĪtlan o
 zan timoyehyēc-

folio 71v

- ti[h]tinemi ticzohua mohtlapal 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 mahui[z]ōtl iyao Et.^a
- 3 In tlāca ayoppatĪhua a in Mēx^{co} ĩ nemo[hu]a yao connequi-a

toyōllo tlapapal/4/xōchitl īhuān in cuīcatl
 mochālchihomichicāhuaz ōmpa icnōyōhua /5/ moyōl̄yo o
iyao hueya hueyao.

- 6 In huel xonmihtōtihtiuh 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 ītēmpañ aya iyao Et.^a

- 9 Ye quetzalpanitl 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.

- 14 Quēn toconmocaquiltia oo in īcēlteōtl in Dios
 īpalti-ya-nemi[h] i totomih /15/ totomi[h] me-yo.

- 16 Mā tahuī in mā tahuī mā ihto-huayan i ānāhuac oncaquizti
 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 ayao ya ohuia aya/26/o ya huia ohuia.

- 27 Zan huel achi[h]tzinca on huālpalēhuilo in Dios in tīŕc 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 ōya[h]que[h]-on
 in dios mā ōya[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 tēpilhuān mā ōya[h]que[h]-o motla/31/machti[h]tihui[h]
anayahuo mā ōya[h]que[h]-o motlamachti[h]tihui[h] o.

folio 72

- 1 Chālcacihuācuīcatl /2/ Īntlatlālil chālca[h] Īc
 quimopa[h]pāquiltīlĪco[h] in tla[h]to#hu#āni in
 Āxāyacatzin /3/ ca nōzo ye[h]huātzin ōquimmopēhuili[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,
 tixōchitehtequizque[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]yeyān /12/ o ohuaye noconeheūhtica[h] īcuīc
 in tla[h]to#hu#āni āxāyacatōn nicxō/13/chimalīna
 nicxōchilacatzō#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 tīpc̣c̣ ahuayao ohuiya.
 16 Tlemach īpan nicmati motla[h]tōltzin noyecōltzin
 tāxāyacatōn tlā no-

[marginal gloss:] ojo

/17/conahāhuilti a-ilili a-ilililili hii o#te#[lo]lotzin ololo
oyyaye ayyo Et.^a

- 18 Zan nictocuilēhuilia zan ni[c]qui[h]quixhua hoo ye-e
 tlā 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 ticuahçuahuitiuh ayye xoconque/22/tza-n nonexco-n
 ceñca[h] niman xocontoqui-o.

[marginal gloss:] chālco tla[h]tōlli .q.n. xitlatlati

- 23 Xiç[h]uālçui ō xiç[h]uālçui in ōmpa ca[h] ō xinēch[h]uālmaca
 ō in conētztintli teḥ xon/24/tlatehtēca tīhuān
 tonhuehuetztotzque[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
 tictzītztquīznequi in nochichihualtzin achi-n noyōllōtzin
huiya

29 In ye ahcazo mone[h]huiān ticmi[h]tlacalhuīz

[insertion:] [ticmihtlacalhui]lī[z]

nonehcuilōl huiya tzo nō tiqitz/30/toz xiuhquechōlxochitic#o#[a]
ohuaye nihtic nimitzonaquīz oncā[n] ye/31/toz motēnchal[1]oh-
 tzin nimitzmācochihuīz.

folio 72v

- 1 In quetzalizquixōchitl in ye tlāuhquechōlcacaloxōchitl i
 zañ moxōchiçuāch/2/petlapan ti-ya-onoc ye oncān i[h]tic
 ī iyoyyo aocmo hui yao a-ilili.
- 3 Teōcuitlapetlatl īpan ti-ya-onoc quetzalōztōcalco
 tla[h]cuilōlcali[h]tic iyoyyo /4/ aocmo hui yao a-ilili.
- 5 Anqui zo ye īchān ye nontlayōcoya tinonāntzin ahzo huel
 nitzāhua ahzo huel /6/ nihquiti-a za[n] neñ ca niconētl
 tzo nichuāpilli inīc nihtolo in noquich[h]ua[h]/7/cān yao
- 8 Tētlatlahuēlcāuh tēyōllōcoco[h]cān in tl̄c in quēnman-on
 nontlahtlayōcoya ni/9/notlahuēlnequi nonexiuhlatīlco
 nichuālihtoa cue conētl māno/10/ce[h] nimiqui iyao.
- 11 Toco tico tocoti toco tico tocoti toco tico tocoti
- 12 Yacue nonāntzin nontlaōcolmiqui o ye nicān ye noquich[h]ua[h]-
 cāñ 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 noconchīhuaz cuix ihui chīmalli īca nemanalo
 ixtlāhuatl /16/ i[h]tic ninomahmantāz a ayya ooo noca
 timoquehoa noconētzin ohuiya
- 17 Xōlotzin noconētzin titlahto#hu#āni Tāxāyacatōñ zan

- timonēncāhua-n no/18/huīc timomahmana-ya tonmoquich-
 itto#hu#a o ohuaye cuix nonmati yā/19/ōpan niqumīximati
 ye moyāōhuān noconētzin zaṅ timonēncāhua /20/ nohuīc ohuiya.
- 21 Mā teh ticihuātīn-i ahzo nel ahticyécōz in iuhqui
 chāhuayōtl in īxōchitzin i/22/n īcuīcatzin noconētzin iyao
- 23 A oquichpilli not^o titlaḥto#hu#āni Tāxāyacatōṅ ōnōzo tonpēuh
 ye nō tiçua/24/lāni xōlotzin ye nō niauh in nochān
 noconētzin yao ohuia.
- 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 tinēhcōuh tinēchmocōhui[h] noconētzin cuix
 tlapaḥpatlaco[h] nā/29/huihuān ye notla[h]huān zāzo
 tictlācanequi ye nō tiçualāni 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 ōmach
 moman cuīcatl in /2/ Cō#hu#ātepēc in çuāuhtenāmpān 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 cenca[h]
 ye Īncuē ye #ye# Īnhuipil in toquich/5/huān in
 toyecōlhuān iyaho ohuiya.
- 6 Xic[h]uālquixti nonextamal in titla[h]to#hu#āni Āxāya#ya#catōṅ
 tlā cē nimitz/7/manili neoc in noconēuh neoc in
 noconēuh xocōnāhuilti xic/8/tocuilēhuili ololotzin
ololo ayye ayyo.

- 9 A[h]zo ticuāuhtli tōcēlōtl in timitto#hu#a noconētzin
Ohuia a[h]zo moyāōhuān /10/ Īnhuīc ticuecuenoti meoc
in noconēuh xocōnāhuilti .Et.^a
- 11 Aya tle[h] nocuē aya tle[h] nohuipil nicihuātztintli ye[h]ua
ya nicān quimana/12/co yēctli ye Ī-n-cuīc nicān quimanaco
chīmalli xōchitl quēnmach /13/ tōntlāca[h] ye nichālcačiuuātī
nayoçuan ohuia.
- 14 Niquimēlēhuia nocihuāpo[h]huān in ācōihua[h]que[h]
niquimēlēhuia in nocihuā/15/po[h]huān tepanēca[h]
quēnmach tōntlāca[h] ye nichālcačiuuātī nayoçuan Et.^a
- 16 Ca pīnāuhticate[h] in chāhuahuīlo[h] noconētzin i huia cuix nō
iuh tinē[ch]chīhuaz /17/ i nō iuh toconchīuh in çuāuh-
tla[h]to#hu#atōn māzāzo ihui-an a ximocuē/18/tomacā[n]
ximomāxahuīcān Antlatilōlca[h] in am-i-ya[h]que[h] a
ayayya /19/ xihuāllachi[y]acān nicān chālco ahuyya ohuiya.
- 20 Mā ninopotoni tinonāntzin mā xinē[x]xahua oo quēn
nēchittaz in noye/21/cōl Īmīxpan-on tonquīzatīuh ahçazo
mihīcōltīz ye[h] o huexōtzinco /22/ xayacamachan ohuia
- 23 Quēn ami[h] in cuīcatl ēhualo in cuīco-ya o in
çuāuhquechōlli anca zo mi/24/hīcōltīz ye[h] huexōtzinco
xayacama#h#chan ohuia.
- 25 In tetzmol[1]ōcān nicihuātī ninomāoxihuia ninocxioxihuia
nocon/26/cuico ye nochcuē ye nochhuipil niccēcentlamī[h]-
tāz aītzin ai aītzin Et.^a
- 27 Niquimēlēhui[h] xaltepetlapan ye huexōtzinca[h] tzo
īncuetlaxtlamalīn tzo /28/ īncuetlaxtetēcuecux
niccēcentlamittāz aītzin ai aītzin iyao Et.^a
- 29 Tocotico, tocotico, tocotico, tocotico, tocotico,
- 30 In quēn oc çan in tlamati nēchmi[h]tlania in conētī in
tla[h]to#hu#āni /31/ in Āxāyacatōn cue e tle-on in ma[h]
i#c#[z] i tēpal nochāhuatlālīa o-ohuaye

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noca titlaōmepi[y]az noconētzi[n] aḥzo iuh quinequi moyōllo
māzohui [ī]huiān /2/ mociahua-n iyao ohuia.

3 Cuix aḥmoyōllōcopa noconētzin ye toconcalaquia in chāhuayōtl
inīc /4/ mochān ahaya-yoho aḥzo 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]palnetzin iyaho ohuia.

14 Ye nō quēlēhua in tla[h]toāni in Āxāyacatōn xiç[h]uālitta
noxōchitla[h]cui/15/1ōlmātōn xiç[h]uālitta noxōchi-
tla[h]cui1ōlchichihualtzin oohuia.

16 Mācazoc an onnēnhuetztih ye moyōllōtzin tāxāyacatōn iz ca[h]
ye[h] momā/17/tzin mā nō mātitech xinēchonāntih a ayyahay-
yaho 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 oquinpēuh in Mich[h]ua[h]que[h]
/22/ ca nōzo tlaximaloyān in huālmocuep. auh a[h]mō
zan quēxquichtin /23/ in pīpilti[n] in tia[h]cāhuān

in̄ ōmpa ōmi[c]que[h], cequintin̄ zan̄ huālcho/24/lo[h]que[h]
 Īc̄ zan̄ Īnhuēhuētīliz̄ in̄ ahmō chicāhuac̄ Ītech̄ motlamia[h]
 /25/ in̄ cuīcatl̄ Īc̄ quima[h]hua. huēhue[h] tlācatl̄ in̄
 tla[h]to#hu#ānī chichicha.

26 Tico tico tico tico tico tico tico tico tico tico

27 Tēchtlāhuāncānōtzque[h] in̄ Michhua[h]cān̄ in̄ Camacoyāhuac¹

[marginal gloss:] [¹Īt]ōcā ōmpa
 [t]la[h]toāni.

Tihuitzmanato[h] /28/ ye timēxi[h]ca[h] tihihuintique[h]-o
 quēnman̄ in̄ ti[c]cāuhque[h] in̄ Çuā[uh]huēhuētzin²

[marginal gloss:] [²Ī]ntōcā ōmpa
 [m]omiquili[h]que[h]
 tia[h]cāhuān.

/29/ Yāōtzin̄ iyao ohuiya.

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1 Quēn̄mach in̄ mochīuhque[h] in̄ Mēxi[h]ca[h] in̄ huēhuetque[h]
 xoxōcomi[c]que[h] /2/ aocāc̄ quittoa in̄ ye
 tiquinque[h]queza[h] ilamatzitzin̄ Chīmalpopōca /3/ in̄
 Āxāyacā iyoyahue ye ti[c]cāuhque[h] in̄ amocōltōn̄
 Cacamatōn̄ /4/ iyao ohuiya.

5 Tlāhuānōyān̄ nontlacactica[h] namocōltōn̄ mononōtztoque[h]
 Çuāuhhuē/6/huetque[h] in̄ tlacaelel̄ Cāhualtzin̄ quilmach̄
 āc̄ onihque[h] /7/ Īāchcāhuān̄ concāuhtiquīzque[h] tēuhtlī
yehuayan̄ Mich[h]ua[h]cān̄ iyao Et.^a

- 8 Anc#o#[a] zo oncān tēmāc tlanque[h] Cuecuxtēca[h] in Tlatilōl-
ca[h] noxhuihuān /9/ in Zaçuantzin in ye Tepāntzin
cihuācucueltzin Īntzontecon /10/ Īca Īmēlchiquih Īca
ontēächti[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
momiçuitlani[h] aoc tlama[ca]znequi[h] /13/ in
ōquimittaque[h] Īnyāōhuān Īmīxpañpa huālēhua[h] teōcuitlatl
pe/14/petzcatihuītz i za[n] quetzalpānitl i tlaxōpalēhua-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
tiçuāuhchōcazque[h] Anca zā oquīc /18/ tōcēlōchōcazque[h]
in tiçuā[uh]huēhuetque[h] huiya amēchāna[h] hui /19/ mā
amotzīn ya xontlac#c#[z]acān hue-e
- 20 Iyoyahue ya ōnotlahuēliltic in Āxāya cuix ye[h] nohuēhuēyo
/21/ in Īnnetlatlōliz in noçuā[p]pilhuān hue-e.
- 22 A in māca ye[h]huātl in noxhuiuh ca-n namēchcāhuazquia xōchitl
/23/ mantiuh hue-e Īca momāquīxtia[h] in huītznāhuatl
yāōtl hue-e.
- 24 Tico Et.^a chicopa
- 25 A hoo ye hee o nontotolcatoc nontlatlatlāztoc,
noñchichic#h#atoc /26/ in Namocōltōn in Āxāyaca hue-e
- 27 Mā ximotlāīcān in antequihuahque[h] am-i-yahque[h] mā
Ītlecax /28/ Īpan anhuālcholo[h]tin anmotlatīzque[h] Īca
anhuetzi[h] Ī/29/chiçuacol in amocōltōn in Āxāyaca hue-e
- 30 Ceceppa tētlaōcol tēhuetzquīti[h] in ye[h] quichīhua[h] in ye
mēxi[h]ca[h] noxhuihuān /31/ in ōmoxīnque[h] in nāhuítica

i niman ĩc onhuēhuēti[h] iy#e#[o]yahue /32/ chĩmalli
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
chĩmalli xōchitl tomāc ommani-a Et.^a
- 3 oc nō chicopa, tic#a#[o] Et.^a
- 4 Çuāuhpetlapan ōcēlōpetlapan onēhuatica[h] in aMocōl in
Āxāyaca /5/ contlachinōlpipītztica[h] in ĩtlecatzin mā
huel ihui quēntēl popōcatlica[h] /6/ hue-e.
- 7 Ohuaye ayye aĩc cēhuiz in chĩmaltica conehtapēhui[h]tica[h]
tlacohtica in /8/ quixēlo[h]tica in ĩtlecatzin mānel
ihui quēntēl popōcatlica[h] hue-e
- 9 In oc tonnemi[h] hue-e tamocōlhuān-ĩ patlāhuac in tátlahu in
totlacoch /10/ ĩc tiqimāhuilti[h]que[h] in tonāhuac
onoque[h] hue-e
- 11 Tlaca[h]zo ayāxcān in huēhuētīhua tlaca[h]zo ayāxcān 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/ [ĩ]pan momaticot i nicān chālco hue-e
- 16 Quēcīzqui in quincuitihuetzi oyohualli yehuaya hue-e ye
quēcīzqui /17/ in ca milacatzoa tēuhtli yehuaya hue-e.
- 18 Oho ehe zan amoca nihuēhuetzca namocōl a#n#mocihuātlahuiz
a#n#/19/mocihuāchĩmal Tequihua[h]que[h] hue-e zā iuh
xinencān hue-e.

20

Cococuīcatl

21

Toco toco tiquiti tocon tiquitin toco toco tiquiti

22

Nompēhua yaho nicuīcanitl noñni[h]tōtia nitozçuātēctzin
/23/ ayao

24

Nicotlanēhuia nocuīc noxōchiuh ayoppa-n tlp̄c niquihto#hu#a-ya
nitoz/25/çuātēctzin 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 ilhuicaātl
īmancā[n] /2/ yēctli ī ātl a ītēmpa[n] aya oncān ni[y]ēhua
noca yēhua[h] nota[h]yōhuān /3/ mā xiyahu-i mochān a ōmpa
ye cuextlān ho hanca yahue

4

Zan ca ye nocuīc onca yahue haya cacalotla[n] yehuaya niquēhuaco
ye /5/ nicān cilin ihcahuaca-ya tēucciztli ī tza[h]tzi-ya
oncān niyēhua ##[n]oca /6/ #ichua#[y]ēhuah not#t#a[h]yōhuān mā
xi-ya-hui#y#ān mochān ōmpa 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 noñcuīca-ya tēīxpan o.

9

Ōmpa ye nihuītza zan ca xihuahuil[1]ān-i zan ca nimazātl ca
nictzelo#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 tinēch-a-itta 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 in manī mi[c]qui in 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-n̄ huel[1]amati-a
 āhuilnemi-a in /20/ mach nel oc ni[c]caquiz-a i 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
 ninohuetzquilia aya-ha ohuaha
- 26 Quēn tinoca-ya tiniuctzi īca nichōca-ya zan iuhqui nimiquic-in
 yah aya /27/ ya oo ninohuetzquilia yaha ohuaya.
- 28 Zan ye niquetzalxōtzin aya-ho ninotlazo[h]tla niyēctl-o
 nicihuātl /29/ niquima[h]hua-ya niuchuān-i cōzcamalīntzin
 xiuh[t]la[h]miyā/30/hualtzin ye āhuilnemi[h]-a quetzalčuā-
 tequi[h]-ya oo yao ohaye /31/ ya aya aya ha. Nānō
 tinonān-on ohuaye mā xiquima[h]ya

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nicuihuān-i cōzcamalīntzin xiuhtla[h]miyāhualtzin ye
āhuilne/2/mi[h]-a quetzalçuātequi[h]-a Et^a

3 Toco toco tico tocoti titico, titico, tocoti

4 Yahue aya zan nēntlamati noyōllo Nahuitzotl ohuayee
nichōca-ya /5/ #c#[z]an [n]ō cuēl niqumittaz in tētēuctin
Nezahualcoyōtl-a, Motēuc/6/zōma[h] o a[n]ca yahue aya.
Onca yahue aya nitēuctla[h]palihquetl /7/ hueli-n
noncuīca-ya cōzcahui molihui niquēhua-ya ohuaye nichōca-ya
/8/ #canoc huel#[zan nō cuēl] niqumittaz in tētēuctin
nezahualcoyōtl-an Motēuc/9/zōma[h] o hanca yahue aya.

10 Notēmic īpan nihui#y#a mictlān aya niquintlācaittac in
nāhcāhuān /11/ tla[h]palihuime[h] a in tēpiltzin-o in
tlācahuepan-o cana[h] nemi motē/12/yo-ya nah tihtolo-ya
mocuīc ayo nemi-a zan ca tenochtitlan o han/13/ca yahue.

14 ī#z#[c]a nichōca oo īca nicnōtlamati nāhcāhuān
tla[h]palihuime[h] a in tēpil/15/tzin cana[h] nemi
motēyo-ya cana[h] ti[h]tolo-ya mocuīc-ayo nemi-ya zan /16/ ca
tenochtitlan ho hanca yahue

17 Huīcalo nāche huīcalo noxōchihuēyo nitlācahuepan ye quitimāi-
o#hu#a /18/ patlāhuac aztatl yahaa

19 Ōcēlōcūahtza[h]tzitituh tēzcacō#hu#ācatl-a mociīli#y#atzin
yahao

20 Nicocotzin ni[y]ehco-ya noo-n-cuīca niqumāhuilo#hu#a in
tēpilhuān-oo /21/ ayye ayahoo

22 Cacaloχōchitl-o o cempōhualxōchitl-a ni[y]hc#a#[o]-ya
niqumāhuilo#hu#a /23/ in tēpilhuān-#n#oo

- 24 Toco toco toco tihti tocotoco tihti tocoti tocotihtoto.
- 25 Noncuīca ehco mochān an nicuīcanitl nicāhuiltīco nicān-i in
 motēuc/26/zōma[h] in zan nic-ya-i[h]tōtia
 toc-in-petlacōtl-ija yao yehaya hoo ohuayye /27/ a
 ompa ye nihuītz tlapac 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 nipapalōxōch
 mā-yan ī/2/tlan-aya noncuīca-ya i noxōchiyecōl#l#-i
 āhuilīz nicmana-ya no/3/ocuícaihco#hu#a-ya
- 4 Iz tle ye[h] ticchīuhque[h] zan tiniuctzin īca çualāni-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 O çualli nēchitta-ya zan ca ye īcihuāuh ne[h] huālmotlāli[h]
 ācatēnpan-in /8/ ach quēn 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-yē#c#ee ayoo ohuaya ninocāya.
- 12 Quetzalcoyolin-a huia cuepōni-a topan-a motēca-ya xōchihui
 molihui /13/ motzetzelo#hu#a-ya o a mā-ye ayāo haha
 mā-yē ayao ohuaya ninocāya.

- 14 Cototi tocoti cotoquiti quiti quiti ~~#quiti#~~ tico tocoti
- 15 Mā ya pēhualo-ya mā ya nequetzalo-ya nopinohuān-a o ohuaya
ye ho/16/huaya haye oya.
- 17 In chōquixōchitl-a ompixahui-a xōchihuēhuētītlān 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 Ahuia ye niquetzalxōtzin ye non[n]ittōtia
- 25 Toco toco tiquiti tiquiti toco toco tiquiti tiquiti
- 26 On ōyehcōc toxōchihuh 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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- ōcēlōāmatitlan tlacpac cuāuhtlan-a nic-aya-temohui[h]-a o
- 2 tlā xoncuīcatī nocnīuhtzin #n#ohuayyee tlā xoconcaquicān
cāni[n]-ya /3/ cuīco-ya cānon in caquizti-a comōntoc
huēhuētīl noconcaqui-a /4/ anca Mēxi[h]co tōlamāz
nicpi[y]aco tepētīl o hanca yahue
- 5 Nichōca-ya on nicuīcanitl noconcaqui huēhuētīl comōni-a anca
Mē/6/xi[h]co tōlamāz nicpi[y]eco tepētīl.

- 7 Ye nō yeh̄coc noxōchiuh ohuaye nicuīcanitl ye niçauhtzin-a
huel#1#i-n /8/ noncuīca-ya tēīxpan oo
- 9 Quēn huel xompēhuā zan xontēnāhua nitlatzotzonquetl ye
niquetzal/10/iczotzin aya ohaye aȳyee nicnōtlatmati-a mā
ya motēca-n tohuēhuē/11/tzin aȳye aoo
- 12 Toco toco titi toco toco titi toco toco titi
- 13 Tlāltōnayān ātl-#a#[o] #ca#[ya] tēmpān Moquetzaco xōchitl-a
xiatōlamāz tla/14/pītza-ya nicōzcatōtōtl tēmāc ninemi
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 chiahtzinco xiatōlamāz
tlapītza-ya nicōzcatōtōtl tēmāc /18/ nine[h]nemi zan ca
nicihuātl Et.^a
- 19 Tle īpanon tinēchmati tinonān anca nicōzcatl-i tinēchtlātia
anca /20/ y#o#[ē]ccān āhuilīz tlamatiz noyōl̄yōl īca
nichōca-ya.
- 21 Zan niyāz-on an tinēchquīxtlani tinonān anca nicōzcatl-an
tinēch/22/tlātia anca y#o#[ē]cān āhuilīz tlamatiz
noyōl̄yōl īca nichōca-ya
- 23 Ce[h]celi[y]a noyōl noconcac-on huēhuēt̄l comōnti[h]caqu-i
zani[y]o[h] īca-ya ye om/24/pāqui ye noyōl cococuīcatl-i
aȳya nichampotzin notoncoci/25/huāt̄l mā noquetzal manalli
mā ya īpan niquiñmana in /26/ tōlamāzque[h] ohaye ohaye
- 27 Ca ye[h] notlapalcuēt̄zin oo o ye nō zan īquechquēñ oya aya
nichan/28/potzin notoncocihuāt̄l mā noquetzal manalli mā
īpan niqui[n]/29/nāhua in tōl#1#amāzme[h] ohaye ohaye.
- 30 Ōcēlōāmatitlan aya niquittoā ye nocuīc ye nicān niquetzalpe/31/-
tlatzin aȳye aȳye Mā nequetzalo zan totata[h]huān an

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- 1 Nichālchiuhnenechihuātl yaȳye quilacatzozhu# a ye noyōl
coyolxōchitl /2/ in aȳye 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/ chooquilīlo-ya ilacatzoa huīcalo-ya
nopetlacōuh nicmātēntiāz /7/ chōquixōchitl-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 Ontlapalhuiconti[h]cac-a huīmolihui molihui-a quetzalizhuayo[h]-
ti[h]cac /12/ ni[c]tztetzelo#hu# a Īxōchi yehehuan Dios
aya hoo oyo hoyo ohuaye
- 13 Zan ca-n nonyāz quetzalāmatitlan-an chōca moyōllo zan
nicuīcanitl Et^a
- 14 Huel pāqui noyōl concac-on huēhuētī chinamēca[h] nicuīca mā
mani-a /15/ ahuayya ye nenāhualo yao-o mā nonnittōti-a
ye ni[c]quetza pe/16/tlatzin ahuayya ye nenāhualo yao-o.
- 17 Nica xōchitzin n#a#[o]ton mā nonnittōtia mā ni[y]āhuiye-huaya
zan tozan/18/#ti#tlan çuāchicpale[h]cān o hanca yahue
comōntoc huēhuētī nocon/19/caqui-a nānōtzin mā-n
nonni[h]tōtia mā niyāhuiye-huaya zan tozan/20/titlan
çuāchicpale[h]cān Et^a

- 21 Ti titico titico tocoti tocoti ti titico titico &c^a
- 22 A-huia huitano huichile a-huia noquetzal#1#-a cāhualōtihu-a
chiucnāhuātl ītēm/23/pa[n] huīcalo yece[n] xīmohuayā[n]
in mēxi[h]ca[h] in xōchinmayā[n]que[h] cenquīztia[h]que[h]
/24/ in ye[h]huā[n]-ya nāhuatīlo-ya ahuian toxōchiuh ha
- 25 In yea in yaho āhuiyelo ye toxōchinçuahui-ī īca ye huīcalo
zan quetzalīhpotoca/26/-ya yē#e#[c]t1-on cuīcatl-in
xōchimayānque[h] cenquīztiya[h]que[h] in ye[h]huā[n]
nāhua/27/tīlo-ya ahuian toxōchihu-an.
- 28 Olīnīquetl tonanā[n]huā[n] San Palacizco huīcalo-ya
nocohua a ī chōquizxōchitl /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 ayje
ahuin toxōchihu-an.
- 2 Xōchintenāmitl onoc-a hui zan quetzaltenānticpac teutli
motēca milacatzoz#hu#a/3/-ya īca ye huīcalo in tēcpilli
in #tlaca ~~huepani~~#[tlācahuepan-ī] ayocāc tla[h]to#hu#a
tlāli/4/huintīhua tlama[h] māle[h]que[h] yehtla
- 5 Xihquechōl milini-a xōchiātīl pozōni-a chālchiuhtli tlapāni-a
īca ye huīcalo /6/ tēcpilli tlācahuepantzin ayocāc
tla[h]to#hu#a tlāl#1#ihuintīhua Et^a
- 7 Cotoco cotoco tico coti coti titico Tocoti
- 8 O[n]ca y[a]hue aya #c#[z]an noncuīcapōhua nicuextēcatlan zan

- niquimāhuiloa /9/ in tēpilhuān chīchīmēcatlahco
 tlāluhūaqu-#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
 nipolihuiz-#z#a
- 16 In#n# a n#i#[e]chnāhuatia[h] notata[h]huā[n] notla[h]to[h]-
 cā[n] ye niāz nichuīca-ya nopetlacōuh /17/ īhuān
 nipolihuiz in ye nicuextēcatl-in aya ohuaya ye ayoc
 nīlōtiz ha
- 18 Xōchiohtlipan huīcalo-ya ye nopetlacōuh cempōhualxōchitl-a
 nicōzcatīlo-ya /19/ huīcalo-yo ahuia zan tocnōmā
- 20 O a[h]yēccān-o xīmohuayā[n] nopinohu-a cāhualotiāz yehuan
 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
 nopinohuān /25/ quetzalcoyoltitlan oni[h]cac in
 tocnōhuēhuētzin #n#o oya ya aya
- 26 Xōchia[h]huachpixahui in noāyacach aya quetzalcoyoltitlan
 in tohuē/27/huētzin ao Et.^a
- 28 Āhuiya ye noyōl xinēchi[t]ta-#c#[y]a nichālchiuhnene-ya
 mātlatl xōchinca/29/huitl-a aya nicmāma[h]tinemi-a
 ye nitēnāhua-ya niquimittōtia in /30/ tōlamāzme[h] oyaha haya.

- 1 Mochicāhui^{az} noyōltzin#n# aya notoncocihuāt1
 [superimposed correction:] [n]j[toncocihuāt1]
- 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
 tēpanchinameh/5/cān mā nonnihtōti-a aya ayao ayahue-īya-īye
ayao ohuaye Et.^a
- 6 Iya ayao hayeo huele-n quinequi noyōltzin āhuil[1]i xōchitl-i
 at ayaoc /7/ nel nō no[n]yāz in cuīcatl noconcaquico
 huīac tētztotitlan-a
- 8 Cuīcatica ompāqui-a ye noyōl notlāhuinixōchiuh
 noquetzalcuā/9/xēlol ahuayye 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 yēct1-on
 cuīcatl-i cuix mochipa /12/ ye nicān xōchintlāl.^c i mā
 ninoquimilo-ya
- 13 Cototi tocoti cototi quit1. quit1 quit1
- 14 I in yeo niyehcoquetl nonāntzin quihuinti[h] noyōl
 niximalīntzin-o ach an/15/ca huili-n nicochi ye
 noconcaqui-an yēct1-on ye ī-n-cuīc noxōchinnāhual#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 ayyaoo 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 yahue 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 otlātiloc
cānon /2/ ye mictlā[n] Et.^a
- 3 Onca yahue aya izquixōchitl īmancān zan tocnōmā tlāca[h] ōmpa
niāz ti/4/nonāntzin zan ca nicmāma[h]tiāz noxōchihu-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 noxōchih 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 nopi/14/1#1#otzin ye.
niquetzalxōch-a nicempolihui-a yaoo.
- 15 Zan #ça#[ca] iuhqui nonān catca ya aya niquīzaco notoncocihuātl
zan ye /16/ notlapalcuētzin nānōtzin ninoye[h]ehquetza-ya
o#hu# ayāc nopilotzin /17/ ye niquetzalxōch-a
nicempolihui-a yaoo.
- 18 Ye nihuālnemi-a cocotzinpan-i nicuextēcacihuātl ye
noizquixōchiuh zan /19/ yēctli yehua-yao oya ay-ye ha
- 20 Cuix mochipa ye nicān in tl̄pc mā ya iuh ninemi-a nihtolo-ya
āhuil[1]i xō/21/chitl ayye huaya yao oya yaoo ay-yeha.
- 22 Y#c#[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 niqitta nocuentax ololihuic chālchiuhtli-iyā
/26/ hayahuana nocon-ya-yēhua-ya nocon-ya-pōhua-ya
- 27 Nitoztlatlānilli o#hu# anca-n ye ninentzin mocha ye nichōca
ahuayao ach /28/ ca ōmpa nihuītz in taminchōquinca[1]i
mazātl iyao yahue yao-haye
- 29 Zan nicihuātzintli notlapalicpacxōchiuh o anca none[h]huiēl#1#-i
ach ca ōm/30/pa nihuītz taminchoncalli mazātl-in iyao 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 çuāçualitz-
ticātzintle nomatzine in /5/ māzāzocueĭ nicān
tochinantitlan-i nimitzontēxōchicapolyōĭlōtoto/6/poni[...] nica
yacue tlamacatzintle oñ mach tiqui[h]to#hu#a.
- 7 Ichtaca monōtza[h] yacue yacue āqui[h]que[h] in nēñhuītze[h]
huiya a[h]nōce[h] a[h]xini[h] /8/ quinanelo[h]que[h]
īyayamaztla[h]tōĭ tlaca[h]zo ye[h]huā[n] in tonenequizhuā[n]
/9/ tohuehuelicnīhuān-o ohuiya.
- 10 Niccāuhtzintle tonçua[h]çualāntica[h] to[n]xaxaçualiuhtica[h]
tontequipa/11/chiuhtica[h] cuix mochipa-on in tl̃ç.
xōlotzin yacue notēcuiyōtzin /12/ xihuālmohuīca māzo
titlaōcox mā motozqui mococo[h] oīuh quinec /13/ in
tl̃p#c#qu-e[h] ahua Et.^a
- 14 Īpalnemohuāni Dios aya xonhuēhuetzca xonquequelmiqui-a ca
/15/ xōchitlālĭ īçpac ye nicā[n] çan cen tihui[h] çan
cen tlapo[h]polihui
- 16 Yālhua yohuan nitopalihuintic nixaxa[uh]cāihuintic ōnō cuēĭ
nihuin/17/tic xōlotzin a[h]zoc moyōllo quimati nomā
xicāna mā tihuiān /18/ iyeē toçhān, çan ōquic çan ōquic
to#n#[z]Cuecueci tihui[h] çan ōquic Et.^a
- 19 HuexōtzincaCuīcatĭ.
- 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

- xitēchompēhui toconizque[h], ye[h] mā ihui /24/ ye[h]
 mā ihui-o notēcuiyo oquichpilli tzīn
- 25 Ōhuālla[h]que[h] in Pīpiltin ye[h] huexōtzinco ī Ton Xihuan
 ī 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 xiç[h]uālcui-ya tlā xictēmaca-ya
 in mā-n copatica in mā-n tacatica /29/ ya mā ya onihualo
 in tētēuctin ayyo Et.^a

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- 1 In notzinitzcanhuīcoltzin ye zo huel çua[1]tzin tlapalhua[h]-
 calxōchitl ī /2/ mā īca-ya onilacatzihuītz
 Notēco[qui]tzin tlā xiç[h]uālcui tlā xic/3/tēma[h]maca-ya Et.^a
- 4 īc ōnhuēhuēt1
- 5 O a[n]ca ye oncā[n] Pīpilte netle nomātzine in ātl patlāhuac-a
 ātzāl#1#an /6/ ye oncān mani[h] tlahcuilōlxōchioctli in
 huel īntech onquīz ī oncān /7/ conique[h] in tēpiltzin in
 nezahualcoyōtzin huel īntlazo[h]yēcāti/8/tech mantia[h]que[h]
 ī huēhue[h]tzin #q#[h]ui xiuhtōtōīxçuātecpiltzin
 onchah/9/chayāhuata[h] Et.^a
- 10 In conittoah[h] netle mā tiyaya[h]tihuiān ye ōtlapilchīuhque[h]
 ye huexōtzinca[h] ye /11/ motlāhuān ye ōquitla[h]tlapānque[h]
 ye zo huel çualtzin in moxiuhtōtō[uh] /12/ ye mohuīcoltzin
 ī mā ye ninahpāntiuh huel īntlazoh Et.^a
- 13 I nihuāli[h]zac ye yohuan nicihuātzintli o nātālāli[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 tlachichiquiltzinco

tepētozcatl /16/ cānque[h] iye ya tlāuhtzinco
nimitztēmo#hu#a-ya Et.^a

- 17 Iye nonnēntlamattica[h] noyehyeyān tlapali[h]huixōchitl
nimitzontehtequia /18/ ye #onza#[oncān] te[h]huātzin
cuix ōta[h]cito-ya ātēmpantzinco ālchayāhuacān
/19/ motlaōcolxōchiuh mā ye xima[h]pāntiuh nimitzontēmo#hu#a-ya.

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1 .1[.o]

2 Tōtōcuīcatl

.D.9.7.

.AÑOS.

- 3 1 Tocoticocoto. / Tiquí tiqui tiqui tiqui
- 4 Yeho tona[h]cico ahua conētle nomatzine ye chālchihuāpa[n]
in /5/ #m#itztapal#l#āt1 ye īmanicān chachal#l#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 chālchihūhāpan quetzalhuexōtitlan
cha/9/chal#l#acatimani nepāpan Tōtōtl Tlā xitlamahuizo
titēcayēhua/10/c nomatzine netle netle pīpilte
- 11 He ōtihuālla[h]que[h] Timitztla[h]pal#l#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 t̄lā xia
nomache pīpilte
- 19 Huel tēcemēlti[h] quetzalla[h]tōlli xēlihui-an ya ītech aya
pa/20/tlāntinemi-a xōchitzanaquechōl huel yēctli hōn ī
nicon/21/tla[h]to#hu#a mach aya nelli 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#c#[z]o[h]/31/que[h] hi yēcxōchitl-a āxāyacatl
tēcuctli 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, çua[p]pachtōtōtl ī
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, çua[p]pachtōtōtl ī xōchitō/5/tōtl
aye-an.

- 6 Ho tihuiā[n] netle in tenochtitlan ho[n]cān o tla[h]to#hu#
 quetzal/7/toznenetzin in Don diego tēhuetzquīti[h] aya ya
 nelli-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 xihque/13/chōl-
 huītzilintzin-o in don P^o in motēcuzōma[h]tzin
 co[n]-ya/14/-chīchinato chālchihuāxōchitl in ompa-ya a
 in /15/ caxtillān o[m]māpa[n]tzetzeloh] huaya
- 16 I huel ōmozouhtia[h] y#c#[e] ompatlāntia[h] ye[h]hua-n
 tomatzi/17/n-o in P^o in motēcuzōma[h]tzin co[n]-ya-chī-
 chinato chā/18/lchihuāxōchitl in ompa-ya a in caxtillā[n]
 o[m]māpantze/19/tzelo[h] huaya

20 .3^o

21 Toco tico tocoto / Tiqui tiqui tiquiti

- 22 Tlāoc timocēhualhuīti[h] quetzalāhuēhuētl ya i/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/catl-o
 o. ye itech ayo ompa[h]pāctica[h] xōcheatzin mocuī/27/catia-i
 quinānquilia-i ācatzanatzin o[n]xiuhcoyol-

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- i[h]cahuaca-ya in ĩntla[h]tōltzin pīpilte
- 2 Hōmpa tine[h]nemi[h]-a // ye xihquechōl chālchiuhāpa[n]
 hue/3/1#1#i-n tla[h]to#hu#a-on xic]caquicā[n] hana. //
 quetzal#1#axoque[n] mo/4/zouhtinemi-a

- 5 Huel yēctli tōtōtl ho m#a#[o]tztzelozhu#a mopo[h]poyāhua-ya
a[n]qui /6/ nicā[n] ya xihuechōl chālchihuāpa[n]
huel#1#i-n tla[h]to/7/#hu#a ho xi[c]caquicā[n] hana.
- 8 Hi mā tihuiā[n] ōnontlamahuizo[h] in mēxi[h]co huel
tēcemē/9/lti[h]cān inīc çualcān o xōchizaçuantōnatimani-a
i ch/10/ālchihuāpa[n] tlā xia nomache pīpilte.
- 11 Hin ahua nicāuh in tēcayēhuatzin mā tihuiān mā /12/ mēllel
o[n]quīztihu-a ōnontlamahuizo[h] in mex.^{co} huel
tē/13/cemēlti[h]cā[n] inī[c] çualcān o xōchizaçuantōnati-
ma/14/ni-a in chālchiuhāpan tlā xia nomache pīpilte
- 15 .4^o
- 16 Titocotocoti toco totocoti, Titiqiti titiqiti titiqiti
- 17 Ho quetzal#1#āyauhtimani-n ātitlan-i ayahue in tla/18/zo[h]-
tli-n tepētl. Itlan i xiuhtomoltica-ya ontlatlaxōpa/19/1#1#-
ēhuatoc aya xi[m]matlal#1#ātī Itēmpān aya ōmpa /20/ ya
noconcaqui nihuexōtzincatl-i a illilli aye /21/ ahua ho aye.
- 22 Honteōcuitlatzilīntimani-ya ihuēhuētzi[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
ōmpa ya noco[n]caqui nihuexōtzinca/27/tl-i a illilli
aye ahua ho aye.

- 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/inçuil#1#o#hu#a-ya
contlāuhuechōltztzel#1#o#hu#a-ya i[h]cui/4/11ōhuān

- tēīxpan 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/ contlāuhquechōltzetzelohu#a ya īcuīc īxōchihu-aya
/8/ quixiuh-tōtōteōcuitlai[h]cui1#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 quetzalzaçuan Īca [a]yoçua[m]ma/12/na
ye o[n]cān-i in tēpilhuān i nepāpan tla[h]cui1ōltica ya
/13/ quixoxōchimana in tēpillōtl tēucyōtl mahuiç/14/yō
i nicā[n]-ya īpaltzincō Dios ahua conētle-ya ya ne/15/lii-ya
nomache tihuexōtzincaye.
- 16 I coçahuic 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/ tocpaxōchihu-i in chālchiuhiyexōchitl-i aya /19/ ca
zani[y]o[h] ye nicā[n] tlālticpac aya ya nelli-a noma/20/che
tihuexōtzincaye
- 21 .5°
- 22 Tiqui toco tocoto / tiquitoco / tiqui tiqui tiqui
- 23 Hiya huexōtzincō nic-aya-i[h]to#hu#a-m i tozquecoyōtl /24/ don
x̄poual. noco[n]-ya-mahuiço#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 yeān.
- 28 he mach oc āhuilli netle nomatzine titēcayē[h]uac

tēuctli xihquechōl#c#[z]ažaniltica-ya motla[h]tla[h]mach/2/-
cui[h]cui1#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 ya
 4 in aztaquechōlin-o ōmochīuhta[h] aya arzobispo tota[h]/5/tzin
 ya īcoyoltzin ontzitzilīnta[h] ya īc patlānta[h] ilhui/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 P^Otzin cuīcatōtōtl
 /9/ Patlāntinemi-a Sanc Fran^{CO}-ya co[n]-ya-cāuhtēhuaqu-i
 /10/ ya īcoyoltzin ontzitzilīnta[h] ya īc patlānta[h]
 ilhuicatli[h]ti/11/c-aya hi yaca ya hi yahue hohuaca hi yahue
 12 hiya ōquitlāti[h] Tt.^O Dios aya ōcuēl#1# achīc
 patlānti#m#[n]e/13/mico tlālticpac-aya tlachinōlçauhtli-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#ihqui çuāhtli-a ya huexōtzinco mēx.^{CO} /17/ nicān-i
 chīmāll-a xōchitica ōquimo[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.^O
 21 Ticotocoticoti, Tiquitiqui tocoto |
 22 In tihuexōtzinca[h] xitlamahuiçōcān 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 ĩn im itztlöl#l#inqui quiye[h]yēctia
 ĩyama[h]/6/tlapaltzin cona[h]huatzetzelo#hu#a ha yeho
hua/7/ya yeham.
- 8 ho motzetzelo#hu#a ya co[n]quetzalzoꝑohua quiye[h]/9/yēctia
 ĩyama[h]tlapaltzin cona[h]huatzetzelo#hu#a ha /10/ yeho
ohuaya yehan.
- 11 he #qui#[hui] ye nohuēyōhuā[n] ĩn tēpilhuān huel conque/12/tzal-
 chālchiuhxiuhtōtōi[h]cuil#l#o#hu#a ĩn yēctli-a /13/
 ĩncuīcatzin 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-
 patlāntinemi[h] ĩn tēpilhuān-i honcā/17/n aya tlapal-
 izquixōchiti#tlan#ca-ya ho[n]ne[h]tō/18/ti#l#o ha yehan,
- 19 Finis

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1 J.HS.

2 TLAXCALTECAYŌTL

- 3 Ota[h]cico ye nicān Tēuctitlan ximochicāhuacā[n] ĩn antlaxcal-
 tēca[h] /4/ ye huexōtzinca[h] ye quēn concaquiz tēuctl-o
 xicotencatl ĩn nel/5/pilōni-ya ximochicāhuacān netle-yan
- 6 [H]Ūāltza[h]tzi-a ĩn tāhcāuh ĩn çuāuhtēncōztli #c#[z]an conilhuia
 /7/ ĩn capitan ya o tonān ye[h] malintzin xa[h]caltē[n]cōz
 ācachi/8/nanco ōta[h]cico huel ximochicāhuacān netle-yan
- 9 Tlāoc toconchi[y]acān ĩ-n-ācal capitan aya ye oqu-i
 huāla[h]/10/ci ĩ-n-çuāchpān tepēpol#l#-i ye ĩxpolihui[h]-o
 ĩn mēcēhualtin /11/ mēxi[h]came[h] [h]ue ximochicā[h]uacān
 netle-yan
- 12 Xiquinpal#l#ēhuīcān totēcuyō[h]uān a ayayye[h]ue tepoz/13/tla-

- huice[h]que[h] quixixinia[h] ātl-#e#[o] yan tepēt1
 quixixinia[h] /14/ mēxi[h]cayōtl ximochicāhuacān netle-ye
 15 Xictzotzona in mohuē[h]uēuh xihuē[h]uetzca-ya i#n#xtlī[1]xō-
 chi/16/tle xonmi[h]tōtia-o in çuāuhquiā[h]uac mēxi[h]co
 nicā[n] mocue/17/zalichīmal-o cuecuyā[h]ua-yan
 temalacatitlan i xi/18/mochicāhuacān netle-yan
 19 Yāōpa[h]pāqūinitzin tlahuizne[h]nequitzin ayya[h]ue in çuā/20/chic
 aya ixtlī[1]xōchitle xonmi[h]tōti a o çuāuhquiā[h]u/21/ac
 mēx.^o nicān-i mocuezalichīmal-o cuecuyā[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/ çuāchic-ayan in ānāhuacatzin in otomitl tēuctli
 tē/25/huetzquīti[h] [h]uel ximochicāhuacān netle-yan
 26 O cuēl achica cemilhuittl-on ye[h]uaya in tlachinōlxōchi/27/tl
 motla[h]tōl tiçuāuhtemoctzin moteōcuītlayacaxōchih
 /28/ tlatlā[h]uizcal#1#ēhuatimani-ya in mochcaxōchih que-

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- tzaltica cuyā[h]uatimani ōtitlamahuizo[h] [h]uītziltepēt1
 ximochi/2/cā[h]uacān netle-yan
 3 Quē[nh]uelzo te[h]huātzin tētoça ye[h] mopan o ma[n]tiāz tāuh
 totepēuh ye[h] /4/ mach oc timoxīcōz. cequi mopatiuh
 yetiuh oo moteō/5/cuītlaye[h]uatzac[c]āy#a#[o] mochcaxō-
 chih quetzaltica cuecue/6/yā[h]uatimani ōtitlamahuizo[h]
 huītziltepēt1 ximochicā[h]uacān /7/ netle-yan
 8 .2.^o
 9 Īc ōntet1 huēhuēt1
 10 Tlā huel xiquimo[t]tacān āc ye[h]huāntin chīmaltica mi[h]/11/-

- tōtia[h],a ōto[n]nexe[n]que[h] iñ tēhuetzquīti[h] iñ
tecō#hu#ātzin /12/ tle[h]nōzo a[n]yezque[h] māyecuēle[h]
mā o[n]ne[h]tōtilo iñ tlā xicuīca/13/cā[n] [a]nnicāhuān
- 14 MĀ cēcen o[h]tli īpan ximochicāhuacān #tiçuahuitl#[ticōā-
ihhuitl] iñ ti/15/itzpotonqui tle[h]nōzo anyezque[h]
māocyecuēle[h] mā on/16/ne[h]tōtilo iñ tlā xicuīcacā[n]
[an]ni#n#cā[h]uān
- 17 Ōnel tic-ya-cāuhque[h] i tāuh iñ totepēuh i tenochtitlan
/18/ o mēxi[h]co ye nicān xamēllaçua[h]uacān
tiCōāi[h]uitl iñ tiitz/19/potonqui tle[h]nōzo anyezque[h]
māocyecuēle[h] onne[h]tōtilo /20/ iñ tlā xicuīcacān
an#in#[ni]cāhuān
- 21 Tlā xi[c]caqui ye nocuīc iñ huel nelli a niqui[h]to#hu#
/22/ nique[h]ē[h]ua ye ye tona[h]çizquia[h] iñ itzta
nanāuhcān iñ tla/23/telolco mā zan tlapīc ye mochīuh
tlaxca[l]tēca[h] ayan /24/ iñ tlā xicuīca-n annicāhuān
- 25 Za[n] nic-ya-ittac nicmahui#c#[z]o[h] ye oncān #n#ānā[h]ua/26/-
caltēuctli chīmaltica i expalatica yēquene[h]
qui/27/huāltoca[h]-ya iñ tlaxcaltēca[h] aya iñ caxtillān
tlāca[h] /28/ ātitlan quincāhuato ya ta[h]cito[h]-ya mā
zan tlapī/29/c o[m]mochīuh tlaxcaltēca[h] aya iñ
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/ iñ teōcuitlahuēhuētl xiuhtlemiyāhuayo[h]
Concāuhtē[h]ua/5/que[h] iñ tētēucti[n] tla[h]to[h]que[h]

- auh ya[h] ye[h]huāt1 y#c#[e] xiqui/6/monāhuilti in
 nepāpan tlāca[h] tonāhuac onoque[h] tlax/7/caltēca[h]
 in me[h]etlo ye huexōtzinca[h] in me[h]etla
- 8 Tēlhuelý#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 ōmi[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 nellī ye[h]īc #c#ona[h]cic #quemoyañcuili#[quim-
 on-yan-cuīlih] in#n#in te/18/poztōpīlli i xpayolme[h]
 anqui nicān chīmalazta/19/xōchihuāque[h] hua[h]uanpatza#c#-
 que[h] in tēuctli o-[h]u an/20/īxpan o tlaxcaltēca[h] in
 me[h]etlo in#n# huexōtzinca[h] /21/ in me[h]etlo
- 22 huālchīmāllāza-ya ye[h]hua-n motelchīuhtzin i tēcui/23/lhuitl
 in tēl huel onnēzta in#n# ōca[h]çique[h] in ĩntle/24/[qui]
 quiz[z]o in tēpēhuānime[h] conī[h]to#hu#a in a tōch maa
 /25/ o[n]ne[h]tōtīl#1#o tlaxcaltēca[h] i me[h]etlo ye
 huexōtzinca[h] in me[h]/26/etla
- 27 Ye x[i]xinia ye[h] çuāuhtenāmitl #auh#[a-hu] ōçēlōtenāmitl in
 /28/ tēcuilhuitl tēl[h]uelý#c#[eh] onnēzta in ō-
 ca[h]çique[h] in#n# ĩntlequiqui/29/z[z]o i tēpēhuānime[h]
 qui[h]toa in a tōch Mā o[n]ne[h]tōtīlo /30/ tlaxca[1]tēca[h]
 in me[h]etlo ye huexōtzinca[h] in me[h]etla

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1

.4^o

2

Ic NĀHUI HUĒ[H]UĒTL

3

I huel ximotzomoco mā xonmihcali-a zan#n# titlācatēccatl a
 in temil#l#o/4/tzin, in y#c#[e] oquīzaco in ī[m]ācal
 Caxtiltēca[h] Chi[n]anpanēca[h] yāōyahualō/5/lo in
 tenochcatl-aya yāōyahualōlo in tlattelōlcatl-a

6

In oc tlatzatzacuato.a in tla#ca#cochcalcatl in coyōhuēhuē-
 tzin a /7/ ye on oquīza#n#co in ācōlihua[h] o. in
 tepēyacac o in huēi o[h]tlipa[n] /8/ yāōyahualōlo in
 tenochcatl-a yāōyahualōlo in tlattelōlcatl-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 tlattelōlcatl-a

12

I Xiuhalcapōztica tla[h]tla[h]tla[h]tzini-a āyahuitl motēca
 i nō co/13/nānque[h] ya in cuāuhtemoctzin 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
 tlattelōlcatl-a

16

.5^o

17

Ic mācuīlli huēhuētī

18

Mā xiquilnāmiquicān tlaxcaltēca[h] tomachhuān in iuhqui
 /19/ ticchiuhque[h] coyōnacazco neīzoquiuhuīlo in
 mēxi[h]ca[h] ye cihua[h] /20/ ye tēpe[h]penalo in
 tlācagua[h]que[h].a. Ic pachiuhtia[h] īyōllo a

i #c#[ī]xi/21/machoctzin chīmalpāquinitzin.a. in iuhqui
 ōticchīuhque[h] /22/ coyōnacazco neīzoquiuhīlo 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
 conī[h]/2/cihuitia inīn 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-ō
 in /5/ yahue conī[h]cihuitia inī[n] tlamēmeltzin
 xicoten/6/catl in caxtaneda mā ye[h] ihui netle in
 chicunā/7/huilhuiti#ti#ca ontēa[h]xītilo in coyōhua[h]cān
 in cūā/8/uhtemoctzin in cō#hu#ānacoch tētlepanque#que#-
 tza/9/tzin ye ne[h]cuilōlo in tētēucti[n] ayyo
- 10 Quinēl[1]açuāhua-ya a in tlacotzin ye quimo/11/nihuaia o
 a[h]ua tomachhuāne ximo/12/chicāhuacān Teōcuitlatepoz-
 mecatlica ya to/13/nilpilōque[h] in ye ne[h]cuilōlo in
 tētēuctin ayyo
- 14 Quihuāl#l#i[h]to#hu#a o in tla[h]to#hu#āni o in cūāuh/15/temoc-
 tzin-a ahua nomatzine ca-n to/16/nānalōc tontzītztzilōc
 Āqu Ināhuac /17/ timotlālia genelal capitan ahua[y]e
 nell-a /18/ doya-n ixapeltzin-a ahuyaya 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 deverbative 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 "purpose," 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.)

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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 accento breue se dexará algunas veces, y aurà mas cuenta con el accento 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
amontlátla'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 *anontlayécóhua*, 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 *ninoyeecquetzaya* 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-chihuitl) → quetzalichaala, 66:9
- chāntli → aychaa, 28v:1 28v:4; mochaan, 30:24; nochaa, 36:28
- chōca → chooca, 36v:13; xihquecholchoocan, 46:25
- chōquilia → chooquililoya, 76v:6
- cīmatl (not attested in CAR) → tolciymaxochitl, 47v:9
- cuāuhitli → quaauhnenehui, 34:5; quaahuaque, 36:23
- cuīcatl → nocuiic, 28:20
- cuihcuīca → tonchoquizcuicuiycaca, 47:10
- ehēlēhuia:tla → queheelehuiya, 40:25; queehellehuiya (metathesis for queheellehuiya?), 40:23
- huān → ŷhuaa, 36:21; yhuaan, 43:18
- huēi → huee yectli, 50:20
- huītzt → patlantihuiyzt, 39v:11, 39v:14
- icnōtl → techicnoocuahutehuaque, 30:12
- mā → maa, 84:24
- māitl → maapol, 16:20; tonquetzalyecmaamātihui, 43:14
- Nānōtzin (proper name not attested in CAR) → naanootzin, 75:12
- nāntli → tinaan, 30:29
- nē (normally neh; see sec. 1.6) → nee, 36:28 (twice)
- nēch- → niechnahuatia (copyist's error for neechnahuatia?), 77v:16
- nequimilōlli → 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

- ōcēlōtl (HDA 2v, 3r) → quauhtloocelotl, 9v:10, 10v:22
 olōloa:tla (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
 Ōquitzin (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) → petlacoatl, 10v:21
 quechōl → quechool, 19:4
 quēn → queen, 36:27
 tēcucueyōtl (not attested in CAR) → amotecucueyotzin,
 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; camopalcaxtlatlapanxoo-
 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 → ticxochiyocoya, 43:19
 yōlic → moyoolic, 30v:26
 yōlli → noyoliool, 36:18; moyool, 47v:4
 -yōtl → toltecayoatl, 27:26

This is a conservative list, which might have been padded with examples better treated as vocable affixes or as reduplicatives. 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 (occasionally oversimplifying) the rules for lengthening, especially in his treatment of verbs. Still further rules may be gleaned from textual examples given by Carochi. For instance, 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 taking *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" deverbative nouns ending in *-illi* or *-olli* have the vowel lengthened; and this seems well attested by such forms as *tlah-tōlli* and *tlamachtōlli*. 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: deverbative nouns in *-illi* and *-olli* may have the penult lengthened provided the antepenult is nonlong. Yet CAR 448:43 gives *necuiltō-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 *māitl* 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 → nohnohuintzin, "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

onāpetzcuecuyoca-ya → onahpetzcuecuyocaya, "they shine like pearls," 45v:2

huēya-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: *yehuañ* → *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: *motlatlātlauhtilihtihcaya* → *motlātlātlauhtiliti-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* → *noo-pehua*, "I begin," 68:20; *noncuīcaihtoā* → *noocuicaihtoaya*, "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 *saltito*, 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 â (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 *ytla'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	-nenelihuih, 55v:2
titoliniah, 6v:24	cueponih, 64:31
-nemih, 10:12	huih, 71:11
ahtahauiā', 24:8	popolocah, 71v:8
-matih, 24:9	onihualah, 79:27
-chihuih, 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 *ittoā*, "to say," whose usual form is *ihtoā*.

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 vocabic suffix is *-ā*, *-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 *nenetl* (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
- poymahtli → 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
- quetzalli → 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 apocopation 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*), apocopation 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
- azo 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* → *toconnamiqui*, 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 Nahuatl 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: *tēcucueyōtl*

uh(?) + x → xx(?) or x(?), see DICT: *cuāx-*, *cuāx-xo-*
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*, *cihui:tla*, *cuelcān*, *tlācoye*, 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: *mahhuīmalīnal(?)*, *²oh*, **yehquetza:mo*, *zehhuan(?)*. 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*, *tēhuantepēc*, *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: *netla*, ¹*tlamach*.
- e → i See DICT: *āpitztli*, *cuipōni*, **cuizalin*, *īpal-tininih*, *nimi*, *nipāpan*, *quimman*, ²*ti-*, *tīch-moxico* (67:7)
- e → o
- h → c *toyocoloc* (15:2), *toconitotic* (57:9), *tonacoc* (57:18), *teoxinmac* (69v:31), *nec* (71v:7 as observed by the copyist); see DICT: *icca*, *itztonpactepēc*, *mactlaccuiatzin*.
- h → l *ilhuitl* (25v:16, 39v:4), *nelhuatl* (70v:27)
- h → n *xicontencatl* (10:3), *colhuancanno* (63v:10), *toconcuicativo* (71:25), *intia* (77v:11); see DICT: *an-*, *incuiloa:tla*.
- h → t *contlamittaz* (20v:29), *ximochocuilitacan* (46v:25), *quicentlamittaz* (69:3 & 5), *niccentlamittaz* (73:28), *momaticot* (74v:15); see DICT: *ittoa:tē*, *ittoa:tla*, *ittōtia:mo*, *ittōtia:tē* or *tla*.
- hu → cu *cuitz* (66v:3 & cf. 21v:3); see DICT: **acuinta*.
- hu → o *yao* (56v:2, 56v:21), *mao* (59:22). Note that *hu* = *uh* = /w/.
- hu → y *cahcalia* (8v:12 where the *y* is unwritten between *i* and *a*), *cuiya* (29:5), *moteocuitlayeyauh* (49:15), *noconitoya* (50v:30), *niquitoyan* (51:7), *huiloya* (53v:19), *yalpopocaya* (56v:13), etc.
- i → a *tecpiltan* (77v:1); see DICT: **acuinta*, *lan*, *anca* (cf. *anqui*), *xa-*. Note: in verbs and nouns where a terminal *i* has been replaced by *a* this has been treated in the Analytic Transcription as a vocable suffix (see Appendix: a 2 and a 3).
- i → e *quenonamecan* (63v:6), *nalle* (66v:14); see DICT: *ahuelihtoc(?)*, *huele*, *que-*, *-que*, *te-*, *tozquecoyōtl(?)*.
- i → o *neicaloloyan* (4:3), *maxoco* (66v:23 & 25); see DICT: *no-*, *nocān*, ²*on*. Note: in nouns where a terminal *i* has been replaced by *o* this has been treated in the Analytic Transcription as a vocable suffix (see Appendix: o 4).
- m → n *monanaz* (32:27), *ypaltianyniyan* (50v:29), *xanel-* (57v:29), *anapipiltin* (58:3), *teoxinmac* (69v:31), etc.; see DICT: *nochi*.
- n → h See DICT: *cēcehtlamia:tla*.
- n → m *timopiltzin* (22v:10), *iquiapam* (47v:27), *ti-xalmelolo* (48:14), *patlatimemico* (82:12), *-tzimitzca-* (82v:15), etc.

- o → a ximaaz (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: ²chico, nī.
- t → h 'limani (18:27), tete'l (30v:11), nõtlaca'toqui (45:15), Note that h = '.
- t → p(?) ypempã (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: āltepētl. 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 huexochinco (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 quetzalchitoctzin(?) (52v:4), amochcoyã (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]uepenticac* (16:29); *toztli h[c]uiliuh* (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:

chalchihhuitzitzitzi[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[1]ytec* (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 *xayacamalcān* (TEZ 344). MS 1628-bis has *conhuiltequizq̃* for *conhuiltequizque* (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 vocablic distortion. For examples, see Appendix: *n*. The intrusive *i*, also treated as a vocable, 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 *boriquen*). 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 *angelome* (SPC 173v), or redundantly pluralized, as in *a[n]gelosome* (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 /k^w/ 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: nimâcuîlxo-
chitl (53v:2). Marks long vowel in CM;

for discussion, see section 1.3. Occasionally marks long

vowel in the *Florentine Codex*, as in *tíquechol* = you are His quechol (FC 6:171:17), *îquac* = at its top (FC 3:31:28).

Saltillo. Example: ne'cuiele'que (42v: 29). For discussion, see sections 2.1–2.2. *ni'cuiele'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: mononotzto^{q̂}

(for mononotztoque, 74:5), xp^oual

(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: totatz^î (for totatzin, 67:10). *totatzî*

Arc with flourish. Example: oya^{q̂}

(for oyaque, 43:19). I have not preserved the flourish in printing this symbol. *oyaq̂*

Tilde. Signals missing *n* or *m*. Example: ÿcuic *ÿcuic*

(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 ap-

pears to violate the general rule in that the tilde follows, rather than precedes, the omitted material.

Slanted tilde. Signals missing

n or *m*. Example: antepilhuã *antepilhuã*

(for antepilhuan, 60v:27).

Flattened tilde. Signals missing

n or *m*. Example: ye ãnemizque *yeãnemizque*

(for ye annemizque, 46:11).

Omega-form superscript. See examples in Millares, vol. 2, plate lxix; and SPC 72:3. Example: tl^{ŷc} *tl^{ŷc}*

(for tlatlicpac, 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: ilh^{tlytica} *ilh^{tlytica}*

(for ilhuicatlytica, 67:11). In transcribing CM, I have not considered it necessary to reproduce this mark in type.

Paired periods. Example: .d. Diego *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. *hac hnd*
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.

Suey comit nec palbioc ^{Sancti}
teu hli chicomotoc ne ^{Sancti}

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.

ne yacahamino campac nontomya que huizamelahuaca yarellas.

Paragraph marker. Signals the beginning of a stanza. Example: *v Ompa ni hily hie*
67v:2.

Parallels. The significance is not clear. Example:



*v hompatinaremia // edaiuh que chol chalc huch ajahu
Lia haw huaon xicaguica hana // quefaltanogua
coub tinemia,*


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), nicpieco tepetl (76v:6), o anqui ya (44:15),

cencocopime
nicpieco tepetl.
o anqui ya


Chalcacihuacuicatl 
 (72:1), titecayehuac 
 (80:6).

"i" flourish. Used to dot the *i*
 or the *j*. Example: 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:

 (54:6)  (66v:17)  (66v:29)

The much rarer descending *h* appears as follows:

 (54v:14)  (50:30)  (53:25)  (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: \mathfrak{h} . (For copyist's errors involving this character, see sec. 4.3.)

Less likely to cause confusion is the minuscule *s*, sometimes written \mathfrak{s} (as at 38v:20 and 39:2) and once distorted as \mathfrak{z} (at 45:28). The slightly odd-looking *b* or *B*, written \mathfrak{b} , 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 \mathfrak{z} at 26v:4, 38:25, 69:19, and elsewhere. The usual forms are \mathfrak{z} or \mathfrak{z} or \mathfrak{z} . 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 non-descending *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*, *cuecuyāhua*, *cuecuyāhua: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 *antlâpîxquè* (CAR 489:37), i.e., *antlahpîxqueh* = "you keepers," which ought to be *antlapîx-queh* (from *piya:tla*). But the form with *h* before the *p* is acceptable if we postulate *ihpiya:tla*. Similarly, *tlahchinōlli* may be accepted as a variant of *tlachinōlli*.

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), *-tlani*, and **yoa:tla* 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:tla*. Yet in some cases the transitive form may be used intransitively, either with agentive or patientive meaning.

With agentive meaning:

itōa (DICT: *ihtoa*), "to speak"
panahuia, "to ferry"
tōca (i.e., *tōca*), "to sow"
xixinia, "to wreck"
tzacua, "to enclose"

With patientive meaning:

ahuilia, "to be pleased"
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:tla*. Conversely, a form that is customarily intransitive may be used transitively. See DICT: *tlāhuāna:tla*.

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:tla* 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 *tla* is not a dangling object, as here defined, but a nonspecific, or general, object. (I might point out in passing that *tla*, though it usually refers to inanimate entities, may occasionally refer to persons; see DICT: *tla*- 2.)

Indefinite (i.e., nonspecific) usages, employing either the human object *te* or the general object *tla*, 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: ³ya, *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*, *o*, *yauh*, *ye*. Meanwhile it is safer to avoid overtranslation, and in CMSA a term like *xeliuhticac* 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 *ōninezōhuac*, "I was self-bled" (AND 76). Probably the example should read *ōninezzōhuac*, "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 *Purposives.* 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 ōtonnemico, "Look how you've lived!," CAR 509:40

ihui in ōnemicò in ōtlamanilticò in huehuetquè, "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 ȳ 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:
nihualnotzatzilia yn o moçoma, "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 leyerà* (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 *vetitive* 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 *vetitive* is given by Mijangos: *manen nopan mochiuh*, "may it not happen to me!" (Mijangos, no. 1). Carochi gives the following example: *ma cāná mopantzinco tlayohuâ*, "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 xiccāhualōni?*, "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 *tl* may be replaced by *itl*:

colli = *colitl
 cuauhtli, "eagle" = cuahuhtl, "eagle"
 huitztli = huitzitl
 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* = **ihhuihtli*(?) = **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 absolutive suffix *-itl*, appears to take the alternate suffix *-nitl*: *maïtl* = **manitl*; *mitl* = **minitl*. For presumed attestations, see DICT.

7.2 *Unusual combining forms.* An embedded noun ordinarily loses its absolutive 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*, *matlatl*, *tozquitl*, *yacatl*. For *tl* enlarged to *tla*, see DICT: *āmatl*, *āt*. Similarly *tli* becomes *tla* (see DICT: *teuhtli*) and *in* becomes *a*, as in *tolin*, which combines to form *tula-suchil* (per SANT), *tollamoïotl* (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), *maquïztin* (9v:26), and *tlaçoteo-xiuhme* (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 *quāquáhuèhuâ* (CAR 459:14), *nochtecô* (CAR 488:6), or *tlapīxxahcalli* (DICT). One had expected *quāquáhuècāhuâ*, *nochteccāpô*, 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-* deverbative 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 *zacuametil* 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 *Ipalnemohuani*, or its apocopated variant, *Ipalnemohua*, may be changed to the synonym *Ipaltinemi* (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 *Tetzçoco Tlātoani*, "el Rey de Tescuco" (CAR 501). In the latter we have *Huexotzinco Xayacamachan*, "Xayacamach of Huexotzinco" (73:21); *Huehue Moteuçomatzin 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, *iccauhtli* is brother, *conetl* is baby, and so forth. But in CM such terms often assume figurative meanings. For examples see DICT: *āhcāuhtli*, *conetl*, *iccāuhtli*, *iuctli*, *ixhuiuh-tli*, *izcacāuhtli*, *machtli*, *nāntli*, *pihtli*, *pilotl*, *tahtli*, *tlahtli*.

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 tlaçòpīpiltin*, "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 totepāyo, "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, ¹*in*, *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 dias 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 *chīchicòmetica*, "every seven [days]" (CAR 511:34). And the forty days of Lent may be spoken of as *omphualli*, "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 ilhuicac 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); *tlapalcamiliaictic* = 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* (1v:14), where *tlāço-* 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-Aztecan languages, though "many other types" are attested as well (Langacker, *Studies in Uto-Aztecan 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 *nixochinentlamati* ("I flower-grieve") and *icniuhchoca* ("he comrade-weep") 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 absolutive 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*, **-pantli*.

Carochi implies that a nominalized verb like *mochipāhuāca*, "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 quimatl, "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 *cuacua* (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 "'swords," "'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., *tetlaqualtiz*, "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 cenca quexquich mitzanaz nomacehualhuã 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, Saha-gún'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, *çan titèhuan*, "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 tihualcalaquini, "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 tiamehuã 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 ipilhuã, "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); *çaquan quetzaltototl çan tiquimō-nechicohuan a in tepilhuã*, "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 *quinōyacuiili 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 *quinoxochimaca 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 quinoxochimaca 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 Shakespearean "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, *quinoxochimaca 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: ²īc 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 vocabic, 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 polysyllabic, 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.; **ahuayya**, 21v:25; **ahuay-ya** **ohuaye**, 36:7.

- ahuaya 11v:9, 34v:15, etc.; paired with ohuaya, 52v:32 & 53:3, etc. Cf. ohuaya.
 ahui 58v:6; ahuiñ, 77v:1. Cf. yahui.
 ahuiñ 76:24, 77v:19, cf. 77:22; ahuiñ, 77:24 & 27; ahuiñ, 67v:4, cf. 27:6. Cf. AHUIYA.
 ai 11:1, 50v:15, 56:11, 73:26 & 28; cf. a-ñilia, 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; anayahuio, 71v:31; cf. ANA, 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-ayao 33:18. Note: this is merely an orthog. var. of ahuyayao (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.; ayyay, 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.
 yahui 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.; ayë, 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 ilihuançan 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.
- cohuia 10v:9, 22:10.
- cohuili 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.
- hama 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 heyā, 46:2; hehehaç, 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.
- hohuaca 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.
 huiixihueya 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.
 huiya 31v:20, 32:11, 59:8, and passim; huia, 9v:12, 9v:20,
 34:24. See ahua, 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 attesta-
 tions 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 or-
 der 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-ye-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.
 iliama 9v:9, cf. 81v:5 & 10.
 ilihuancan 27v:19; ilihuan-cano, 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.

iyē 30v:21, 56v:19, 79v:17, etc.; as infix, 46:1. See also inye. Cf. IYE.

iyō 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, yoa. 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; ohuayya, 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, ŌN, 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 vocabic 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. yancohuia, 10v:9.

xihue huiya huijxihueya, 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; yaohaye, 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; ayeo o aya y#c#[e]a, 65:24 & cf. 26; -yea, 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, YĒHUA.
- yehuaya 11v:19, 34v:23, 63v:2, and passim; cf. ehua, 34v:29, etc.; yehuayan, 7v:7; yeehuaya, 10:15, 16v:30, 31v:20, 58v:28, etc.
- yeo See ayeo.
- 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. yancayo.

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 ... convirtieron a los indios ...*
- CDHM García Icazbalceta, *Colección de documentos para la historia de México*
- CHIM Chimalpain, *Relaciones* (Rendón ed.)
- CM *Cantares mexicanos*
- CMRP Sahagún, *Historia de las cosas de Nueva España*, vol. 7: *Códice matritense del Real Palacio* (Paso y Troncoso ed.)
- CMSA Bierhorst, *Cantares Mexicanos: Songs of the Aztecs*
- CODMEX Mengin, "Commentaire du Codex Mexicanus nos. 23-24"
- COMED *Comedias en mexicano*
- COM "Commentary," in Bierhorst, *Cantares Mexicanos: Songs of the Aztecs*
- CV "Concordance to Vocables" (see Appendix)
- DCAL *El calendario antiguo*, in Durán, *Historia de las Indias*, vol. 1
- DHIST Durán, *Historia de las Indias*, vol. 2
- DICT The Dictionary-Concordance (pp. 13-423, above)
- FC Sahagún, *Florentine Codex* (Anderson and Dibble ed.), 1st ed.
- FFCC Sahagún, *Florentine Codex* (Anderson and Dibble ed.), 2d ed., rev.
- FVM Sánchez Sánchez, *La flora del Valle de México*
- GHG Gerhard, *A Guide to the Historical Geography of New Spain*
- GKC Lehmann, *Die Geschichte der Königreiche von Colhuacan und Mexico*
- GPN Garibay, *Poesía náhuatl*
- GRAM The Grammatical Notes (pp. 679-728, above)
- HDA *Huehuetlatolli: documento A*
- HERN Hernández, *Historia natural de Nueva España* (UNAM ed.)
- HG Sahagún, *Historia general de las cosas de Nueva España* (Garibay ed.)
- HMAI *Handbook of Middle American Indians*
- HTC Preuss and Mengin, "Die mexikanische Bilderhandschrift Historia Tolteca-Chichimeca"
- HUMB Seler, "Mexican Picture Writings of Alexander von Humboldt"
- INTR "General Introduction," in Bierhorst, *Cantares Mexicanos: Songs of the Aztecs*
- IXT Ixtlilxochitl, *Obras históricas* (O'Gorman ed.)
- LASSO Lasso de la Vega, *Huei tlamahuiçoltica* (1649 ed.), as reproduced in Velázquez, *Huei tlamahuiçoltica*
- MEX Tezozomoc, *Crónica mexicáyotl*
- MOL The Aztec-Spanish section of Molina's *Vocabulario*
- MOLS The Spanish-Aztec section of Molina's *Vocabulario*

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 Carocho</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 indiana</i> (1975 ed.)
UAH	Mengin, "Unos annales históricos de la nación mexicana"
ZCHIM	Zimmermann, <i>Die Relationen Chimalpahin's</i>

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