



Twenty-first Chapter.¹ Here is told the discourse, the manner in which the father, ruler or nobleman, exhorted his son in order to provoke him to chastity. Here he said that the gods befriend, love much those who can be abstinent. Many similes and examples are given expression. Very good are the discourses and the many other things which furnish pleasure.

“Thou who art my son, thou who art my youth, hear the words; place, inscribe in the chambers of thy heart the word or two which our forefathers departed leaving: the old men, the old women, the regarded ones, the admired ones, and the advised ones on earth. Here is that which they gave us, entrusted to us as they left, the words of the old men, that which is bound, the well-guarded [words]. They went saying that the pure life is considered as a well-smoked, precious turquoise, as a round, reed-like, well-formed, precious green stone. There is no blotch, no blemish.² Those perfect in their hearts, in their manner of life, those of pure life—like these are the precious green stone, the precious turquoise, which are glistening, shining before the lord of the near, of the nigh. Like them are the precious feathers, the dark green ones, broad, well-formed,³ which arch over the earth. They are those of pure life, those called good-hearted.

“Heed what the old men went saying: that the children, the youths, the maidens are the real friends, the really beloved of the lord of the near, of the nigh. They live with him; they rejoice with him; he maketh friends of them.

“Because of this, for this reason, the old men, those especially devout in the penance, in the fasting, in the offering of incense, go especially confident in those who are children, youths, maidens. The students of the old men, their sons, they awaken while it is yet dark and while they want the pleasure of sleeping;

ic cempoalli oce capitulo, vncan mjtoa in tlatolli: in quenjn ichoatl tetatzin tlatojn, anoço pilli qujno-notzaia in jpiltzin, ynjc qujcujtlaviltiaia in nepializtli: vncan qujtoa, ca in teteu, cenca qujnmocnjuhria, qujntlaçotla in vel mopia: mjiec tlaneujjiztlatolli, ioan machiotl moteneoa: cenca qualli in tlatolli, ioan oc cequj mjiec tepapaqujlti

In tinopiltzin, in tinotelpuch: tla xiccaquj in tlatolli, tla moiollocaltitlan xictlali, xiqujcujlo, in cententli, in cencamatl in concauheteoque in totechiuhcaoan in vevetque, in jlamatque in otlachixque, in otlamaviçoque: auh in otlaztlacoque talticpac. Ca izcatquj in techonmacativi, in techonpialtitivi in vevetlatolli in nelpilli, in toptli, in petlacalli: ca conjtotivi ca teuxiviti vel popoca: ca chalchiviti ololivic, acatic, vel icucic momati in chipaoacanemjiztli: acan ceio, acan hecauhio, vel qujzquj in jniollo, in jnnemjiz in chipaoacanemjiceque: iuhquj o, in chalchiviti, in teuxiviti [cucueiocatica] tonatica, in jxpan tloque, naoaque, iuhquj o, in xopaleoac queztzalli, in patlaoac, in vel iaque, in vitoliuhtoque talticpac, in chipaoacanemjiceque: in mjtoa qualli iniollo.

Tla xiccaquj, conjtotivi in vevetque: ca in pipiltzintli, in telpupuchtzintli, in jchpupuchtzintli: vel icnjoan, vel itlaçoan in tloque, naoaque, itlan nemj, itlan paquj qujmjnjuhria.

ic ica, ic ipampa, in vevetque, in vellateumatinj in tlamacealiztica, in neçaoaliztica, in tlenamactica: oc cenca ichoantin qujntemachitivi in pipiltzintli, in telpupuchtzintli, in jchpupuchtzintli: in vevetque in jntlazcaltihuan, in jnpilhoan oc ioan in qujmjixtia: auh in qujvelicachioaznequj cochiztli, qujnpe-

1. For another translation of this chapter, see Garibay, *Literatura*, pp. 123-28.

2. See Chap. 43.

3. See *ibid.*

they strip them; they sprinkle them with water. These sweep; they offer incense; the women wash the mouths. It is said the lord of the near, of the nigh, yet heareth, receiveth their weeping, their sorrow, their sighs, their prayers, because, it is said, they are good of heart, undefiled, still clean, untouched, pure, still true precious green stones, still true precious turquoises. So, it is said, through them the earth yet endureth.† They are our intercessors.⁶

“And then there are the priests, the penitents, for they are those who live in chastity; clean, good, fine, precious, washed, white⁶ are their hearts.† Their way of life is undefiled, without ordure, without dust, without filth. For this reason they approach, they stand before the lord of the near, of the nigh; they offer him incense, they pray to him, they pray to him on behalf of the city. And the ruler nameth them the priests of his gods because of their goodness, their clean life.

“And the old people, the wise ones, the keepers of the books, go saying that the pure in heart are very precious; those who nowhere find and who rejoice not in vice, in filth, those who know it not, are so precious that the gods require them, seek them, call out to them. He who goeth pure, who dieth in war, they say, the sun summoneth; he calleth out to him. He liveth hard by, nigh unto the sun, the valiant warrior. He goeth gladdening him, giving cries to him, causing him to rejoice. Always forever, he liveth in pleasure, he rejoiceth; ever glad, without pain, he sucketh the different flowers, the savory ones, the fragrant ones. For verily he liveth in the house of the sun, which is a place of wealth, a place of joy.

“And such as these who die in war are well honored; they are considered very precious on earth, and they are also very much desired. Also they are much envied, so that all people desire, seek, long for this death, [for such] are much praised.

“Thus is it said of one who died in war, a small youth who came to die in war in Mexico. He was an inhabitant of Uexotzinco named Mixcoatl. His song is intoned; it is told:

*Thou, Mixcoatl, meritest the song.
Thou wilt live on earth;
Thou wilt live among Uexotzinco's drums —*

tlaoa, qujmatzelhvia, ochpana, tlenamaca: in cioa tecamapaca, mjtoa: oc qujncaqujlia, qujnmacujlia in tloque, naoaque, yn jnchoqujz, in jntlaocul, in jmelciciviliz, in jntlatlatlauhtiliz: ca nel noço mjtoa qualli in jniollo, aiatle neneliuhquj, oc chipaoac, oc qujztica, oc macitica, oc vel chalchivitl, oc vel teuxivitl: iuh mjtoa, oc iehoan inca man jn tlalli,† totlaioicevicaosan.

Auh njman ie izcatquj in tlamacazque, in tlamacuhque: ca chipaoacanemjliceque, chipaoac, qualli, iectli, tlaçotli, tlapapactli, toztic yn jniollo:† in jnne-mjliz atle neneliuhquj, atzoio, ateuho, atlaçollo: yc ipampa in jtech aci, in jixpan moquetza tloque, naoaque in qujpopuchvia, in qujtlatlauhtia, in qujtlatlatlauhtilia in atl, in tepetl: auh in tlatoanj, qujntocaiotia yteuan in tlamacazque: ipampa in jnqualtiliz, yn jnchipaoacanemjliz.

Auh ioan conjtotivi in vevetlaca, in tlamatinj, in amoxhoaque: ca cenca tlaçotin in chipaoacaiolloque, in acan qujtta, auh in amo qujmaviltia teuhitli, tlaçulli, in catzaocaiotl, in amo qujximati: ynjc tlaçotin qujnnequj, qujntemoa, qujnoaltzatzilia in teteu, yn aqujn mohotqujtuih iaomjquj: qujtoa, qujoalnotza, qujoaltzatzilia in tonatiuh, vel itloc, jnaoac nemj in tonatiuh, in tiacauh caviltitinemj, coiovitinemj, quelelqujxtia: muchipa, cemjcaac pactinemj, motlamachtia, qujchichina in nepapan xuchitl, in velic, in aviac: aic quen muchioa, aic tle yiolipan: ca nel tonatiuh ichan in nemj, ca necujltonoltitlan, netlamachtititlan.

Auh in juhque yn, injque yn, iaomjque: vel maviçolo, vellaçocamacho in talticpac: auh no cēca vel elevilo, no vel intech neiolcocolo: injc muchi tlaçatl qujnequj, qujtemoa, quelevia injn mjqujztli cenca iecteneoalo.

In juh ipan mjtoa, ce iaomjquj, in telpuchtepitzin iaomjqujco mexico, in vexotzincatl itoca Mixcoatl: ca onmeoa, ca onmjtoa in jcujaio. Timjxcoatl tocomamaceoa, cujcatl tiioliz talticpac, aaia ve: vevetitlan tinemjz in vexotzinco, in tiqujmonaviltiz in tepilhoan, in mjtzittazque in mocnjoan a, ooaia.

4. Read *mani in*.

5. Corresponding Spanish text: “*deziã que por estos sustentava dios al mundo, y que ellos eran nuestros intercessores, para con dios.*”

6. Read *textic*.

*Wilt gladden the nobles.
Thy friends will behold thee.*

"Here is the reply to this song to give much praise to Mixcoatzin, the small youth who died in war.

"It saith:

Like fine burnished turquoise thou givest thy heart.

It cometh to the sun.

Thou wilt yet germinate —

Wilt once again blossom

On earth.

Thou wilt live among Uexotzinco's drums —

Wilt gladden the nobles.

Thy friends will behold thee.

"And then those who have been drowned,⁷ those struck by lightning: the old men went saying that they who are good of heart are struck by lightning because the Tlaloque desire them; they long for them. They take them there to their home, Tlalocan. They live by the master, Xoxouhqui, he who is provided with rubber, with incense, Tlamacazqui, lord of Tlalocan. For verily in Tlalocan those who enter, those taken, those struck are submerged there.⁸ They live in eternal spring; never is there withering; forever there is sprouting, there is verdure; it is eternally green.

"And then here are the words which tell of those who die prematurely, the tender youths, the tender maidens, the inexperienced, the uninstructed on earth. To him who went not experiencing, not approaching vice, filth, it is said, our lord showed bounteous mercy. The tender youth, the tender maiden are like precious bracelets, like precious green stones.

"And still here is a word to be guarded, to be taken, to be heard, for it is said that the children who die become as precious green stones, as precious turquoises, as precious bracelets. When they die they go not there where it is fearful, the place of sharp winds, the region of the dead. They go there to the home of Tonacatecutli; they live in the garden of Tonacatecutli, suck the flowers of Tonacatecutli, live by the tree of Tonacatecutli; by it they suck [the flowers].⁹

7. Read *ilaquilo*.

8. Read *umpa actiuetsi*.

9. Corresponding Spanish text: "*van a la casa del dios, que se llama tonacatecutli, que vive en los vergeles, que se llaman tonacaquauhtilan, donde ay todas maneras de arboles, y flores, y frutas. . .*"

Izca icuepca injn ihiiotl, injc cenca coniecteneoa in Mixcoatzin in telpuchtepitzin moiaomjqujli:

qujtoa. Çan teuxiuhtlamatiloltic moiollo toconmacan tonativitz, oc titzmolinjz y: oc ceppa tixotlaz tlalticpac aia ve, vevetitlan tinemiz in vexotzinco y, tiqijmonaviltiz in tepilhoan in mjtzittazque in mocnjhoan aooaia, ooaia.

Auh njman ie ichoantin, in elaqujlo, ioan in jnpan tlatlatzinj in viteco: ca iuh conjtotivi in vevetque, ca ichoantin in qualli in iollo, in jnpan tlatlatzinj in viteco: ca qujnnequj, qujmelevia in tlaloque: vmpa qujnvisa in jnchan in tlalocan, vel itloc, inaoac nemj in tlacatl in xoxouhquj, in ollo, in jauhio tlamacazquj in tlalocatecutli: ca nel noço tlaloca in calaquj, in vico, in viteco vmpactivetzi: cemjcac xopan in nemj, aic tlacuetlavia: cemjcac tlatzmolinj, tlacelia cemjcac tlaxoxovia.

Auh njman ie izcatquj in tlatolli, in jnpan mjtoa in motlalmjqujlia telpuchtzintli, ichpuchtzintli: in amo onmattiuuh, ontlachixtiuh tlalticpac: in amo qujximattiuuh, in amo itech acitiuuh teuhtli, tlaçulli: ca mjtoa. Oqujmotlaçoicnelili in totecujto: maqujztiuh, chalchiuhtituh in telpuchtzintli, in jchpuchtzintli.

Auh oc izcatquj cencacamatl, in pialonj, in cujoan, in caconj: ca mjtoa in coconetzitzinti momjqujlia chalchiuhti, teuxiuhti, maqujzti: in mjquj, amo vmpa vi in temamauhtica in jtzehecaia in mjctla: vmpa vi in tonacatecutli ichan, tonacaquauhtitlan in nemj, qujchichina in tonacaxuchitl, itech nemj in tonacaquavitl, itech tlachichina.

"It is not in vain, O my son, that children, babies are buried in front of the maize bin, for this signifieth that they go to a good place, a fine place, because they are still as precious green stones, still as precious bracelets; still pure, they become as precious turquoises.

"And here is still a little: the babies, the children are very precious; they are beloved, desired, because they are the clean, the yet pure ones. They become as precious green stones, as precious bracelets, as precious turquoises: precious.

"Behold also the good, the fine, the good of heart, those worthy of confidence. They are respected, honored. They do nothing reprehensible, they are nowhere reprehensible. And they live in happiness and peace. Nowhere do they spread fear; they live in contentment.

"And now, O my beloved son, O my youth, take heed if thou art to continue with our lord a while. Listen to the way in which thou art to live. Thou art not to lust for vice, for filth; thou art not to take pleasure in that which defileth one, which corrupteth one, that which, it is said, driveth one to excess, which harmeth, destroyeth one: that which is deadly. So the old men went saying: in childhood, in the yet tender years, then is when our lord showeth compassion for one. Then is when he distributeth, giveth as one's desert, the rulership, the governed,¹⁰ valiant warriorhood. And then, then in the time of childhood, in the tender years, at that time the lord of the near, of the nigh, giveth one, giveth one as merit, joy and prosperity.¹¹ And in the time of childhood, still in the time of purity, the good death is merited.

"Take heed, O my son: also such is the condition in the peopling, the replenishing of the world. For the lord of the near, of the nigh, hath said, thou art ordained one woman [for] one man. However, thou art not to ruin thyself impetuously; thou art not to devour, to gulp down the carnal life as if thou wert a dog.

"Especially art thou to become courageous, art thou yet to become strong, art thou yet to reach maturity. Even as the maguey, thou art to form a stalk, thou art to ripen.¹² Then, thereby, thou wilt become strong in the union, in the marriage. Thy

Amo çan nen o, nopiltze in cuezcomatl ijxpan toco conetzitzi, in pipiltzitzinti: ca iehoatl qujnezcaciotia in qualcan in ieccan vi: in jpampa in oc chalchiuhti, in oc maqujzti, in oc vel motqujticate teuxihti.

Auh oc izca achiton: ca in pipiltzitzinti, in conetzitzi, ca cenca tlaçotin tlaçotlalo, nëneco: ypampa in chipaoaque, in oc motqujticate chalchiuhti, maqujzti, teuxihti, tlaçotin.

Izca ioan in qualtin, in iectin: in qualli iniollo, intech netlacaneconj, ixtililo, maviztililo: atle imaioca, acan ca imaioca: auh pactinemj, iocuxcanemj, acampa nacazmavi, tlaconemj.

Auh in axcan notlaçopiltze: notelpuchtze: xicacauj intla achi tictoqujliz totecuj: xicacauj ivi y, tinemjz y, amo tiqueleviz in teuhthli in tlaçulli: amo ticmaviltiz in teiçolo, in tecatzauh: in mjtoa tetlacaçotli, in teitlaco, in tepolo, in mjcoanj. Ca iuh conjotivi in vevetque in pillopan, in oc tlacaxoxouhcaioan: vncan in moteicnoitilia totecuj, vncan in tetlamamaca, vncan in qujteilviltia in petlatl, in jcpalli, in tlatconj, in tlamamalonj, in quappetlatl, in ocelopetlatl: auh njman vncan, njman pillopa, tlacaxoxouhcaiopa in qujtemaca, in qujtemaceoaltia, in jtzopelica, in javiaca in tloque, naoaque: auh pillopan, oc chipaoalizpan in maccoalo qualli mjqujztli:

Xicacauj nopiltze: ca tel noço ic manj in cemanaoac in nepixeloz, in netlapiviloz: ca oqujmjtalhi in tloque naoaque in titlanoz ce cioatl, ce oqujchtli: iece amo timjciuhcapoloz, amo iuhquj tichichi, ticquativetziz, ticquetzontivetiz in talticpacaiotl:

oc cenca timoiollotechioaz, oc tichicaoaz, oc timaciz: in ma iuhquj timetl, tiqujotiz, titeteçaviz: vncan o, ic ipan tichicaoaz in tlapaliuhcaiotl in nena-mjctiliztli: in mopilhoan iezque tzôtzomocitque, têtécujcitque: auh têtetzalcitque, chichipactique,

10. See Chap. 43.

11. See *ibid.*

12. Corresponding Spanish text: "mja que el maguey, si lo abren de pequeño, para quitarle la mjel, nj tiene substacia, nj da mjel, sino pierdesse ante que abran al maguey, para sacarle la mjel, le dexan crescer, y venjr a su perfection: y entôce se saca la mjel."

children will be rugged, agile,¹³ and they will be polished, beautiful, clean. And well wilt thou enter into thy mundane life, thy carnal life: in thy carnal life¹⁴ thou wilt be rugged, strong, swift; diligent wilt thou be.

"And if thou ruinest thyself impetuously, if too soon thou seducest, thou discoverest [women] on earth, verily the old men went saying, thou wilt interrupt thy development, thou wilt be stunted, thy tongue will be white, thy mouth will become swollen, puffed; thou wilt go tasting thy nasal mucus, thou wilt be pale, thou wilt go pale on earth, thy nasal mucus will go dripping, thou wilt go coughing, thou wilt be enfeebled, weakened, emaciated; thou wilt become a tuft of hair. Possibly already thou wilt linger a short time on earth, very soon to be old, old and wrinkled.

"And thou art as the bored maguey, thou art as the maguey: soon thou wilt cease to give forth liquid.¹⁵ Perhaps it is so with thee, a man, when already thou consumest thyself, when thou canst no longer say anything, no longer do anything to thy spouse. Soon she hateth thee, soon she detesteth thee; for verily thou starvest her. Perhaps presently there ariseth her desire; she longeth for the carnal relations which thou owest thy spouse. Already thou art finished, thou hast completed all.¹⁶ Perhaps thou art incapable. She will ignore thee, she will betray thee. Verily, thou hast ruined thyself impetuously, thou hast consumed thyself.¹⁷

"Heed yet. May thou in good time reach manhood. Thou art not to ruin thyself impetuously. Although she is thy spouse, thy body, when thou wilt live with her, when thou wilt know her, it is as with food [which] thou art not to eat hastily; that is to say, thou art not to live lustfully; do not give thyself excessively to it. Moderately, temperately art thou to perform [the act]. Perhaps otherwise to no avail it cometh to pass that thou thinkest to find plea-

chichipaccaltique iezque: auh vel itlan taqujz in motlalica, in motlalticpacaiouh, in motlalticpac-iaoiuh, titzomocitic, titlapaltic, tizcucjctic tiez: mehel tiez.

Auh intla çan xonmjciuhcapolo intla çan cuel xon-tlamati, xontlachia tlalticpac. Ca conjtotivi in vevet-que: timozcallapuztequjz, ticacamacpil, tinenepiliz-tacapil tiez, ticamaçapil, ticanponaton timuchioaz moiacacujtlapil ticpalotinemjz, tipinectontli tiez, tipineoatinemjz in tlalticpac, moiacacujtl chipintinemjz, titôtôlcatinemjz, tiâiatontli tivivitoctontli tiez, tiquequetotzpil, timamalichtontli timuchioaz: ha-çazo ie tiquezqujlvia in tlalticpac, çan cuel iça tive-vepil, tivevexolochton.

Auh in mahan titlachictli, in mahan timetl: çan cuel in timocaoaz timeia, aço qujn vel ica toqujchtli, in oc uel tonmotlamj, in aoc cuelle tiqujlvia, in aoc cuelle ticaitia monamjc, ie cuel mjtzihiya, ie cuel mjtztlaelitta, ca nel noço ticapizmjtia: aço qujn ie ic itlati in qujnequj tlalticpacaiotl, injc timaccoalti in monamjc, ie te oc uel timocauh: muchimmopanti açazo y iatlamatia mopan iaz mjtzontlaximaz: ca nel noço otonmjciuhcapolo, ca otonmotlamj.

Oc xiccaquj: ma nel noço ic ipan, ie qualcan in titlapaliuhcatiz: amo timjciuhcapoloz, ma nel monamjc, monacaio, in jtlán tinemjz, in jtlán tiaz: in mahan tlaqualli, amo tiqujciuhcaquaz, qujtoznequj, amo titlahelnemjz, amo ticmotequjmacaz: çan ipan, çan ipan qualli in ticchioaz: ach anoço nen muchioa tipaquj timomati, in ticmotequjmaca in paqujztli: ca ie timomjtia, ca timovitilia:

13. Read *tetectuctique*.

14. The repetition is accepted as deliberate, the variation in spelling as copyist's error.

15. Corresponding Spanish text: "Y quando te casares, seras assi como el que coge mjel del maguey, que no mana, porque le acogeraron ante de tiempo, y el que chupa para sacar la mjel del, no saca nada, y aborrescerle a y desecharle a..."

16. Read *muchi* in *mopanti*.

17. Corresponding Spanish text: "y buscara otro, porq̄ tu ya estas agotado, y aunque no tenja tal pensamiento por la falta, que en ti hallo, hazerte a adulterio: y esto porque tu te destruyeste, dandote a mugeres ante de tpo, te acabaste." In *Literatura*, p. 126, Garibay has translated the passage thus: "Un maguey que se raspa deja de manar. Y también el hombre deja de dar lo que da el varón. Ya nada dice, ya nada hace a su consorte de lecho: ella sentirá repulsión por ti, te verá con asco porque la estás matando de hambre. Y es cuando a ella se le despierta y se le anadece el placer que tú tenias que darle, pero tú ya acabaste, ya estás agotado, ya no puedes satisfacerla y ella hará por buscar en otra parte el sustituto: parará en adúltera y te será infiel. Antes de tiempo eres un hombre agotado y consumido." The translators are also indebted to the late Mons. Garibay, personal communication, Apr. 3, 1966, for the clarification of a number of points in this passage.

sure when thou givest thyself excessively to pleasure, for already thou killest thyself, thou endangerest thyself.

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“The old men said, as they left, as they went leaving their commandments: ‘Thou art only a maguey which they have sucked excessively. Be not so. The cape wetted, washed, when tightly wrung, quickly drieth; also thou art the same when thou hast given thyself excessively to the carnal act. Not only art thou useless, but soon thy nasal mucus goeth hanging; thou wilt go toothless, thou wilt go on hand and knees, thou wilt go pale.’

“Behold, it came to pass that a man was seized, was imprisoned — a decrepit old man, white-headed — because he knew another’s woman; he had committed adultery. And he was asked if it were possible that he still required the carnal act. He said that presently was aroused his desire for the carnal act, because in the time of his childhood, in the time of his youth, he looked not upon a woman, nor did he ever anywhere know carnality. In the period of his virility, already in the time of his old age, then he went seeking the carnal act.

“Behold, here is yet a word or two. Let it inspire thee, that all may be thy measuring stick, thy model. Thou art to take all as an example as to how to live in purity on earth.

“In the time of the lord Neçualcoyotzin, two old women were seized. They were white-headed; their heads were like snow; it was as if they were wearing shredded maguey fiber. They were imprisoned because they had committed adultery, had betrayed their spouses, their old men. It was young priests, youths, who had violated them.

“The ruler Neçualcoyotzin inquired of them; he said to them: ‘O our grandmothers, listen! How do ye feel? Do ye perhaps still require the carnal act? Are ye not satiated, being [as old] as ye are? And how did ye live while still in your girlhood? Just say it, just tell me, since ye are here for this reason.’

“They said to him: ‘Master,¹⁸ ruler, our lord, receive it, hear it. Ye men, ye are sluggish, ye are depleted, ye have ruined yourselves impetuously. It is all gone. There is no more. There is nothing to be desired. But of this, we who are women, we are not the sluggish ones. In us is a cave, a gorge, whose only function is to await that which is given, whose only

conjtotivi in vevetque, injc concauhtivi intenaotil. In ma çan timetl, in omjtzontequjchichinque, amo ie tiuhquj: in tilmatli paltic, in tlapactli, in cenca motequjpatzca, in motetepatzca: ca hiciuhca oaquj: no tiuhquj, in otoconmotetequjmacac tlalticpacaiotl, amo ça tinentlacatl: auh aça cuel moiacacujtlapil pilcatinemj, titlanpixonqujtinemjz, tixonauhtinemjz, tipineoatinemjz.

Izcatquj muchiuh: ce tlatatl anoc, ilpiloc vevenpulpul quaztapapul, ipampa tepan ia, tetlaxi: auh tlatlanjloc, in cujx noma qujnequj tlalticpacaiotl, qujto; ca qujn ieie itlati in qujnequj tlalticpacaiotl: ipampa in jpliltian in jtelpuchtian, acan oqujttac cioatl, ano ic ocana tlalticpac tlama, ie ichicaoalizpan, ie ivevetlizpan, in qujn oqujttaco tlalticpacaiotl.

Oc izca cententli, cencamatl, xicmoioloti: injc muchi moctacauh, momachiouh iez: muchi itech ticanaz, in quenjn tichipaoacanemjz tlalticpac.

In jpan tlatatl neçaoalcoiotzin: omentin anoque ilamapipil quaiztapatoton: ç a iuhqujn cepaiavitl intzontecon: ç a iuhqujn ichtli onacticate: ipampa ilpiloque, inpan iaque, qujntlâxinque, in jnnamjcoan, in jnvevetcaosan: tlamacazcatotonti, telpupuchtotonti in tepan iaque.

Qujntlatlanj in tlatoanj Neçaoalcoiotzin: qujmjlhvi. Tocioane, tlaxiccaqujcan: quen anmomati, cujx noma anqujnequj in tlalticpacaiotl, amo oaceuhque, ca ie amjuhque, y: auh, que çan oannenque in oc amopiltia: ç a xiqujtocan, ç a xinechilvican, ca ie vncaan ya ancate:

qujlvique. Tacatl, tlatoanj, totecujo: ma xicmocujli, ma xicmocaqujti: in amoqujchtzintzi, ca amehoantin antlatzivi, ca amehoantin anmocaosanj in amo mjciuhcapoloque: ca ie ixqujch ca aoc tle amo necoca: auh injn in ticioa, ca amo titlatzivinj: ca oztotl, ca tepexitl in totech ca: ca çan tequjtl ima-

18. Read *Tlacatl*.

function is to receive. And of this, if thou hast become impotent, if thou no longer arousest anything, what other purpose wilt thou serve?

“And this, O my son: be very careful on earth. Live very calmly, very peacefully. Live not in filth. Do not live in filth on earth.”

coca qujchia, ca çan tequjtl tlacelia: auh injn intla otitlamjcti, intlaca oc titlaxitia: tle oc tiez.

Auh injn nopiltze: cenca moiolic in tlalticpac, cenca iocuxca, cenca yvian in xinemj, maca can xitlahelnemj: ma titlahelnen in tlalticpac.